

True Family Values

THIRD EDITION

JOONG HYUN PAK
AND
ANDREW WILSON

FAMILY FEDERATION FOR
WORLD PEACE AND UNIFICATION

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and Unification

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**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 중시하고 본향을 찾아 본연의 창조이상인 지상천국과 천상천국을 창건할 것을 맹세하나이다
2. 천일국 주인 우리 가정은 참사랑을 중시하고 하나님과 참부모님을 모시어 천주의 대표적 가정이 되며 중심적 가정이 되어 가정에서는 효자, 국가에서는 충신, 세계에서는 성인, 천주에서는 성자의 가정의 도리를 완성할 것을 맹세하나이다
3. 천일국주인 우리 가정은 참사랑을 중시하고 사대심정권과 삼대왕권과 황족권을 완성할 것을 맹세하나이다
4. 천일국 주인 우리 가정은 참사랑을 중시하고 하나님의 창조이상인 천주대가족을 형성하여 자유와 평화와 통일과 행복의 세계를 완성할 것을 맹세하나이다
5. 천일국 주인 우리 가정은 참사랑을 중시하고 매일 주체적 천상세계와 대상적 지상세계의 통일을 향해 전진적 발전을 촉진화할 것을 맹세하나이다.
6. 천일국 주인 우리 가정은 참사랑을 중시하고 하나님과 참부모님의 대신가정으로서 천운을 움직이는 가정이 되어 하늘의 축복을 주변에 연결시키는 가정을 완성할 것을 맹세하나이다
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8. 천일국 주인 우리 가정은 참사랑을 중시하고 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).
- 4 *The State of Our Unions 2002.*
- 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.
- 6 *The State of Our Unions 2002.*
- 7 Paul Amato and Alan Booth, *A Generation at Risk: Growing Up in an Era of Family Upheaval* (Cambridge, MA: Harvard University Press, 1997), p. 220.
- 8 *The State of Our Unions 2002.*
- 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).
- 13 "Marriage in America, A Report to the Nation," Council on Families in America, The Institute of American Values, March 1995, page 5.
- 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).

The Premise

Our Family of True Love

천일국주인 우리 가정은 참사랑을 중심으로... 맹세하나이다

Our family, the owner of the Nation of Cosmic Peace and Unity (Cheon Il Guk), pledges... by centering on true love.

THE FAMILY IS THE ONLY INSTITUTION ordained by God. It was so from the beginning of creation, when God charged the first humans to “be fruitful and multiply” (Gen. 1:28) and gave Eve to Adam to be his wife. (Gen. 2:18, 24) Other institutions, such as church and priesthood, arose much later in the course of history. Secular nations established kings and governments, even as the prophets of Israel warned God’s nation that it should not have a king “like all the nations” (1 Sam. 8:5-8), set up through political intrigues and not by God’s decree. (Hos. 8:4) But the family is God’s original institution for human beings, the environment in which they are to grow in love and fulfill their purpose of life—if it is centered aright. Following the example of Joshua, we may say, “As for me and my family, we will serve the Lord.” (Josh. 24:15)

Most families have little sense of purpose. There is no “mission statement” that comes with a family. Ethicist Stephen Covey encourages families to sit down together and write a family mission statement. However, before we draw our own conclusions, wouldn’t it be wise to ask God, who created the institution, about His purpose for the family? In fact, God’s purpose for the family is higher and brighter than most people even dream about.

The Family Pledge

The family's divine mission is set forth in a text called The Family Pledge. Promulgated by the Rev. Sun Myung Moon on May 1, 1994—the 40th anniversary of the founding of his Unification Church—and revised several times since, it reveals the purposes that all families should strive to fulfill. Its eight pledges provide a detailed blueprint for every family to become a true family.

We all know the simple injunctions that have guided family life through the ages, such as to honor parents and not commit adultery. These elementary rules remain as the foundation. Yet if our families are to become the gardens where true love flowers and bears abundant fruit, we need a leap in our understanding. Many couples enjoy their love together, yet their spiritual growth is far from complete. Complacency can lead to disaster when a sudden storm strikes the family. A family that strives daily to fulfill the Family Pledge will have the inner strength and spiritual resources to overcome the pitfalls that beset the modern family on every side.

The Family Pledge was written in Korean, and no translation can fully do it justice. For this third edition of *True Family Values*, we have the benefit of the 2006 official English translation. In addition, we have relied upon the original Korean where it is needed to more accurately explain the sense. It is our hope that, by understanding its deep meaning, every time we recite the Family Pledge will be a meaningful encounter with the divine Word.

There are eight pledges in the Family Pledge, yet each one begins with the same premise: “Our family pledges... by centering on true love.” Recently, Father Moon added the additional phrase, “the owner of the Nation of Cosmic Peace and Unity (*Cheon Il Guk*).” This description of the essence of a true family is the first subject of our inquiry.

The Family

What constitutes a family? The Korean word 가정 (*kajeong*), “family,” means far more than just a father, mother and children. Our contemporary nuclear family, a product of urban industrial life, has stripped the family of much of its original richness. Think of the

traditional family living on a small farm in Korea, or a traditional family in Africa, South America or in any culture that is still close to the soil. Three generations live in one compound, with the grandparents taking an active part in the family, especially in caring for the children while the parents are out working in the fields. The family draws its sustenance from the earth, sharing its bounty with the chickens, cows and pigs that roam the yard. In the house is an altar to the gods, who protect the family and grant it good fortune. On a nearby hill are the graves of the ancestors. They are also remembered and honored at the family altar or in a special room reserved for them. We can infer that the word “family” includes all these elements—seven in all.

First are the people. As will be discussed in relation to the Three Great Kingships (Pledge 3), ideally three generations live together in one household.

The House

Second is family home. The home is the environment in which the family lives and thrives, and it presents the face of the family to the world. Therefore, the house or apartment should be clean and pleasantly appointed. Unification church members sanctify their homes with Holy Salt to expel any evil spiritual influences from former residents. A small family altar sanctifies the house, bestowing a good spiritual atmosphere on all the residents.

As the public face of the family, the home exhibits the family’s spirit. A clean and disciplined family keeps the front entrance and yard should clean and well trimmed. On the other hand, a house where the paint is peeling off and weeds are growing rank proclaims that the family dwelling inside is sloppy and messed up. A clean house beautifies its neighborhood; it is one way that a family adds value to the community.

Every home should have a public area where the family can welcome guests. Even a humble apartment should have a small sitting area where guests can be received comfortably. People who dwell in spacious houses should dedicate their best room as a community center for public gatherings and meetings. A den can become a lecture room and worship space. Seen in this light, there is

no sin in owning a large house if it is used for ministering to the community. Father Moon even instructs Unificationists to display a Unification Church flag and a signboard saying “Family Church” in front of their houses. On the other hand, if a house never welcomes guests but is used only for the family’s private enjoyment, the house itself will protest that it is not being allowed to fulfill its purpose.

Land, Property and Pets

The third element of the family is its property and land. Like the house, our land should not only benefit our family but also serve the greater purpose. In agrarian societies, the land was the source of wealth and blessings. When loved and cared for, the family land yielded food and profits. Today most of us have left the land. Nevertheless, we devote ourselves to business and accumulate property and assets. No one can prosper without laboring, dedicating sweat and tears to productive work. Our concern, however, should be how our family can fulfill the Family Pledge through its property and wealth.

An essential aspect of our family’s dedication to serving God and His will is to offer the fruits of our labor through tithing. A family’s faith is manifest by the way it spends its treasure. The principle behind tithing is that God is the Creator and Owner of all things. Our wealth belongs to Him. When we dedicate the first ten percent of our earnings, God accepts it as if we had dedicated the whole. Then we are free to spend the remaining ninety percent for our individual purposes.

The tradition of tithing is well attested in the Bible. It began with Abraham, who gave a tithe of the spoils he won from battling the invading kings to Melchizedek the priest. (Gen. 14:18-20) Jacob at Bethel promised to offer God a tithe of all his possessions upon his safe return from Haran. (Gen. 28:10-22) His pledge to tithe paved the way for his success, and on his return he duly fulfilled his vow. (Gen. 35:7) Paul described the effect of giving to benefit the giver, “He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully.” (2 Cor. 9:6) This applies particularly to those who faithfully give their tithes. The Law of Moses specified that every person, whether rich or poor, should offer

the tithe of his produce at the Temple; this tithe was the very first fruits of the land. (Deut. 26) The gospels record that Jesus praised a poor widow who, despite her poverty, offered more than she could afford with prayerful devotion. (Luke 21:1-4) We today are attending Christ, something greater than the Temple. (Matt. 12:6) Should we not then offer our tithes and requested offerings gladly and with a willing heart?

A fourth element of the family is its pets, animals and garden. We care for our pets and they become like family members. Some people share their beds with their dog; poor farming families of old even shared their bed with their sheep or goats. (2 Sam. 11:3) Pets teach responsibility and parental love to our children. Many people devote hours to lovingly tend their garden. By sharing its produce, we can enhance bonds of friendship and love with neighbors and friends.

God's Presence

Turning from earth to heaven, a fifth element in the family is God. God does not want only to observe humankind, the fruit of His labor, from afar. He desires to embrace true families and dwell with them. (Rev. 21:3)

In the Divine Principle revealed to Father Moon, the doctrine of the Four-Position Foundation 사위기대 (*sa-ui-kidae*) explains that God is a veritable family member. The Four-Position Foundation means that the foundation (*kidae*) for a stable, prosperous family requires four (*sa*) positions or roles (*ui*): God, husband, wife and children. These four roles define the proper pattern (*kidae*) for the family.¹ The saying, “the family which prays together, stays together,” hints at this deep principle of true family life.

Worldly families formed only through the committed love of husband and wife do not fit this pattern and lack this foundation; hence, they rarely remain prosperous and whole over the long term. Even traditional Oriental families where marriage is buttressed by strong parental authority lack this foundation; hence they frequently collapse within three generations. Families with strong religious faith have more resources than most for stability and health.

It is God's wish that we establish the Four-Position Foundation in our families. In support, we can draw upon the wisdom of the Chinese language. Father Moon regards the form of many classical Chinese characters as filled with divine revelation, and we will reference them often in this book. Consider the Chinese word for sin, 罪 (죄, *choe*). It is composed of the character 非 (비, *bī*) meaning "not," and the character 四 (사, *sa*), "four."² Hence, sin means failing to establish the Four-Position Foundation. Traditional Korean and Chinese ethics, based on Confucianism, regards the family as the foundation of the social order, and the sin of disrespecting one's family as among the worst sins. We, too, can recognize that when the family is not centered on God, all manner of evils inevitably ensue.

Again, the Chinese word for punishment or judgment is 罰 (벌, *bōl*). It is composed of the characters 四 (사, *sa*) meaning "four," 言 (언 *ōn*), "word," and 刀 (도, *dō*), "sword." God judges by His Word, which is "living and active, sharper than any two-edged sword." (Heb. 4:12) The remaining character, "four," depicts for what people are judged: judgment falls according to the degree to which people fail to establish the standard of the Four-Position Foundation in their lives.

A true family fulfills God's purpose of creation by affording God the opportunity to realize His age-old hope to dwell with His children. Surely God wishes to be joyfully and intimately present in every family. It begins with marriage, which is a trinity of God, husband and wife. God dwells at the center of their conjugal union. God participates together in the conception of their children. As the children grow through the Four Great Realms of Heart to experience children's love, fraternal love, conjugal love and parental love (see Pledge 3), they are ever giving and receiving love with God. Each type of love has a different quality, resonating with a different aspect of the divine heart. As the family grows ever more perfect, God, for His part, also experiences a kind of growth. God delights in experiencing His unfolding manifestation in such a family that embodies His nature. True families realizing the Four-Position Foundation experience this profound communion with God as a joy and delight.

We acknowledge God's presence in our family in many ways. When we awaken in the morning, before we eat our meals, and before we go to bed, we greet God. Every time we enter our house, we greet God. Our home may have a prayer room or at least an altar. In prayer we share our heart with God and give thanks for His help and support. We are confident of His inspiration and inner strength. This is particularly so when we devote ourselves to God's work in our communities.

Spiritual Support

The sixth and seventh groups of participants in our family are ancestors on the other side and angels. Every family extends vertically through the generations, and at least seven generations of ancestors exert direct spiritual influence, for good or ill. Visiting the family in spirit, they come seeking to fulfill their unfinished affairs on earth. In this regard, we are in a position to help our ancestors—while careful to exercise discernment as to whether their mental influences are beneficial or harmful. In traditional Korea, as in many cultures, families greet their ancestors every day and live with the attitude of filial devotion to their memory. A place is set for them at the table. As godly families, we should be their pride.

The guardian spirits who protect hearth and home in traditional cultures are angelic beings. They are still with us today, even though many moderns have tried to banish them from their minds. Every person has angelic guides whose mission is to minister to him and guide him to salvation and maturity of spirit. (Heb. 1:14) Ready at any time, they are looking for ways to serve, so we should call on them frequently and ask their help. Yet we should not assume that angels are so wise as to know everything about us, and therefore will automatically prosper our way or show us the best course of action. They need our direction as their subject partners. Therefore, we should verbally call and command them.

Angels and good spirits provide a great source of power and wisdom. They are constantly filling our life with inspiration and guiding our steps to accomplish great things. We ought to acknowledge their help with gratitude.

The family is thus a community encompassing heaven, people and the earth—three dimensions intertwined. In the Bible, it is said that Adam’s family lived with God in a fruitful land with animals and angels. Our family is a small Eden in which to realize God’s original Three Great Blessings: “Be fruitful and multiply... and have dominion.” (Gen. 1:28) These are, first, perfection of individual character as each family member grows towards oneness with God; second, multiplication through loving relations with parents, siblings, spouse and children; and third, dominion as we exercise creativity in caring for the house and garden, in cooking and cleaning, to make our home a place of beauty and abundance.

As if to illustrate this principle, the Chinese character for blessing (福) combines on the left the character for an announcement (示), and on the right a combination of characters signifying God—represented by the character “one” (一), humanity—literally a mouth (口), and the earth—a field (田). It means that blessings appear when God’s decree is manifest among humankind and all things.³ Similarly, in our family all three realms should prosper and rejoice together.

“Our” Family

In English it is customary to say “my” family, “my” home, “my” neighborhood, but the Family Pledge begins, “Our” family. “Our” (우리, *ūri*) is the standard Korean idiom. The English “my” emphasizes the individual subject; Korean “our” emphasizes the whole. Saying “Our family...” reminds us that the family thrives or suffers together. I cannot separate my fortune from my family’s fortune.

The English way of expression, “my” denotes my right of possession. If I possess my family, then can imagine abandoning it. I can think of pursuing my career and my needs at my family’s expense. To say “our” family, on the other hand, implies that it is not my possession; the family belongs to all its members. My very being is bound up with the fortunes of all.

The family provides the matrix in which I exist, the whole to which I belong. It defines a person’s three-dimensional social space with six directions: parents above and children below, husband on

the right and wife on the left, elder siblings in front and younger siblings behind. In the family a human being experiences the universal law that every entity in the cosmos finds its location and purpose in relation to a larger whole.

Humans are social beings. Compared with other animals, humans have weak muscles and small teeth; yet God created us to exercise dominion over them. It is our social and cooperative nature that allows us to prevail. Likewise, in the solidarity of family life we find security and protection even in the most challenging environments. Humans were created to find strength and fulfillment in mutual solidarity, cooperation and belonging to the greater whole. Today's affluence allows many people to establish themselves as individualists, yet that is a departure from God's purpose. Human beings were created as social beings, for the purpose of love. God, who is love and seeks always to love, created human beings to live and thrive as social beings in families bound together by love.

In the Bible, God refers to Himself as "Us," as at the creation when He said, "Let us make man in our image." (Gen. 1:26) This hints at the nature of the triune God, who encompasses family and community within His oneness. Jesus said, "I am in the Father, and you in me, and I in you." (John 14:20) Even an individual is part of a "we" through his or her vertical connection with the Creator. Consisting of the tri-unity of God, mind and body, each individual participates in a vertical "we" that reflects the image of the Trinity.⁴ This is our human nature, born of God, that blossoms in the many-fold horizontal relationships of family and community. Family solidarity, the sense that we belong to "our family," brings human beings closer to perfectly reflecting the divine image.

Likewise, when we recite the Lord's Prayer, we begin, "Our Father..." This should remind us that God looks at each individual believer as part of a whole, the body of Christ. (1 Cor. 12:13) It is the same with the biological family, yet more so, because a family extends through the generations. When God appeared to Moses at the Burning Bush, He declared, "I am the God of your father, the God of Abraham, the God of Isaac and the God of Jacob." (Exod. 3:6) God was viewing Moses as the newest member of the one chosen family, which God had guided and raised for hundreds of

years. God views His family as indivisible. Where there are deep divisions, as in the case of Abraham's descendants—Jews, Christians and Muslims—God has never ceased striving for reconciliation.

It is, therefore, meaningful to say “Our family,” and affirm that my identity is more than just the individual “I.” My true identity is bound together in love with all the members of my family—and by extension, my community, nation and world. “Our family” is more than a collection of individuals. Love binds us together in oneness. It is no longer “I,” but “we” who are standing together before God offering our pledge.

Pledge

Pledge is at the heart of prayer. In prayer we encounter the ineffable God and bask in the warmth of His love. Prayer cleanses our spirits and recharges them with the fire of the divine. We might thank God for His blessings, repent for our sins, ask God for help, and listen for His wisdom. At the prayer's conclusion, we determine to manifest this awakened state in our actions, to make the prayer effective. The end of prayer is a pledge to live by the words of our prayer.

Prayer is the meeting place between human aspiration and divine grace. God's grace is always present; He is our loving Parent who wants only to embrace us and raise us up as His children. God waits upon us, always willing to answer our prayers. He inevitably responds, although His timetable and method of answering may not correspond to what we expect or desire. In His parental love, God may not give us not what we want, but He will surely give us what we need.

The problem has always been our attitude towards Him. God's faith and compassion remain constant, but human beings are changeable and unreliable. Although a person of faith can confidently trust in God, God is often discouraged as He seeks people whom He can trust. Father Moon's prayers have been full of reassurance to God that he will be faithful under any circumstances. Likewise, our prayers should demonstrate conviction and determination, thus demonstrating that we will be faithful and true.

Hence, pledge is the pinnacle of prayer. We may have many personal burdens to share with God in prayer, but in the end, the words that God longs to hear most are words of pledge, uttered with a sincere heart and with hands determined to carry it out.

Every religion has a unique prayer that affirms the essence of its faith. When reciting the prayers, believers are not only making supplication to God for His gracious help; they are also pledging to devote themselves to God and obey His will.

Israel's covenant with God at Mount Sinai was a solemn pledge. When the Ten Commandments and laws of the covenant was read to the people, they made a pledge to obey it in a solemn ceremony of blood, "All the words which the Lord has spoken, we will do." (Exod. 24:3, 7) When the Israelites renewed the covenant in the land of Canaan, Joshua stepped forward and pledged, "As for me and my family, we will serve the Lord." (Josh. 24:15)

The foremost prayer in Judaism, the *Shema*, is both a confession of faith and a pledge of loyalty to God:

Hear, O Israel, the Lord is our God, the Lord alone. And you shall love the Lord your God with all your heart, and with all your soul, and with all your might. —*Deut. 6:4-5*

By reciting the *Shema*, a Jew pledges to place God and God's Law at the center of his life—even above his life. When facing persecution from Roman legions, Christian crusaders or Nazis in the death camps, Jewish martyrs of every age went to their deaths with these words on their lips.

When devout Muslims recite the *Fatihah*, the opening verse of the Qur'an—

In the name of Allah, the Beneficent, the Merciful.
Praise be to Allah, Lord of the Worlds:
The Beneficent, the Merciful:
Owner of the Day of Judgment.
Thee alone we worship; Thee alone we ask for help.
Show us the straight path:
The path of those whom Thou hast favored;
Not of those who earn Thine anger nor of those who go astray.⁵

they give praise to God and pledge to worship no other. The phrase, “Thee alone we worship; thee alone we ask for help,” is an assertion that believers will not find solace in money or worldly supports, nor in any secular ideology which would deny God’s claim upon their life. It is a solemn oath to walk the “straight path” of morality and to honor the Creator from whom all good things issue.

The Buddhist makes this simple confession of faith and loyalty:

I go to the Buddha for refuge
 I go to the Norm for refuge
 I go to the Order for refuge.

The Buddha’s example shows the highest standard of utter purity, detachment, and oneness with all Reality. The Norm, or Dharma, is the teaching to be unselfish in thought, word and deed. The Order of monks provides living examples of holiness and purity. By this confession, the Buddhist pledges to follow the example of the Buddha, learn and practice the Teaching, and welcome the guidance of the monks.

The Family Pledge should likewise be seen in this tradition of great public prayers that define the essence of faith. Its opening words—

Our family... pledges to seek our original homeland and
 establish the original ideal of creation, Kingdom of God on
 earth and in heaven,

resemble the opening words of The Lord’s Prayer:

Our Father in heaven,
 hallowed be your name.
 Your Kingdom come;
 your will be done
 on earth as it is in heaven. —*Matt. 6:9-10*

The Lord’s Prayer actually contains two pledges. The words, “Your kingdom come; your will be done on earth,” states the believer’s commitment to do the will of the Father and to further the progress of God’s Kingdom on earth, as Jesus taught, “Seek first His Kingdom and His righteousness.” (Matt. 6:33)

The second pledge is found in the words, “forgive us our debts, as we forgive our debtors.” Every time a Christian recites these words, he declares that he has already forgiven all those who have done him wrong. He is therefore worthy to be forgiven by God for his own transgressions. Jesus elaborates on this teaching, saying, “For if you forgive men their trespasses, your heavenly Father also will forgive you; but if you do not forgive men their trespasses, neither will your Father forgive your trespasses.” (Matt. 6:14-15) To live by the Christian ideal, forgiveness is required above all.

As discussed in the next chapter, the first pledge of the Family Pledge restates the two pledges contained in The Lord’s Prayer as pledges to establish the Kingdom of God on earth and to live by true love.

Centering on True Love

Our family fulfills the Family Pledge by centering on true love. The phrase is repeated in each of the eight pledges of the Family Pledge. It must, therefore, be of utmost significance.

“Centering on true love” is an adverbial phrase describing our attitude and practice while fulfilling the Family Pledge. When we say these words, we are declaring that the standard of our family life is true love, nothing less. Reflecting on our family’s behavior, do we love each other truly and at all times? Regardless of the answer, we try our best to live up to this high standard. A life centered on true love is the only way to accomplish the goals of the Family Pledge.

The words by centering on translate the Korean word *중심하고* (*jūngshimhagō*). This terminology resembles the suffix “-centric,” as in the Christian theological terms “Christocentric” and “theocentric.” Indeed, to center on true love is also to center on God, the Source of true love, and Christ, the incarnation of true love. More than these, the phrase “centering on true love” encompasses both the individual’s attitude of faith and the dynamic relationships in the family.

To catch the meaning of “centering on true love,” compare its opposite: “centering on self.” Due to the human Fall, people have a strong propensity to be self-centered. Placing their personal desires

and ambitions ahead of anything else, self-centered individuals inevitably live in conflict with others. Chaos and confusion reign in a family where all of its members are self-centered.

This critique of self-centered individualism is not intended to condone uniformity. Actually, God creates each person with a unique identity and individual qualities. God designed human beings to exhibit difference and variety for the purpose of enhancing the beauty and life of His creation. Diversity is not meant to create chaos and conflict. Diversity becomes beautiful when it forms a whole, with each person relating to a common center and participating in a common design. Their differences add to a beautiful mosaic, a whole greater than its parts. God's paradigm for uniting His diverse children in this way is the family, where diverse individuals live in harmony, governed by love.

The chief characteristic of true love, as we shall see, is living for the sake of others. When family members live for the sake of each other, they can be said to create a sphere of harmony, with true love as its central axis. A husband lives for the sake of his wife, and the wife lives for the sake of her husband. Parents sacrifice for their children, and children learn to respect and serve their parents. With true love at the center, the family becomes round and whole, pervaded by a sense of inward equality that transcends differences of age, gender or position. At the same time, the natural differences among family members are respected and become a source of delight.

"Centering on" points to an invisible, absolute center that transcends any individual viewpoint or self-interest. The center is a place of calm, possessing nothing, without partiality. Like the sun around which the planets revolve in regular orbits, the center establishes order out of chaos. Like the sun's light that illuminates, warms and makes life possible, the center is the creative origin of endless possibility. The center relates equally to all, conferring upon each member the same value. If such a center exists, it is surely God, the Creator who established the cosmos out of chaos.

God becomes the center of human life through His manifestation as true love. Living in that center, we too become calm, give up grasping for possessions, impartial to those who love us or hate us,

always caring and helpful, radiating compassion and peace. Drawing upon God's creative power, we can make eternal families out of the chaos of self-seeking individualism.

Each family relationship can be viewed as a "horizontal" expression of love within the dynamic of relative circumstances, while at the same time relating to an unchanging "vertical" center. This is well described by Jesus' Great Commandment: "You shall love the Lord your God with all your heart and with all your soul and with all your mind," and "You shall love your neighbor as yourself." (Matt. 22:37-39) Thus, family relationships are three-dimensional. Likewise, the Four-Position Foundation (see above) conceptualizes the family with having God as the vertical center animating the horizontal relationship between husband and wife.

Even though "centering on true love" has this profound meaning, sometimes we would rather express this concept in ordinary English. A search for synonyms yields such phrases as: "in true love," "with true love," "focused on true love," "upholding true love," "guided by true love" and "living by true love." Each carries part of the sense of "centering on true love" while lacking some other aspect. For instance, "in true love" correctly denotes the atmosphere of love and love as a divine reality that can permeate all of life. However, it leaves out the sense of love as action to serve others. "With true love" emphasizes that our actions should be done with a warm heart of love, but it leaves out the sense of love as a state of existence or love as an ideal and a goal. "Upholding true love" suggests that true love requires responsible behavior at all times and could be violated by a moral lapse, yet it doesn't disclose the given-ness of this center, which comes from God. "Living by true love" means that true love is our guide, our way, our practice and our goal, yet it misses the explicitly relational sense of "centering on."

A comparable term with multiple meanings describing the orientation and life of a believer is "in Christ." A person "in Christ" lives in the realm of Christ's salvation, having been born anew (1 Pet. 1:3) and raised with him to new life. (Rom. 6:4-11) He accepts the lordship of Christ, taking up his cross and enduring trials ultimately to reign with him. (2 Tim. 2:10-12) Living in Christ, we are members of the greater body of the Church of whom Christ is the

head (Eph. 2:21-22), and branches of Christ the True Vine. (John 15:1-6) We are infused with the spirit and love of Christ (1 Cor. 16:24; Eph. 4:10) and come to embody the Christ who dwells in us. (John 14:20; Col. 2:6) We reject worldly values, selfishness and self-seeking. We live by faith and obedience, following the way of the Master. We strive toward that inner spiritual transformation which day by day transforms us into the likeness of Christ.

Christ's salvation transforms our orientation as individuals, but it does not deal directly with family relationships. Surely, a person "in Christ" is well placed to live a family life centering on true love. However, without placing the whole family within the realm of God's blessing, its members are liable to continually struggle.

Only God, the Source of love, can endow a family with true love. Ideally, a family centers on true love beginning from the holy communion of marriage, which brings husband and wife together in the love of God. From that auspicious beginning, the couple aspires to realize true love as its pole star. Around that common purpose, the family members can form lasting relationships. Through continued practice, true love becomes their way of life. Thus, true love grows from a God-given seed and aspiration (formation stage) to the standard of behavior and measure of its achievement (growth stage) and reaches maturity when God abides in the center of the family and the family practices true love as a habit (completion stage).

For this purpose, God is purifying and sanctifying families through the Blessing, the international holy wedding ceremony that lies at the heart of Father and Mother Moon's ministry. The Blessing remedies the fallen condition of the family, the love disorder passed down to us lineally from the first family of Adam and Eve. That original problem between Adam, Eve and the serpent has persisted in families to this day, who marry—if they even do that—without the spiritual resources that a clear vertical axis of love would provide.

True Love

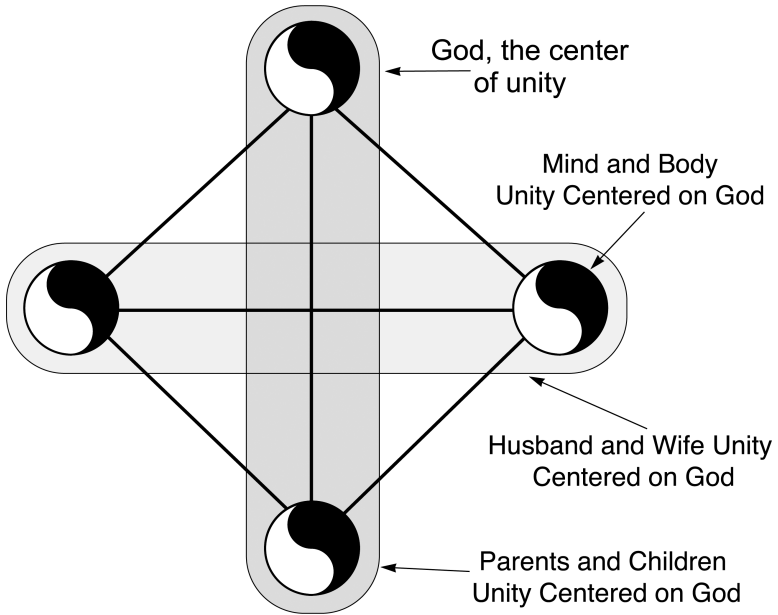
What is true love? Where can it be found? True love is not just any love; it is the highest possible love. In true love, a resonance begins which connects heaven, humanity and the earth. Our mind

and heart expand to embrace the cosmos. In that mystic ecstasy, there is nothing more to be attained or desired. Father Moon, who has devoted his ministry to teaching about true love, says,

When you enter into the resonance realm of true love... you feel the whole world is in your hand and you are connected with heaven. When you enter into the resonance realm of true love, it is no longer necessary to keep faith. There is no longer any need for a Savior. This is liberation. All is ended.⁶

In the Divine Principle, love is defined as “the emotional force that the subject partner gives the object partner” as they engage in give and take action “to establish a Four-Position Foundation” and realize the purpose of creation.⁷ Love is expressed in every interaction among the earth’s myriad creatures, born into duality, as they unite and become one to fulfill their life’s purpose. But the Four-Position Foundation is manifest especially in the God-centered family, which fulfills God’s highest purpose.

The concept of the Four-Position Foundation begins with unity: unity within God, unity within the individual, and then unity within the couple and unity between the generations. True love is completed when all these four elements are present. (Figure 1) God is the source of true love. Each family member develops a well-integrated personality in which mind and body are united—the body obedient to the dictates of the conscience, the God within. They then proceed to form God-centered relationships—between husband and wife, parents and children. As a result, love pervades the family and enlivens the actions of all its members as they relate with each other and with God. Filled with God’s true love, the family relationships can last eternally, ever refreshed by the divine Source. In the family that fulfills the Four-Position Foundation, God has the perfect vessel by which to manifest His true love on earth.

FIGURE 1: TRUE LOVE

Misunderstandings about Love

How is this notion of family different from the conventional family? Surely, everyone dreams of finding and keeping true love. The true desire of every man is for a woman with whom to share love forever. Deep in his heart is an image of a special someone, an ideal counterpart. His heart yearns to find and cherish her in body and soul. As long as she is absent, he is not whole. When he finds her and loves her, no greater satisfaction is possible. A woman, likewise, desires above all else for a man to love her and be her eternal partner in life.

Yet is it possible for two people to live out their entire lives in love with other? Typically, people experience the ecstasy of love and despair as it fades away. In the Bible, Jesus prophesied that in the Last Days people's love will grow cold. (Matt. 24:12-13) In love's fading embers, we come to the belated realization that our love was not true love.

The fact is, true love is not determined by the object of love. It is a myth to think that the secret to true love is to find the right person, Mr. or Ms. “Right.” This is a misapprehension of love. The psychologist Erich Fromm commented that people mistakenly believe “that the problem of love is the problem of an object, not the problem of a faculty. People think that to love is simple, but to find the right object to love—or be loved by—is difficult.”⁸ In fact, a person who cannot love one partner will in all likelihood have trouble loving another—any other. In a vain search for the “right” partner, each failed commitment and each broken heart further quenches love’s flame. Instead of “I cannot love him (or her),” we should realize, “I cannot love. I do not know how.”

Love is not a feeling, not an emotion, not a roseate haze of intense pleasure. True love, in the end, requires the heart to give of oneself for the benefit of another whose needs and desires may be quite different from our own. It requires the will to act lovingly even when it requires denying the self. The secret to finding true love, therefore, lies within our own hearts. We can cultivate our faculty of loving by connecting to the transforming power of God’s love and by mastering the unity of mind and body.

Fundamentally, the problem with most relationships between men and women is that they do not connect with God’s love as their absolute center. Mrs. Moon has stated,

If a family is not centered on God’s ideal of love, there will be conflict among the members of that family. Without God’s love as an absolute center, the family will ultimately break down.⁹

If humanity had not fallen, we would take after God’s nature and naturally live for the sake of others. Unfortunately, when Adam and Eve fell, Satan usurped God’s position at the center of the first family. The human heart became self-seeking, taking after Satan’s selfish heart that prompted him to instigate the Fall. This tragic corruption of love was passed down through the lineage; hence in every generation human love is defiled and human society robbed of its promise. Relationships are fragile and likely to break because they are based on mutual desire instead of being centered on God’s true love.

The opposition of God's love and selfish love is a useful measure. As Father Moon says:

God is not an individualist; He lives for the whole. Those who take after God think for the sake of all, and those who take after Satan think only about themselves. This point divides heaven and earth, and it divides heaven from hell, good person from bad person, public person from private person.¹⁰

The fundamental nature of God's true love is to serve others, whereas love in our human society is fundamentally for the purpose of making others serve oneself.¹¹

Parental Love and God's Love

Our parents show us how to love. Parental love, even in fallen people, is the closest to true love.

When we as parents look into the faces of our children, we wish upon them an infinite amount of love and hope. We want them to grow and achieve things we ourselves have only dreamed of.¹²

However, to understand true love more deeply, we must look to the Author of love, God our loving heavenly Father.

God's love is revealed first in the creation. Creating the universe was a labor of love that took millions of years. God invested all His strength and wisdom to create the inhabited world, and all for the sake of human beings, His children. God also revealed His true love in Jesus Christ. We learn from the Bible that the love of Christ is unending (John 15:9), unconditional (2 Tim. 1:13), and unchanging. (John 13:1) We are inseparable from Christ's love (Rom. 8:35-39), which rules us (2 Cor. 5:14) and brings us near perfection. (1 John 4:17) Father Moon explains:

God's original love wants to live for the sake of others for tens of thousands of years and still wants to do more.¹³

God's true love is to invest His love and keep no memory of having given. Were He to remember having given to

someone, he could not give endlessly. Love is moving ahead endlessly, so it should not stop at the memory of what has already been given... Even though His sons and daughters who have received this love do not recognize it and rebel against God, He still continues to give.¹⁴

God is public-minded and continues on the path of living for the whole, going toward the goal of love and peace.¹⁵

It is not enough to understand true love as an ethic. We must connect to God, the vertical source of love, in order to experience true love and give true love. God, who is love (1 John 4:8), also seeks His ideal counterpart to love and cherish forever. Having created human beings in His image, God longs for people who manifest their original nature and can fully resonate with His Spirit. They are God's beloved counterparts, who can receive His true love and share it in turn with their partners. Father Moon says:

We know that God is absolute, but does He not feel lonely? Do you think that He feels happy? Ladies and gentlemen, even if a person becomes the president of a nation, if he lives alone, without a spouse, that person will feel neglected. If we do not have an object of love, we are unhappy. Doesn't God need someone? How would you feel in that situation? Even if God is God, He feels very lonely... Who, then, can be the absolute object of God's love? My answer is: a true human being!

The family where a man and woman unite as objects of God's love, and where children live happily, should be the initial foundation for the Kingdom of heaven on earth, centered on the true love of God.¹⁶

Whether between husband and wife, between parents and children, or with the natural world, people who resonate with God's true love will naturally manifest true love in all their relationships. We are meant to embody God's nature, and the love of God is to be perfected in us.

Without uniting with God's love, we remain isolated from the source of love and can hardly hope to love others in the true sense.

Characteristics of True Love

True love has a definite ethical content. The nature of true love can be further described under seven characteristics:

1. True love is for the sake of others. As Jesus said, “It is more blessed to give than to receive.” (Acts 20:35) We invest ourselves totally for the welfare and happiness of our beloved. Anyone who loves another person truly wants him or her to become better than himself, even many times better. No loving parent would be jealous of his child’s success, or would mind if people comment that his child has grown up to be better than he. Rather, he would rejoice in his child’s accomplishments as if they were his own. In this vein, Jesus expected his followers to surpass him, saying, “He who believes in me will also do the works that I do; and greater works than these will he do, for I go to the Father.” (John 14:12)
2. True love is unconditional. It is patient and bears all things in hope. (1 Cor. 13:4-7) It does not demand anything in return; the other person’s happiness is reward enough. Yet true love should not be confused with blind love that is excessively indulgent. Wanting the best for the other person means providing the sort of caring that is genuinely helpful.
3. True love is unchanging, regardless of the circumstances. In true love we give and forget and give again. Jesus teaches us to forgive others “not... seven times, but seventy times seven” (Matt. 18:22), that is, without limit. Only by forgiving and even forgetting that we forgave, can we continue giving and continue loving that person with an unchanging heart. To keep our heart pure and capable of loving, we need to tap the inexhaustible well of God’s ever-forgiving love, to heal the ache in our heart as we forgive and forget past wrongs and step forward to love again.
4. True love is serving and sacrificial. “Love... whether sexual, parental or fraternal, is essentially sacrificial,” according to philosopher George Santayana. Jesus said, “Greater love has no man than this, that a man lay down his life for his friends.” (John 15:13) People give everything for the sake of the people they

love, not counting the cost. A father dismisses a day's exhaustion and heads out to a second job to earn extra money for his son's college education. Yet he is not depleted by such sacrifices. Love has the peculiar property that the more it is given, the more the giver is filled—and the more joy returns.

5. True love is public. It does not exclude, but expands in all directions to embrace everyone and everything. True love does not stop with those who love us. It calls us to go beyond our circle of relatives and familiar friends to reach out to the stranger. Jesus instructed us to love our enemies, saying this was the way to divine perfection. (Matt. 5:43-48)
6. True love is courageous. It calls us to do whatever is required to save the lost people of the world. Living by true love, we cannot accommodate evil and sin, either in ourselves or in the world. True love brings forth zeal; we cannot rest as long as people are enslaved by evil and live in ignorance of the joys of heaven. In our boldness, the ruling authorities may take offense. While people of good will welcome a person of true love, where evil is entrenched true love accepts the cross. The zeal of true love is apparent in Father Moon's lifestyle: he pushes himself and his followers in order to fulfill the will of God and end the suffering of humanity in the shortest possible time.
7. True love is ethical. As implied by the adjective "true," true love "does not rejoice at wrong, but rejoices in the right." (1 Cor. 13:6) Harmonious and enduring relationships are possible only when they are conducted according to ethical principles. Since true love places the benefit of others above the needs of the self, it follows that mastery over the self is a prerequisite for loving another. To become capable of true love, a person cultivates self-control and other virtues of good character. The ability to freely give and fully receive true love is attained through years of moral training, just as ability in painting or sports requires years of practice.

Loving Myself

Love begins from the individual and expands to relationships in the family, society, nation, world and cosmos. Therefore, the first arena for the expression of true love is the individual.

Do I love myself? The starting-point in loving myself is to know who I am. I am a child of God. God dearly loves me. I have cosmic value, for my essential, spirit self is divine. With God, I have nothing to fear. Unfortunately, most people have forgotten who they are. Human beings have been conditioned by centuries of ignorance and satanic accusation to feel limited, weak, unworthy and unloved. They fear death, failure, and rejection. This is one of the devil's oldest ploys.

When we make a mistake, do we run away and hide from God as Adam did in the Garden of Eden? Adam could not bear Lucifer's accusation, which flooded his mind, convincing him that he was unworthy of God's love. If only he had stepped out from behind the bushes and run to God with tears of repentance, that could have been a condition for his restoration. Lucifer's angelic heart is that of a servant whose existence depends on giving proper service to his master. But Adam, had he run to meet his heavenly Father, would have been expressing the heart of God's true son, whose connection to God is in the blood and not contingent upon success in a given task.

God wants to implant the heart of children in us. Therefore, He sent Jesus to save us while we were yet sinners, and inspired Paul to teach us that salvation is "the gift of God, not because of works, lest any man should boast." (Eph. 2:9) Through our Christian heritage we know God's unconditional love for us. Beyond success or failure, victory or defeat, we are His dear children.

It is worth reflecting: am I following God in fear and trembling, fearful of His wrath? Certainly, there are some mistakes that are truly fearful, tantamount to the Fall. But if I believe that I must give perfect obedience and achieve great results in order to prove myself to God, then even a minor failure can become the occasion for a crisis of faith. Such struggles arise because I do not yet know the Father's enduring love for me. Has He not been searching for me for 6,000 years? Has he not endured countless betrayals for my sake?

A mistake on my part may stir up pangs of guilt and self-accusation, but it cannot deter the Father's boundless love.

Loving myself means to open my heart to the full joy of God's love for me. In the warmth of God's love there is peace, life, acceptance and success. God wants us to experience His love so we can discover our true selves. We should find that place of inner peace and love through our daily prayer and meditation. From that point we can begin to work on ourselves to learn the lessons we need for loving others.

Uniting Mind and Body

The second step in loving myself is to exert myself to reach my potential as a person capable of truly loving others. This means subjecting the flesh to the discipline of the mind and learning to live by my conscience. According to Father Moon:

If Adam and Eve had not fallen, it would have been normal for their minds and bodies to be one, just as God is one. Due to the fall, the body emerged as another positive pole, which opposes the positive of the conscience that relates to God. Repulsion between these two positives led to the history of struggle...

The body became the base of operation for hell, and the conscience became the base of operation for heaven. People do not know that they contain within themselves the struggle between two worlds. From this perspective, we all should ask ourselves if our body leads our mind or our mind leads our body...

To strengthen the power of the conscience, we must dominate the body. We must liberate our conscience, so that it can lead the body by our will. We can then return to the bosom of God's love.

If we ask what religion should do, the answer is that it should motivate our body to do everything it hates to do. What does the body hate most? To fast! To serve! To sacrifice! Religion asks us to be an offering. The offering is destined to shed blood; it must be capable of sacrificing its life... If we win over the flesh and liberate our conscience, we will go to heaven.¹⁷

Our body, which seeks above all to satisfy the senses, has had the upper hand, dominating the conscience, which seeks to live a public life. Hence, though we know in our innermost heart that we should live sacrificially and serve others, we typically seek the easy life of demanding that others serve us. This reversal of dominion began with the Human Fall, when Eve spurned God’s commandment to not eat (violating the way of truth sought by her conscience) and preferred to enjoy the stimulation of the Archangel’s love. When Eve subsequently met Adam, she justified her lust as a way of coming back to her original spouse. Ever since, what we have thought of as love has masked the selfish desires of the flesh to use our partner as an object of gratification. This is false love.

Whenever there is a problem in loving my partner, before I accuse him or her, I need to examine myself. My spouse knows me best. She will notice if my heart is not pure. Rather than expecting her to love me unconditionally, I should examine whether my love meets the standard of my conscience. I should work to achieve unity of mind and body, so that I may be wholly deserving of her love. This is the way of life in a true family.

True love exists in harmony with the desire of the conscience. When our church or nation calls us to serve for some greater purpose, it challenges us to follow the public way of the conscience. The call to public responsibility comes not only from without; our conscience also calls us—in accordance with the natural law that places the purpose of the whole ahead of the purpose of the self. Our body protests; we’d rather stay home and be with the family; but that should show us the extent to which our family life is still occupied by false love. However, when we return home and are reunited with family after working hard in a public position with a clear conscience, our love can truly blossom. The family that follows the way of the conscience and thus conforms to natural law resonates well with God’s true love.

Becoming a “True” Person

We can discover still more insights into the meaning of true love by elucidating the meaning of the word “true.” The Korean word *참* (*cham*) as an adjective means both “true” and “genuine,” and as a

noun means roughly “authenticity.” Importantly, *cham* does not mean “true” in the propositional sense of whether a statement is true or false, or “truth” in the sense of an intellectual verity.

The trueness of a person or thing encompasses all its qualities: intellectual, emotional and volitional. Most fundamental among these is emotion. Thus in the Korean language, the noun *참* (*cham*) can govern any of the three stative verbs *하다* (*hada*), “to be,” *되다* (*toeda*) and *답다* (*tapda*) “to become.” When *참* (*cham*) is made into the verb *참하다* (*cham-hada*), it means, “to be beautiful”; when it is used in the verb *참되다* (*cham-toeda*), it means, “to be true”; when it is used in the verb *참답다* (*cham-tapda*), it means, “to be good.” In the wisdom of the Korean language, the divine attributes of beauty, truth and goodness are all “true” (*cham*). A “true” human being, fashioned in the image and likeness of God, is likewise loving, wise and virtuous. Above all, God is love (1 Jn. 4:16). The true love of God is supreme in the realm of the heart. Thus, a person of true love is known as a “true” person.

In Father Moon’s teaching, the trueness of a being is found in its relationships with others. A true person manifests true relationships. A true person has four characteristics that he brings to a relationship: he or she is absolute, unique, eternal and unchanging. First, a true person has the absolute subjectivity to never be swayed by circumstance, inner doubts or fears. His word is his bond. Second, a true person is unique, with personality and ways of expression that cannot be replaced by anyone else. Third, a true person’s commitment to his or her partner is eternal and unbreakable; there can be no betrayal. Finally, a true person is unified within him or herself, and stands on the unchanging foundation of God. Hence, regardless of his or her partner’s faults and changes of mood, a true person’s love will not change. It is unconditional.

God is true; therefore God is absolute, unique, eternal and unchanging. Having been created in the image and likeness of God, a true person is likewise absolute, unique, eternal and unchanging. It follows that the love he or she gives will also be absolute, unique, eternal and unchanging. Unless we first become such people, it is unlikely that we will be able to truly love.

Finally, let us look at another meaning of *cham* in Oriental thought that dovetails with Father Moon's teaching. *Cham* can also mean "abundant" and "fruitful." Here we have the image of a full cup, to which nothing more can be added and which is ready to be emptied. Thus, a person of true love is always giving out of his fullness. He gives and gives totally, emptying himself for the sake of his beloved. Yet, if a person is not willing to give completely and holds something back for himself, then his love is not true love. Love without this sense of "true" does not satisfy; we see through it as false and hypocritical.

Father Moon often teaches that we should empty ourselves and reach the "zero point." That is the point when we can become a perfect "minus" and complete the circuit with God, the absolute "plus." We thus become a channel for God's power and love to flow abundantly. As day turns into night and then into day again, we empty ourselves and are then refreshed, ready to empty again.

Jesus expressed this understanding of what makes a true person in his theology of the cross:

If any man would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it, and whoever loses his life for my sake will find it.

—*Matt. 16:24-25*

Buddhism teaches something similar: the way of "no-self" or self-emptying. Lao-tzu, the founder of Taoism, taught:

The Man of the Way wins no fame,
The highest virtue wins no gain,
The Great Man has no self.¹⁸

All the major religions lift up the ideals of self-sacrifice and self-emptying through their spiritual practice. Each in its own way cultivates the quality of *cham*. A rigorous religious life, emphasizing self-denial and self-sacrifice, is good training to become a true person.

Young people need such training before they are emotionally and spiritually equipped to practice true love. Some churches provide opportunities for teenage youth to gain this sort of intensive training through service projects or missionary work. Such education of the

heart and the will is of utmost value in forming individuals who will succeed in family life and become good citizens.

Building the Nation of Cosmic Peace and Unity

On November 5, 2002, Father Moon added an opening phrase 천 일국 주인 (*Cheon Il Guk ju in*) to preface each of the eight pledges of the Family Pledge. *Cheon Il Guk* is an abbreviation for 천주 평화 통일국 (*Cheonju P'yeonghwa T'ongil Guk*), the Nation of Cosmic Peace and Unity. 주인 (*Ju in*) means “owner.” Altogether, we may render this phrase “the owner of the Nation of Cosmic Peace and Unity.”

The full name best conveys the correct meaning of *Cheon Il Guk* to English-speaking people. For instance, since *Cheon Guk* means Kingdom of Heaven, some have translated *Cheon Il Guk* as “unified Kingdom of Heaven” or just “Kingdom of Heaven.” However, it is evident from the full name that the word *Cheon* in *Cheon Il Guk* stands for *Cheonju* and denotes “cosmos” (the physical world and the spirit world together), not heaven or God. On the other hand, the term, “Kingdom of Heaven” (*Cheon Guk*) is found several times in the Family Pledge, where it refers to the coming spiritual reality when God reigns over all creation. This is distinct from the meaning of *Cheon Il Guk*, which denotes an incipient socio-political reality—a nation. For this reason also, although *Guk* can mean either “kingdom” or “nation,” we prefer the latter because this new socio-political order will surely not be a traditional monarchy.

The term *Il* could mean “one,” “the supreme,” or “united,” among several of its meanings. But since it stands for *tongil*, it properly means “unity” or “unification.” “Unity” is preferred, since it describes the state of being in oneness, whereas “unification” is the process to attain oneness. Moreover, it is a peaceful unity, as indicated by *p'yeonghwa*, peace, in the full name.

Still, the shorter word *Cheon Il Guk* carries a profound meaning, revealed in its Chinese characters, 天一國. Let's examine several of them.

The first character, *cheon* (天) contains the ideograph for human being (人) and the ideograph for two (二). The second character, *il*, is the ideograph for one (一). Hence, together, *cheon il* denotes two persons becoming one. The theme of two becoming one is doubly present in the character 人, human being, whose two halves symbolize the mind and body acting in one accord. Furthermore, 人 looks like two stick-figures: a wife leaning against her husband. This represents the truth that a human being only becomes complete in marriage, when he meets his “other half.”

Since *cheon* stands for *cheon-ju*, the cosmos or heaven and earth, *cheon il* also denotes the greater unity of heaven and earth, the spirit world and the physical world. As will be discussed in relation to Pledge 5, the unification of the spirit world and the physical world begins in one person whose mind and body are united. Cheon Il Guk therefore signifies that mind and body, man and woman, heaven and earth becoming one (天一, *cheon il*) is the starting-point for the ideal nation (國, *guk*). This is a nation that transcends all boundaries of race, religion, nationality, class and ethnicity, a nation that encompasses the greater unity of all humankind past, present and future.

Conventionally, *cheon* (天) means “heaven” or God.¹⁹ Hence, Cheon Il Guk can mean the nation (*guk*) that is one (*il*) with God (*cheon*). The character *il* (一), “one,” can also mean God, as in the Korean word *Hananim* or literally, “Exalted One.” Thus, *il guk* (一國) is the nation of God.

Cheon (天) can also be parsed as a person (人) poised between heaven and earth (二), or amidst mind and body. Hence, for the individual, *cheon-il* denotes the mind and body becoming one, leading to peace of the soul. Since *il* (一) also signifies God, *cheon il* also means that a person whose mind and body become one can meet God. Heaven and earth are united in a human being, who becomes a temple of God. (1 Cor. 3:16) Likewise for the family, *cheon il* means that by the husband and wife becoming one, God can dwell in their home. This oneness expands to the tribe of God, nation of God and world of God. This is the nation (*guk*) where all people

are unified in mind and body centered on God, all families are unified as husbands and wives under the Blessing of God, all people are unified as citizens of one nation under God, and even the cosmos—heaven and earth—is unified in the loving providence of God. This is the Nation of Cosmic Peace and Unity (*Cheon Il Guk*).

Heaven’s Law, Heaven’s Ways, and Heaven’s Will

In the Lord’s Prayer, we pray, “Thy Kingdom come; thy will be done on earth as it is in heaven.” The Nation of Cosmic Peace and Unity is the fulfillment of that prayer, where heaven and earth are completely united. It is a social reality where the earthly laws, earthly ways and earthly purposes correspond with heaven’s laws, heaven’s ways and heaven’s will. The sovereignty of God in heaven will be manifest in a new reality on earth. This new reality does not arise out of a political revolution or social movement. Rather, it begins with individuals whose minds and bodies are united, and with families that mirror the life of God (see Pledge 8).

What are heaven’s laws? In heaven there is no need for complicated statutes. Because heaven’s citizens are naturally inclined towards loving-kindness, fairness and righteousness in their dealings, the laws there are very simple. Father Moon teaches that the constitution of heaven has only three laws.²⁰ Earthly society will likewise be prosperous and pleasant if people would keep them. They are:

1. Do not misuse love. Young people should guard their purity until marriage and married couples should keep absolute fidelity. God revealed to Father Moon that a misstep in this area of life caused the human fall and resulted in tragedy for countless generations. Jesus was very severe in warning people to guard themselves against violating the law of love, “If your right eye causes you to sin, pluck it out and throw it away; it is better that you lose one of your members than that your whole body be thrown into hell.” (Matt. 5:29) There is no place in heaven for the sexually immoral. (Rev. 22:15) The purity and absoluteness of conjugal love is a central theme of true family values and will be discussed throughout this book.

2. Do not steal. This applies particularly to money and property reserved for public purposes. A person entrusted with the administration of public funds must not divert even a penny for his or her personal use. The thief incurs a debt, which must be repaid. Otherwise it becomes a poison afflicting his descendants.

The most sacred public property is that which is offered to God—our tithes and offerings. Not giving the tithe that is due God is tantamount to stealing it; it is no less a crime than cheating on taxes. Moreover, since God created the earth and its environment as a trust for all humankind, polluting and damaging the environment is a form of stealing.

3. Do not hurt another person's heart. The Mosaic Law prohibits murder and punishes physical assault (“an eye for an eye, a tooth for a tooth”), but Jesus taught, “Every one who is angry with his brother shall be liable to judgment; whoever insults his brother shall be liable to the council, and whoever says, 'You fool!' shall be liable to the hell of fire.” (Matt. 5:22-23) Words spoken in anger or with malice can damage a person's reputation. Showing unfair favoritism creates resentment in the less favored. Angry words, a haughty attitude, lack of genuine caring: these can kill a person's soul just as surely as a bullet can kill the body.

What are heaven's ways? Life in the heavenly realms of the spirit world operates on the principle of living for the sake of others. Self-centered people find only suffering in the realms of spirit. Hence, as preparation for life in heaven, all the world's great religions teach people to live for others. Father Moon has said:

You may not know much about the reality of the spiritual world, but with God's special grace, I know the "unknown" world better than anyone. Digging into the root of that world, we find its structural principle to be quite simple. Heaven is a place where only those who lived for the sake of others go. This is because unselfish love is the principle of heaven and earth, the root of the ideal that God created. The ideal world of the Kingdom of heaven is structured with this kind of content. This is a plain fact...

What does religion, which guides man to the original homeland, teach? It promotes the path of living for the sake of others. The higher the religion, the more strongly it emphasizes the importance of living for others. Therefore, we must be gentle and meek. Why? We must strive to stand in a position to lift up many people and live for their sake. Religions teach us to sacrifice and serve. Why? Because they train people to fit the rules of the Kingdom of heaven.²¹

In a family, its members get along by helping and serving each other. Typically, parents have the heart to sacrifice for their children, husbands have the heart to give abundantly to their wives and protect them from harm, and so on. Thus, the family is the God-given institution where the way of living for the sake of others is taught and practiced. In this way, the family is the training-ground for life in heaven. How would society run if people practiced living for the sake of others? This will be discussed in connection with the seventh pledge.

Finally, what is heaven's will? The angels and spirits in heaven are eager to accomplish God's purposes by cooperative activities with humans on earth. One can say that angels "earn their wings" by helping people on earth. In Hebrews we read that the Old Testament saints, "though well attested by their faith, did not receive the promise," except by working with the saints in the dispensation of the Church, "since God had foreseen something better for us, that apart from us they should not be made perfect." (Heb. 11:39-40)

We live in a time of great spiritual activity. These are the Last Days, of which Bible prophecies, "I will pour out my Spirit upon all flesh, and your sons and daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." (Acts 2:17) The armies of heaven will descend to judge sin and purge evil, as was foretold, "Behold, the Lord comes with his holy myriads, to execute judgment on all, and to convict all the ungodly of all their deeds of ungodliness." (Jude 14-15) As discussed in relation to the fifth and sixth pledges, a true family receives heavenly support and is capable of mobilizing spiritual power. The Spirit helps families as they engage in evangelism and public service. The Spirit uplifts

families to embody the fullness of true love and life. God's will is that every family fulfills its highest potential as a true family.

The Nation of Cosmic Peace and Unity will be an entire nation devoted to fulfilling the will of God. It will be a nation unlike any existing nation in the world today. Nations conventionally place their self-interest ahead of the welfare of others; they are reluctant to sacrifice in order to help others; hence they are far from God's will. In history there have been religious nations that cast themselves as the people of God, but they typically saw their God-given mission as the conquest of other so-called pagan nations. Even Americans used such justifications in subjugating and mistreating Native peoples. The people of heaven, on the other hand, are organized into a nation that lives in the service of God. It includes all races, nations and religions, united in the service of God's will. (See Pledge 4) The Nation of Cosmic Peace and Unity looks to the day when this heavenly order will be manifest on earth.

The Nation of Cosmic Peace and Unity will be the fulfillment of the end-times prophecy in Revelation, "The kingdoms of this world have become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever!" (Rev. 11:15) In the grace of God's dominion, humanity will enter an age of peace, fulfilling the prophecy of Isaiah, "They shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." (Isa. 2:4)

For thousands of years, God has been seemingly impotent to stop the evils of human beings. God has always wanted to display His omnipotent power in human life, but He restrained himself from doing so ever since the human Fall, out of respect for human value and dignity. God created human beings for the purpose of manifesting His glory in their perfection. God originally endowed human beings with the position of God's co-creators and agents of His dominion. Yet since fallen human beings cannot form a truly mutual relationship of love with God, they could not receive God's complete dominion.

With the opening of the Nation of Cosmic Peace and Unity, God's sovereignty on the earth will gradually become more evident. On February 6, 2003, on the occasion of the "Opening of the Gate to

the Cheon Il Guk through the Holy Marriage Blessing Ceremony of the Parents of Heaven and Earth,” Father Moon made a public prophecy that the time has come for the power of the almighty God to be manifest in the world. In the coming years people will see clear evidence of God’s power to transform hearts and improve lives. Nevertheless, it is still our portion of responsibility to establish the foundation within us to receive God’s power. God will help those who seek Him in their hearts and seek His Kingdom through their actions.

Animated by the grace and power of almighty God, the Nation of Cosmic Peace and Unity will signal the birth of a heavenly culture of peace, love and righteousness. People will recognize the workings of the Spirit in their lives and repent of their broken condition, leading to a renovation of human character. Yet it is up to us, the owners of the Nation of Cosmic Peace and Unity, to enlighten the people about what God requires in this new age. In this way, we will advance the fulfillment of the Lord’s Prayer, “Thy Kingdom come; thy will be done on earth as it is in heaven.”

Taking Ownership of God’s Nation

In the Family Pledge we do not merely pray for the coming of God’s Kingdom; we pledge to build the Kingdom as an actual society. This concept is expressed by the words “as an owner.” The Korean term 주인 (*ju-in*), written with the Chinese characters 主人, means a person (*in*) who is qualified to be an owner (*ju*). Ownership is a serious responsibility. We must qualify ourselves to become the true owners of the things that God has given into our care: family, home, possessions, and social position.

Isn’t the family the place where people learn the primary lessons of ownership? From the child who learns to clean his room and help with household chores to the parent who faces many burdens in caring for and raising children, family life is a graded series of responsibilities and levels of ownership. A filial son who helps his family through difficult times comes to feel pride of ownership and a sense of self-worth that his parents and his younger siblings depend upon him.

A parent is the highest stage of family responsibility, and parenting brings with it lessons that can apply to social responsibility in all areas of life. The heart that a parent develops in raising his or her own children extends naturally to the ways of effective leadership in any institution that requires managing people and dealing with subordinates' diverse situations. The financial responsibility that comes with being the head of a household extends naturally to the tasks of managing the finances of a business, a town or a nation. Yet the additional burdens are well worthwhile. The owner feels his or her value in upholding the greater enterprise and receives grateful respect from the people he or she supports.

The character *ju* (主) signifies a lord, master, or head. Christ is the head of the church (Col. 1:18); he “loved us and gave himself up for us.” (Eph. 5:1) Likewise, a true owner takes responsibility for the welfare of his charges, sacrificing for their sake, as Jesus taught:

You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them. It shall not be so among you; but whoever would be great among you must be your servant, and whoever would be first among you must be your slave; even as the Son of man came not to be served but to serve, and to give his life as a ransom for many.
—*Matt. 20:25-28*

Ju (主) is the first character of the word “subject,” *juche* (주체). Father Moon developed the Three Subject Concept as a way of explaining the qualities and responsibilities of true leadership as that of a true parent, true teacher and true owner. As Jesus before him, he looks to the divine standard in understanding the ethic of these three leadership roles:

God is the Eternal True Parent, Eternal True Teacher, Eternal True Leader and King. As children of God, we need to become true parents first, just like God. We should follow the way of the true teacher, just like God. We also should follow the way of the true leader, just like God. This is the concept of the three subject roles. Their ultimate model is God.²²

A responsible person embodies the three-fold qualities of a parent, a teacher and an owner. A parent feels totally responsible for his or her children's welfare, 24 hours a day, 7 days a week. Caring for them is his or her duty, and he or she has determination to continue day and night. A teacher seeks to nourish his students with knowledge, skills and abilities, that they may be successful in life. His goal is that they become independent and able to manage themselves without help; then he feels that his teaching has been a success. A true owner does everything necessary to protect her property and keep it clean and well maintained. She keeps the machinery in good repair, the animals healthy, and the garden free from litter and weeds.

The owner works harder and gives more than anyone else. For instance, the owner of a small business typically works many more hours than any of his or her employees. Employees receive their pay by the hour, but the owner earns a profit only if the business performs well. In emergency situations, when no one else is willing to make the extra effort required, the owner takes responsibility. That is what Jesus encountered when he faced a disbelieving public. When he saw that there was no other way to accomplish God's will, he determined to offer up his life.

The shape of the character *ju* (主) is of a candle with a flame. This signifies the owner's responsibility to brighten the darkness. Like the candle flame, an owner acts to brighten and enlighten the area and people under his care. As owners of God's will, our family is meant to shed the light of the Kingdom widely, as Jesus said,

You are the light of the world. A city set on a hill cannot be hid. Nor do men light a lamp and put it under a bushel, but on a stand, and it gives light to all in the house. Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven.

—*Matt. 5:14-16*

The character *ju* (主) can also be parsed as a king (王) surmounted by the radical (一) meaning, "gather together." It depicts a king who guides and protects the people gathered before him. This

describes the role of an owner who, like a king, takes responsibility for the welfare of the whole.

Finally, the character *ju* (主) can be construed as a king (王) with God (一) shining atop it. This signifies that a true owner has the authority of a king while God guides his mind. Ownership without God, on the other hand, is likely to become corrupted into selfish possession.

Our family's challenge is to be such an owner of the Nation of Cosmic Peace and Unity. We should feel responsible to build it, nourish it, protect and maintain it. We should not be bystanders. Even so, many believers are waiting, expecting a sign from God to herald the coming of the Kingdom of heaven. Jesus rebuked such people, saying, "This generation is an evil generation; it seeks a sign, but no sign shall be given to it except the sign of Jonah. For as Jonah became a sign to the men of Nineveh, so will the Son of man be to this generation." (Luke 11:29-30) Jonah was his own sign; by his own preaching he convinced the people of Nineveh to repent. We likewise do not wait around for God to establish His nation; it is our task to be a "sign" by modeling it in our own families.

- 1 *Exposition of the Divine Principle* (New York: HSA-UWC, 1996), p. 25.
- 2 Chinese characters are an integral part of the Korean language. In this book we indicate their Korean pronunciation, both in *hangul* and in western transliteration. This differs from the way they are pronounced in Chinese.
- 3 See Joong Hyun Pak, *Joymakers* (New York: Accord, 1993), p. 11.
- 4 This is further described in *Exposition of the Divine Principle*, pp. 24-25, by the concept of origin-division-union action.
- 5 Muhammad M. Pickthall, *The Meaning of the Glorious Qur'an* (Mecca: World Muslim League, 1977), p. 2.
- 6 Sun Myung Moon, "True Unification and One World," March 30, 1990.
- 7 *Exposition of the Divine Principle*, p. 38.
- 8 Erich Fromm, *The Art of Loving* (New York: Harper & Row, 1956), p. 2.

- 9 Hak Ja Han Moon, "True Parents and the Completed Testament Age," *True Family and World Peace* (New York: FFWPU, 2000), p. 35.
- 10 Sun Myung Moon, "True Unification and One World."
- 11 Ibid.
- 12 Hak Ja Han Moon, "True Parents and the Completed Testament Age," *True Family and World Peace*, p.34
- 13 Sun Myung Moon, "True Unification and One World."
- 14 Ibid.
- 15 Sun Myung Moon, "The True Family and I," *True Family and World Peace*, p. 76.
- 16 Ibid., p. 80
- 17 Ibid., p. 78
- 18 Chuang Tzu 17, trans. Burton Watson, *Chuang Tzu: Basic Writings* (New York: Columbia University Press, 1964).
- 19 The ambiguous meaning of the Chinese character 天 (*cheon*), "heaven," to denote either the heavenly world of spirit or God originates from the evangelist Matthew's use of the euphemistic term "Kingdom of heaven" in place of "Kingdom of God" to avoid the Jewish proscription against speaking the sacred name of God. Following this precedent, the first Christian missionaries to China were quick to equate 天 with God. Hence the multi-purpose word "heaven" often refers to God in Father Moon's teachings.
- 20 Sun Myung Moon, "God is Our King and True Parent," Harlem, NY, May 8, 2001.
- 21 Sun Myung Moon, *Life on Earth and in the Spirit World* (New York: FFWPU, 1999).
- 22 Sun Myung Moon, "True Family and True Universe Centered on True Love," *True Family and World Peace*, pp. 68-69.

Pledge 1

Partners with Christ in Establishing God's Kingdom

천일국 주인 우리 가정은 참사랑을 중심하고 본향땅을 찾아 본연의 창조이상인 지상천국과 천상천국을 창건할 것을 맹세하나이다

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.

BEFORE WE BEGIN anything in life, we should clarify our purpose. Is not love true or false according to the purposes lying deep in the lovers' hearts? A prerequisite to living with true love and becoming a true family is to aim for a purpose that is true. Once our aim is true, then everything we do contributes to our ultimate success. The Family Pledge thus begins with a statement of purpose and commitment: to live in the service of God's Kingdom. Jesus taught his followers, "Seek first his kingdom and his righteousness." (Matt. 6:33) Likewise, with this first pledge we commit our families and ourselves to be partners with Christ in establishing God's Kingdom.

The Kingdom of God is the restored Garden of Eden. Therefore, the institutions of life in Eden will be re-created in the Kingdom of God. In the Garden of Eden God established only one institution—the family. This insight is so important that God's words to Adam and Eve, "Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh" (Gen. 2:24), are quoted six times in the Bible, more often than any other verse.¹

A true family is inseparably linked to the Kingdom of God. It was so in Eden, and it will be so at the end of time, as indicated by the image of the Bride in Revelation.

Sadly, few families today seek the Kingdom of God. Husbands and wives rarely join as “one flesh” absolutely and forever. This means they are not true families according to God’s original blueprint and are not qualified for life in the Kingdom.

A family devoted to building God’s Kingdom is a partner with Christ; it lives by Jesus’ standard of true love. True love should shine through all family relationships: husband and wife, parents and children, brothers and sisters. Furthermore, a true family gives generous service to the community. It sheds the light of goodness and love upon neighbors and relatives, stimulating their hearts to multiply charity, peace and good will. Jesus said:

You are the light of the world. A city set on a hill cannot be hid. Nor do men light a lamp and put it under a bushel, but on a stand, and it gives light to all in the house. Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven.

—*Matt. 5:14-16*

Everyone will come to welcome and appreciate the members of such a family as the natural teachers, parents, and leaders of the community.

In this way, the family finds its original homeland, a place of love and joy where it can truly feel at home. Moreover, as family after family renews itself as a true family, they change the life of their hometown. True families are the leaven that transforms their clans and communities into God’s Kingdom. (Matt. 13:33)

Seeking Our Original Homeland

When God established the first family, He gave Adam and Eve a beautiful environment in which to live. He placed them in the midst of Eden, a magnificent garden where they would always feel at home. Adam and Eve’s family was to blossom in a world that reflected their love. It would display their family’s peace, harmony and happiness through its beautiful flowers, abundant fruits, and the

peaceful concord of its animals. (Isa. 11:6-9) The Garden of Eden was to be our *original homeland*, manifesting in its beauty the love in our hearts. However, because Adam and Eve fell, they were expelled from their homeland.

In order to indemnify Adam and Eve's sin, God called His chosen champions to voluntarily leave their hometown and go to a new place where they could set up an environment under God's sovereignty. Abraham, Isaac, Jacob and Moses all went this way. Muhammad, too, and Buddha and Confucius left their homes and journeyed among hostile locales, seeking something better from God—or in the case of Buddha, his original existence.

Truly, all fallen people are wanderers, cast out of the Garden of Eden, humankind's original homeland. Wanderers do not have a right to possess anything. However, though the grace of God's Blessing, our family has been granted the right to return to Eden. The first pledge invites us to make that return journey. Nevertheless, it is not an easy trip. We must struggle to reclaim our homeland piece by piece.

The pledge to *seek our original homeland* has little to do with the conventional search for roots. No one in history has lived in nation under God's complete sovereignty, shining with true love. No rosy dreams of "the old country" can compare with God's original hope for humankind, to live in the Garden of Eden. No one has ever lived in the original homeland. So we seek (찾아, *ch'aja*) our homeland as a pioneering task.²

One meaning of *our original homeland* is our hometown—but not as we remember it. The Garden of Eden was the place where Adam and Eve were born and given the original promise of God's blessing. Yet it was also the place where Lucifer corrupted their love, life and lineage. Likewise, our hometown, the place where we were born, where we grew up and where our relatives live, is a place of deep emotional connections: to houses and property and to the neighborhood where we worked and shopped and played and went to school. And yet, these attachments are infused with fallen love and fallen consciousness. Therefore, as long as our hometown remains unrestored, we continue to live as strangers, always threatened by negativity in the immediate environment. That was Jesus' experience in his hometown of Nazareth, prompting him to say,

“A prophet is not without honor, except in his own country, and among his own kin, and in his own house.” (Mark 6:4)

In another sense, the Garden of Eden was far greater than the limited locale where Adam and Eve lived. It signified the entire world, which was the promised home for their descendants if they had fulfilled God’s blessing to multiply and fill the earth. (Gen. 1:28) Conversely, when Adam and Eve were expelled from Eden, it meant that Eden could no longer be found anywhere on the earth. For us, our original homeland also means the ideal of God’s Kingdom that we are collectively called to establish on earth. Hence this double meaning: we fulfill our partnership with Christ in our individual hometowns, and collectively add to the fullness of the Kingdom. Father Moon calls families that take up this partnership with Christ, *tribal messiahs*.

In seeking our homeland we begin the journey as outcasts from the Garden of Eden, strangers in a land of thorns and hostility. We arrive in our hometown to find its sentiment worldly and corrupt; its values compromised by the people’s evil habits; its smiles concealing dark secrets. Our family’s lineage extending through the generations has piled up countless sins and crimes: murders, thievery and betrayals. Many of our ancestors went to their graves with festering resentments, dashed hopes and broken hearts. Hard labor is required to plow this barren land, turn under its thorny weeds, and make it fit to cultivate people of love and goodness. As the root of goodness is recovered and revived in each of its inhabitants, our hometown can become the original homeland for which we seek.

Jacob is an example of someone who sought with all his strength to recover his original homeland. Despite his prosperous life in Haran and the fear of his brother’s wrath, he could not rest until he had reconciled with his brother and returned to the land of his birth. From Jacob we draw the lesson that we cannot feel welcome in our hometown until we meet our family’s hostility and win them with a loving heart and practical wisdom. Jesus said, “If you had faith as a grain of mustard seed, you could say to this sycamore tree, ‘be uprooted and be planted in the sea,’ and it would obey you.” (Luke 17:6) We can understand this parable to affirm that with even small

faith, we will be able to uproot our family from its satanic lineage and replant it in the lineage of God.

To seek our original homeland has three aspects. First, it is about restoring the environment of our hometown. Second, it is about restoring our ancestors. Third, it means transforming the community into one where God can dwell with human beings in the fullest sense.

Restoring the Environment

Before God created human beings, God created a beautiful and supportive environment where they could dwell and enjoy true love. Its beauty is symbolized by the name, Garden of Eden. Similarly, before our family can dwell in true love, we have to attend to the surrounding environment.

Restoring the environment begins at home, with our own property. However, ever since Satan usurped the position of the “ruler of this world,” (John 12:31) nothing in the fallen world has belonged to God. Thus, Jesus had nothing, “nowhere to lay his head.” (Matt. 8:20) Nothing in the world was free of taint, and therefore worthy of him.

Therefore, God set up the way to reclaim things from Satan through making offerings. Before we can exercise godly ownership over our own property, we need to offer it wholly to God. Tithes should be offered with such a mind; otherwise, Satan may still have a claim. Our goal is to purify our possessions of any attachment to sin. Therefore, it is best to offer the most precious thing we own, even as Abraham offered Isaac. In this way we can completely separate from the old, fallen reality that had been connected to our possessions. We may then have the right to own them in the original homeland.

This is one aspect of what Father Moon calls the “revolution through making atonement” that we are to undertake on the path to the Kingdom of God:

The revolution through making atonement means that you are to offer up everything. By this offering, you can regain your internal and external rights of ownership and establish a standard that transcends the realm where Satan has any claim.

... You must go through a revolutionary course and give up all your property and your external rights of ownership to Heaven. Once you have cut off all ties to the satanic world and separated yourselves from Satan, you will inherit Heaven's blessings. This means to increase Heaven's wealth of sanctified assets such that Satan can never again claim ownership over them.³

Next, we need to attend to the wider environment. The world is threatened by pollution and destruction of natural habitat. The air we breathe and the water we drink are fouled with chemicals. The thinning ozone layer, oil spills in the oceans and the burning of the Amazon are damaging the planet's "lungs" and threatening the very foundation of life. Yet the cause of these problems lies not in the environment, but with human beings. The Bible records that Adam and Eve were expelled from the lush Garden of Eden into a harsh, unyielding environment. Nature is unfruitful because of sin, as the prophet Hosea said:

There is no faithfulness, no love,
 no acknowledgment of God in the land.
 There is only cursing, lying and murder,
 stealing and adultery;
 They break all bounds,
 and bloodshed follows bloodshed.
 Because of this the land mourns,
 and all who live in it waste away;
 The beasts of the field and the birds of the air
 and the fish of the sea are dying. —*Hos. 4:1-3*

Even as people struggle to contain the ravages of environmental pollution, another, more insidious pollution goes unchecked—spiritual pollution. Wherever we turn, we are assailed by sights, sounds and smells that degrade the human spirit. Television, radio, and movies are constantly bombarding us with images of free sex, random violence, exploitation of women and the narcissistic lifestyle of unbridled consumption. Advertisements incessantly call us to “buy, buy,” subliminally teaching that happiness lies in possessing things and money can buy love. Its messages teach children to disregard their parents, wives to think of their husbands as fools, and

teenagers to view casual sex as their natural right. The Book of Revelation describes this scene with the image of the whore of Babylon, of whom it says, "The merchants of the earth have grown rich with the wealth of her wantonness." (Rev. 18:3)

Many difficulties must be overcome if we are to cleanse our hometown of spiritual contamination and make it an environment fit to live in and raise our children. It is a difficult task, yet someone must do it. As owners of the Nation of Cosmic Peace and Unity, we cannot sit idle and expect others to clean up our town. Feeling a sense of ownership, we should be the first to act. Father Moon's ethic is simply this: "Take responsibility for the most difficult problem in your nation. Take responsibility for the most difficult problem in your church."⁴ Our family's service, leadership and example can transform the entire community. There is a Jewish saying, "When a righteous man is in the town, he is its luster, its majesty and its glory."⁵

Restoring Our Ancestors

Our ancestors form an invisible, spiritual environment that influences our earthly life in many ways. Good ancestors act as guardian angels, protecting us from harm and guiding us to good fortune. Evil and tormented ancestors cast a spiritual pall over our family through the influences emanating from their unregenerate souls. They can cause disease, accidents and bad luck. Families can improve their spiritual foundation for success by increasing the number and the power of the good spirits around them.

Much misunderstanding occurred when Christian missionaries arrived in the Orient and condemned "ancestor worship" as idolatry. It was true that many simple people worshipped the ancestors out of fear, propitiating them to avoid bad fortune. Yet from the traditional oriental perspective, this Confucian tradition was not about worship but was a way of showing respect. Many Koreans saw no contradiction between venerating ancestors and worshipping God, whom they regarded as the First Ancestor. Worse, Christian attacks on ancestor worship had the effect of separating the living from the dead, thus damaging the solidarity of the family.

We do not worship ancestors; rather, we long to save them and bring them into the heavenly realm of God's love. In restoring our

ancestors, our aim is to liberate them and welcome them into our Blessed family. We want to meet them in spirit, congratulate them on their new life, and invite them to live with us and join us in a heavenly partnership to do the work of the Lord. Some day we will join them in heaven! Together we are building the Kingdom of God, a world in which the inhabitants of the spirit world and the physical world live as one.

We can restore our ancestors through loving our parents and other living relatives. When we first chose to follow a new religion, some of our family members may have persecuted us. Jesus' disciples went through something similar, leading Jesus to remark, "Anyone who loves his father or mother more than me is not worthy of me; anyone who loves his son or daughter more than me is not worthy of me." (Matt. 10:37) Yet their negative feelings may be compounded by generations of ancestors standing behind them, many of whom are obstinately attached to the old ways. Through loving our parents and relatives on earth and mollifying their apprehensions, we also open a path to benefit those ancestors in the spirit world. As will be explained further in connection with the fifth pledge, they are restored in spirit when their object partners on earth are restored.⁶

Creating a Loving Community

A loving family is a positive influence upon the community in which it lives. The parents' compassion on their own children matures into compassion for other people's children. The ability of quarreling brothers to harmonize in the family enables them to be peacemakers among their neighbors. In this regard, the Chinese philosopher Mencius taught, "The Empire has its basis in the state, the state in the family, and the family in one's own self."⁷ Mencius spoke of extending natural family relations to strangers as the natural foundation for social life. He gave the example of a bystander who sees a child fall into a deep well. Spontaneously his heart starts to race, and he drops everything to run and save the child. This is "the heart that when people see others suffer, they suffer too."⁸ Such an outpouring of heart was in evidence when several years ago a two-year old baby girl fell down a well in Texas. All of America watched breathlessly as volunteer crews arrived at

the well. Gifts and letters were showered upon the parents, and the entire nation breathed a sigh of relief when the child was rescued.

People sometimes think of “family values” as placing one’s family above all else. But true love by nature has no such limits. It does not stop at the family, but expands to fill the community, nation and world. Jesus said, “You are the light of the world. A city set on a hill cannot be hid. Nor do men light a lamp and put it under a bushel, but on a stand, and it gives light to all in the house.” (Matt. 5:14-16) We can liken the spread of true love to the workings of a slide projector. True love is the light, which shines through the lens of the family onto the projection screen of the world. The lens controls the focus; hence the condition of the family is most crucial for whether the larger society—the image on the screen—is clear and full of vibrant color. Families centering on true love will shine upon society with true love.

Families witness to their true love by benefiting the public good. Through selfless love, service and teaching, they become the internal, spiritual leaders of their community. One family living for the sake of others sets an example for many families to live for the sake of others. Such families become the leaven, transforming society by their peaceful example. (Matt. 13:13)

The Original Ideal of Creation

The goal of the first pledge is to *build the Kingdom of God on earth and in heaven, the original ideal of creation*. The words, “on earth and in heaven” are translations of a single Korean word, “cosmos” (천주, *cheonju*).

Cosmos means heaven and earth. We can quickly put aside the common secular meaning of the term “cosmos” as used in astronomy to mean the physical, material universe. In the New Testament, the Greek word *kosmos*, which is translated as “world” in most English versions of the Bible, has mainly three meanings: the entire existing universe, the world of humankind, and secular existence. Our focus is the first of these, which occurs over 15 times in the New Testament. Thus in John’s gospel, the Son pre-existed “before the foundation of the world (*kosmos*)” (John 17:24); indeed, “The world (*kosmos*) was made by him.” (John 1:10) This meaning

of cosmos encompasses the angelic and spirit realms, as Paul wrote, “We have become a spectacle to the world (*kosmos*), to angels and to men.” (1 Cor. 4:9) and “We were slaves to the elemental spirits of the universe (*kosmos*). (Gal 4:3) The cosmos clearly includes both heaven and earth, as we read in Acts, “The God who made the world (*kosmos*) and everything in it, being Lord of heaven and earth, does not live in shrines made by man. (Acts 17:24)

As will be discussed in the fifth pledge, the earthly world and the spirit world mutually influence each other. Hell’s noxious vapors impel earthly people to commit crimes, while heaven’s gleams inspire earthly people to good works. Hence, earthly society and the spirit world both need to be restored together. For this reason, the Bible describes the coming Kingdom with the words, “a new heaven and a new earth.” (Rev. 21:1)

When people asked Jesus where is the Kingdom of God, he answered, “The Kingdom of God is within you.” (Luke 17:21) Jesus was saying that God’s ideal of creation begins at the level of the individual. Each individual makes a foundation for God’s ideal in him or herself. However, the vision of the Kingdom in the Book of Revelation has God dwelling within human groups, “Behold, the dwelling of God is with men. He will dwell with them...” (Rev. 21:3) and the most fundamental of these is the family. Beginning with the family, the realm of God’s ideal of creation should expand its scope until it fills heaven and earth. When it reaches the national level, it will manifest as a nation under the rule of Christ: “The kingdom of the world has become the kingdom of the Lord and of his Christ.” (Rev. 11:15) When it expands to fill the world, it will manifest in world peace, as envisioned in Isaiah 2:4, “They shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.”

There have been various dreams of an ideal world, utopian visions that caught people’s imagination. The world witnessed the fall of communism, a strong delusion that sacrificed millions of lives in the vain pursuit of a utopia based on economic equality. Today America enjoys prosperity, freedom and democracy, yet despite these blessings its society is plainly in decay. The basis for a peaceful and prosperous society evidently lies elsewhere, in indivi-

duals and families who are pleasing to God because they live in accordance with His original plan.

The *original ideal of creation*, Korean 창조이상인 (*changjo-isangin*), is a world that fulfills God's original plan. It is an ideal world founded in God's heart and love. God intended to establish it beginning with one family; then it was to expand as their descendants multiplied and filled the earth. (Gen. 1:28) Tragically, the first human ancestors fell and became incapable of achieving the original ideal of creation; this is the meaning of their expulsion from the Garden of Eden. Likewise, the world their descendants have built is very far away from the original ideal.

Today, the True Parents have come. They have established the original ideal of creation in their family, the first such family in history! Through our connection to them, we also can fulfill the original ideal of creation in our families. On that foundation, we participate in expanding it to our communities and throughout the nation, world and cosmos.

The Kingdom of God on Earth

People dream about the Kingdom of God, yet fallen humanity, bereft of its connection to God's heart and love, can only find vestiges of that ideal, seen "in a mirror dimly." (1 Cor. 13:12) Still we dream; it is in our original nature. People motivated by utopian ideals, both religious and secular, cannot accept the status quo. They are society's visionaries, gadflies and revolutionaries who spur social progress. America was founded by Puritans who could not bear life in England, with its oppressive strictures of the church and aristocracy. They sought to create a Christian commonwealth, a "city on a hill" in the New World. The French Revolution, which overthrew a corrupt and oppressive monarchy, was fueled by the idealism, proclaiming "liberty, equality and fraternity" as the natural state of human life. Humanity's yearning for the Kingdom of God lies at the root of every social achievement since the seventeenth century: democracy, abolitionism, civil rights, women's equality, and the guarantee of social welfare.

However, despite these efforts to build an ideal society, reality falls short of our dreams. The French Revolution brought on the bloody reign of terror. American democracy permitted slavery and

allowed racism. Today its ideal of freedom is perverted into license to indulge in immorality. Its democracy is degenerating into ugly partisanship, while the gap between rich and poor widens. We attribute the source of these problems to the lack of a sufficient spiritual foundation. The key to building a more perfect society ultimately lies in elevating the spiritual and moral life of its citizens, connecting everyone to the true love and heart of God. This should be the role of religion.

The church is the body of Christ. Were the churches perfectly one, the world would already be at peace; but we see churches fragmented and riven by politics, damaged even to the point of opposing the work of God. Instead of transcending race, class and ethnicity to manifest that Christians “are all one in Christ Jesus,” (Gal. 3:28) churches tend to be segregated social clubs. The church cannot perfectly fulfill the will of Christ until it is unified, as Jesus prayed, “that they may be one even as we are one.” (John 17:22)

Mere tolerance is not sufficient to achieve the unity of Christianity. The love of God, particularly as manifest through the Holy Spirit, is the only thing that can embrace all God’s children and join them in harmony. A new revolution of heart is needed, connecting each believer with God’s true love. Father Moon says,

To accomplish the gigantic historical task [of unification], you must discover the extraordinary power of love, love that does not become the circumstantial victim of society. Supreme love transcends every national, racial, and cultural barrier. People have always talked about love, but human love alone will never accomplish the task of universal unification. Therefore, we rally around one love—the love and heart of God.⁹

Once the world’s families are connected with the heart of God, they will naturally care for one another and help the less fortunate. They will be filled with compassion for the poor and the suffering of the earth because they are one with the heart of God, whose love extends to all His children. Knowing clearly good from evil, they will reject the corruption and decadence of the present society and promote a wholesome culture supportive of the values of purity, selflessness and service. This conversion of heart will provide the

foundation upon which to elevate today's democratic society to a higher stage: *the Kingdom of God on earth*. More detailed descriptions of this ideal follow in the fourth, seventh and eighth pledges, below.

The Kingdom of God in Heaven

The prayer, "Your kingdom come on earth as it is in heaven" indicates that heaven already operates according to divine law. Its atmosphere is love, giving sustenance to people who live a life of love. When a person's life on earth ends and he enters the spirit world, he may find its ways quite unfamiliar. If used to a selfish and materialistic life while on earth, he will suddenly find himself quite at a loss and unprepared to live a life of unselfish love. Handicapped in love and unable to enjoy life in heaven, he will feel great remorse over his wasted life. In other words, he ends up in hell. Nevertheless, the loving God has no desire to see any of His children suffer eternally. Therefore, he provides a way, however difficult, for such unfortunates to resolve their past.

Only during our earthly life do we have an opportunity to grow our character and our love. Jesus left the keys to the Kingdom with Peter, a man on the earth, and said, "Whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven." (Matt 16:19) The inhabitants of the spirit world are limited to the level of spiritual evolution attained on earth. Once families realize true love on earth, they will bring that love to the spirit world and live eternally in love there. As society on earth elevates and transforms into the kingdom of God, a parallel society will develop in the spirit world—*the kingdom of God in heaven*. A discussion of the geography of the spirit world and the way to liberate its inhabitants will follow in the fifth pledge.

Partners with Christ to Build the Kingdom of God

Despite the Bible's image of the New Jerusalem floating down from heaven, we know that the Kingdom of God will not literally descend out of the sky. Jesus will not come on the clouds with the sound of trumpets and, Presto! bring in the Kingdom. By the same token, the Kingdom of God will not suddenly and automatically appear when the President of the United States receives the True

Parents and obeys their teaching. Seventeen hundred years ago, Jesus appeared to the Emperor Constantine and moved his heart to accept Christianity. Nevertheless, the Roman Empire did not suddenly turn into the Kingdom. Instead it continued to decline, and less than two centuries later it passed away.

Meanwhile, the Church grew through the efforts of courageous Christians to spread the gospel. The people of the Roman Empire were transformed one by one as they received Jesus Christ into their hearts. Likewise, today the Kingdom of God will be built as families receive the Blessing and center their lives on true love. Families centering on true love provide the needed leaven to bring harmony and unity to the society, nation and world. They will lead the way for their communities and nations to follow. This is the meaning of the Korean word *창건하다* (*changgeonhada*): to build the Kingdom by our own efforts.

We should examine our faith and check whether, despite everything we have learned from the Divine Principle about human responsibility, we still hold the subconscious belief that Jesus and the True Parents will do everything for us—a residue of the outdated Christian notion that the Kingdom will come supernaturally on the clouds.

True Parents are taking global responsibility to reach out to world leaders, but what of the situation in our communities? Jesus called each of us to bear a cross, meaning that we share in the messianic mission. This is the essence of being a tribal messiah. Paul said, “We are ambassadors for Christ, God making his appeal through us.” (2 Cor. 5:20) As we work on earth, God and Jesus Christ are working in heaven to convert the people’s hearts. This is our partnership with Christ to establish the Kingdom of God.

Indeed, our responsibility as tribal messiahs in our hometowns is inseparably linked to the work of Jesus and True Parents to establish the Kingdom of God on earth and in heaven. Our original homeland may be limited to a small locale, but it has cosmic significance; just as the Garden of Eden was a small place which had the significance of the entire earth. Therefore, Father Moon defines the criteria of success in tribal messiahship in terms of the larger cosmos—160 families, representing the 160 nations of the world.¹⁰ The similar form for these two conditions establishes a profound and cosmic

resonance between the tribal messiah working for the salvation of his 160 families and the True Parents' global efforts to restore 160 nations. As we lift up our communities, we provide spiritual impetus to True Parents' worldwide ministry. More often, however, the True Parents are ahead of us, fulfilling despite our lack of accomplishment. We then become a burden to them.

We can fulfill tribal messiahship even if we do not live in our hometown. Wherever we live, by loving and serving our neighbors—the “Cain” hometown—we are also benefiting our relatives in our “Abel” hometown. It has been a common experience that when those who make a good foundation in their adopted communities return home to visit their families, the restoration work progresses in leaps and bounds.

Jesus first called us to be his partners when he said to Peter, “feed my lambs” (John 21:15-19), and told his disciples to take up the cross and follow him. (Matt. 16:24) God has never wanted a huge gap to open between Jesus and his followers. God wants all Christians to be partners and co-workers with Christ to build the world of His ideal.

Jesus' love has moved the hearts of billions of people on the earth. We tap into his divine power and divine love as partners with Christ, loving and serving our families and clans. Peter and the other disciples of Jesus recognized how unworthy they were. Yet they gave their lives to fulfill the Lord's commission to them. If we work with that same level of intensity, we, too, we will receive crowns of glory.

- 1 Gen. 2:24; Mal. 2:15; Matt. 19:5-6, Mark 10:8, 1 Cor. 6:16, Eph. 5:31.
- 2 찾아 (*ch'aja*) means to “seek.” Its meaning is broader than “restore” (used in an early translation of the Family Pledge) which has a narrower theological sense in the Divine Principle.
- 3 Sun Myung Moon, “God's Providence to Establish the World Transcending Religions and Nations Based upon the Absolute Values of True Love,” October 26, 2004.
- 4 Sun Myung Moon, My 1, 1981, quoted in *World Scripture* (New York: Paragon House, 1991), p. 731.

- 5 Genesis Rabbah 68.6, in H. Freedman and Maurice Simon, tr., *Midrash Rabbah* (New York: Soncino, 1983).
- 6 Cf. *Exposition of the Divine Principle*, pp. 144-48.
- 7 Mencius IV.A.5, in D.C. Lau, trans. *Mencius, Vol. 1* (Hong Kong: Chinese University Press, 1979), p. 141.
- 8 Mencius II.A.6, in William McNaughton, tr. *The Confucian Vision* (Ann Arbor: University of Michigan Press, 1974).
- 9 Sun Myung Moon, "The Heart of Reunion," September 11, 1977, quoted in *World Scripture*, p. 189.
- 10 As of 2004 the number of nations has increased to more than 190. Yet the number 160 still represents the scope of a messianic ministry to establish God's rule on the earth. As $4 \times 4 \times 10$ it is an expansion of 4—the number of the earth symbolized by the 4 directions North, South, East and West—and 10—the number representing the realm of God's direct dominion which lies beyond 9, the perfection stage of the growing period. The number 160 also denotes the second coming of Christ, who establishes God's Kingdom through a course of suffering. It is the sum of 120 and 40, 120 representing Jesus' mission—Jesus in his day had 120 disciples, the product of 12 times 10, 12 representing the 12 tribes of Israel and 10 denoting the realm of God's direct dominion—and 40 denoting Father Moon's wilderness course.

Pledge 2

The Vertical Axis of Love

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

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.

CONVENTIONALLY, love is believed to flower amidst the intimacy of personal relationships in the family. Relationships, however, are not the starting-point for true love. True horizontal love between people is founded upon the vertical axis of a relationship with God and each individual's responsibility to perfect their character. Once individual love connects with God's vertical love, there is the foundation to properly relate with others in true love. Otherwise relationships will not be balanced; they will wobble and fall apart.

The second clause of the Family Pledge describes how we establish the family's vertical axis of love. The words *by attending God and True Parents* describe the family's connection to heaven. Our family is firmly fixed in God through our dedication to Him and His will. The words *to represent and become central to heaven and earth* show us the way we ground the vertical axis in the earth. It is

anchored at its base as we take responsibility for ourselves and our circumstances. This means our family pledges to stand firm and fulfill our public responsibility in God's providence, regardless of what anyone else does or does not do.

This clause of the Family Pledge delineates the vertical axis of love in another way by defining an ascending ladder of public love, called the *dutiful family way*. Its starting point is filial piety. *Filial sons and daughters* serve their parents without complaint and thus honor their family above themselves. This family-based ethic of living for the greater whole expands to the civic virtue of a *patriot*, who lives for the sake of the community and nation. Higher still is the way of a *saint*, who embraces the world by loving even his or her enemy. The apotheosis of public love is the way of *divine sons and daughters in heaven and earth*, whose scope of love expands to embrace the cosmos and reach even to the heart of God. Step by step, as we serve higher centers going up the ladder from family and community to nation, world and cosmos, we approach the throne of God. By thus establishing the vertical axis of love, our love and life comes to resemble God's love and God's life.

Attending God and True Parents

Attendance describes the basic attitude of faith. It includes dedication to God, but also much more. On the one hand, the Korean word 모시다 (*moshida*) connotes the traditional ethic of chivalry. To faithfully attend his lord, a knight or servant would obey and serve without complaint. In his heart, he would feel like a junior partner, sharing the public mission to defend the realm. His lord's concerns would be his concerns; his lord's welfare, his welfare; his lord's suffering, his suffering. The lord, in turn, was supposed to love his faithful servant as if he were his own son. He could trust him and rely upon him to carry out any task.

However, in traditional Korean ethics, which is based on the family, the meaning of attendance goes deeper. Koreans regarded the king as the parent of the nation. Hence, one should attend the king with the same heart as serving one's parents. In the family, attending parents is not a matter of duty, but of deep love. The heart of

attendance is fully revealed in caring for aged parents, supporting them and seeking to fulfill their wishes for the family. It is filled with gratitude for the parents' many years of love and sacrifice for the sake of their children. More than that, attending one's parents means to carry on their investment in the family, passing on their love, their hopes and their dreams to the next generation.

This is the heart with which we should attend God, our heavenly Parent and King. Through service and dedication to God, we grow in knowledge of His will and heart. We share God's burden as He strives to cleanse us, and our families, nation and world, of all evil. We want to become God's trustworthy attendants and champions in the cause of goodness. Ultimately, we discover that we have been transformed into God's likeness.

Attending True Parents is the same. Outwardly, we are co-workers with True Parents, participating with them in the divine enterprise to restore this evil world to the Kingdom of God. Internally, we emulate the True Parents' lifestyle, attitude and heart, with the goal of embodying the True Parents' image in ourselves.

Every religion speaks of faith in God in different ways and with different terms. Yet all have some notion of attendance, as these passages from the world's sacred books illustrate:

O you who believe! Be mindful of your duty to God, and seek the way to approach unto Him, and strive in His way in order that you may succeed.
—*Qur'an 5.35*

Quickly I come to those who offer me every action, who worship me only, their dearest delight, with undaunted devotion. Because they love me, these are my bondsmen, and I shall save them from mortal sorrow and all the waves of life's deathly ocean.
—*Bhagavad Gita 12.6-7*

A sacrificial vessel: The superior man, taking his stance as righteousness requires, adheres firmly to Heaven's decrees.

—*I Ching 50*

Make [God's] will as your will, so that He may make your will as His will.

Make naught your will before His will, so that He may make naught the will of others before your will.¹

—*Mishnah, Abot 2.4*

St. Paul provides a good example of attending God and Christ. In his second letter to the Corinthians, he described his service: “Whether we are at home or away, we make it our aim to please him [Jesus Christ].” (2 Cor. 5:9) He understood that God had entrusted him and his fellow evangelists with an important ministry, “God was... entrusting to us the message of reconciliation.” (2 Cor. 5:19) He saw himself as Christ’s representative: “We are ambassadors for Christ, God making his appeal through us” (2 Cor. 5:20) and co-worker “working together with him.” (2 Cor. 6:1) Attending God and Christ in this way, Paul describes himself and his fellow workers as renewed and transformed: “If any one is in Christ, he is a new creation” (2 Cor. 5:17) and “the love of Christ controls us.” (2 Cor. 5:14) At the same time, Paul was given a bodily weakness, a “thorn... in the flesh,” to let him share in Christ’s sufferings as his own. (2 Cor. 12:7-10) Paul devoted himself to serving the Lord Jesus, and in doing so he was transformed into the image of Christ whom he served.

Nevertheless, from what we know of Jesus from the Divine Principle, we recognize that there is a deeper level of attendance than even what Paul knew. This is oneness at the level of heart, or 심정 (*shimjung*) with the living Jesus. Paul never knew Jesus in the flesh. How could he have known anything of Jesus’ heart of frustration, that he could not fulfill the deepest hopes of his heavenly Father? How could he have felt God’s heartbreak at watching His only begotten Son go to the cross without being able to realize the dream of the Kingdom? Many Christians to this day, who follow Paul as a model of the ideal Christian, have not fathomed this heart of God and Jesus.

Is our relationship to God such that we are content to know that God is well pleased with us? We should rather search out God’s deeper sorrow and fathom His unresolved 한 (*han*)—a Korean word expressing deep, congealed resentment and pain. We should try to

identify emotionally with God's situation as a Parent whose children are still lost in deep darkness and distress, insensible to His love and deaf to His wisdom.

In tears God revealed to Father Moon the depth of His pain. Ever since, his only desire has been to comfort God and relieve God's profound grief. By attending God to this degree, he came to understand the heart as God, the Parent, who agonizes over the condition of every human being.

Likewise, we ought to attend God and True Parents by developing a parental heart. We can then resonate with God's heart and become God's co-workers in relieving the suffering of humankind. The way of attendance is "as a servant, but with the heart of a parent."² While we serve the people with our bodies, we keep the heart of parents. When our hearts are parental, we cannot think in a self-centered way. A parent never runs out of patience with her children. Her heart perseveres in loving for eternity, and she forgives her children a thousand times.

Keeping a parental heart helps us to have God's standpoint in loving others. It is a secret to overcoming fallen nature. For example, if a husband can take a parent's heart towards his wife, he can rise above the pain of hurtful words spoken in a moment of anger. He can always view his spouse as a child of God.

Conventional spiritual and religious teachings are individualistic. Typically, they depict each person standing alone before God and the universe, determining his future by his faith and/or actions. They tend to disregard family ties. Suppose among a loving couple, the husband makes a misstep and ends up in hell. Can his wife enjoy the delights of heaven knowing her husband is suffering eternal torment? How would parents feel living in heaven while one of their children languished in hell? Possessing the heart of a parent, we could never be happy in heaven if our wife, our children or our parents suffered in hell. We would rather stay in hell with them for eternity, if that were how long it would take to rescue them.

Some religions describe life as a spiritual journey to enlightenment through many lifetimes. The ties of love and family are only a temporary state, ceasing at death. Life on earth is but a classroom teaching lessons to be carried into the next incarnation, while love

and affection are forgotten. Putting aside the problem of how “lessons” can be remembered while love is not; the doctrine of reincarnation presents a heartless universe in which love has no ultimate value. It is not compatible with the Christian teaching of God is love. If God is a God of true love whose divine heart is as a parent’s heart, then He must have made provision in His creation for families of true love to last for eternity.

The Family Pledge calls us to attend God and True Parents as families. It is as families that we are meant to approach God and resemble Him. Our family life should mirror God’s life. The divine love that flows among the persons of the Trinity should likewise flow in the relationships that compose the family. Such families are eternal; their true love lasts forever. Living in families and communities of love, we will unite the world’s people with one heart.

We Will Be Responsible

The earthly pole of the vertical axis of love is described by the phrase, *Our family pledges to represent and become central to heaven and earth*. If we translate it literally, it becomes two clauses: “the family which represents (대표적, *taep’yō-jeok*) the cosmos” and “the family that is central (중심적, *jūngshim-jeok*) to the cosmos.” These two clauses describe two different aspects of taking responsibility for God’s will.

The Family Pledge recognizes that we take this responsibility as families. Every leader, whether in business, politics or the creative fields, stands upon the support of his or her wife and family. When one member of the family takes a public position, the rest of the family must sacrifice. Politicians’ spouses and children join them on the grueling campaign trail. Ministers’ wives spend long hours supporting their husbands, often opening their homes to a constant stream of meetings and visitors. When one sacrifices for a public mission, the entire family stands together in the same position. Thus, *Divine Principle* uses the term “central figure” for the individuals in biblical history who takes responsibility for God’s will, but in fact it treats them in terms of central families: Adam’s family, Noah’s family, Abraham’s family, and so on.

A family that pledges to represent heaven stands up for the will of God. It declares its love for God and determines to do God's will. That family becomes the object partner with whom God can work. Abraham's family was such a representative family. Abraham obeyed God's call and left his home to journey to a strange land. In obedience to God he willingly offered his son Isaac, who knew and consented to being the sacrifice. For the will of God, his daughter-in-law Rebecca left her home to become the bride of a man whom she had never met. For the will of God, Jacob and his family risked their lives to reconcile with Esau. Through three generations of Abraham, Isaac and Jacob, this family laid the foundation for the chosen people and for Christ to come. Through that one family, God could bless the entire world. (Gen. 12:1-3)

A family that pledges to represent the earth represents history. Each of us is the fruit of history, and lives in circumstances conditioned by history. Thus, the Divine Principle teaches that "I" as an individual should take responsibility not only for my own sins, but for all the historical sins and mistakes that have come down to me:

I must take up the cross of history and accept responsibility to complete its calling. To this end, I must fulfill... all the unaccomplished missions of past prophets and saints who were called in their time to carry the cross of restoration.³

Thus, the clause, "our family pledges to represent heaven and earth" has a vertical meaning, setting our responsibility in the context of God's will (heaven) and the inherited circumstances of history (earth).

The postposition *ㅈ* (*jeok*) means "like" or "similar. This describes the difference between the One Family that totally represents heaven and earth at this time—the True Family—and our family. Our family represents a portion of the will of God, not the whole of the will of God. Our family represents a narrow slice of history, not the whole of history. In other words, we are *a* representative (*taep'yō-jeok*) family that resembles in its limited sphere *the* representative (*taep'yō*) family, which represents the whole.

For example, the family that represents the United States is the President and First Lady. Americans were not pleased when a recent President was exposed as a philanderer. We would rather that our leaders be exemplary, to give our country a good face to the world. Also, the President of the United States finds himself taking responsibility for history. For example, in facing the problem of Iraq, George W. Bush had to deal with the mistakes of his predecessors who allowed Saddam Hussein to remain in power. Future presidents will have to deal with the consequences of President Bush's decision to go to war, for good or ill.

The family that represents heaven and earth is the master of its circumstances. Its attitude is one of total dedication, regardless of past mistakes and regardless of what anyone else may or may not do. This was the heart of Martin Luther when he nailed up his Ninety-five Theses on the Wittenburg cathedral door, daring to proclaim what thousands of others also believed but were too afraid to say in public. A few years later when he stood before a Papal delegation, he said, "Here I stand. I can do no other. God help me." Luther stood up for righteousness when everyone else was cowering in silence. Therefore, he was the person whom God could lift up as a leader in His providence. Such people can change the course of history.

God wants to find people who can represent the best in humankind, whom He can trust and in whom He can take pride. Are we such people? The Unification Church has a tradition of pioneer missionary work. Working alone in a strange town, members can cultivate the attitude of standing as God's sole representative. A pioneer missionary has no one else to lean on. Should he fail, no one else will step in the breach. On the other hand, families who live in a large metropolitan area where large numbers of members are concentrated can easily become lax, believing that others will take up the slack. They can lose the sense of being the representative of their community before God. When Father and Mother Moon embarked on public speaking tours in America, they had success even in states where the membership was small and scattered. In fact, the ratio of guests to members was often higher in states with a smaller membership, because those members had the attitude that each was God's sole representative. With that heart, they worked with desperation to

bring a good turnout. In this light, only a handful of truly committed people can turn around a nation.

The second clause, “the family that is central to heaven and earth,” describes the family’s horizontal relationship to others. A central family takes responsibility for the welfare of the people in its domain. Depending on the scope of its mission, a family may be central to its clan, its community, its state or its nation. As before, the Family Pledge uses the postposition - ㅈ (jeok), meaning “like” or “similar” to indicate the difference between the limited scope of our family’s centrality (*jūngshim-jeok*) and the ultimate centrality (*jūngshim*) of the True Family.

The governor is the central figure of his state; the mayor is the central figure of his or her city. Their policies affect the welfare of all the people in their domains. A city that invests in its schools produces better citizens and promotes economic growth, while lax enforcement of environmental laws can cause hundreds in a community to fall sick. However, there are also central figures who are responsible for the internal, spiritual welfare of a community. Even though we may not have an external position or a dignified title, if we bear God’s love and blessing we stand in a position to benefit countless others. Such persons are the internal pillars of society, as recognized in many spiritual traditions:

The holy sage stimulates men’s hearts and the whole world
is thenceforth at peace. — *I Ching 31*

Rabbi Assi and Rabbi Ammi, on an educational inspection tour, came to a town and asked for its guardians. The councilmen appeared, but the rabbis said, “These are not guardians, but wreckers of a town! The guardians are the teachers of the young, and instructors of the old, as is written: ‘Except the Lord keep the city, the watchman wakes but in vain’ (Ps. 127:1).” — *Lamentations Rabbah*

He makes no show of his moral worth, yet all the princes follow in his steps.” Hence the moral man, by living a life of simple truth and earnestness, alone can help to bring peace and order in the world. — *Doctrine of the Mean 33*

In the Bible, the actions of central figures in God's providence affected not just themselves, but all their people and even the course of history. For example, Moses picked twelve leaders to spy out the land of Canaan. Their faithlessness brought misfortune to the entire people of Israel, who had to wander in the wilderness for forty years. Conversely, Joshua's faithfulness brought victory for Israel everywhere they went. John the Baptist was the central figure of Judaism whose mission was to bring all Israel to Jesus Christ. Because he was well-respected by the people, John's testimony, and subsequent doubt, was pivotal in determining the path the Jewish people would take—whether to recognize Jesus or not.

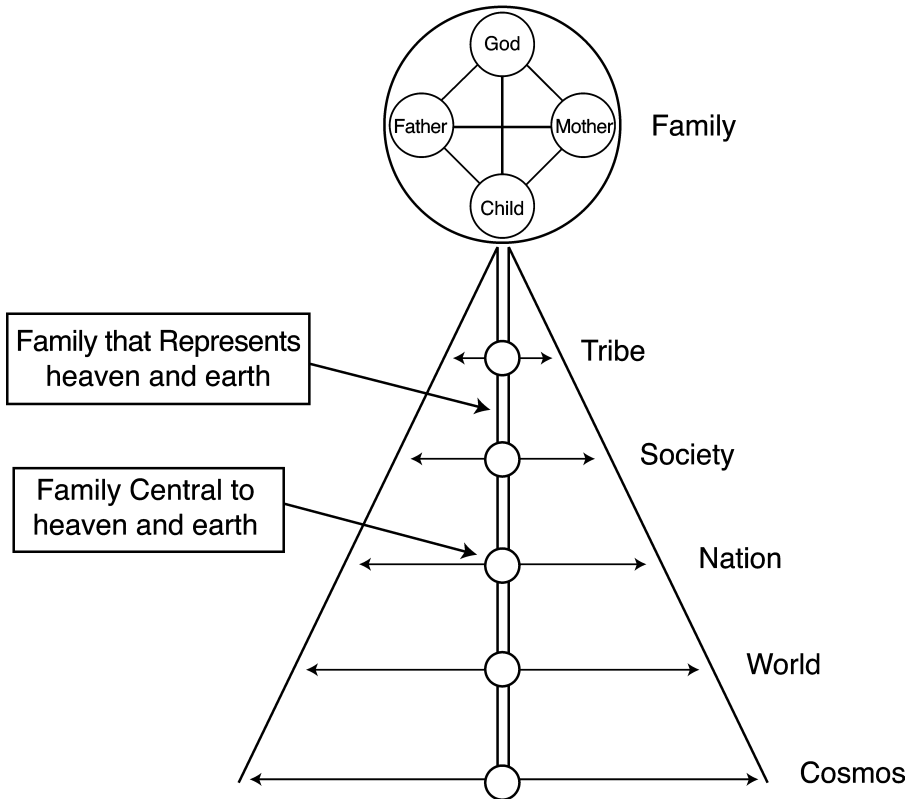
Today as central families, we are responsible to convey the will of God to the people of our communities. Jesus said, "You are the light of the world.... Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven." (Matt. 5:14-16)

The responsibility of a family to stand as an object partner before God and as the fruit of history is denoted by the phrase *to represent... heaven and earth*. The dimension of responsibility as it relates to others is denoted by the phrase *become central to heaven and earth*. "To represent" (*taep'yo*) thus describes the vertical aspect of responsibility, and "to become central" (*jungshim*) describes the horizontal aspect of responsibility. This is diagrammed in Figure 2.

As central families living in the days of the True Parents, we participate in a critical moment in history, parallel to the time of Jesus' advent. We have an opportunity not available to people since Jesus' day—to build the veritable Kingdom of God on earth. We can open the gate for millions to enter the Kingdom along the path we pioneer. In this sense, our families are central to the cosmos and pivotal to its destiny.

On the other hand, if we fail, billions will languish in misery. The world will degenerate into a cesspool of immorality with civilization collapsing, AIDS running rampant, and people bereft of hope succumbing to the law of the jungle. The way of the true family is the world's last, best hope, but whether or not people find it depends upon us.

FIGURE 2: THE FAMILY THAT REPRESENTS AND IS CENTRAL TO HEAVEN AND EARTH



The Family's Duty

The second pledge sets up a vertical ladder of love, extending heavenward to God and grounded in our public responsibility on the earth. In specifying further the several rungs on this ladder, the pledge calls us to *perfect the dutiful family way*. The Korean word for dutiful way is *도리 (do-ri)*, composed of two familiar Chinese characters. 道 (도) is *Tao* in Chinese. Tao means the Way or path of conduct. 理 (리) is *li* in Chinese, a term from Confucian meta-

physics meaning the immanent principle of nature. When applied to human beings, it means a person's innate virtue. 도리 (*do-ri*) thus means the path of virtue, the way of duty. It is a way of life in harmony with the order of the cosmos and which illuminates one's innate moral goodness.

In the Family Pledge, the family all together walks the path of virtue; therefore it is called the *dutiful family way* (가정의 도리, *kajeonge dori*). The family's duty is defined by a four-fold ethic of public responsibility: 1) filial piety or responsibility towards the family; 2) patriotism or responsibility to the society and nation; 3) the way of loving one's enemy, characteristic of a saint, that makes peace among nations; and 4) the way of loving God and all creation as divine sons and daughters. Public responsibility is a *family* duty for at least three reasons.

First, the Family Pledge envisions that the whole family is dedicated to fulfilling these public responsibilities. Spouses support each other. Children grow up to continue their parents' work. All family members join in making the sacrifices required of public service. If a family member turns away, it would cripple the family's ability to fulfill the family's duty.

Saint Paul worried about just such a problem when he counseled Christians to remain single: "The unmarried man is anxious about the affairs of the Lord, how to please the Lord; but the married man is anxious about worldly affairs; how to please his wife." (1 Cor. 7:32-33) But the Family Pledge envisions a family united in public service as stronger and more capable than single individuals. Behind every successful man is a good woman, or as a popular song goes, "I can fly higher than an eagle; you are the wind beneath my wings."

Second, the family is the basic school of ethics. How we learn to relate within the family as children, siblings, spouses and parents shapes the way we relate with people outside the family. A child who relates well with his parents has a head start for relating well with all the authority figures in his life. An elder brother who cares for his younger siblings is better prepared to treat his subordinates and fellow-workers well. The lessons of parenting are invaluable training for leadership. Therefore, the *ability* to behave ethically in society is rooted in the family.

Third, the ethic of duty in the family is the basis of all social duties. It can be summed up in a single ethical principle: serving the whole. The family is the first whole within which we exist. Taking responsibility for the family's welfare is thus the first level of serving the whole. Serving the nation, world and cosmos is merely a matter of extending this principle to larger and larger levels.

Thus, according to a well-known Confucian ethical treatise, the *Classic on Filial Piety*, filial piety is the root of all virtues and the principle behind all moral teaching:

Now filial piety is the root of all virtue, and the stem out of which grows all moral teaching... Having received our bodies—to every hair and bit of skin—from our parents, we must not presume to injure or wound them: this is the beginning of filial piety. When we have established our character by the practice of the filial course, so as to make our name famous in future ages, and thereby glorify our parents: this is the end of filial piety. It commences with the service of parents; it proceeds to the service of the ruler; it is completed by the establishment of character.⁴

In this sense, the ethic of *filial piety*, which is the dutiful family way at the most elementary level, establishes the principle which applies at each of the three succeeding levels defined in the Family Pledge: *patriots* who live for the sake of the nation, *saints* who live for the world, and *divine sons and daughters* who live for the welfare of the entire cosmos. Together these four levels define a vertical ladder of love, beginning from the family and ending with the vast reaches of the universe. Yet each rung on the ladder is simply an extension of the one basic family ethic.

Gratitude

Why do we serve the whole? Because the whole loves us, cares for us and gives us tremendous benefit. Serving the whole is not to be coerced by law; it should be a joyful expression of gratitude. Our parents gave us life, “our bodies—to every hair and bit of skin—are received by us from our parents.” They sacrificed themselves to nurture and raise us, forgetting their own comfort to give us what we

needed. For this reason, we naturally feel gratitude to our parents and want to serve them and care for them. By the same token, our nation protects us by maintaining an ordered, lawful and peaceful society. It nurtures us by providing a flourishing economy with efficient transportation and communication. It upholds our freedoms and the institutions of democracy that empower us to contribute to the welfare of others. Imagine how difficult life would be without the supportive and protective matrix of the nation and its institutions. Therefore, we should be as grateful to our nation as we are to our parents, and should desire to contribute to its welfare as citizens and patriots.

Moreover, the world—meaning human society past, present and future—comprises the social environment in which we can flourish. We are indebted to the people of the world for the blessings of civilization, both spiritual and material. The products we eat and use in our homes come from all over the world: bananas, chocolate and coffee from South America, oil from the Middle East, television sets from Japan and clothing made in China. Furthermore, life as we know it today would not be possible were it not for foundations of civilization laid in places like Israel, Greece, Rome, India, China, Africa and Western Europe. The religion, philosophy, science, mathematics, technology, art and music that we take for granted were developed by the achievements of people of every land and of every race. Conversely, poverty and neglect in one part of the world can produce baneful effects everywhere; for example, a killer disease breeding in an impoverished population in Africa has become a worldwide epidemic. When we recognize how much we receive from people all over the globe, and how interconnected the world has become, we cannot but desire to help all the people of the world to have peace and prosperity. We are grateful to the world's people for their existence that enriches us, and in return we desire to work for the world's welfare by becoming saints who love the world.

Finally, we are indebted to God our Creator, and to His creation, both the physical and spiritual worlds. Our planet Earth nurtures us in innumerable ways, giving us our very life breath. All the earth's creatures contribute to our well-being. Therefore, we should work to protect the Earth from harm and to improve the environment. The

Earth is suffering from chemical pollution in the atmosphere, rivers and oceans, and from nuclear waste buried under its skin. Therefore, we should do our part to clean up the unnatural pollutants that cause pain to Mother Earth and could potentially endanger our existence. Heaven also helps us, guiding and inspiring us with divine love and wisdom. Gratitude for the nurturing love of Mother Earth and the guidance and wisdom of heaven prompts us to put ourselves in their service as divine sons and daughters in heaven and earth.

From each of these levels, from the smallest to the greatest, comes nurturing, support and guidance as from our own parents. To each level we offer filial devotion and service with grateful hearts. Thus we complete the ever-flowing circuit of vertical love.

Ownership

In supporting the whole, each individual comes to feel a sense of ownership in the whole. He or she can take pride in its achievements, which are due in some measure to his or her efforts. In turn, the whole values the individual as an inseparable part, integral to its function. For example, the filial son in serving his parents serves the family as a whole. He comes to feel pride in his contribution to his family. He feels a sense of ownership: his family needs him and depends upon him; he is truly integral to its well-being. In serving the community in which he lives, an individual becomes a pillar of the community. The mayor and other civic leaders praise him and rely on him. He is no outsider or passive recipient of his community's largess; he is an integral part of his community and is proud of his contribution to its prosperity.

Our inborn nature longs to have the highest value and take pride in the greatest things. To attain such a great value, we must serve the greatest whole—the nation, world, cosmos and God. We would like to be in a position to be proud of our participation in each of these wholes and feel the sense of ownership for their advancement. We all like to be valued and respected by our nation, by the world, and even by God. Therefore, the principle of serving the whole has no limit.

The dutiful family way derives from the law of nature. It is the universal pattern of the cosmos reflected in the human world. The

natural world is organized on the principle that entities on a lower level serve and participate in those on a higher level. An electron finds a set position in the cosmos when it becomes part of an atom. If the atom unites with other atoms to form a molecule of sugar, that electron now has the value of constituting a food fit for life. Incorporated in the cell of a carrot plant, it is now part of a living being. When a human being eats the carrot, that electron is incorporated into the body of a child of God. In this way a tiny electron, which could be lost in the vastness of space, participates in a being of the highest value. All entities in the cosmos at every level find their value by serving the whole. Human life is meant to be in harmony with nature; hence, human ethics mirrors nature's law.

The Way of Filial Sons and Daughters

These days, most people think of ethics in terms of individual virtue. An ethical person is honest, trustworthy, keeps his promises, and treats others fairly and with respect. In the individualistic society that is today's America, relationships are fluid, voluntarily entered into and voluntarily broken. American democracy is a voluntaristic society of sovereign individuals, and our ethical values bear this out. They are ethics fit for the ebb and flow of horizontal relationships.

Consider that many people today regard marriage as a contract. They may hire a lawyer to draw up a prenuptial agreement. Divorce may be painful, but when it is done with the willing consent of both spouses, it is no more difficult than a decision to end a business contract. This leaves a question: does the heart regard love as a contract? In marriage, even when feelings of love grow cold, there are deep affective ties that are not easily broken. Divorce hurts, and leaves many victims besides the two parties of the marriage "contract"—notably the children.

Traditional ethics, however, is based on the norms inherent in the relationship. Relationships themselves carry with them norms, and an individual's duty is to subordinate him or herself to the norm. The model relationship is vertical—children's duty toward their parents. We do not choose our parents. We cannot choose the circumstances of our birth. Our parents remain our parents forever. We cannot

divorce them. Our relationship with our parents is not voluntary; we must digest whatever difficulties may arise. Yet for this same reason, people experience the relationship with their parents as one of the few enduring relationships in their lives.

This is the ethic of filial piety. We love, serve and obey our parents simply because they are our parents, and not because we necessarily want to. There is nothing voluntaristic about filial piety. It teaches that living up to one's commitments is noble in itself. In comparison with filial piety, conventional voluntaristic ethics is shallow and often self-serving.

If Americans were to regard the ethic of filial devotion to parents as the model for ethical relationships, they would naturally prepare for a marriage that will last "for rich or for poor, in sickness and health." They would not regard marriage as just a relationship, but as an eternal, unbreakable bond.

It is written in the Ten Commandments, "Honor your father and your mother." (Exod. 20:12) In former times, a dutiful son or daughter devoted to his parents' welfare deserved praise. Today, though, many Americans have forgotten the ethic of filial devotion. They think that when they leave home at age eighteen to go to work or college, they carry no further obligations to their parents. Their parents, they believe, expect them to fend for themselves while they live out the rest of their lives unencumbered by children. Moreover, they expect to have little to do with their parents' welfare, since their parents' pension and social security will allow them to retire, move to Florida, and enjoy their sunset years.

Yet in reality, aged parents desire to enjoy the company of their grandchildren more than anything else in the world. They regard their grandchildren as the fruit of their lives. Although many senior citizens want to live independently, they also want their children and grandchildren to visit often. They treasure the bonds of love that these visits sustain. Sadly, millions of lonely seniors in our society are all but ignored by their families, miserably warehoused in nursing homes or languishing in retirement communities until death takes them.

"Even crows bring food for their parents," goes a Korean proverb. In today's society, however, some people are so devoid of

love that they approach their parents with calculation, thinking, “If I serve them for a few more years, they will give me a large inheritance.” Otherwise upright citizens turn their parents into paupers in order to avoid large health-care expenses that might drain the nest egg that they expect to inherit upon their death. In the infamous Menendez case, two young people killed their parents to obtain their inheritance and then convinced one jury that they were justified due to years of abuse. The case was symptomatic of our times, when filial love has been replaced by scheming for the parents’ bank account. It is time Americans rediscovered the ethic of filial devotion, which is in fact explicit in the Judeo-Christian tradition.

In Asia, the ethic of filial piety (孝, *hyo*) exalts filial devotion as the highest virtue. *Filial* (孝) *sons and daughters* (子) feel a debt of gratitude to their parents, who have shed their tears, sweat and blood to bring them into the world, to feed, raise and educate them. From childhood, they offer their parents willing obedience. As they grow older, they come to understand their parents’ deepest ideals and longings. They uphold their parents’ values and want to make their parents proud of them.

To give some examples: filial siblings will strive to get along harmoniously with one another because they know it makes their parents happy. Many immigrant parents take menial jobs and scrimp and save to send their children to college; when their children become successful professionals, they fulfill their parents’ dream. Moreover, filial children take care of their parents in their old age. Should they become senile and incontinent, they would never wish to ensconce them in old age homes, but will take them to their bosom and care for them. It is a noble expression of filial piety when children sacrifice their own comforts to take care of their parents.

When Parents Fall Short

Nobody’s parents are perfect. Often parents will do things that are harmful to others or hurtful to their children. Nevertheless, a good child is filial. The Gospel of Luke records that when Jesus was twelve years old, his parents left him in Jerusalem. They were a day’s journey out before they discovered the boy’s absence. We can guess from this incident that his parents did not have much regard

for their son. They certainly were not devoted to him as the Christ, neither could they comprehend his behavior when he said, "I must be in my Father's house." Nevertheless, Jesus remained obedient to them as a filial son. (Luke 2:51)

In the Orient, a filial child is expected to remonstrate with his parents when they take the wrong road, to urge them not to do something that could stain the family's reputation. Yet he does not become self-righteous, but remains always their humble child even as he tries to guide them. The legendary example of a filial son enduring hostile parents was the ancient Chinese King Shun. Shun's parents even tried to kill him, yet he never departed from filial piety. Once they made Shun dig a well, intending to throw the dirt on top of him as he worked at the bottom of the pit and bury him alive. Informed of their plot, Shun dug a side chamber; thus he survived and later dug his way out. In those days, the kings of China did not promote their own children but scoured the kingdom for the person whose virtue would make him most suitable for the throne. Shun's filial piety was so renowned that King Yao selected him as his heir and gave him the throne of the empire.

In both the East and the West, children have the problem of resentment against their parents. If a child holds his resentment inside, it can fester and cause permanent damage to the spirit. It is better for the child to find some outlet to express his righteous heart, for example, by striving harder to go a righteous way even in spite of the parents' bad attitude. The knowing child understands and makes allowances for his parents' faults. He takes a lesson from them and strives not to make the same error in his own life.

For examples of filial sons who had reason to harbor resentment and complaint against their fathers, we need only look to the Bible and compare the stories of Isaac and Ham. Surely Isaac could have complained in his heart after his father Abraham had stumbled while making the offering of the animals because he did not cut the birds in two. (Gen. 15:9-16) Because of his father's foolish mistake, Isaac's descendants were fated to become slaves in Egypt. And yet, when Abraham asked Isaac to offer himself as a human sacrifice, Isaac dutifully complied. How would you have felt if you were Isaac? Instead of distrusting his father for failing, Isaac determined

even to sacrifice his life to help his father redeem himself before God. His devotion to God and filial piety to his father in the face of death is celebrated in Jewish literature:

Isaac willingly and gladly went with his father to Mount Moriah, to offer up his young life to the God whom he adored. As they were wending their way to perform the will of God, Isaac said to his father, “O father, I am yet young, and I am fearful lest my body tremble at the sight of the knife, causing you grief; I am fearful lest the offering shall not be a perfect one, perfect as I should like it to be.”⁵

Noah’s son Ham also had reason to resent his father. Year after year, Noah labored at building the ark while the townspeople jeered at him and called him a fool and a madman. Ham’s childhood was not easy. His father probably demanded that he work long hours helping him build the ark. Other children may have teased him. The Bible reports that after the flood, Ham showed disrespect for his father while he lay naked in his tent and swayed his brothers to join him. (Gen. 9:22-25) In that deed Ham expressed years of pent-up resentment. But the result was disastrous. Ham was cursed for being an unfilial son. Worse, because of Ham’s sin, God’s providence through Noah was broken.

Just about everyone has cause for resentment against some authority figure in his or her lives. Anyone can criticize a leader’s mistakes. The issue is, will we be like Isaac, determined to be filial regardless of our leader’s flaws and even willing to help him overcome them? Or will we be like Ham, ready to criticize and even expose his flaws before others? Isaac digested his resentment and expressed it in a loving and constructive manner, while Ham let his resentment rule him and expressed it in a way that was hateful and destructive.

Traditionally, the most outstanding filial daughters are those who unstintingly serve their parents-in-law. In the Bible, Ruth was such a filial daughter-in-law. When her husband died, she was still young and beautiful and could easily have remarried. Nevertheless, Ruth preferred to serve her mother-in-law Naomi, who had also lost her husband. She accompanied her on the long journey back to Israel

and an uncertain future. When Ruth married Boaz, she gave Naomi her first son. The people responded with praise, “May his name be renowned in Israel! He shall be to you a restorer of life and a nourisher of your old age; for your daughter-in-law who loves you, who is more to you than seven sons, has borne him.” (Ruth 4:14-15) In Korea there are many such filial daughter-in-laws, who, though they might be widowed, still serve their husbands’ parents faithfully even as they raise their own children. Father Moon says,

Today, when we ask a woman who is about to get married why she gets married, she will answer that she does so in order to be loved. This needs to be corrected. Rather, she should say that she gets married so she can love the father and mother and brothers and sisters of her husband, so that she can love her husband’s whole clan and even the country to which they belong. When she does that, she will, in a decade’s time, be raised up to occupy the position of the mother of that household, the position as grandmother of a palace—certainly more than a mere daughter-in-law. But if she demands love, her troubles will never cease: she will be pushed to the corner and the back room and eventually be chased out the gate.⁶

Patriotism

The society and nation are the greater wholes immediately above the family. Families have a civic duty to contribute to the welfare of the community. Indeed, the prosperity of society depends upon its families getting involved. In the Family Pledge, this is *the dutiful family way of... patriots in our nation*.

We honor those patriots who sacrificed their lives to found the nation and appreciate the magnitude of their achievements. When the nation fell into dangerous times, they stepped forward and took up the fight against evil. King David, Joan of Arc and George Washington are only a few of the many patriots whose faith in God gave them the courage to face overwhelming foes and prevail. Today, they remain as examples to us.

In the Bible, King David exemplifies the way of the patriot. His dedication to the welfare of Israel never faltered. Even when King Saul grew jealous of his prowess and began to plot against him, David never changed in his loyalty to his king. Though chased out into the wilderness, he continued to fight against the enemies of Israel. Having the opportunity to kill King Saul, who had become his enemy, he nevertheless refrained from harming him in any way. When Saul died in battle, David did not rejoice; his lament's haunting words are recorded in the Bible:

Thy glory, O Israel, is slain upon the high places!
 How are the mighty fallen!
 Tell it not in Gath,
 publish it not in the streets of Ashkelon;
 lest the daughters of the Philistines rejoice,
 lest the daughters of the uncircumcised exult. —2 Sam. 1:19-20

In Korea, Admiral Lee was a patriot whose courage and self-sacrifice is celebrated to this day. Like David, he had to cope with a king who was treacherous and opportunistic. Yet he never faltered in his patriotism, and in the end he sacrificed his life for his country.

Before Father Moon began his cosmic mission as the Messiah and True Father, he was a patriot. As a student living in wartime Japan, he joined the underground Korean independence movement. More than once he was thrown into prison and endured torture rather than betray his comrades. Even so, he also lived by the ethic of a saint, and when Korea was liberated he arranged safe passage for the Japanese police who had arrested and tortured him.

The way of patriotism begins with the good citizen who contributes time and money to benefit his community. Communities benefit immensely from the efforts of volunteers, who form associations of every sort to add strength to the social fabric—churches, charities, civic clubs, political parties, labor unions, advocacy groups, block associations and self-help groups. Sociologists call such associations “mediating structures.” They provide society with a variegated foundation for stability and strength. They are a buffer

between the family and the national government, providing the foundation for self-rule without heavy-handed bureaucracy.

Love Beyond the Family

The ethic of patriotism teaches us to put the interests of society above our family. When Jesus was ministering to society's outcasts, his mother and brothers came to the place where he was teaching and tried to summon him. Yet he would not interrupt his ministry, saying:

“Who are my mother and my brothers?” And looking around on those who sat about him, he said, “Here are my mother and my brothers! Whoever does the will of God is my brother, and sister, and mother.” —*Mark 3:33-34*

By serving our neighbors and helping strangers we can melt walls of distrust and build bonds of community. Yet since people commonly identify their individual happiness with the welfare of their family, fallen self-centeredness often manifests at the level of family. We can overcome selfishness by going beyond the natural affections of family ties to live for the sake of others.

When families pursue only their own benefit, hoarding all their blessings to themselves, they block the flow of vertical love which is meant to extend upward through every level. As a result, the horizontal circulation of love and blessings within the society is also restricted. Hence, societies where families lack a sense of civic duty are usually impoverished. In the oligarchies of Latin America and Asia, a few rich families control the vast bulk of the national wealth while the masses languish in poverty. Nepotism is widespread. Talented people outside the wealthy elite find few opportunities for advancement. Paternalistic governments and churches do little, as the same elite families control them. These families are comfortable living among people of their own class and have few contacts with those below them. There is little hope for the vast majority of the poor.

America, on the other hand, benefits immensely from the unbounded circulation of blessing that has resulted from its tradition of civic virtue and philanthropy. The self-made capitalist Andrew

Carnegie was a Calvinist who believed that his fortune was a gift of God and an expression of divine predestination to heaven; therefore, he believed he had to live up to his calling by giving it all away. After donating his millions to build libraries in cities around America, he died a poor man. He placed service to the nation ahead of his family's welfare and set a tradition of philanthropy for America's elite ever since.

Some teachings on "family values" lift up the family as the most important thing in life. Surely, this is a necessary corrective to the excessive individualism of American culture. However, according to the Divine Principle, the family should not focus on itself. A good family dedicates itself to the whole purpose that stands above it: the community and nation. In this way, the family's vertical give and take of love toward the higher purpose is a constant source of energy to revitalize the flow of love within the family. We know that when an entity seeks only its self-purpose, it loses its connection with the whole that sustains it. Those families who treasure their marriage and family to the exclusion of all else are liable to lose the very love they treasure.

Public-minded family members give priority to church and community activities that benefit the society and the nation, even at the sacrifice of private time together. Early members of the Unification Church of Korea trod an exemplary path of patriotism when, in 1970, the wives left their husbands and children to do pioneer missionary work for three years. The Korean church maintains a tradition of annual forty-day witnessing conditions to this day. Yet every patriotic family inevitably makes such sacrifices, whether in wartime or in peacetime. In wartime, soldiers risk their lives on the battlefield while their spouses endure months of loneliness and uncertainty. The genuinely public person who serves his community in peacetime makes different demands on his or her spouse. By accommodating to these demands, the faithful spouse also participates in the public responsibility.

The Value of Patriotism

Ever since the Vietnam War, patriotism has been belittled in America, particularly by the Left. Nationalism indeed becomes

repugnant to morality when the nation we are called to serve is acting corruptly and oppressing other peoples. However, this disdain for patriotism among left-wing elites has only contributed to a culture of selfishness. Denying the value of patriotic sacrifice ultimately becomes a justification for self-centered individualism. America today exhibits many symptoms of this loss of civic virtue: a plague of illegal drugs, political corruption, cheating on taxes, and a loosening of family ties. For a nation to prosper, it needs a vibrant patriotic spirit. People in every nation ought to be proud of its good values. Americans need only live for a time in another country to appreciate its good points.

There should be nothing uninformed about our patriotism. It is not jingoistic nationalism, “my country right or wrong.” We are called to serve our country according to the word of God and our enlightened conscience. Should the government be acting corruptly, we can be agents for reform. When we support a politician, it should be neither to curry favor nor to blindly endorse his or her party. Our support should be based on an assessment that his policies are better than his opponent’s. We may even reach a position to steer his policies towards the will of God, for the uplifting of the nation.

To the extent that we know and realize truth, we have a patriotic duty to impart it to our nation. We should offer our nation’s leaders every opportunity to understand the truth. They have a conscience and feel the weight of their leadership position. If we do our best to reach them and still they do not respond, then it is their failure. But if we do not do our utmost to try to educate them, then it is our failure. As the prophet Ezekiel wrote, we who know God’s truth are the nation’s watchmen. Standing on the heights and seeing further than others, we are responsible to warn the nation and steer it on the right course:

So you, son of man, I have made a watchman for the house of Israel; whenever you hear a word from my mouth you shall give them warning from me. If I say to the wicked, O wicked man, you shall surely die, and you do not speak to warn the wicked to turn from his way, that wicked man shall die in his iniquity, but his blood I will require at your

hand. But if you warn the wicked to turn from his way, and he does not turn from his way; he shall die in his iniquity, but you will have saved your life. —*Ezek. 33:7-9*

The Way of the Saint

The world in which we live is full of conflict and strife, with nation pitted against nation, race against race, religion against religion. People tend to look at the world from the viewpoint of their own group. Wherever there are conflicts with others, they justify their position based on their own interests and long memories of old grievances. For example, people in rich nations can be insensitive to the economic exploitation they wreak on less developed nations. Neither may they recognize the moral questions that arise when Western culture is foisted on other nations, overriding their traditional values in the name of “development.” Members of victimized nations or races, for their part, are likely to mistrust the good will of people with power. These are only some of the reasons why good people find themselves on opposite sides and view each other as enemies. Anyone who would love the world must learn how to love his enemy. This is *the way of the saint*.

Saints are motivated by God’s love, which transcends nation, race and class. They leave a comfortable life among their own kind to help others who don’t share their race or ethnicity or social standing. Martin Luther King, Albert Schweitzer, Mohandas Gandhi and Mother Theresa were saints with this quality of love. St. Francis left his wealthy family to live among the poor and teach them the way of the Gospel. The Buddha left the comforts of the palace to seek the solution to human suffering. These and many other saints, known and unknown, sacrificed all manner of comforts and risked the wrath of the powerful to help the poor and downtrodden. Living in poverty and simplicity, they could not be bought or corrupted by the world. Following the way of selflessness and filled with divine love, they devoted their lives for the welfare of all people.

Love Your Enemy

Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust. —*Matt. 5:44-45*

Jesus taught us to love our enemies. Loving one's enemy is not a utopian ideal, but the most practical way to resolve conflicts. It is a precept in all the world's religions. The Buddha teaches: "Hatreds never cease through hatred in this world; through love alone they cease. This is an eternal law." (Dhammapada 5)⁷ The Qur'an states, "Repel the evil deed with one which is better, then lo! he between whom and you there was enmity shall become as though he were a bosom friend." (Qur'an 41.35) Jacob practiced loving his enemy when he met his brother Esau, who was armed with his heart set on revenge. Offering his wealth and treasure with the utmost humility, he moved his brother's heart, and they completely reconciled. (Gen. 33:1-11) Jesus practiced loving his enemies on the cross; his heart was full of forgiveness and love for the people who killed him. (Luke 23:34) That supreme act of love liberated billions of souls to receive salvation.

Loving one's enemy is the way to resemble God, our heavenly Father. God's love is the love of a Parent towards his prodigal children. He cannot help but love them, even though they rebel against him. If God were to strictly judge everyone who spurned His love, there would not be a single person left alive on earth! Father Moon says,

The reason why God does not punish, even though He may see an enemy and have the urge to kill him and get revenge, is that He is thinking of the enemy's parents, wife and children who all love him. Knowing all too well their unparalleled love towards that person, God cannot strike him with His iron rod. When you really understand such a heart of God, could you take revenge on your enemy? When you know all these things, you would even go and help him. In this manner one comes closer to the Great Way of heavenly Principle, that Great Way which tries to embrace everything

centered on love... God always looks at things in that perspective. This is how we should understand the teaching to love one's enemy.⁸

Even our enemy has a loving family whom he loves and who loves him. God values love above all and will never trample it. This is because God's nature is love, and He created human beings to fulfill their purpose through love. God is always loving us. In the ideal world, where God's love is fully reciprocated, our beautiful response brings God joy. In this evil world, where God's love is spurned, He expresses His love as sacrificial love and takes up the cross.

While evil people use force to defeat their enemies, God's only weapon to defeat evil is sacrificial love. In fact, using force is counterproductive. It may defeat the enemy for a time, but it will not destroy him. Sooner or later, he will take revenge. Even when a conqueror kills his enemy, his enemy's desire for vengeance plagues the victor from the spirit world and bring him misfortune. Sacrificial love, on the other hand, can move the heart of the enemy to end his enmity forever. It can turn an enemy into a friend.

Mahatma Gandhi, while working to throw off British rule from India, never hated the British. In fact, he became close personal friends with Lord Mountbatten, the British viceroy of India. Through his nonviolent protests he appealed to the British conscience and won their people to his side. He said,

Having flung aside the sword, there is nothing except the cup of love which I can offer to those who oppose me. It is by offering that cup that I expect to draw them close to me. I cannot think of permanent enmity between man and man.⁹

Martin Luther King also practiced the way of loving one's enemies. He said,

Hate multiplies hate, violence multiplies violence, and toughness multiplies toughness in a descending spiral of destruction. So when Jesus says, 'Love your enemies,' he is setting forth a profound and ultimately inescapable admonition. Have we not come to such an impasse in the modern

world that we must love our enemies—or else?... We never get rid of an enemy by meeting hate with hate; we get rid of an enemy by getting rid of enmity.¹⁰

How can loving one's enemy be effective? The way of love is rooted in the ultimate goodness of God and God's creation. Every person, no matter how evil, has a conscience, which seeks for true love. Even the starting point of evil was originally God's good creation. The archangel Lucifer turned to evil and became Satan because he felt a lack of love and desired more love. Therefore, we move the heart of an enemy (who in hatred lies in Satan's power) by giving him the true love he always longed for. We can love in the way Satan cannot love, and do what Satan cannot do: sacrifice for the sake of another. Sacrificial love, therefore, requires us to persevere as long as it takes until our enemy is moved to surrender with tears of repentance. The words of Dr. King are still fresh and instructive:

To our most bitter opponents we say: "We shall match your capacity to inflict suffering by our capacity to endure suffering. We shall meet your physical force with our soul force. Do to us what you will, and we shall continue to love you... Throw us in jail, and we shall still love you. Send your hooded perpetrators of violence into our community at the midnight hour and leave us half-dead, and we shall still love you. But be ye assured that we will wear you down by our capacity to suffer. One day we shall win freedom, but not only for ourselves. We shall so appeal to your heart and conscience that we shall win you in the process, and our victory will be a double victory."¹¹

No one can give sacrificial love for long if he is mainly motivated by self-interest. Self-sacrifice by definition must reach the point of self-denial, or it is not truly sacrificial to the point of going beyond the love of the Archangel. As long as a person remains self-centered, he calculates how much he has given and fears that the enemy will take advantage of his generosity. The object of his generosity soon senses his selfish attitude and hardens his heart, treating him with contempt, as he had feared. Rather, the secret to

sacrificial love is to connect with love's transcendent Source. We must connect with God, the source of true love, for our love to bear fruit in melting the heart of the enemy. This meaning lies behind the teaching of the apostle John:

God is love, and he who abides in love abides in God, and God abides in him... There is no fear in love, but perfect love casts out fear. For fear has to do with punishment, and he who fears is not perfected in love. We love, because He first loved us.

—1 John 4:16-19

The Courage of a Saint

It takes courage to love one's enemy, as Martin Luther King showed when he and his civil rights marchers stared down the Ku Klux Klan and braved snarling police dogs. It also takes compassion and absolute self-discipline. Soon after the Montgomery bus boycott got underway, Mrs. Coretta King and their first child narrowly escaped being blown to pieces by dynamite placed on their front porch. Though both were unscathed, a crowd of angry Blacks soon gathered, thirsting for revenge. Dr. King held up his hand and urged them not to continue the chain of violence by engaging in any themselves. The nervous policemen nearby felt that Dr. King saved their lives that night, for that crowd could have turned into a murderous mob. Though himself the victim of unspeakable violence, he spoke soothing words of peace and forgiveness.

Unificationists feared for Father Moon's life when in 1991 he journeyed to North Korea to meet Kim Il Sung. This was the same man who forty years earlier had imprisoned Father Moon in the Hungnam concentration camp with every intention that he perish from malnutrition and hard labor, and who later launched several plots to assassinate him. Yet Father Moon entered North Korea unarmed and unguarded. Although he could have been arrested and killed at any moment, he later testified that in North Korea his spirit was as free as air. He bore no resentment towards his archenemy. He was prepared to sacrifice his life, if by that he could liberate President Kim and the people of North Korea. When Father Moon

and Kim Il Sung embraced each other at their meeting, they resolved decades of hostility in the warmth of newfound friendship.

Every religion has its missionaries who practice the way of the saint. Far from family and relatives, they endure difficult circumstances living in the third-world nations of Africa and Asia. They raise their children in their adopted homes and learn to love their mission countries more than the lands of their birth. We should all follow the example of saints such as these and apply ourselves to healing the world.

Divine Sons and Daughters

The summit of vertical love is to become *divine sons and daughters in heaven and earth*. The way of filial sons and daughters toward our parents shows the proper way to have a dutiful heart towards God, our divine Parent. The way of patriots in our nation provides more lessons for loving God, who desires to bless our nation with peace and prosperity. Moreover, the way of the saint—to love one's enemy, brings us in accord with God's universal love, which transcends national, racial and religious boundaries.

Jesus taught us to love God with all our heart, soul and mind. (Matt. 22:37) When he was driving the moneychangers out the Temple he cried, "You shall not make my Father's house a house of trade" (John 2:16), so zealous was he to protect the honor and holiness of God his heavenly Father. Likewise, when Father Moon says that the most fundamental truth in the universe is that God is our Parent and we are His children, he is not describing the attitude of a child looking for gifts from a cosmic sugar daddy. He is speaking as an adult, filial son or daughter who would do anything possible to help his or her heavenly Father. Father Moon teaches that our heavenly Father is a lonely God, burdened with many cares, who needs the help of filial sons and daughters to ease His burden and assist Him in achieving victory.

What distinguishes a divine son or daughter from a saint? First, he is a child of God's direct lineage. Jesus was God's only begotten son. He spoke of his special relationship to his heavenly Father: "the Father loves the Son, and shows him all that he himself is doing."

(John 5:20) Likewise, God does not intend that we be distant from Jesus. We, too, are meant to become God's true sons and daughters, as it is promised, "Beloved, we are God's children now; it does not yet appear what we shall be, but we know that when he appears we shall be like him." (1 John 3:2) Through the True Parents we can be reborn as God's children and engrafted into God's lineage. We can be liberated from the subtle hold which the devil has on our souls, an ancient bond of kinship extending through the generations back to Adam and Eve. This will allow us to manifest our original nature in all its glory.

However, we can grow to embody this God-given original nature only by offering devotion to Him. We must first attend God and devote ourselves to His will; then we can resonate with His infinite heart. Out of filial piety, our first concern should be for God, our Father. We would want to defend God against those who would deny Him. Jesus called them blessed who would stand up for God, enduring persecution for His sake, "Blessed are you when men revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven." (Matt. 5:11-12) We would want shoulder God's burdens and lighten His load as He labors to cleanse this world of evil. We would want God to smile as He beholds our loving and joyful unity.

Second, divine sons and daughters are holy sons and daughters. Holiness means set apart for God's service. In ancient Israel, the priests took care to maintain the holiness of the Jerusalem Temple as God's dwelling place, lest God be offended and leave the Temple, taking His blessing with Him. Only after specially preparing themselves by abstaining from sexual activity, putting on special clothing and being ritually sanctified could they enter its Holy Place. Likewise, divine sons and daughters take care not to be contaminated by sin. They sanctify their bodies as God's temples (1 Cor. 3:16) and keep their families far from immorality for the sake of the purity and holiness of God, their heavenly Father. They so love their heavenly Father that they will never do anything to cause Him grief.

This does not mean to be cloistered in a monastery. Rather, as Saint Paul said, a divine son or daughter lives in the world but does not conform to it. He makes his body "a living sacrifice, holy and

acceptable to God” (Rom. 12:1-2), that through him God’s love might shine forth. Above all, he overcomes the temptation to compromise with evil. Often, we are tempted to rationalize lowering our standards as the practical way to get results and win support. Compromising in matters of holiness can invalidate whatever fruits may come.

Love for the Cosmos

Third, divine sons and daughters of heaven and earth extend their love to embrace the cosmos. Their vertical love extends to a higher level than the saint’s love for the world. While the term “world” in Korean (세계, *segye*) means all humanity, the term “cosmos” (천주, *ch’ônju*) means heaven and earth. It spans human society, the material universe and the spirit world. It spans all space and time.

Divine sons and daughters of earth love nature and protect the environment. They are friends with the animals and treat them with respect. Father Moon loves the outdoor life and has spoken volumes on this topic. When fishing, he throws back the first fish he catches, no matter how large it may be. When he lands a fish, he prays, expressing gratitude to the fish that is giving up its life for the sake of God’s children. In this way, he shows his respect for these precious creatures.

Divine sons and daughters of heaven have a love that embraces even the spirit world. They can embrace heaven because they meet the standard of heavenly law. The spirit world is governed by love; its atmosphere is love; its ways are mastered through the resonance of love. Should a person be partial in love, liking those who are good to him but hating those who may have harmed him, he has not yet mastered the heavenly law.

At the same time, the spirit world is stained by the burden of history, which is frozen in the mental patterns of countless spirits who bear historical grudges. Much of it is still dominated by Satan and his minions, who seek to destroy all that is good and godly. These spiritual “principalities and powers” have an immeasurable influence on the earthly world. For divine sons and daughters to embrace the vastness of the spirit world, they must be willing to go

down to the bottom of hell. They follow in the footsteps of Jesus, the only-begotten Son of God, who lowered himself to take on the suffering of humanity, even enduring the cross.

Finally, to live for heaven is to look beyond day-to-day affairs towards how one's deeds will be recorded in terms of their ultimate significance. Even though the scope of our life may be small and local, we cannot know the full extent of its effect on the world. The Divine Principle records how small mistakes by central figures had devastating impact hundreds of years later. We recall Abraham's carelessness in making his offering, or Moses' mistake in striking the rock twice, or Jesus' disciples falling asleep in the garden of Gethsemane. Since we too live at a time of great providential significance, we should be concerned about the long-term impact of our words and deeds, even one hundred or one thousand years from now. As divine sons and daughters of heaven and earth, we share this same consciousness and mission. This brings us once again to the top of the vertical ladder of love described earlier: attending God and True Parents.

God's Design for the Family Begins with Public Responsibility

Ever since the Human Fall, people have placed their self-centered purposes ahead of public responsibility. When Adam and Eve ate of the fruit, they forgot God, their Parent. They forgot His purpose of creation. Consequently, they failed to establish a family according to God's design.

God's plan for the institution of the family is the pattern of the Four-Position Foundation. In the Four-Position Foundation, the first priority is the vertical connection to God. The vertical axis of love defines the very quality of love and sets the tradition of love to be passed on to subsequent generations. It is set up by attending God and the standing upon one's responsibility. It is developed by living according to the dutiful family way, which means to live for the sake of the whole at every level. Once this vertical axis of love is perfected in the family, husband and wife can love each other with true love and raise their children in true love. To state it simply,

God's design for the family begins with public responsibility and ends with fulfilling human relationships.

In conventional families, there is an economic division of labor between public and private. There is the function of breadwinner, traditionally taken by the father, who goes out into the world to earn a salary. Then there is the responsibility to manage the home and raise the children, usually borne by the mother. Ordinarily, people don't think of job and work as an aspect of love in the family. The family exists despite the demands of work. Yet this is a mistaken view. Working life should be regarded as the family's contribution to the public good.

A good wife takes pride in her husband for his service to the community and nation. She loves him all the more for it. She wants her husband to be worthy of her love not just because of his private regard for her, but also because of his public value to the larger world. When such a worthy husband loves his wife, she feels affirmed in having equally great worth. Good husbands whose wives work or are devoted to community service feel the same way.

Soldiers and their families can understand this point. The moment when a soldier's wife and children run to embrace him on his return from war is unforgettable. During his absence, his family's longing for him was magnified by their pride in his service for his nation. The intensity of their love reached an explosive pitch, released at their reunion.

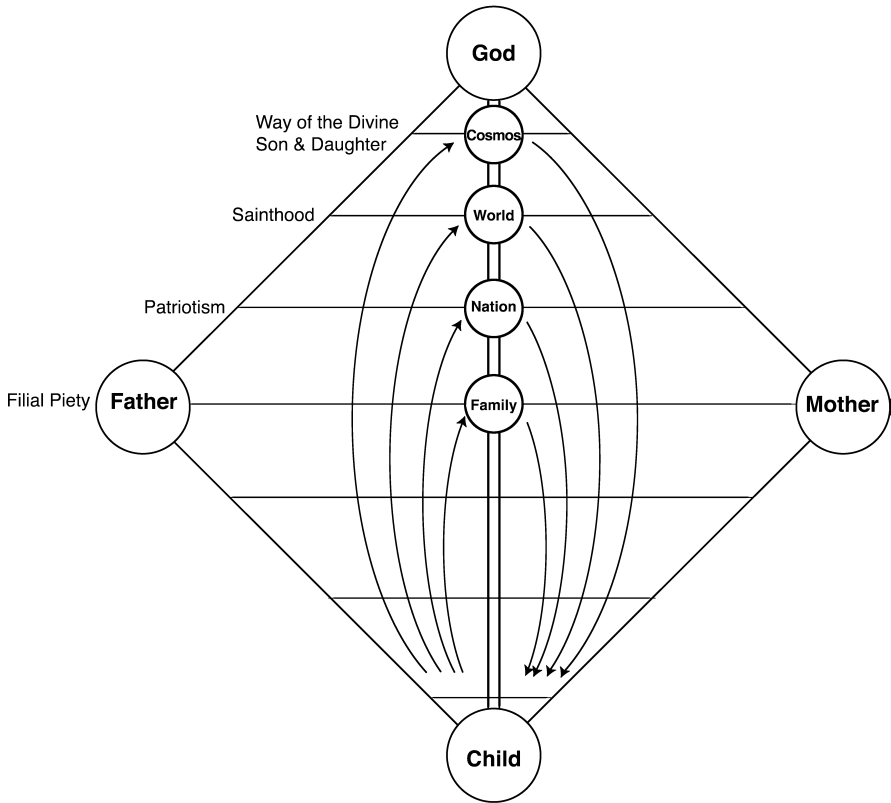
Today, we customarily think of love in horizontal terms, yet in fact such love is not true if it is disconnected from the vertical axis of public service, which upholds the society, nation, world and cosmos. We may liken vertical love to the trunk of a tree and horizontal love to its branches. A great tree has a trunk that is strong and thick, and its branches spread widely and cover the ground with ample shade. A tree with a short and weak trunk has puny branches; they cannot reach far.

Jesus taught the Great Commandment, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength." (Mark 12:30) This describes the vertical axis of love. "You shall love your neighbor as yourself," (Mark 12:31) describes the horizontal axis. Love for God is the

foundation for love of neighbor—and love in the family. Loving God does not mean only a life of prayer and worship. It means to love as God loves, which is to love the entire scope of God's creation, including the family, society, nation, world and cosmos.

For these reasons, the second pledge, which describes the ways of vertical love, precedes the third pledge, which describes the flowering of horizontal love in the family. Every family needs to establish an immovable vertical axis of love to anchor and nurture their love at home. In the second pledge, the four-fold way of family duty describes the ethics of vertical love by which a family relates to the public sphere and ultimately to God. In the third pledge, the Four Great Realms of Heart describes the ethics of horizontal love relationships in the private sphere of the family. In the order of love, the whole purpose has priority over the individual purpose, public has priority over private. The vertical axis of love undergirds all family relationships, as diagrammed in Figure 3.

The vertical axis of love is powered by the flow of energy upward and downward. In the family, as filial children who serve our parents with filial love, we are ever grateful for their nurturing and sacrificial care. At the larger levels this reciprocation only grows stronger. Serving our nation as patriots, we learn to appreciate the benefits that our nation bestows. Serving the planet as peacemakers, we become more aware of the bounty we receive from our interdependent world. Further, as divine sons and daughters of heaven and earth, we feel ever more indebted to God as our Creator and Savior. (1 John 4:10; Rom. 5:8, 10)

**FIGURE 3: THE VERTICAL
AXIS OF LOVE**

The vertical axis of love is anchored in the family as we practice filial love. It develops as we relate to ever-larger spheres of public responsibility. In the end we become people of divine nature who take responsibility for their world by acting with love in all situations. All the while we are loving as God loves, attending God, and becoming one with God.

On this foundation of vertical love, the horizontal relationships in the family can flower. As Father Moon states, true love requires the intersection of the horizontal and the vertical:

The place of true love is the meeting point where vertical and horizontal intersect at a 90-degree angle. This is because love travels the shortest possible distance.¹²

Why does vertical love come first? A surveyor uses a water level or a plumb line to establish the true vertical line and then adjusts the angle of his telescope to measure the horizontal lay of the land. The plumb line is drawn by gravity to the center of the earth, so it always lies on the true vertical axis. Thus it establishes the reference point for his measurements. This is a good analogy to love. Our horizontal relationships involve a multitude of people of diverse types in various circumstances. From our own subjective viewpoint, we cannot tell which direction is level. Vertical love, however, flows from only one point. There is only one divine Source of love. Therefore, we establish the vertical axis first, and then use it to triangulate the horizontal axis.

With the vertical axis of love properly established, the expansion of love within the family is natural, harmonious and joyful. This is the described in the third pledge as the Four Great Realms of Heart. Furthermore, this horizontal love does not stop with my small family. As described in the fourth pledge, it continues to expand to the community, nation, world and cosmos, creating one global, cosmic family. Only horizontal love that is anchored in this vertical axis has the ability to expand without limit and without any boundaries. Its flight is true because the aim is true.

- 1 Muhammad Marmaduke Pickthall, trans., *The Meaning of the Glorious Qur'an* (Mecca and Medina: Muslim World League, 1977); Swami Prabhavananda and Christopher Isherwood, trans., *The Song of God: The Bhagavad-Gita* (Hollywood, CA: Vedanta Press, 1972); John Blofeld, trans., *I Ching, The Book of Change* (London: George Allen & Unwin, 1965); R. Travers Herford, ed., *The Ethics of the Talmud: Sayings of the Fathers* (New York: Schocken Books, 1925); See *World Scripture*, pp. 551, 544.
- 2 This phrase comes from "My Pledge."
- 3 *Exposition of the Divine Principle*, p. 187.
- 4 James Legge, *The Sacred Books of China, part 1: The Shu King, Religious Portions of the Shih King, and the Hsiao King*, Sacred Books of the East, vol. 3 (Oxford: Clarendon, 1879).
- 5 Genesis Rabbah 56.11, Louis I. Newman and Samuel Spitz, *A Talmudic Anthology* (Behrman House, 1945).

- 6 Sun Myung Moon, "True Unification and One World," March 30, 1990.
- 7 See *World Scripture*, pp. 705-6.
- 8 Sun Myung Moon, "True Unification and One World."
- 9 Mohandas K. Gandhi, *All Men are Brothers* (New York: Continuum, 1982), p. 84.
- 10 Martin Luther King, "Loving Your Enemies," in *Strength to Love* (Philadelphia: Fortress, 1963), pp. 51-52.
- 11 *Ibid.*, 54-55.
- 12 Sun Myung Moon, "True Unification and One World."

Pledge 3

The Textbook of Love

천일국주인 우리 가정은 참사랑을 중심하고 사대심정권과 삼대왕권과 황족권을 완성할 것을 맹세하나이다

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.

THE FAMILY HAS BEEN DESCRIBED in many ways: an economic arrangement, the way the human species reproduces and raises its young, or the bearer of culture. These reasons, however, do not persuade many people to forsake the freedom of single life and take on the responsibilities of marriage and raising a family. The first reason why we form families is for love and companionship.

A woman doesn't beautify herself for her own sake; she does it to be appreciated by a man. Examples can be multiplied, but the principle is simple: Love cannot happen alone; it only arises through relating with a counterpart.

Love is essential for human fulfillment. Regardless of wealth, position or fame, a person cannot fulfill the purpose of life without perfecting love. Unhappiness in human life comes because people have difficulty in loving. Typical problems include: feeling that nobody loves me; wanting to love someone but unable to give; loving someone who spurns me; or being loved by someone yet unable to receive it. Since love is difficult to master, God provides a school where people can learn the lessons of love.

The family is this school of love. The relationships in our family teach us how to love. From birth, we learn the basics of love as we relate with our mother and father, brothers and sisters. Then we leave our parents' home, marry, and cultivate love through the relationships with our spouse, in-laws and children in our new family. All subsequent relationships in our lives are patterned after these primary relationships with our mother and father, brothers and sisters, spouse, and children. Our birth family and the family we make form a permanent set of relationships to enrich us in love and challenge us to grow in love.

The emotions that sprout willy-nilly from instinctive desire do not amount to true love. Their energy needs to be channeled cultivated through following the correct norms of love. These norms should exist in the family and be taught in the family. Every culture has family norms of some sort. They serve an important function: to bring order, discipline and purpose to the disordered, concupiscent desires of fallen people. In modern nuclear families that have discarded traditional norms, people are left to search elsewhere to fill in the gaps in their emotional education. Religions, psychologists and spiritual teachers offer some remedial lessons. However, we should by all means work on improving the relationships in our family, since God designed it to be love's proper school.

Father Moon calls the third pledge the textbook of love. It describes the ways and norms by which love should be cultivated in God's school of love, the family.

The Four Great Realms of Heart

Four types of love arise in the family: children's love, fraternal love, conjugal love and parental love. Each of these types of love has its own distinctive qualities and purposes. Confucianism long ago developed a similar insight in its teaching of the five relationships: between father and son, between ruler and subject, between husband and wife, between elder and younger brothers, and between friends. Each of these relationships flowers when the appropriate love is practiced:

Kindness on the part of the father, and filial duty on that of the son; gentleness on the part of the elder brother, and obedience on that of the younger; righteousness on the part of the husband, and submission on that of the wife; kindness on the part of elders, and deference on that of juniors; with benevolence on the part of the ruler, and loyalty on that of the minister—these ten are the things which men consider to be right.

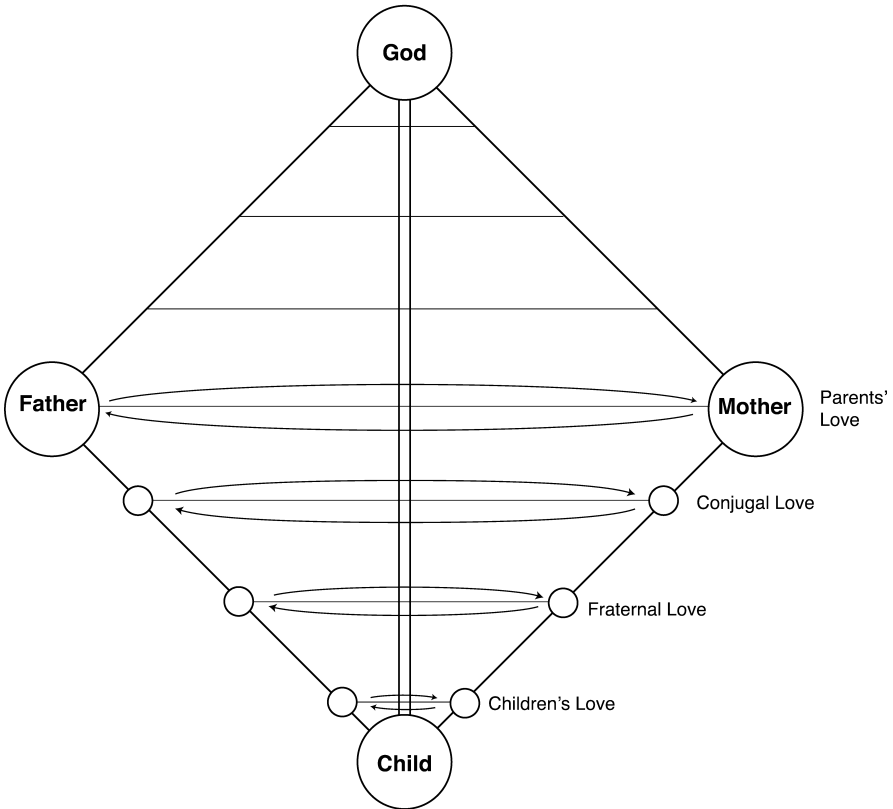
—*Book of Ritual* 7.2.19¹

The Family Pledge, however, does not view love only from a humanistic point of view. Each of the four types of love participates in a distinct realm of spirit, through which God's love actively circulates. Learning about loving other people also involves learning about God's love, for "he who loves is born of God and knows God." (1 John 4:7)

We cultivate the four types of love—children's love, fraternal love, conjugal love and parental love—in the *Four Great Realms of Heart*. The education of love in the family progresses through lessons in each of these four realms. Why are they called realms of heart? God's heart is the irrepressible Source from which all love flows. Our hearts are vessels to receive God's love; they can give love in proportion to what they can receive. A realm is a domain of spirit imbued with a certain quality of love. In each realm, the vertical love of God flows into human hearts in a manner appropriate to that realm.

Each realm of heart is like a class teaching a specific course of lessons. Each stimulates a particular quality of human love appropriate to that class. As we progress through our class lessons, a corresponding quality of divine love becomes available to us. Our hearts grow in their ability to give and receive love horizontally, and at the same time we receive a more profound quality of divine love vertically. As family members love each other within one realm of heart, they grow to the point when they can graduate to the next realm.

FIGURE 4: THE FOUR GREAT REALMS OF HEART



The Four Great Realms of Heart follow each other in chronological succession, like grades at school. A person ascends from one realm to the next when his or her love reaches the standard required for entry into the higher realm. Thus, it is not appropriate to enter into the realm of conjugal love before its time, before one's love for brothers and sisters has matured. Furthermore, the types of love in each of the four realms of heart should never be confused.

Each realm also includes the realms below it. A child develops a strong bond of heart with his or her brothers and sisters, yet remains a child to his parents. In other words, the realm of fraternal love includes children's love. Likewise, the realm of conjugal love in-

cludes fraternal love and children's love, and the realm of parental love includes conjugal love, fraternal love and children's love. A father is also a husband, a brother, and a child to his aged parents. Thus, love is cumulative in the journey through the four realms of heart. Let us consider each realm in turn.

Children's Love

A child is born out of the love of God. Every child is sacred: he or she contains the sprouting seed of a divine nature. As the child grows, her spirit blossoms to reveal aspects of divinity. Every child deserves a warm, loving atmosphere that will nurture her growing spirit. The people best suited to give the child that nurturing are her parents. Every child has a basic human right to loving parents.

A child's spiritual growth is fostered by her parents' warm and abundant love. Their love induces the child's heart to grow. Just as sunlight coming down from the sky causes plants to grow upward and sprout many leaves, the parents' downward love induces the child's upward love for her parents and horizontal love to brothers and sisters to increase. Her parents' unconditional love gives the child an abiding sense of peace and self worth. Such qualities as self-esteem, trust, openness, devotion and obedience develop in the realm of children's love as induced through the true love of the parents.

Moreover, the parents act as the conduit for God's love. The face of her parents is the child's first image of God, and in their love she can understand God's reality. To the extent she receives her parents' love, she will also be receptive to God's love and truth. She will fill with wonder at her world and gratitude for her blessings. The Divine Principle states that the subject partner initiates love in a relationship, inducing the object partner to respond with beauty. Children's love grows as a response to parental love. So also with the child's response to God's love: "We love, because He first loved us." (1 John 4:19) Many people who become atheists or have a distorted image of God had unhealthy relationships with their parents and hence failed to develop properly in the children's realm of heart.

When speaking of the child's receptivity to her parents, we should not omit the important role of grandparents. Grandparents'

love is a valuable supplement to parents' love. Indeed, studies have shown that where children living in single-parent families languish, deprived of balanced parental love, the presence of grandparents often determines whether the child will become successful in life and avoid falling into the abyss of drugs and crime.

Children's love grows from open receptivity into wanting to please the parents. This is the beginning of filial piety. Children naturally offer love and respect to their parents, expressed as obedience, gratitude and trust. Filial piety is nurtured in the protected atmosphere of the home where the parents take care of all the child's needs. Children know this and are grateful. They trust their parents and know they will protect them. Later, when the children have grown, they can express their gratitude in more active ways. They can give their parents what their parents could never give themselves.

Consider, for example, a poor single mother who scrimped and saved to put the children through college so they could enjoy a more prosperous life. On her birthday, the children buy her a diamond necklace. She could never afford it herself, having given all her means to raising the children. How happy she is to receive such a gift! Her joy knows no bounds at receiving that genuine expression of her children's love. That necklace is worth a thousand times more to her than it would have been had she bought it herself.

Children's love also includes imitation. The child sees in her parents the first image of what she can become and strives to meet her parents' standard. The parents' rules of behavior, their do's and don'ts, soon become internalized in the child as her own values. Mother only has to warn her child a few times that she should not cross the street before the child learns to avoid crossing the street on her own. Mother only has to enforce the rule that one should ask for something first and not just take it before her child begins to ask regularly. This behavior pleases her parents to no end; few things are more gratifying than seeing their children become responsible people who share their values. In this way, children's love nurtures the growth of the conscience.

The conscience is our "second God." Like our inner parent, it advises us with the wisdom to follow the right path. Its perspective

transcends self-interest and sees value in helping others. It is our natural compass. However, the conscience needs to be educated. Therefore, children possess a natural desire to learn right from wrong. It is natural and appropriate for children to test their limits and to overstep bounds because they want to know what they can and cannot do. Children are relieved when their parents say “No,” for then they know where the boundary line lies.

Parental love includes responsibility to educate the child’s conscience. This includes administering discipline as well as affirming and celebrating the child’s good deeds. The realm of children’s love provides the essential foundation for the proper education of the conscience.

Protecting the Sexual Purity of Children

Children are of two kinds, boys and girls. As infants, one can hardly tell them apart—were it not for our society’s custom of dressing them in blue or pink to proclaim their gender. Both make their first emotional attachments to their mother. But after a few years, boys and girls begin to grow in different directions. They enjoy different pastimes and play with different toys. Boys naturally bond more closely to their mother, and girls develop a close emotional bond to their father. In grade school, boys and girls separate into different circles and even dislike one another. These differences are natural and appropriate. Boys and girls grow apart so that later they may come together and reflect the dual characteristics of God.

Children are not meant to manifest sexual love. Their sexuality should remain latent while they develop their masculine or feminine natures. This is a law of nature. Our society does its children a grave disservice by exposing them to sexually explicit music, television and movies, and placing them under intense social pressure to become sexually active as young adolescents. Children should be like closed buds, preserving the fragrance of sexual love deep in the core of their being. Meanwhile, education deepens their souls and broadens their minds, that they may know beauty, truth and goodness. In this they prepare to meet ideal love one day. The

educator Allan Bloom lamented the baneful effect of early sexual experience on his students:

There is a long road to adulthood, the condition in which they are able to govern themselves and be true mothers and fathers. This road is the serious part of education where instinct gives way to choice with regard to the true, the good and the beautiful. Puberty does not provide man, as it does other animals, with all that he needs to leave behind others of his kind. This means that the animal part of his sexuality is intertwined in the most complex way with the higher reaches of his soul, which must inform the desires with insight.

I believe that the most interesting students are those who have not settled the sexual problem, who are still... fresh and naive, excited by the mysteries to which they have not yet been fully initiated. There are some who are men and woman at the age of sixteen, who have nothing more to learn about the erotic... They may become competent specialists, but they are flat-souled. The world is for them what presents itself to the senses to be; it is unadorned by imagination and devoid of ideals.²

The energy that should animate learning and fuel the imagination is short-circuited by early experiences of all-consuming sexual relationships. Young people who become sexually active in high school are “flat-souled” because their spiritual growth has been aborted. Biblically speaking, illicit love brings death:

Each person is tempted when he is lured and enticed by his own desire. Then desire when it has conceived gives birth to sin; and sin, when it is full grown brings forth death.

—*James 1:14-15*

With much seductive speech she persuades him; with her smooth talk she compels him. All at once he follows her, as an ox goes to the slaughter... he does not know that it will cost him his life.

—*Prov. 7:21-23*

Young people need freedom from premature sexual experience to reach their fullest potential within the realm of children's love. Here, the parents have three crucial responsibilities.

First, parental discipline can keep children on the right path. Parents do not create arbitrary rules merely to impose their authority; they want their children to obey for their own safety and well-being. Just as God warned Adam and Eve not to eat of the fruit of the tree of the knowledge of good and evil, parents have an obligation to guard their children from the temptation of illicit love that would damage their spirit. Studies have shown that children raised under strict parental discipline are less than half as likely as teenagers as children raised by permissive parents to be sexually active.³

Second, parents have a special role to educate their children about intimate matters of sexuality and marriage. Sex education in the public schools is no substitute, and may even worsen the problem. School programs that instruct children only in proper means of contraception actually hasten the onset of sexual activity and increase the incidence of teen pregnancy and STDs among younger teens.⁴

Third, parents should reserve the right to approve their children's choice of a marriage partner, even to arrange their children's marriages. This was the traditional way, and it is full of wisdom. Instead of dating freely, a daughter should feel the obligation to present her special friend to her parents and seek their approval for a future betrothal. Sons should do likewise. Parents are in the best position to judge whether their children are ready for marriage, and who might be a suitable match. When parents fulfill these three obligations to their children, they can protect them from harm.

Sexual purity is essential to protect the children's realm of heart. Guarding one's virginity evidences good character and the highest self-esteem. Such a person feels no need to lower herself to follow the crowd, or to seek sexual experience for self-gratification or to fill an emotional void. She knows that immature, self-gratifying sex would corrupt her spirit and rob her of her chance for true love. Assured of her purpose in life, she is willing to wait and guard her sexuality for expression only in the context of the absolute commitment of marriage.

Fraternal Love

Fraternal love, or sibling love, is rooted in the love of parents. Children extend their love for their parents to those whom their parents love—their brothers and sisters. Just as a child first learns a sense of self-worth from his parents' love for him, he learns to respect and value his brothers and sisters because his parents love them. Parents' love endows each of their children with value, making them worthy of respect. From this starting point, children learn empathy and caring. They learn to share and give. Fraternal love then expands into friendship, and ultimately into the social virtues of tolerance and cooperation.

We learn to love our brothers and sisters because our parents love them first. A son learns to love his sister because he parents love her. A daughter learns to love her elder brother because her parents love him. We naturally love whom our parents love. We could see our brothers and sisters as competition for our parents' attention, but instead we love them because we can view them through our mother and father's loving eyes. Conversely, when a son loves his sister, he thereby loves his parents who love her. Were he to hate his sister, he would be doing something hateful to his parents. Thus, parental love nurtures the fraternal realm of heart.

Since both children's love and fraternal love are rooted in parent's love, the Divine Principle, which speaks of only three types of love flowing through the Four-Position Foundation, subsumes fraternal love within the category of children's love. This is indicated by statement that the relationship between Cain and Abel was set up to fulfill "the indemnity condition for the restoration of the children."⁵

Lack of fraternal love leads to all manner of crime, murder, and war. In the Bible, Cain's murder of Abel resulted from a deficiency in fraternal love. Cain killed Abel when he saw that Abel's offering was accepted while his was not. Had they loved each other deeply, they surely could have solved the problem another way: Abel could have sympathized with Cain and helped him make a better offering, or the brothers could have made their offerings together.

Why did this hatred well up and become fratricide? We need look no further than to their parents: Adam and Eve's love was conceived in sin and filled with guilt, shame and mutual accusation. In other words, Cain and Abel grew up in a dysfunctional family. Just as Adam tried to evade responsibility and shift the blame to Eve, "The woman whom thou gavest to be with me, she gave me the fruit of the tree, and I ate" (Gen. 3:12), Cain made excuses for his crime, "Am I my brother's keeper?" (Gen. 4:9) The children mirrored the parents.

When you love your brothers and sisters, they become a part of you. When your parents love them, you feel like they are also benefiting you. The atmosphere of love overwhelms any jealousy that might naturally afflict fraternal relationships. Since you view your brothers and sisters as your assets, you rejoice with their successes. If your brother owns a swimming pool and your house sports a fireplace, he will invite you to his house for a swim and you can reciprocate by welcoming him to enjoy an evening by the fire. Should your sister become famous, she can bring you fame as well. If the shoe were on the other foot, you would include your sister in your good fortune.

Elder and Younger Siblings

Ideally, the relationship between elder and younger siblings is nurtured by the vertical influence of the parents' love. The elder brother is the first to be loved by his parents. He has a head start in developing children's love towards them. By the time his younger sister is born, he has already identified with his parents. As his parents love their newborn daughter, he can connect with their love for her and also take a quasi-parental position. Encouraging an older child to care for his or her younger siblings is a recommended way to reduce sibling rivalry. The child's fallen impulse to resentment and rivalry are transformed into pride and responsibility as he takes on the role of a third parent. By helping his parents, the child takes a step on the path to becoming a good parent himself. His younger sister, for her part, comes to respect, obey and emulate her elder brother. Thus arises a natural distinction between elder and younger siblings.

In the Orient, the distinction between elder and younger brothers is codified in the culture and norms. Younger children are expected to show deference to their elder brothers and sisters. The eldest son receives a greater share of the inheritance, but he is also expected to bear greater responsibility for the family's welfare. America, on the other hand, is an egalitarian society. All the children are treated the same. Which way is better?

Let us look at the wisdom of the Oriental way. The order of birth sets up a natural distinction among siblings, conferring different privileges and unequal circumstances. Were the children to hold to the American ideal of absolute equality, it could lead to unwarranted jealousy among them. The Oriental acceptance of the natural inequality between elder and younger allows it to be channeled into a rational division of roles. Furthermore, learning to live constructively with inequality in the family provides good preparation for life in the world, where inequalities abound in school, in the workplace and in society. One reason many Americans have difficulty dealing with authority may be due to any lack of distinction in rank between siblings in their families.

Expansion to Social Relationships

The fraternal realm of heart in the family naturally extends to all social relationships among peers. Hence, we deal with many complicated relationships in society based on the lessons learned in this realm of heart. Having learned to respect our brother as the son whom our parents love, we can respect every person, regardless of his wealth and circumstances, as a person dearly loved by God, our heavenly Parent.

Hence, a key requisite for establishing peace and harmony in the world lies in all people finding their common parents. God is our heavenly Parent; his love extends to everyone. People who know God's love are able to cultivate brotherly and sisterly relations with their peers. They can relate to all people with genuine love irrespective of race, nationality, or any other superficial marker by which people commonly prejudice each other. God's parental love is also the foundation for brotherhood among nations and harmony among religions.

In any relationship, one of the partners may not feel like loving the other at any given moment. Yet God has implanted within every person the heart to love and respond to love. If we regard the other person from the viewpoint of God, who created him with a bit of His precious essence, we will stop mistreating him. We will deal decently and lovingly with him, secure in the knowledge that eventually he will change in his attitude. Fortified by the love of God, we can stop being buffeted about by transient feelings and hurts, and instead call forth from deep within a caring love that transforms lives.

No matter how much parents may love their children, should the children fight each other, it brings their parents sorrow. As a parent, don't we want our children to love each other? We would want this even if they were remiss in caring for us. By the same principle, God has more love for the person who goes out into the world to ease the suffering of others than for the one who only devotes him or herself to worshipping and glorifying Him. God wants justice and kindness more than a multitude of offerings and solemn worship. (Isa. 1:12-17; Mic. 6:6-8) Jesus taught that God does not even hear the prayers of a believer who harbors hatred in his heart for a brother. He counseled:

If you are offering your gift at the altar, and there remember that your brother has something against you, leave your gift there before the altar, and go; first be reconciled to your brother, and then come and offer your gift. —*Matt. 6:23-24*

Loving All Kinds of People

The peak of fraternal love is to embrace people who are very different from us. The Book of Revelation describes the heavenly Jerusalem as a city with twelve pearly gates. These represent the twelve types of human personalities according to the twelve months of the year or signs of the Zodiac. A pearl is created by an oyster, which overcomes the pain of an irritating grain of sand by creating a thing of beauty that is smooth and round. Pearls symbolize the twelve gates because we must do painful work to smooth out the

rough and unpleasant features of our personality if we are to become people who can love all types of people.

We find it easy to relate with people whose personalities complement our own, or who resemble our parents or siblings or close friends. But other people have personalities we would rather avoid. When we shun a person because he is different from us, we are in fact shunning the one-twelfth of humanity whose personality is like his. Jesus had twelve disciples and loved them, representing all humankind. He even loved Judas, whom he knew might one day betray him. In this way, Jesus cultivated the perfection of fraternal love. We should make every effort to stretch our love to encompass all twelve types of people.

Without perfecting our fraternal love to this extent, even our marriage may be plagued with quarrels as we discover incompatibilities with our spouse. When confronted with such difficulties, we should not blame our partner, but rather recognize our own lack of maturity. Father Moon's guidance that we should raise three, or better twelve, spiritual children before beginning married life is based on this principle.

In heaven, everyone is immediately felt to be brothers and sisters under the shining sun of God's true love. The walls between Protestants and Catholics, between Christians and Muslims, or between blacks and whites are human creations that bear no relation to the truth of spirit. If we have trained ourselves to love people of every culture, race and creed as our brothers and sisters, then in the spirit world we will have freedom to travel anywhere. As brotherhood becomes more widespread, earthly society is gradually coming to resemble the order of the spirit world. This will be complete when the True Parents are recognized throughout the world, and people of all cultures and religions rejoice to have found their common parents.

Beyond Cain and Abel

In a world full of conflict and strife, true fraternal love is too often lacking. Instead, people often find themselves in rivalries of the Cain-Abel sort. As mentioned above, Cain and Abel lacked genuine fraternal love because their parents, Adam and Eve, had

fallen into a state devoid of true love. They raised them outside of the Garden of Eden, in a hellish reality absent the love of God. Ever since, Cain-Abel relationships have multiplied among fallen humankind.

Cain-Abel relationships are difficult because each side faces the other as enemies and strangers who do not recognize their common parentage. They stand apart as enemies because they carry between them the deposit of their fallen ancestors' resentment against their Father, God. Hence, restoring their relationship to one of true fraternal love requires serious efforts at sacrificial love. The person in the role of Abel can only win Cain's heart by dealing with Cain's hoard of stored-up resentment.

Cain is not evil; he is a lost brother who needs love to open his heart. A traditional Christian teaching, attributed to Augustine, holds that Cain represents the portion of humanity destined to hell while Abel represents those predestined for salvation. That teaching is entirely mistaken. God loves all human beings as His children and takes no pleasure in condemning anyone. (Ezek. 33:11) Rather, God desires that the Abel-type brother should have consideration for his Cain-type brother and seek to restore the original harmony, even at considerable sacrifice. Such was the example of Jacob, who overcame many obstacles and put his life on the line to reconcile with his brother Esau. Jesus Christ, who gave up his life on the cross to save sinners, described the way of Abel: "Greater love has no man than this, that a man lay down his life for his friends." (John 15:13)

If only Cain and Abel had parents who had given them true love, they could have easily resolved their quarrel without conflict. Whenever we find ourselves in the position of Cain or Abel, if we realize that our True Parents are here, loving us both and urging us to love each other, how can our enmity persist? This is in fact the key to understanding the spirituality of the Completed Testament Age. The True Parents are welcoming all humankind to feast at the banquet of their holy love. This means that fraternal relationships need not be Cain-Abel relationships of the type encountered during the course of the providence of restoration. In the loving embrace of our True Parents, problems among brothers and sisters can be resolved quite easily.

As providence of the new age advances, it will grow ever easier to embrace the stranger as a beloved brother or sister. As all people are elevated to enjoy the fraternal realm of heart, brotherly love will flower according to the original order of the universe. This portends tremendous empowerment! It used to be a heavy burden to move the heart of “Cain” to receive God’s message. Now, however, many doors are opening to fulfilling friendships, and our relatives and neighbors are opening their hearts. Now, when we reach out to others, we may be astonished to find them responding enthusiastically. By the same token, the old Cain-Abel struggles in relating with church elders, born of an intense providence to restore all the unresolved conflicts in history through re-enacting situations from the past, are giving way to relationships of mutual trust.

Conjugal Love

Sexual fulfillment is an essential dimension of happiness. Its proper expression occurs in the conjugal love between husband and wife. Sex is not merely for procreation. The Bible encourages husbands and wives to enjoy sex with each other:

Rejoice in the wife of your youth,
a lovely hind, a graceful doe.
Let her affection fill you at all times with delight,
be infatuated always with her love. —*Prov. 5:18-19*

God created human beings in two kinds and ordained that they become one in sexual love. Their unity as “one flesh” (Gen. 2:24) is holy, because it reproduces the unity of the masculine and feminine principles within God, who “created man in his own image... male and female.” (Gen. 1:27) Jesus said as much:

Have you not read that he who made them from the beginning made them male and female, and said, “For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh”? So they are no longer two but one flesh. What therefore God has joined together, let no man put asunder. —*Matt. 19:4-6*

All mating behavior in the plant and animal kingdoms is for reproduction only, but human beings were created to enjoy conjugal love throughout their adult lives. Animals and plants mate quickly, and only do it for a brief time during mating season. People can enjoy sexual love continually, at all times and seasons. Animals mount from the rear; people embrace each other bosom to bosom. This is because human conjugal love sustains a relationship that is spiritual and physical, soul-to-soul as well as body-to-body. God has given humanity this special privilege as the lords of all creation, that we have the blessing of love's unlimited joy.

Although sexuality begins from infancy, it remains latent through childhood. Yet the spiritual dimension of love has been developing towards the conjugal stage through the child's and fraternal realms of heart. The child develops his or her conscience, the higher manifestation of God within. Moreover, the young man or woman is already erecting the vertical axis of love through filial behavior towards his or her parents, public activities—community service and perhaps even military service—to cultivate the way of civic virtue and patriotism, and perhaps even opportunities to practice the way of the saint by loving an enemy. In these ways, the young person's love expands and matures, preparing for the moment of its full expression in marriage and parenthood.

Conjugal love between husband and wife is meant to follow upon the perfection of the children's realm of heart. Through children's love we respect our parents, feel responsible to help them, and want them to be proud of us. Ultimately, we long to reach God, our divine Parent. Therefore, when a young man and woman love each other in the true sense and contemplate marriage, they will surely want to obtain their parents' approval and God's approval. They will want their marriage to bring joy to their parents and want it to be solemnized in a holy ceremony to receive God's Blessing. They would never wish to elope or engage in a furtive love affair.

Conjugal love is also meant to occur only after cultivating fraternal love. For couples that have not perfected fraternal love, marriage has a way of exposing every flaw in each partner's character, leading to quarrels and strife. No matter how romantic and loving the marriage begins, if our love is immature and partial, then

sooner or later we will discover incompatibilities with our partner. Then we will be tested. Should we divorce and look for that ideal mate with whom we will be completely happy? That is an illusory dream, leading nowhere. Inevitably, the source of life's problems lies within us, and the solution begins with ourselves. We had better utilize the challenge of marriage to work on ourselves and smooth those sharp edges.

When rough rocks are put in a tumbler and ground together, eventually they become smooth and lustrous stones. Marriage is a tumbler in which we can work to perfect ourselves by submitting to our spouse's criticism. Psychologist M. Scott Peck thus describes marriage as an arena for spiritual growth:

Marriage is generally the best vehicle for whittling away at our narcissism.... The tentacles of narcissism are subtle and penetrating and must be hacked away one by one, week after week, month after month, year after year.⁶

Nevertheless, the better way is to cultivate mutuality in love prior to marriage, beginning with our brothers and sisters and expanding to friends and schoolmates. We become big-hearted, generous and caring, relating with people of every sort of personality. We learn not to be insecure or grasping in love, but give out of our abundance. These qualities of love, cultivated through many different relationships, make for a harmonious and successful marriage.

When two people fall in love, ideally their brothers and sisters and all their friends would welcome the anticipated union. Their marriage can create an expanded family, with in-laws and cousins who welcome the new bride and her family. Nevertheless, such a happy outcome is rare among today's marriages. Love just as often damages friendships, as lovers jealous of their time together ignore their old friends. Instead of embracing her in-laws, a wife wanting to keep her husband to herself will rather keep his family at a distance. Marriages that result in such estrangement are not based on true love. Conventionally, people think that the problem results from nosy friends and domineering in-laws who do not respect the new

couple's privacy. True love, however, possesses such a quality that it can surmount these problems and create harmony among all.

By this principle, the most important education for love and marriage is the education of a young person's heart about how to be a loving human being. Before entering the conjugal relationship, young people should understand spiritual principles for cultivating a successful marriage. They should work on growing their hearts through the realms of children's love and fraternal love in order to prepare for the challenges which marriage will surely bring. In this regard, contemporary sex education, which focuses on the body's biology, provides poor preparation for marriage, if any at all.

The Act of Marriage

The happiness of conjugal love comes with unity: soul with soul, body with body. A marriage cannot be sustained only by the love in the mind. Lovers feel lonely when they are far apart and cannot meet each other face to face. Neither can marriage be sustained by only the physical act of sex. Sex with the body in the absence of spiritual love is no different from sex with a prostitute. It is a deep violation of love.

Between spirit and flesh, spirit is the initiating subject partner while the body is the receptive object partner. The plan in the mind of God preceded its manifestation in the physical creation. Love is the spiritual source and purpose which becomes embodied in the energy of the physical world. Likewise, in the creative act of marriage, the love in the partners' minds precedes its expression through their bodies. Indeed, the mind is the most erotic organ and the key to good sex.

God, who is love, created all creatures male and female to manifest divine love. The union of male and female mirrors the divine unity. Sexual satisfaction is thus central to the life of a marriage. Should a crack develop in a couple's sex life, it makes for trouble in their marriage generally. Among the problems that can damage the conjugal relationship, the most serious is infidelity. Any breach of trust in this most intimate sphere can destroy a marriage entirely. Sometimes there is frigidity and a reluctance to engage in sexual intercourse. Emotional problems and unresolved resentments

can make physical love unappealing or even painful. There may be memories of a traumatic experience in the distant past. Or there may be reluctance left over from the traditional religious view of sex as dirty and shameful. Whatever the cause, any sexual difficulty between husband and wife should indeed be of concern, because it inevitably spills over into other areas of life. St. Paul recognized this hazard and counseled Christian couples not to hold back from loving each other:

The husband should give to his wife her conjugal rights, and likewise the wife to her husband. For the wife does not rule over her own body, but the husband does; likewise the husband does not rule over his own body, but the wife does. Do not refuse one another except perhaps by agreement for a season, that you may devote yourselves to prayer; but then come together again, lest Satan tempt you through lack of self-control. —*1 Cor. 7:3-5*

True conjugal love creates such a unity that the partners belong to each other, body and soul. In the confidence of a faithful marriage, couples should deal honestly with their difficulties, that they may enjoy God's gift of love to the fullest. Sexual love is in fact a most precious opportunity to meet God and experience divine love. This theme will be elaborated below and again in the eighth pledge.

Complementary Roles

Just as the bodies of men and women are constructed differently—hard and soft, convex and concave, wide shoulders and wide hips—the marriage relationship requires different roles. A husband gives his seed to his wife; she receives it and allows it to fertilize her womb. The husband is like heaven; the wife is like the earth. Heaven sends rain and scatters its seed on the earth; the seeds sprout and grow within her rich soil. It is the nature of a man to be forthright and initiate love. It is the nature of a woman to be modest and wait for love. A man is endowed with a mind and body fit to hard labor and to an aggressive public life. A woman has the abilities fit for nurturing children.

The complementary roles of husband and wife a relationship make for a strong and delightful attraction. In their love, they honor each other's distinctive roles and contribute their different abilities to the welfare of the whole. Moreover, as they become one in love, they revolve about each other in circular motion, moving in and out of each other's roles. In true love, therefore, husband and wife are equal.

Contemporary feminists have advocated absolute equality between men and women, but based on rights, not on love. They are correct to assert that in many occupations and social roles, women can achieve as much and perform as well as men. Strong and capable women can be great leaders: for example, Margaret Thatcher, Mother Teresa and Golda Meir. Nevertheless, feminism has done a disservice to family life. It is paradoxical but true that by spurning the natural differences between men and women, feminism has impoverished and weakened the family. Families centered on true love honor the natural diversity of roles out of which love grows, and in the end achieve true equality.

The Purpose of Marriage

What is the purpose of marriage? Why is it so essential to completing the purpose of human life? The philosopher Sang Hun Lee wrote:

In advanced nations today, men and women easily get married and easily get divorced; as a result, the sacredness and eternal nature of marriage is lost. This is not the original way for the relationship of husband and wife. No satisfactory answers have yet been given to such questions as why people exist as men and women and for what purpose they marry. Hence, people often prefer not to marry at all.⁷

We should be able to give clear answers to these questions if we are to dispel the confusion of values that besets today's world.

First, human beings differ from all other creatures in that each exists as a unique embodiment of God's essence. Every person is created to manifest such a close likeness to God's own being as to

become God's beloved partner. Therefore, human love has the special character of manifesting God's love. Marriage between husband and wife includes partnership with God. It is a multi-dimensional union between God and humanity, between heaven and earth. In this union divine love is perfected and the purpose of creation is completed.

At the moment when husband and wife consummate their love, the love within God (between God's dual characteristics) and the love between man and woman meet and resonate as one. In the act of marriage between the husband and wife, God beholds His perfect image. (Matt. 19:4-6) Seeing this, God feels joy and excitement and pours divine love into that loving couple. There is an explosion of electricity, a spark of cosmic energy, which joins God, man and woman into unity.

Only when God dwells in the marriage relationship can we speak of it as true love. In such a union, God resonates with the conscience; hence there is no guilt, no shame, no ulterior motive, and no deceit. Fallen love lacks this vertical dimension; therefore it is unstable and treacherous. True conjugal love, being imbued with divine love, is eternal. It endures as the body grows old. (Ps. 92:14) It is based upon a vow of absolute fidelity between the partners, thereby mirroring God's absolute commitment to each of His children. Being imbued with God's love, true love between a husband and wife is the strongest force in the universe; any competing love pales in comparison. Hence it leaves no room for divorce.

Father Moon teaches that God dwells in the place where husband and wife consummate conjugal love. Simply speaking, this "most holy place" of God's residence is the sexual organs. In the sexual organs, where life is created, there is the mystical joining of sperm and egg with a divine spiritual essence. In the sexual act, the vertical love of God and the horizontal love of human beings join to create a new life. Alongside his biological parents, every child has God as his or her spiritual parent.

Sexuality, therefore, is sacred. The holy place of love should be kept pure and used only for the holy act of marriage. For this reason, people naturally hide it and keep it with modesty. Any misuse of the sexual organs is a sin, because it defiles the holy dwelling place of

God. Any sex in the absence of God stains our love. Sexual purity ought to be cherished for the sake of love. Young people should understand that sexual purity is vital to their success in finding true love and lasting happiness. We will return to the ethic of sexual purity and discuss it in more detail in connection with the seventh pledge.

Second, the marital union between husband and wife signifies the completion of the universe. This is because each man is a lord of creation and a microcosm who encapsulates all the yang/ masculine elements of the universe, and each woman is a lord of creation and a microcosm who encapsulates all the yin/female elements of the universe. *Exposition of the Divine Principle* states:

Everything in the cosmos can be divided broadly into subject partners and object partners. Had Adam, the first human ancestor, reached perfection, he would have embodied all the subject elements in the things of creation. Had Eve attained perfection, she would have embodied all the object elements in the things of creation.... If Adam and Eve had attained perfection and united as husband and wife, it would have meant the joining into oneness of the two centers of the dual characteristics of all beings. Had Adam and Eve moved together in harmony and attained oneness, the whole cosmos with its dual characteristics would have danced in harmony.⁸

A couple in the first blush of love feels that the entire universe belongs to them. The stars dance for them; the flowers bloom for them; the entire world rejoices to see them. Normally this enchanted feeling fades away. Yet it is foretaste of the eternal joy that arises in true conjugal love.

Why for most couples is the joy of love so fleeting? When the first human ancestors fell and did not establish a true conjugal relationship, the universe lost its center. It has remained fractured and incomplete, awaiting the “children of God” (Rom. 8:19-22) who would complete the cosmic circle of love as true husbands and wives.

Third, the union of husband and wife restores the unity of humankind. The fracturing of the human family began when there were only two—Adam and Eve. Their fall led to mutual accusation, resentment and enmity. In their broken home they begat Cain and Abel, in whom their resentments flowered into murder. When a husband cherishes his wife as representing all the three billion women in the world, and a wife cherishes her husband as representing all three billion men in the world, they help to heal the human race. Since each husband, each wife represents all humanity, there can be no replacing one husband for another or one wife for another. A man should love his wife as if she were every woman in the world; a woman should love her husband as if she were every man in the world.

Fourth, the union of husband and wife is the point of love's perfection in the family. Even though we speak of four great realms of heart, love is perfected at only one point: marriage. The meeting point of God's love and human love describes a 90-degree angle. They can only meet at one point, not two or three, because love travels along the shortest path. From geometry, we know that the shortest path between a point and a horizontal line beneath it is a vertical line running precisely perpendicular to the horizontal line. This describes the love of God descending to meet the love of husband and wife.

Thus, although there are four types of love, only in marriage are they all perfected. There are three great blessings, but only in marriage are they all fulfilled. Children's love develops as the child passes through the growing period in purity; it is perfected at the point of marriage, when he or she obtains the freedom to engage in sexual love and is no longer bound by the commandment, "do not eat of the fruit." (Gen. 2:17) The now-grown child experiences the ultimate love of God flowing through the conjugal relationship, standing with his wife as the complete mirror of God's duality. Fraternal love is also perfected in marriage. By having cultivated fraternal love through many horizontal relationships with brothers, sisters, relatives and friends, the intimate relationship between husband and wife can be smooth and harmonious. Finally, parental love begins with marriage and the conception of a child.

Therefore, marriage is the point where all types of love are consummated. When a woman loves her husband, she can love him as her father, her husband, her brother and her son. A man can love his wife as his mother, his wife, his sister and his daughter. We can never place too much value on our spouse. She represents everything: my family, humankind, the cosmos, and even God. The union of husband and wife in true love is indeed a sacred and precious union. The purpose of life cannot be fulfilled apart from it.

Parental Love

A husband and wife together resemble God in ways that an individual human being cannot. A husband and wife share God's creative nature: they can bear children. Just as God created human beings to resemble Him, when humans join as husband and wife they can produce another entity—their child—who fully resembles them. When God sees the smile of an exhausted new mother on her hospital bed cradling her newborn baby, God recalls His own difficult labor at bringing the creation to birth. There is incredible joy and peace in that moment of communion between the two creators. Here is the starting point of parental love.

In the parental realm of heart, parents share God's creative nature as they invest to raise and educate their children. Just as God pours His love into the married couple, they pour their love into their child. Therefore, parental love closely resembles God's love.

Parental love is entirely selfless, giving all for the sake of their child. As God gives and gives and forgets what He has given in creating the world and conducting His work of salvation, so parents give endless love to their children. Does a mother keep a tally of how many times she has changed her child's diapers, so that one day when he grows up and receives his first paycheck, she can present him with a bill? Nonsense! A mother's love is unselfish and never seeks anything in return, other than the well-being and happiness of the child.

Parental love is sacrificial, mirroring the love of Christ. If a child runs onto the street in front of oncoming traffic, his mother runs after

him disregarding the danger. A father will not hesitate risking his own life to run into a burning house to save his child trapped inside.

Parents want their children to grow up to be successful in life. (Prov. 23:24) Should their child surpass them, they are not jealous. Even Jesus looked to the time when his followers would surpass him, saying, “He who believes in me will also do the works that I do; and greater works than these will he do.” (John 14:12) All parents want their children to be smart, attractive, strong, clever and brave. They want their children to have a good education, a good career, and find abundance in their lives. But the greatest desire of parents should be that their children become true men and women who can manifest true love. They will enjoy the greatest happiness.

Parents also share the pain of God as they discipline their children and strive to bring a wayward child back to the right path. God has suffered over the millennia trying to reach out to His people who stubbornly turned their backs to the truth and sank ever more deeply into the mire of fallen life. When a father disciplines a delinquent son he feels his son’s pain, but his heart aches even more over the danger his son would face should he continue on the path to ruin. How much more painful it is for the parents when their son has grown and no longer takes discipline or instruction! What then can bring a prodigal son to his senses? Until he decides to change of his own free will, his parents can only endure in silence.

In these diverse ways, the parental realm of heart affords us the opportunity to most fully embody the love of God. Parents represent God to their children. When their children see them, they should see God. What an awesome responsibility for parents! The gap between the reality of God and parents’ ability to properly represent God is a measure of human fallenness. Ideally, there should be no gap. God created the realm of parental heart as the opportunity for human beings to become completely one with God. In God’s original plan, cultivating the parental realm of heart would complete the purpose for which God created human beings. We call such complete human beings *true parents*.

Extension of the Family through the Generations and into Society

Society is an expansion of the family. The family, where people first learn attitudes and ways of relating with others, shapes the way they relate to the wider world. The family is the first school of ethics and morality, where people learn to value and respect themselves, other people, and things. Parents instill moral norms in their children and are proud when their children are properly moral and respectful in their relationships with others.

The family is the microcosm of society. Family relationships set the pattern for social relationships: elder and younger, leader and follower, teacher and student, friends and colleagues. The partnerships, hierarchy, and division of labor in the family are the basis for social organization. Political society's cherished values—freedom, equality, justice, peace, tolerance, respect for authority, sympathy for the downtrodden, etc.—are first felt on the most intimate human level in the relationships between parents and children, brothers and sisters.⁹ The social ills that plague modern society likewise stem from deficiencies in the family, specifically from its failure to realize the Four Great Realms of Heart.

Family Breakdown and Present-day Society

Many people today recognize that the root cause of our social ills is family breakdown. Like the Roman Empire in its latter days, America is crumbling from the cancer that afflicts its families. Though outwardly strong and prosperous, American society is being consumed from within by the scourges of illegitimacy, promiscuity, divorce, homelessness, drug abuse, pornography and crime—all the products of dysfunctional families. The cost of teenage pregnancies requires tens of billions of dollars annually in added welfare payments, and that figure does not begin to include the damage to society which many of these fatherless, alienated children will cause in their teenage and adult years as they turn to gangs and a life of crime.

Without addressing the root cause of family breakdown, we can do little to remedy the problem. Government programs, even when

they do strengthen families, do not touch the core issue. God designed the family to be the school of love and set up the Four Great Realms of Heart as the course of instruction. Sadly, we do not see among today's families many that have successfully graduated from this school. All our social ills can be traced to this dysfunction in the family. Were we to properly grow our love through the Four Realms of Heart, we would obtain a cure.

Social Consequences of Failure in the Children's and Fraternal Realms of Heart

When parents are spiritually immature, they cannot give their children the full measure of love nor be proper role models for their children to emulate. This cripples their children's ability to grow in the children's realm of heart. Children's hearts need the stimulation of true parental love to induce and guide their growth. They need their parents to set norms by which to educate their conscience.

In particular, a child's parents provide his or her first window to God. When children suffer problems in this realm of heart, they may be handicapped in their relationship with God and have difficulty experiencing His love. Conditioned by their parents' failure to properly love them, they may come to believe that God is distant and uncaring or that God is an oppressive master. This leads them to reject religion and to embrace atheism and materialism.

Also, without a firm foundation in the children's realm of heart, young people grow up to be rebellious and distrusting of parents and, by extension, all rules and authority. Not easily trusting others, they find it difficult to get help for their problems. In addition, they lack self-respect and inner peace, or a sense that they are dearly loved by the universe. For some, this can lead to depression and suicide. Others may adopt a devil-may-care attitude towards life and take to alcohol, drugs, sexual promiscuity and even crime. Indeed, without a warm sense of being at home in the universe and without a sense of confidence in his parents, a young person becomes desperate to find happiness but looks in all the wrong places—fast living, radical politics, drug abuse, even homosexuality. Yet the search for happiness is in vain for people lacking the foundation of love within

them. Their hearts have been stunted because they were not well nurtured in the children's realm of heart.

Without true parental love, the children will also fail to develop fully in the fraternal realm of heart. When siblings are indifferent to or hostile to each other, it leads to a feeling of indifference toward people in general. We see this in people who have become jaded to violence. A woman is knocked down by a mugger on the street and people walk by, their faces turned away. If she were your sister, surely you would step in to defend her. But we do not feel she is our kin, so we walk on. Another consequence is the loneliness and isolation people feel, even in the midst of a crowded city. Without a feeling of brotherhood, politicians easily demonize foreigners and people of different skin color; hence racial and ethnic hostility breaks out.

Social Consequences of Failure in the Conjugal Realm of Heart

The failure of conjugal love is the most significant cause of family breakdown, since God intended to dwell in that relationship. Sexual love cut loose from its divine source is changeable and treacherous. Lasting marriage requires spiritual maturity and the good character that comes with living for the sake of others. It requires absolute commitment. Otherwise, the self-centered interests of each partner will overpower the romantic but vague ideals from which their relationship began. Only when God's love dwells at the center of marriage and absolute fidelity is the norm, can the partners freely pursue their individual interests within the security of an unshakable marriage bond. Sadly, the great majority of marriages today lack a true, godly core.

Adultery destroys marriages, and premarital sex can destroy the foundation for a successful marriage. With these violations of love so commonplace, it is not surprising that the average first marriage in America lasts less than seven years. When the marriage fails, any children of the failed union are permanently damaged. They have a fundamental right to expect the warm love of both their parents, but they are betrayed. It is no wonder that many children of divorce run away from home and end up in a life of prostitution or crime.

Indeed, as sins go, adultery is worse than murder. Murder kills the body but not the spirit, while adultery damages the spirit and the heart. If a parent is murdered, the children can cherish his or her memory and even grow stronger as they uphold their parent's honor. But parents who divorce destroy their children's image of their parents and poison their hearts from ever hoping for true love.

Modern culture has commercialized sex and thereby coarsened and defiled love. Pornography is widespread: not only the hard-core variety, but also the soft porn that bombards everyone's senses from television screens, radios, billboards and magazines. How many acts of adultery take place on an average day of network television? How many songs celebrating teenage lust and casual sex are heard in an average day on popular radio? Popular culture romanticizes the extramarital affair, encouraging people who might otherwise guard their virtue. As the media and its advertisers continue to stretch the limits of what is socially acceptable, all manner of sexual perversions have entered the public square, while those who would guard their virginity and purity are ridiculed as prudes. The purveyors of popular culture today are the sort of people whom the prophet Isaiah condemned: "Woe to those who call evil good and good evil, who put darkness for light and light for darkness, who put bitter for sweet and sweet for bitter!" (Isa. 5:20)

Homosexuality is a severe distortion of the conjugal realm of heart. Although many homosexuals are decent, conscientious people, inside something is amiss. The Bible calls homosexuality a sin. We should love homosexuals as God's children, while trying to understand the underlying condition which led them to embrace that path, and not always willingly. Sometimes a female spirit possesses a man who takes the woman's role. Perhaps as a child he lacked the love of his father, and hence he seeks to compensate by loving a man sexually. Some people claim that homosexuality is due to a defect in genetics or brain function. Would many homosexuals welcome a cure if it were found?

We can best explain what is wrong with homosexuality from the perspective of nature and the purpose of creation. Nature reflects God's dual characteristics; all entities relate in pairs as positive and negative, male and female. Our purpose of life—to resemble God, be

God's earthly partners, and participate in God's creation by bearing children—is ultimately accomplished through the conjugal relationship between a man and a woman. No relationship between a man and a man or between a woman and a woman suffices to fulfill the purpose of life. It cannot, therefore, be the way to true happiness.

Social Consequences of Failure in the Parental Realm of Heart

When people have not grown through the children's, fraternal and conjugal realms of heart, they can hardly be expected to have the spiritual maturity to be good parents. When parents have not grown internally and spiritually to reflect the quality of God's love, their love for their children will be partial, conditional, and grasping. They may seek to gain emotional satisfaction for themselves by exploiting the natural affection and obedience of their children. When their children do not respond as desired, they may become abusive. Even if it doesn't come to that, children sense their parents' immaturity in countless subtle ways. They may feel trapped by a relationship of dependency or control, and rebel. At some point, parents cannot cope with their children any more. One result is the generation gap.

Incest is a particularly vicious misuse of parental love, and dismayingly widespread. When a father forces himself on his daughter, he betrays his wife and betrays God. But worse, by violating his trust as a father, he destroys his daughter's ability to trust a man. Victims of incest suffer through their entire lives, their ability to love permanently scarred.

Finally, the failure to perfect parental love expands to a failure in leadership in society. The kings and presidents of nations, mayors of cities, bosses of corporations and principals of schools fulfill roles like that of parents, though on a larger level. These leaders are like the parents to the citizens of their nations or the subordinates in their organizations. Being spiritually immature as parents in their families, these leaders are unable to fulfill their public responsibilities with true parental love. Instead, they find more expedient ways to exercise control. They may use the power of persuasion, making inspirational speeches and promising what they cannot keep. They

may rely on legal or bureaucratic institutions to insulate themselves from the human dimension of their duty. They may smooth their way with money or intrigue, or they may use terror and the barrel of a gun. As a result, we are dissatisfied with our political and business leaders and resent their power and privilege.

The world longs for leaders who govern society in true love. They must first be parents who know how to govern their families in true love. This will be further elucidated in teachings called “Parentism” and “Three Subjects Thought” in connection with the fourth pledge.

The Kingship of Love

In addition to perfecting the Four Great Realms of Heart, the Family Pledge calls us to fulfill the *Three Great Kingships*. Why should a pledge about family life include kingship? Kingship is conventionally defined in terms of power and sovereignty. Yet, kings and rulers in the fallen world are generally unrighteous, domineering and oppressive. Jesus spoke many times of his kingdom, but when Pilate confronted him and asked him if he was the king of the Jews, Jesus answered, “My kingship is not of this world.” (John 18:36) Sovereignty in the Kingdom of God rests on love, not power. Therefore, we should consider that the root of kingship lies in the family, the home of true love.

In the Kingdom of God, all authority in society stems from the authority of love. Since the basic unit of society is the family, kingship in society originates from loving relationships within the family. Therefore, authority as exercised in a loving family should be the model for the authority of kings and presidents of nations.

Had Adam and Eve attained perfection and married under God’s Blessing, they would have established in their family the original model of kingship. Instead, they fell under Satan’s unrighteous domination. The twisted and domineering relationships in that family established the false tradition out of which secular kingship emerged.

At the Fall, Lucifer was motivated to seduce Eve by ambition to attain the central position in the universe, which he misunderstood as

the way to obtain the greatest love from God. In gaining the object of his desire—power over God’s children—he trampled on God’s heart and established a dominion devoid of true love. Conventional kings tend to follow this satanic way, crushing good people in the pursuit of absolute power.

The power of true kingship, on the other hand, arises out of true love. In the Kingdom of God, the authority of a ruler cannot be seized at the expense of others, but arises naturally out of his true love for the people. The starting point of true love is the family, where parents’ true love invested in their children endows them with natural authority. But as we shall see, any family member can possess the authority of a king or queen by virtue of devotion and service.

From a spiritual viewpoint, the glory of true love shines far more impressively than the honor given to secular kings. Everyone can become a king or queen of love. When we graduate from the school of love in our family, God gives each of us a crown of glory. That glory, embodied in our good character and loving heart, shines out for the world to see. Moreover, by becoming the true leaders of our families, we gain the most important qualification for leadership in the larger society. Thus Paul spoke of the office of bishop, “If a man does not know how to manage his own household, how can he care for God’s church?” (1 Tim. 3:5)

Attributes of Kingship

Kingship as described in the Family Pledge has several significant attributes. First, value. True love endows a person with the most glorious and precious value. No worldly honor can compare with the glory of a person who has graduated from the Four Great Realms of Heart and reached the highest level of spiritual maturity. One with God, he has a divine character. He participates with God in ruling the created world. He reigns as a true parent, and at the same time a true owner and true teacher. He governs his family and property with love and leads his children on the straight path. Wherever he applies himself in society, his sterling character and genuine love shine out and transform those around him. Although politicians, celebrities and business tycoons may control vast

resources and influence millions of people, their value pales in comparison with the father or mother who has fulfilled the Four Great Realms of Heart.

A second attribute is nobility. The conventional ideal of kingship is a noble person who shows forth the dignity of his nation. The king is a man of courage and integrity. He takes responsibility for the peace and welfare of his realm, and his subjects give him grateful respect in return. The British royal family once had the respect of the nation. It included noble kings like Edward VIII, who during World War II remained in London and suffered through the German bombings alongside his subjects. However today, with its spoiled princes leading soap-opera lives, the royal family has forfeited any vestiges of nobility. In America, we would like to respect our presidents as men of high character, like Washington and Lincoln, but few actually measure up.

A leader cannot suddenly become noble and virtuous if he lacks the foundations of good character and a mature spirit. The place to cultivate these foundations is in the family, the school of love. Parents who have graduated through the Four Great Realms of Heart have cultivated the spiritual maturity and good character that make for true nobility. They have the inner resources to be altruistic, sacrificial and responsible to deal with every situation in love, for the benefit of the whole. Therein lies the true nobility of kingship.

Third, kingship is about authority and power. Worldly rulers have power backed up by physical force or the threat of force. Political power, which should be by consent of the governed, nevertheless is enforced by impersonal laws and bureaucracy and backed up by the police and army. The state with its laws and police is no respecter of love. Neither are ruthless business leaders who have eyes only for profits. Two thousand years ago, the Roman state used its police power to kill Jesus Christ, the king of love, by nailing him to a cross. Humanity longs for a new age when love and power go together. The Bible speaks of the Second Coming of Christ in such terms, immortalized in the music of Handel's *Messiah*: "The kingdom of the world has become the kingdom of the Lord and of his Christ, and he shall reign for ever and ever." (Rev. 11:15)

For this reason, the Kingdom will not appear with the sword of God smiting all evildoers, in the way of secular kings. Otherwise, those condemned to the Pit would have grounds for complaint against God. The judgments of Heaven are absolutely just and true because they accord with each individual's personal truth, known through his conscience. Every soul when it passes into the spirit world receives absolute love, bringing with it the hope of pardon and renewal. That warm and embracing atmosphere can stimulate even a faulty conscience to make an honest accounting. In the Kingdom to come, the ways of earth will conform to the ways of heaven. Power and authority will spring forth naturally from true love.

When Jesus of Nazareth spoke to the Jews of Capernaum, "they were astonished at his teaching, for he taught them as one who had authority, and not as the scribes." (Mark 1:22) Jesus' teaching had authority because it came from his own integrity and love. Unlike the scribes who taught from scripture precepts that they did not always practice, whatever Jesus taught he already practiced himself. By virtue of his integrity, he made himself worthy to lead. This is an attribute of kingship: the authority of one who leads out of his own integrity and example. It is an authority that elicits willing obedience.

Fourth, kingship is about fear and awe. "The fear of the Lord is the beginning of wisdom." (Prov. 9:10) The fear we feel when we approach the altar of God is the anxiety of our conscience by which we judge ourselves. When standing before our Father Moon, who is absolutely public and sacrificial in living for others and for God, we may feel uncomfortable and ashamed of any indulgent or selfish desires. Such fear is a positive thing that challenges us to self-improvement. When Abraham went resolutely to Mt. Moriah to sacrifice his son Isaac, God said to him, "now I know that you fear God." (Gen. 22:12) Previously he had been sloppy in offering the animals, but when remorse and proper fear arose in him, he could make an acceptable offering. The kingship of love evokes such godly fear, for example, in a child who feels remorse and shame when his parent confronts him over some misdeed.

Fifth, kingship expresses the power of love to govern others with joy. People who do not like to be commanded by anyone will joyfully follow when love commands. A husband eagerly and joyfully responds to his wife's orders; he wants to please her and make her happy. A wife feels the same way toward her husband when he gives her a direction. In the intimacy of love commands are not harsh; even the nod of the head can be enough of a sign to indicate what the other should do. When a husband and wife are truly united, they follow each other's leads like two dancers whirling across the ballroom floor. That give and take is joyful, spontaneous and charming.

Certainly we feel joyful when responding to God's love. Even when God directs us to take on a heavy burden, somehow His warm love makes everything bearable and even exciting. One of Father Moon's leadership abilities is to show us how to find joy in even the most difficult situations, to laugh at our troubles and press on. Perhaps he can share this joy with us because he has already carried burdens a hundred-fold heavier than anything we have to bear. Like battle-weary soldiers trading war stories, a special joy arises from heavy sacrifice when the self is entirely negated. Such special moments of pain and triumph become our unforgettable memories. As our love grows and we attain kingship, we should also have such a love that we can command joyful obedience in others and give them experiences of unforgettable drama and accomplishment. That is the power of love to rule others with joy.

Sixth, the kingship of true love evokes respect. There is no question that members of the Unification Church respect Father and Mother Moon. We serve them with the utmost attention to detail. We would not want them to enter our house unless it was spotless. We want their food to be without blemish and lovingly prepared. When they walk in public, we protect them from any stranger who might confront them with the wrong heart. These are all outward manifestations of the profound inner respect we feel for them. By the same token, should we not respect our parents and grandparents who have cultivated true love and achieved the status of kingship? Should we not strive to be worthy of this same respect from our children and grandchildren?

Seventh, kingship describes the dominion of love. The populace celebrates secular rulers who build dams and irrigation projects to provide abundance for the people. On the other hand, there are tyrants who squandered their country's wealth building monuments and pleasure palaces for themselves, only to be assassinated or die in disgrace. By the same principle, whatever property we own and maintain, its value is set by the quality of our love. Our home should be a palace of love, where family members and guests are always welcome. Even the hovel of a poor man can be a palace if God's love is there. On the other hand, if love is absent, even the most splendid mansion feels empty and cold, like a whitewashed tomb.

The age of royalty seemingly ended long ago with the triumph of democratic ideals. Since all men are created equal, there is no basis for exalting any one person as a king. As a result, democracy has been impoverished of the people who could exemplify the nobility and virtue that was characteristic of the best of kingship. What is the result? We look up to celebrities with their superficial glamour and wealth. We would like our presidents to be "presidential," but so often they are compromised by the demands of partisan politics. There were exceptional men among America's Founding Fathers, but people think they lived in an age set apart and particularly blessed by God. In fact, we are now entering a new age when all can have the dignity of kings and queens.

Three Generations of Kingship in a True Family

One property of kingly authority is that it is inherited from generation to generation. In traditional dynasties, the royal office descends from the father to the eldest son. There are traditions of royalty to be passed on, as the crown prince receives education in the future duties of his office. Likewise, in each true family the kingship of true love is passed on from generation to generation. It also includes noble traditions—altruism, self-control, selflessness, forgiveness, sacrifice and public service—that must be imparted to each succeeding generation.

Having achieved kingship by maturing through the Four Great Realms of Heart, true parents then guide their offspring to likewise develop their love through the Four Great Realms of Heart and

achieve their own kingship. When this tradition has been passed down through three generations in the family—grandparents, parents and children—then kingship is securely established in that family. Such a family can be called a *royal family* of true love. This is the concept of the *Three Great Kingships*, meaning kingship in three consecutive generations of the family.

For an example of such a godly family tradition we can look to Abraham, Isaac, Jacob and Joseph, four generations who established the root of faith for the people of Israel. Their family tradition included faith in God, moral virtue, respect for parents, and forgiveness for their brothers. Each generation had to have such faith in God as to migrate to a strange land. Each generation maintained the purity of the lineage through proper marriage. Each generation cherished the blessing which God gave their parents and overcame trials in order to inherit it. Joseph, for example, carried on the proud tradition of his father Jacob by enduring exile, overcoming the temptation of Potiphar's wife, and reconciling with his eleven brothers who had sold him into slavery, as Jacob had reconciled with his brother Esau.

Father Moon says, "The royal family means what Adam and Eve were supposed to become."¹⁰ The Fall occurred through three generations: God representing the grandparents' position, Adam and Eve as parents, and their children Cain and Abel. The proper relationships between these three generations were broken, and all suffered as a result. God lost the respect of His children, and the authority of His love was spurned. Adam and Eve corrupted their love and betrayed their Father in heaven. Cain and Abel carried on in the false and self-centered tradition of love set by Adam and Eve to the point of murder. To restore this false tradition of three generations and qualify as a royal family of true love, three generations of kingship should be set up. Three generations are necessary to establish a solid tradition of heavenly royalty and purge the family of the wrong habits inherited from the human Fall.

The Kingship of Grandparents

Grandparents are kings and queens representing the past, the spirit world and God. Having pioneered the way of love, they possess a treasure-store of wisdom and experience. They have set the tradition of love, and this serves as the basis of their authority for subsequent generations. We should be grateful for the tradition that our grandparents established for us. Also, as representatives of the spirit world, all our ancestors are honored through them.

Grandparents have particular value for what they can teach, especially to their grandchildren. Even in America's inner cities, where the plague of drugs has destroyed a generation of parents, children can find protection and guidance from their grandparents to compensate for their parents' failure. Statistics show that the presence of a loving grandfather and grandmother can often save the children of single mothers from a life of crime. Grandparents even adopt their grandchildren when the parents' family falls apart, providing them with the values and stability their parents lacked.

For their part, the grandparents find great joy in loving their grandchildren. Their authority as kings and queens entitles them to appreciation and support by all the members of the family. Even though their bodies may be weak and frail, there are many roles in the home by which they can contribute to the family's welfare. Whether baby-sitting, cooking or tending the garden, there are many opportunities for grandparents to continue experiencing the joy of giving. By no means should we ever send them to languish in an old age home.

How do our grandparents represent God? Even physically, the white hair of the aged symbolizes God. In the family of the first ancestors, Adam and Eve, God was the grandfather. God longed to love His grandchildren, Cain and Abel; but His love was blocked due to the Fall. God can recover the love He missed in Adam's family through the experience of grandparents. That means, first of all, through the experience of the first True Parents, who are now the grandparents of the True Family.

Just as old people want to recover their childhood by viewing photos of when they were children, God would like to recover His

childhood when He was supposed to be a grandfather. Those heartbreaking days of Adam's family pierced God's heart with pain and sadness. Now, God profoundly identifies with grandparents as they love their grandchildren. As grandparents recall childhood memories through their grandchildren, God can recover those lost years and experience the joy He never had. As their grandchildren proliferate, God's joy as the divine Grandparent increases as well.

The Kingship of Parents

Parents are kings and queens representing the present. They lead the family with love and set the tone for its spiritual life. They are responsible for the family's material welfare, providing both for their children and their aged parents.

We have already discussed at length the meaning of kingship as the value and authority bestowed upon the subject partner in return for his love and investment in the object partners. This well describes the kingship of parents. By virtue of their warm love and clear teaching of norms, they guide their family and raise their children. By their service to the wider community, nation and world, they command respect from everyone around them.

It can take a lifetime of faith and living for the sake of others for parents to be worthy of the title of king and queen. They must cut off all fallen habits and attitudes. They must deepen their spirituality to meet God, who would dwell within them. Kingship requires that they realize their true, original selves, and become manifestations of God's goodness. Living in oneness with the divine mind, their love becomes patient, kind and uplifting.

How easy it is for a parent to forfeit his or her authority through quarrels and spats with spouse and children who know how to push the right buttons! By learning forbearance, a parent avoids such compromising situations. That in itself is moral leadership, which casts an imperceptible calming influence on other family members. It is like a group of people covered with mud and accusing each other of being dirty. They could stay that way forever unless someone takes a shower and cleans himself. On seeing him, the others finally realize how dirty they are and look for the shower. A parent shows this quality of kingship when he says, "the healing of

my family begins with me.” By working on his or her own mind-body unity, and becoming fit to be God’s dwelling place, the parent becomes a king of divine love for the uplift of the rest of the family.

Finally, a parent deserving of kingly respect sacrifices himself in service to the community, nation and world. Representing his family, he is magnanimous in devoting his time and treasure to benefit others. He takes up the cross to save and uplift his community and the people of his clan, becoming what Unificationists call a tribal messiah. Although he may have to sacrifice time with his wife and children, the respect he receives from the community will elevate his family as well. Relatives and neighbors respect the man or woman who devotes him or herself to their welfare, who offers spiritual guidance, a moral example, and help to those in need. They will confer upon him or her respect due royalty. At the same time, the respect they receive in the larger community enhances their authority and honor at home.

Children as Princes and Princesses

Children represent the future. One day they will become parents and take on the central responsibility for their families. One day they will perfect the Four Great Realms of Heart and attain the kingship of love. In a word, they are princes and princesses being trained to assume kingship in the future.

In the world’s royal families, young princes and princesses understand their special status from an early age. In America, the same can be said for scions of political families like the Kennedys, Rockefellers and Bushes. They are taught the special manners and rules of the leadership class: how to dress, how to speak and how to carry themselves. Through sports, military service and public work, they are raised to have a courageous and noble character fitting for a future leader. Having a consciousness of their privilege and vocation, they look at life differently from ordinary people. They have different expectations for themselves.

Father and Mother Moon’s children receive this sort of education. Should we not likewise raise our children to have a special view of themselves and their future? Because of their faith, our children may sense that they are different from others at school.

But it is not enough to be different; we should give our children a positive and challenging sense of what it means to be a true child. We should train them to have a higher standard of behavior and better character. We should let them understand that they should prepare themselves for a challenging life, for many of them will be called to future leadership.

How do parents train their children to have the qualities of nobility, courage, honor and compassion? How do parents teach them faith and knowledge of God? How do parents instill in them a sense of public responsibility? By far the most important lesson is by the parents' own example. Next in importance is the parents' conscious training of the children and the expectations they instill in them by their words.

Children learn from example. Regardless of what parents say, it is by their deeds that their children take the lesson. This follows from what has been said about the children's realm of heart, where love grows only as induced by the parents' love. As the parents are, so the children will be. Children whose parents have dedicated their lives to God's will and who take pride in their attendance are more likely to live a public life. There is much truth in the African proverb, "Children are the clothes of a man."¹¹ The children reflect the parents' heart and lifestyle for all to see.

There is a sort of royal authority appropriate to children. What small baby does not coax the love from her mother with a smile, a laugh, or a twinkling eye? Father Moon once remarked that when a father bends over to kiss his baby, it is like bowing to a king. As the children grow, they have needs and wants that cry out for their parents' attention. Grandparents, too, delight in ministering to their grandchildren with toys and gifts.

A child's most important needs are love and education in norms and values. These are their rights, and any parent would be remiss in not attending to these needs. As the children demonstrate filial piety in loving their parents and siblings, their parents respond with praise and encouragement. This fosters in the child a measure of self-respect. The child's opinions also need to be taken seriously. Who knows, perhaps God speaks through him? These are only a few of

the ways in which children's love carries with it the authority and value of kingship.

Jesus blessed the children, saying, "Let the children come to me, and do not hinder them; for to such belongs the kingdom of God." (Mark 10:14) We indeed place our trust in our children, for they will have the opportunity to build the Kingdom of God on the foundations we have laid. We hope and expect that our children will embrace the Kingdom. Nevertheless, they have their own free will, and nothing is certain. Therefore, as parents, we tremble before the responsibility of raising children. We pour out our love to bring our children to the point where they can claim their birthright as citizens of the Kingdom of God.

In conclusion, the Three Great Kingships are fulfilled in a family when three successive generations mature through the Four Great Realms of Heart to attain the kingship of true love. Each generation invests true love, and this in turn conveys authority, honor and respect. Each passes down the tradition of true love to the next generation. It takes three generations to complete a family, according to the Divine Principle. Furthermore, as was mentioned above, three generations are needed to restore the three generations lost by the human fall. By laying a firm tradition through the Three Great Kingships, a family becomes a royal family of true love.

The Realm of the Royal Family

None of the royal families on earth have been worthy to be called God's royal family. God's royal family began with Jesus Christ, of whom it is said, "At the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2:10-11) Jesus after his resurrection established God's reign in heaven, while asking us to pray that the Kingdom of God come on earth. (Matt. 6:10) God's royal family on earth began with the True Parents' family, which we call the True Family.

The True Parents are the king and queen of God's royal family. Their immediate family, the 3-generation True Family, may be called the 왕족권 (*wang jok kwon*), literally, the "realm of the king's clan."

Had Adam and Eve not fallen, they would have become the head of God's royal family and everyone on earth would be their direct descendants. All humanity would be a member of a single royal clan. However, as it is, the True Parents arrived on the earth after it was already covered by hundreds of millions of fallen families. The True Family arose in a unique clan, surnamed Moon. The only way to join this special clan would be to marry into it. It cannot possibly encompass everyone on earth who might be worthy of the honor. Somehow, the Realm of the Royal Family must be greater than any clan, even the Moon clan, and wide enough to welcome everyone.

The Messiah is to reign as the King of kings. (Rev. 19:16) We may compare him to an emperor who rules over a great domain encompassing countless kings and princes of small states. *The Realm of the Royal Family* is the 황족권 (*hwang jok kwon*), the Korean word 황 (*hwang*) meaning "emperor" and 족 (*jok*) meaning "clan." It can be literally translated "Realm of the Imperial Clan." This realm is much wider than any individual clan ruled by a small king, 왕 (*wang*). It includes not only the True Family, but also all blessed families.

The Korean origin of the term 황족권 (*hwang jok kwon*) hints at a deeper meaning: all humankind within the realm of God's sovereignty. In traditional Korean thought, the formless God is called 무극 (*mu geuk*), literally "empty (*mu*) pole (*geuk*)," a name for the Unmanifest; creation is called 대극 (*tae geuk*), literally "great (*tae*) pole (*geuk*)," which denotes the countless dynamic relations of yang and yin; and humankind is called 황극 (*hwang geuk*), literally "emperor's (*hwang*) pole (*geuk*)." In this ancient conception of humankind, its axis is the emperor. Thus we can interpret 황(극)족 (*hwang jok*) to mean that humanity centered on the emperor multiplies to become a clan, then a people, nation and world. When Christ comes as King of kings, he becomes the root and the axis of a new family, a new clan, and a new humanity. The *hwang jok kwon* thus signifies the Kingdom of Heaven, a new humanity under the lordship of Christ. It is a realm (*kwon*) that begins with those who follow Christ and are no longer part of the fallen realm. As it expands to cover the earth, the fallen realm will gradually perish.

We should distinguish between two levels of royal family: the wang jok kwon or realm of the king's clan and the hwang jok kwon or realm of the imperial clan. Just as an emperor rules over many kings, the realm of the imperial clan can encompass countless king's clans. All blessed couples, having been engrafted to the True Parents, are members of the imperial (*hwang*) clan. Furthermore, each family can establish its own king's (*wang*) clan—distinct from the True Parents' king's (*wang*) clan—by fulfilling the Three Great Kingships and tribal messiahship. As more and more families receive the Blessing, and as they expand the scope of their leadership through dedicated service to their local communities, the Realm of the Royal Family will grow and grow until it encompasses the entire earth.

We enter the Realm of the Royal Family by deeply engrafting our families into the True Family. Christ is the head of the Church, and by participating in the body of Christ we grow to be like the head, inheriting the spirit and life of Christ in ourselves. (Eph. 4:12-16) In just this way, we conditionally enter the Realm of the Royal Family upon being reborn as God's direct children through the Blessing, even prior to fulfilling the Four Great Realms of Heart or the Three Great Kingships. Such a dispensation is necessary because fallen people still must go through a course to inherit the heavenly tradition of true love. Satan had been our false father and ruler. Fallen habits, fallen attitudes, and fallen ways of life remain deeply ingrained in us. Having entered this new realm, we should forget everything we ever knew about life and start again as young children, learning everything afresh, as Jesus said, "whoever does not receive the kingdom of God like a child cannot enter it." (Luke 18:17) Nevertheless, deeply ingrained habits and attitudes cannot easily be removed; inheriting this new way of life requires constant striving. In a single generation it is almost impossible to perfect the fullness of true family life as laid out in the Family Pledge.

In the Realm of the Royal Family, the True Parents' children are our elder brothers and we blessed families are their younger brothers. (It is not appropriate to speak of relationships in this realm as Cain and Abel, for it is a restored realm, and we experience the love of the same parents.) Why should we serve and support the True Children and care deeply about their welfare? Being so close to the

True Parents, they stand at the core of a divine providence whose ramifications touch all humankind. They have digested unspeakable pain and suffering and continue to bear the heavy cross of succession. Furthermore, we want to learn and inherit the royal tradition which they carry in their bones.

Perfecting the Realm of the Royal Family

Since evidently we enter the Realm of the Royal Family first, prior to fulfilling the Four Great Realms of Heart and the Three Great Kingships, why is it written last? The order of the phrases in the Family Pledge is significant. The third pledge entails perfecting the Four Great Realms of Heart, the Three Great Kingships, and the Realm of the Royal Family, in that order. Briefly speaking, merely entering the Realm of the Royal Family does not mean that we have done our part to perfect it. Our family perfects the Realm of the Royal Family by becoming a royal family (king's family) itself. When we become, as it were, kings and queens loved and respected in our locales, we can elevate the True Parents as the King of kings and Queen of queens leading the cosmos. When everything is in order, from tribal messiahs as local kings to the True Parents as King of kings, the Realm of the Royal Family is perfected.

The perfection of the Realm of the Royal Family is achieved when we have elevated the True Family, God's first royal family, to the top of the world, thereby establishing God's substantial sovereignty over all peoples and nations. In other words, we are not supposed to be bystanders who only praise the King of kings; we are to be conquerors and kingmakers. We participate in perfecting the Realm of the Royal Family through winning over the people in our local areas and establish God's sovereignty in our hometowns. According to the Divine Principle, subjugating the satanic world and winning sovereignty for God is the responsibility of all believers.¹² We are to complete the providence of restoration and gain the qualification to rule.

Father Moon teaches that God's sovereignty is encompassed by the concept of "elder sonship," "parentship" and "kingship." This describes three stages in establishing the universal sovereignty of the royal family.

First, ever since Cain killed Abel, God's people have been confronted with "Cain-type" people, those who resent God and persecute believers. We can be victorious Abels by overcoming such people and winning their hearts. Restoring Cain in this way means regaining the position of most respected elder son. By then offering these fruits to members of the True Family, who are our elder brothers, we elevate them as the world's eldest sons. This restores the elder sonship.

Second, at the Fall Satan invaded Adam's family and defiled humanity's love, life and lineage. We can restore our clan's lineage to God by fulfilling tribal Messiahship—taking the position of true parents in our clan and giving them the Blessing. By then offering these new Blessed couples to the True Parents, we honor them as the world's True Parents. This restores parentship.

Third, ever since the Fall, Satan has held dominion as the "ruler of this world." We can restore our area of the fallen world to God's world by gaining respect as a leader in our community. By then offering this fruit of our authority to the True Family, we elevate their authority as the King of kings. This restores kingship.

For the fallen world to be changed at its core, leaders must arise who know true love and the laws of God. Who might they be? No one is better qualified than we ourselves, who know God and true family values. Every one of us should emerge as a leader in his family, displaying the brilliant light of true love for all to see. At least some should rise up to become their communities' leading citizens. One may be elected mayor; another may open a soup kitchen to help the homeless. No goal is impossible; whatever efforts we make in true love will eventually bear fruit. A few blessed families may even rise to become presidents and first ladies of their nations.

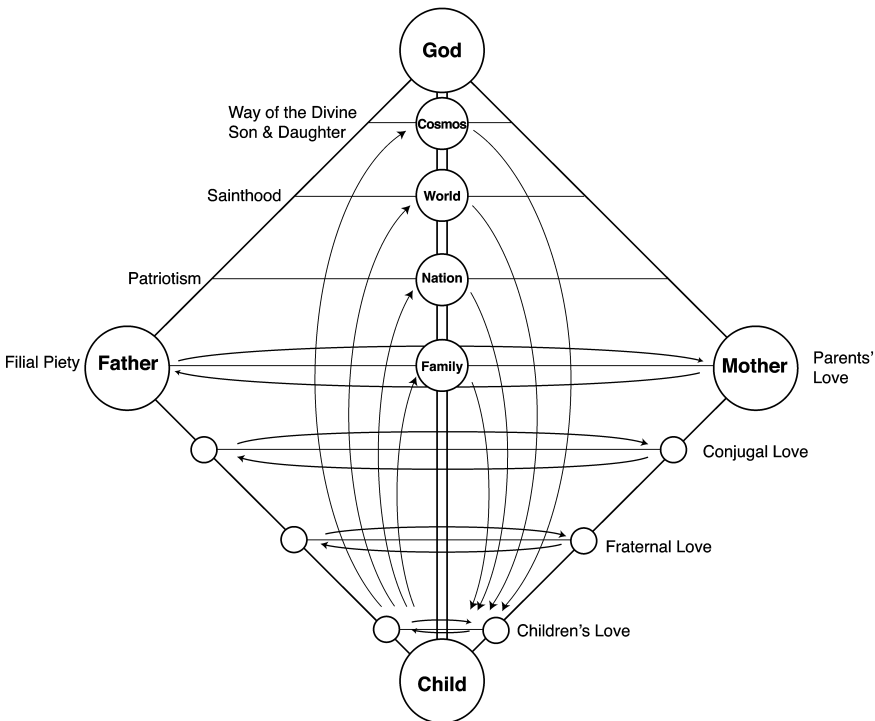
As long as there are people remaining outside the Realm of the Royal Family, they are still under Satan's bondage. This means the pain is not entirely healed in the heart of God—who looks for even one lost lamb even though the ninety-nine other sheep are safe. (Luke 14:3-7) When countless families fulfill their responsibility to live by true love, the entire population of the earth and all its lands will belong to the Realm of the Royal Family. When every last person is included, it will mean the end of the usurper Satan's royal

family. This will bring complete liberation to God’s heart. It will also mean the end of Satan, who will no longer have any base upon which to influence humanity.

The Perfection of the Family

The second and third pledges together are about perfecting our families as true families. The second pledge defines the vertical axis of love as embodied in the four-fold ethic of service to the larger whole: filial piety towards parents, patriotism for the nation, saintly love to heal the divisions of humanity, and the absolute love of a child of God for the cosmos. The third pledge describes the horizontal flourishing of love through the family’s life cycle, from child to sibling to husband and wife to parents and grandparents. Through acting to realize true love both vertically and horizontally, the family is perfected. This is illustrated in Figure 5.

FIGURE 5: VERTICAL AND HORIZONTAL LOVE



The Meaning of Perfection

What is the meaning of the verb to perfect, Korean 완성 (*wan-seong*), used in both these pledges? We should put aside erroneous notions of perfection. If it meant a person who is without flaw or mistake, then perfection would be impossible to attain. Many Christians believe that perfection is limited to God and Jesus, while humans by nature are imperfect. This creates a huge separation between Jesus and ourselves, when in fact God intends that we shall all be like him in all respects. (1 John 3:2-3)

How is God's perfection different from ourselves, when we are created in His image? Is it because God is infinite while humans are finite? In fact, the human mind is infinite and can embrace the entire cosmos. Is it because God is eternal while humans are mortal? We are created to enjoy eternal life. Does God have all knowledge while humans have limited sight? Even God cannot know beforehand the choices that people make of their own free will, for that remains the human portion of responsibility. In fact, God endowed each person with a portion of His essence—the conscience. This conscience is not merely an insistent voice to which we may or may not listen; it should become the very core of our being. Then each of us is a temple of God, and our mind is God.

Furthermore, just as an individual cannot be happy and fulfilled if he or she is all alone, can God truly be said to be perfect if He dwells alone, apart from His creation? In fact, God suffers, crying tears of pain and anguish over His fallen children who wander lost in sin and delusion. God expressed His aching heart through Jeremiah, “My grief is beyond healing, my heart is sick within me” (Jer. 8:18), and through Ezekiel, “Why will you die, O house of Israel? For I have no pleasure in the death of any one, says the Lord God; so turn, and live.” (Ezek. 18:31-32) Is this the perfect, omnipotent God of whom theologians speak? If that were the meaning of perfection, then God should be able to save everyone and right the wrongs of the world with a snap of His fingers.

Some Christians believe that Jesus' teaching, “You must be perfect, as your heavenly Father is perfect” (Matt. 5:48) is a counsel

of perfection meant for only a select few—priests, nuns, and those spiritual athletes who strive for sainthood—while the vast majority of people live as forgiven sinners. On the contrary, Jesus gave this teaching for everyone. As we discussed above in connection with the way of the saint, similar precepts to love your enemy and return good for evil are found in all the world's religions. They state a universal spiritual law for everyone to live by. Such teachings are a prerequisite for realizing an essential aspect of perfection: to have smooth give and take of love in all relationships.

Perfection in the Divine Principle has two aspects. First, it is the complete expression of an existing potential after it has matured through the growing period. God has given each human being the seed of his or her true self. When the person properly cultivates him or herself through the growing period, he or she reaches full stature, that is, perfection. Our true selves are temples of God. We should manifest God's love and light. Since God created every human being with the seed of perfection, we must certainly be capable of realizing it. God has already fulfilled His 95 percent portion of responsibility. He only requests that we fulfill our 5 percent portion exercising our own efforts, by persevering through the stages of the growing period and completing the unfinished work of restoration.

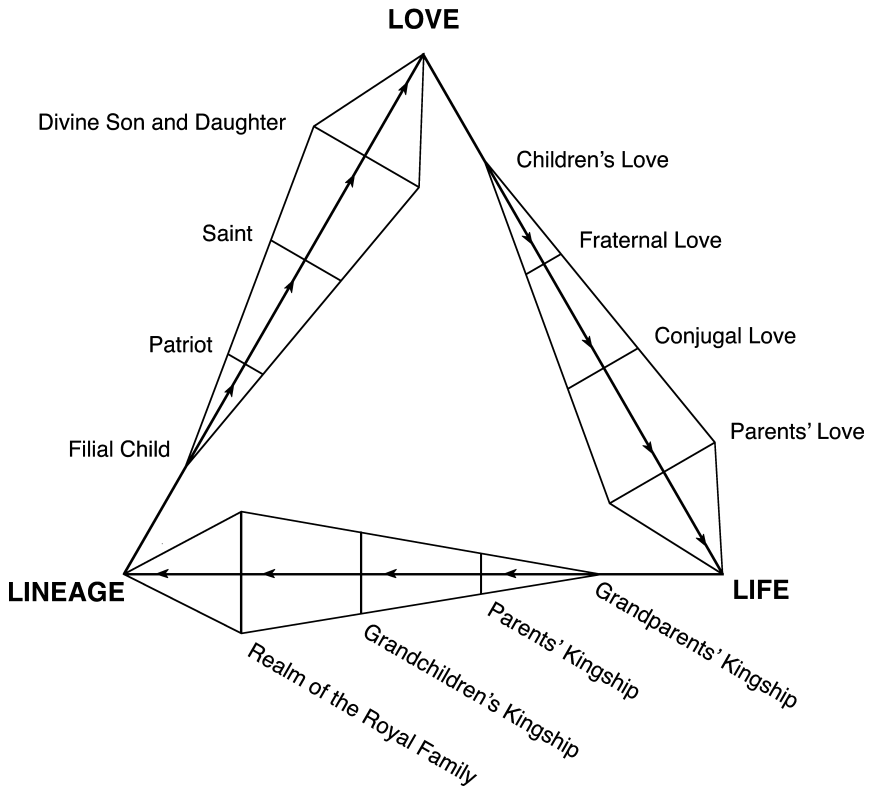
Second, perfection is realized in resemblance to God's love—the harmonious and smooth give and take among the dual characteristics. God's creation perfectly resembles God when it manifests loving harmony. In human beings, there should be proper order and harmony among each of the four central relationships: mind and body, husband and wife, parents and children, God and the family. Perfection is not essentially an individual matter, although mind-body unity is its requisite starting point. Rather, the individual finds his completion when he participates in perfecting the whole, beginning with the family. A husband achieves perfection through his wife; a wife through her husband; parents through their children; even God realizes perfection through participating in a true family with human beings.

With perfection properly understood, we can know that even a handicapped person can reach perfection. All he or she must do is realize his or her essence and participate in the love of a true family.

Love, Life and Lineage

Figure 6 summarizes the points in the second and third pledges by illustrating how each true family manifests God’s love, life and lineage. Love, life and lineage occur together as a trinity. Father Moon teaches, “Love is the pillar of life; life is the pillar of lineage, and lineage is the pillar of love.”¹³ At the same time, there is a cyclical motion among love, life and lineage. Love is the source of new life. Life adds to the growth of lineage. Out of a pure lineage, true love can arise. The second and third pledges describe this dynamic circulation of love, life and lineage in the following manner:

FIGURE 6: THE CYCLE OF LOVE, LIFE AND LINEAGE



Love begins from the seed of love given by God and grows through the Four Great Realms of Heart: children's love, fraternal love, conjugal love and parental love. The way of love is to invest and invest for the sake of the beloved. It finds ultimate fulfillment in creating and nurturing new life. Life in this sense includes both physical life of a child that needs nurturing to adulthood and the internal "way of life" that develops through the Four Great Realms of Heart. This is the meaning of the right-hand side of the triangle.

Life develops through generations, the Three Great Kingships, to establish a true lineage. The expansion of God's life in a lineage includes passing the traditions of the royal way of life: faith, love and filial devotion to God. When these traditions are settled through three generations of kingship, with each generation fulfilling the Four Great Realms of Heart, the Realm of the Royal Family is fully established and settled. When our family achieves its own status as a royal family through establishing our own Three Great Kingships and restoring our clan and hometown, our family becomes the ancestor of its clan and the starting-point for its lineage. This is the meaning of the bottom side of the triangle.

The left-hand side of the triangle moves from lineage to love. Fulfilling the duties of our lineage serves as the foundation for the growth of vertical love. As God's children, born of God's direct lineage, we have the proper foundation to receive the fullness of God's love. Still, we must practice true love according to the order of creation, wherein every existence serves the larger whole. The starting-point for true love is filial piety, prompted by gratitude to our parents. Filial piety then extends to love of country, love of humanity, and love of God and His creation. As we grow in our vertical love, we become divine sons and daughters and attain the perfection of God's lineage. The vertical axis of our love reaches God's heart and, in turn, becomes the foundation for the horizontal growth of love in the Four Great Realms of Heart. This is the cyclical motion within the trinity of love, life and lineage. It continues throughout eternity.

Among love, life and lineage, the greatest of these is lineage. That is to say, the movement from love to life to lineage is cumulative, with lineage as the ultimate goal. The Realm of the Royal

Family ultimately includes all families with their lineages. Each family lineage completes the life of three generations and extends to all generations in an unbroken chain of life and love. Love creates life; life becomes lineage, and lineage extends love and life to all people and throughout all eternity.

At the human Fall, Satan's purpose in disrupting the family of Adam and Eve was to seize control of the lineage. In that way he could enslave humankind forever, or so he thought. Conversely, the widespread expansion of God's lineage as the Realm of the Royal Family brings the providence to establish God's Kingdom to its final fulfillment. This means that we should value our status as God's children and members of God's lineage above all else.

- 1 James Legge, *The Sacred Books of China: The Texts of Confucianism, Part 4 [sic 3], the Li Ki: A Collection of Treatises on the Rules of Propriety or Ceremonial Usages*, Sacred Books of the East, vol. 27 (Oxford: Clarendon, 1885).
- 2 Allan Bloom, *The Closing of the American Mind* (New York: Simon and Schuster, 1987), 134.
- 3 Olson and Wallace, *A Sampler of AANCHOR.*; cited in *True Family Values: Creating a Faithful Christian Marriage: Lecture Manual* (New York: HSA-UWC, 1996).
- 4 See Douglas Kirby, *Public Health Reports*, May-June, 1994; Walter Williams, "The Blessed Elites and their Cursed Ideas," *The Washington Times National Edition*, March 11-17, 1996.
- 5 *Exposition of the Divine Principle*, p. 196.
- 6 M. Scott Peck, "World Waiting to Be Born," audiotape, part 2, side 2.
- 7 Sang Hun Lee, *Essentials of Unification Thought* (Tokyo: Unification Thought Institute, 1992), p. 96.
- 8 *Exposition of the Divine Principle*, p. 30.
- 9 See Emmanuel Todd, *The Explanation of Ideology: Family Structures and Social Systems* (Oxford and New York: Basil Blackwell, 1985), who argues that the affinity of a nation for a particular political system or ideology is rooted in the prevailing family structure.
- 10 Sun Myung Moon, "The New Family Pledge," May 8, 1994.

- 11 *World Scripture*, p. 169.
- 12 *Exposition of the Divine Principle*, p. 186.
- 13 Sun Myung Moon, remarks at Blue Sea Garden, May 5, 2004, notes by the author.

Pledge 4

The Universal Family

천일국 주인 우리 가정은 참사랑을 중심하고 하나님의 창조이상인 천주대가족을 형성하여 자유와 평화와 통일과 행복의 세계를 완성할 것을 맹세하나이다

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.

FAMILIES LIVING IN TRUE LOVE will participate in forming the global family of humankind. This should be a natural process for any family that seeks the welfare of the whole and lives by the four-fold ethic of filial piety, civic virtue, love of humanity and love for God and the cosmos. As our family lives for the sake of others, our love expands to embrace the universe and the universe in turn embraces our family. Father Moon says,

I exist for my family, my family exists for our society, our society exists for our nation, our nation exists for the world, all the world exists for God, and God exists for you and me, for all mankind. In this great circle of give and take there is harmony, there is unity, and there is an eternal process of increasing prosperity. Furthermore, since in this circuit all existence will fulfill its purpose of creation, there is abundant and profound joy. This is the Kingdom of Heaven, in which feelings of happiness overflow.¹

Philosophers from Plato to Marx have dreamed of a global commonwealth of humankind. But their social visions were flawed, because they conceived of community as composed of individuals while neglecting the central role of the family. In fact, the family that centers on true love, that cultivates living for the sake of others, is key to establishing global family.

In God's world there are no barriers separating people by class, race, ethnicity, nationality or religion, as Saint Paul said, "there is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus." (Gal. 3:28) Jesus came for the sake of the entire world, "for God so loved the world that he gave his only Son." (John 3:16) It was rather his followers who made him instead into a banner for rallying one tribe of believers against another. The Divine Principle teaches, "Christianity should renew the world as the one global family which God purposed from the time of creation."² The other world religions have similar aspirations.

Therefore, we should stop thinking of salvation as only an individual matter. We should not rest content until everyone is saved. In this way we connect with the heart of God, who as our Heavenly Father wants each of His children to enjoy divine life: "As I live, says the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live." (Ezek. 33:11)

True Parentism

The world has entered an age when communication is global and instantaneous, where people routinely travel to all parts of the world in a matter of hours. National economies, formerly isolated and self-sufficient, have given way to a global economy in which capital and goods flow rapidly and unimpeded. Knowledge of foreign cultures has grown to the point where we can no longer pretend that our own cherished beliefs and traditions define the only correct way to think and live. Yet despite material progress towards a global village, ethnic and tribal conflicts still break out all over the world. What is

lacking for the world to fully attain a planetary consciousness is the practice of brotherly love. As the Divine Principle states:

People on all six continents are crossing the oceans seeking friendship and brotherly love. However, a family can be formed only when there is a father and mother; only then can true brotherly love arise. Only when Christ comes again as the Parent of humanity will all people join together in one great family and live harmoniously in the global village.³

As previously discussed in connection with the Four Great Realms of Heart, brotherly love is fostered by the love of parents. In the parental love of God and Christ, brotherly love among all peoples can indeed blossom. The Heavenly Father's love has a universal and embracing quality. When we are immersed in the love of God, our heart goes out to all people without any favoritism. Nevertheless, faith in God alone has not been sufficient to join people of all religions and all races as brothers and sisters. Why is conventional faith insufficient as a basis for peace?

The human Fall saw the corruption of human love in the family. In the family, the parents were meant to embody God's spiritual love and then substantiate that love through their actions. Yet after Adam and Eve fell, they could no longer embody God's love in their lives. Following on their parents' dysfunction, Cain and Abel began the wicked tradition of murder and war. From that corrupt starting-point, the family of humankind fractured into warring clans, tribes and nations. Until this day, humankind has lacked physical, visible parents to embody God's love and make peace among all God's children.

For this very reason, God sent Jesus Christ into the world. The prophet Isaiah prophesied that Christ would take the reins of government and receive the titles, "everlasting Father, Prince of Peace." (Isa. 9:6) This signifies that had Jesus been received as the Lord of Glory, he would have become the True Parent and established God's beneficent reign of peace on earth. Such also were the tidings given at his birth, "On earth peace, good will toward men." (Luke 2:14) Jesus came to reconcile the world as one brotherhood.

However, Jesus' crucifixion set back the realization of this ideal until the Second Advent. When Christ again appears on earth, he will come as the physical True Parent. He will recreate the ideal of Adam and Eve, restore the Godly root of the human family, and expand the world-embracing realm of true brotherhood.

To prepare for that day, Jesus after his resurrection has inspired numerous Christians toward the ideal of one human family. At first this ideal was submerged in the travails of the early church, caught in the maw of the Roman Empire. The resulting mixture of Christianity with Roman imperial political culture led to the feudalism of the Middle Ages. The ideal of Christian brotherhood would not fully emerge until the coming of modern democracy.

John Locke and the other 18th century thinkers who laid the philosophical foundations of democracy rejected the medieval model of society as a family under the rule of the king as the nation's benevolent parent. Locke rejected monarchy as a corrupt institution and denied that any man could stand in the position of parent. Rather, government should be based upon a social contract between citizens as equals, established to maintain the peace and provide for the common defense of the realm.

Behind the political theory of democracy lay the Protestant principle, which rejected the authority of the papacy in favor of the "priesthood of all believers." All people are equal before God as regards their salvation. (Gal. 3:28) Consequently, all citizens are equal as in their political rights and duties. All people stand as equals before the law of God; for "the law is written on their hearts, while their conscience also bears witness." (Rom. 2:15) Likewise, all citizens stand as equals before the nation's laws enshrined in the Constitution.

Respect for the rights of all people and their equality before the law is a fruit of God and Christ's parental love, which shows no partiality. Fraternal love begins from the overflowing love that parents give to each of their children. In a family, the parents mediate quarrels among their children, embracing both sides and raising them up. They show their children how to appreciate the good points of their siblings. Likewise, democracy can maintain peace among its political parties only if there are people who have

the mind of parents, working for reconciliation, comity and a spirit of solidarity among all citizens.

America's Christian foundation once sufficed for this by exalting God as the Father and promoting virtue among the citizenry. In "one nation under God," Americans could find common ground under a sacred canopy of shared morals and beliefs. Virtuous citizens could be counted upon to elect virtuous leaders. Nevertheless, America's Christian faith fell short of God's ideal. In particular, it did not end racism—against Blacks, Orientals, Hispanics and Native Americans. Since the 1960s, with the decline of Christianity and the loosening of moral standards, greed, partisanship, and corruption have grown worse, undermining democracy's foundations.

Father Moon proclaims a new social philosophy, which he calls *Parentism*, which calls upon society's leaders to act with the mind of true parents, to embrace and harmonize the quarreling brothers—black and white, right wing and left wing. When the quality of true parental love infuses political discourse, political spokesmen will look with empathy on their opponents' arguments instead of demonizing them. Disputes will be settled with civility and compromise. Father Moon has said:

Democracy is internationalism, but Parentism is higher still. Know that the era of Parentism is coming... Can you choose God through an election? No! Democracy has the potential to create a culture of mistrust. Why? It rewards people who act for their own self-interest. People employ deceit, slander their rivals, mobilize financial power and manpower, anything, in order to advance their personal cause.⁴

True parental leaders are not the sort of politicians whose tyrannical and oppressive rule was rightly criticized by Locke and other democratic theorists. God's sovereignty has a quality rarely seen in this world, because it is centered on true love. In a democracy, the quality of leadership depends on the maturity and virtue of its citizens. When society is peopled by righteous and God-loving families who manifest true parental love, some among them will rise to positions of leadership and become the parents of the nation.

Three Subject Roles

Structures of authority are pervasive in human life. Learning to relate well with people in authority is essential to fulfilling any responsible social position, and to receiving all the benefits of citizenship. For their part, people in positions of authority require maturity and wisdom to fulfill their social responsibilities. Father Moon describes three authoritative roles in human life: parent, teacher, and leader (or owner) and discusses them by a concept he calls “The Three Subject Roles.”

Among the roles of parent, teacher and leader, the foundational role is that of a parent. Having experience as a parent is valuable training for the greater responsibilities of teacher and leader. As Saint Paul said in describing the qualifications of a bishop, “If a man does not know how to manage his own household, how can he care for God’s church?” (1 Tim. 3:5) Society would benefit enormously if its leaders and teachers and persons in authority could do their work with the heart of a true parent.

Thus, a teacher with the heart of a parent draws out the personal best in each student, giving each one individual attention. She is a teacher who does not limit the scope of education to the specific subject at hand, but sees her task as educating the whole human being. An exceptional teacher is more than an instructor in academics; he or she becomes like a second parent, helping mold students’ lives. He knows when to be patient with their students’ weaknesses, when to give a word of censure, and when to challenge them to stretch beyond their comfort zone.

Likewise, leaders who bring a parental heart and a parent’s experience to the task of managing people have a clearer perspective on life and more versatility in dealing with their subordinates’ diverse situations. They invest selflessly to support and protect their people, as parents do for their children. Some great historical leaders came to be recognized as parents. Common folk called President Lincoln “Father Abraham” as he led them through the Civil War. Lincoln embodied parental authority in his sternness against slavery and secession, yet tempered it with deep love: “We must not be enemies,” he pleaded to the South in his first Inaugural Address. Mahatma Gandhi’s close followers referred to him as “Bapu,” which

means “Papa,” as he led them in their struggle for independence from colonialism.

The roles of parent, teacher and leader are necessarily intertwined. A good parent does not neglect to educate and train the children, and he or she must be a leader, too, in managing the household. All three of these subject roles gain their authority from the love that flows from God. They take God as their example, as Father Moon has said,

God is the Eternal True Parent, Eternal True Teacher, Eternal True Leader and King. As children of God, we need to become true parents first, just like God. We should follow the way of the true teacher, just like God. We also should follow the way of the true leader, just like God. This is the concept of the Three Subject Roles. Their ultimate model is God.⁵

A person in authority does well to seek for God’s perspective in dealing with his charges, always asking for love and wisdom from the Parent of all in order to be a parent to a few.

The democratic ideals of freedom, equality, and opportunity will be realized even more perfectly in a society that is founded on Parentism and whose leaders practice the Three Subject Roles. In the love of parents, everyone is equal. In the family, loving parents want their children to excel and would be happier still should they surpass them. Parental love even compensates for their children’s weaknesses, going out all the more to the sick or handicapped child. Therefore, in a society founded on Parentism, where everyone belongs to God’s family, equality will be the rule. External position and rank will count for little compared with one’s eternal value as a child of God. This is also the state of affairs in the spirit world: it matters not whether one had been a wealthy business leader or a lowly worker, in heaven position is decided based upon the quality of one’s love.

The Universal Family Encompassing Heaven and Earth

What is the meaning of the words, *universal family encompassing heaven and earth*? Literally, the Korean 천주대가족 (*cheonju dae kajok*) reads, “cosmic (천주), great (대), clan (가족).” A clan or extended family, 가족 (*kajok*), includes cousins, uncles and aunts, and even distant relatives who feel connected in heart. You can gauge the size of your clan: it includes all the relatives who would want to come to your parent’s funeral or your son or daughter’s wedding. It also includes the family’s lineage and ancestry. The *universal family*, 대가족 (*dae kajok*) expresses the solidarity of the world’s many clans sharing the same bonds of heart for each other.

As a cosmic 천주 (*cheonju*) family, humankind will *encompass heaven and earth*, the physical world and the spirit world. It will encompass all of nature, to the ends of the physical universe. We recall that the individual family includes house and property as well as the human family members. Likewise, the planet Earth is the home of humankind, the global family. The Earth is our mother, providing sustenance for our physical life. Its animals and plants are all God’s creatures. American Indians have long known that they, too, are clans in the cosmic family, calling them “winged people” (birds), “tall people” (trees), “long people” (rivers) and so on.

In this industrial age, we lost our connection with nature and began trampling upon our fellow creatures, poisoning the air and water and ravaging mother Earth’s forests and marshlands. Yet God entrusted His creation to human beings. We are nature’s masters; therefore, we determine the spiritual vibration of our environment and even its physical abundance. Where people are wicked, the creation groans. (Hos. 4:2-3) Where good people live, their surroundings sparkle, as the Buddha once said, “Whether in village or in forest, in vale or on a hill, wherever devout monks dwell, delightful, indeed is that spot.”⁶ For example, the Findhorn community in Scotland was renowned for producing giant-sized vegetables through the power of prayer and meditation.

By centering on true love, the universal family will love the Earth and turn it into a garden overflowing with abundance. Meanwhile, the Earth and its creatures wait with expectation as human beings, endowed with free will, continue their course through the drama of restoration, “For the creation waits with eager longing for the revealing of the sons of God.” (Rom. 8:19)

The spirit world is also a part of the universal family. Relating with the spirit realm is a universal part of human experience, from aboriginal worship of nature spirits and Oriental ancestor worship to today’s fascination with angels. The spirit world contains all moments of time: past, present and future. It includes all generations: our ancestors, our contemporaries and our descendants.

In particular, our earthly life is profoundly influenced by the deposit of lineage and heritage in the spirit world. Wherever we find conflict between races, religions or nationalities, we can be certain that in the background fester hatreds nursed through the generations. When Blacks feel the racism of whites, their feelings are thickened by their ancestors who suffered as slaves. Some Jews feel antipathy against devout Christians because their ancestors suffered centuries of persecution from Christian anti-Semites. People’s spiritual background often causes them to project racial or religious hostilities onto others who do not necessarily feel the same way. As in Bosnia, ancient hatreds can suddenly bubble up among formerly peaceable neighbors.

Therefore, to build the universal family, we must deal with the spirit world and resolve the resentments of history. As will be discussed in connection with the fifth pledge, the spirit world left to itself would be nearly static. It changes mainly through progress on the earth plane. In building the universal family, we work to redress past wrongs and liberate the hearts of people held captive by the past.

Therefore, we should never dismiss a person just because he is difficult to deal with. Instead, we should think that he represents an entire dimension of history and the millions of souls whose life experiences were like his. When we love that person and win his heart, we are at the same time resolving the pain of history and unifying a locale in the vast spirit world.

Every human being is a microcosm of heaven and earth; hence it can be said that each family contains an entire universe. In the Jewish and Muslim scriptures, it is written, “If any man saves alive a single soul, it is as though he had saved the whole world.”⁷ Therefore, when we bring God’s blessing to a single family, it has the value of blessing the entire universe. Every soul is that precious. The universal family will not be complete until it embraces every family and every family’s universe.

Our time is one of transition, when the universal family is being formed out of the Earth’s alienated peoples and warring tribes. Eventually, when the universal family is complete, the population of the Earth will move as one, with a planetary consciousness. No longer will humanity’s creative energy be sapped by wars and blocked by political disputes and linguistic barriers. It will then be a simple matter to work on a global level and effectively deal with the problems of our environment. International cooperation will permit us to farm the oceans and make the deserts bloom while protecting the rain forests and other endangered habitats. Then we will reach out to the stars.

The Ideal of Creation

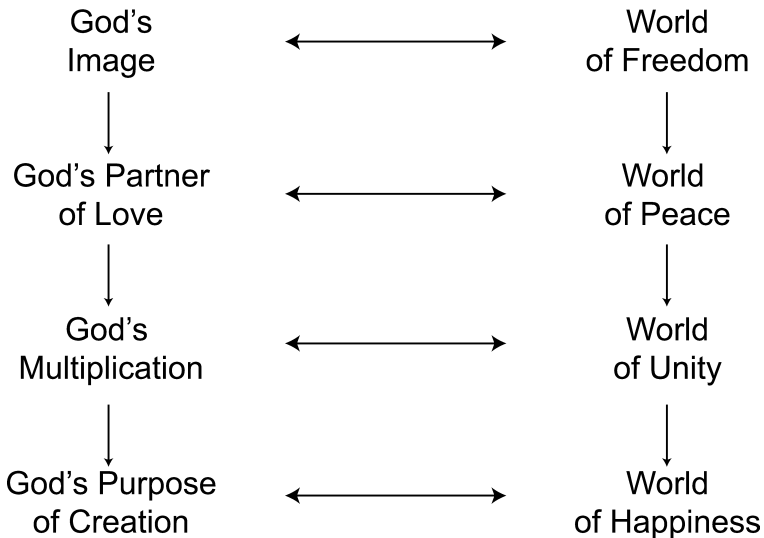
The Family Pledge calls the universal family *God’s ideal of creation*. The Divine Principle describes God’s purpose of creation as the fulfillment of the three great blessings, quoting Genesis: “Be fruitful and multiply... and have dominion.” (Gen. 1:28) This will be the realization of the Kingdom of Heaven:

The three great blessings are fulfilled when the whole creation, including human beings, completes the four-position foundation with God as the center. This is the Kingdom of Heaven, where ultimate goodness is realized and God feels the greatest joy. This is, in fact, the very purpose for which God created the universe.⁸

The Family Pledge also describes God’s ideal of creation as *the world of freedom, peace, unity and happiness*. These are the four characteristics of the world that attains God’s purpose of creation. God created human beings with four purposes: first, to embody

God's image in the world; second, to be God's beloved counterparts who could share God's love; third, to multiply God's being in the world through their offspring; and fourth, to enable the entire universe to fulfill God's purpose of creation. The Kingdom of heaven is a world that fulfills these four divine purposes. Figure 7 diagrams how these purposes are conducive to *freedom, peace, unity and happiness*.

FIGURE 7: THE FOURFOLD IDEAL WORLD



First, God created human beings with the potential to become the image and likeness of God. (Gen. 1:27) As God's temples (1 Cor. 3:16), we should manifest our original God-like nature. In particular, this means we should attain the perfection of love, as Jesus said: "Love your enemies... so that you may be sons of your Father who is in heaven; for he makes his sun rise on the evil and the good.... You, therefore, must *be perfect, as your heavenly Father is perfect.*" (Matt. 5:44-48) Once we manifest divine image, we become friends

and benefactors to all beings. No one would wish to oppose us; therefore, we will have the freedom to act in any way we choose. “Where the Spirit of the Lord is, there is freedom.” (2 Cor. 3:17) People who manifest the divine image are truly free.

Second, God created human beings as His partners in love. When a family partakes of God’s love, there will be peace and harmony among all its members. Likewise, as God’s love becomes widespread among all God’s children, the world will be filled with the peace of God.

Third, God created human beings to multiply Himself and fill the world with God’s children. As each human being embodies God’s image, the expansion of the human family multiplies God’s self in the world. In a world where God is all in all, there can be no division or barriers between people. God’s children naturally form a unity, as each person experiences the Heart of God moving in his or her heart. The world where God’s self is multiplied, filling every human heart, is a world of unity.

God’s purpose of creation is, finally, joy. Joy arises through resemblance. God experiences joy when He senses His own nature reflected and expanded in the creation. God created the universe centered on human beings, whom He endowed with the privilege of dominion. Hence, the universe takes on the qualities of the people who inhabit it and shape it to their ends. Although fallen people have inflicted terrible damage on creation, people who manifest God’s image can magnify creation’s beauty. With the establishment of the universal family, the entire Earth will be transfigured into a delightful garden. It will provide endless joy to its inhabitants, and also to God. Thus, the ideal world that fulfills God’s purpose of creation will be a world of happiness.

In this way, the universal family will establish a world of freedom, peace, unity and happiness. Let us examine each of these attributes in turn.

Freedom

Today’s democratic world has made freedom its cornerstone. Never before in history have people been so free to follow the

religion of their choice, to speak out on any issue, to organize and to act as they please. Yet even in the United States, millions of people are addicted to alcohol and drugs. Millions more are trapped in miserable and even abusive relationships, or slaving away at jobs they hate. They consider themselves victims of circumstance and feel powerless to change their situation. These people are not truly free, even though they live in a free country.

There are also millions of Americans who revel in their freedom to the extremes of individualism. Confirmed bachelors or single women, unwilling or unable to form lasting relationships, they eventually find themselves in a state of profound loneliness. In despair, thousands commit suicide. In fact, they have come into their predicament because they have not understood the true meaning of freedom.

Freedom and License

To begin with, we should distinguish between freedom and license. Human beings are composed of dual characteristics of spirit and flesh and have dual purposes accordingly. The spirit longs to unite with God and become God's dwelling-place; it achieves its purpose when the individual lives for the sake of others with true love. The flesh is concerned about food, clothing, shelter, sex and sleep—the things necessary to its survival, activity and reproduction. Both of these purposes are meant to be fulfilled, but in the proper order, with the spirit having priority over the flesh. God intends each person to grow in body to physical maturity and in spirit to spiritual maturity. He then becomes a living embodiment of God's spirit and can accomplish God's will with his body.

Freedom honors both aspects of the human being, for the purpose of attaining both goals of human life. We exercise responsibility to attain these goals by cleaving to our spiritual nature. In other words, we should follow our conscience in all areas of life. Our conscience always guides us to live for others, to serve the whole purpose. Our conscience knows our responsibility to attain perfection of spirit and guides us to fulfill it. Furthermore, since the whole includes the self, living by our conscience will also bring satisfaction for the self. True freedom, therefore, is the freedom to follow one's conscience.

License most commonly means living according to the desires of the flesh. Since the human Fall, the spirit and flesh have become divided and pursue conflicting purposes. St. Paul put it well: “I do not do the good I want, but the evil I do not want is what I do.” (Rom. 7:19-23) If we are “captive to the law of sin,” as Paul expressed it, then we are not free.

Indulging in license enslaves the self because the body’s desires can never be satisfied. Trying to satisfy insatiable desires, we find ourselves on a never-ending treadmill. Moreover, licentious behavior makes our higher self a captive to sin. Sin drags the poor protesting conscience about, while we act in ways that are harmful to others and even to ourselves. The conscience causes us to suffer pangs of guilt, but as we continue to ignore it, it grows weak and crippled. Eventually, we are left with an aching feeling deep inside, which we can drown in alcohol or smother by the stimulation of fast living, drugs and sex. By that time, its voice has become so muffled that we no longer hear it clearly. This is spiritual death (Rom. 6:23), in this world and the next.

Freedom in the Family Pledge means the liberation of the conscience from captivity to the body’s desires. It means liberation from bondage to Satan. Satan, an utterly selfish entity, has been dominating the human spirit and influencing the mind to be egoistic, thinking only of “I,” “me” and “mine.” According to the Divine Principle, “the power of Satan is conveyed through evil spirits and is manifest in the activities of earthly people.”⁹ Whenever we act upon our fallen nature, we make a common base to relate with evil spirits, and hence with Satan, who makes us selfish all the more. Paul observed, “you are slaves to the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness.” (Rom. 6:16) In our egoism, we have been unconsciously obeying Satan’s desire for us, making us slaves of sin and leading us to spiritual death. Furthermore, through our base with Satan, we can be moved even unconsciously to oppose God and His providence. Thus, Satan entered into Judas Iscariot (Luke 22:3), and even into Peter (Matt. 16:23) who had no conscious desire to oppose the Lord. Therefore, we should make continual efforts to separate from Satan by genuine repentance, self-denial and acts of sacrificial love.

Freedom and the Conscience

Once we have cast off Satan's chains, we should obey our conscience—which knows God's will—and live for the sake of others. In this way we, “having been set free from sin, have become slaves of righteousness.” (Rom. 6:18) Obeying the conscience and doing what is right requires effort. It may even seem oppressive to one grown used to an irresponsible life of license. If so, it should be accepted as a course of restoration on the way to perfect freedom. Paul also said, “Where the spirit of the Lord is, there is freedom.” (2 Cor. 3:17) This means that we exercise freedom when we cultivate the divine nature within ourselves. As the voice of the conscience grows strong and clear, following it becomes a joy and a delight. We then can affirm, “The kingdom of God is not food and drink but righteousness and peace and joy in the Holy Spirit.” (Rom. 14:17)

Freedom blossoms when we live for the sake of others in true love. Since true love always expands, living for the sake of others forever increases the scope of our freedom. If our love is only as big as our family, our freedom extends only as far as what helps our family. If we love our country, our sphere of freedom is whatever helps our country. If we love all humanity, our sphere of freedom encompasses the world.

Even if one's body has been cast into prison, if one is living for the sake of conscience, he is free. Saint Paul, Mahatma Gandhi, Martin Luther King and Nelson Mandela were among those who suffered imprisonment for conscience, yet even from prison they transformed society.

Wherever tyranny oppresses, the internal freedom of conscience will sooner or later evoke the cry for freedom in society. Freedom is an inalienable right. It includes both the internal freedoms of faith, thought and conscience, and the external freedoms of speech and the press, freedom to assemble, organize and take economic or political action, freedom to travel and emigrate, and freedom from arbitrary arrest and prosecution without just cause.

At various historical junctures, the cry for freedom has led to political revolution. Revolutions and wars will continue as long as states deny these freedoms.¹⁰ In this regard, we can again distinguish between freedom and license: Freedom is worth fighting for, and to

die in the fight for freedom is an honorable death. On the other hand, when someone loses his life in the pursuit of bodily pleasure, for example contracting AIDS from a sexually promiscuous lifestyle, overdosing on drugs, or crashing a car while joyriding down a back road, there is nothing noble about it.

Freedom and Creativity

Freedom lies at the heart of all creative possibility. Because human beings are created in God's image, they share God's creative nature. For this reason, God gave human beings a portion of responsibility that they may co-create their own reality. By co-creating ourselves in freedom, we actually determine our own destiny and the destiny of our world. Many people flee from this awesome freedom, because they do not comprehend the divine love that lies behind it. Others, believing themselves to be victims of circumstance, do not realize their incredible power to take control of their lives and their destinies. Yet that stance is also a free choice, and they co-create their own failure.

Consider, for example, the situation of the Israelites when they were wandering in the wilderness. Although they had left Egypt physically, they could not so easily shake off the slave mentality. They had become habituated to the life of slaves where everything was provided for them and were afraid to take risks. This was the main reason why they had difficulty following Moses. Moses was co-creating a new reality with God. By definition, a new creation cannot be seen or felt until after it has been created. While Moses was leading the people through an uncharted wilderness and journeying toward a land he had never seen, he lived by faith alone. He had freed himself from the past, but he also risked everything for the promise of a better future.

To follow Moses, the Israelites had to make the same leap into freedom. They had to believe that they could co-create. They had to put their lives on the line, believing in God's power to make their way successful. But unable to rise above the slave mentality, when the Israelites encountered adversity, they murmured against Moses and said, "Our wives and our little ones will become a prey; would it not be better for us to go back to Egypt?" (Num. 14:3)

Joshua, on the other hand, believed that God was inviting him to co-create a new reality. He encouraged his followers, saying, “Do not fear the people of the land, for they are bread for us; their protection is removed from them, and the Lord is with us; do not fear them.” (Num. 14:9) Amazingly, each group met the destiny they co-created for themselves: the fearful Israelites perished in the wilderness, while Joshua and his followers entered the Promised Land in triumph.

God has given us freedom as a gift of love and for our glory. We should use our freedom to stand tall as responsible co-creators who change ourselves and our world. God looks for those who will take up this responsibility. When He finds them, He pours out His effort to prosper their way. This is indeed a powerful partnership, to be a co-creator with God.

When individuals living in freedom form families in freedom, and these families multiply to fill the Earth, the entire global society will move in freedom. Everyone’s individual freedom will be upheld by the whole, which in turn benefits by the sum of all the creative work of its members. Thus, the entire universe will display God’s image. This is the *world of freedom* which characterizes the universal family.

Peace

Never has the need for peace been greater than today. The twentieth century was a century of war and violence, when over 180 million people were killed in war and state-sponsored terror. The “postwar” era did not end the bloodshed. Over 7.2 million soldiers died in wars since World War 2, as many as died in World War 1 and World War 2 combined. Of the 2340 weeks from 1945-1990, only 3 weeks went by without a war going on somewhere in the world, according to the French scholar and diplomat Jacques Akali. Will the 21st century be any better? This is an age when anyone with a grudge and enough determination can acquire a weapon of mass destruction. Unless we can establish lasting peace, the alternative may be the downfall of civilization; a world captured in the nightmare visions of filmmakers.

Yet despite the best effort of politicians and well-meaning peace organizations, real peace remains elusive. Rev. Moon teaches that attempts to make peace among nations will always fail unless they begin with a comprehensive understanding of the meaning of peace and address the roots of peace in the lives of individuals and families.

The meaning of the Korean word “peace,” 평화 (*p’yeong hwa*), lies in its Chinese characters 平和, which mean “horizontal” (*p’yeong*) and “harmony” (*hwa*) respectively. According to Father Moon, peace arises when subject and object achieve a harmonious partnership. For an individual, inner peace means harmony between the dual characteristics of mind and body. In the family, peace means harmony, equality and mutual sharing between husband and wife. These same qualities are necessary for peace in the world.

The Hebrew word for peace is *shalom*, which also means health and wholeness. The healthy body is interwoven by countless dynamic reciprocal relationships, whose harmonious interaction brings health and vitality. Likewise, neighborliness and a strong spirit of community characterize the society of *shalom*.

Therefore, peace is not merely the absence of conflict; there should be harmonious relationships all around. It is not a state of peace if the calm and silence is enforced at gunpoint. There should be genuine and dynamic relationships that satisfy all the people. Nor is it a state of peace when people put up high fences to keep others out. In true peace, there are no walls or boundaries. People of all nationalities and races can walk about with no friction, jealousy or mistrust.

True peace is also characterized by equality. As long as inequality persists, those who have less will be always covetous of those who have more, while those who have more will always be taking defensive measures to maintain their wealth and status against those who would take it from them. As Father Moon explains,

Good people, families or nations can be linked horizontally among themselves on an equal footing. Where there is equality, then there can be peace. *P’yeong* (平) from the word *p’yeonghwa* has the meaning of even, flat, horizontal.

Without *p'yeong*, even if *hwa* (和), harmony, exists, peace will soon disappear.¹¹

When people form genuine community in the love of God, people who have more will naturally share with those who have less, creating the level ground upon which peace can be maintained. This is the meaning of a *world of peace* in the Family Pledge. When individuals, families and nations practice God's love toward one another, harmony and peace naturally arise.

Individual Peace

Peace will exist on every level of the universal family, but its root is in each individual. A teaching of Confucius makes this point:

When the mind is rectified, the personal life is cultivated; when the personal life is cultivated, the family will be regulated; when the family is regulated, the state will be in order; when the state is in order, there will be peace throughout the world. From the Son of Heaven down to the common people, all must regard cultivation of the personal life as the root or foundation. There is never a case when the root is in disorder and yet the branches are in order.¹²

In other words, peace within the individual is the cornerstone for peace in the family and, in turn, for peace in every larger sphere.

The peaceful individual brings peace to her family. She has the emotional maturity to be tolerant and patient with her spouse. She takes personal responsibility for any problems in their relationship. While striving for honest communication and sharing, she will not allow herself to react emotionally to “hot button” issues. Rather, she will stop to reflect within and then express only what is true to her higher self. The harmony and peace in a loving relationship between husband and wife in turn provides a good example for their children. When nurtured by their parents' warm love, this peace naturally expands to include peace among brothers and sisters.

How can an individual attain inner peace? It is attained through unity between mind and body—meaning that the person willingly follows his or her conscience at all times. When mind and body are

in harmony, a person is able to love others with sacrificial service. If mind and body are in conflict, selfish desires dominate, causing conflicts with others. Yet conflict between mind and body has been the human condition since the beginning. Father Moon says,

If an individual does not possess a foundation for peace within himself, then no matter how peaceful his family, nation or world might be, he will not be happy because the individual is the true battlefield. As you know, World War I, World War II and the Cold War have already ended. In the midst of any other future conflicts, it will be possible to have a truce. However, the struggle between our mind and body has existed from antiquity. It has continued throughout the course of history and, of course, continues today. We do not know how much longer it will continue in the future.¹³

Given this bleak assessment, it is difficult indeed to know how a world of peace could be realized. Certainly, peace cannot come by God's supernatural intervention, as some believers interpret the events prophesied for the Last Days. Even if all the righteous believers were caught up into heaven to dwell forever in the New Jerusalem, as long as they still possessed the nature to struggle between mind and body, they would not build a society of peace. It is not enough to "cross the Jordan" and separate from the violent world of sinners. Before long, there would be disputes, schisms and quarrels among the elect, just as there were among the Israelites who came out of Egypt.

Therefore, the path to world peace begins with removing sin from myself. The source of conflict and war does not lie with others; it begins with me. I must first sever Satan's ties, by which he insistently influences the mind to enmity, strife, distrust, envy, resentment and complaint. Satan is self-centered, and he resonates with the selfish elements in our souls. Satan strengthens the desires of the flesh, which are at war with the desires of the spirit (Gal. 5:17), thereby perpetuating the mind-body conflict. Freedom from sin, on the other hand, brings the peace of God.

The mysterious origin of the struggle between mind and body goes back to the original sin of our first human ancestors. It is a stain

that we inherited from our parents, and they from their parents, and so on back to the fall of Adam and Eve. The love between Adam and Eve was ridden with conflict, which broke out into open warfare in their children Cain and Abel. Before the children ever did anything, the parents were living a life filled with guilt, mutual accusation, anger and fear. They lost the peace of humanity when they fell. Had they not fallen, Adam and Eve's marriage would have been a model of peace and the foundation for all their descendants to live in peace.

From the Family to World Peace

Based on this analysis of the human condition, it is evident that world peace begins with the true individual and true family. Several of the large Blessing ceremonies officiated by Father and Mother Moon had the motto, "World Peace through Ideal Families." With God's blessing of peace upon the family, the solution to human conflict is within reach. Our families become the instruments of peace when they embody the peace of God and produce children of peace who imbibe peace with their mother's milk.

Yet although a family achieves peace within itself, if its nation goes to war there can be no peace. At any moment a bomb could fall on its home, or the children might be called away to fight and die on the battlefield. It is in the interest of every family, therefore, to work for world peace.

Defeating the enemy does not bring peace. A defeated enemy will likely nurse dreams of revenge and re-emerge one day to attack with renewed ferocity. Jesus said, "Blessed are the peacemakers." (Matt. 5:9) Peacemaking requires sacrificial love to reconcile the two sides, so that they make peace from the bottom of their hearts. A true family, whose parental love is well developed through the Four Great Realms of Heart, has the inner resources for this sort of peacemaking.

Building world peace requires that we resolve the actual conflicts between nations, races, religions and ideologies, and between rich and poor, by employing the way of true love. The projects founded by Father and Mother Moon are only a few of the many worthwhile programs developed by churches, charitable organizations and governments to address these concerns; they are cited here as

examples of what we all can do. They stand as models for how God's parental love can be manifest in concrete programs for peacemaking.

The sisterhood ceremonies sponsored by the Women's Federation for World Peace [WFWP] are meant to reconcile nations that were formerly enemies. When women from these enemy nations cross the bridge and meet as sisters, their embrace knits together their peoples in bonds of love. When the women of the world make peace, how can their husbands make war?

An even more effective means of building peace is the Blessing, where people from enemy nations are joining in solidarity as members of one global family. They are even marrying one another across national, racial and religious divides. This is the royal way to peace, digesting old hatreds in the warm love of conjugal life and the grace of God. This approach to peacemaking has the potential to overcome national and ethnic hatreds, such as conflicting claims to the same piece of land in the Middle East, that remain intractable to political resolution.

Religious harmony is another precondition for world peace. Religious prejudices lie at the root of the most serious conflicts in the world today, notably the Israeli-Palestinian conflict, the festering tensions between India and Pakistan, and the rise of Islamic terrorism. Father Moon has devoted substantial resources over the last 35 years to organize and sponsor interreligious conferences and programs. Today the Interreligious and International Federation for World Peace provides leadership to religious leaders as they strive to break down religious barriers. Moreover, it seeks to integrate religious leadership with political organizations, for example through its proposal of a religious body at the UN, in order that the healing voice of religious harmony can become a diplomatic force for peace.

Race relations also desperately need healing. Through ecumenical activities involving black and white clergy, Christians and Muslims, religious people are raising a unified voice. Sisterhood ceremonies between black and white women are fostering interracial harmony. When racial tensions between Blacks and Koreans festered in New York City, Father Moon mobilized hundreds of ministers to

demonstrate for peace. Again, the Blessing takes this peacemaking step further: the global family established through the Blessing solidifies the unity of humankind transcending race.

Ideological conflict was the major scourge of the twentieth century. Through his implacable opposition to Communism, Father Moon was instrumental in its defeat. Creating enduring peace, however, requires that the victorious Western nations embrace their former enemies with love and substantial aid, just as the Allies embraced Germany and Japan at the end of World War II. While aid from governments has been slow in coming, Father Moon has made every effort to set a better example. In the states of the former Soviet Union Father Moon supported educational projects to give their disillusioned young people a new vision of life oriented to God and spiritual values. In China, Vietnam and North Korea, Father Moon has invested in factories and economic development zones, often without reaping any profit. He invests not as a businessman, but as a religious leader who understands that the way of peacemaking is to give and invest for the sake of one's enemy.

Finally, world peace requires bridging the divide between North and South, between the industrialized nations of the northern hemisphere and the developing nations of the Third World. Father Moon advocates equalizing the wealth between North and South by transferring technology and capital, in order to provide poorer nations with a superior route to economic prosperity than what is possible in today's neo-colonial system where they remain in the role of suppliers of raw materials.

In keeping with this goal, Father Moon invested in machine tool and metals fabrication industry in Germany, Korea and America, in order to transfer the best of Western engineering know-how to developing nations. He is building a world university network to train the engineers and skilled workers capable of utilizing this technology. Ultimately, all nations should share the blessings of technology, which until now have only brought prosperity to a few wealthy industrial powers. With common prosperity spread throughout a world where everyone has access to capital and is interlinked by rivers of trade, wars will cease to have any purpose.

Living in peace as individuals and families, and resolving the inequalities and injustices among the world's peoples, we will build a world imbued with harmonious relationships on every level. It will manifest the divine image, resembling the harmonious give and take of God's inner life. It will be a world of peace.

Unity

The Korean word 통일 (*tongil*) can be rendered either as “unification” or “unity.” In general, unification means the process of becoming one, while unity means the consummated state of oneness. As this phrase of the Family Pledge depicts the state of a world that has perfected God's ideal of creation, “unity” is the better translation. The Unification Church is a movement for *unification*; its purpose is to unite a divided world. In the Family Pledge we pledge to perfect God's ideal of creation, which will be a world of *unity*.

The words “unity” and “unification” have various nuances of meaning. Some think of unification as stamping everyone into one mold and making them believe the same thing. The former North Korean dictator Kim Il Sung, for example, called for the unification of the Korean peninsula by military force. Others speak of unity in a spiritual sense as merging into the divine Unity. These are defective concepts that do violence to the natural diversity of creation.

Closer to the mark is the unity exhibited by a loving couple. A husband and wife merge into one, yet they do not lose their individual identities. In a good marriage, husband and wife rejoice in seeing their reflections in their beloved. As when two lovers dance together and move together as one, their differences make for excitement and beauty; sameness would make for boredom. Nevertheless, even this type of unity does not reach the pinnacle of truth.

In Father Moon's teaching, unity means *three* making oneness in love. Conventionally we think of families as being formed through the unity of two, but that is not all. God's paradigm for the family is the Four Position Foundation, in which God participates as a veritable family member. When God, husband and wife become one, a free and harmonious sharing of love and beauty blossoms among

them; they engage in spherical movement in three dimensions. This is the operation of the Trinity, manifested in countless individual “trinities,” namely God-centered families. It is the unity of the horizontal and the vertical dimensions of life.

We read in the Qur’an, “Hold fast, all together, to God’s rope, and be not divided among yourselves”¹⁴ Jesus said, “Where two or three are gathered in my name, there am I in the midst of them” (Matt. 18:20), and “they may be one even as we are one, I in them and thou in me, that they may become perfectly one.” (John 17:22-23) Jesus was speaking particularly to the Church, but this principle applies especially to a family dwelling in unity, blessed by God.

Participation, Living Together, and Inheritance

Unity has three qualities: participation, living together, and inheritance. Family members participate in each other’s lives and support each other’s activities. The wife supports her husband’s work and mission. The husband helps his wife in caring for home and children. Living together means sharing each other’s situation. Husband, wife and children share each other’s joys and sorrows, sickness and health, wealth and poverty. Finally, family members share a common inheritance, both material and spiritual. The house and property are not the only inheritance passed on to a spouse and children. Traditions, values and a way of life are also passed on. A family with a tradition of music will bequeath an inheritance of music; a family with a tradition of frugality and hard work will bequeath a tradition of industry and thrift; parents who love hunting and fishing will bequeath to their children a love of the outdoors.

God also participates in the family, lives together with the members of the family, and bequeaths His inheritance. When we recite the Family Pledge in the early hours of Sunday morning and affirm our intention to live up to the standard of the Pledge, we affirm that our family is participating in God’s life and God is participating in the family’s life. We draw God down to join our family! God longs to dwell with us and share His life with us, and we share our life with God. When we suffer and grieve in our home, God is there, suffering and grieving with us. When we rejoice, God is there, rejoicing with us. As we participate in God’s providence,

we sympathize with God's situation and attend Him with love. God, in turn, bequeaths to us His glory, His love, and heavenly tradition.

When there is world unity, when all people move together in love, the world will function like a single organism. The cells of the human body do not need to be continuously ordered about by the commands of the brain. Rather, cells freely cooperate for the health of the whole organism through the free-flowing exchange of nutrients and chemical messengers. The cells of the hand innately know their role. No outside agency needs to tell them they are part of the hand; they know it already through biological lineage and chemistry. Should a rock fly towards the face, the hand goes up to block it by reflex before the brain even knows what is happening. The hand knows that its purpose is to serve the body and that its welfare is bound up with the welfare of the whole body. Should the body suffer illness or hunger, the hand, which shares the body's bloodstream, knows it and sacrifices accordingly. The hand holds an image of the body within its biology; the body, likewise, has images of the hand imprinted within its various organs. The master of the body is the invisible mind. When the mind determines to write a letter, the brain activates the image of the hand within itself and immediately the hand responds. When mind and body are united, the body also operates as a unity, with every cell freely participating, sharing the common situation of the whole and aware of an image of the whole. The body moves as one by resonating in unity with the mind.

In the same way, every individual and every family in the unified world will freely cooperate and participate in the whole through the vibration of true love. No one needs to coerce them, for they will be sensitive to the situation of the planet and willingly act for its benefit. Communities, nations and transnational institutions, like the organs of the body, will know each other and will respond whenever and wherever a need arises. God, who abides in the center of every family, will become the invisible mind of the world. The unified world will move as one by resonating with the heart and will of God. All the parts will be in harmony, naturally cooperating for the purpose of the whole planet. Within this grand unity, life will be naturally free, peaceful, harmonious and joyful.

Interdependence, Mutual Prosperity and Universally Shared Values

According to the Divine Principle, the economic, political and social life of the future world will be characterized by interdependence, mutual prosperity and universally shared values.¹⁵

Interdependence will characterize the economy of the future world. Human life depends on the food provided by myriad organisms as well as by the labors of farmers, truckers and manufacturers who bring these nutrients to our home. From this interdependence an economic system should arise that honors each person for the value they add to our life. A janitor and a CEO are equal in value as regards their indispensable roles in maintaining the operations of the company. Should their salaries differ a hundred-fold? The excessive value placed on money and power distorts our present-day society. In the future, people will be honored for their contribution to the whole, whatever it may be, regardless of their position or wealth.

Politics in the future world will be based on the ideal of mutual prosperity. No one who resonates with the heart of God would ever want to prosper at the expense of someone else. How can we sleep in good conscience after viewing television news footage of starving children? Father Moon has committed himself to ending hunger on the planet. He works to equalize the wealth between rich and poor nations by transferring technology from rich to poor nations and fostering the global education of skilled engineers. Likewise, anyone blessed with wealth and the talent to earn money should be guided by their love for humanity to share their skills and abundance with others. We do this on the small scale, through charitable giving. But we could be doing so much more.

As the people bind together in a society that seeks the welfare of the whole before self-interest, a spirit of cooperation will replace the excessively partisan spirit of modern democracy. Politicians will temper their partisan and regional interests by the recognition that the welfare of the whole nation comes first. Likewise, governments in wealthy nations will devote a large portion of their budget to lifting up poorer nations, recognizing that every nation deserves an equal measure of prosperity.

Today, many people are fed up with high taxes and view their government as riding roughshod over their opportunities for success. Conservatives would reduce the size of government and cut back its role to essential public services, like maintaining roads and providing for national defense. One should rightly ask: if welfare and other social programs were cut back, would the poor go hungry? Would the churches and charities be able to fill the needs of the desperate poor, orphans and the elderly? The missing element in any plan to reduce the role of government is the internal transformation required—the warming of human hearts to have compassion on others.

In the unified world, all people, regardless of their race, religion or nationality, will share common values. When people share universal values, they share in their consciences a common sense of right and wrong. People of all cultures will therefore cooperate to further the common good. This does not mean simply tolerating the every sundry custom and ill-considered opinion. God’s truth is absolute and does not brook relativism. Nevertheless, God in His love planted the seeds of truth in the traditions of every culture. Through sages, sacred writings and folk wisdom, every nation has access to the way of God, as Jesus said, “I have other sheep, that are not of this fold; I must bring them also, and they will heed my voice.” (John 10:16) The truth in every culture allows godly people of every faith to recognize one another, and thence to cooperate in love. Through sharing universal values, humankind will be able to pursue holistic solutions to the world’s problems.

Happiness

Everyone seeks happiness. We desire a happiness that stimulates our hearts and is manifest in our outward circumstances. This is the meaning of the Korean word for happiness, 행복 (*heng bok*). The English word “happiness” ordinarily denotes an emotion of joy, but complete happiness, *heng bok*, includes both inward joy and outward good fortune—all-around well-being.

The Chinese characters of *heng bok*, 幸福, denote “fortune” and “blessing.” Both characters contain deep wisdom about the meaning of happiness. The second character, 福 (*bok*), is the character for

blessing. As discussed previously, it combines the elements of an announcement (示) to God the One (一), to humanity represented by a mouth (口), and to the earth as the character for a field (田). True happiness thus appears when humankind and all things are in harmony, centering on God.

The first character, 幸 (*heng*), also tells a story about the meaning of happiness. It contains one more horizontal stroke than 辛 (*shin*), which means bitter suffering, like the pain of Job. That missing horizontal stroke (一) can signify God. This means that a religious life of suffering (辛) and sacrifice to pay indemnity for sin brings the favor of God (一); that becomes the root of happiness and good fortune (幸).

The character 辛 (*shin*), in turn, can be derived from a character 辜 (*ko*), meaning sin, by removing the radical 古 (*ko*), meaning “old” or “ancient.” It signifies that we suffer in bondage to sin as the consequence of the sins of our forbearers, even the Original Sin that stems from the fall of our first human ancestors. As we become “living sacrifices” (Rom. 12:1), we separate from sin and loose the grip of Satan’s power. The import is this: although we moderns seek instant happiness, it is false and fleeting. The way to true happiness is to recognize that we as fallen people are the inheritors of sins from our ancestors, going all the way back to the beginning. By faithfully going a suffering course of paying indemnity for sin and seeking God’s favor, we will find the path to true and lasting happiness.

Genuine human happiness is always in accord with God’s happiness. God, our Father, wishes to share the fullness of His joy with us. According to the Divine Principle, joy is produced when a subject partner relates with an object partner which reflects and elaborates the subject’s own nature. An artist feels joy when she produces a work that perfectly expresses the idea in her mind. A gardener feels joy to see his vegetables grow and ripen; they embody his innate sense of life and prosperity. A mother feels joy when she loves her child and enjoys discovering hundreds of little ways in which he takes after her. In like manner, the heavenly joy of the Kingdom arises when we resemble God, partaking in God’s nature and participating in God’s will.

The Divine Principle also describes this joy in terms of God's three great blessings: to be fruitful, to multiply, and to have dominion. (Gen. 1:28) Each blessing calls us to attain a joyful resemblance: between God and an individual, between a godly individual and his or her family and social world, and between an individual and the natural world. For example, we rejoice when viewing nature in all its beauty because it stimulates elements of our original selves. We feel happiness to be part of a harmonious and peaceful society because these qualities of society take after the harmony and peace within our own being. We cannot help but be deeply troubled and upset by at the world's incessant conflicts, because we want the world to enjoy the harmony and peace that we experience in our family life.

On the other hand, a self-centered person whose mind is seething with hatred or anxiety, and whose family is full of strife, may well find a perverse joy when he or she views the conflicts of the wider world. He likewise senses a kind of resemblance that makes him feel at home. Since strife and self-seeking pervades the world around him, he feels comfortable and justified in his own selfish life. Thus, a person who associates with bad people enjoys their company because he finds that they take after the lower aspects of his own character. In the company of like-minded friends, he can excuse his own evil. Many contemporary artists portray the social reality around them by creating works with clashing colors or dissonant tones, which resemble their vision of the world. Moreover, when people live in cities and grow accustomed to artifice, they lose their inner harmony. They lose their sensitivity to nature as well, and consequently they abuse the earth. These are examples of joy arising from resemblance, albeit a false joy. It is false because there remains a fundamental dissonance between the fractured social world and the universe as a whole—our bodies in particular. True joy endures; it connects us with God's joy and the joy of the cosmos. Evil joy is fleeting; it is followed by remorse and pangs of conscience.

We can illustrate the difference between the things that make for true happiness and those that make for evil happiness by looking at the Jesus' three temptations in the wilderness. Satan tempted Jesus with opportunities for evil happiness, and Jesus rejected them for

those things that make for true happiness. Satan tempted Jesus to break his fast and eat bread; Jesus responded by upholding the word of God. Next, Satan took Jesus to the top of the Temple and tempted him to fall down; this symbolizes the temptation of illicit sex, which has destroyed countless righteous people and religious people on the path. Jesus responded, saying, “You shall not tempt the Lord your God” (Matt. 4:7), meaning that we should guard the divine image which God has implanted within us. Finally, Satan offered Jesus worldly power; Jesus responded by affirming that we should serve God. The false happiness of power masks selfish ambition, while the godly person gets true joy from serving the people (Mark 10:43), who elevate him to leadership by grateful acclamation.

Heavenly Joy

What is the highest heavenly joy and eternal happiness? The Christian mystic Emanuel Swedenborg observed a contest over this question in one of his spiritual visions. An assembled throng was queried, “What is heavenly joy and eternal happiness?” Some answered that it consists of companionship and pleasant conversation; others wished to feast upon rich foods in the presence of Abraham, Isaac, Jacob and the Apostles; a third group answered that they would enjoy relaxing forever in gardens filled with fragrant flowers and luscious fruits; a fourth aspired to gold, jewels and boundless wealth; still others believed that the highest joy was to spend eternity praising God.

Each group was then given a taste of what it most wanted. The first group was transported to a mansion where distinguished-looking people engaged in pleasant conversation. In one room were people relating experiences of their former lives; in another they joked about ladies or men they had known; in another they were discoursing on business, and so on. They went about from room to room, joining in the conversations or just listening. But after a time they grew weary of conversation. When they tried to leave the house, they found the doors locked, and an angel admonished them, “Remain here and enjoy the joys of heaven for eternity.” The group then felt anxious and oppressed, until they repented of their foolish opinion. They asked the angel, “What then is heavenly joy?” and the

angel replied, “It is the delight of doing something of use to others; its delight derives its essence from love, its existence from truth.”

The second group entered a grove with fifteen tables mounted high with delicacies; at each table was seated an elder patriarch: Abraham, Isaac, Jacob and the twelve Apostles. Along with the feasting, they were regaled with music, games, dancing maidens, and dramatic performances. Each day the group ate at another table, until after fifteen days they had feasted with each of the patriarchs, and then the cycle would repeat again, and so on for eternity. Yet after a few days they were sated, to the point were even looking at food made them nauseous. They were desperate to escape from this so-called heavenly joy.

So it was for the other groups. Those who wanted wealth and power were festooned with jewels and made to sit on thrones, but eventually they grew tired of them. Those in the fragrant gardens eventually wearied of the scents and colors. Those who joined the angelic choir praising God eventually grew tired of continual singing, prayers and sermons; they began yawning and fell asleep. Each group then learned that the joys of heaven are not from position, wealth or glory, but arise in the course of loving and assisting others.

After these things, the assembly was led to a magnificent palace in heaven, surrounded with gardens, where they saw a wedding. It was far more joyful than anything they had witnessed. An angel explained: “heavenly delights are chiefly from conjugal love.”¹⁶

Joy of the Kingdom

When Jesus was born, an angel appeared to some shepherds proclaiming, “Behold, I bring you good news of a great joy which will come to all the people; for to you is born this day in the city of David a Savior, who is Christ the Lord.” (Luke 2:10-11) The advent of Jesus Christ brought great rejoicing to Heaven and the promise of happiness to all humankind. As the Son of God, Jesus more than anyone could be God’s good counterpart and stimulate Him with joy. Jesus came to transform this evil world into the Kingdom of Heaven, where God and humankind would rejoice together, as he said, “These things I have spoken to you, that my joy may be in you, and that your joy may be full.” (John 15:11)

Nevertheless, the life of a Christian is not completely joyful, as Paul said, "For in this tent [body] we groan, being burdened." He expected something better to come, for which "God... has given us the Spirit as a guarantee." (2 Cor. 5:4-5) In Revelation, Jesus prophesied the consummation of his joyful promise would come at the marriage of the Lamb. (Rev. 19:6-10)

The joy of the Kingdom is thus prophesied to begin with true conjugal love, initiated by the marriage of Jesus Christ and his Bride. It expands from that point to the universal happiness of the New Jerusalem: "He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain any more, for the former things have passed away." (Rev. 21:4) Happiness in the New Jerusalem will consist chiefly of the bliss of true family life, as God "will dwell with them." (Rev. 21:3)

The joy of the Kingdom begins with true families enjoying true love between parents and children, brothers and sisters, and husband and wife. Their joy arises from the passionate and harmonious give and take of love and beauty, as they live in truth and for the good. Their joy increases all the more as they participate in the universal family encompassing heaven and earth. In the Kingdom of heaven, families of freedom, peace, unity and happiness will rejoice to participate in communities, nations and a world displaying the same qualities of freedom, peace, unity and happiness. God will exult beholding such a world, which manifests His image on every level. We in turn will feel His joy cascading through us and linking all things in a symphony of love, as the psalmist wrote:

In thy presence there is fullness of joy,
In thy right hand are pleasures for evermore. —*Ps. 16:11*

1 Sun Myung Moon, "God's Hope for Man," *God's Will and the World* (New York: HSA-UWC, 1985), p. 170.

2 *Exposition of the Divine Principle*, p. 99.

3 *Exposition of the Divine Principle*, p. 103.

- 4 Sun Myung Moon, *True Parents* (New York: FFWPU, 1998), p. 58.
- 5 Sun Myung Moon, "True Family and True Universe Centered on True Love," *True Family and World Peace*, pp. 68-69.
- 6 Dhammapada 54, Narada Maha Thera, trans. *The Dhammapada* (Colombo, Sri Lanka: Vajirarama, 1972), quoted in *World Scripture*, p.221.
- 7 Mishnah, Sanhedrin 4.5, C. G. Montefiore and H. Loewe, eds., *A Rabbinic Anthology* (New York: Schocken, 1974), quoted in *World Scripture*, p. 340; see also Qur'an 5.32.
- 8 *Exposition of the Divine Principle*, p. 32.
- 9 *Exposition of the Divine Principle*, p. 69.
- 10 See *Exposition of the Divine Principle*, pp. 75-76.
- 11 Sun Myung Moon, *Sun Myung Moon's Philosophy of Peace* (Seoul: Sung Hwa, 2002), p. 14.
- 12 The Great Learning, in Wing-tsit Chan, ed., *A Source Book in Chinese Philosophy* (Princeton: Princeton University Press, 1963), pp. 86-87.
- 13 Sun Myung Moon, "The True Family and I," *True Family and World Peace*, p. 75.
- 14 Qur'an 3.103, A. Yusuf Ali, trans., *The Meaning of the Glorious Qur'an* (Cairo: Dar Al-Kitab Al-Masri, 1938).
- 15 *Exposition of the Divine Principle*, pp. 342-43.
- 16 Emanuel Swedenborg, *Conjugal Love* (London: Swedenborg Society, 1989), pp. 3-41.

Pledge 5

Reaching to the Spirit World

천일국 주인 우리 가정은 참사랑을 중심하고 매일 주체적 천상세계와 대상적 지상세계의 통일을 향해 전진적 발전을 촉진화할 것을 맹세하나이다.

Our family, the owner 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.

THE SPIRIT WORLD and the physical world relate to each other as a person's mind and body. God created the incorporeal spirit world alongside the material physical world according to the pattern of God's dual characteristics of internal nature and external form. God created human beings according to this same pattern, as beings with duality of mind and body. Just as mind is the subject partner to the body, the spirit world is the subject partner to the physical world. Just as a person acts according to plans first formulated in his mind, events in the physical world are to a large extent the results of processes begun in the spirit world.

The fifth pledge discusses the role of the spirit world in human life. Having been given dominion over the creation, human beings are the lords of both the spiritual and physical worlds. The human mind connects with the spirit world and the human body interacts with the physical world. In a real sense, our mind and body constitute the microcosm that controls the macrocosm—the spirit world and physical world—through its resonance with them. The key lies within us. When we align ourselves properly, we can tap into the inexhaustible power of the spirit world to bring us prosperity and

victory. Furthermore, since our ultimate destiny is to live eternally in the spirit world, we should use our time on earth to prepare for life in that world.

Three Stages of Life

Our period of life on earth is nothing compared with eternity. The physical universe is fifteen billion years old; in comparison a human life passes like the morning dew. God and the spirit world are eternal. Time in the spirit world bears little relation to ordinary time. There is no dying, no pain of loss. Jesus assured us of eternal life, saying, “He who believes in me, though he die, yet he shall live, and whoever lives and believes in me shall never die.” (John 11:25-26)

One way to understand human life in the context of eternity is to consider it as having three stages: life in the womb, life on earth, and life in the spirit world.

In the womb, the fetus lives in a warm, dark, watery world with little room to move. Yet it has a dependable source of nourishment in the placenta, which links it with its mother. At the moment of birth, the fetus finds it quite a shock to leave the comfortable dark environment of the womb for the lights and sounds of the delivery room. The umbilical cord is cut, and the placenta, that reliable source of life-giving nutrition, is cast aside. From the point of view of the fetus, this birth may seem like “death,” but in fact it is a transition to the next stage of life.

On earth we live in the world of air, light and sound. We have much greater freedom of movement in this world. The physical body provides the spirit with a dependable home. It takes its sustenance from the earth, and its deeds nourish the growing spirit. At the time of death, a person is beset by fear and anxiety. The soul is about to leave the world of air and light and sound, composed of gross matter, for an unfamiliar realm whose atmosphere is love. The body, its familiar home, is cast off. The umbilical cord that connects the astral body to the physical body (the “silver cord” in Eccl. 12:6) is severed. This thing we call death is in fact “the birthday of your eternity” (Seneca), the transition to a new stage of life.

The newly born spirit finds himself in a realm of light and love, with unlimited freedom of movement. He would no more want to return to the restrictions of earthly life in a body than an infant would wish to return to the womb. Benjamin Franklin once said:

This life is rather an embryo state; a preparation for living. A man is not completely born until he dies. Why, then, should we grieve that a new child is born among the immortals—a new member added to their happy society. We are all spirits. That bodies should be lent to us while they can afford us pleasure, assisting us in acquiring knowledge, or in doing good for our fellow creatures, is a kind of benevolent act of God. When the body becomes unfit for these purposes and affords us pain instead of pleasure, and instead of an aid becomes an encumbrance, and answers none of the intentions for which it was given, it is equally kind and benevolent that a way is provided by which we get rid of it. Death is that way.¹

While on earth, our spirit feeds on nutrients from both the physical world and the spirit world. We receive life elements of God's love and truth from the spirit world and vitality elements through the deeds of our body in the physical world. Both types of nutrients are necessary for the growth of our spirit. Some spiritually oriented people mistakenly believe that spiritual growth only requires tuning to the spirit world. If they neglect loving and serving others with earthly concerns, however, they miss the most important matter in spiritual growth. The commandment, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind" (Matt. 22:37), when practiced, connects us with the spiritual nutrients called life elements. "You shall love your neighbor as yourself" (Matt. 22:39) describes the way to receive vitality elements, by deeds of kindness and caring.

In the womb we originate from love and from God: The love of our parents and the love of God meet at conception to produce new life. On earth we embody love and embody God: We grow through the school of the family to maturity of love, to realize our divine

nature. In the spirit world we return to love and return to God: The spirit world is ruled by love, and God is its center.

The psalmist said, “I lift up my eyes to the hills. From whence does my help come?” (Ps. 121:1) To find God and the purpose of our life we should look to the eternal spirit world. If earthly people truly understood the spirit world, they would live their lives with their eternal destiny foremost in mind. If they understood that every action on the earth is recorded in the spirit, and that in the spirit world there will be a complete accounting, who would dare commit crime? If people understood that the spirit world is the world of mental and spiritual reality, who would bother spending so much effort acquiring and hoarding material things?

A Tour of the Spirit World

The cosmos is vast beyond imagining. Using the Hubble telescope, scientists estimate that the physical universe contains over fifty billion galaxies. Each of those galaxies contains millions of stars like our sun. How many of them have planets teeming with life? What manner of life-forms live there? Our knowledge of the physical universe is like a grain of sand on the seashore.

The spirit world, the other half of the cosmos, extends even further and is almost uncharted. Were our vision clear, we would see countless realms and planets. Yet, just as pollution obscures our vision of the night sky, our materialism obstructs our connection with the spirit world.

Mediums and spiritualists have described some of its realms. Yet with their diverse teachings and various levels of spirituality, they may see different regions of this vast spirit world. Hence, they may produce descriptions at variance with each other. Other researchers into the spirit world have developed reliable information, among them the Swedish scientist and mystic Emanuel Swedenborg. We can find broad agreement on a general outline of the spirit world and its geography. In this regard, we offer the following description of the spirit world taken from an account published by the late Dr. Sang Hun Lee.² It is supplemented in places by Dr. Lee’s communications

after he crossed over and could experience the spirit world for himself.³

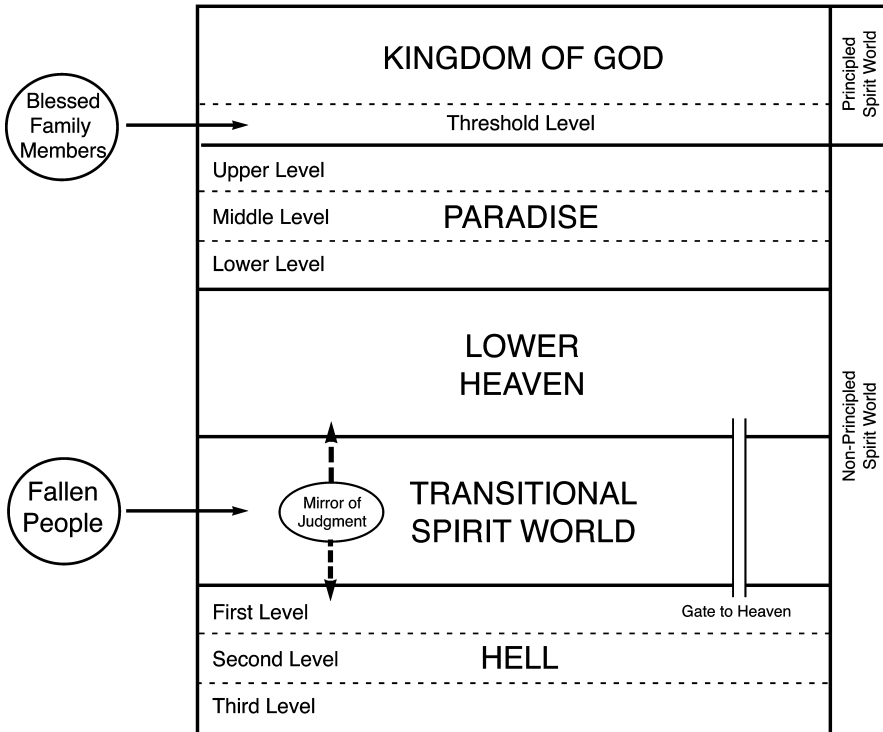
The spirit world is not a static thing. Dr. Lee describes God's original design for the spirit world, the damage done to it by the human Fall, and its process of restoration. In the years to come, as the providence of restoration proceeds, the spirit world may change so as to be almost unrecognizable from its classical descriptions.

Originally, the spirit world was to be a unitary realm, full of love's delights. God created the spirit world as the world where human beings attend God and live a life of eternal happiness after completing their life on earth. Happiness in the spirit world flows from a life of loving. Love is perfected during earthly life by attending God and Christ and by graduating the Four Great Realms of Heart in a family centered on true love. The family centered on true love abides forever in the spirit world. Its members enjoy the eternal happiness of eternal conjugal love, fraternal love encompassing all humankind, and love of nature. They live in total ecstasy. A life of love involves no weariness; it is always refreshed by the life force.

Due to the human Fall, however, people on earth never formed true families, and thus could have little experience of true love. Worse, many were so degraded that they lived a wholly self-centered existence. Just as humanity on earth fractured into warring tribes and nations, barriers were erected in the spirit world dividing it into various realms, distinguished by the character and beliefs of their inhabitants. We call this the Non-Principled Spirit World. The description of this world largely agrees with earlier accounts by Emanuel Swedenborg and others.

God's providence to restore the Kingdom of God on earth will transform the Non-Principled Spirit World to its original joyful unity, the Kingdom of God in heaven. Lee calls its initial stage of unfolding the Principled Spirit World. Its appearance is a new phenomenon in our time. This new realm grows as pioneers of the way of true love families pass over to the other side and take up residence there (see Figure 8).

FIGURE 8: THE STRUCTURE OF THE SPIRIT WORLD



The Non-Principled Spirit World

Our four beings with the Non-Principled Spirit World, which is populated by the vast majority of people who ever lived, who did not establish true families while on earth. People on earth vary widely according to the degree of their love and to what extent they lived a life of goodness. Though they co-mingle during earthly life, in the spirit world they separate. According to the various qualities of earthly people’s inner, spiritual lives, they come to reside in a place within one of three major levels of the Non-Principled Spirit World: Hell, Lower Heaven, and Paradise.

The Transitional Spirit World

In addition, there is an intermediate realm, the Transitional Spirit World, which serves as a way-station on a spirit's journey to his or her final abode. This is the realm closest to the earth, where spirit persons stay temporarily when they first enter the spirit world. After a stay lasting from a few days to a few years, spirits journey either downward to hell or upward to one of the heavenly realms at their own volition.

Within a few days after death, spirits are led to this realm, guided by angels and spirits of the departed. The trip is like being lifted in an elevator or like passing through a gate. On arrival, the newcomers may experience the warm, comforting embrace of a transcendental being of white light. Their relatives, intimates and acquaintances may welcome them and remain with them for a time before returning to their own places.

When a spirit arrives at the Transitional Spirit World, his speech and actions become totally unconstrained. He can express in words whatever he thinks and do whatever he wants. Having shed his physical body, he suddenly realizes that he has profound wisdom, as if his intellect had grown fifty-fold. Although the newcomer may cling to his old habits for a while, before long he accustoms himself to the laws of spirit world. Earthly honor, knowledge, position, property and wealth are of no use. Earthly desires have no meaning. The only treasure he brings with him from his earthly life is the quality of his life on earth, evaluated from the perspective of truth, beauty and goodness.

Before long, there occurs the so-called "mirror of judgment." All the events in the newcomer's earthly life replay before his eyes. His deeds are displayed in images like a movie to the surrounding spirit people. Hidden good deeds and secret sins are exposed for all to see. This occurs not for meting out reward or punishment, but for determining the spirit's level. Among those who welcomed him and then witnessed the mirroring ceremony, some will befriend the newcomer and lead him to his proper dwelling place—either Paradise, Lower Heaven or Hell—according to the law of affinity to one's own kind. There is no coercion involved. Once the spirit has

formed a bond with a guide of his own level, he willingly follows him to the appropriate destination.

Often among the first to welcome the newly-arrived spirit is his spouse, if she has crossed over before him. Should their personalities clash after spending time together in the Transitional Spirit World, they will go their separate ways forever. If they were an exceptionally close and loving couple on earth they will want to remain together, and provided they are fit for heaven, they will. It is an error to think that couples on earth inevitably separate in heaven; Jesus' counsel that there is no marriage after the resurrection (Matt. 22:30) was specifically in response to a question about a man who had married seven times. Swedenborg reported that conjugal love in heaven is exceptionally joyful. It is founded upon the spiritual marriage of Christ and the church. (Eph. 5:23-33) Like married couples on earth, couples in the spirit world have the opportunity to receive the Blessing and enter the Kingdom of God.

Spirits normally stay in the Transitional Spirit World from three to fifty days before leaving with their guides. Newcomers express surprise at the beauty of the transitional spirit world, which is filled with flowers and singing birds. The environment of the entire spirit world, except for hell, is very beautiful. The higher the level, the more beautiful it is.

Some spirits remain on the earth plane for many years, wandering about, possessing earthly people or appearing as ghosts. This happens because they do not realize that they have died. When eventually the earthly objects of their affections pass away, these spirits come to their senses and move on to the Transitional Spirit World.

Hell

Hell is populated by people who lived predominantly self-centered lives while on earth. They pursued only their own interests while committing falsehoods, deceptions, injustice, and crime. Even if outwardly they led respectable lives, their hearts festered with jealousy, hatred, avarice, lust, anger and complaint. After they pass over into the transitional spirit world, fellow spirits of Hell who witness the newcomer's past in the mirror of judgment lead him to their infernal dwelling-place.

Hell is a dark, stinking, dismal existence. As Dr. Lee puts it, “In hell you endure hunger and suffering; hell swims in jealousy and discomfort. Due to such suffering, fighting cannot be avoided.”⁴ Hell is subdivided into three levels. They are distinguished according to the severity and persistence of the evil committed by their denizens.

Lee’s description of the hells is reminiscent of Dante Alighieri’s *Divine Comedy*. Dante’s depiction of hell, *The Inferno*, depicts 9 levels, each darker and bleaker than the last. Dante’s *Paradiso* depicts 10 heavens of ever-increasing brightness and glory. Dante’s 9 hells are comparable to Lee’s three hells, with each subdivided into 3 sublevels. The 9 heavens are likewise comparable to Lee’s 3 heavens with their subdivisions. The tenth heaven—the Empyrean—represents the “new heaven” of the Book of Revelation, the Kingdom of God in heaven, which is emerging for the first time in our day.

Specifically, on May 5, 2004, Father Moon announced the 쌍합 십승일 (雙合十勝日, *Ssang Hab Shib Seung Il*), the “Day of Double 5 and Victory of the Number 10,” which marked the beginning of the “Age After the Coming of Heaven.” It opened the era for cleansing the evil satanic kingdom and manifesting the kingdom of true love on earth and in heaven.

The first hell, immediately below the Transitional Spirit World, is a dim and fetid station. There, self-seekers of all kinds—thieves, swindlers, fornicators, adulterers, deceivers, betrayers, drunkards, gluttons, hypocrites, the arrogant, miserly and self-righteous—endlessly fight each other. Their faces are filled with hatred and rage. Some spirits have the faces of goblins, missing an eye or a nose or half a face, or with stretched, pointed ears. Others look like satyrs, having the upper body of a human and the lower body of an animal.

Rare spirits in this realm repent of their sins and convert to the path of goodness, helped by the prayers and efforts of their descendants. They must go through many difficulties to find an exit stairway leading upwards. Outside the exit in the upper world, waiting angels and good spirits welcome and guide them to a brighter existence in Lower Heaven.

The second level of hell, beneath the first level, is much darker and gloomier. The inmates there have their legs stuck in the earth like the roots of trees. These wretches are destined to live immobilized for hundreds or thousands of years. Many committed suicide. Though suicide may not be considered a crime on earth, in the spirit world it is a felony. Others committed cruel murders.

The third level of hell appears even more gloomy and dismal. Imagine the oily, befouled coast of Alaska after the *Exxon Valdez* oil spill, reeking with an atmosphere of thick black smoke. Spirits are submerged in a black oily bog, from which they emerge only long enough to draw a deep breath before slipping back under the surface. They continue this existence for thousands of years. Other wretches stand upright like stone poles, sometimes heaving a deep, deep sigh. The inmates of this hell include tyrants and mass murderers.

Nevertheless, hell will not remain forever. The light of salvation will shine even on spirits imprisoned in the darkest hell. In the course of establishing the Kingdom of God on the earth, a way of liberation will also open for the spirits in hell. Since hell in the spirit world was created due to hell on earth, once the latter disappears, the former will also disappear. The Divine Principle states, "God intends to abolish hell completely after the passage of time necessary for each individual to make restitution for his sin."⁵

Lower Heaven

Conscientious people, the charitable, patriots, educators, the virtuous, truth-seekers, etc., people who made efforts to do right while on earth, dwell in Lower Heaven. Whether or not they believed in religion, they sought to live a life of goodness according to their conscience. Their goodness was sincere and not for show or self-promotion. From the standpoint of the Divine Principle, the inhabitants of Lower Heaven are form spirits, having grown to the formation stage in their spiritual life. Their inner goodness and level of heart is comparable to that of the good people of the Old Testament Age, the age of justification by deeds. Spirit people who lived in the Old Testament Age dwell in this heaven, now joined by countless others of every culture and faith.

The spirit people living here and in higher levels have minds like glass boxes. They know each other's thoughts and live with others of the same mind. Countless villages are spread throughout this world, inhabited by people of every variety of culture and creed. Villagers greet a newcomer by silence, but once they get a sense of his mind, they welcome the stranger with great hospitality. He soon becomes their close companion as they communicate heart-to-heart.

This world is bright and filled with warm sunlight—in fact, the light of love. It is incomparably more beautiful than earth. Its mountains, fields and rivers enthrall the mind and heart, with meadows full of flowers and birds singing in the trees. Spirits at this level wear pure white clothes and can fly in space. Since time and space do not exist in their earthly meaning, spirits can travel wherever they wish and meet the people of the past. In the spirit world, a sense of the continuance of a certain state is ‘time,’ the scope of the mind’s interest is ‘space.’

In this realm are many inventors, scientists, artists and musicians who work cooperatively for the benefit of the earth. They design and create things out of spiritual substance, which will one day become the inspiration for inventors, scientists and artists in the earthly world. Earthly people invariably conceive new creations and inventions that have already been made in the spirit world.

Many spirits in this level come down to the earth to assist earthly people and guide them to pursue a life of goodness and love. By so doing, they participate in the process that the Divine Principle describes as “returning resurrection,” and thus gradually they ascend to higher levels.⁶ Other spirits serve their fellow spirits, staffing schools for teaching unbelievers the truth about God and kindergartens for children who passed over in infancy.

Paradise

Beyond Lower Heaven lies Paradise. (Luke 23:43, 2 Cor. 12:3) It is far brighter and more splendid, with magnificent mountains, azure rivers, fields of flowers with sweet fragrance, and lovely music rejoicing the mind and heart. In its upper levels people live in a state of ecstasy, totally immersed in all the beauty that surrounds them.

The beauty of Paradise is almost impossible to conceive. After Dr. Lee ascended into the spirit world, he described life in the bright realms of heaven in these terms:

Heaven is the place where thought and action become one... If I think, "What kind of meat shall I eat today?" simultaneously with that thought a huge feast will appear before me. If I think, "Where shall I go today? I want to meet a certain person." I'm already in his house. If perchance that person isn't dressed when I arrive, and happens to be stark naked, then we will have a good laugh...

In heaven many bright jewels surround us. Due to their great brightness and luster we cannot hide any difficulties between each other. Everything is seen and known with the eyes and mind. If I am filled with light and my hair dazzles golden, it is due to a golden light that is filled with radiant ecstasy. Our minds are always filled with peace and serenity. There are no difficulties, no discomfort and no hunger.⁷

Paradise has three levels. In the lowest level of Paradise dwell those who dedicated themselves to a life of goodness while on earth. Many good Christians reside here, as well as many non-Christians of comparable goodness, truthfulness and compassion. From the perspective of the Divine Principle, these are the good people of the New Testament Age, the age of justification by faith, joined by countless others who have attained a similar spiritual level. Just as the devout Christian lives by faith in Jesus Christ, there are believers of every religion who devote themselves to God with comparable sincerity, though they call Him by other names—Allah, Krishna, Buddha, the Essential Self or the Unmanifest Source. Seekers and righteous non-believers also, who place dedication to the truth and right above worldly affairs, can attain this high level of spirituality and merit paradise. The inhabitants of Paradise wear pure white clothes, which sometimes emit light.

In the middle level of Paradise dwell people of advanced spirituality and love. They lived for the sake of humanity and practiced sacrificial love, even forgiving their enemies. Buddha, Confucius, Mohammed, and all the founders of religions except for

Jesus Christ dwell in this realm. Each taught about the same divine Source of love and manifested Him in his person. The saints who took up their missions and imitated their examples also dwell in this realm. Light shines from their pure white clothes, and around their heads shines a golden-edged halo.

The love these saints expressed on earth, though mature, did not reach beyond the fraternal realm of heart. Love of neighbor, love of humanity and loving one's enemy are all extensions of brotherly love. Even Confucius, though he taught the ethics of the family, gave excessive emphasis to the duty children owe their parents and did not clearly explain about the downward love of parents for children. None practiced or taught the perfection of love in the family, which requires completing the Four Great Realms of Heart. From the perspective of the Divine Principle, their love does not surpass the level of Adam and Eve prior to the Fall, while they were still growing towards maturity and had not yet become true parents. Therefore, the people in this realm dwell at the level of the highest angels, below the top of the growth stage.

Jesus alone has been dwelling in the upper level of Paradise, ruling the entire spirit world with love of God. The beauty of this realm is incomparable, like love itself. As the unique Son of God, Jesus has remained in a class by himself, even though while on earth he taught a level of brotherly love no different from the founders of other religions. Nevertheless, because he did not establish a family Four Position Foundation, Jesus does not dwell in the Kingdom of God, which is reserved for true families only. Only recently, with the crossing over of people who have received the Blessing, does Jesus have companions at this level. Jesus also can freely move about the newly-opened Principled spirit world, described below.

The Principled Spirit World

God's original intention for the spirit world was that it would consist of only one realm, the Kingdom of God in heaven. Spirit persons who have perfected the Four Position Foundation on earth pass over into this realm. Today, with the appearance of people who have received the Blessing and who are on the way to establishing true families, the threshold level of the Kingdom of Heaven has been

newly opened. It is called the Principled spirit world. This realm is above even the highest level of Paradise and is incredibly beautiful.

This realm's chief characteristic is the honor and celebration it gives to marriage and true family. Love in this realm is divine love, yet it is expressed in its fullness through the conjugal union of husband and wife. Here love is filled with unimaginable beauty and grace, as Dr. Lee learned after he crossed over and entered the highest realm:

On earth, a man and woman can feel emotion when their bodies meet and they make love. But though it is hard to understand, in heaven they can make love without physical bodies. The conjugal love between high spirits is like a beautiful picture. Since their two bodies become totally one when they love, they can feel a strong emotion though their bodies and minds which goes beyond any feelings of love they felt on earth. It is like creating a higher existence from the state of complete absence of ego. It is like feeling you are in a magical world...

Couples on earth make love in their bedrooms most of the time. Here in heaven, that is absolutely not the case. It is not the hidden love that you only perform in your bedroom. In heaven, you might make love among the wildflowers in a field, on beautiful land or on an ocean wave. You can make love in the mountains where birds are singing and the scene is so beautiful that anyone who might see you would become intoxicated.⁸

Although a single realm, the Principled spirit world nevertheless divides into regions according to the love attained by the families who dwell there. Spirit persons who could cultivate only a relatively small love dwell in the lower regions; those whose love is greater dwell in higher regions; and those whose love is greatest dwell in the highest region. Furthermore, even within the same region there exists a distinction between center and periphery. Families who took on central responsibility for the providence on earth are placed in more central positions, and families who took on lesser missions on earth dwell in relatively outer positions.

Although hundreds of Blessed family members have crossed over who are qualified to live in the Kingdom of God, at the present time (2006) they remain only at the threshold level of the Principled Spirit World, a temporary dwelling-place while restoration is yet incomplete. They dwell there while they are still in the process of perfecting themselves and their families. Most of their time is spent are on missions, descending to earth and the lower realms to assist in the work of restoration and resolving their own remaining sins at the same time.

Because people who have received the Blessing belong to the Principled Spirit World, they enter its threshold level directly without having to pass through the transitional realm of the Non-Principled Spirit World. The Bible indicates this fact by stating that those who participate in the First Resurrection may avoid the judgment. (Rev. 20:6) In fact, some people in this realm, had they not received the Blessing, would not be qualified to enter even Lower Heaven. This alone shows how great is the Blessing's value.

Even though more and more people are becoming qualified to enter the Kingdom of God, in actuality this realm is empty. No one lives in its dazzling, radiant palace surrounded by twelve citadels inset with pearly gates. No pedestrians walk upon its streets paved with gold and silver or listen to the heavenly music of its birds singing in chorus. Why? The True Parents, the Lords of the Kingdom of God, still live on the earth.

The Subjective Role of the Spirit World

One reason to learn about the spirit world is to better understand how spirits affect life here on earth. Spiritual influences can bring luck or cause misfortune. Indeed, diverse bands of spirits descend to give invisible influence to the earthly world—some for good and some for evil. An amazing stroke of fortune or a crushing blow can occur seemingly without reason, but psychics who have access to the spirit world can clearly know its cause.

Human beings are the lords of creation, endowed with dominion over both the physical and spiritual worlds. We have used science and technology to enhance our ability to create, communicate and

travel all over the globe. Likewise, we should learn how to harness the spirit world to enhance our power for the spiritual work we do. When Father Moon sets out to accomplish seemingly impossible goals, he goes forward with full confidence because he harnesses the power of the spirit world. We need to learn his secret wisdom and do the same in order to be successful in our life's work.

The Family Pledge describes the relationship between *the spirit world and physical world as subject and object partners*. It does not say that the spirit world is the subject partner to human beings. Human beings are both spiritual and physical beings, created with both mind and body. With our mind we can govern the spirit world, and with our body we can govern the physical world. Just as the spirit world and the physical world relate as subject and object partners, our mind and body should relate as subject and object partners. Proper governance of the cosmos thus begins when we establish the correct subject-object relationship between our mind and body. Father Moon lives by the maxim: "Before you dominate the world, first dominate yourself."⁹

When you establish in yourself the proper relationship between the mind as subject partner and the body as its object partner, you become the microcosm that resonates with the macrocosm, the spirit world and the physical world. You stand as the mediator and center of harmony between the two worlds because you have set up that harmony within yourself. For its part, the spirit world rejoices to find in you a channel to work its will on the physical world. Although countless spirits long to do good works on earth, they require a responsive mediator through whom to act. By establishing yourself in the proper position, you can meet the needs of the spirit world and become the focus of its attention.

Spiritual Inspiration and Our Response

Let us take some examples. It is well known that the abilities of psychics vary according to their emotional state and the spiritual environment. In the presence of skeptics they are often disarmed and unable to show their powers. Healers testify that their healing works best when the patient is open and welcomes the work. Jesus, that greatest of healers, said to those who were healed, "Your faith has

made you well” (Mark 5:34), and could not heal in the face of pervasive unbelief. (Mark 6:5-6) This illustrates the principle that the subject-object relationship between the spirit world and the physical world is mediated through human beings. Doubt and skepticism block the relationship, and hence block the spiritual work. Faith opens the door for receiving spiritual help.

Spiritual inspiration lies behind the creative work of all great inventors, scientists and artists. In Dr. Lee’s tour of the spirit world he saw spirits working in laboratories creating the stuff of invention that would be communicated to earthly scientists years later. Why is it that so many inventions and scientific discoveries are made almost simultaneously by several researchers in different parts of the world working in isolation from each other? When the time arrives for a new invention to be bequeathed to the earth, the spirit world will work through several channels at once.

Accounts abound of scientists receiving the key to new discoveries in dreams or in flashes of unearthly insight. A celebrated example is the elucidation of the structure of benzene by the German chemist Friedrich August Kekulé. He had puzzled for years over how its six carbon atoms and six hydrogen atoms link together. (Ordinary hydrocarbons are built of straight chains of carbon atoms, but a chain of six carbon atoms with the stability of benzene would require fourteen hydrogen atoms). One night Kekulé fell asleep in his chair, and in a dream he saw snakes biting their tails and whirling around like hoops. He awoke and immediately realized that the six carbon atoms of benzene link together in a ring. With that discovery, all the facts of organic chemistry known up to that time fell into place.

Artists, poets and musicians since antiquity have acknowledged the Muse as the source of their creative genius. The words or music just comes to them, as if from a higher source. Take, for instance, this self-description by Mozart:

When I feel well and in a good humor, or when I am taking a drive or walking after a good meal, or in the night when I cannot sleep, thoughts crowd into my mind as easily as you could wish. Whence and how do they come? I do not know

and I have nothing to do with it. Those which please me I keep in my head and hum them; at least others have told me that I do so. Once I have my theme, another melody comes, linking itself with the first one, in accordance with the needs of the composition as a whole: the counterpoint, the part of each instrument and all the melodic fragments at last produce the complete work. Then my soul is on fire with inspiration. The work grows; I keep expanding it, conceiving it more and more clearly until I have the entire composition finished in my head though it may be long.¹⁰

Mozart was graced with the inspiration of music. He received his melodies from the spirit world. Furthermore, he knew what to do with them. He knew what to keep and what to discard, and how to develop them into a composition in accordance with the best of his art. By the time his “soul is on fire with inspiration” he would already be in the midst of co-creating a work of art whose initial seed had come to him as a gift from heaven.

Spiritual guidance from heaven is often enigmatic. Father Moon himself often states the directions he receives from God in cryptic phrases. How much more uncertain is the guidance through a spiritualist, medium, palm reader or thrower of Tarot cards, who has to hazard an interpretation of words and symbols! In fact, spiritual guidance must be couched in this way, with meanings hidden in obscure and ambiguous speech.

According to the Divine Principle, people must exercise their portion of responsibility to understand the inspiration given from God and the spirit world. Humans are not supposed to be led around by angels—all spiritual guidance is by nature angelic—but through their own wisdom to exercise dominion over the angels. Hence, if spiritual messages were explicit, people would be little more than servants of those angelic beings, merely doing their bidding. Humans are the subjects. To give us the dignity of co-creators, God gave us responsibility to chart our own course with limited information. For example:

God could not instruct Cain and Abel on how to properly make their sacrifices because it was their portion of responsibility that Cain makes his sacrifice with Abel's help.¹¹

God had directly revealed to John [the Baptist] that Jesus was the Messiah... He said, "I am the voice of one crying in the wilderness, 'Make straight the way of the Lord,'" and declared that he was the one who had been sent before the Christ. Therefore, John should have realized through his own wisdom that he was the returning Elijah.¹²

Our responsibility to understand God's guidance begins with having a public mind. Any selfishness or conceit can blind us to God's will. Therefore, when Father Moon says not to "interpret" heaven's directions, he means that we should not wriggle out of the path of sacrifice by cleverly reducing God's request to something comfortable. We must regardless engage in interpretation of what appears cryptic and vague, but we should do so with a public mind, following the Principle, ready and willing to take up the required burden. Then we will not go wrong. Our responsibility ends with action. In attempting to carry out the direction according to the best of our understanding, the meaning will often become crystal clear.

All spiritual inspiration goes for naught without the training and motivation of the earthly people to make use of it. Everyone has an occasional flash of inspiration, perhaps the theme for a new song or the idea for a new invention. Usually we don't know what to do with it, so it slips in and out of our heads while we carry on with our ordinary lives. On the other hand, those scientists and artists who received the most exceptional gifts of inspiration invariably knew what to do with them. Having trained themselves for many years and mastered the tools of their field, or because they were working at the cutting edge of knowledge, their minds could be responsive to the movement of spirit. When the inspiration came, they understood its meaning and acted upon it. They had the resources and the motivation to work at turning the inspiration into a physical reality.

It is said that invention is five percent inspiration and ninety-five percent perspiration. The spirit world looks for such prepared and willing people to entrust with their most precious knowledge. They

want to cooperate with earthly people who will *strive every day* to bring their spiritual design to fruition in the physical world. Such people will complete the link between *the spirit world and the physical world as subject and object partners*.

Destiny and Responsibility

People often misunderstand the subjective role of the spirit world, particularly when it comes to the question of fortune and destiny. Many people believe that every person has a foreordained destiny written in the stars, stored up in the spirit world. Are the important events in our life—the day of one’s death, for example—predestined? It is said that plans unfold in the spirit world years before they bear fruit on earth. Thinking in this way, we may consult fortune tellers for advice about our lives, believing they can give us a glimpse into the future.

The Divine Principle, however, clearly presents only one sort of predestination for human beings: God’s predestination of prosperity and success for the person who fulfills his portion of responsibility. What is the fate of those who fail their responsibility? The Divine Principle’s teaching about the dual prophecies concerning the fate of Jesus Christ applies. God foreknew the possibility that the people would disbelieve in Jesus, and accordingly gave prophecies of his suffering and death alongside the prophecies that Jesus would reign in glory. Likewise, for every human being, God and the spirit world foreknow several possible destinies. One is glorious; others may be miserable. Which destiny comes to pass depends on the fulfillment of the human portion of responsibility.

It is said that every person is given three chances to turn from a self-centered life to the path of light. Each is a door of opportunity; by opening the door we can claim the destiny God has prepared for us. At such a moment of crisis, our responsibility stares us in the face, either to fulfill or to fail. Our life’s fortune is decided at such moments and then played out in subsequent years.

Consider a parable: In one small corner of a great but run-down mansion lived a carpenter. He put his quarters in good repair while continually complaining about the disrepair of the rest of the mansion. Yet he didn’t dare venture far from his own small quarters,

having been told that the other wings of the house were unsafe. He knew friends who had wandered away and never returned. One day an old man visited him and told him of a secret treasure in one of the rooms out there. But he discounted the story and lived out his days in his familiar quarters. Upon his death, the man was led in spirit to see the other wings of the house. There, only a few doors away, in a room marked Master Carpenter, he beheld a treasure beyond imagining. He learned that the old man who once visited him was sent by his good ancestors to show him the way to that room, where he had been destined to take up the mission to restore the entire mansion and be provided with ample wealth for his labor. He also learned that the others who had wandered off into the other wings of the house had achieved honorable positions, such as butler or chief cook. Seeing the path he had not taken was far greater than the life he chose, he was stricken with regret.

In the Bible, Abraham went through a doorway of destiny when he responded to God's call to leave Haran and journey to a distant land. (Gen. 12:4) He set out on the path of the chosen one whom God would entrust with making the symbolic offering. Abraham encountered another defining moment when he failed in his offering. (Gen. 15:9-15) This failure set in motion events that would take four hundred years to play out, and set him on the path to one day offer his son Isaac. John the Baptist stood in front of his fateful door when he encountered Jesus at the Jordan River. In those few days when he rejected God's revelation, he sealed his own fate. God sets out such doorways of destiny before each of us. They appear as moments of crisis when we ourselves decide whether to accept the destiny God wants for us or take another path to a different destiny.

When a fortune-teller or medium declares that she clearly sees your future, in fact she sees only one of several possible paths. No one in heaven, not even God, can know whether or not a person will enter a doorway of destiny or turn away. Like dual prophecies in the Bible, the spirit world includes contingency plans according to whether or not we walk through the door. How do we know which of these contingency plans the fortune-teller sees?¹³ Furthermore, at the moment of crisis, when one stands before the door, the spirit world is of no help at all.

The same caution applies to prophecies about the future of the planet. We read in Nostradamus and other sources diverse prophecies about the end of the world, of earthquakes and cosmic catastrophes, of the sea-level changes submerging the world's major cities and wiping out billions of people. These describe a destiny for the planet Earth, based upon particular plans stored up in the spirit world for the Earth's future. However, if humanity as a whole passes through a certain door in the providence of restoration, the way opens to a more hopeful destiny. If humankind receives the True Parents, we can confidently assert that the Earth will course on a path to a bright future. The prophecies of catastrophe and mass destruction will not apply. Yet they persist in the spirit world, like the alternative prophecies of Jesus coming as the Lord of Glory that remain in the Old Testament even though Jesus took the other path. Seers and prophets who access these plans may believe that they accurately see a coming catastrophe, when in fact they see only shadow of a choice not made, shards of what is not to be.

Uniting the Spirit World and Physical World

Many people are aware of the higher power of divine providence that guides our lives. We have felt God's guidance leading us on through dark and despairing times into new situations with fruitful paths of action. When we rely on providence, amazing things can and do happen, for we place ourselves in a position to receive spiritual help. As Jesus said, those who seek for God's kingdom and God's righteousness will find that every good thing is provided for them. (Matt. 6:33)

It is ever our responsibility to seize our providential destiny. However, the call of providence often arrives cloaked in darkness, requiring a leap of faith. We become comfortable in our circumstances when God would have us move on to greater things. Perhaps it will take a shock—being fired from a job, for instance—to wake us up and move us on. Oftentimes the situation will not be so clear, but still we are responsible to prayerfully discern God's voice and the way of providence. If we pray sincerely to know which way to

go, God will surely give us the answer we need. When we live with God day-to-day, His spiritual guidance comes constantly.

The key is to act upon the guidance we receive. God and the spirit world are there for us once we become trustworthy object partners, ready to put their guidance into practice. Our prayers must be matched by our deeds. Our mind's desire to do God's service must be accompanied by decisive action whenever the opportunity for service arises. Too often we turn away from the requests of the spirit world. We cannot expect the spirit world to stay with us if our body does not respond to the promptings of our higher mind. We would then be blocking the subject-object relationship between the spirit world and the physical world. This is again the import of the Family Pledge's call for us to *strive every day to advance the unification of the spirit world and the physical world*.

The word *advance* denotes that unification of the two worlds develops in stages. As God's providence advances on earth, it brings forth parallel developments in heaven. For example, when leaders of the living religions come together at large conferences on earth, they lay the foundation for the unification of all religions in the spirit world. Similarly, the Blessing of millions of couples on earth lays the foundation for the Blessing of millions of souls in the spirit world. The ascension of Blessed families to populate the Principled Realm in the spirit world has provoked a great commotion, as spirits perceive that they may one day be resurrected and enter its glory. The preaching of God's new expression of truth, the Divine Principle, is now being propagated throughout the spirit world. In the midst of such changes, billions of spirits have descended to earth to participate in the developing providence and receive the benefit of resurrection. Our particular missions in attending God's providence should be seen in context of these cosmic changes. Truly we are witnessing the dawning of God's Kingdom!

Uniting the spirit world and the physical world is like making alloy steel out of iron and carbon. Carbon by itself is soft and crumbly; iron by itself is weak and bends easily. But when the two elements are combined, the result is strong and durable steel. It is likewise with this linkage between the spiritual and the physical. Spirits can do little by themselves. We by ourselves are ordinary

people with many limitations. But when we fulfill the will of God as the mediators linking the inspiration of the spirit world with practical action in the physical world, we become strong and full of energy. We become people of great fortune. Inspirations come daily, and we overflow with creativity. Spiritual phenomena occur around us constantly. We can be filled with prescient knowledge about the people around us; we can sense their minds and motives and even know their futures. Anything we put our hands to do can yield three times or even ten times the usual result. We become dynamic people who can bring success and victory to every endeavor.

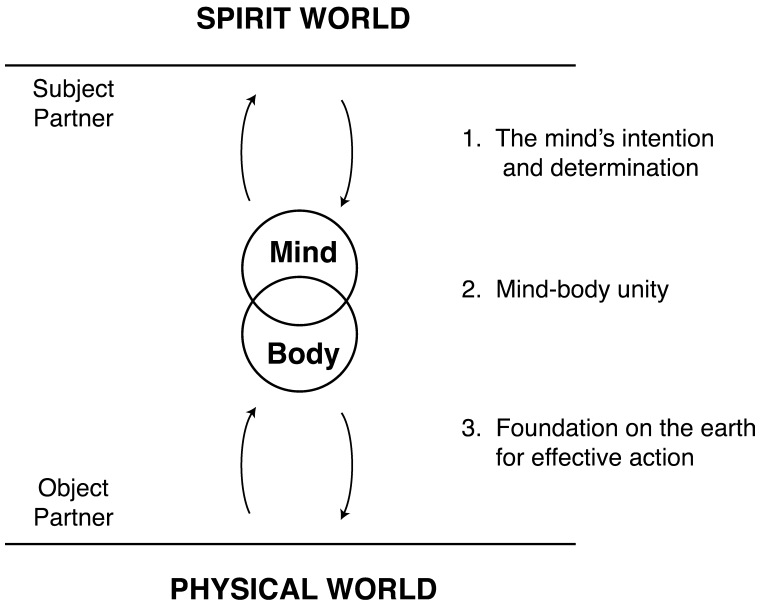
Unification does not take place when a medium loses him or herself in a trance. How can there be unity when a spirit entirely overshadows an earthly person's mental awareness? Unification is not achieved when a spirit possesses a person. Rather, God intended us to rule the angels. (1 Cor. 6:3) These lower forms of spiritual phenomena characterize angelic spirituality; they are not true unification. People do not need to become psychics to be effective mediators for the work of the spirit world. In whatever our area of life, our challenge is to discern God's guidance and act upon it.

Three Keys to Mobilizing the Spirit World

At the center of unity between the spirit world and the physical world stands the human being, who joins the two worlds in the circuit of give-and-take action. There are three keys to completing this circuit, and thereby to receiving spiritual help. First, a person affirms his or her heartfelt dedication to God and determination to do God's will; therefore mobilizing the spirit world to give inspiration, guidance and support. Second, the person establishes good unity between mind and body, and hence is able to act on this inspiration. Third, the person has laid a practical foundation on the earth, that his actions might carry weight and be effective.

The link with the spirit world begins with the mind's intention and determination. Once Father Moon determines to achieve a certain goal, he pledges before God to fulfill it by all means. This mobilizes the spirit world to begin working to accomplish the goal.

FIGURE 9: THE UNIFICATION OF THE SPIRIT WORLD AND PHYSICAL WORLD



Likewise, when we affirm and pledge that we will accomplish our mission by all means, the spirit world moves for us.

This is why at the end of a sermon, Father Moon often requests that we raise our hands and pledge to fulfill the goal, followed by a strong prayer. Even if the goal seems impossibly high, we should be unreserved in our pledge to God. Sometimes members hold back, thinking that they will bring judgment on themselves for pledging what their head tells them they cannot do. But that way of thinking doesn't take into account the spirit world. The spirit world listens to our heart-felt pledge (particularly when we are united in mind and body and speak it out loud) and works, invisibly, to bring victory beyond reason. Should we hold back, our hearts tell the spirit world that we are defeated before we have even begun. Then no help will be forthcoming.

Unity of mind and body is the second key to success in mobilizing the spirit world. “Mind” in this sense is synonymous with the conscience, the higher mind that knows what is good and right. Mind-body unity does not refer to the perfect coordination of a basketball player as he makes a lay-up in a crowded lane. Rather, it means that we cling to the conscience and do what is right, even when it is painful.

Religious training is fundamentally about mind-body unity. Enduring the rigors of fasting, fundraising, prayer vigils and evangelism is the substance of establishing mind-body unity. Churches often provide this training, challenging youth to fulfill these difficult tasks despite the difficulty and pain.

Once the training is over, do we still maintain that standard of sacrifice when the command comes not from a church elder, but from our own conscience? As adults, no one checks whether we wake our family for early morning prayers. Living in obedience to the conscience, we start the day with mind-body unity. Taking time to invest in community service also requires mind-body unity, to resist the many mundane activities that lay claim on our time. Our family life, too, is a personal affair. We truly walk our own path, with only our conscience and God pointing the way.

On the other hand, when we indulge the flesh, we severely cripple our ability to mobilize the spirit world. Sin is particularly damaging to those who have embarked on a spiritual path and have pledged obedience to the law of God. The most grievous sin is fornication. A single mistake in this area can nullify in an instant the merit accumulated through years of effort and devotion.

For religious leaders, other frequent sins of some seriousness include misusing public funds and exploiting one’s subordinates. Besides facing accusations by their own conscience, such hypocrites are plagued by evil spirits who in their earthly lives delighted in keeping the pretense and perquisites of religion while indulging in all manner of unrighteousness. The very spirit world that should be a religious leader’s ally and support will then forge his fetters. Therefore, a wise leader is always on guard against hypocrisy, and lives with humility and repentance as his daily bread.

The third key to success in mobilizing spiritual help is to build a practical foundation on the earth by which we can cope effectively with heaven's requests. The powers of heaven want to achieve practical results on earth. No matter how sensitive we are to its promptings, we cannot be useful to heaven if we do not have the right qualifications to accomplish the goal. Scientists blessed with the inspiration to make great discoveries first trained themselves to master their fields. Artists whom the Muse inspires to write great music first cultivated the skill to write it. For God to use us to transform society, we must first become influential in our fields of endeavor. We need to develop the skills, the contacts, the know-how, the organization and the wherewithal.

In the Bible, Jacob serves as a good example of someone who could be victorious because he first built a practical foundation. While fleeing from his angry brother Esau, Jacob received a revelation at Bethel and understood his mission. Yet he knew he could not defeat Esau empty-handed. Therefore, he spent twenty years working for his uncle, accumulating enough wealth to give his brother a substantial gift and so move his heart. Jacob was a balanced individual who possessed all three keys to mobilizing spiritual help. His mind was dedicated to God's will; he proved his mind-body unity through overcoming his uncle's treachery and then standing firm while wrestling with the angel; and he built an earthly foundation of ample means. Like Jacob, we need to find balance. We should not dwell only on spiritual things while ignoring our earthly foundation, but neither should we be so worldly that we lose our spiritual focus.

The primary foundation for action on earth is the physical body. We need a healthy body for any number of reasons as we pursue a spiritual life. The body is the tree on which the spirit grows. Only the body can perform good actions and so return vitality elements to brighten the spirit. Only with the body can we perfect love in the family and multiply children. The spirit depends upon the foundation of a sound body to fulfill its goals on earth. Therefore, we should take care to keep the body healthy through a good diet and regular exercise.

The Liberation of Hell

The saint and the sinner are both God's children. Therefore, we who would draw close to God must love our brothers and sisters who suffer the pain of a bitter or resentful spirit. The Divine Principle explains that Abel cannot enter heaven without saving Cain. To put it another way, whoever does not love his enemy on earth will still have him as an enemy in the spirit world; he will drag him down to hell. On the other hand, whoever loves his enemy and turns him into a friend will have him as a friend forever. His former enemy will testify to his love and escort him into heaven. Truly, the road to heaven goes through hell.

As the unification of the spirit world and the physical world proceeds, its final phase will be the liberation of hell. God has purposed that one day hell will be dissolved. God, our loving Parent, cannot rest until all His children enjoy the bounties of the Kingdom. As Jesus said in the parable of the lost sheep, "I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance." (Luke 15:7) The means by which spirits can be liberated from hell is discussed briefly in the Divine Principle.¹⁴ It is worth devoting attention to it, because these phenomena are occurring every day and can have great impact on our lives.

Invisible influences from the spirit world motivate much of the behavior of earthly people. We may receive the help of angels and good spirits; by helping us, they stand to benefit from our victories. However, evil spirits of various grades beset us as they, too, seek our help. They descend and make a common base with us according to various criteria. Mainly, they are our ancestors, with whom we share a common lineage. Spirits who had a similar mission during their earthly life may also give influence. Sometimes we are beset by spirits who haunt the place where we live. Finally, we connect with spirits who share our religion or philosophy of life.

These spirits constantly seek to influence our state of mind and behavior. To understand the manner of their influence, think of how and why our earthly relations try to influence us. Spirits behave in much the same way. They may seek to persuade and mold us according to their predilections, stubbornly believing that we should live as

they did. An indulgent ancestor will tempt us to self-indulgence. A racist ancestor will induce racist thoughts. An ancestor who abused his children will make us impatient with ours. An unbelieving ancestor will sow doubts about God's existence. These spirits participate in our life, bringing with them all their accumulated baggage. They become our baggage as well.

Sometimes an evil spirit will seek revenge for past wrongs by taking an earthly person as his object partner. The earthly person may either be the instrument or the target of his vengeance. The murder of the Tejana singer Selena was such a case, according to a psychic report.¹⁵ Selena came from a wealthy family which owned a big hacienda in Mexico, while her murderer's ancestors were peasants who suffered exploitation on her family's plantation. Selena's killer had been a devoted fan. Yet she was incited to commit the deed by ancestors who nursed a strong desire for vengeance against her family, for whom she was their meal ticket.

Possessing spirits, who penetrate the body and attach themselves to the psyche, afflict people without their knowledge. They can enter the body in a moment of weakness; shock, a fainting spell or a high fever. Alcohol or drugs provide ready opportunities for possessing spirits.¹⁶ These spirits cloud the mind and induce obsessive or even psychotic behavior. Even many physical illnesses have possessing spirits as a contributing cause.

The common denominator of all these evil spiritual influences is inherited sin. Even if we change our lifestyle, break our bad habits, and otherwise work to improve ourselves, we cannot change our lineage. Counting seven generations back, everyone has well over a hundred ancestors in his direct lineage, plus hundreds more if we include brothers and sisters and aunts and uncles. Among these hundreds of people, surely some were adulterers, murderers, rapists and thieves. Each of us is connected with these ancestors and must perforce deal with their sin. Therefore, no matter how righteous we may be, it is impossible to avoid being plagued by evil spirits who carry our inherited sin. Even if a healer or therapist removes the obsessing spirit, the effect is likely to be only temporary unless we resolve the underlying sin.

A person who takes on a public responsibility, must inevitably deal with the sins of forebears who had that same mission. The burden of a high office can create enormous spiritual pressure, turning an otherwise generous, mild-mannered man into someone who is prideful, high-strung or suspicious.

The unfortunate spirits who beset us actually need our help. They have been suffering the torments of hell, with seemingly no way out except through us. As Jesus carried the cross to liberate the whole world, we carry the cross for our lineage. As our ancestors in the lower realms of the spirit world express their resentments, they hope deep inside that we will not buckle, but work through our (their) problems and thus liberate them from their misery.

Many of the most vicious among them were people whom our ancestors wronged on the earth. They attach themselves to us seeking revenge for having once been harmed by our ancestors. As the fruit of our ancestry, we stand in a position to be hated; but by the same token, we are in a unique position to save them. By enduring their attacks with repentance, allowing them to vent their hatred on us, we enable them to resurrect to a higher level of the spirit world. Thus we can give them a worthy gift that can assuage the pain that our ancestors once caused them.

We take responsibility for our ancestors' sin through repentance and making reparations. We can suffer through the pain of an affliction with a good heart, knowing that by our stripes our ancestors are healed. We can instruct them in the truth. Most importantly, by loving and serving others, we can cover these sins with goodness. "Love covers a multitude of sins" (1 Pet. 4:8) and "Good deeds annul evil deeds." (Qur'an 11.114) By going out of our way to help our neighbors and relatives on earth and lead them towards the light, at the same time we cover for our ancestors in the spirit world and lead them out of hell.

In this light, everyone we meet potentially represents one of our ancestors. In reaching out to that person and bringing him to the truth and love of God, we simultaneously connect with our own ancestor, as if it were he in the flesh. Therefore, we should treat everyone who comes into our life like our own lost relative, and

accept the challenge of relating with him or her as part of our own course for resolving inherited sin.

Strive Every Day

We have learned that the spirit world both burdens and empowers us. Spirits bearing the sins of our ancestors afflict us; at the same time angels and high spirits inspire and help us to accomplish the will of God. Each human being stands in the middle, between heaven and hell. We are responsible to unite the spiritual and physical worlds in the pursuit of the will of God, while at the same time paying restitution for past sins and breaking the chains of our forebears in hell. In our position as the historical agents for the unification of the spirit world, we should *strive every day*.

This pledge and the first pledge are the only two pledges that do not use the verb “to perfect,” *wanseong-hada*. Recall that perfection means bringing to full growth what exists already as a potential. When we perfect the dutiful family way (pledge 2), the Four Great Realms of Heart (pledge 3), etc., we are striving to perfect what already lies within the creation as a seed. The fifth pledge, however, is about restoration, about mending what was broken, paying off old debts, and overcoming evil.

Our world today is too much like hell, and it resonates with hell in the spirit world in an unholy, violent and corrupt alliance. Devils roam about the earth, constantly inciting evil desires and sowing discord. True, heavenly unity between the spirit world and the physical world is a condition that has never yet existed. It requires that we overcome the accumulated pain of history, which has erected thick walls. It requires that we sever our ties to Satan by removing all the conditions by which he invades our families and us. Therefore, we must strive every day. We should never assume that we have such innate goodness and our conscience is so strong that we can find our way easily, without making effort.

First, we should strive every day to set up the three keys for receiving spiritual help. We should live by our conscience, thus restoring the proper subject-object relationship between mind and body within ourselves. Thus we become the unity between the spirit

world and the physical world in microcosm. We should strive to catch the inspiration of heaven and act to bring substantial results on the earth. By our continued effort, the will of God first formed in the spirit world comes down to the earth and becomes manifest. And we should build our practical foundation, in order that heaven's will can be manifest on the earth ever more powerfully.

Second, we must ever fortify ourselves against the base influences of the surrounding environment. We should reflect on ourselves to recognize where Satan finds a foothold to invade our lives and turn us from the higher life with God. To this end, we need daily study of God's Word to keep a proper perspective on life. We need to discern by the criteria of God's Word whether a particular inspiration comes from a good spirit or an evil spirit, lest we stumble by accepting guidance from an evil spirit masquerading as an angel of light. (2 Cor. 11:14) Often the works of a good spirit are accompanied by the subtle influences of an evil spirit.¹⁷ Although we can invariably know the true disposition of a spirit by its fruits, by then it may be too late. By living in strict accordance with the truth of God, we will not go wrong.

Third, we need to pray constantly. (1 Thess. 5:17) Through prayer we receive God's guidance and block the evil desires of the flesh: "Prayer restrains one from shameful and unjust deeds." (Qur'an 29:45) The perfection of prayer is to be constantly mindful that we are living in His presence. Then with the mind to attend God, everything we do will be God acting through us.

Fourth, we should continually seek opportunities to serve others. Through loving service we make a base for good spiritual help. We generate vitality elements, which make for spiritual growth. We also make restitution for our ancestors' sins, opening the door for their liberation. Should we slack off from our striving in these areas, we can easily be dominated by the negative influences of the environment and the lower spiritual realms.

As we strive every day to fulfill our responsibility on earth, we also further God's will to unify the spirit world. The earth is where the work of restoration is pioneered. The Kingdom of God has to be established first on earth before it can be realized in the spirit world. Therefore, efforts to heal our family relationships on earth help clear

the relational problems in our ancestors' families. Resolving inter-racial, interreligious and international conflicts on the earth creates conditions for unifying these communities in the spirit world. Good deeds and sacrificial efforts to bring salvation to the people of the earth create the conditions to save unbelievers in the spirit world.

Our striving does not end with death. Jesus witnessed to the spirits in hell when his body was already lying in the tomb. Even today, our brothers and sisters who have passed on, together with the saints in Paradise, have descended and are striving mightily to build the Kingdom of God on the earth. Although as spirits they could enjoy the pleasures of heaven, their hearts will not let them rest. They are just as dedicated to the will of God today as during their earthly lives. They will continue to strive unceasingly until the Kingdom of God shines everywhere and hell is no more.

We must strive every day because life is short, and there is so much to do. During this transitional era of human history, God's providence is moving with incredible speed. The spirit world can be likened to the hub of a giant wheel, while we stand somewhere near the rim. As God turns the hub of wheel, we must run as fast as we can to keep up with the spinning rim. That is how Father Moon describes his life. How much faster must run to keep up with him! The spirit world pushes us to run as fast as we can, to save billions of souls languishing in pain, and in the process to give the highest value to our own short lives. To be lazy during this age, to stop and indulge our personal fancies, would open us to endless accusation for wasting such a precious opportunity to be of service to humanity.

Finally, the call to strive every day reminds us that we have the unique opportunity to attend the True Parents while they live on earth. Father Moon is more than eighty years old; his remaining time on earth is short. Every second of his life, he has been running so fast and accomplishing so much; he restored six thousand years of history in the span of only forty years. Scripture teaches, "With the Lord one day is as a thousand years, and a thousand years is as one day." (2 Pet. 3:8) Truly, an hour of Father Moon's life is like a week of normal time! He wants to consummate the work of building the Kingdom of God during the short years that remain to his life, because he knows that afterwards God's providence is likely to slow

down. What we do to support his work during these remaining years has unparalleled impact, both on the earth and for the billions of souls in the spirit world.

- 1 *The National Spiritualist 819* (September, 1993). Phoenix, National Spiritualist Association of Churches, p. 15.
- 2 Sang Hun Lee, "Theory of the Spirit World in Unification Thought," *Unification Thought Quarterly* 33 (Summer 1995), pp. 28-36. He wrote this account prior to his passing.
- 3 Sang Hun Lee, *Life in the Spirit World and On Earth*, reported by Young Soon Kim (New York: FFWPU, 1998).
- 4 *Life in the Spirit World and On Earth*, p. 17.
- 5 *Exposition of the Divine Principle*, p. 151.
- 6 See *Exposition of the Divine Principle*, pp. 144-47.
- 7 *Life in the Spirit World and On Earth*, pp. 16-17.
- 8 *Life in the Spirit World and On Earth*, pp. 33-34.
- 9 Sun Myung Moon, "True Unification and One World."
- 10 J. Hadamard, *The Psychology of Invention in the Mathematical Field* (Princeton, 1945), 16; quoted in Roger Penrose, *The Emperor's New Mind* (Oxford, 1989), p. 423.
- 11 *Exposition of the Divine Principle*, p. 197.
- 12 *Exposition of the Divine Principle*, p. 127.
- 13 *Exposition of the Divine Principle*, p. 142.
- 14 *Exposition of the Divine Principle*, pp. 147-48.
- 15 Beatriz Steeghs, personal communication.
- 16 See Edith Fiore, *The Unquiet Dead* (New York: Doubleday, 1987).
- 17 *Exposition of the Divine Principle*, p. 71.

Pledge 6

Spreading God's Blessing

천일국 주인 우리 가정은 참사랑을 중심하고 하나님과 참부모님의 대신가정으로서 천운을 움직이는 가정이 되어 하늘의 축복을 주변에 연결시키는 가정을 완성할 것을 맹세하나이다

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.

AFTER DISCUSSING earthly society in the fourth pledge and the spirit world in the fifth pledge, the focus in the sixth pledge reaches the highest point of all, the work of God. This pledge calls us to embody God's nature, inherit God's power, and do God's work. Specifically, we participate in the work of God when we spread God's blessings, sharing them with the people in our communities, until the entire earth is covered with blessings.

Of all the blessings we can share, the most precious is that which can restore and give new life to the family. Unique among these is the Holy Blessing officiated by the True Parents. Bestowing God's grace upon the family, the Blessing opens the door to perfecting its love. True love in the family is the starting-point for every sort of blessing on earth and in heaven. Through its expansion worldwide to millions of families, the Kingdom of God will finally be established on the earth.

In brief, the sixth pledge defines our family's role in spreading God's Blessing. God is the font of all blessings. The goal of God's work, the Divine Principle teaches, is to establish His Three Great Blessings on the earth: blessings of individual integrity and maturity, blessings of love and family, and blessings of wealth and abundance. As families who have been reborn in Christ, the True Parent, we will embody Christ's nature, and hence God's nature. We become members of Christ's body. (1 Cor. 12:27) Therefore, our desire is to act with Christ, mobilizing the power of God as he does, to convey God's blessings to others, even as they were conveyed to us.

To Embody God and True Parents

In order to spread God's Blessing to others, our family should *embody God and True Parents*. Some have translated this as "represent God and True Parents." However, the word *embody* (대신, *taeshin*) has a significantly different meaning from the term *represent* (대표직, *taep'yō-jeok*) in the second pledge. (Figure 10)

In the second pledge, the word "represent" (*taep'yō-jeok*) describes a family's position before God. The family takes responsibility to stand before God as a true object partner, representing other families who are unaware or unwilling to stand in their proper positions. In the Bible, when all of Israel dwelt in darkness and God looked for someone who would carry His message, Isaiah said, "Here I am! Send me." (Isa. 6:8) It is just so with a family that represents heaven and earth. It proudly stands in the forefront of responsibility regardless of the circumstances and regardless of what other people do. This family also takes responsibility for the debts of history. Like Moses who fasted a second 40 days to intercede for the people's sin of the golden calf (Deut. 9:18-26), and like the suffering servant who took on the sins of his people (Isa. 53:4-6), a family that represents the cosmos makes every effort to settle the unpaid debts that stand in the way of a prosperous future.

FIGURE 10: FIVE RESPONSIBILITIES OF A TRUE FAMILY

	Position	Function	Perspective	Characteristics
Pledge 2	A family representing (taep'yō-jeok) heaven and earth	<ul style="list-style-type: none"> Resembles True Parents' family Represents a tribe before God Represents a history Isa. 53:4-6 	Vertical	<ul style="list-style-type: none"> Responsible Historical Representative Matt. 10:40
Pledge 2	A family central (jūngshim-jeok) to heaven and earth	<ul style="list-style-type: none"> Resembles True Parents' family Responsible for the people's welfare Supports and protects the people 	Horizontal	<ul style="list-style-type: none"> Central Compassionate Lives for others 1 Jn. 4:21
Pledge 6	The family that embodies (taeshin) God and True Parents	<ul style="list-style-type: none"> Member of the body of Christ Acts on behalf of God and True Parents Extends True Parents' reach True parent, true teacher, true owner 1 Cor. 12:27 	Internal	<ul style="list-style-type: none"> Born again Oneness with God & True Parents Temple of God John 14:20
Pledge 6	The family that moves heavenly fortune	<ul style="list-style-type: none"> Co-creator Owner of God's Providence Matt. 16:18-19 Mark 11:23 	Ideal	<ul style="list-style-type: none"> Living by faith Sever ties to Satan Overcome persecution Unity with True Parents Family Unity
Pledge 6	The family that conveys Heaven's blessing	<ul style="list-style-type: none"> Administers the Blessing Expands the Blessing to the community, nation, world and cosmos Matt. 28:18-20 	Expansion	<ul style="list-style-type: none"> Caring for others Of God's lineage Evangelical

The accompanying phrase, “central (중심적, *jūngshim-jeok*) family of heaven and earth,” refers to a family’s responsibility to care for others in its domain. “He who loves God should love his brother also.” (1 Jn. 4:21) A central family lives for the sake of others, protects them, helps them, and raises them up.

Moreover, a central family lives as though the fate of society depended on it. Its zeal to save the people arises out of God’s heart, which agonizes over the thousands of lost souls who each day take the journey to the other side and find themselves in hell. Who can put a stop to this train of death? Like Abraham, Moses and other central figures in the Bible, a central family carries the weight of providence on its shoulders. Father Moon takes his central responsibility that seriously. In speaking of his mission to America, he said,

This universal principle must be taught to American youth who are in darkness and confusion today... If I don’t fulfill this duty, then God must find someone else who will. This is the only course left to America and someone must do it.¹

However, Father Moon’s position is unique: his family is *the* representative family for all humankind in this age and *the* central family that carries the entire providence of God on its shoulders. Our family’s role is analogous but within a limited sphere, as indicated by the particle -적 (*jeok*). Our family can be the representative family of our clan and our town, carrying the cross of its history. Our family can be the central family in our community, taking responsibility to bring it salvation and hope: this is the meaning of the designation “tribal messiah.”

Still, our position as a representative and central family is only a likeness of the true representative and central family of the True Parents. Therefore we are like the disciples whom Jesus sent out and said, “He who receives you receives me, and he who receives me receives him who sent me.” (Matt. 10:40) We are like small true parents. When the people receive us and hear our message, they are also receiving True Parents and their words. Conversely, many times when we fall short of fulfilling our mission, Father Moon and the True Family carry us. As *the* representative family and *the* central family, they cannot allow themselves to fail.

The meaning of the phrase, “the family which embodies (*taeshin*) God and True Parents,” in the sixth pledge includes the sense both of embodying God and True Parents and of being a member of the body of God and True Parents. It goes without saying that the True Parents regard themselves as both a representative (*taep 'yo*) family and a central (*jūngshim*) family, uniquely responsible to represent humankind before God and to bring salvation to the world. Hence, any family that aspires to embody the True Parents will also regard itself as such. Nevertheless, *taeshin* has another more internal meaning: a connection grounded in a unity of heart and will. The meaning of a *taeshin* family has four aspects.

You Must Be Born Again

First, a *taeshin* family embodies the qualities of True Parents' family. It shares their family's heart and zeal to do God's will. It practices their tradition. A *taeshin* family studies True Parents' way of life and makes it their own: their daily schedule, their life of prayer, their sacrificial spirit and absolute determination.

We should learn their methods of preaching and teaching. We should emulate their attitude of patient forbearance toward those who betray them. We should even learn the True Parents' language. To inherit True Parents' tradition we have to put aside our former ways and habits, including the traditions of our own culture wherever they fall short. Their ways of self-denial and self-sacrifice certainly challenge the self-centered and indulgent individualism that characterizes the lifestyle of most Americans.

A *taeshin* family is a true family. True love shines through and through, as this family achieves unity in every way: mind and body, husband and wife, parents and children. It should show forth the godliness which is the original nature of every family. Jesus spoke of his own divinity as potentially present in each one of us: “I am in my Father, and you in me, and I in you.” (John 14:20) We should embody the divinity of God within us, manifest the love of God among us, and shine forth the light of God to everyone around us.

How can we become Christ-like? Father Moon envisions a world where:

Many children like Jesus should be born, and many brides and grooms who are like Jesus should arise. Many families must emerge with ideal spouses—as Jesus’ [bride] would have been—who can raise perfect children. God’s ideal world begins here.²

We may have already been consecrated as God’s children through the Blessing, yet, the Blessing is no panacea. We still wrestle with fallen nature, fight with our spouse, and struggle to unite with God’s will and the call of conscience. When we received the Blessing we were still spiritually immature—at best our spiritual level was only at the top of the growth stage. God did not yet dwell powerfully in us. After the Blessing we must still grow to full maturity before we can become the wholesome vessels able to embody the substance of God’s love. How do we attain such a state of oneness that God’s love pulsates in each of the billions of cells in our body?

Jesus gives the answer; he said we must be born again: “Unless one is born of water and the Spirit, he cannot enter the kingdom of God.” (John 3:5) Though Jesus’ disciples wondered at this, later, on the day of Pentecost, they received the Holy Spirit: “And there appeared to them tongues as of fire, distributed and resting on each one of them. And they were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance.” (Acts 2:3-4) From that moment these disciples, beginning with Peter, who had formerly been timid and at a loss for words, were filled with the power to speak persuasively and proclaim the Gospel. (Acts 2:14-36) These disciples, who had fled the scene when Jesus was arrested and cowered in fear of the authorities, now spoke boldly to the authorities and preached Christ at the risk of their lives. (Acts 4:8-13) Paul describes how the Spirit working within transforms us into children of God, embodying God and Christ:

For all who are led by the Spirit of God are sons of God...
When we cry, “Abba! Father!” it is the Spirit himself bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him.
—*Rom. 8:14-17*

Unfortunately, the last line, “provided we suffer with him,” is too often overlooked. The grace of the Spirit is alive only in the person who, like those first Christians, takes up his cross.

The forces of darkness that beset the modern world—racism, war, exploitation, corruption and moral decay—are pressing hard upon the churches. People cry out for God to act once again, to definitively end the reign of evil and loosen its hold on our hearts. The True Parents have come in the power of God to give God the victory and the glory on earth for all time. They bring a new infusion of the Spirit to revive crippled Christianity. The issue for us is how we can be transformed from the confused and cowering disciples at the foot of the cross to the bold and dynamic apostles filled with the Holy Spirit.

There is only one way, and Jesus taught it: the way of sacrifice. “If any man would come after me, let him deny himself and take up his cross and follow me.” (Matt. 16:24) When we sacrifice ourselves for others with a devoted heart, going beyond limit of our strength and feeling that we are about to perish, God meets us and embraces us. Father Moon says,

If you are anxious to see God or to see True Parents in a dream, the only way is to work for God with your whole heart. You must have the type of God-like heart that is willing to shed blood for the sake of all people. You must have such a heart that you would even forget sleeping, and cry with me. That is the closest path to reach God.³

God draws close to those who willingly go down to embrace people in the midst of their pain and suffer together with them. To that end, God first raises us in the truth and wraps us in His love. Then God sends us out to the world with some trepidation: will we remain faithful, or will we turn back rather than face the pain? God is delighted when we willingly bear the cross and demonstrate our loyalty to His cause. We become God's friends and companions, sharing the same heart.

The outpouring of Pentecostal spirit founded on Jesus' cross finds its completion in our cross. According to the Divine Principle,

Jesus' sacrifice on the cross became the basis for God's exercise of power from heaven:

By delivering Jesus to Satan, God set up as compensation the condition to save sinful humanity... How did God achieve this? Because Satan had already exercised his maximum power in killing Jesus, according to the principle of restoration through indemnity, God was entitled to exercise His maximum power. While Satan uses his power to kill, God uses His power to bring the dead to life... God thus opened the way for all humanity to be engrafted with the resurrected Jesus and thereby receive salvation and rebirth.⁴

Jesus laid the foundation for spiritual rebirth at Pentecost by the cross. The classical sign that a person has connected with Jesus and received rebirth occurs when he puts aside his old manner of life and takes up his cross, following in Jesus' footsteps.

Pentecostal experiences are not ends in themselves, but rather the means to empower us that we might better fulfill our walk of faith. The Spirit helps us in our weakness, so that we can be strong enough to bear God's burdens and fight in His struggle to renew the sinful world. Today, when God is bringing providential history to its consummation, new Pentecostal phenomena abound. For example, at the Cheongpyeong Training Center in Korea, evil spirits are cast out, illnesses healed, and forgiveness abundantly given. These spiritual works are clearing away the obstacles that have blocked God's love and power from flowing abundantly into people's souls.

Nevertheless, the final responsibility to defeat Satan lies neither with the Messiah nor with the Holy Spirit, but with myself:

After the Second Coming of Christ, the people of faith are to bear the third responsibility to defeat Satan, the fallen archangel, and complete the providence of restoration. They are to achieve this in accordance with the Principle of Creation, which lays out the way for human beings to gain the qualification to rule the angels.⁵

God gives us grace to empower us, that we might subjugate the principalities and powers of evil. God intends that we become lords

of both the spirit world and the physical world and to link them through our minds and bodies. Whatever power the spirit world possesses should become our strength in the battle for goodness. Then we ourselves will defeat Satan and gain a victor's crown. In this way, we attain a living oneness of heart and spirit with the True Parents and with God.

Member of the Body of God and True Parents

Second, a *taeshin* family is a member of the body of God and True Parents. Paul wrote of the church as the body of Christ, saying, "You are the body of Christ and individually members of it." (1 Cor. 12:27) As members of Christ's body, we should share one mind and one spirit, which is to do the will of Christ in the world.

Members of the body of Christ have diverse talents and vocations. Some have exceptional faith, others are gifted preachers, some are healers, some speak in tongues, others have the gift of prophecy. Paul cautioned his readers not to compare their gifts or status in the church with others, for in the body every member, from the least to the greatest, is equally important. Rather, everyone should devote himself to the advancement of the whole, while caring for each other. "If one member suffers, all suffer together; if one member is honored, all rejoice together." (1 Cor. 12:26)

Accordingly, regardless of our mission or level of ability, as members of the body of God and True Parents we should all move to one purpose: the fulfillment of God's providence. We should pool our talents and support each other in our missions. When parents go out on a mobilization for a providential campaign, neighboring families should willingly open their homes to care for the children. If a child of a poor family becomes sick and requires expensive medical treatment, neighboring families should willingly help with the medical bills. In this regard, the Unification Church has a wonderful tradition of adoption to give childless families the opportunity to complete the Four Great Realms of Heart.

Most importantly, all the members of the body of God and True Parents move together in a wonderfully coordinated way to fulfill God's will. Willingness to cooperate and sacrifice is the key to the church's organizational prowess. At the various festivals and confer-

ences around the world, representatives from the many different organizations established by Father Moon team up with local members to make the meetings a success. This marvelous body reaches into every field of activity—religion, politics, sports, science, business, media and the arts.

As members of one body, no one should be puffed up by self-conceit or by reason of exceptional revelations. As Paul said, we should “hold fast to the Head, from whom the whole body, nourished and knit together through its joints and ligaments, grows with a growth that is from God.” (Col. 2:19) We share concern above all for the welfare and success of the True Parents and the True Family, since they are the head that gives every blessing to the body. No individual or organization should ever regard itself as independent from the True Parents and the central providence.

Occasionally a person responsible for some small domain will make the mistake of trying to preserve his turf and his manpower by finding ways to insulate his domain from the center. This type of thinking is against nature. If the body falls to the ground after slipping on ice, does the hand think, “I should protect myself at all costs and not risk injuring myself by breaking the body’s fall”? No, it willingly puts itself in harm’s way to protect the head and back and soft organs. By this principle, when we sacrifice our smaller purpose for the sake of the greater providential purpose, we will prosper all the more.

Children sometimes grow impatient with parents who seem not to care or understand their point of view. Yet running away is no solution; the child only cuts him or herself off from the family that gives it life and nurture. The same is true for a church member who confronts a seemingly obtuse leader who does not listen to his “good advice.” Instead of escaping from the mission, a successful church member will humbly and patiently serve with the aim of eventually winning his leader’s trust. Even though he may possess superior insights and abilities, he does not insist on his own way. He wisely chooses patience, until the time comes when his superior is open to listen. In that moment his superior may accept his ideas; on the other hand, the member may recognize that his proposal was flawed when seen from his superior’s wider perspective.

Being a member of the body of God and True Parents uplifts us. United with them, our faith and character become mature, as we “grow up in every way into him who is the head, into Christ.” (Eph. 4:15) Joined with them, we grow with them to embrace higher and higher levels. Participating in their glorious work, we share their value and their glory. We are their hope, as they are ours.

Acting Together with God and True Parents

Third, a *taeshin* family acts on behalf of God and True Parents. Embodying True Parents' love and heart, it is reckoned as qualified to do what they do. As members of the True Parents' body, *taeshin* families are their hands and feet, mouth and ears, extending all over the globe. Moving as one, the True Parents through the agency of this body can right this world turned upside down. We give them the needed reach fulfill their great responsibility.

Of all the things the True Parents do, the most important is to administer the rite of the Blessing. In recent years, Blessed families have officiated at Blessings all over the world, representing the True Parents and ordained with their priestly authority. In recognition of our families' authority to administer the Blessing, we are called “Blessed Central Families.”

Embodying God and True Parents in this way also has a painful side. For on sober reflection, we are utterly unworthy to stand in their shoes. We often deviate from their directions and fall far short of their standard of attendance to God. We do not share their seriousness or determination. We do not feel the depth of God's sorrowful heart that propels them to the absolute degree of sacrifice and devotion. They think of nothing else but how to advance God's providence, while we, caught up with personal affairs, can devote only sporadic efforts. This weak faith in fact cripples the body of God and True Parents. Instead of acting together with them, we become their burden. Instead of extending their reach, they drag us forward by dint of their sheer will even as we criticize and complain. The True Parents can act only on the foundation that we provide them. By our faithlessness we undermine their foundation, leaving them to pay additional indemnity in places like Danbury prison.

Nevertheless, the True Parents hold us no rancor, but continue to build us up until we are able finally to stand as mature fruits acceptable to God. They have healed our infirmities and helped us to overcome our shortcomings until we can finally become victorious with them. We need only prevail in the small arena of our clan and community as tribal messiahs. Then we can stand alongside them as God's representatives dispensing blessings to the world.

Embodying True Parents' Kingship as a Royal Family

Fourth, a family that embodies God and True Parents is a royal family. This concept was already explained in the discussion of the third pledge. We have the pride and dignity of belonging to the royal family of God and Jesus Christ.

We have been appointed tribal messiahs, charged with bringing all the people in our clan and in our community to God. Just as the True Parents' family is a royal family to the cosmos, every true family should become a royal family to the members of its clan and the people in its community. By our example and by our sacrifice, we should win the people's hearts and thus earn their respect and gratitude. We should become like parents to many thousands of people, who look to us for leadership, guidance and example. They will then naturally lift us up as kings and queens. Don't we respect and honor the True Parents for the same reason?

The Divine Principle describes the mission of the Messiah by the symbol of Moses' staff: "A staff provides protection and support for people to lean on; it smites injustice and leads people on the right path. Symbolizing Jesus, Moses' staff disclosed the missions which Jesus was to accomplish at his coming."⁶ These are likewise the missions of every tribal messiah. Father Moon has explained these missions by the concept of the Three Subjects Thought as the responsibilities of "true parent, true teacher and true owner"; these were discussed in elucidating the fourth pledge. A true parent provides protection and support to her children; a true teacher leads people on the path of truth; and a true owner smites injustice and establishes the rule of righteousness. As tribal messiahs in our communities we are to play all three roles: provide support to the needy, teach the truth, and defeat the powers of evil.

Already, many families are achieving success as tribal messiahs. They are well respected in their hometowns. Some have attained public office. Others are teachers, social workers, or ministering to the poor and downtrodden. They are giving spiritual guidance and leadership to hundreds of people in their communities.

For example, one brother in Brazil has a successful radio ministry that reaches over ten thousand people. His home is a central meeting place where people come for help and advice. He has brought hundreds of people to the Blessing. For years this older man had been a dedicated church member, when one day at a meeting the church director asked, "Who has a foundation he can offer to True Parents?" Looking around the table, he saw that there was no one. From that day, he determined to create such a foundation by himself. He went to his hometown, leaving his church mission amidst some criticism. He took up his former teaching position at a local college and began a modest radio program. It started as an ordinary talk show with interviews of sundry guests, but over the years he developed it into a vehicle for teaching spiritual truth. Now the people in his district see him as embodying the heart of Christ and divine wisdom. Though without political power, he has become their spiritual king. When people inquire deeper into the source of his spiritual wisdom, he points them to his Teacher.

Mobilizing the Power of God

To spread God's Blessing to others, we should also become *a family that moves heavenly fortune*. We should establish such conditions in our family life that the power of God and the angels will support us as we undertake to fulfill God's will. Then we can be co-creators with God and accomplish great things.

Although the official English translation of the Family Pledge translates 천운 (天運, *cheon ūn*) as "heavenly fortune," we should be careful not to misunderstand this term. Father Moon's concept of *cheon ūn* has nothing to do with luck or personal destiny. Literally the creating and supporting power (運, *ūn*) of heaven (天, *cheon*), it is energy whose purpose is entirely public. *Cheon ūn* is defined as the power of God which acts throughout the cosmos to fulfill God's

ideal of creation. Thus, we can understand *heavenly fortune* to mean God's power of creation.

For more insight into the nature of God's creative power, we turn to a Korean aphorism recorded by the 19th century Confucian scholar Choi Han-Gi:⁷

天心之活動運化	God's heart acts to design and create;
天理之活動運化	God's principle acts to design and create;
天氣之活動運化	God's energy acts to design and create.

In repeating the characters 天 (천) and 運 (운) three times, this aphorism specifies the operation of God's power of creation as God acting (活動, 활동) to design and lay the groundwork (運, 운) and then bring into existence (化, 화). 運化 (운화) together denotes creation, and it is plausible to regard the character 運 (운) of 天運 (천운) as encompassing the full meaning of this phrase. Furthermore, this creative power emerges from God or Heaven's heart (天心, 천심), which supplies the motive and purpose for God's activity. It follows Heaven's principle and ideal (天理, 천리), which specifies the laws of creation. Moreover, it operates with Heaven's energy (天氣, 천기), the force or "Qi" that lies behind all matter and energy in the created universe—what the Divine Principle calls Universal Prime Energy (萬有原力, 만유원력). The concept of heavenly fortune includes all this content.

Heavenly fortune is imbued with purpose and law. Hence it upholds those who move in accordance with universal law and forsakes those who violate universal law. For example, the human body, with its bones, muscles and ligaments, is designed to utilize the laws of physics to enable an athlete to run, jump, turn and throw a ball with pinpoint accuracy. By those same laws, if that body steps off a cliff, it will fall. Likewise, God designed the spirit to grow to maturity through observing spiritual laws. It will grow when there is good interaction between life elements, vitality elements and spirit elements. It will shrivel if the flow of these elements is blocked.

In the Divine Principle, heavenly fortune goes by the term, "power of the Principle."⁸ This is the power that operates to maintain all existence within the realm of lawful action, strengthening those

actions that are in accord with the Principle and discouraging those actions that violate the Principle. It provides the energy to maintain such lawful processes as: harmony of the dual characteristics, giving and receiving action, and living for the sake of the larger whole.

How can our families *move heavenly fortune*? There are several conditions we should meet. First, we should live by faith, for with faith nothing is impossible. Second, we should sever all ties to Satan through the discipline of self-denial. Third, whatever persecution we may face, we should endure and overcome it with gratitude, patience and forgiveness. Fourth, we should be united with the True Parents and support the direction of the providence that they are conducting. In that way we can be confident that the direction of our efforts conforms to God's purpose. Fifth, we should be unified as families, conforming our lives to God's heart, God's principle and God's will.

Faith that Moves Mountains

Every religion teaches that God protects those who are faithful and live according to the Way. King David had such faith:

Even though I walk through the valley of the shadow of death, I fear no evil, for thou art with me. —*Ps. 23:4*

The Qur'an exhorts,

O you who believe! If you help God's cause, He will help you and make your foothold firm. —*Qur'an 47.7⁹*

Our family can *move heavenly fortune* when we live by faith and live with God. God wants to unleash His power through us to transform heaven and earth. Whatever the situation, the living God will tell us what to say and show us what do. If we respond as God's object partners, we become the mediators and focal points for God's power and grace. Our faith can move mountains. (Mark 11:23)

On the other hand, God may be full of desire to unleash His power on the earth, but unless we become God's acceptable object partners, His power must remain with Him. And for our part, what can we hope to accomplish without God's power and support? "Unless the LORD builds the house, those who build it labor in vain." (Ps 127:1)

Moses moved heavenly fortune. God called Moses to deliver the Israelites from slavery in Egypt, saying, “I will be with you.” (Exod. 3:12) Armed with that experience at the burning bush, Moses served God with absolute faith, and he became the focal point for God’s power to act on the earth. When the Israelites were encamped at the shore of the Red Sea and an Egyptian army was fast approaching, they cowered in fear. Yet Moses stood firm and said, “Fear not, stand firm, and see the salvation of the Lord, which he will work for you today... The Lord will fight for you, and you have only to be still.” (Exod. 14:13-14) He stretched out his rod over the sea, opening a way for the Israelites to cross on dry ground. In Moses, the Israelites saw the power of God. But it was Moses’ indomitable faith that allowed God to work powerfully through him. Later at Kadesh-Barnea, when he struck the rock twice, Moses deviated from the direction of heavenly fortune. It left him, and he was fated to die in the wilderness. (Num. 20:7-12)

Joshua and Caleb also moved heavenly fortune. When they brought back faithful reports after spying out the land, God blessed them on this condition of faithfulness. (Num. 14:30) God appointed Joshua to succeed Moses, declaring that he will have victory everywhere he goes (Josh. 1:3); he only must “be strong and of good courage” (Josh. 1:9) and follow all the laws of Moses. In other words, Joshua inherited heavenly fortune. He defeated thirty-one kings and conquered much of the land of Canaan for Israel. (Josh. 12:24) Caleb likewise would lead the tribe of Judah into Canaan. (Josh. 14:6-14)

Severing Ties to Satan

People living in accordance with God’s design are meant to be the center of God’s creation. Therefore, they would possess heavenly fortune in abundance. The Fall, however, threw God’s entire design out of balance. As the Divine Principle puts it, “Tragically, the universe lost its center when human beings fell.”¹⁰ Consequently, the fallen world is out of sync with heavenly fortune. Realigning ourselves with God’s creative power requires that we first overcome the effects of the Fall.

Therefore, another necessary condition for moving heavenly fortune is to sever ties with Satan. Satan's control over humankind is so deeply entrenched that, still today, cutting our ties to him remains quite difficult. The Bible condemns idolatry because idols represent the false god Satan. Yet Satan's hold is actually far more subtle, penetrating the depths of the human heart. After all, Satan planted his first hooks into Adam and Eve through the power of love. He used the power of unprincipled love to overcome the power of God's Principle that was guiding them on their proper course. Ever since, our entanglements with Satan have remained the chief obstacle to receiving God's help and grace.

To separate Satan from ourselves, and thereby realign ourselves with heavenly fortune, we must demonstrate love for God that surpasses all the attractive loves of this world. Father Moon says,

For God to make a new start, He must clean up everything. There must be no other subject being, no Satan. God must be the absolute and only subject. God cannot set His new starting point unless Satan's position is completely removed. For man to deny himself is not that much of a problem. The problem is to deny Satan who controls man.... If an alien subject, who is centered upon false love, remains in the presence of God and the universe, there are two standards, and the starting step for perfection cannot be made.¹¹

To establish absolute love for God and wholly deny Satan's love, we should demonstrate absolute faith in God, like the faith of Abraham and Isaac. Similarly, we should demonstrate absolute obedience by being completely obedient to our pastor as God's representative. Living by absolute faith and obedience pushes us down to the "zero point," where there is no egoistic self. At that point Satan is cut off, and we can be lifted up to relate only with God.

God set up the discipline of religion for the purpose of helping human beings to sever their ties to Satan. Today many people prefer an individualistic spirituality, but such is a weak form of faith. Separating from Satan requires that we divide ourselves inwardly, cutting off our fallen nature, as Abraham divided his offering. (Gen. 15:10) But without belonging to an organized church, where there is

no one to obey but one's own self, how can the self divide the self? Father Moon put it bluntly, "If you insist on your own thinking as your foundation, it sets the condition for Satan to dominate you."

Overcoming Persecution

A royal road to severing Satan's ties and thus opening the door to tap into God's power is overcoming persecution. Persecution helps people deny themselves and deny all worldly loves. By overcoming, the faithful affirm that they belong to God alone. According to Father Moon:

The standard of self-denial must be created within reciprocal relationships. If you are pushed into the position of being denied by somebody else, it is the same as self-denial. Since we cannot create the sphere of denial by ourselves, God Himself creates it. Therefore, a religious person will be opposed by everybody. This is the deeper meaning of persecution. When one believes in God and in religion, often those who are closest to him, such as his parents and loved ones, will oppose him. In such a case, Satan, as the second subject, is attacking the first subject, God... As a result of persecution, or absolute denial in front of God, man can enter the sphere of reciprocal relationship with God. Thus God can intervene for him. This is why religion has developed the most through persecution.¹²

Going over persecution surpasses even years of meditation in the mountains as the fastest way to cut Satan's chains and reach the "zero point" of total self-denial. Those who demonstrate victorious faith in the face of bitter persecution discover that God's power is protecting them and prospering their way.

Suffering is of little benefit unless we digest it with patience and love. If it crushes us, it loses its value. Some people glory in their suffering and take self-righteous pleasure in the role of a victim. Yet with minds bent on vengeance, they are caught in a satanic web of accusation. Thus, the suffering of the righteous and the suffering of self-centered people have completely different significance. Those who endure suffering and even death while pursuing goodness and

living in the service of others, like Rev. Martin Luther King, we regard as saints. Conversely, when suffering is not accompanied by repentance or striving for goodness, it only becomes an occasion for more sin. The riots in Los Angeles that followed the beating of Rodney King might be cited as an example of the latter.

Spiritualists report that hell is populated by the victims as well as the perpetrators of crimes. The victim is chained to his murderer by bonds of hatred that are as palpable as bonds of love.

Here is one such account of two inmates of hell who lived on earth in the days of the Spanish Inquisition: one a cruel judge and the other a merchant whom he had wronged. The judge coveted the merchant's beautiful wife. He imprisoned him on trumped-up charges, took his wife, and killed her when she resisted his advances. The merchant died in the judge's dungeon:

And so this poor man had died, but he did not join his wife who, poor injured soul, had passed at once with her little innocent child into the higher spheres. She was so good and pure and gentle that she had forgiven even her murderer... and between her and the husband she so dearly loved there was a wall created by his bitter revengeful feelings against the man who had destroyed them both.

When this poor wronged husband died, his soul could not leave the earth. It was tied there by his hatred of his enemy and his thirst for revenge.... Devils from hell clustered around the wronged spirit and taught it how through the hand of a mortal it could strike the assassin's dagger to the judge's heart, and then when death severed the body and the spirit he could drag that down with him to hell... He inspired a man on earth to kill the judge; his hand guided the mortal's with so unerring an aim that the judge fell pierced to his false, cruel heart. The earthly body died but the immortal soul lived and awakened to find itself in hell, chained to a dungeon wall as he had chained his victim, and face to face with him...

All through the years these deadly enemies faced each other, pouring out their hatred and defiance... And away in the bright sphere mourned the poor wife, striving and hoping till

the time should come when her influence would be felt even in this awful place, when her love and her unceasing prayers should reach the soul of her husband and soften it.¹³

Should a person be crushed by his trials, no one can help him. Even if he had been of good character, he is liable, like the poor merchant, to multiply evil by seeking vengeance, either on earth or from the spirit world. The only way he can break his chains is to forgive his enemy and turn his heart away from the mean business of vengeance to the all-embracing love coming from above.

Enduring suffering and persecution with patience and love is a strategy that utilizes heavenly law to mobilize God's power. When a righteous person is struck unjustly, it creates a debt. It puts blessings in a heavenly bank account, reckoned for a future withdrawal. Should he die without reaping his reward, his children will inherit his merit.

This principle also works on the level of society: the merit of the early Christian martyrs ultimately brought Christianity to dominion over the mighty Roman Empire. The blood spilled by the slave-owner's lash ultimately brought liberation to the black slaves in the United States. The martyrdom of millions of faithful Russian Christians in the Soviet Union stored up merit which finally caused that godless tyranny to collapse. These phenomena, which have occurred over and over again in the course of history, demonstrate the workings of heavenly fortune.

The Center of Heavenly Fortune

A fourth condition to move heavenly fortune is to be united with Christ, the True Parent. St. Paul, who understood this principle, regarded Jesus Christ as the only source of value: "But whatever gain I had, I counted as loss for the sake of Christ. Indeed I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things, and count them as refuse, in order that I may gain Christ." (Phil 3:7-8) Today, True Parents stand united with Jesus Christ as they fulfill the mission of the Second Coming. Truly, they possess the keys to heavenly fortune. (Rev. 5:2-5)

Many people have fervent faith, but only the True Parents and those close to them are intimate with God's heart. True Parents stand at the center of God's providence. They have the same mind as God, knowing God's mind, God's situation, God's purpose and God's hope. They have endured suffering with grace and perseverance, and God has protected them through every adversity: imprisonment, torture, government inquisition, and numerous assassination plots. True Parents are God's delight. He therefore gives them unparalleled protection and power to fulfill the providence.

Today True Parents stand at the hub of the wheel of the divine providence, while the entire cosmos revolves at its rim. Both the spirit world and the earthly world heave in the throes of a great transformation, driven by a power far greater than the ordinary forces that move the lives of individuals and even the courses of nations. When we unite with True Parents, we affix ourselves to the hub of the providence, turning with it. We can ride with the providence and keep abreast of its changes. Therefore, we cannot go wrong. Catching the wave of God's providence, to use another metaphor, can be a thrilling experience. Those who catch the wave will be sitting on the top of the world.

True Parents are the rock upon which we can stand with power. They possess the keys to the Kingdom of heaven, and they give them to us that we may use them to unlock the doors for millions of people. As Jesus gave the keys to Peter, True Parents give us the keys and the promise that through God's mighty power we will prevail: "On this rock I will build my church, and the powers of death shall not prevail against it." (Matt. 19:18-19)

In the history of the Unification Church, there have been many capable people who joined for a time and then fell away. These were often the most intelligent and capable members, who quickly found themselves elevated to positions of responsibility. Nevertheless, some grew impatient, believing that they were smarter and more qualified than their leaders. Faced with unrelenting persecution, they lost hope that anything would come of Father Moon's ministry and figured that they could reach a higher status in society if they disassociated from him. Meanwhile, members of modest ability remained and labored on for the providence. Eventually, some of

them grew to occupy high positions. Now, thirty years later, some of those lapsed members have returned to the church. Ashamed of their past, they have taken up lowly positions while their former comrades of humble native ability stand high above them. The latter achieved a greater destiny because they valued True Parents and God's providence above their personal destiny.

Family Unity

A fifth condition for moving heavenly fortune is unity: unity with God's heart, God's principles, and God's will. How much do our lives conform to the way of Heaven? Heavenly fortune only operates for those who live in accordance with creation's laws.

Oriental religions describe the fortune that comes to those who conform their lives to the Tao of heaven:

To he who conforms to the Way, the Way readily lends its power. To he who conforms to virtue, virtue readily lends its power.
—*Tao Te Ching* 23

Heaven helps the man who is devoted; men help the man who is true. He who walks in truth and is devoted in his thinking, and furthermore reveres the worthy, is blessed by Heaven. "He has good fortune, and there is nothing that does not further."
—*I Ching*¹⁴

Similarly, Saint Paul urges us to "put on the whole armor of God." He teaches that in order to mobilize the power of God in the fight against evil, we must completely equip ourselves in every way, including "truth... the breastplate of righteousness... the shield of faith... the helmet of salvation, and the sword of the Spirit, which is the word of God." (Eph. 6:11-17) Paul endured imprisonments, beatings, shipwrecks, and days and nights without food or shelter. (2 Cor. 11:23-28) Yet not only did heavenly fortune work powerfully to protect him and prosper his work, but Paul by his dedication and personal sacrifice moved Heaven's work forward.

All the individuals and systems in the universe interconnect, powered and directed by God's creative energy. This energy is multiplied by countless interactions between subject partners and

object partners. At every level they are making oneness. Likewise, we should examine whether the subject and object partners which constitute ourselves and our families are interacting in healthy oneness. Is there unity between my mind and body? Between husband and wife? Between parents and children? Am I in unity with my church leader, who conveys God's will for my area of responsibility? As long as an individual is united with God's principles, and thus exists in harmony with the universal ecology of life, he or she is in a position to receive God's protection and to advance God's work by moving heavenly fortune.

The full measure of this unity is achieved in the family, which is a microcosm of the countless yang-yin relationships in the cosmos. A God-centered family is far more effective in moving heavenly fortune than is any individual. This is why the Divine Principle calls the Four-Position Foundation "the fundamental foundation for the life of all beings, providing all the forces necessary for their existence and enabling God to abide in them."¹⁵

Therefore, we should redouble our efforts to resolve the disunity in our life, especially in our families. Difficulties between husband and wife can negatively impact our family's effectiveness in doing God's work. Any unprincipled situation in our family can block us from moving heavenly fortune. Even with a harmonious marriage, if the family pulls back from public activities, thereby disuniting with the principle of serving the whole, God's power and protection for that family will inevitably diminish. Uniting in every direction and living in accord with the Principle: this is a key condition for increasing God's power in our life.

Conveying Heaven's Blessing to Our Community

The reason for moving heavenly fortune is not for our own sake; it is to *convey Heaven's blessings to our community*. This was the tradition of Abraham, Moses, the prophets, Saint Paul, the Buddha, and all those whose mountaintop experience of faith led them to embark on a life of service to their people.

Abraham put his life in God's hands, leaving home and family to journey to a new land. As a consequence, God blessed him with a

tremendous destiny, “I will make of you a great nation, and I will bless you, and make your name great...” Yet Abraham’s blessing was not only for himself: “By you all the families of the earth shall be blessed.” (Gen. 12:3) He intervened on behalf of the people of Sodom and Gomorrah. He extended hospitality to strangers, feeding three angelic visitors with his best food. Abraham’s tradition of conveying God’s blessing to others would ultimately make him the source of blessing for millions of people through the three great religions which stemmed from him.

Jacob so prized God’s blessing that he fought to receive it from his father, even at the cost of alienating his brother Esau. He found prosperity in Haran, working for his uncle Laban and gaining wives, children and flocks. But Jacob was not content to keep his blessing to himself. He determined to share it with his brother Esau despite all the enmity between them. Returning home to face his brother, Jacob melted his hatred by giving him a substantial gift: “two hundred she-goats and twenty he-goats, two hundred eyes and twenty rams, thirty milch camels and their colts, forty cows and ten bulls, twenty she-asses and ten he-asses.” (Gen. 32:13-16) Jacob serves as a good model of a person who conveyed God’s blessing to others, even to a man who had been his enemy.

Joseph followed this same tradition. After being sold into slavery by his brothers, he overcame the temptation of Potiphar’s wife and so became qualified to receive the grace of heaven. In prison, the Lord was with him, and he became the warden’s trusted assistant. Gifted with the power to interpret dreams, Joseph rose to a high position in the Egyptian court. Yet he did not have a mind to enjoy his good fortune by himself, but shared it with his family, including even the brothers who had sold him into slavery.

Moses, too, lived to convey God’s blessing to others. The entire focus of his concern was for his brethren, the Israelites. Despite his continual efforts on their behalf, they were not grateful, but murmured and complained constantly. While he was fasting for forty days on Mt. Sinai to receive the Ten Commandments, they fashioned a golden calf. Yet Moses’ love for his people never wavered. In the aftermath of that incident, God offered to raise up a new Israel from Moses’ own family, but Moses would have none of it. Interceding

for his people, he fasted for another forty days to prepare another set of tablets. Through Moses' desperate intercession, God gave the Israelites a second chance. (Deut. 9:9-19)

St. Paul devoted his entire ministry to spreading God's blessing, braving many perils during his continual efforts to spread the Gospel. His final mission before his arrest was to gather a collection from all the churches in his mission field to help the poor Christian community in Jerusalem.

Father Moon has followed this pattern. His way is never to keep anything for himself. Before they even arrive, whatever funds he receives in donations and earnings he earmarks for spending, to further his movement's many activities around the world. He teaches the members of his church to do likewise: to place their tithes at the service of the worldwide mission before spending the money to erect splendid buildings.

Whatever wealth we possess first belongs to God before it becomes our own. God gives us wealth for the sake of all His children in need. Paul pointed out, "God is able to provide you with every blessing in abundance, so that you may always have enough of everything and may provide in abundance for every good work." (2 Cor. 9:8) As long as we help others, we will always have enough for ourselves.

Beware of hoarding your blessings! The family that hoards its blessings to itself, that dotes on its children while avoiding public responsibilities, is guilty of selfishness on the family level that runs counter to the universal law of nature. It may not be many years before it becomes poor, reaping the fruit of its deeds.

God loves not the proud and boastful such as are niggardly...
and themselves conceal the bounty that God has given them.

—*Qur'an 4:37*

Let the rich man satisfy one who seeks help;
and let him look upon the long view:
For wealth revolves like the wheels of a chariot,
coming now to one, now to another. —*Rig Veda 10.117.5*¹⁶

It is God's nature to give of Himself to all His creatures, both evil and good, as it is said, "He makes his sun rise on the evil and on the good" (Matt. 5:45) and "If we are faithless, he remains faithful, for he cannot deny himself." (2 Tim. 1:13) As Jesus taught by the Parable of the Prodigal Son, heavenly Father welcomes even the worst criminal when he repents and returns home.

At the same time, while God is ever willing to convey blessings, He always respects human freedom. God never violates our dignity as sovereign beings. Hence, we can only be facilitators in conveying God's blessings and can never determine another's free choice. Should we try with every ounce of strength to turn someone around, and still he remains stubbornly fixed in his ways, we should not feel as though we failed. To respond or not is ultimately his portion of responsibility. Our responsibility is only to be clear, centered and united that God may work His will through us.

When we spread God's blessings to others, we manifest the nature of God. As families which embody God and True Parents, this conforms to our own natures. The more we strive to spread God's blessings, the more we become God-like, and the more we resemble True Parents. This is, in fact, the royal way to embody God and True Parents: witness to the Truth and spread the salvation that they are laboring to bring into the world.

Ten Benefits of the Blessing

Of all the blessings we can share with others, the most precious by far is the holy marriage Blessing, by which God comes to dwell in the union of husband and wife. The Blessing can liberate us from the fetters that prevent the expression of true love. It can free us from the baneful spiritual influences that plague the intimate sphere of family life and turn it into a battleground. It can empower us to build lasting and prosperous marriages, and produce pure-hearted and righteous children. When society is then filled with loving and faithful Blessed families, it will prosper as never before.

The Blessing provides the best path to solve the problems of family breakdown and social decay because it addresses their root cause. Let us examine the meaning of the Blessing in more depth. We can enumerate ten spiritual benefits.

First, the grace of the Blessing attacks the root problem of love which originated at the Human Fall. The Fall can be likened to a spiritual disease that tainted love, caused continual conflict between flesh and spirit, and made the family dysfunctional. Father Moon says,

As the descendants of Adam and Eve, all human beings are born with original sin. The Fall gave rise to conflict of mind and body within every person and caused our societies to be filled with tainted love, and people do things that contradict the desire of their original minds.¹⁷

God is love. When creating human beings out of His pure love, God never intended that their love become corrupt. Nevertheless, an illicit relationship between Adam, Eve and Lucifer defiled the love of Adam and Eve and wrecked their family life. The Fall laid a curse upon conjugal love, as described in Genesis. The verse, "I will put enmity between you [the serpent] and the woman, and between your seed and her seed" (Gen. 3:15), means that men acting the part of Lucifer continually abuse and violate women. The verse, "In pain you shall bring forth children, yet your desire shall be for your husband, and he shall rule over you" (Gen. 3:16), describes the unresolved mixture of pain and desire, love and domination, that characterizes love in many marriages.

By afflicting the intimate human relationships within the family, the Fall spawned the state of inner contradiction between our original mind and our evil mind which Paul so eloquently described:

I do not do what I want, but I do the very thing I hate.... For I delight in the law of God, in my inmost self, but I see in my members another law at war with the law of my mind and making me captive to the law of sin." —*Rom. 7:15, 22-23*

This problem afflicts family life particularly hard. While spiritually advanced people may develop a saintly character and a compassionate heart of for all creatures, life's ordinary weaknesses arise the moment they step into their family circle. Outstanding rulers, courageous patriots and brilliant scientists often keep mistresses, are unfaithful to their wives, or lack feeling for their children. Monks

and nuns, yogis and shamans traditionally avoided this problem by remaining celibate.

Until now, all human families have been afflicted by the original sin, and their intimate relationships could not fully manifest true love. Then, in 1960, Father and Mother Moon inaugurated the Blessing, establishing the first marriage completely free from the original sin. Overcoming all satanic influence and accusation, they perfected the true family for the first time in human history. From this starting point, they have been offering the Blessing to all the families of the world. The Blessing affords every family the opportunity to enter this previously unattainable realm of grace.

Second, the Blessing is a gate, not a cure-all. Blessed couples do not automatically become true families without some condition on their part. The full promise of the Blessing can only be realized when we practice a life of responsibility. Therefore, at the Blessing ceremony, the participants vow to renounce forever the corruption of love. They pledge before God to be faithful to their spouse forever and never violate their marriage bond with illicit love. They pledge never to divorce, but to work out every difficulty in God's grace. They pledge to educate their children to this standard of true love. And they pledge to dedicate their families to the peace and welfare of the larger community, nation and world. Those couples who do not make sufficient effort to live up to their vows, who then lapse into a selfish life and accumulate sins, are liable to lose the Blessing.

Third, the Blessing is for everyone. People of every religion and creed, including those with no formal religious faith, can enhance their family life immeasurably through the Blessing. Whatever faith they practice, especially if it includes a large measure of discipline in mind over body, can be a good foundation upon which to build life as a Blessed family.

Thus, for families that have already found fellowship with God through Jesus Christ, the Blessing opens the door to an even deeper fellowship. Jesus ordained Father Moon to advance his work; hence he is completely supportive of the Blessing. Likewise, the Blessing offers added benefits to people of every religion. Building upon their existing foundation of faith and love, the Blessing makes for a better Christian family, a more devoted Buddhist family, a more faithful

Muslim family, and a more loving humanist family. As a universal rite, the Blessing is particularly suited to families of mixed religious faith.

The values of the Blessing are universal. They are consistent with the ethical teachings about family, charity and community service found in all religions. All religions teach that children should honor their parents and husbands should be faithful to their wives. Their teachings serve as reliable guides to Blessed couples as they strive for the full realization of their divine potential. They are in accord with the principles of the Family Pledge as discussed in this book. Therefore, there is no requirement to believe in a particular doctrine or theology. Couples of every religious tradition can attain the highest ideal according to their integrity, effort and devotion.

Even where there are apparent contradictions between the Blessing and the ways of other faiths, further examination reveals a deeper convergence. For example, the Blessing does not allow divorce or polygamy, though certain religions permit it. Yet the scriptures of those religions explain that they were granted as concessions to human weakness and not as guidance for those striving for the highest good. While Muslim men may marry up to four wives, this was given expressly as a concession in times of war to provide support for widows and orphans.¹⁸ The Qur'an makes clear that it falls short of the ideal arrangement: "You will not be able to deal equally with your wives, however much you wish to do so." (Qur'an 4.129) The Mosaic Law allows divorce, yet God spoke through the prophet Malachi, "I hate divorce" (Mal. 2:16). Jesus clearly stated, "For your hardness of heart Moses allowed you to divorce your wives, but from the beginning it was not so." (Matt. 19:8) Hence, Muslim, Jewish and Christian couples who strive to become ideal families through the Blessing live in accordance with the highest teachings of their respective faiths.

What of Jesus and Paul's advocacy of celibacy as a path superior to marriage? (Matt. 19:12; 1 Cor. 7:32-35) They rightly understood that there existed a spiritual barrier blocking our way to perfect conjugal love. Jesus never married and could not reveal the path to forming a true family; how could any of his followers surpass him? As the church exalted monasticism as the way to imitate Christ, it

came to regard sexuality as something shameful or forbidden, even a temptation from the Devil. To this day, many Christians have a certain ambivalence regarding sexual pleasure. Neither Luther nor Calvin regarded marriage as a sacrament; they viewed it rather as an expedient institution to prevent the temptation of licentiousness. The Roman Catholic Church did not institute the sacrament of marriage until the tenth century, and regards it only as a temporary grace to be dissolved at death—this even though we observe that true love grows ever deeper in old age. Is there not a contradiction between these traditional attitudes towards conjugal love and the divine institution of marriage at the creation? (Gen. 1:28; 2:24)

Celibacy was justified as long as the spiritual barrier preventing perfect conjugal love—the curse of Adam and Eve’s fall—had not been taken away. However, with the advent of the Blessing, this ancient barrier is finally transcended. Now God can be deeply present in human conjugal love based upon His Blessing of our marriage. The Blessing is unexpected and mysterious. It is a new gift of God, not based upon human works. Today zeal for the celibate life is flagging, another sign that the world has moved into a new dispensation.

Fourth, the Blessing enables us to grow into greater spiritual and emotional oneness with God. Our souls are knitted to God, as we become His true children. For the true child of God, God is not distant. A child of God truly experiences that his heavenly Father is as close as his own physical father; thus Paul and Jesus addressed God with the familiar term “Abba,” “Daddy.” (Luke 11:2, Gal. 4:6)

Fifth, the Blessing transforms our lineage. Its benefits, therefore, are received by the family as a whole and are heritable to subsequent generations. Individual salvation through the cross of Christ is not similarly passed on. Every generation of Christian children needs baptism; every new generation needs to find Jesus as their personal savior. There are Christian couples who are happy into their old age, loving each other with a love that is beautiful to behold, yet whose children wander far astray. This is because without the Blessing, the root of lineage remains in Satan’s possession. Salvation of the individual cannot cope with this problem; only salvation that encompasses the entire family and its lineage can resolve it completely.

Central to the Blessing is partaking of the holy wine: one cup shared by the bride and groom. As the Eucharistic wine represents Jesus' blood, the holy wine represents the blood lineage of the True Family. Just as in the partaking of the Eucharist, we (symbolically) receive Jesus' flesh and blood to be reborn individually as God's children, so the holy wine connects us family by family to become part of God's family:

The holy wine... is the wine of love, the wine of the husband, and the milk of the mother. It represents the water of life, the blood of the parents, the manifestation of all glory, and the love of bridegroom and bride. It contains in it the life force of God the Father. With the holy wine I am giving out the substance of the Father's heart and blood lineage. Through it I am giving out God's life force and forming a connection of lineage.¹⁹

Receiving the holy wine breaks the chain of false love, forged link by link from parents and children in every generation that bound us to the root of sin in the Garden of Eden. It links us with God's lineage, forged through the central history of Israel, Jesus Christ and the True Parents.²⁰ This connection of heart and lineage is, of course, conditional on how we live our lives thereafter. By offering God devoted service, we make that bond substantial, as Paul said:

We are children of God, and if children, then heirs, heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him.

—*Rom. 8:17*

The Blessing changes a family's lineage once and for all. The change of lineage never needs to be repeated, provided one keeps the Blessing unstained. Its benefits continue and accumulate in the lives of the children and grandchildren. This means that the children and grandchildren of blessed couples are in an entirely different position than their parents. From birth they already belong to God's lineage, unstained by the original sin. While they cannot avoid their own portion of responsibility—just as Adam and Eve, born without sin, were responsible to obey the commandment in their generation—as

long as they maintain their purity they will benefit from the Blessing's cumulative grace.

Sixth, blessed families are eternal. The eternal God created humankind as His eternal partners. Therefore, when God dwells in the conjugal love of a true family, that marriage will become God's eternal counterpart. The conjugal love between husband and wife will resonate with the eternal unity between God's dual characteristics and participate in God's eternity. This is the eternal Four-Position Foundation, in which God participates as a member of the family. God did not intend marriage to be "till death do us part." As discussed previously, by virtue of the Blessing, marriages made on earth continue forever in the spirit world.

Seventh, let us consider the impact of the Blessing on society as a whole. Families formed through the Blessing shine forth as beacons of God's love to the other families in their communities. Because they have a firm moral compass, clearly understanding the family ideal and what is required to achieve it, they can show the way to other families who grope in the darkness and confusion of this present age. In a world where media images portray the average high-school girl as having sexual affairs with three or four boyfriends and where divorce is even expected, society needs families that stand up for the eternal values of virginity before marriage and absolute fidelity in marriage. Many young people are confused about family values, yet desire from the bottom of their hearts to find true love with one partner that will last for eternity. Unless they find people among their peers who are righteous about these matters, whose example they can follow, they will be sucked down into the maelstrom of immorality and left with only shattered dreams.

When a person's love is broken or corrupted, it coarsens his behavior in all areas of social life. All manner of greed, violence, betrayal, exploitation, alcoholism, drug addiction, and mental illness ensue when people lack true love. Blessed families who are confident and generous in loving others will renovate our decadent social climate. As upstanding citizens, by their example and service they will bring out the goodness in people and encourage their public spirit.

Eighth, as was discussed in connection with the fourth pledge, the Blessing advances the ideal of a global family. Thus, Father and Mother Moon perform the Blessing in large ceremonies that include thousands of couples from every nation, race and religion. Through satellite hookups, participants in every part of the world receive the Blessing at the same time. The ceremony itself, as a huge public demonstration, signals the promise of world peace based on ideal families.

Furthermore, many blessed families are themselves international and interracial. Young people who take a spouse of a different race or culture offer their marriages as crucibles for dissolving the ancient prejudices of racism and nationalism in the fire of true love. The children of these marriages will have the blood of two races flowing through their veins. In loving them and loving each other, the couples will achieve interracial harmony and show the way for others to do likewise. As blessed families link the world together with bonds of heart, the barriers of color, language and national pride will fall away. Here is the starting point for a global transformation and the dawn of world peace founded on true love.

Ninth, the Blessing opens the way to build the Kingdom of God on earth. This has been the desire of the ages sought for by visionaries, prophets and philosophers since ancient times. Yet, attempts to build ideal societies through ideological and political policies have failed miserably. Changing the "system" does not touch the core issue for human fulfillment, which is love. It does not remove the root cause of alienation, the corrupt state of the human heart. Socialist experiments like the kibbutz movement in Israel floundered as the second generation left for the allure of city life. Somehow the idealism of their parents did not attract them, for it did not touch the heart of their longing. Communist nations tried to end the alienation of man from his labor, but when the "liberated" members of the Soviet proletariat returned home each evening from the factory or collective they faced the same grayness, taking recourse in a bottle of vodka.

An ideal world becomes possible only after resolving the core problem of human life: the problem of love. By transforming the conjugal relationship between husband and wife, family life can

fulfill its potential as the loving environment for training citizens of peace. In this way, the Blessing provides the key to building a genuinely utopian culture where all the cherished hopes of humankind can be realized.

Tenth and finally, let us consider the value of the Blessing from God's point of view. In the beginning, the Blessing of Adam and Eve was to be the moment of fulfillment for God's purpose of creation. God intended that human beings, as the crown of creation, be the hub around which the entire universe would turn and realize its fulfillment. God created Adam as the microcosm and encapsulation of all the masculine qualities in the cosmos, and Eve as the microcosm and encapsulation of all the feminine qualities in the cosmos. Had Adam and Eve married under God's Blessing, the entire cosmos would have danced in harmony and become whole, revolving about Adam and Eve as its center.²¹ Instead, when Adam and Eve fell, the creation lost its center. Ever since, as Paul stated, "the whole creation has been groaning in travail" while it "waits with eager longing for the revealing of the sons of God." (Rom. 8:22, 19)

Ever since the tragic day when humanity squandered the promise of Eden to live in pain and toil, God's ultimate goal has been to bestow the Blessing. He has been working throughout human history for that one purpose. In this light, we can truly understand that it was for sake of the Blessing that Jesus went to the cross. He gave up his body so that one day he could return and complete the unfinished work of salvation by instituting the Blessing. Likewise, the Israelites suffered slavery in Egypt, and later exile in Babylon, only so that one day their descendants could welcome the Messiah and receive the Blessing. Countless Christian believers were martyred in Rome's coliseums for the hope of the future resurrection that comes with the Blessing. Father Moon, too, suffered imprisonment and torture so that one day he could bring the Blessing to humanity. In this sense, the Blessing is more valuable than life itself. It is more valuable than any religion or philosophy. Its value exceeds that of the United States of America with all its vaunted freedoms. Indeed, its value surpasses the entire universe!

Received through Faith

In the early days of the Unification Church, its members could receive the Blessing only after years of sacrifice. The Blessing was thought of as a reward for years of effort. Heavy qualifications included a seven-day fast and witnessing to three spiritual children, all the while maintaining celibacy over many years.

However, since 1992 the Blessing has been dispensed to all people as a free gift. The former onerous conditions no longer apply: no years of celibacy as preparation, no fasting, no fundraising and no witnessing. Certainly, it is still worth taking time to prepare oneself to receive the Blessing by cultivating the inner qualities of faith and love and by strengthening the power of the conscience over the desires of the flesh. Fasting, celibacy, prayer, evangelism and tithing are recognized as good training for family life in all religious traditions. Nevertheless, today such training is no longer a formal prerequisite for the Blessing, which is offered to all as a free gift, to be received by faith.

The older members who were surprised by this new dispensation came to understand that their Blessing was not earned. None of their efforts to prepare for it could remotely compare with the Blessing's value. In fact, everyone's Blessing is of equal worth. Taking a lesson from the Parable of the Laborers in the Vineyard, they recognized that they were like the workers hired in the morning for one denarius, who grumbled that the newcomers hired late in the day received the same wage. (Matt. 20:11-16) In fact, the gift of the Blessing is entirely of God's generosity.

A similar situation arose in the early Christian church when Gentiles began to join in great numbers. The first Christians were Jews who had kept the burden of the Mosaic Law for years in expectation of the coming of the Messiah. Some of them complained in their hearts as they saw the Gentiles who had not kept the Law receiving the same salvation without having to adopt the yoke of the Law. Nevertheless, as Jesus taught in the parable, they were not to question the wisdom of God. In fact, it was the Gentiles, the late-comers, who built up the church while the Jewish Christians faded into obscurity. Who knows what great works God intends to

accomplish through couples who received the Blessing lately through the benefit of Heaven's newfound generosity?

Let us examine from the viewpoint of the Divine Principle why today the Blessing can be offered freely as a gift to all the people of the world. According to the Divine Principle, one can receive the Blessing only on the foundation of making conditions to indemnify the Human Fall, which occurred at the top of the growth stage.²² The old requirements for the Blessing, including the seven-day fast, three spiritual children and seven-year "formula course," were for making these conditions.

For the Blessing to be offered as a free gift, recipients must already be at the top of the growth stage. How is this possible for people who have not made the special conditions of Unification Church life? By 1992, True Parents' worldwide victory had lifted up the entire world to stand at the top of the growth stage.

Father Moon had restored the situation when he began his ministry in 1945 and was looking to be received by worldwide Christianity. At that time, world Christianity stood at the top of the growth stage, based on merit of the blood of Jesus, the saints and martyrs. Its foundation is Jesus Christ, who, according to the Divine Principle, offers resurrection to the growth stage.²³ Furthermore, the democratic world had just achieved victory in the Second World War, which "fulfilled the growth-stage indemnity condition to restore God's three great blessings worldwide" and "the growth-stage foundation to restore God's sovereignty."²⁴ Therefore, in 1945 the Christian world stood at the top of the growth stage and was ready to receive the Blessing. Had the Korean Christian churches received Father Moon at that time, he would shortly have begun performing worldwide Blessing ceremonies similar to those of today.

Instead, when the establish churches rejected Father Moon, the world lost its foundation to receive the grace of the Blessing. Father Moon then took responsibility to build it again, going through a difficult "wilderness course" from 1945 to 1985. Step by step he made the sacrificial conditions to restore the entire course of providential history. As Father Moon suffered imprisonment, persecution and tribulation, all Unification Church members, as True

Parents' body, walked that course with him. They had to restore the lost foundations on the levels of family, tribe, nation, and world. Blessings were held at periodic intervals as one or another of these foundations was achieved. During that period, therefore, providential necessity required the imposition of severe qualifications to receive the Blessing. These difficult conditions reflected not only a member's individual course, but also his or her participation in the True Parents' thorny wilderness course.

By 1992, everything that had been lost in 1945 had been restored. Activities surrounding the 1988 Seoul Olympics, the fall of Soviet communism, and Father Moon's meeting with North Korean leader Kim Il Sung were among the conditions that set the stage. On August 24, 1992, Father Moon proclaimed the advent of the True Parents of humankind to a world which once again stood conditionally at the top of the growth stage.

The Blessing of 30,000 couples occurred the next day. Among the participants were elderly grandparents invited by their grandchildren and young people who had only heard a few lectures of the Divine Principle. They came through the prompting of the Spirit or their regard for the Unificationist who invited them. Yet by attending the ceremony and participating in the associated rituals, they could receive the Blessing, be cleansed of original sin, and begin to grow towards the ideal of the true family—all as a free gift.

Preparing for the Blessing

Everyone receives the same Blessing—whether the partners are dedicated Unificationists, faithful Christians, or couples of no particular religious conviction that come to the ceremony at the invitation of a friend. While there are no specific prerequisites, participants should take the Blessing seriously and prepare for it. Many of American Unificationists who went through the older “formula course” training had been among the hippies and drug-users of the '60s, and they sorely needed it. Yet other churches also train their young people in the moral prerequisites for marriage. A well disciplined Christian or Muslim may be ready to receive the Blessing straight away.

Thus, for Father Moon, the chief purpose of religion is to provide a course of discipline to prepare individuals for success in a Blessed marriage, by which they can form a true family that can receive God's complete original love:

What does God intend to do through religion? He intends to discipline the body. You probably think that by believing in religion you will be saved, that by believing in Christianity you will go to heaven, or that by believing in Buddhism you will go to paradise. But it is those who are united with God's love who will enter heaven. To enter heaven, Adam's family should have been a family whose center was the love of God, a family which had a blood relationship with God ...

If we ask what religion should do, the answer is that it should motivate our body to do everything it hates to do. What does the body hate most? To fast! To serve! To sacrifice!²⁵

This speech was given in 1995, one year after Father Moon disbanded the Unification Church as a religion of individual salvation and established of the Family Federation for World Peace and Unification as the organization for blessed families. What is not often noted is that this teaching, taken together with the end of the Unification Church as a "religion," means that all religions are equal as regards preparation for the Blessing. The formula course of Unificationists no longer has any special significance; a person could just as well receive the needed training as a Buddhist monk or in a Christian youth group. Father Moon is emphatic that religion is still necessary on the path to forming a true family. But now, as God's grace flows ever more abundantly to all His children, any religion with a strong moral teaching can supply the needed preparation.

We have stated all who receive the Blessing, regardless of their preparation or lack of it, are regarded as standing at the top of the growth stage. Yet the top of the growth stage is still a long way from perfection. After the Blessing, the couples need a course of spiritual discipline to grow through the completion stage and perfect their families as true families. This takes at least seven years. The Family Pledge is the road map for blessed couples to attain the full promise of the Blessing. The efforts we make in growing to perfection are

investments in our own future. The spiritual growth is real and palpable. Bit by bit we are transformed into the divine image. Family members living in the realm of God's Blessing are realizing their inborn potential to become God's true sons and daughters.

Once we understand that the Blessing is a free gift, should we not invite our relatives and friends to participate with a joyful heart? Older members need to put aside memories of their thorny path and connect with the joy that comes with the Blessing. On meeting a young, excited blessed member, we should listen to his testimony and connect with his spirit. Everyone should be overjoyed to share this wonderful gift.

As we share the Blessing to the people of our communities, we shall defeat Satan's stratagems of materialism, self-indulgence and decadence by which he is trying to destroy us. The Blessing liberates us from Satan's chains, which have been frustrating all the efforts of our original mind to achieve goodness. Upon receiving the Blessing, God empowers us to become His true children and realize every happiness: an inner life of oneness with God, a loving family, and abundant prosperity.

Moreover, as the people of the world unite in true families, they also join to constitute the great universal family. This will be the dawn of the Kingdom of God on earth. The Kingdom of God will be an eternal, unified culture moving in oneness with God's heart. We call it the *culture of heart*. To this topic we now turn as we study the seventh pledge.

- 1 Sun Myung Moon, "Let Us Know Ourselves," *God's Will and the World* (New York: HSA-UWC, 1985), p. 504.
- 2 Sun Myung Moon, "The Standard-Bearer of Tradition," *God's Will and the World*, p. 234.
- 3 *Ibid.*, p. 236.
- 4 *Exposition of the Divine Principle*, p. 279.
- 5 *Exposition of the Divine Principle*, p. 186.

- 6 *Exposition of the Divine Principle*, p. 238.
- 7 김용옥, “혜강 최한기와 유교”, (서울 : 통나무, 2004), p. 79-129
- 8 *Exposition of the Divine Principle*, p. 66.
- 9 Mohammad M. Pickthall, *The Meaning of the Glorious Qur’ān*, quoted in *World Scripture*, p. 396.
- 10 *Exposition of the Divine Principle*, p. 30.
- 11 Sun Myung Moon, “Total Indemnity,” *God's Will and the World*, pp. 591-92.
- 12 *Exposition of the Divine Principle*, pp. 594-95.
- 13 Franchezzo, *A Wanderer in the Spirit Lands* (West Grove, PA: AIM Publishing Co., 1993), pp. 140-41.
- 14 Great Commentary 1.12.1. Richard Wilhelm, *The I Ching, or Book of Changes*, trans. C.F. Baynes (Princeton: Princeton University Press, 1977).
- 15 *Exposition of the Divine Principle*, p. 25.
- 16 Arthur J. Arberry, trans., *The Koran Interpreted* (New York: Macmillan, 1955); Abinash Chandra Bose, ed., *Hymns from the Vedas* (Bombay: Asia Publishing House, 1966). Quoted in *World Scripture*, pp. 697-98.
- 17 Sun Myung Moon, “View of the Principle of the Providential History of Salvation,” *True Family and World Peace*, p. 49.
- 18 Qur'an 4.3
- 19 Sun Myung Moon, *Blessing and Ideal Family* (New York: HSA-UWC, 1993), p. 316.
- 20 On the formation of God’s lineage, see Sun Myung Moon, “View of the Principle of the Providential History of Salvation,” *True Family and World Peace*, pp. 50-56.
- 21 *Exposition of the Divine Principle*, p. 30.
- 22 *Exposition of the Divine Principle*, p. 175.
- 23 *Exposition of the Divine Principle*, pp. 139-40.
- 24 *Exposition of the Divine Principle*, p. 375.
- 25 Sun Myung Moon, “True Family and I,” *True Family and World Peace*, p. 78.

Pledge 7

The Culture of Heart in the New Millennium

천일국 주인 우리 가정은 참사랑을 중시하고 본연의 혈통과 연결된 위하는 생활을 통하여 심정문화세계를 완성할 것을 맹세하나이다

Our family, the owner of the 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.

THE KINGDOM OF GOD ON EARTH is a world where love rules triumphant. It begins as families build a tradition of love in their daily life—life in the service of others—as their family “culture.” This culture expands outward into their communities, eventually finding expression in all aspects of life, public as well as private. We call this the *shimjung* culture, or the culture of heart.

Today we live in a culture which exalts love—of a sort—and dreams romantic dreams of fulfillment through love. It glorifies sexual love and its liberation from the restrictive morals of traditional religion. The mass media celebrates free sex and casual affairs as the normal way of life. Yet this sort of fallen love is enormously destructive of relationships that could bring lasting love. By enslaving people to their lower natures, it corrupts the soul. Ultimately, it leads to despair.

The dream of a culture of love arises from our original nature. God created us to value love above all else. However, it can only be realized through a spiritual teaching that explains the true meaning of love and how love functions in the fulfillment of the purpose of

life. As discussed above, *true love* is expressed primarily in *living for the sake of others*. When individuals make the service of others the centerpiece of their lives, they are filled with God's true love and illuminate love to everyone around them. When a family practices living for the sake of others, it creates a miniature culture of true love in the home. This culture naturally propagates to the next generation. Through the family's service, it can spread through the community.

Moreover, the culture of heart is established upon the ethic of sexual purity and fidelity. A life of living for the sake of others only blossoms where conjugal relationships are clear and absolute. This is because among all the loves in the Four Great Realms of Heart, only conjugal love is exclusive. It is never supposed to be divided among more than one partner. Otherwise, love becomes confused, hearts are damaged, and it becomes impossible to give freely. On the other hand, when we relate to elders with the heart of a child, peers from the heart of a sibling, or juniors with the heart of a parent, we can give love freely, to anyone and without limit. We can have the stability to give endlessly to others out of the freedom of sexual purity as a youth, and out of the security and abundance of a true conjugal relationship with our spouse as an adult.

Nevertheless, conventional marriages are treacherous. Young people are hungry for love yet suspicious of marriage; hence they settle for love in temporary relationships. In such a situation, where the self is consumed with its own dreams and heartaches, living for others is hardly possible.

Therefore, the culture of heart should be rooted in a stable tradition of family life. This is *the original lineage* founded upon the Holy Marriage Blessing established by Father Moon. Within the Four-Position Foundation of a Blessed family, sexual love is the sacred occasion when God's love meets human love. Along with the Blessing, families need a teaching that will encourage purity and respect for the sanctity of conjugal love, guarding it as a sacred trust. Here is love's inner core, from which a life of living for the sake of others shines forth.

Heart: The Center of Life

Joy—emotional satisfaction—is the purpose of creation. God’s motivation for creating the universe sprang from an emotional desire, namely to gain joy through loving an object partner. The Korean term for this emotional impulse is *심정* (*shimjung*), which is customarily translated by the English word “heart.”¹ However, the word “heart” has a range of meanings and does not precisely capture the meaning of *shimjung*.

Commonly, we take “heart” to mean a person’s deep, driving desire. The heart runs deeper than ordinary emotion. Emotions are many and changeable: Anger, joy, remorse, pensiveness, anxiety, elation, frustration, relief, etc. erupt and then subside. Heart, on the other hand, is the emotional core that underlies everything we do. It gives the basic orientation to all our actions and determines the person we ultimately become. On this point there is a verse from the Upanishads:

As his desire, such is his resolve;
as his resolve, such the action he performs;
what action he performs, that he procures for himself.

—*Brihadaranyaka Upanishad* 4.4.5

Thus, Swedenborg taught that whether one’s heart is altruistic or self-centered becomes the main determinant of one’s place in the spirit world.

People strive for wealth, fame, power or love with a beautiful partner for the emotional satisfaction it can bring. While their deep motivation is “heart” of a sort, it is usually far away from God’s heart of true love. In Father Moon’s thought, the original human heart can only be that *shimjung* heart of love that is in accord with God’s heart. Any other “heart”: the “black heart” of a killer or the “stony heart” of an embittered old man, is only a secondary and fallen distortion of the original heart of love that God imprinted in each human soul. Even the worst criminal can respond to love.

A life of true love is rooted in God’s heart. God’s heart is an irrepressible emotional impulse welling up from within God that seeks an object partner with whom to share love, and thereby obtain

joy. God created human beings in His image and likeness that they might become His beloved objects. Thus, our original nature bears the seed of God's heart is implanted deep within. On the foundation of the heart we share with God, God can potentially dwell with us and perfect His ideal in us.

God's heart is irrepressible. It calls forth a life of unbounded love, living for the sake of others. The pure impulse to love exists prior to and irrespective of whether or not our partner loves us in return. The heart hopes for the stimulation of joy which comes when love is returned, grieves when its love is betrayed, and perseveres through the pain to love even when love seems futile. As St. Paul wrote, "Love bears all things, believes all things, hopes all things, endures all things." (1 Cor. 13:7)

Due to the fall, people's desires are corrupt and stray far from God's heart. We pursue self-centered goals, finding emotional satisfaction at the expense of others. We pile up wealth or seek power for its own sake, rather than to share with others or to use for the benefit of all. The human heart was corrupted at the fall, when Lucifer injected his self-centered motivation into Adam and Eve.

In spite of that, God provides us with a second divine quality that is more accessible and less damaged than our fallen heart—the conscience. Although not as deep as heart, the conscience orients towards goodness and the pursuit of truth. It leads people to religion and knowledge of God. Still, knowledge of truth can only go so far. It can let us recognize our sinful and fallen state, as Paul said, "by the law is the knowledge of sin." (Rom. 3:20)

More than that, a person can cultivate the conscience by striving constantly to obey its promptings. He makes the conscience his friend and guide, instead of his accuser. Upon such a developed conscience, the original heart can begin to sprout. Father Moon says,

If you unburden and liberate your mind completely, your conscience will automatically connect with the true love of God. If we compare the size of the conscience to that of love, we will see that the size of love is greater.²

In other words, once our conscience becomes enlightened with God's truth, we can enter the realm of God's love, which revives the heart.

God's hope is to rejoice together with humankind in the Kingdom of God. God's heart finds its complete fulfillment when human beings achieve their true purpose: embodying the image of God, sharing love and beauty with God, and multiplying into families, societies, nations and a world which moves in harmony and in accord the mind of God. Every individual human being would then resonate in tune with God's heart. He or she would live in oneness with God, for "God is love, and he who abides in love abides in God, and God abides in him." (1 John 4:16) The world moving in unity with the purpose of God's heart would stimulate God with eternal joy and delight. (Isa. 62:4) Such a world might well be called *the world based on the culture of heart*.

Living for the Sake of Others

God is our Father. He is continually giving, investing, and loving His creatures. God's heart of love continually prompts God to give, give and give again. God's desire for us, as His children, is to grow in His love to embody that same loving heart, as Jesus said, "In that day you will know that I am in my Father, and you in me, and I in you." (John 14:20)

The best context for the manifestation and growth of the divine heart in human beings is the family. When a child loves his parents, he naturally learns to respond in faith and love to his heavenly Father. In seeking our spouse, we follow God's impulse to seek a counterpart to love eternally. Then as parents raising children, we experience God's heart as He nurtures His creations and dreams the very best for them. Each of the Four Great Realms of Heart defines a dimension for God's heart to blossom in the family context. A true family is God's family.

A person who embodies the God's heart is a giving person. Giving comes from the heart, as Paul wrote, "Let each one give as he purposes in his heart." (2 Cor. 9:7) As God's heart impels God to give incessantly to His creatures, so it is with human beings who embody the heart of God: they are always *living for the sake of others*. Living for the sake of others is the way of life in the culture of heart.

A Principle of Nature

God designed everything in the cosmos based on the principle of living for the sake of others. In the human body, for example, each cell and each organ exists to build up the health of the whole body. No part exists for itself; each part exists for the sake of the others:

The eye cannot say to the hand, "I have no need of you," nor again the head to the feet, "I have no need of you." On the contrary, the parts of the body which seem to be weaker are indispensable, and those parts of the body which we think less honorable we invest with the greater honor, and our unrepresentable parts are treated with greater modesty, which our more presentable parts do not require. But God has so composed the body, giving the greater honor to the inferior part, that there may be no discord in the body, but that the members may have the same care for one another. If one member suffers, all suffer together; if one member is honored, all rejoice together.

—*1 Cor. 12:21-26*

When a person falls down, his arm naturally reaches out to absorb the blow and protect his face and vital organs. Even though the arm may be injured as a result, it does not hesitate for even a fraction of a second. It knows that its survival is dependent upon the health of the whole. Its nature is to live for the sake of the body.

A woman's face may be beautiful to behold, yet her body's construction does not permit her to see it. Eyes focus outward and cannot observe themselves. Is that beauty then wasted? No. The beauty of a woman's face exists for the sake of her man, who delights in gazing upon it. A woman's hips are broad in order to provide room to bear a child. A man's shoulders are broad and strong to carry burdens for his wife. Thus the principle of living for the sake of others is inherent in human biology.

In a loving couple, the sexual act is the deepest expression of living for the sake of others. The husband strives mightily to please his wife. He doesn't feel much satisfaction if he has pleasure but she left wanting. The wife happily submits to her husband's desire, wanting his pleasure to fill her. The sexual organ itself cannot fulfill its function without its counterpart. Thus, biology dictates that a

human being is not self-sufficient, but can only fulfill him or her in relationship with the opposite sex. Not only that: a woman's sexual organ is designed with a natural covering—the hymen—that is painful to penetrate. Her biology thus teaches her to save her virginity until she meets her husband. Therefore, Father Moon explicitly teaches that the owner of a man's sexual organ is his wife, and the owner of a woman's sexual organ is her husband. As St. Paul wrote,

For the wife does not rule over her own body, but the husband does; likewise the husband does not rule over his own body, but the wife does. —1 Cor. 7:4

The Endless Circle of Giving

In the family, a culture of living for others should prevail naturally. A husband lives for the sake of his wife and the wife lives for the sake of her husband. Parents live for the sake of their children, making sacrifices to nurture and raise them well. Filial children delight in doing things to please their parents. In a true family, the culture of giving does not stop at the door, but extends into the community. Living for the sake of others is the fundamental characteristic of the culture of heart.

All religions teach the tradition of living for the sake of others: “Those who act kindly in this world will have kindness.” (Qur'an 39:10) “Give, and it will be given to you... for the measure you give will be the measure you get.” (Luke 6:38) “He who gives liberally goes straight to the gods.” (Rig Veda 1.125.5)³ “He who sows bountifully will also reap bountifully.” (2 Cor. 9:6)

Hospitality to guests, helping relatives in need, kindness to strangers, volunteering for church activities and charitable community work: these activities mark a family that lives for the sake of others. They are the virtues of good families in every society. The Qur'an praises such people:

They feed with food the needy wretch, the orphan, and the prisoner, for love of Him, saying, “We wish for no reward nor thanks from you.” —Qur'an 76.8-9

The family that extends itself to others is enriched many-fold. The warm friendships and pure joy of giving are treasures more precious than gold.

Living for the sake of others is the natural way of life. It conforms with the way of all God's creatures, who are constantly giving and receiving in the interconnected web of life. As my family lives for the sake of the community, the community prospers, and my family shares in its prosperity. As the community lives for the sake of the nation, the nation prospers, and so does every community within it. As the nation lives for the sake of the world, the world's prosperity extends to all nations. This is the great circle of life, giving and receiving the energy of love. As people practice this way of life, the Kingdom of Heaven grows. Father Moon teaches:

I exist for my family, my family exists for our society, our society exists for our nation, our nation exists for the world, all the world exists for God, and God exists for you and me, for all mankind. In this great circle of give and take there is harmony, there is unity, and there is an eternal process of increasing prosperity. Furthermore, since in this circuit all existence will fulfill its purpose of creation, there is abundant and profound joy. This is the Kingdom of Heaven, in which feelings of happiness overflow.⁴

Civilization's Fundamental Contradiction

Culture is the collective expression of human consciousness through creative and social activities. Since God created human beings with heart as the core element, it is natural for people to desire a culture conforming to their nature, having heart as the central element. All the creative activities of culture should be rooted in the desires of the heart. Nevertheless, no civilization in human history has been a culture of heart. Why not? The Human Fall corrupted the heart with the elements of selfishness, resentment and deceit. Human desires are wayward and corrupt, inclined to selfishness and greed. One rarely sees a glimmer of the true human heart—God's heart—amidst this welter of selfish desires.

Were society to allow people to express their wayward hearts unchecked, we would be living by the law of the jungle. The English philosopher Thomas Hobbes well described human life in this fallen state of nature: “nasty, brutish and short,” a “war of all against all.” For Hobbes, the first principle of civilization was that human beings be constrained by laws and institutions, which would rein in their passions for the sake of the social good.

Every civilization in human history has placed a fence around the wayward human heart, subordinating its desires to something universal and unchanging. Ancient Egyptian and Mesopotamian civilizations controlled the population by subordinating human beings to the service of the gods. Serving the gods meant serving the whole—the gods’ estate—by constructing great public works projects to irrigate the land and glorify heaven.

In biblical Israel, the fence around desire was the Law as decreed in the Ten Commandments and provisions of the covenant at Mount Sinai. The ancient Greeks erected a great civilization by ennobling the faculty of reason as taught by philosophy. Reason occupied a place higher than emotion because it is unchanging and could be the basis for universal norms. Roman civilization gave preeminence to the law. Medieval civilization subordinated human desires to the aspirations of faith.

In the history of China there was a debate between two organizing principles for culture: the Legalists advocated social unity maintained by force of arms and by imperial decree, while Confucianism regulated society by ethical teaching.

When America’s founding fathers established a free society, they expected it to function well only as long as its citizens exercised moral restraint according to the ethical teachings of religion. They regarded the prospering of America’s churches as essential to the preservation of freedom.

Each of the great civilizations was built upon a solid pillar—law, ethics, faith or reason—which channeled fallen human desires to a public purpose. As long as these pillars stood firm, holding in check the selfish impulses of the human heart, the civilization stood firm. Nevertheless, since heart is the core of human nature, it cannot be contained forever. Sooner or later, the wayward impulses of the heart

would corrupt the society, subverting the pillars of law, ethics, faith or reason upon which the civilization was secured.

Hence, no great civilization has been lasting. Each has gone through the inevitable stages of youth, maturity and decline. Each began with the youthful enthusiasm of a new-found ideal. Each matured to produce great achievements in art, literature, philosophy, science or religion. Each then declined, its values subverted by decadence and corruption. The Roman Empire fell when corrupt officials misused its vaunted legal system for personal gain and a life of decadence undermined public morals. Today, America likewise is beset by corruption and decadence, as its founding Christian spirit grows dim. America's precious freedoms that once called forth sacrifice and public service have become justifications for self-seeking and licentious lifestyles.

Nevertheless, God created human beings with heart as the central motivating element. We are meant to live in a culture where the true heart can be freely expressed. God never intended the contradiction between our essential nature and the civilizations we create. It only arose because of the Human Fall, which rendered the human heart selfish and corrupt. This contradiction will cease to exist only when our hearts become pure and true.

The Sexual Revolution

Today the impulse toward a culture expressive of the heart's desires is cutting through traditional Christian values with a vengeance. More and more people regard the rules of conventional religion and morality to be stale and out of date. Through a glass darkly, they sense the possibility of a world governed by love. Is this the dawn of a new age, promising spiritual fulfillment beyond imagining? Or is it evidence of America's decline, like the Roman Empire before it, after abandoning the bonds of morality and religion that made civilization strong?

With few reliable guideposts to show the way, many people found an answer in the sexual revolution. It offered a vision of a world of fulfillment in total sexual freedom. It viewed the main obstacle to human fulfillment as the morality of traditional religion, which made people feel guilty about sex and thus destroyed the joy

which sex should bring. Overthrow religion and traditional morality, and humanity would finally enjoy the full potential for love and pleasure. The sexual revolution remains a powerful vision of a sensate culture of love, designed to mislead humankind in search of true love and the culture of heart.

People have rarely been so confused and misinformed about love. From childhood we were led to believe the romantic myth that we can find lasting happiness through loving that special someone. One would think that if that special relationship falls apart, the disappointed lovers would reflect deeply on the nature of true love to understand where they went wrong. Nevertheless, many people continue undaunted, going from partner to partner. Some look to sex as therapy, even as salvation from all their troubles. Having embraced the ideology of the sexual revolution, they believe that they are on the correct path to find love.

Young people who become sexually active before marriage and “swingers” who enjoy extra-marital affairs do not believe they do anything wrong. On the contrary, they celebrate the rightness of their actions as liberation from a misguided past when traditional morality fettered human expression. In their thinking, obeying religion’s oppressive rules only prevents them from attaining the fullness of joy. We cannot simply condemn them as sinners. Rather, we must understand the origin of this way of thinking and properly critique it.

According to the Divine Principle,

The Last Days... is also the time when Adam and Eve’s fall from the top of the growth stage will be restored through indemnity. All people in this era will suffer through great ideological confusion, much as the first human ancestors at the point of their temptation were utterly confused as to whom they should obey and what should guide their actions.⁵

In the Last Days, the seed that was sown in the Garden of Eden is being reaped on the world scale. Eve fell through illicit love with two male figures (the Archangel and Adam). Thus, today in America it is hard to find virtuous eighteen-year-old women who have not slept with several men. Had the Christian world received Christ at the Second Advent in 1945, America and the world would have been

protected from this plague of rampant casual sex. Once Christianity rejected him it began to decline, opening the way for Satan to invade in this manner.

The Sexual Revolution and Communism

The sexual revolution began in the 1960s, founded upon of the ideology of the New Left. It is a stepchild of Communism, equally as materialistic and sharing many similar traits. Even though there is nothing overtly political about it, it shares the same utopian and anti-religious character as communism, holding forth a vision of a world of human fulfillment that will be realized once people have broken free of the fetters of religion and morality. It is worth examining in some detail.⁶

First, like communism, the sexual revolution is materialistic. It holds that love has no essential spiritual value other than what can be expressed in the physical act of sex. Therefore, when the sex goes bad, the time has come to end the relationship. Young people are told they should live together before marriage in order to ascertain that their partner is sexually compatible. Sex with multiple partners and wife-swapping can be exciting and adventurous. If while achieving these heights of physical pleasure there should be any unwanted feelings of guilt or remorse, they can be rationalized as a psychological remnant of conditioning by the old morality. In other words, in the pursuit of physical pleasure people suppress the spiritual and internal aspects of relationships.

Second, the ideology of the sexual revolution is atheistic and hostile to religion. Since religion serves as the main prop to the traditional morality of sexual restraint, it must be overthrown if the sexual revolution is to achieve its fullest expression. Once human fulfillment is cast in terms of physical love, it is easy to ridicule religious belief. Even religion itself has been invaded by this viewpoint as denominations debate sanctioning homosexual marriages. Beyond giving the commandment “do not eat the fruit,” many churches are unable to give a logical explanation of why honoring the traditional moral code should lead to a more fulfilling life than what free sex can offer.

Third, like communism, the ideology of the sexual revolution is based on dialectics. In this case it is not a Hegelian dialectics of history, but rather a dialectical theory of human nature rooted in the psychology of Sigmund Freud. Freud taught that the motivating power behind human behavior was the sexual impulse, which he called the libido or id. The libido motivates all human actions and is the source of vitality and joy. Opposing the libido is another psychological force, the superego, which internalizes all the rules and restraints of morality and culture. Managing the tension between the libido and the superego is the ego, which expresses in our conscious life. However, when the superego dominates the libido excessively, repressed libido is driven into the subconscious mind, where it can have unpleasant influences on mental health, resulting in neurosis.

Freud's dialectical psychology can be likened to Hegel's dialectical view of society in accepting the need for both poles of the dialectic to stay in balance. Freud argued for a proper, if painful balance in *The Future of an Illusion* (1927) and *Civilization and Its Discontents* (1930). If human beings have excessive libido, he said, they become anti-social and animalistic. Civilization depends upon the superego to repress anti-social behavior and channel sexual energy into productive activities, a process called sublimation. Still, he believed that civilization comes with a price. The same superego that promotes civilized behavior also leads to neurosis and other mental disorders. Therefore, Freud had an ambivalent view of religion. An atheist, Freud saw religion as an illusory belief system. At the same time, he gave credit to religion as having utility for the maintenance of civilization. Whenever religion becomes often overly oppressive, it should be critiqued by psychology, he believed.

After his death, Freud's psychology developed into right and left wings, just as Hegel's philosophy had. On the right, Carl Jung recognized the importance of religion for mental health and gave spirituality a positive and creative role. On the left, Wilhelm Reich and Herbert Marcuse sharpened the dialectical conflict between the libido and superego. Just as Marx called for revolution to overcome oppressive production relations (e.g. capitalism) in order to liberate the productive forces (e.g. the proletariat), these thinkers advocated a

sexual revolution to overcome the oppressive superego and liberate the sexual impulse.

Many people know Wilhelm Reich as an unconventional healer who pioneered aspects of New Age mind-body medicine and was unjustly persecuted by the FDA. However, it was his theory of the orgasm that made him an ideological forefather of the sexual revolution. In *The Function of the Orgasm* (1927), Reich argued that in a healthy human being there is a constant circulation of bio-energy. At the moment of orgasm, this circulation reaches its peak, stimulating health and well being. Failure to dissipate pent-up sexual energy by frequent orgasm leads to neurosis and disease, he believed. Frequent good sex improves physical and mental health.

Herbert Marcuse used Reich's theories to propound the view that the healthy human being is a sexual being free of all inhibitions. In *Eros and Civilization* (1955), he turned the Marxist theory of social revolution into a theory of sexual revolution, calling for the liberation of the sexual impulse and the complete overthrow of moral restraints. Echoing Marx's dictum that religion was the "opiate of the people" that kept them in willing subjection to authority, Marcuse believed that the sexual revolution would bring the downfall of the "system" that depends on conventional morality to keep the people in line. In the ideal society of sexually liberated people, social and political relations would be totally free. Marcuse thus brought the ideology of the sexual revolution to its completion.

The sexual revolution took root in universities throughout the United States in the 1960s. The New Left made it a centerpiece in its strategy to oppose the Vietnam War. Opposed to the war and disillusioned with the "system" that pursued it, college students took to the sexual revolution not merely as self-indulgence, but as a righteous statement of political protest. The counterculture of sex, drugs and rock-and-roll flowered with the Hippie movement in the late 1960s and early 1970s. From its beginnings, the sexual revolution has gloried in its cultural expressions in music and the performing arts.

Although the political issues that energized the New Left are long gone, the sexual revolution remains strong and has spread around the world. Wherever young people gain a measure of afflu-

ence and the opportunity to free themselves of traditional lifestyles, they chafe at the restrictions imposed by traditional culture and religion. They are attracted to the ideology of the sexual revolution with its promise of freedom and personal fulfillment without the obligations of traditional morality. Celebrated in the movies, stimulated by advertising and sung to the drumbeat of rock and roll music, the sexual revolution resonates with the original mind's desire for a culture of true love. Yet its promises are illusory.

Since the goal of God's providence is a culture of heart, we have here another instance of "the false preceding the true."⁷ Just as communism ran rampant during the forty years of the True Parents' wilderness course, now this stepchild of communism has spread over the world on the wings of a media culture emanating from America. Like communism before it, this deviant ideology cannot be effectively countered except by a deep understanding of truth.

Absolute Sex

To overcome the attraction of the sexual revolution, young people today must find the answers to the fundamental questions about love. What is true love? What is the role of love in realizing the purpose of life? Why is the family important for cultivating true love? How can I expand my capacity to give and receive love in order to prepare for marriage? Why should sexual love be safeguarded for only one partner? How can sexual love be the doorway to the most sublime, true love? True family values points the way to a higher vision of human fulfillment which can eclipse the shallow promise of sexual liberation.

What is true love? True love is not about fulfilling one's sexual lusts. As we studied above, true love exists in the three-dimensional union of human love with the love of God, the Source of love. True love is living for the sake of others, taking after the nature of divine love, which is to give unconditionally. True love does not use others to seek its own pleasure, but gives service and benefit to others for their sake, receiving joy when they respond in kind. It is a high, pure, divine emotion with no hint of self-seeking. This should be the quality of our sexual love: it should express true love.

However, as anyone who has a sensitive conscience knows, most sex is not like that. Too often the heart to use one's partner as a means for self-gratification or to seek self-affirmation taints the sexual union. The lovers' hearts are immature. They have no connection with a higher center—God. They are still at the stage of seeking love rather than giving love. That is, they are not ready as spiritual-emotional beings to unite their bodies in love.

All creation and action begins from the mind. Therefore, the true act of love begins from the soul and then is expressed in the union of the flesh. It is only because the sexual revolution knows nothing of true love that it can make the mistake of equating love with sex.

Conjugal love between human beings cannot be equated to sex among animals. It is a spiritual as well as physical union, joining soul to soul as well as body to body. Its purpose is a union that is spiritual as well as physical. Thus, unlike animals, human beings are created to enjoy sexual intercourse face-to-face and in all seasons. Most animals mate quickly, mounting from the rear, and only during a brief mating season, for the purpose of physical reproduction. Human love alone is intimate and continual, sustaining an enduring spiritual relationship between a husband and wife.

Conjugal love between a husband and wife is meant to be a moment of cosmic oneness. The love of God descends vertically and meets the horizontal love between husband and wife. When husband and wife become one in love, God, whose nature is the unity of dual characteristics, beholds His complete image. This stimulates God with incredible joy; the universe dances in oneness. When the absolute love of God infuses the conjugal union, Father Moon calls it "absolute sex."

Conjugal love in marriage can be the doorway to the most sublime, true love. Out of such a divine experience can begin a new life, as the husband and wife procreate a new image of themselves and image of God. They participate in the wondrous mystery of God's creation. They fulfill the purpose for which God created human beings.

True love is eternal. Being eternal, it has the highest value. All other human activity is of secondary importance. Yet love is cheap in today's society where relationships easily come and go. People

naturally value what they have to work hardest to obtain, and today we spend our whole lives preparing and working for a career and economic success. It is a telling irony that the Hippie free love generation of the 1960s became the affluent Yuppies of the 1980s.

Traditional teachings of sexual purity emphasize the negative, saying “no” to sex. Yet God created sexuality as the most desirable thing, because it is essential to fulfilling the purpose of life. Proper instruction on sexual purity should teach young people to look forward to sex within marriage as a marvelous blessing. True love is worth waiting for.

Educating for True Love

A doctor or a computer programmer learns his trade in school. However, there are no schools to teach how to become a true person, except family and church. The sexual revolution denies the value of both. If love were merely sex, then it would not need to be learned. Our biological instincts would teach us all we need to know. In fact, free sex has ravaged the family. The unprecedented rise in divorces and single mothers is primarily due to the weakening of sexual morality. When parents divorce and put their children through its trauma, they completely negate the function of the family as a school of love. Their children learn to mistrust love, a lesson which they never should be taught.

Before we marry, our hearts have to grow in their capacity to give and receive love. This takes place in the classroom of the family. When difficulties and struggles arise in the family, these should be taken as lessons to be learned. The serious student does not allow an occasional grade of C or F to dissuade him from his study; instead he works harder to master the difficult subjects. The school of love presents some demanding lessons. Only after mastering them can we graduate to the next stage.

For these reasons, it is recommended that young people preparing for marriage first cultivate their character. In particular, as was discussed in connection with the second pledge, we should cultivate the root of love in God and the trunk of love in a life of responsibility and service to the whole. This is the vertical axis of love,

through which our love is connected with the love of God. On that foundation our love for other people can be true.

Furthermore, as was discussed in connection with the third pledge, our capacity to love develops according to the proper season, beginning with children's love, then fraternal love, conjugal love and finally parental love. Conjugal love between husband and wife requires a foundation of children's love and fraternal love. Failure to develop these areas properly leads to problems in married life.

Of the four types of love: children's love, fraternal love, conjugal love and parental love, only conjugal love is exclusive. Parents of many children are expected to love them all equally; favoring one child exclusively creates jealousy and strife among the siblings—as happened to Joseph in the Bible. If a child loves his friends more than his own brother, his brother need not feel betrayed or slighted; it is good to have many friends. If a child serves and respects other people's parents, it is regarded as praiseworthy. These types of love are by nature inclusive. On the other hand, no child feels comfortable to discover that his father loves another woman and keeps it secret from his mother. No wife can feel at ease in front of her husband's mistress. These would be violations of love. Conjugal love is meant for one partner exclusively. Traditional moral teachings developed to protect the realm of conjugal love. Its regulation is a central ethical concern.

If true love is to flourish, a clear distinction between the four types of love must be made, and sexual love limited to the conjugal realm. Look at how destructive sex can be when it invades the other spheres. When confused with parental love it leads to incest. When confused with fraternal love and friendship it encourages extramarital affairs and all manner of jealousy. When unfulfilled child's love is expressed in conjugal relationships it undermines marriage and creates unhealthy relationships, including homosexuality. On the other hand, when sexual morality is strictly observed, children can grow up without fear of sexual abuse and people can relate to their friends without jealousy or fear of betrayal. Love according to the God-given plan is like driving a car according to the rules of the road. By staying within the lines, we have the freedom to go fast and far. If we cross the lines, the car will crash.

Where families fall short, the church can provide valuable support for this education. Through cultivating faith young people can deepen their relationship to God. Through serving others they can learn the ways of filial piety, patriotism and saintliness. By relating with the church elders as their spiritual parents and with peers as their spiritual brothers and sisters, young people can learn God-centered children's love and fraternal love. Most importantly, religion can instill in young people proper respect for God's commandment. These are all invaluable assets for a successful marriage. Religion can be nowise abandoned on the path to a true culture of heart.

The Original Lineage

All life flows through lineage. Living things will not hesitate to sacrifice even their lives to continue the lineage. For example, the male praying mantis allows the female to eat it when it mates. Salmon, after years growing fat in the ocean, swim up river and give up their last ounce of life to spawn. Regardless of the fate of an individual, as long as the seed is produced to propagate the next generation, the chain of life remains intact and the species survives.

Human nature is both physical and spiritual, as it is written, "The LORD God formed man of dust from the ground, and breathed into his nostrils the breath of life." (Gen. 2:7) When God created plants and animals, He gave them each a unique seed through which to multiply and maintain their species. In that seed is a genetic design, which determines what kind of creature it will become. However, humankind alone among all creation is endowed with a special seed that is spiritual as well as physical. It contains the design for our eternal spirit, which allows us to grow into the image of God.

The propagation of this seed is not merely a matter of physical reproduction; it means to propagate the lineage of true love. Therefore, when God gave Eve to Adam as a helpmate and established marriage between them (Gen. 2:20-24), He also gave them a moral commandment not to eat of the fruit of the tree of the knowledge of good and evil. (Gen. 2:17) This symbolizes the moral and spiritual responsibility that human love entails.

The central purpose for human lineage is as a conduit for the seed of true love. For this reason, lineage matters. In the Orient, families prize their family tree and keep careful records extending back many generations. Parents carefully investigate a prospective spouse's lineage before approving a marriage. The quality of one's lineage is a source of great pride.

God intended to grace Adam and Eve's marriage with true love, bequeathing to them a true lineage which they were to propagate to all subsequent generations. All people, as descendants of these first human ancestors, were to propagate God's lineage of true love. The issue is not our physical descent from Adam and Eve; it is rather whether our spiritual lineage descends from God.

In God's lineage, all humankind would be one family—not in concept but in reality. No one would be regarded as a stranger, for we would all be cousins. Therefore, it would be natural to care for all people as we do our relatives and close family members. There is a saying, "Blood is thicker than water." More than language, culture or geography, the fundamental connection among humankind is that of lineage. The culture of heart can flower among people who are firmly *rooted in the original lineage*, the lineage of God's true love.

God's Efforts to Recover the Original Lineage

God should be the Father of humanity's lineage, passing on to each of His children the seed of true love and eternal life. This precious endowment was precisely what Satan attacked and defiled at the Human Fall. When Lucifer seduced Eve and she in turn seduced Adam, they joined in a perverted kinship of blood that yoked the human race to the lineage of Satan. Such was the gravity of the original sin: it disrupted the parent-child relationship between God and humankind.

Humankind was alienated from God. (Rom. 5:6-10) Instead of being God's children, Adam and Eve's descendants became offspring of Satan, as Jesus said, "You are of your father the devil and your will is to do your father's desire." (John 8:44) Rather than bearing the image of God, we came to resemble animals, or worse. (Jer. 17:9, Rom. 1:23) Our fallen natures, evil actions and bad hearts all derive from the fall of Adam and Eve, when we lost our divine

inheritance and patrimony. The bloodline from parents to children is the conduit for the hereditary transmission of characteristics and proclivities. The effect of sin is thus passed on, generation to generation. (Exod. 20:5; Ps. 51:5)

Since God created lineage to propagate forever, once Satan had invaded humanity's lineage at the Human Fall, it became incredibly difficult to dislodge him. It took many millennia of sacrifice and perseverance for God to cultivate a chosen people and send Jesus Christ to establish His pure lineage.

The Bible is permeated with concern for lineage. It records how God has been working throughout history to prepare a new seed of His original lineage. God chose Abraham, a man of faith, and from his seed He established a special people, Israel: "Because he loved thy fathers, therefore he chose their seed after them." (Deut. 4:37)⁸ Although Israel traversed a stormy and difficult course, with many occasions of faithlessness, God always preserved a remnant of Israel as the "holy seed." (Isa. 6:13) The priesthood of Israel was restricted to a single lineage, established by the faithfulness of Aaron and Phineas.

The history of God's people in the Old Testament is central to human history because it is the trunk line of God's work to restore His original lineage. That history would be consummated with the appearance of Jesus Christ, God's only begotten Son (Matt. 3:17), who bore the fullness of God's lineage and came to restore all humankind to God's lineage as His true children.

Within the chosen people, God prepared a unique godly seed, which would one day bear fruit in Jesus Christ. In Matthew's genealogy of Jesus from Abraham through David to Joseph and Mary, we recognize the importance of lineage in understanding the identity of Jesus. (Matt. 1:1-17) This genealogy includes five notable women. It hints that God's efforts to prepare a lineage fit to receive God's holy seed involved the heroic and often misunderstood actions of the faithful mothers of Israel.

The story of Tamar in particular reveals a woman who risked her life to maintain the chosen lineage. To accomplish the will of God—her son Perez would become David's ancestor—she was placed in a situation where she had to defy convention and conceive in an

unusual way. Her faith restored the mistake of Eve and purified the womb of a future mother who would bear the child Jesus. Mary, too, had to defy convention and risk being exposed to charges of sexual immorality, punishable by stoning, in order to guard the precious life of Jesus in her womb.

Jesus said, “You must be born again.” (John 3:3) The most essential requirement for salvation is that we separate from Satan’s stained lineage and be born into the pure and original lineage of God. Through receiving Jesus we receive rebirth as children of God, “For in Christ Jesus you are all sons of God, through faith” (Gal. 3:26), and are transformed inwardly through the forgiveness of sin, “No one born of God commits sin; for God’s nature abides in him.” (1 John 3:9) To be born requires parents; Jesus and the Holy Spirit are the spiritual True Parents who give spiritual rebirth.

Jesus appeared as God’s only begotten Son. Besides Jesus, no human being since the Fall of Adam and Eve had carried the seed of God’s original lineage. Yet, he died on the cross without ever marrying and having a family of his own. Was this outcome the intended will of God? Jesus called himself the Bridegroom and spoke in a parable about a wedding feast to which the invited guests did not come. (Matt. 22:1-10) In veiled language he was describing his difficult situation: lacking the support of his family or the people of Israel, he had no foundation to be properly married. Rumors swirled about that Jesus was an illegitimate child; what self-respecting woman would wish to marry him? At the marriage at Cana, when Mary asked Jesus to turn the water into wine and satisfy the wedding guests, Jesus indignantly replied to his mother, “Oh woman, what have you to do with me?” (John 2:4) Though Mary helped in the weddings of others, she neglected to help Jesus receive his bride. In fact, Jesus knew whom God had selected to be his bride and asked his mother on several occasions to arrange the marriage, but she did not.⁹

Jesus had no choice but to leave home in search of disciples and set up a new foundation for his work of salvation. Faced with this miserable situation, he lamented, “Foxes have holes, and birds of the air have nests; but the Son of man has nowhere to lay his head.” (Matt. 8:20) In the end, as the people disbelieved and the disciples

lost faith, even this foundation crumbled. Instead of receiving his bride, Jesus went the way of the cross. Instead of establishing the original lineage through which he could build the Kingdom of Heaven on earth, Jesus died to offer spiritual salvation and promised one day to return.

Both a father and a mother are needed to propagate a lineage. Had Jesus married, he and his Bride would have become the physical True Parents of humankind. They would have established God's original lineage for all subsequent generations. As noted above, the seed of humanity has *both* spiritual and physical elements. The spiritual rebirth offered by the resurrected Jesus and the Holy Spirit cannot restore our lineage in its complete sense, which is physical as well as spiritual.

Children of Christian parents are born again through receiving Jesus Christ at baptism; this means they were not of God's lineage at their physical birth. Furthermore, salvation through Jesus Christ did not restore the original unity of spirit and flesh. Divine love and human love remained severed, relegated to separate spheres of life. Thus, despite the coming of Jesus, the human condition remained incomplete and estranged from its original state.

Now, however, the providence to restore God's lineage has finally borne fruit in True Parents, who have anchored God's lineage on the earth. therefore, Satan's days are numbered. God is absolute and His love is absolute, embracing all things. It far surpasses Satan's limited and self-centered love. Therefore, while Satan had the power to invade immature Adam and Eve, his love can never corrupt the strong loving bonds uniting families that bear God's lineage. God created humanity to be of His lineage; our original nature takes after His divine nature. Therefore, given the choice, people will naturally gravitate towards God and spurn the ways of Satan. In God's lineage we can finally attain our original birthright: to grow to perfection, become God's beloved object partners, join in true families, and bear children of true love.

Connecting to the Original Lineage

Today, with the appearance of Father and Mother Moon as the True Parents, the seed of God's original lineage is present among

humankind. Going beyond the cross, the True Parents have established a True Family through three generations and are working to engraft all humanity to God's lineage. Speaking of his family, in 1993 Father Moon proclaimed:

With three generations in one family, we have achieved, on the family level, the central root, the central trunk and the central bud of the Tree of Life mentioned in the Bible. It is our sincere hope that you will symbolically graft into this tree by joining us in our efforts to create an ideal nation and world.¹⁰

In Genesis, the Tree of Life symbolizes the hope of human beings to attain the perfection of God's love, life and lineage. Adam could not attain the Tree of Life in the Garden of Eden, but in the last days it once again becomes available to humankind, who are invited to partake of its fruit and "leaves of the tree... for the healing of the nations." (Rev. 22:2) This is the family tree of God's lineage, extending from the True Parents to all humankind as they engraft into it. As discussed previously, the ceremony for engrafting into God's lineage is the Blessing.

As long as the world lacked True Parents, all human marriages lacked a firm connection to God's lineage. Today with the advent of the True Parents, marriages can be *rooted in the original lineage*. This lifts them up to the realm of the sacred. The Blessing ceremony sanctifies conjugal love and turns what might have been a horizontal union of two apart from God into a trinity of God, husband and wife united as one.

God's lineage is one. Externally, the Blessing unites husbands and wives as one great family. Internally, God's one love moves in the love of every couple. Therefore, all the myriad husbands and wives in God's lineage naturally unite as one in the love of God, producing children who inherit God's lineage.

Father Moon teaches that the love of God and the love of man are one, not two. Human love, in particular the love which produces children and propagates lineage, is meant to be united with God's love. Here is the deep significance of the teaching that God's love and human love unite in the sexual organs. In the fallen world, sex

and procreation have little to do with religion and God; this is a clear sign that fallen people are not of God's lineage. For people of God's lineage, on the other hand, the moment of sexual embrace is the occasion of a sacred union with God. From the moment of conception, their offspring are children of God.

Being part of God's lineage is of inestimable value. Compared with God's lineage, even the most distinguished human lineage pales. Anyone with the fortune to be born a Kennedy, a Rockefeller, or a member of the British royal family is proud of his family tree and takes pride in keeping his family's traditions. Should we not value God's lineage and its traditions more than they? As a member of God's lineage, we have as our sire the Lord of the universe! We are God's children. In our veins is God's blood. We should be the proud keepers of God's lineage and its traditions. Moreover, we should raise our children to value their lineage as much as we do.

The key to maintaining our connection to the original lineage is to strictly keep sexual purity. Husband and wife must remain faithful to one another and never transgress by having an extramarital affair or indulging in sex with a prostitute. As Paul wrote:

Do you not know that your bodies are members of Christ? Shall I therefore take the members of Christ and make them members of a prostitute? Never! Do you not know that he who joins himself to a prostitute becomes one body with her? For, it is written, "The two shall become one flesh." But he who is united to the Lord becomes one spirit with him. Shun immorality.

—1 Cor. 6:15-18

Likewise, our children must keep their virginity. Premarital sex profanes the seed of the original lineage that they carry to the next generation. Moreover, we should make every effort to purify ourselves of all remnants of our fallen nature, that we might manifest God's love as people who live for the sake of others.

The Original Lineage and the Culture of Heart

The *culture of heart* will protect and celebrate sexual purity, for that is a necessary foundation for maintaining and propagating God's lineage. It will reaffirm those traditional religious and moral

teachings the world over that restrict the expression of sexual love to marriage. Isn't it ironic that the sexual revolution with its call for free sex has actually coarsened and corrupted love? Paradoxically, reaffirming sexual purity—virginity before marriage and chastity within marriage—will lead to a culture in which love can reign over all aspects of our social life. A life of living for the sake of others, not the uncertain and often destructive pleasures of sex, will be the inspiration behind cultural activities in the culture of heart.

Humanity is supposed to be one family, but that can be a reality only within God's lineage. Under Satan's lineage, family relationships inevitably break down. After their fall, the family of Adam and Eve became the first dysfunctional family, full of mutual accusation (Gen. 3:12), strife between husband and wife (Gen. 3:16), sibling rivalry (Gen. 4:5) and fratricide (Gen. 4:8). Stemming from Satan's lineage, human families have always been fractious, fragile and fraught with conflict. As long as people are predominantly self-centered, even the most loving family relationships are likely over time to become unpleasant or fail.

The family is the starting-point for society. Where the family is disordered, society will show that same disorder writ large. Humankind's start involved a mistake involving love in just one family, yet look at what evil has resulted! In Ecclesiastes we read, "What is crooked cannot be made straight." (Eccl. 1:15) Confucius once said, "There is never a case where the root is in disorder and yet the branches are in order."¹¹ Wild olive trees cannot of themselves produce the seed of cultivated trees.

Therefore, the many excellent measures aimed at social, political and economic reform have not overcome civilization's fundamental contradiction. There is no escaping disappointment as people search in vain for the true love that can lead to lasting happiness. Neither material affluence nor social status can assuage the sting of the failure to find true love. Thus, as long as the problems of the family are not solved, there can be no culture of heart in the larger society.

For families without a root in God's lineage, love is treacherous and changeable. Trace a wealthy or famous family line through several generations; rarely do grandchildren or great-grandchildren keep the excellent traditions of the founders. The family's happiness

and prosperity vanishes like morning dew. Likewise, no matter how exceptional a civilization's achievements in the arts, sciences or political culture, with the passage of time it will turn to dust.

On the other hand, God's lineage is eternal: "Whatever God does endures for ever." (Eccl. 3:14) Rooted in the eternal God, it endures as long as humanity endures. Families having their root in God's original lineage, by which they are infused with the life and love of God, are the foundation for the culture of heart. Their achievements are lasting because they originate in the absolute, true love of God.

The loves and desires of the present world are not true; rather they are self-centered. Hence everywhere people erect borders distinguishing "us" from "them." My family stands against other families; my community against other communities; my nation against foreign nations; my race against other races; and humankind against nature. These walls manifest our fears and insecurities. We bond with people who share the same self-interests and self-loves, while projecting our fears and hatreds upon the others outside.

Conversely, the world based on the culture of heart is a unity. In families that are rooted in the original lineage, the same divine Source of love lies at the heart of every family. Prompted by the One God within, families feel connected to other families all over the globe. Since all people will resonate with God and experience God's heart as their own, they will naturally empathize with one another beyond the barriers of nation, race and culture.

In God's original lineage, no one is an enemy. Hence, the ideal of one global family can become a reality. As our true love expands to embrace the Earth and all its peoples, we want to travel, communicate with and understand all the varieties of the world's cultures. Externally, advances in communication and transportation, as well as a growing sense of holistic unity, facilitate this knitting together of the world's cultures into a global village. Internally, the love resonating in people's hearts—a love pioneered by international and interracial Blessed couples who are rooted in the original lineage—spans cultural divides.

The world based on the culture of heart will thus function as a single organism. Everyone will live in harmony, resonating in true love. God, who abides in the center of every family, will be the Mind

of the world. By simply following our conscience, which is a second God, we will live together in harmony and oneness. Life in this world will be naturally free, peaceful, harmonious and joyful.

Cultural Activities in the Culture of Heart

The family is the basic carrier of culture. The traditions and ways of family life mold the attitudes and values of the wider world, influencing everything from tastes in movies, art and literature to the choice of political leaders. Therefore, the family's practice and good example are the starting points for disseminating godly values to the culture. It is for our families to create the new culture out of the depths of their own experiences of true love.

As noted above, the core attitude in the culture of heart is living for the sake of others. Families that practice living for others and extend the same consideration to neighbors and people in the community are the "salt of the earth." (Matt. 5:13) In encountering these families, people can taste the flavor of the Kingdom of God. It is so tasty! People cannot get enough of it.

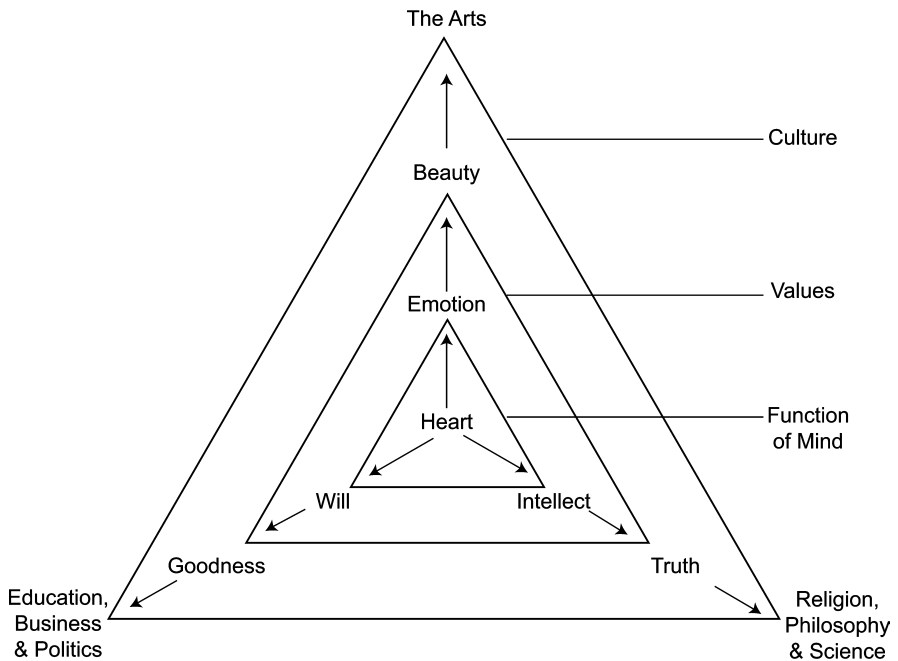
The culture of heart also upholds sexual purity and true family values. Yet today's society is polluted by the oversexed values of the sexual revolution, assailing us daily through music, cinema and television. They appeal directly to the emotions and stimulate the desire for sexual love. They convey the message that free love triumphs over conventional morality. They dismiss the value of family and disparage parents. How can true family values thrive amid such a hostile environment?

Therefore, in establishing the culture of heart, we should pursue cultural activities in all these fields to challenge and overthrow the culture of the sexual revolution. Such is Father Moon's commandment for culture. This is why he founded an art school, supports several ballet academies and a symphony orchestra, and why his son Hyo Jin Moon immersed himself in creating music, television and film. What should these cultural activities strive for?

Heart, being the core of the human personality, is expressed through the mind's faculties of emotion, intellect and will. When the heart is corrupt these faculties pursue what is equally corrupt; when

the heart is pure these mental faculties seek after what is pure. Therefore, people with pure hearts pursue and seek to realize the highest ideals: The emotions seek beauty, the intellect prizes truth, and the will pursues goodness. The products of culture arise through the achievements of talented individuals who pursue these ends: the pursuit of beauty leads to works of art and poetry; the pursuit of truth leads to the achievements of philosophy, science and religion; and the pursuit of goodness leads to great theater and literature and to proper action in business, education and politics (Figure 11).

FIGURE 11: HEART MANIFEST IN CULTURE



A survey of the arts in the twentieth century reveals a bleak landscape with little beauty. The visual arts abandoned the beauty of the human figure for intellectually arid abstraction. Instead of seeking beauty, modern art progressed through relentless criticism of tradition (much as the Left has criticized religion and traditional values). Cubists abandoned the human figure; abstract expressionists abandoned form. Today it is time to develop art from a radically new center. To express true beauty, art should evoke the transcendent reality of Spirit in images of the everyday.

Of all the arts, music appeals most directly to the emotions. Yet “serious” music as it developed in the twentieth century after Stravinsky has been a wasteland devoid of emotional appeal. Melody, tonality and rhythm were abandoned for intellectuality that appealed to a small elite. Meanwhile, the center of musical creativity shifted to Jazz and Blues, the folk music of American blacks. Visceral rhythms and syncopation hinted at unconventional living and throwing off restraints. This music was taken up by the majority culture in a protest against the “square” culture of white Christianity. Out of this milieu evolved rock-and-roll.

Not much of rock music can be called beautiful; its vitality comes through resonance with the lower emotions of the body. Yet on occasion a popular song can reach the heights of beauty and spirituality. Much depends on who makes the music. If it is composed and played by musicians with pure hearts, popular music can express the spirit of action, commitment, and pure love.

The performing arts appeal to the moral sense as well as to our sense of beauty. They tell a story, usually with a moral. They invite the audience to use its imagination to identify with the characters and to place itself in situations that it would never encounter in normal life. Through this medium, people can better understand who they are and what they can be. The greatest plays and films display the best in people, as characters are tried by their circumstances and prevail. We like to see characters who exemplify the filial son, the faithful wife, and the patriot who gives his life for his nation. We root for them to prevail through the crucible of war and surmount the temptations of false love, that in the end they might find richly deserved happiness.

Today we lament the excesses of sex and violence on television and the movies because we know that they tacitly give sanction to this deviant behavior. As the culture of heart dawns, people will be repelled by sleaze and wanton violence and will flock to films and plays showing a higher standard of goodness. No censor is needed to enforce morality in the arts. As people's consciences grow more acute, they will no longer patronize pornographic and immoral productions, which will wither from lack of market interest.

Science, philosophy and religion should be about the search for truth. Yet philosophy in our time makes more effort to criticize received truths than to seek for truth. Ever since Kant, philosophers have doubted whether human beings can ever know absolute truth. People, they say, are misled by their senses, by the unconscious conditioning of class and culture, or by the hopes and dreams of the subjective psyche. Truth-in-itself eludes the philosopher because he no longer accepts the reality of God, the ground of all truth. He is left to analyze the human condition while viewing man as an orphan, alone in the cosmos. For this reason, most contemporary philosophy is destructive of moral values and ethical ideals. Without a theory of God, it can have little connection to the culture of heart. This is why Unification Thought, the philosophical movement endorsed by Father Moon, begins with a theory of God as its starting point.

Religion is a bit better off. Despite centuries of strife, today the world's religions are coming together in interfaith dialogue and cooperation. There is growing recognition that religious conflict is a pernicious evil and a particular affront to God.¹² This is because with the dawning of the culture of heart, spiritually attuned people are recognizing the love of the one God that courses through the hearts of believers of every faith. They are led by their conscience and by the Spirit to go beyond received dogmas and ancient hatreds and to find universal values in all religions.

Science looks for truth from an external standpoint. It has a methodological bias against admitting God into its explanations of reality. Many scientists routinely attack religious or spiritual explanations and brand them superstitions. Arrogantly thinking that existing science alone suffices to explain the universe, they have been unwilling to entertain the possibility that God exists or has any

relevance to earthly reality. In fact, this indicates that science is only in its infancy. In the future, when science adopts a holistic view of truth, there will be many undreamed-of discoveries which will lead to new technologies for the betterment of humankind. Since the spirit world and physical world mingle most intimately in human beings, medicine in particular will benefit from taking a holistic standpoint. Programs promoting the unity of science and religion, such as the International Conferences on the Unity of the Sciences [ICUS], are fostering this trend.

Today we have a political system that thrives on partisanship, often at the expense of the nation as a whole. In the thick of partisan battles we brand people of the other party as misguided, benighted or even sinister. Yet in reality, all sincere public servants want the best for their country. In the culture of heart where fraternal love reigns universally, politics will be characterized by bipartisan cooperation for shared goals. The key to tempering political conflicts is to find our common parents. In the love of God and the True Parents we are all brothers and sisters, even when we might disagree about policy.

Father Moon teaches that the division of Western political culture into right wing and left wing has roots in the distant past: the right-hand and left-hand thieves at Jesus' cross. The right-hand thief who received Christ represents all who hold a Christian political ideology. His legacy includes the Puritans, the American Revolution and today's Christian conservatives. The left-hand thief who denied Christ represents all people who hold a secular political ideology. The Enlightenment, the French Revolution, European socialism and the modern liberalism are among his legacies. Father Moon promotes "Headwing" thought to embrace both the right wing and the left wing in a transcendent unification. In the culture of heart, they would relate harmoniously as masculine and feminine approaches to governance.

Business activities in the culture of heart should follow the universal principle that places the welfare of the whole first. A company is a type of family. Within the constraints of a competitive marketplace, it should look after the welfare of all its employees. As many Japanese and American corporations have discovered, collaborative relations between workers and management can improve

productivity and give a competitive advantage over firms plagued by adversarial labor-management relations. Relations between management and employees should be characterized by loyalty and mutual respect. A company president or CEO should not create resentment among the workers by taking an exorbitant salary. At the same time, workers should not greedily insist on excessive wages that would damage the company's competitive position in the market.

There will be such abundance in the Kingdom of God that people will no longer be bound to the drudgery of laborious and unpleasant work. Computers and technology will replace these jobs, leaving people to be creative and inventive. Careers in the arts, music, science, education and human services will be more plentiful than today. People will follow their hobbies and avocations and do the kinds of work they enjoy most. For instance, people who enjoy the beauty of nature can earn income at the same time by guiding others on hiking and fishing trips. Father Moon has called the culture of heart a "hobby culture." As the distinction between work and leisure dissolves, the world of work will become pleasurable.

Education should also foster goodness. Unification Thought distinguishes two types of education: universal education and individual education. Universal education is education of heart and morality to foster good character and good citizenship. It is for everyone. Individual education is particularized according to the talents of the student, to develop his or her personal creativity and innate genius. It may include academics, physical education, technical and vocational education, and classes in art, music and other creative subjects. A balanced education includes both universal and individual aspects.

Unfortunately, today's schools concentrate only on academic and technical subjects proper to individual education while ignoring the education of heart and morality. As a result, students lack a foundation of character and ethics. The family has the primary responsibility for teaching about love and morality, but when it is not continued in the schools young people can easily lose their way. In the culture of heart, schools will see themselves as extensions of the family. Teachers will have a large-hearted love for their pupils, treating them as though they were their own children. Because there

will be agreement on universally shared values, parents and teachers will readily cooperate to make the school experience supportive of the norms taught in the home.

To conclude: in the arts, philosophy, science, religion, politics, business, education and many other fields, culture should manifest the goodness and love of a true family. Since families only thrive to realize true love if they guard sexual purity, culture should encourage such a healthy lifestyle. This is a call for creative people to fashion artistic works and social policies that will foster a culture of heart. The world based on the culture of heart will exalt the values of truth, beauty and goodness. In every way it will contribute to human flourishing and world peace.

- 1 Sang Hun Lee, *Fundamentals of Unification Thought* (Tokyo: Unification Thought Institute, 1991), p. 32.
- 2 Sun Myung Moon, "True Family and I," *True Family and World Peace*, p. 81.
- 3 See *World Scripture*, p. 694.
- 4 Sun Myung Moon, "God's Hope for Man," *God's Will and the World*, p. 174.
- 5 *Exposition of the Divine Principle*, p. 101.
- 6 See Ken Sudo, "Godism and Headwing Thought," lecture, February 5, 1996.
- 7 *Exposition of the Divine Principle*, p. 329.
- 8 KJV
- 9 Sun Myung Moon, "View of the Principle of the Providential History of Salvation," *True Family and World Peace*, p. 55; this quote is from a different rendition of the same speech that was given on numerous occasions in 1996.
- 10 Sun Myung Moon, "True Parents and the Completed Testament Age," *True Family and World Peace*, p. 43.
- 11 The Great Learning, in Wing-Tsit Chan, ed., *A Source Book in Chinese Philosophy*, pp. 86-87; see *World Scripture*, p. 491.
- 12 See Hans Küng, *Global Responsibility* (New York: Crossroad, 1991).

Pledge 8

Complete Oneness in God

천일국 주인 우리 가정은 참사랑을 중심으로 성약시대를 맞이하여 절대신앙 절대사랑 절대복종으로 신인애일체 이상을 이루어 지상천국과 천상천국의 해방권과 석방권을 완성할 것을 맹세하나이다

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.

THE FAMILY PLEDGE IS A BLUEPRINT for life in the Kingdom of God. God created every human being with the hope and expectation that they would achieve complete unity with Him and completely fulfill His purpose of creation. Despite the Human Fall, God has been longing for the day when humanity could participate in His Kingdom. For this purpose God sent His Son, Jesus Christ, who calls us to follow him into the Kingdom. There we shall all become God's children and Christ's brothers and sisters, sharing his divine nature. (Rom. 8:19, 29; 1 John 3:2) However, in keeping with the theme of this book, we add to this traditional understanding by declaring that people will enter the Kingdom of God *as families*.

The beginning of the third millennium A.D. marks the dawn of the Kingdom age. Yet the celebrations on January 1, 2000 came and went, and today the world is full of uncertainty, confusion and peril. The grace now descending from heaven is not perceptible to just anyone. Jesus taught that the Kingdom does not arrive in an instant, but like the Parable of the Mustard Seed (Matt. 13:31-32) it grows slowly, modestly taking root and spreading its branches in the midst

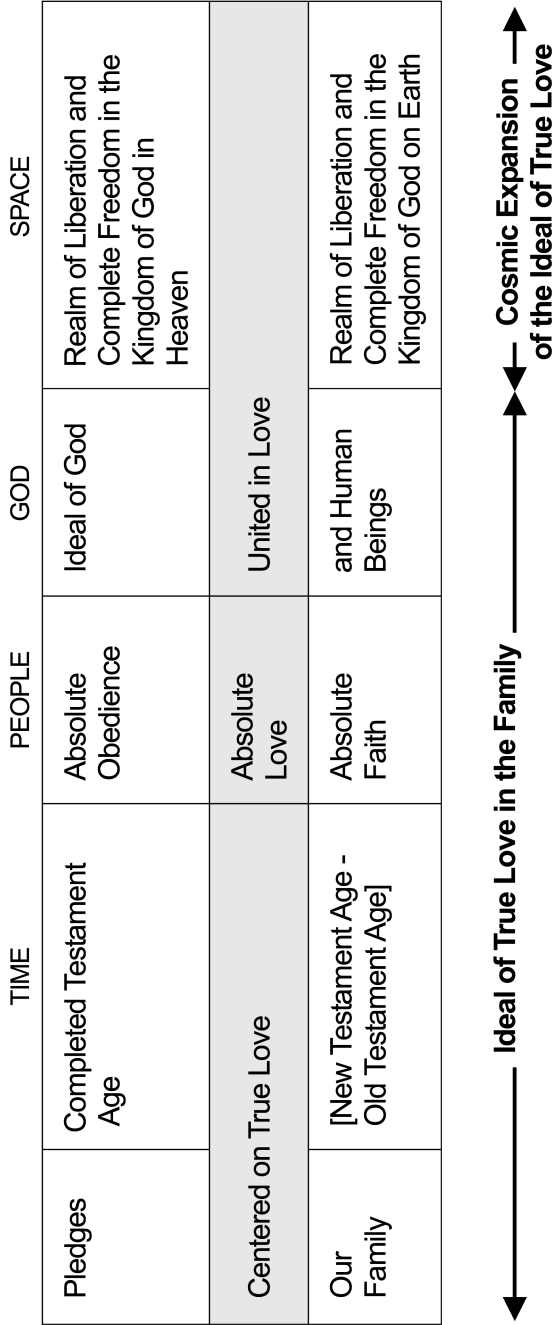
of the former age. At first few people notice it, but in the end it fills heaven and earth. We need not be alarmed at the confusion of the present time, which are but birth pangs. Rather, let the Spirit guide us to understand the hidden work of God. Jesus said, “When the Son of Man comes, will he find faith on earth?” (Luke 18:8) As with any great work of God, entering into the Kingdom will require a faithful response to God’s call, for “The Kingdom of God does not come with signs to be observed.” (Luke 17:20)

The Family Pledge illuminates the Kingdom life, not as an ideal for some indefinite future, but as a state of existence to be grasped right now. Our task is to orient our lives to take advantage of this abundant grace and meet God’s expectations.

Structure of the Eighth Pledge

The eighth pledge brings together quite a few concepts. Hence, it is helpful to begin by diagramming its structure. (Figure 12) The fulfillment of the Kingdom of God is, first, an event in *time*, the promised descent of the New Jerusalem. (Rev. 21:1-2) Second, it is a realm—a *space*—where Kingdom life is freely available to all. The Book of Revelation describes it symbolically as a walled city illuminated within and full of heavenly delights. (Rev. 21:12-23, 22:1-5) Third, the Kingdom is *God’s*. God’s Spirit transfigures all its inhabitants. The Bible alludes to this symbolically: “His name shall be on their foreheads,” (Rev. 22:4), and they have “the right to the tree of life.” (Rev. 22:14) Fourth, the Kingdom is *people*, who enjoy complete oneness with God. They live by the heavenly law in true families, having “washed their robes” of sin. (Rev. 22:14) They restore what was lost in the Garden of Eden, where Adam and Eve were supposed to obey the commandment not to “eat” (Gen. 2:17), and form a true family within that Garden realm. The freedom and responsibility with which God endowed Adam and Eve remain a constant in the Kingdom of God, where God’s creation is perfected according to His original blueprint.

FIGURE 12: STRUCTURE OF PLEDGE 8



These four elements of the Kingdom of God—time, space, God, and people—are the subject of the eighth pledge. Its time is the *Completed Testament Age*, which arrives to fulfill all the divine promises of the Old Testament Age and the New Testament Age. Its space is the *realm of liberation and complete freedom in the Kingdom of God*, both in the spirit world and on earth. It reveals God through *the ideal of God and human beings united in love*. Its people practice *absolute faith, absolute love and absolute obedience*.

True love is the center of the Kingdom of God, represented by the shaded center row. All four elements of the Kingdom are realized in families that are *centered on true love*. In terms of time, true love is the key distinction between the Completed Testament Age and the Old and New Testament Ages that preceded it. Absolute love is the center of absolute faith and absolute obedience; it is the “thing hoped for... the thing unseen” for which we have faith (Heb. 11:1) and the heart’s motivation for our obedience. True love is the substance and perfection of the ideal oneness of God and human beings. Finally, true love links people’s earthly life with their eternal destiny in heaven.

These four kingdom ideals are firstly family ideals and secondly social ideals, represented by the bottom line in the figure. The family, as the primordial institution of the Garden of Eden (Gen. 2:24), is also the primary institution of the new Eden. The state of complete unity with God in love exists mainly in the family, where love is found in its greatest intensity, intimacy and variety. Individual unity with God, even the most ecstatic spiritual union, pales in comparison.

Then, starting from loving family relationships, true love will expand without limit into all manner of social, political and economic relationships in the Kingdom. The cosmic expansion of God’s ideal of love creates the *realm of liberation and complete freedom*. Father Moon describes this expansion in simple terms of how people treat one another:

Ideal families are the bricks to build the Kingdom of heaven...
When people who experience their grandparents’ deep love in their family come out into society—for example, the streets of

New York—they will feel very intimate toward the elderly people there, and the elderly people will treat them as their grandchildren... When children who have received love from their parents go outside and meet people their parents' age, they will feel very close and will try to talk with them and help them. When people who have a beautiful relationship with their brothers and sisters in their family go into society, they will easily get along with people and have close relationships with their neighbors. They will feel natural even in relating with the opposite sex, regarding them as brothers and sisters without any sexual desire or unsound ideas. The Kingdom of heaven is built of families where you are able to experience such loving relationships centering upon God...

We go to the Kingdom of heaven as a family: as a couple and as parents with the children we give birth to. We go there as a clan with sons and daughters and grandchildren. We will one day go there as an entire nation. Then this land will become a heavenly country. The Kingdom of heaven is forming in this way today.¹

The Completed Testament Age

The word “testament” comes from the Latin *testamentum*, which means a covenant. We commonly think of the Old Testament as a scripture, but that is its secondary meaning. The Old Testament was rooted in the covenants of Abraham and Moses. Likewise, the New Testament was founded on the new covenant established on the redemption of sins by the blood of Jesus Christ. (Matt 26:28) The Old Testament Age was the period of 2,000 years from Abraham to Jesus, when the covenants of Abraham and Moses were in force. Similarly, the New Testament Age extended through the last 2,000 years since the advent of Jesus Christ, when we lived under the grace of the new covenant.

A testament comes with a promise. Hence, each age has a definite providential goal, to fulfill God's promise to human beings. This means, basically, to send the Messiah and establish the Kingdom of God.

The Old Testament promoted the ideal of Israel as the Kingdom of God. When the Israelites failed to live up to that ideal, they were sent into exile for a time, still nursing the hope of one day establishing the Kingdom. After returning to their land, they languished under Gentile sovereignties, yearning for the day of liberation and the coming of God's promise. (Isa. 61:2) This crystallized as the hope for the coming of the Messiah in the Last Days.

Jesus came to fulfill the hope of the Old Testament Age. The Divine Principle teaches that when John the Baptist baptized Jesus at the Jordan River and a dove descended upon him, it symbolized the moment when all the accomplishments of the Old Testament Age were bequeathed to Jesus,² as Jesus said, "All the prophets and the law prophesied until John." (Matt. 11:13) Jesus then commenced his ministry, with the goal of fulfilling the messianic hope of the Old Testament Age. That is, if Israel had united with Jesus, they would have established the ideal of God's Kingdom on earth.

When Jesus went to the cross and could no longer work with Israel to establish the Kingdom of God on earth, he inaugurated the New Testament Age, but only as a spiritual kingdom. Among the Old Testament promises, the prophecies of the redemption of sins were fulfilled while the hope of an earthly Kingdom was deferred. Jesus came as the Lamb of God, fulfilling the prophecy of Isaiah 53 as one who took on himself "the chastisement that makes us whole." But the Old Testament promise of an earthly Kingdom remained, postponed to the days of the Second Coming.

Thus, the Book of Revelation prophesies of the day when "The kingdoms of the world have become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever!" (Rev. 11:15) Despite the efforts of some theologians and churchmen to downplay these eschatological hopes and domesticate the New Testament message for the sake of sustaining a mundane social order, these hopes have persisted, periodically firing up fervent messianic expectations.

At the Second Coming of Christ, therefore, God inaugurates the Completed Testament Age, whose purpose is to fulfill the unfulfilled promises of the Old Testament Age and the New Testament Age. In particular, it should fulfill the promise of the Kingdom of God on earth, as Christians have been praying for 2,000 years, "Thy

Kingdom come, on earth.” Father Moon made a prophetic proclamation of the opening of the Completed Testament Age on January 1, 1993, seven years before the beginning of the new millennium. With the millennium’s arrival, he declared the year 2001 to be Year One of the *Cheon Il Guk*—marking it the beginning of the substantial realization of God’s Kingdom on earth. Hence, although most people do not realize it, the world has entered the Completed Testament Age. The words of the Family Pledge, *having entered...* indicate that we are already living in this new era and participating in its unfolding.

Tribulations and Birth-Pangs

According to the Divine Principle, Jesus presided over the end of the Old Testament Age when John baptized him at the Jordan River. Likewise, the end of the New Testament Age should be marked by a ceremony in which a Christian leader, of the type of John the Baptist, bequeaths a blessing to the returning Lord. This could have taken place at the end of the Second World War, when Korea was liberated from Japanese occupation. Had Korean Christians welcomed Father Moon in 1945, the Completed Testament Age would have begun at that time. Had they received him and supported him with devotion, God could have established the Kingdom directly upon the foundation of world Christianity.

However, Christian leaders in Korea rejected and spurned Father Moon. Not wishing to begin the Completed Testament Age on a shaky foundation, he went off alone and embarked on a 40-year “wilderness course” to lay a firm foundation for victory. Step by step over 40 years, he built up a movement and established a record of accomplishment and recognition comparable to what was expected in 1945.

Meanwhile Christianity, which had reached its peak of worldwide influence, began its decline. Flush from the defeat of Germany and Japan, the world was filled with hope and expectations of a new peaceful world order based on the triumph of Christian and democratic values. The United Nations was founded to give substance to that hope. Yet three years later, in 1948, a period of tribulations began. The Berlin blockade and the commencement of the Cold War, the neutering of the United Nations, religious strife at the birth of the

State of Israel, the partition India and the rise of Apartheid in South Africa dashed all hopes for an enduring peace. Korea was divided into North and South and would suffer the tragedy of the Korean War.

These external troubles were soon followed by internal tribulations. Affluence in 1950s America masked a growing feeling of meaninglessness that exploded in the youth revolt 1960s. Church attendance declined and the divorce rate skyrocketed. Prayer was taken out of the schools. Empty churches were converted into restaurants and dance halls. In only 40 years, the cultural landscape in America shifted to such an extent that Christianity had become a minority faith in a culture dominated by secular values. In Europe the situation is even worse. All these difficulties ensued as the consequence of Christianity's failure to receive the coming Lord.

At the same time, Father Moon went through tribulations of his own as he and his small band of followers carried the cross of God's providence. He endured prison six times as he worked to re-establish the lost Christian foundation. His holy wedding in 1960 took place on only the most fragile of foundations, surrounded by shouts of opposition. Step by step the scope of his work expanded, until by August 1989 (the ceremony of *P'al Jeong Shik*) he had secured an impregnable internal foundation and overcome the realm of the fall. Outward accomplishments soon followed, beginning with his meeting with President Gorbachev in 1990 that led to the opening up of the Soviet Union, a dramatic meeting with North Korean leader Kim Il Sung in 1991 that led to an opening of peace initiatives between the two Koreas, and the international Blessing of 30,000 couples in August 1992. As discussed above in relation to the sixth pledge, that marked the first time that the Blessing could be given as a free gift to people of all religions, races and nations.

The New Testament Age was founded on the blood of Jesus on the cross, memorialized in the Eucharistic wine, the "blood of the new covenant which is poured out for many for the forgiveness of sins." (Matt. 26:28) The Completed Testament Age is founded upon the Blessing, sanctified by holy wine, which offers membership in God's family and cleansing of the Original Sin. Therefore, soon after Father Moon had laid the groundwork upon which God could

bestow the Blessing as a gift to all the people of the world, in 1993 he declared the opening of the Completed Testament Age.

Now that the world has entered the new millennium, the time has come to build the Kingdom of Heaven, the *Cheon Il Guk*, as the substantial Peace Kingdom. Now humanity's age-old desire for peace, as foretold by the prophets of old, will come to pass. It will not happen by divine fiat, as if by magic. Rather, it will grow like the proverbial mustard seed from a small sprout to a tree whose branches touch everyone in the world. Moreover, we who are alive in this age should establish it by our own efforts within our own spheres of activity. That way God intends to give us the dignity of co-creators and 'tribal messiahs.'

Our Responsibility as People of the Completed Testament Age

The biblical concept of covenant ("testament") balances divine promises with human responsibilities. In each providential age, God set up particular obligations to justify the people of that age. In the Old Testament Age, God was true to his covenant promise as He led the Israelites out of Egypt and established them in Canaan. For their part, the Israelites were to keep the Mosaic Law, and "not turn from it to the right or the left." (Josh. Obedience to the Law and offerings at the Temple were the human portion of responsibility in the Old Testament Age.

In the New Testament Age, Christ has afforded us the grace of redemption of sins by his blood shed on the cross. We received that grace through faith. (Rom. 3:24-25) Living by faith is not cheap; it has meant walking the same path as Jesus, facing afflictions and even death. (2 Cor. 4:11) Confessing, "Jesus is Lord" in the Roman Empire could mean facing a martyr's death. Even in today's comfortable circumstances, a true Christian is challenged to live by faith even at great personal cost, as Paul said, "Who shall separate us from the love of Christ? Shall tribulation or distress, or persecution, or famine, or nakedness, or peril, or the sword?" (Rom. 8:35) Self-sacrifice in order to maintain the standard of faith has been the human portion of responsibility throughout the New Testament Age.

What is the nature of human responsibility in the Completed Testament Age? The biblical description of the New Jerusalem as a

mystic city descending from heaven has given many Christians the mistaken notion that the Kingdom of heaven will appear supernaturally, entirely the work of God without any human effort. Nothing could be further from the truth! The Divine Principle teaches that God gave human beings the exalted status of co-creators. To qualify as a co-creator, each person is responsible to shape the course of his or her own life in such a way as to resemble God's life. Each person is responsible to cultivate his or her heart of love to resemble God's love. The starting point for this is in the family.

Jesus is "the way" (John 14:6); and today many Christians ask the question, "What would Jesus do?" How can we live like Jesus? Do we know Jesus' mind and heart well enough to know what he would do in our situation? Does Jesus need our help for anything? Can we love Jesus in the realistic way we would love a father or an elder brother or a husband? In fact, Jesus left us with some basic instructions for our walk of faith, yet we continually make compromises. He commanded us, "Be perfect as your heavenly Father is perfect" (Matt. 5:48), but it is a hard thing to do, or even to know what it means. To access Jesus' true heart is not a simple matter. Hence, people living in the New Testament Age have found it very difficult to reach the true standard of resemblance to God.

Fortunately, at the beginning of the Completed Testament Age, God has sent His Son once again as the Second Coming of the Lord. We have the opportunity to meet him, to sit at his feet and receive his words. Moreover, we can experience living with him and attend his family directly, or learn from others who have done so. By attending him and participating with him in building the Kingdom of God, we grow close to him in heart.³ By imitating his way of life and seeking to match his standard of love, we come to resemble him, and thus to resemble God.

As the True Parents, Father and Mother Moon are manifesting God's true love in all its aspects: *vertical love* as patriots for the nation, saints for the world and divine children of God (Pledge 2), *horizontal love* as a loving couple and as parents to their children (Pledge 3), *universal love* as they sacrifice time and energy for church members more than for their own children and for non-members more than for members, doing whatever it takes to break down the barriers to world peace (Pledge 4), *cosmic love* as they

make conditions to unify the spirit world and even liberate the inmates of hell (Pledge 5), and *divine love* as they offer the Blessing that eradicates Satan's lineage and engrafts people into God's family. (Pledge 6) Furthermore, in the True Parents and their family we see the beginnings of a culture of heart, carrying the *original lineage* and *living for the sake of others* (Pledge 7). And not least, they have been seeking to recover their original hometown in North Korea (Pledge 1) as a model for all people to untangle and clear up all the problems of the past and as a prelude to building a new world without any stains.

Look! The Family Pledge is the complete blueprint for manifesting God's true love, based upon the model of True Parents' own life! Even families who never have the chance to meet the True Parents and attend them directly can accomplish the same thing by fulfilling the Family Pledge. Indeed, a family in far-off Africa that has never met Father Moon but makes every effort to fulfill the Family Pledge may be closer to God's ideal of true love than an American family that sees Father Moon frequently but doesn't fulfill the Family Pledge. Fulfilling the Family Pledge is the key to accomplishing our portion of responsibility in the Completed Testament Age.

The Spiritual Character the Completed Testament Age

Each age has its characteristic spirituality. The Old Testament Age was the age of the Law, whose purpose was to restrain evil. God appeared as a King and Judge, dealing with people who struggled to honor Him despite their wayward and self-centered hearts. By keeping the law, doing good works and avoiding evil, people could meet the legal standard of what is required to have a relationship with God.

The New Testament Age has been the age of faith. Believers practice living faith in order to connect internally to the Spirit of God. Yet keeping faith is a struggle, both against the world and against the proclivities of the flesh. (Rom. 7:19-24) Believers who sacrificially devote themselves in faith are filled with God's grace. They experience God as their Father and a sense of belonging to God's family. Yet at the same time, they remain conscious of their sin, and recognize that they are God's only by adoption. (Rom. 8:15, 23) They are comforted that God has forgiven their sin and treats them

as sons and daughters, yet they know that of the flesh they are still of the fallen tribe.

The Completed Testament Age opens the possibility of complete oneness with God. All people can become God's direct sons and daughters, not by adoption but by blood. Sons and daughters by blood naturally resemble their parents. Therefore, people will resemble God and manifest God's love in everything. That was humankind's birthright at the time of creation, when "God created man in His own image." (Gen. 1:27) Once every trace of the Human Fall has been eradicated, it will be our birthright once again.

The most complete image of God is manifest in the family. That much is evident from Gen. 1:27, which continues, "... male and female he created them." This verse teaches that husband and wife sharing love *together* are truly God's image. In the true conjugal relationship, God's love for the husband and the wife is reflected in the love they have for God and is expanded in the love they have for each other. This is the true family: joined in both vertical oneness with God and horizontal unity as husband and wife. The couple's love further expands through their children; the family's love expands to friends and relatives and illuminates the larger community. Thus, true families living according to the Family Pledge are the embodiments of God as they add their light to the expanding realm of God's Kingdom.

The core of any family is the parents. People living in the Completed Testament Age feel in their bones that God is their real Parent. They experience God's love in all the ways that people customarily experience a good parent's love. They know that God's parental love is about more than mercy, forgiveness, and support. Like all parents, our divine Parent wants to be proud of His sons and daughters' accomplishments. Like all parents, our divine Parent frets when His children mistreat each other, and feels good when a more able son unselfishly helps a weaker sibling. Like all parents who sometimes need their sons and daughters' help, our divine Parent sometimes needs our help.

Therefore, people in the Completed Testament Age rarely pray to God asking for help. Do adults enjoy asking their parents for help? They feel ashamed to be so dependent. Likewise, instead of prayers and supplications, our communication with God should be to report

about our daily life. In talking with God, we express our hopes, confess our weaknesses, state our goals and assess how far along we are in fulfilling them. We will talk with God just as we do with our own parents. Then, even without asking, God will gladly give encouragement and powerful support.

In the past, when people's relationship with God was centered on their individual needs, each person saw a God who cares about "me." God loves each person uniquely, and in humanity's fallen state there was so much emotional neediness. That relationship changes in the Completed Testament Age, when people participate in the fullness of God's love in true families. People brought up in the abundant love of true families are not needy. Coming from a place of fullness they will, to paraphrase the words of an American president, "ask not what your God can do for you, but what you can do for your God." They will see that their God, whom they formerly thought of as existing mainly for them, has bigger headaches—over the situation of the nation, humanity and all creation. Feeling that God's problems are also their problems, they will want to help God.

Likewise, believers' relationship to the Messiah also changes. In the New Testament Age, people commonly have looked up to Christ as their Savior. Believers have understood that they could do nothing worthwhile by their own will, but only by letting Jesus Christ take charge of their lives. This attitude of faith honors Jesus for saving us, which we by no means could do by ourselves. It also defeats the devils of pride and self-will. However, it leaves an evident distance between Jesus and us.

This relationship has begun to change in the Completed Testament Age. People are being elevated, on the foundation of Jesus' sacrifice, to stand upon that higher ground where they can work together with Jesus. We participate in the task of building the Kingdom alongside Jesus, who is our elder brother. Father Moon declared,

Ladies and gentlemen, at the dawn of the Completed Testament Age, the time has come for each family to take up the messianic mission of completing the work of salvation all over the world. After restoring your family, the next step is to restore your community, tribe and nation. We call this process, "Tribal Messiahship."⁴

We become “messiahs” to our clans and communities. Working together with Christ, we take ownership within our own spheres of the task of Kingdom-building.

The Kingship of God

In the Completed Testament Age, God assumes His rightful place as the veritable King of the universe. In previous ages, God’s kingship had been largely conceptual. Some understood the kingdom as manifest in the laws of the church. Other believers took it as a voluntary yoke and submitted to it; even as countless others ignored it. Some religionists have viewed God’s kingship as limited to the realm of their religion, while placing other religions outside God’s realm. How can God, who is the Creator of the universe, be satisfied with such deficient honor? The true kingship of God encompasses the whole of heaven and earth. It touches and governs the heart of every person, and establishes a universal law for everyone to follow. Father Moon conducted the Coronation Ceremony for the Kingship of God on January 13, 2001. In the coming decades God’s kingship will gradually grow more apparent, as the world moves into the new era of peace and unity.

Therefore, in the Completed Testament Age, we can expect that churches will occupy places of honor. Why? True love will have the highest value, higher than money, power or knowledge. Therefore people will flock to religion, holds the keys to finding and practicing true love. Religious teachings will therefore regain their place at the center of education. Religion will grow in prestige as religious leaders transcend old barriers and become powerful facilitators of peacemaking and social renewal.

However, the honor of any church, denomination or religion is crucially contingent upon whether that church, denomination or religion submits to the kingship of God. God is the Lord whom all religions worship. Therefore we have a paradox: for a religion to submit to God requires that it deny the viewpoint that it is an end in itself. It will no longer be permissible for any religion to assert that it is the only way to salvation. God will not accept such claims; He will withdraw His grace and support from those who make them.

A true religion is an educational institution in God’s dominion. It respects other religions and acknowledges that God is also working

through them. It does not fret when an adherent converts to another faith, any more than a college is concerned over a student who transfers to a different university. Even today, the world is moving into an era when denominations and religions, while maintaining their distinct doctrines, rituals and institutions, are coming into basic agreement about fundamental values, which they hold in common. Interfaith marriages are further reducing the distance between religions. There must be harmony and accord between all the institutions in God's Kingdom.

Yet the central institution in the Kingdom of God is the family, not religion. After all, the family is the primordial institution of Eden. (Gen. 2:24) Religion only came into existence after our first ancestors were expelled from Eden (Gen. 4:26) as a means of "re-binding" human beings with God, whom they had lost. To this day, religion has focused on salvation of the individual. It has emphasized the individual's responsibility to meet God's expectation of faith and character. However, religion has been largely ineffective in saving the family. It has been powerless to stop the rampant plague of divorce and family breakdown in modern society. Father Moon recognizes the value of existing religions in training people in self-control and morality, but only as a preliminary step to forming true families:

What does God intend to do through religion? He intends to discipline the body. You probably think that by believing in religion you will be saved, that by believing in Christianity you will go to heaven, or that by believing in Buddhism you will enter paradise. But it is those who are united with God's love who will enter heaven. To enter heaven, Adam's family should have been a family whose center was the love of God.⁵

God's kingship is not based on political power or military might, like the kingdoms of this world. (John 18:36) God's kingship is a kingship of love, manifesting primarily in true families. As discussed in Pledge 3, it appears as the authority and respect granted by love in the family, and it spreads its benevolent governance outward into the community and nation on the foundation of true family life. The realm of God's kingship expands as more and more families throw

off the attitudes and lifestyles of the fallen world, receive the gift of the Blessing, and are re-created as true families. When such families become prevalent, the democratic process will naturally work to make the nation's laws and policies conform to the sovereign will of God.

Absolute Faith, Absolute Love and Absolute Obedience

The Book of Revelation speaks of the First Resurrection, the 144,000 believers who will stand with Christ and overcome the tribulations of the Last Days. While some commentators analyze Revelation as referring to people and events in the Roman Empire of long ago, many more see it as pointing to the future, to the days of the Second Coming of Christ.

Countless Christians have longed to be among this select group. Actually, there is no limit to God's love, and He does not turn away any qualified person. For example, Jesus healed the Syro-Phoenician woman whom his disciples rejected because she was not among the chosen people. (Matt. 15:22-28) Rather, the number 144,000 can be seen as symbolic of people from all denominations and churches; e.g., 12 tribes (denominations) times 120 clans (churches of 100 members or more). The key issue is who will qualify for the First Resurrection.

Revelation 14 describes who these people are: They bear the name of God, sing a new song praising God and are not defiled with women. They bear the truth on their lips and are without fault in their faith. They follow the Lamb wherever he goes. The chapter also gives solemn warnings. They must believe and fear God in the midst of persecution. They must not become entangled in Babylon, meaning to lose their souls in the enticements of materialist commercial culture. Moreover, they should not worship the beast; this can be taken to refer to the sin of sexual promiscuity by which the Serpent beguiled Eve.

In a word, Scripture tells us that the believers who qualify as members of the 144,000 have absolute faith—faith that is unchanging and resolute. They have absolute love, not fallen love that yields to the desires of the flesh. They also have absolute obedience,

willing to follow the Lord wherever he goes and do whatever he requires.

Contrast this Kingdom ethic with the prevailing values of secular culture. Where all religious values are open to question, where everyone is encouraged to clarify their own values and find their own God, there is no absolute faith. Neither is there absolute love. People these days misidentify love with their feelings and passions, which are always changing; hence they fall in and out of love continually and are unable to sustain lasting marriages. "Obedience" is almost a dirty word in a society where individual freedom is prized above all. It has become a mark of weakness and viewed as showing a lack of individual integrity. The ideal of modern secular man (or woman) is epitomized in the Frank Sinatra song, "My Way." It depicts an individualist who chooses to believe or not, who loves whomever he or she likes, who does whatever he or she wants, and who is sovereign over his or her own destiny.

Which is more attractive, the ethic of modern individualism or the ethic of absolute faith, absolute love and absolute obedience? Individual freedom seems sweet, but it has resulted in a rootless and opportunistic culture that is corrosive to family life. America's affluent lifestyle promises instant gratification, but it doesn't build character or teach sacrifice, virtues that enable people to build lasting families that can nurture true love. Jesus' prophecy that in the Last Days, "most people's love will grow cold," (Matt. 24:12) well describes the situation of family breakdown in America today. The ethic of absolute faith, absolute love, and absolute obedience is 180 degrees opposite the way of the world. It does not seem very attractive, yet its fruit is exceptionally tasty and nourishing.

Absolute, Eternal, Unchanging and Unique

As human beings are created in the image of God, human life should be in accord with God's life. God is the absolute being; therefore, we should take after God's absoluteness. Otherwise, it is meaningless to think that we are taking after God's image.

Furthermore, God provides us with absolute love; therefore, we can love others with love of the same quality. As John wrote, "We love, because He first loved us." (1 John 4:19) If we cannot love people in the true sense, then our relationship with God is false. The

scripture goes on to say, “If someone says, ‘I love God,’ and hates his brother, he is a liar; for he who does not love his brother whom he has seen, how can he love God whom he has not seen?” (1 John 4:20)

Resemblance to God: this is the starting point for comprehending the divine ethic of absolute faith, absolute love and absolute obedience. Father Moon further clarifies that God is “absolute, eternal, unchanging and unique.”⁶ We should likewise be absolute, eternal, unchanging and unique.

“Absolute” means the one real existence, with no relationship to relativity. As God is absolute, human beings should become absolute in order to have a relationship with Him. This is the sense of the First Commandment, “You shall have no other gods before Me.” (Exod. 20:3) Jesus likewise declared, “No one can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon.” (Matt. 6:24) Because God is absolute, people enmeshed in a web of good and evil circumstances and mixed loyalties can hardly expect to reach God. Therefore, we must humble ourselves and repent. We must seek to divide the good and evil within ourselves by becoming aware of our sin and cutting off our fallen nature. Because this is a necessary prerequisite to meeting God, Jesus said, “Blessed are the pure in heart, for they shall see God.” (Matt. 5:8)

Next, an absolute being is eternal. God is the great “I Am” (Exod. 3:15) “who was and is and is to come.” (Rev. 4:8) Conversely, in Buddhism, the eternal nature of what is ultimately real is framed by the impermanence of all phenomena. Thus we read in the Diamond Sutra:

By detachment from all appearances, abide in Real Truth. So
I tell you, thus shall you think of all this fleeting world:

A star at dawn, a bubble in a stream;
A flash of lightning in a summer cloud,
A flickering lamp, a phantom, a dream.⁷

Likewise, the prophet Isaiah declared, “All flesh is grass... but the word of our God stands forever.” (Isa. 40:6-8)

The eternal God looks only upon affairs connected with eternity. Likewise, we should focus our lives on eternity—looking to the condition of our eternal spirit. With this in mind, Jesus taught, “Do not lay up for yourselves treasures on earth... but lay up for yourselves treasures in heaven.” (Matt. 6:19-20) The Qur’an puts it similarly: “Wealth and sons are the adornment of the present world; but the abiding things, the deeds of righteousness, are better with God in reward, and better in hope.”⁸

An absolute being is unchanging. “Jesus Christ is the same yesterday and today and forever.” (Heb. 13:8) Likewise, the faith that God prizes most is unchanging faith. He tested the faith of Abraham, and the faith of the Israelites in the wilderness, to see if they were steadfast. Habakkuk, a victorious prophet, described a faith so firm that even hunger and thirst would not shake it:

Though the fig tree may not blossom,
Nor fruit be on the vines;
Though the labor of the olive may fail,
And the fields yield no food;
Though the flock may be cut off from the fold,
And there be no herd in the stalls—
Yet I will rejoice in the LORD,
I will joy in the God of my salvation. —*Hab. 3:17-18*

Finally, God, the absolute Being, is a unique existence. “The Lord is one.” (Deut. 6:4) A Buddhist text declares, “There is no division within Suchness; just simply one single is this Suchness, not two or three.”⁹ The Qur’an also praises God’s uniqueness:

He is God, the One!
God, the eternally besought of all!
He never begets or was begotten.
And there is none comparable to Him!¹⁰

Since God is one, it stands to reason that there is only one principle by which to relate with Him. This would be the standard of faith and practice that God Himself sets up for people on the earth and in the spirit world. God began to set up such a standard through the chosen people of Israel, and then, at the right time, He incarnated as only begotten Lord and Savior, Jesus Christ. The verse, “I am the

way, the truth and the life. No one comes to the Father except through me,” (John 14:6) is a statement of God’s uniqueness. Despite the humanistic notion that everyone can find their own way to God, in truth no one can find the true God without knowing Christ, the “one mediator between God and men.” (1 Tim. 2:5)

Since God is one, how can we explain the multiplicity of religions? After the Human Fall, human beings descended into such ignorance and spiritual depravity that God had to establish conditional ways by which people could take the first steps out of hell. As a concession to human weakness, God set up easier standards; to require perfect faith would have been too difficult. For example, Jesus declared from the absolute standard divorce is a serious sin, but that God had allowed divorce in the Law of Moses “because of the hardness of your hearts.” (Matt. 19:8-9) Even among devout believers, not all those who confess Jesus Christ with their lips truly know him in their hearts or live up to his standard of faith. As noted in our survey of the regions of heaven (see Pledge 5), there are people of other religious confessions whose faith and manner of life for the sake of others is more in conformity with Christ than the faith of some Christians.

Thus, in the process of restoring humanity from a very low cultural level, God set up various religions suited to people’s diverse needs. Still, in line with the principle of God’s uniqueness, all the major world’s religions declare that theirs is the best way, even the only way. “Muhammad is... the Seal of the Prophets.”¹¹ “The best of paths is the Eightfold Path.”¹² Each religion set up its truth as the unique standard of faith and practice for all its believers.

The Qur’an offers some wisdom about living faithfully to one’s truth in a world of multiplicity:

For each We have appointed a divine law and a traced-out way. Had God willed He could have made you one community. But that He may try you by that which He has given you, He made you as you are. So vie with one another in good works. Unto God you will all return, and He will then inform you of that wherein you differ.¹³

Even though the object of faith may be partial and relative, following the path God has laid out gives proper honor to God’s

uniqueness. It is training for the day when the Kingdom of God is established based upon the one God and the one truth that can transcend and embrace the truths of all existing religions. In that day, our faith, love and obedience will be absolute.

The Trinity of Absolute Faith, Love, and Obedience

Absolute faith, absolute love and absolute obedience are always found together. They form a trinity of virtues. They stem ultimately from the mind of the triune God—its faculties of divine intellect, divine emotion and divine will—manifesting the Trinity of the Son (God’s Word), the Father (God’s Heart) and the Spirit (God’s power).

Faith is an orientation of the mind towards an ideal, “the assurance of things hoped for.” (Heb. 11:1) Thus faith is based on the truth, which is the Word of God. When we live by absolute faith, our minds are completely united with the Word.

Love is an orientation of the heart to live for the sake of one’s beloved. It derives from God’s Heart—the Heart of the Father. God created the universe and human beings especially to be the objects of His unlimited love. When we live by absolute love, we can experience oneness with heavenly Father’s Heart. We can also form true relationships with our spouse, our children, and all people, loving them with divine love.

Obedience is an orientation of the will to practice a way of life that manifests goodness. It derives from God’s faculty of volition, by which the Holy Spirit invests everything for the sake of creation and restoration. At the creation, “the Spirit of God was moving over the face of the waters” (Gen. 1:2), acting to bring God’s creative Word into being. At Pentecost, the Holy Spirit poured down on the disciples with tongues of fire and transformed them from cowering and weak disciples into courageous witnesses for Christ, ready to obey the Master’s call. Likewise, when we practice absolute obedience, our will becomes one with God’s will and the Holy Spirit gives us the power to accomplish great things.

God created the universe and guides the affairs of humankind out of the plentitude of His faith, love and obedience. They are always found together, like the Trinity itself. Therefore, God’s expectation for human beings includes faith, love and obedience as a

triad. A person of faith who lacks love, or a person full of loving-kindness who lacks faith, or an obedient person whose faith is shallow—such people fall short of God’s standard.

God’s Faith Meets Human Faith

Human beings erect faith, love and obedience in response to God’s faith, love and obedience. Through manifesting these virtues, people connect with God and can achieve God’s purpose for their lives. There is always a reciprocal relationship: Our faith in God meets God’s faith in us; our love meets God’s love for us; our obedience to God and His laws meets God’s obedience to His own principles.

Take, for example, God’s covenant with the chosen people in the Old Testament. God demonstrated faith with the Israelites: despite their murmuring, He remained faithful to His covenant promises and gave them the land of Canaan as a possession. God also tested the Israelites’ faith in the wilderness and worked miracles through Moses to strengthen their faith. Furthermore, God loved Israel. When the Israelites were suffering as slaves in Egypt, He heard their cries and had compassion on them. (Exod. 3:7-8) God declared His love for Israel as His “special treasure.” (Exod. 19:5) In return, the Israelites were enjoined to “love the LORD your God with all your heart, and with all your soul, and with all your might” (Deut 6:5) and “love your neighbor as yourself.” (Lev. 19:18) Third, God set up the Sinai covenant as the standard of obedience. The covenant was a legal framework whereby God bound Himself to certain promises, while the people for their part pledged to obey its commandments. The ceremony of ratification, where blood was sprinkled on the altar and on the people (Exod. 24:6-8), symbolized this two-fold bond of obedience.

The same reciprocity of faith, love and obedience is found in the new covenant inaugurated by Jesus Christ for the New Testament Age. Christians are justified by faith. (Gal. 2:16) Yet our faith has its source in God’s faith: “Let us fix our eyes on Jesus, the author and perfecter of our faith, who for the joy set before him endured the cross, scorning its shame, and sat down at the right hand of the throne of God.” (Heb. 12:2-3) Christians are confirmed through their love. Jesus Christ showed the ultimate standard of love, laying down

his life for his friends (John 15:13); likewise, Christians are to love one another: "A new command I give you: Love one another. As I have loved you, so you must love one another. By this all men will know that you are my disciples, if you love one another." (John 13:34-35) Finally, the new covenant is based on Jesus' obedience to His Father on the way of the cross, when he prayed in the Garden of Gethsemane: "Not my will, but Your will be done" (Luke 22:42) Christians ever since have been presented with the choice of obedience, about which Paul wrote, "You are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness." (Rom. 6:16-17)

Nevertheless, neither in the Old Testament Age nor in the New Testament Age have people's faith, love and obedience even compared to God's faith, love and obedience. No one's faith in God has even approached God's faith and expectation; people disappoint God time and again. No one truly loves God as God loves human-kind; nor do we love each other with a love approaching God's love. Neither has God's obedience to the providential will that He set up for the benefit of human beings been matched by people's obedience to that will. In other words, God has not found people of absolute faith, absolute love and absolute obedience.

God: The Standard of Absolute Faith, Love and Obedience

It is difficult to comprehend what makes faith, love or obedience "absolute." The path to understanding begins with God. God always acts with absolute faith, absolute love and absolute obedience. God's absolute faith, God's absolute love and God's absolute obedience precede any human notions of faith, love and obedience. They existed before the foundation of the world, continue today, and will remain to eternity.

God's Absolute Faith

John's Gospel begins, "In the beginning was the Word." God set up the Word as His ideal of creation before any visible creation came to exist. God had faith that creating by the Word would result in a creation that could fully express His purpose. What is that purpose? It is to see the Word become flesh, "full of grace and truth." (John 1:14)

God labored for billions of years to create the universe, all the time keeping absolute faith. When God created the stars, He was looking billions of years into the future—to the day when on some lonely planet there would be a population of beings of grace and truth who manifest His Word. When the time was right, God created Adam and Eve to be the fulfillment of the Word. God performed this great labor of creation with absolute faith.

Even after the first human beings fell and rebelled against God, disappointing Him greatly, God continued to carry on in faith, looking toward the day when His children would return to His bosom and fulfill the ideal of His Word. Even as God was expelling Adam and Eve from the Garden of Eden, He expressed His faith in their future salvation, prophesying that a seed of Eve would bruise the serpent's head. (Gen. 3:15) With that faith, he labored through thousands of years to raise up the chosen people, preparing to send Christ, the incarnate Word.

Compared with God's standard of faith, who among the saints of history had a faith that could rightly be called "absolute"? God continually tested the faith of Abraham, Moses and the Israelites, but they came up wanting. Moses in his anger broke the tablets (Exod. 32:19) and struck the rock twice (Num. 20:11). Even faithful Abraham took Hagar as a concubine because he couldn't believe in God's promise of offspring through Sarah (Gen. 16:2; 17:17). St. Paul confessed that his knowledge of God's will was dim and imperfect. (1 Cor. 13:9-12) What's worse, throughout Christian history faith became entangled with intellectual doctrines, leading to disputes and even violent conflicts within God's family.

God's Absolute Love

The Bible speaks of God's absolute love: "For God so loved the world that he gave his only Son." (John 3:16) When did God begin loving the world? God's love must have arisen prior to the creation, as "all things were made through him." (John 1:3) According to the Divine Principle, God's intention in creating the universe was to create a counterpart whom He could love absolutely, who could perfectly manifest His divine love, and through whom He could love the world. God's entire creative activity can be viewed as that of the divine Lover seeking His beloved.

Anyone can experience God's love to some degree, but it is not God's absolute love. We are accustomed to receiving God's compassionate and forgiving love, but that is not the love God seeks. Even as God loves us, He has an aching emptiness in His Heart for the person who can be His perfect companion. As any lover with his beloved, they should be able to share the most intimate secrets and know each other's minds and hearts. Viewed from this understanding, the only person in history to know God's absolute love was Jesus Christ. God could truly love Jesus as His own Son, who called Him "Abba, Father."

Jesus was the second Adam, who came to restore the first Adam's failure. (Rom. 5:12-19) Therefore, had the first Adam not fallen, but had attained perfection, he would have realized the ideal of absolute love as a type of Christ. Moreover, this absolute love was not meant for Adam alone, but for Adam and Eve as a couple. Their full expression of absolute love was to be both vertical in loving God and horizontal in perfect love for each other. We call this the ideal of True Parents.

Jesus and the Holy Spirit are the spiritual True Parents, in whom we can see the active love of God, saving us from sin and giving us rebirth. God's absolute love is not satisfied in remaining with a single partnership, but wants to expand everywhere and embrace everyone. Therefore, the ultimate goal of God's absolute love is to elevate all families in the love of Christ, to be reborn as God's children, cleansed of sin. Then we can live in absolute love and become true parents ourselves.

God's Absolute Obedience

Why does God put up with rebellious human beings, sinners who spurn God's helping hand repeatedly? (Acts 7:51-52) Why does God continue to save us, even at the cost of his only begotten Son, when we are hardly worth the effort? Why doesn't He just destroy the human race and start over? Here we can find God's absolute obedience to His own Word. God had made it a principle that the universe exists in freedom. God refuses to contravene His principle in order to safeguard the purpose of the universe as a realm of freedom where true love can flourish. Despite endless frustrations and setbacks, God continues on the path of obedience.

The obedience of God the Father can be seen in that excruciating moment when, in obedience to what was required to secure salvation, He offered up the life of His beloved Son. The almighty God certainly had the power to rescue Jesus from the fate of the cross, but He determined to send Jesus to the cross in obedience to the principle that He had set up concerning the salvation of humankind, that sin requires a sacrifice.

We can see the same obedience in the Garden of Eden, where God refrained from intervening in the human fall. God did not act arbitrarily to contravene His own principle, though He certainly had the power to do so. God was obedient, in order to protect the principle by which He created human beings with free will, a portion of responsibility for their own growth to maturity, and the birthright of dominion over the angels. God obeyed that principle to safeguard His ultimate purpose for human beings, even though it meant watching tearfully as Adam and Eve succumbed to Satan's temptation and fell into a degraded and miserable existence.

God obeyed His own principles in dealing with the champions of faith. When God was about to destroy Sodom and Gomorrah for want of 50 righteous men, Abraham reminded God of His principle of justice, "Far be it from You... to slay the righteous with the wicked... shall not the Judge of all the earth do right?" (Gen. 18:25) God heeded Abraham and offered to spare the cities for ten righteous men. At another time, God threatened to destroy the Israelites after they made the golden calf, but God relented when Moses pleaded with Him to spare them by repeating God's own words concerning the purpose of Israel's election, an argument that God could not deny. (Deut. 9:25-29)

Throughout history, regardless of any disappointment, God continues to give and give. When His giving doesn't yield the desired results, God gives again and again. We have defined true love as living for the sake of the other. Obedience is the form that true love takes in practice, because true love respects the freedom of the other. St. Paul wrote, "Love is patient... Love does not insist on its own way... Love bears all things, believes all things, hopes all things, endures all things." (1 Cor. 13:4-7) True love, through its patient endurance, teaches obedience.

Absolute Faith, Love and Obedience as True Family Values

Jesus through his words and through his life laid out a blueprint for becoming one with God. He published his blueprint based upon God's original concept of absolute faith, absolute love and absolute obedience. He lived his life from that concept as well. Yet a blueprint is not the same as the original concept. A designer's concept might be a handwritten drawing, but a blueprint expresses the concept in finished form, ready for the construction workers to follow. From the same concept can come many blueprints, varying according to circumstances.

The handwritten concept for the creation lies deep in God's Heart. Based upon this concept, in every age God has revealed to His champions a blueprint fitting their situation. Thus for Jesus, fulfilling absolute faith, absolute love and absolute obedience meant he had to walk the way of the cross. He set up this blueprint, which believers have followed to this day.

Today, on the foundation of Jesus' sacrifice, we can move from the individual level to the family level of fulfillment. In these new circumstances, Father Moon is teaching God's concept of absolute faith, absolute love and absolute obedience through a new blueprint: true family values.

The starting point for this blueprint is the family of Adam and Eve in the Garden of Eden. God intended that Adam and Eve form a true family by practicing absolute faith, absolute love and absolute obedience. Absolute faith was to be Adam's mindset as he grew to maturity, trusting in God even though he was not fully aware of God's plan for him. In faith he should have rejected the serpent's doubting words. Then, Adam and Eve were to fulfill absolute love as an original couple, loving each other with God's true love. Absolute obedience was to keep God's commandment not to "eat the fruit." Had Adam and Eve kept such faith, love and obedience, they would have preserved the purity of their love while its fruit was not yet ripe.

Instead, Adam and Eve fell. They were disobedient, they lost faith, and they violated love. Since the loss of faith, love and obedience caused the destruction of the family; they must be regained in order to restore the family.

God has trod the thorny path of restoration ever since, gradually rebuilding humanity's faith, love and obedience through religion and morality. Yet religion mostly focuses on building faith, love and obedience at the individual level. This is so because individuals should regain faith, love and obedience first; then with these inner qualities they may be ready to form true families. Thus, justification by faith has been a matter for the individual, and Christian love has been construed primarily as love of neighbor. However, today as the world enters the Completed Testament Age, the focus of faith, love and obedience can move to family life.

Example of the Biblical Patriarchs

The Bible gives a glimpse of faith, love and obedience as true family values in the families of Abraham, Isaac and Jacob. Despite the rough customs of their age, they are model families for us today.

When Abraham departed from Ur of the Chaldeans and set out for an unknown land, his wife Sarah accompanied him. She did not try and dissuade him, even though she would have to give up her comfortable life for the hardships and uncertainties of the journey. Sarah demonstrated absolute faith time and again, as when on a journey to Egypt she willingly posed as Abraham's sister, even though she risked being taken from him. (Gen. 12:10-16) Abraham and Sarah loved each other, a love deepened by their shared faith. On account of Sarah's faith as much as Abraham's, God blessed her with a son in her old age and made her a "mother of nations." (Gen. 17:16) "By faith Sarah herself received power to conceive, even when she was past the age, since she considered Him faithful who had promised." (Heb. 11:11)

Isaac was an intelligent boy; he knew what Abraham was intending to do when they journeyed on the trail up Mount Moriah. A rabbinic midrash on Genesis 22 depicts Isaac's obedience as every bit as resolute as Abraham's:

On their way to Mount Moriah, Abraham and Isaac met Satan disguised as an old man. "Where are you going, Isaac?" asked Satan.

"To study God's wisdom," said Isaac.

"Do you intend to study after you are dead? For your father intends to sacrifice you."

"If God wishes to accept me as a sacrifice, I am glad to do His will."¹⁴

Isaac demonstrated perfect filial piety in his obedience to his father. Abraham, for his part, felt so close to Isaac that to kill him was worse than killing himself. By successfully passing through this trial, father and son became completely one in heart. Thereupon Isaac could inherit the entire divine mission from his father.

Jacob's reconciliation with Esau demonstrates love—in this case, brotherly love—as a true family value. Jacob had treated his brother Esau shabbily in the past, but in his maturity he wanted to make amends. He was willing to risk his life to meet his brother, who still smoldered with anger and thoughts of revenge. Esau had a force of 400 men. Jacob was walking into a death trap, yet his love for his brother was stronger than his fear of death. Their reconciliation demonstrates the power of love to mend a broken family.

Our families should cultivate the faith of Sarah, the love of Jacob and the obedience of Isaac. But how can we go further and attain absolute faith, absolute love and absolute obedience—the standard that was lost by the first family in the Garden of Eden?

Cultivating Absolute Faith

Conventionally, faith has been one-directional. We trust God and have faith in God, but we don't usually think that God is seeking to have faith in us. God is ever faithful, but human beings are notoriously changeable and unreliable. God has sought in vain for those whom He could trust. (Jer. 5:1)

Faith becomes absolute when our relationship with God becomes a real partnership. Instead of depending on God's help, have we ever thought about how we could help God? Certainly, God will help those who seek to help Him, for "Those who honor me I will honor." (1 Sam. 2:30)

Father Moon's prayers demonstrate the quality of absolute faith. Knowing God's many disappointments throughout history as His saints faltered under their burdens, Father Moon reassured God not to worry about him. Even in a North Korean concentration camp, he pledged to maintain his faith through any suffering:

I never prayed from weakness. I never complained. I was never angry at my situation. I never even asked His help, but was always busy comforting Him and telling Him not to worry about me. The Father knows me so well. He already knows my suffering. How could I tell Him about my suffering and cause His heart to grieve still more? I could only tell Him that I would never be defeated by my suffering.¹⁵

The content of this prayer is not simple. To attain the heart-felt sincerity to offer such a prayer requires climbing the ladder of faith from the bottom to the very top.

Let us begin with what traditionally comprises faith. Hebrews defines faith as “the assurance of things hoped for, the conviction of things not seen.” (Heb. 11:1) We understand that faith is assurance of God’s care and support in the midst of difficulties and conviction to follow the path of God’s will in the face of all obstacles. Faith gives people the strength to deny worldly circumstances because their inner compass is fixed on a higher Reality. Thus, when Jerusalem beset by the Babylonians and the people were in a panic, the prophet Habakkuk declared, “he whose soul is not upright in him shall fail, but the righteous shall live by his faith.” (Hab. 2:4)

God is invisible; therefore our relationship to God necessarily begins with, “the conviction of things not seen.” However, through faith we can gain some knowledge of God. God has two invisible qualities that become known to a person of faith: God’s truth and God’s love.

Truthful Faith

God gave Adam and Eve the commandment as the object of their faith. Therefore, we cultivate faith in God by studying and living by God’s Word. However, as long as the Word remains outside us, our faith in the Word is not absolute. Jeremiah prophesied of the day when “I will put My law in their minds, and write it on their hearts.” (Jer. 31:33) Faith in the Word becomes absolute when there is no gap between the Word and our internal understanding of it. Muhammad likewise said, “None of you truly believes until his inclination is in accordance with what I have brought.”¹⁶ Father Moon says that we should have “one mind” with God.

What is God's will for us today? Surely, it is a simple matter of studying the Scriptures to know what God desires of all people generally. However, it is another matter entirely to know God's will for this specific time and place. Such detailed knowledge of the will of God is not easy to come by. Consider Saul of Tarsus. He firmly believed it was God's will to destroy the early Christians, a heretical sect in his eyes. He might have continued in that way of faith if God had not intervened on the Damascus Road.

Speaking of the last days, Jesus asked, "When the Son of Man comes, will he find faith on earth?" (Luke 18:8) He was not suggesting that the tribulations of the last days would be so severe as to cause all believers to lose faith in God. As a rule, persecution makes believers more zealous in their faith, not less. Rather, Jesus foresaw that believers would be beset by confusion over the direction of God's will. Many would believe, but their faith would not be right faith. Today's churches are divided on many issues of theology, morality, and public policy. Moreover, the flow of the providence may call upon believers to take on new duties. This calls for a prayerful and open mind:

We should not be strongly attached to conventional concepts, but rather should direct ourselves to be receptive to the Spirit, in order that we may find the new truth which can guide us to the providence of the new age. When we come across this truth, we should ascertain whether it leads us to become one with Heaven's guidance. We should examine ourselves as to whether or not genuine, heavenly bliss springs forth abundantly from the depths of our soul. Only in this way can we, the seekers in the Last Days, discover the path to true salvation.¹⁷

Trusting Faith

True faith is more than intellectual; it is grounded in a person's affective connection to God. "For with the heart one believes unto righteousness." (Rom. 10:10) Hence, a second measure of faith is the degree to which we can experience God's love. For if we truly know God's love, then we can trust God with our life.

Absolute faith requires such trust. To have confidence in a spouse or a friend, we first need to know that their heart is true. God has already shown us His love and faithfulness many times over—as when he gave His beloved Son to die for our sins. Knowing this love of God is an important step to having absolute faith. Then, no matter how difficult the challenge ahead, we will absolutely trust that God is with us, to protect us and see us through to victory.

Still, “this people's heart has become calloused” (Matt. 13:15), and hence we have difficulty trusting that God’s love is really for us. Therefore, Father Moon teaches us to “plow the field of the heart.” Plowing a field requires loosening hard soil and clearing away stones. These “stones” may include possessions, social status, worldly aspirations, stubbornly held concepts, and fallen natures.

Paul could have strong faith because he was willing to give up everything of his former life. He regarded his former status and possessions as “rubbish.” (Phil. 3:8) He also said, “I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.” (Gal. 2:20) Paul had removed all the stones in the field of his heart, having completely taken out his old self. He had cut any attachment to his former brothers in Judaism, uprooted from his mind the teachings of the rabbis, and put aside any concerns for family and acquaintances. Therefore, he could embrace his new faith in Jesus Christ fully and without any reservations. To attain absolute faith, we likewise must first take out the old self and reach the “zero point,” becoming fresh clay for the Potter to mold as He wishes. (Isa. 64:8)

Zealous and Trustworthy Faith

Absolute faith is attained when God can have as much faith in us as we have faith in God. Ask yourself: How much can God trust my family, and me in particular? How much does God look to me as a helper and a trusted supporter as He pursues the divine will?

The second pledge spoke about becoming a family that represents heaven and earth before God’s throne. It envisions that my family stands before God as if it were the only family in the universe. What an awesome responsibility! If God likes what he sees in my family, He can accept all humankind on its account.

Therefore, God wants to put His entire faith in my family, hoping that we will fulfill His expectation.

The sixth pledge spoke about becoming a family that represents, or embodies, the will of God. We are “ambassadors for Christ” (2 Cor. 5:20), solving problems and spreading God’s blessings to our communities. Here, too, God wants to trust us to be His mouth and hands and feet, toiling in His stead.

Why does God seek families in whom He can have faith? According to the Divine Principle, God endowed human beings with the status of co-creators. This means that the creation is not complete without us doing our part. Specifically, we have a portion of responsibility to complete ourselves, join as families manifesting the unity of masculinity and femininity, and then take our rightful place as the crown of creation. In complete human beings joined as true families, the myriad masculine and feminine elements of creation find their harmonious center.

The fall of Adam and Eve meant that people had not fulfilled their portion of responsibility. Consequently, the creation was fractured; its order thrown out of kilter; its ownership stolen by Satan. It was the human beings, Adam and Eve, who allowed this disaster to happen. Therefore, only human beings can repair it. If God could have done it by Himself, He would have fixed the problem long ago.

Therefore, God has been constantly calling for people who would take responsibility for the providence. In each age, God set up a dispensation for his chosen ones to fulfill, with success or failure resting squarely on their shoulders. Cain and Abel, Noah, Abraham, Isaac and Jacob, Moses, David and Elijah were among those central figures who took responsibility for God’s will in the Old Testament Age. The New Testament Age has its share of saints, from Saint Paul to Martin Luther and John Wesley. They understood the meaning of Jesus’ statement, “If any man would come after me, let him deny himself and take up his cross and follow me.” (Mark 8:34)

Now God wants to trust those who would bear the cross of God’s struggles in our time. For example, Father Moon talks about God’s three “headaches”: conflict among religions and denominations, the immorality among youth, and the spread of materialistic worldviews. He has dedicated his ministry to resolving them. Likewise, anyone who feels God’s displeasure over a situation in his or

her community and fights to change it for God's sake is someone in whom God will take an interest.

On the other hand, even though a person may be zealous in his personal faith, unless he is zealous to support God's larger dispensation, God has little reason to believe in him. Individualistic faith cannot be absolute.

A life dedicated to fulfilling God's will is a challenging and exciting life. Here are a few of Father Moon's aphorisms describing the faithful heart of a true soldier for God:

I always ask myself, "What am I doing now for the will of God?"

I am leading a serious life centering on God's will. I feel as if God and I are in a tug-of-war with Satan and the three billion people on earth.

Those who embrace the will of God are not free from anxiety until the will is realized.

We must yearn after God's will day and night. If we were to cease doing so, everything would perish. Therefore, we should always live in a state of alarm.

Those who are acceptable in the Kingdom of heaven are those who have such an unchanging heart that they cannot abandon the will of God even if they are offered the highest position of worldly glory.¹⁸

Absolute Love

True love is the core true family value. All eight pledges declare that our family is "centered on true love." True love in family life has many aspects. First, it means to live for the sake of others. Second, it requires the unity of mind and body. When the body submits to the mind, which is ever seeking for a higher purpose, then people are capable of living unselfishly. Third, true love derives from God's unconditional love, which has the nature to give, give and give again without remembering what was given. Fourth, true love is expressed through the Four Great Realms of Heart as parental love, conjugal love, fraternal love and children's love.

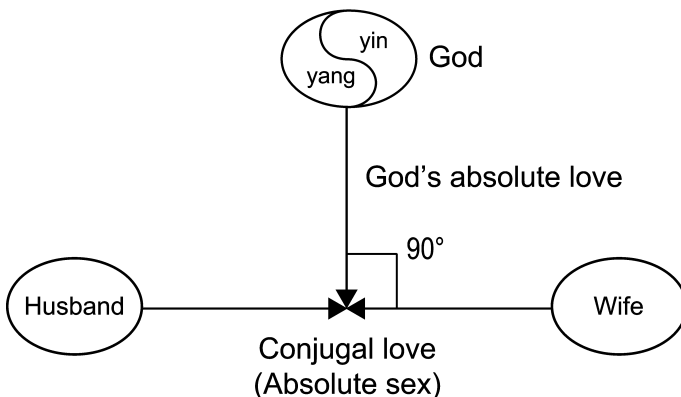
What, then, is “absolute love”? It is a specific type of true love—true conjugal love. Absolute love between husband and wife is the human expression of God’s love with His beloved.

The Divine Principle understands God to be a being of dual characteristics, the harmonious union of masculinity and femininity. God created man in His image as male and female. (Gen. 1:27) Therefore, of all God’s creations, a harmonious couple practicing absolute love bears the greatest likeness to God. Having the greatest likeness, there will be greatest resonance.

Father Moon teaches that at the moment when a husband and wife join as “one flesh,” the love within God (between God’s dual characteristics) and the love between the man and woman meet and vibrate together. God beholds His perfect image and pours out His love upon them. God is fully present in true conjugal love—hence it is absolute. It is absolute love and—in Father Moon’s unique terminology—it is “absolute sex.” It is also the foundation for God’s spirit to enter a child conceived in that union. (Figure 13)

God’s love flows into a loving couple as naturally as water descends from the mountains to the valley below. This, at least, is an understanding from Chinese thought, where the mountains are the realm of 神 (신, *shin*), the spirit or heaven. Mountains are yang, representing the man, while the valley is yin and represents the woman. The descent of God’s love is as natural as the fertilizing rain, or the husband giving his seed to his wife.

FIGURE 13: ABSOLUTE LOVE



In the same vein, there is a mystical Jewish tradition from the Kabbalah that the divine *Shechinah*—God’s motherly aspect—is especially present when a husband is having intimate relations with his wife. At that moment, God’s blessings shower forth abundantly upon the couple.¹⁹ Again, among the Latter-Day Saints (Mormons) there is a teaching that a Temple Marriage sealed by the Holy Spirit qualifies the couple to participate in the First Resurrection.²⁰

As our relationship to God is absolute, so is the relationship to our spouse. Just as there are not two gods, there is no place in the husband’s heart to love any other woman and no place in the wife’s heart for any other man. (Hos. 2:16-20) The sexual union, “absolute sex,” is the sign of love’s absoluteness.

For a husband and wife living in absolute love, God is especially present in the act of marriage, and particularly in the place where love is consummated. Hence it is the most private place, and with modesty we keep it covered. Scripture teaches that the human body is the temple of the Holy Spirit, which should not be defiled. (1 Cor. 6:19) The parts of the human body that are visible to all, for instance, the face, represent the outer precincts of the Temple. The sexual organ, which is kept hidden, is the Holy of holies of our body. In the Temple in Jerusalem, the Holy of holies was the innermost sanctum, where the Ark of the Covenant and the tablets of the Ten Commandments were kept. No one was allowed to enter the Holy of holies except the high priest, and only once a year for the rite of the Day of Atonement. Likewise, only one person—the spouse—is allowed to enter the human body’s Holy of holies. However, she can enter far more often than once a year!

Ezekiel records that when the priesthood became corrupt and placed idols inside the Temple’s sacred precincts, God could no longer abide there and left the Temple. That meant that the Temple’s protection was taken away, and it was laid bare to destruction by the Babylonians. Anyone who takes seriously the sacred character of love will likewise maintain the purity of his or her holy temple. The holy place of love must never be defiled. The husband gives the key to his holy place to only one person: his wife. The wife gives the key to her holy place to only one person: her husband. If anyone else were to enter that place, it would be defiled and God could no longer

abide there. Even if the husband and wife resumed their sexual love, it would no longer be absolute love.

The four qualities of absolute, unique, unchanging and eternal apply to absolute love. Just as God is unique, so is our spouse. For a man, his wife is the only woman in the universe, and through her he can come to know the world of women. For a woman likewise, her husband is the only man in the universe and the doorway to the world of men.

Despite our mistakes and shortcomings, God's love for us never changes. Absolute love has the same unchanging character. It does not change with the ups and downs of the partner's moods. It remains the constant heartbeat of the true family's life. An absolute couple accepts the good times and difficult times in their lives like the round of the seasons. Persevering through the rough times only deepens their abiding affection.

As our relationship to God is eternal, so is our love for our spouse. Absolute love continues beyond the grave into the eternal spirit world. It may seem incredible, but many Blessed couples keep up some form of married life even after one spouse has died. Widows experience the caresses of their departed husbands at night. Some see their departed spouse in dreams or visions. Death has lost its sting for such couples. Few remarry.

It cannot be overemphasized that absolute love is possible only in marriage, and only when God dwells in the union. When God's love fills a marriage, there is no shame, no scheming, no ulterior motives, and no deceit. It is love that is completely in accord with the conscience. It is a sacred love in which sexuality celebrates an eternal and absolute bond.

Many couples marry with high hopes, only to find themselves fighting and falling out of love after six or seven years. This means their love was not absolute. How can we make the foundation for God's love to fully dwell in our marriage life? There are three conditions: 1) God's Blessing, 2) absolute faith, and 3) purity.

The Blessing: The Lineage of Absolute Love

Marriage needs God's sanctifying Blessing in order to fulfill its original purpose in the order of creation. This is because as long as the effects of the Original Sin taint the love between husband and

wife (Ps. 51:5), the ideal of true love is unattainable even in the best of marriages.

The problem of Original Sin is chiefly the corruption of lineage. Since husband and wife bring to their marriage the elements of love they received as children from their parents, they should have good parents as their root. However, ever since Adam and Eve succumbed to Satan's temptation and fell, Satan has usurped the position of the false father of humanity. (John 8:44) The human race's family tree grew from Satan's lineage at its root. As a result, Satan's love has been passed down through history, tainting the love flowing in every family with elements of his selfishness, arrogance and rebellion.

This is the tragedy of tragedies. The act of sexual love, which God created to be the most holy and glorious experience in human life, became instead Satan's hook to catch people and drag them to hell. Each beautiful new baby, conceived in Satan's lineage, contains the spiritual "genes" of its eventual downfall.

God has been centrally concerned about solving this fundamental problem. When he called the chosen people, he gave them the ritual of circumcision, signifying symbolically God's dominion over the sexual realm of life. Nevertheless, circumcision does not uproot the Original Sin. Only the Messiah can do that. Therefore, Jesus declared, "You must be born again." (John 3:7) To be born again means to cut off Satan's lineage and be engrafted into God's lineage. We are like false olive trees that need to be engrafted onto Jesus Christ, the true olive tree. (Rom. 11:17)

However, the rebirth that Jesus provides on the individual, spiritual level is but the first step. It bestows on us the honor of God's adopted children. (Eph. 1:5) Adopted children are members of their heavenly Father's family, but they do not share their Father's inner characteristics. In particular, they retain the taint of sin, and they still have the blood of Satan's lineage in their veins. In the Completed Testament Age another engrafting is required, this time on the family level to bring human beings into God's direct lineage. As the direct sons and daughters of God, we should not only belong to God's family, we should also share God's qualities of absolute faith, absolute love and absolute obedience. Only God's direct sons and daughters, who have no taint of Original Sin and no connection to Satan through lineage, can possess absolute love. The ceremony

of Blessing was established for this purpose, as was discussed in detail under the sixth pledge.

Faith: The Foundation for Absolute Love

Absolute faith is a second prerequisite for absolute love. Without faith it is hardly possible to practice true love. What passes for love in this world is passion without faith, relationships without God.

Consider Adam and Eve growing up in the Garden of Eden. Through keeping faith in the commandment they were being prepared to realize absolute love as a God-centered husband and wife. But when they broke faith, their love was corrupted.

Faith in God's word is a necessary foundation for a husband and wife to love each other. In traditional wedding vows, the bride and groom pledge before God to be faithful to one another. They vow to love and cherish one another "for better, for worse, for richer, for poorer, in sickness and in health, 'till death do us part." The degree to which they are faithful to their promise made in front of God may determine whether their marriage survives rocky times. Faith in God lays the foundation for mutual faithfulness.

In a similar way, the Divine Principle discusses laying the "foundation of faith" as the precondition for the "foundation of substance." Substance, *실체* (*shilchae*) in Korean, means a being's God-given nature and character. The substance of a rose includes its color and fragrance. The substance of a human being is his or her original, divine nature. Had Adam and Eve kept God's commandment, they would have matured into people of substance (*shilchae*) with divine spirituality, naturally capable of true love. However, the Fall derailed them from the track of growth. Our first ancestors became like faded roses emitting a fetid odor. As fruits of the fall, all human beings lack *shilchae*, the character and nature required for absolute love. To remedy this, God established religion. The course of religious faith fosters the regrowth of our *shilchae*.

Faith in God is a strong line of defense, guarding the couple from infidelity. No secret act is hidden from God's eyes. Faith in God serves as a compass, guiding a husband in wife to discover the best in each other. In the midst of a quarrel, if they can only step back and view each other through the eyes of faith, they could see how much God loves their partner and appreciates his or her good

qualities. Faith in God can anchor a marriage by revealing its higher purpose. As the French aviator and author Antoine Saint Exupery wrote in *The Little Prince*, “Love does not consist in gazing at each other but in looking outward together in the same direction.”

Purity: Preparation for Absolute Love

Sexual purity before marriage is essential preparation for absolute love in marriage. Premarital sexual experiences dull the heart and soul to the high and noble emotion of absolute love. Because there is no commitment, sex outside of marriage functions very differently from sex within the marriage bond. The affection and bonding of uncommitted sex only masks underlying emotional insecurity; it sets up unspoken obligations that the young people are not prepared to meet; it can create a false sense of intimacy; it lead to feelings of guilt for using another or the shame of being used. The inevitable break-up leaves in its wake heartache, guilt, pain, rage, and loss of self-respect. It can lead to lasting mistrust of the opposite sex. Later, when these young people enter into the world of marriage, they are haunted by images of past partners and plagued by the inevitable comparisons. The break-ups of previous relationships only prepare them for divorce.

Moreover, uncommitted sex corrupts the soul. It leads men to devalue women as sex objects, and thus devalue themselves for using them. It compounds self-centeredness and coarsens behavior. In a survey of University of California students, about half admitted to lying in order to get sex, and one-fourth of the men who were involved with more than one person at a time said that their sexual partners did not know. In a separate survey of male students tested for AIDS, 25 percent said that they would not tell their sex partners if they were HIV positive.²¹

God warned Adam and Eve not to eat the “fruit” for their sake, to keep them on the path to true love. God warned them, because He knew that illicit love would damage their spirit and make a true marriage impossible. After they fell, the Bible reveals that their later married life was characterized by shame (Gen. 3:7-8), mistrust (Gen. 3:9-10), mutual accusation (Gen. 3:12) and domination (Gen. 3:16). After they lost their purity, they could never recover absolute love.

Today's young generation indulges in free sex with many partners. What motivates such activity? Sex for recreation, sex to be popular, sex to gain self-esteem, sex to rebel from parental constraints—whatever the apparent motives, the root of free sex is Satan's seduction of Eve. Satan tempted Eve, telling her that she didn't need to be responsible, that she should cast off God's commandment, that she could enjoy the fruit's delicious taste, that she could be like God, and many other lies. Young people engage in free sex from the same motives. The cause is clear enough. Free sex is rooted in Satan's illicit relationship with Eve, which Eve then multiplied when she tempted Adam.

Today's rampant free sex is a phenomenon of the last days, when Satan is unleashed to work his deceptions on the earth for the last time. (Rev. 20:7-8) We cannot allow this trend to continue. Father Moon warns us that if it does, the HIV epidemic, which now afflicts more than 40 million people, could ultimately infect and kill two-thirds of the world's population. There is no time to waste! We must spread the message of purity and absolute sex to the world's youth.

Absolute love in the family is first and foremost of the laws of the Kingdom of heaven.²² Teenagers maintaining their purity and couples practicing absolute sex: the culture of the Kingdom of God is built on this rock-solid ethic.

Absolute Obedience

Individualistic Americans do not like the word "obedience." It is too often abused to justify submission to an oppressive authority and exploitation for the benefit of the person in charge. However, for people of faith who already are striving to put God at the center of their lives, the issues of oppression and exploitation are irrelevant. God is a God of love, and believers trust that God would never ask them to do anything that was not for their ultimate benefit. Still, people who have negative experiences with the tangible authority figures in their lives—especially with their parents—may project these images of oppressive authority onto God. Worse, some religious leaders have misused their sacred position to exploit and abuse people who trusted them as God's representatives.

Nevertheless, the commandments of God, our heavenly Parent, are unfailingly good. (Ps. 19:7-11) For people of faith, the rightness

of God's commandments is not at issue. Rather, the challenge of obedience lies in doing what we know is right. Does our behavior match our faith? Many people claim to have faith, yet their behavior is indistinguishable from that of non-believers. James chided such people, saying, "Faith without works is dead." (Jas. 2:26)

Obedience is difficult because it often requires sacrifice. St. Paul taught,

I appeal to you... to present your bodies as a living sacrifice,
holy and acceptable to God, which is your spiritual worship.

—*Rom. 12:1*

He said this with all sincerity, and demonstrated that standard of obedience in his own life, braving persecution, imprisonment and shipwreck. Obedience requires self-denial. Jesus, who "learned obedience through what he suffered" (Heb. 5:8), gave a hard saying on this point:

If any man would come after me, let him deny himself and
take up his cross and follow me. For whoever would save his
life will lose it; and whoever loses his life for my sake and
the gospel's will save it.

—*Mark 8:34-35*

Many Christians have fulfilled this commandment literally, dying a martyr's death in the service of Christ. What do you think God felt as He watched these faithful believers perish? Surely God's eyes were full of tears, agonizing with His children as they walked their difficult course, yet He was also grateful to them for making the ultimate sacrifice as an historical offering to advance the Kingdom.

The religion of Islam, whose name means "submission," recognizes obedience as the key determinant of a person's righteousness. The Qur'an declares, "Whoever submits his will to God, while doing good, his wage is with his Lord, and no fear shall be upon them, neither shall they sorrow."²³ The inevitable sacrifices and trials that ensue are to be welcomed as marks of true submission. Obedience extends even to *jihad*, when that doctrine is understood in its original meaning. The prophet Muhammad taught *jihad* as risking one's life in the defense of faith, at a time when the small Islamic community was struggling against insuperable odds. Foreseeing the martyrdom that would be necessary for the faith to

survive, he once said, “Surely, the gates of Paradise are beneath the shadow of swords,”²⁴ by which he meant the shadow of the enemy’s sword falling on one’s neck. He never held the perverse teaching of some modern-day clerics that sanctions the killing of innocent nonbelievers.

Korean has two different words for obedience: *순종* (*sun jong*) and *복종* (*pok jong*). The former denotes the easy sort of obedience that a wife gives her husband or an employee to his boss; it is light because there is some latitude and calculation as to how those duties are fulfilled. *Pok jong*, on the other hand, describes the strictest sort of obedience, as in extreme circumstances where obedience is at the risk of one’s life. It also describes submission that is painful, even shameful to carry out. The Family Pledge uses the word *pok jong*. It calls us to pay serious attention to God’s commands and strive to fulfill them even at the point of death. Isn’t that what Jesus required in the passage from Mark quoted above?

It might seem more difficult to live under the yoke of obedience than to be faithful to God as an independent individual. Nevertheless, the road of individualism is more hazardous; one is liable to depart from the path of God’s will and lose everything.

Jesus gave other “hard sayings” to emphasize the strictness of absolute obedience:

No one who puts his hand to the plow and looks back is fit for the kingdom of God. —*Luke 9:62*

If any one comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple. —*Luke 14:26*

He meant that strict obedience requires denying every bit of individualistic thinking—private plans, personal viewpoints, loves and hates. Father Moon explains,

To follow your own thinking leads you to stand in the position of having a second subject. The second subject is Satan, so you become Satan’s object. If you insist on your own thinking as your foundation, it sets the condition for Satan to dominate you.²⁵

Yet this does not mean that we cease to think for ourselves. Far from it! The most serious thought and committed action is needed to fulfill our obedience.

Here are some more of Father Moon's sayings on obedience and suffering that further illustrate the absolute quality of *pok jong*:

How complicated is the procedure to restore a dead person to life? Since you don't know the particulars of this difficult procedure, obedience is the wisest way.

Those who take on the responsibility for God's will should never wish to be at ease. God gives you training more severe than Satan would give, so that Satan will never be able to defeat you.

God always sent those whom He trusted through the steepest way. Many people whom He loved were sacrificed.

Don't complain against God. Your complaint could become a sin.

Trial and pain are not my enemies, but the material which can determine great value.

Only those who have triumphed over the suffering of hell can enter the Kingdom of heaven.

When the standard of a man's mind is different from the standard of God's will, he suffers pain and internal conflict in his life. Therefore, religion has pioneered the way of sacrifice and endurance. No one has accomplished a good purpose without endurance.²⁶

Despite its severity, the way of obedience is no excuse to neglect oneself. Self-denial does not justify mistreating oneself or permitting others to be mistreated. It is not an excuse to neglect our health, as we need strong and healthy bodies to do the Lord's work. (1 Cor. 9:25-27) The same applies to obedience at the level of a family. Among the early Christians, many neglected their families to follow the new faith. St. Paul would have none of it: "If any one does not provide for his relatives, and especially for his own family, he has disowned the faith and is worse than an unbeliever." (1 Tim. 5:8) Obedience to God is not an excuse to shirk family responsibilities.

Obedience to God's Will may require enduring difficult circumstances, but not forever. Jesus, Paul and other heroes of faith gained victory through their courses of sacrifice. Obedience glorifies God: "Under the test of this service, you will glorify God by your obedience." (2 Cor. 9:13) Obedience purifies the soul, (1 Pet. 1:22) and as Paul wrote, "Obedience... leads to righteousness." (Rom. 6:16) Furthermore, obedience helps others, as Christ did by his obedience: "By one man's obedience many will be made righteous." (Rom. 5:19) Obedience teaches living for the sake of others, the core ethic of true love.

The Inner Work of Obedience

In the Orient, mastering the requirements of duty is considered a great virtue. It is not a simple or mindless matter, but requires effort to cultivate strength of character. According to Confucian philosophy, the superior man achieves a state of inner equanimity, even as he meets the duties of his position in the outer world. He is the master of himself precisely because he can deal with whatever circumstances and challenges his duty requires. Thus Confucius wrote:

The moral man conforms himself to his life circumstances; he does not desire anything outside his position. Finding himself in a position of wealth and honor, he lives as becomes one living in a position of wealth and honor. Finding himself in a position of poverty and humble circumstances, he lives as becomes one living in a position of poverty and humble circumstances. Finding himself in uncivilized countries, he lives as becomes one living in uncivilized countries. Finding himself in circumstances of danger and difficulty, he acts according to what is required of a man under such circumstances. In one word, the moral man can find himself in no situation in life in which he is not master of himself. He puts in order his own personal conduct and seeks nothing from others; hence he has no complaint to make. He complains not against God, nor rails against men. Thus it is that the moral man lives out the even tenor of his life, calmly waiting for the appointment of God, whereas the vulgar

person takes to dangerous courses, expecting the uncertain chances of luck.
—*Doctrine of the Mean 14*²⁷

A second perspective on the inner work of obedience is to reach what Father Moon calls the “zero point” of totally denying the self. This is similar to the Buddhist teaching of “no-self” (*anatta*). Buddhism recognizes that self-sacrifice for a spiritual goal can be subtly perverted into spiritual pride or self-righteousness. Therefore, a sincere Buddhist makes every effort to overcome the ego, that he may enter into the ego-less state of enlightenment. In the words of Buddha:

He who has no thought of “I” and “mine” whatever towards his mind and body, he who grieves not for that which he has not, he is, indeed, a monk.²⁸

The same teaching is repeated in Hinduism, in the Bhagavad-Gita:

They are forever free who renounce all selfish desires and break away from the ego-cage of “I,” “me,” and “mine” to be united with the Lord.²⁹

and by the Taoist sage Chuang Tzu:

The man of the Way wins no fame;
The highest virtue wins no gain;
The Great Man has no self.³⁰

A person who makes himself an offering totally surrenders himself to God’s will and has no consciousness of his own will. He does not resist his fate, even if it means death. Thus, Isaac exemplified complete self-denial when he entrusted himself to his father’s hands to be sacrificed on Mt. Moriah.

A person who offers himself does not complain about his situation; thus the saying, “An offering has no mouth.” Instead of complaining, he regards every trial as bonus that enlarges the scope of his offering. Developing such a selfless mind to offer oneself, not just once but again and again, is the training of a saint.

A third aspect of the inner work of obedience is to develop perseverance. Particularly when faced with trials and difficulties that seem to have no end, most people eventually reach the end of their strength and fail. There is a limit to what an individual can endure,

no matter how strong he or she may be. The key to perseverance lies in our relationship with God. As Isaiah wrote,

Even youths shall faint and be weary,
and young men shall fall exhausted;
but they who wait for the LORD shall renew their strength.
They shall mount up with wings like eagles,
they shall run and not be weary,
they shall walk and not faint. —*Isa. 40:30-31*

God is the inexhaustible power source. God continues to give and give, despite countless disappointments. However, we should also know the motive behind God's perseverance and investment in us, if we are to do likewise.

Jesus Christ suffered mocking, scourging and a horrible death by crucifixion. Surely he experienced excruciating pain as nails were driven through his hands. But his deeper anguish, revealed when he wept over Jerusalem (Luke 19:41-44), was over the people's unbelief. It meant that he could not consummate God's desire for the Kingdom of God on earth in his lifetime. Jesus then realized that sacrifice was the only course left to redeem sin, and resolved to go the way of the cross. Thus it is written that Jesus "learned obedience through what he suffered." (Heb. 5:8) Yet the reason he determined to submit to the cross was his love for sinners and his love for God.

Likewise, God's motive for persevering through all manner of difficulties and setbacks is His heart of true love. Out of His love for humankind God perseveres, fighting back the tears of disappointment and pain. God weeps over those who sinned and betrayed His trust—Adam, Judas, John the Baptist—and God weeps over those righteous saints, prophets and martyrs who suffered and died in their love for Him.

Therefore, when we pray to know God's heart, and Jesus' heart, we may find ourselves in tears, weeping uncontrollably. We can experience God's painful reality that lies behind His love and investment in us. Experiencing God's pain and Jesus' pain can evoke tremendous inner strength. We don't suffer alone; our suffering for the will of God merges with God's suffering over His course to save humankind. We connect with God's power source—true love—and are thereby empowered.

Obedience and Love in a True Family

When God calls someone to a mission, He showers the love and comfort of the Holy Spirit upon him, moving his heart and eliciting obedience. True love is the central motivation for obedience. The person called feels it is a great honor to obey God, who loves him so. There is no coercion or bullying. He happily volunteers to obey the call of true love, saying with the prophet Isaiah, “Here I am! Send me.” (Isa. 6:8) God’s true love continues to sustain him throughout his trials, keeping him on the path of obedience, as Paul describes:

Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, “For thy sake we are being killed all the day long; we are regarded as sheep to be slaughtered.” No, in all these things we are more than conquerors through him who loved us. For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

—*Rom. 8:35-39*

Obedience in the family is the same. We are captivated by words true love coming from our spouse. We just have to listen, believe and obey. Who can judge a request when it comes from true love? On the contrary, when a wife judges her husband from the place of true love, he will humbly listen. Likewise, when parents raise their children with true love, they will follow the parents’ directions not only by the force of their words, but also because they are attracted by their example. True love elicits willing obedience.

However, what happens when obedience to God seems to conflict with loving one’s spouse and family? Some Christian traditions require celibacy, in part because celibate priests, monks and nuns can devote 100 percent of their energy to serving God. As Paul said, “The unmarried man is anxious about the affairs of the Lord, how to please the Lord; but the married man is anxious about worldly affairs, how to please his wife, and his interests are divided.” (1 Cor. 7:32-34)

In families where “interests are divided,” the wife may object to her husband when he forsakes a well paying job to do the Lord’s work. The husband may plead with his wife not to leave home for a tour in the mission field. “I love you; I’ll miss you; don’t go!” he begs with tears in his eyes. A son might experience a conversion to a vibrant faith and spurn the religion (or irreligion) of his parents, and they in their anger might disown him. When the will of God sows division within a family, it brings judgment upon that family. It is seen to be far away from the standard of a true family. Experience with such situations led Jesus to say,

Do not think that I have come to bring peace on earth; I have not come to bring peace, but a sword. For I have come to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law; and a man's foes will be those of his own household. He who loves father or mother more than me is not worthy of me; and he who loves son or daughter more than me is not worthy of me.

—*Matt. 10:34-37*

Yet, there is no division between love and obedience in a true family. In a true family, God is the head. Therefore there cannot be any conflict between God’s desire and family members’ desires. Even though the family members may struggle to obey God’s directions, they accept it as a shared burden. Jesus was describing the standard of a true family when he said, “Who are my mother and my brothers? ... Whoever does the will of God is my brother, and sister, and mother.” (Mark 3:33-35)

Several times in the history of the Unification Church, Father Moon called the wives to go out for three years to the mission field, leaving their husbands and children behind. When such a faithful woman goes out on a mission in obedience to God’s call, she carries a second cross—the cross of love. In addition to the cross of the mission and its hardships, she carries the cross of longing for her children and her husband. Her loved ones left at home are likewise going through a course of obedience as they carry the burden of her absence. These families may attain the standard of absolute obedience, centered on absolute love.

In such families united in the service of God we can recognize a higher standard than what is possible for a celibate priest or an unmarried youth. The obedience of a single person may be devoted and single-minded, yet it is one-dimensional. It does not have the quality of absoluteness, which only love confers.

In God's plan for Adam and Eve, the goal and purpose for their faith and obedience was true love. Their minds were to be full of faith in order to go over the hill of love, and they were to practice obedience to the commandment to defeat the serpent's temptation that threatened to corrupt their love. Obedience teaches self-control and sacrifice, both important prerequisites for a life of love. In short, absolute obedience aims for absolute love. On the foundation of their obedience, Adam and Eve were to grow to maturity as people who could truly love God, truly love each other, truly love the creation, and thus build a true family.

The same principle applies today, as God is schooling us. The starting point is faith: we believe in God and understand true family values. Next comes obedience: we submit to God's will and practice true family values. By faith and obedience we are molded into people of sterling character who can love truly. We can build true families where faith, love and obedience are linked together. These families' faith, love and obedience are meant to reflect God's faith, love and obedience. When faith, love and obedience are the same in all directions—up and down, right and left, front and back—then they become absolute.

The Ideal of God and Human Beings United in Love

We all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord. —*2 Cor. 3:18*

And the glory which You gave Me I have given them, that they may be one just as We are one: I in them, and You in me; that they may be made perfectly one. —*John 17:22-23*

As fallen human beings, we only dimly know God. We do not experience the fullness of God's love enveloping our bodies and lifting our souls to heaven. At most, we catch glimpses of His glory and flashes of His grace. We gaze at Jesus, who confidently stated that God was fully present in him, "He who has seen me has seen the Father." (John 14:9) But looking at ourselves through the mirror of Jesus Christ, we cannot help but notice a gap. As we behold him, that gap appears to be a great chasm.

Jesus lifts us up in the Spirit, and continues to pray for us as he did in John 17, that we might become perfectly one with him and one with God. Yet that oneness continues to elude us. People of every religion devote themselves to meditation, prayer and fasting in hopes of attaining union with the divine, yet few succeed in reaching the goal. Neither has the church achieved unity; today's Christian family is riven by division and discord. How can humanity enter into the perfect oneness that Jesus promised?

The path to complete oneness, once hidden, is now revealed in the new dispensation of the Completed Testament Age. The surprising truth is this: it takes a family to achieve complete unity with God. An individual by him or herself cannot achieve it. As the Human Fall occurred through the corruption of the family, so unity occurs through realizing the ideal of the God-centered family. As God's essence is love, perfect oneness can be attained only when human love resonates 100 percent with God's love, vertically and horizontally. Love to this extent can only be realized in a true family.

Knowing this truth, we discover a new and more profound meaning of Jesus' prayer for his church in John 17, "That they may be one just as We are one." In Ephesians 5, marriage is likened to the unity of Christ and the church. Thus, the key to oneness with God and Jesus is oneness in the family. God's oneness exists in the unity of the divine family: Father, Son and Holy Spirit. Likewise, human beings become perfectly one with God when their marriages and families are perfectly one and filled with God's true love.

We already discussed how a true family takes after God's absolute faith, absolute love and absolute obedience. At this level, it enters into perfect resonance with God's true love. Loving each other as husband and wife, parents and children, grandparents and grandchildren, brothers and sisters, the family members represent

the unity within God—unity of the dual characteristics of yang and yin, and unity of Father, Son and Holy Spirit. Abiding in such love, they are transformed into God’s likeness and take after God’s glory. Here divinity and humanity, heaven and earth, relate in perfect harmony. Here is the ideal of God and human beings united in love.

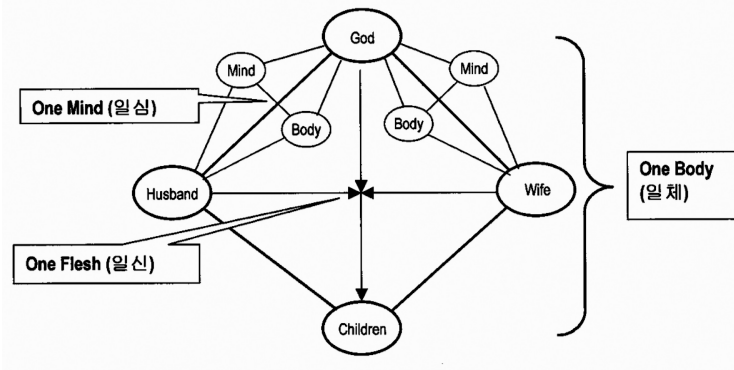
One Mind, One Flesh, One Body

In the Family Pledge, the phrase 신인애 일체 이상 (*shin-in-e il-chaе i-sang*) should be parsed “ideal (이상) unity (일체) of God (신) and human beings (인) in love (애).” The focus of this phrase is 일체 (*il chae*), a word that literally means “one body.” More accurately, *il chae* denotes the unity of the whole family. In the language of the Divine Principle, *il chae* is the unity of the Four-Position Foundation: God, husband, wife and children united as one—in a true, God-centered family.

Father Moon has elucidated this family unity through the teaching of 일심, 일신, 일체 (*il shim, il shin, il chae*): One Mind, One Flesh, One Body. One Mind, 일심 (*il shim*) means that the husband and wife have each individually attained unity of mind and body. One Flesh, 일신 (*il shin*) describes their oneness in conjugal love. One Body, 일체 (*il chae*) then describes the resulting unity of the entire family. (Figure 14)

One Mind

The first step is One Mind (*il shim*): unity of mind and body. The term comes from the concept in the Divine Principle that the body is a “second mind,” e.g., it has a mind of its own.³¹ Therefore, unless our mind and body become as one mind, we are torn in two directions. This is the conflict between the spirit and the flesh poignantly described by St. Paul, “I delight in the law of God, in my inmost self, but I see in my members another law at war with the law of my mind and making me captive to the law of sin which dwells in my members. Wretched man that I am!” (Rom. 7:22-24)

FIGURE 14: ONE MIND, ONE FLESH, ONE BODY

Thus, both husband and wife should be mature individuals who conduct themselves according to the directions of their conscience. They live centered on the higher mind, ever restraining bodily desires not in accord with the Spirit and the will of God. They are guided by faith and self-controlled in their behavior.

Conflict between mind and body wrecks marriages. A loving wife suddenly finds herself confronting her husband's sinful nature as he rages in abusive anger or burns with lust for another woman. The next day he is back to his caring, responsible self, but her bruises still hurt. A husband who always admired his wife for her faithfulness and service for the church is shocked by her spitefulness towards the pastor's wife. Later she returns to her better nature, but the damage to her reputation remains.

One Flesh

When a husband and wife marry, they should become One Flesh (*il shin*), as called for in the Scriptures (Gen 2:24). One flesh means conjugal union, but it is not merely a union of bodies. True oneness in love is centered on the spiritual, but a marriage between two people who have not achieved unity of mind and body is actually a collection of four beings: the husband's mind, the husband's body, the wife's mind and the wife's body, all pushing and pulling in different directions. True conjugal union is the joining of a man and woman who each have achieved the wholeness of One Mind (*il shim*). Then they can become completely One Flesh (*il shin*).

Conversely, it is precisely at the point of becoming one flesh that the unity of mind and body is most completely achieved. Sexuality is God's good creation, designed for the optimum fulfillment of love and joy. In a marriage with a good sex life, there is no frustration from unsatisfied bodily desires. Conversely, the celibate priest or monk continually struggles to repress his sexuality, which seeks expression in one way or another; hence he cannot possibly attain complete unity of mind and body. This is why Paul said, "it is better to marry than to burn with passion." (2 Cor. 7:9) In conjugal love, the self-control practiced by a mature husband and wife finds its natural release and fulfills its purpose.

After all, moral laws and rules of etiquette are not ends in themselves. Their purpose is to prepare the conditions that sustain true love. In the bedroom, lovemaking doesn't observe rules of decorum. It is spontaneous, unlimited and travels the shortest distance. Father Moon jokes that when a man comes home sweaty and grimy from work, his loving wife shouldn't insist that he bathe before lovemaking. Love doesn't mind dirt and smell. Is this a hidden reason why God placed the sexual organs so near to the places of urination and defecation? The holiness of love transcends the senses. Becoming One Flesh has this quality of absoluteness.

One Body

The conjugal union of husband and wife in true love reflects and magnifies the unity among God's dual characteristics of masculinity and femininity. God resonates with its joy and adds His love to their love. When God comes down and participates in their union they attain One Body (*il chae*). From that point forward, they form a true family united with God, living and acting together as one.³² This is the concept of the Four-Position Foundation.³³

How is a family One Body? Any Four-Position Foundation, in this case a family, exists in three dimensions and revolves around God. In the above diagram, God is a point, having zero dimensions. The man as an individual and the woman as an individual each form a relationship with God, represented in the diagram as one-dimensional diagonal lines. Thus, in the religious life, an individual establishes vertical faith and prays to the one God as the sole Subject; by this he or she attains One Mind. When the husband-wife

relationship is added, and the two become One Flesh, they form a triangle in a two-dimensional plane. The couple's relationship can move about freely on that plane, what Divine Principle terms "circular motion." Finally, the couple's relationship with God creates movement in three dimensions. As One Body (*il chae*) they form, as it were, a sphere. This means their love can cover the entire cosmos.

In the spirit world, a God-centered family is literally observed to be One Body. Here is how Sang Hun Lee, reporting from the spirit world, describes this complete unity, first of husband and wife and then of father, mother and child:

When [husband and wife] are in love and united with each other, there is no distinction of subject and object. They become completely one body. More than that, God's love covers their love, so that the only thing visible to us is resplendent light...

Even though they are three distinct people—father, mother and child—they do not appear separately when they are united in love. Their union could appear as the father's figure, the mother's figure, or the child's figure. However, once they start to talk to each other, they appear again as different people. The formation of the four-position foundation means that if we are united centering on God, we will be one body with God. Therefore, there don't appear here four separate existences, although they seem that way on earth.³⁴

From the human point of view, all the family members are united with God in heart. Their minds are one with God's mind. They do what God would have them do. Their deepest desire is to do God's will. And God's participation guarantees that they will continue as an eternal family.

From God's point of view, a true family provides God with a body, by which He can act in the physical world and exercise His dominion of love. God by Himself has no body. Yet God can have a body through His sons and daughters, grandsons and granddaughters, when they are united in a true family as One Body. A true family is the perfect vessel in which the God of love can dwell. There, God can perfectly resonate with the various types of

love flowing through the family. In that family God can fulfill His purpose of creation.

Yet ever since the fall of Adam and Eve, no family has attained the state of One Body. There has not been one family in which God could abide; not one family with whom God could completely share His love in all dimensions. Heavenly Father has always wanted to share love with His children and grandchildren. But Satan kidnapped and corrupted the entire human race, leaving God with no grandchildren to love.

God also wanted to experience love with His spouse (Eve), by loving her spiritually through Adam. But Satan snatched Eve away. God could love Jesus as His son, but Jesus had no wife whom God could love as His spouse. Hence, without a true family, God's love remains incomplete. In the true family that attains One Body, God can love His son, His wife, His children and His grandchildren.

God thus perfects His love through sharing it with the human members of the family. The family members perfect their love by centering on God. The wife perfects her love through her husband, and the husband through his wife. Parents develop their love through raising children, and children grow their love through loving their parents. The whole family displays God's love to other families and to the creation. A true family lives in this wonderful reality, as One Body.

In true love, everyone has equal power, equal participation, and equal ownership. Each family member both leads and follows, according to the flow of love. In some respects the husband is in charge, as head of the household. The wife is boss in the kitchen. At their child's birthday she becomes the princess, and her parents shower her with presents. Even God is an equal. Like any grandparent, God enjoys catering to His grandchildren's every whim! This is what the Divine Principle terms the Three-Object Purpose, and what the third pledge terms the Three Great Kingships.

We may call this family a "Genesis 1:28 family." In Genesis, God gave Adam and Eve the Three Great Blessings: "Be fruitful and multiply... and have dominion." To be fruitful means to attain unity of mind and body as an individual of true love (see John 15:5); that is a person of One Mind. To multiply means to join with a spouse in conjugal love as One Flesh. To have dominion means to exercise

God's loving and creative rule over the creation as the visible representative of the invisible God. God exercises dominion over His Kingdom through families that have attained One Body.

Experiencing the Ideal of Divine-Human Unity

To experience *the ideal of God and human beings united in love* is the epitome of true family values. God's personality contains the aspects of emotion, intellect and will. God embraces divinity, humanity and the material world. Our family's experience of God's love can include any and all of these.

The Feeling of Oneness in Love

Do our feelings of love have the emotional quality of God's love? God's love is transcendental and all-embracing; it differs from fallen love that is exclusively for one object. At the same time, God's love differentiates into various sorts of loving feelings according to the type of relationship: love for a husband, love for a father, love for a son, love for a wife, love for a mother, love for a daughter, love for an elder brother, a younger sister, a friend, and so on. We love them all—immediate family, more distant relatives, friends and co-workers—with a love appropriate to their position.

Godly love has no limits. It doesn't regard anyone as a stranger or an enemy. Abraham was known for his hospitality to strangers. (Gen. 18:2-8) Moses commanded Israel, "You shall not oppress a stranger; you know the heart of a stranger, for you were strangers in the land of Egypt." (Exod. 23:9) Jesus worked among the dregs of Jewish people, ministering to those whom society scorned. As discussed in the fourth pledge, the love practiced in the family naturally extends to people of similar ages beyond the family: we treat other youths like our own children, other adults like our own siblings, and the elderly like our own parents. Live in complete oneness with God, and our love naturally expands like this.

Another emotion of complete oneness is to experience God dwelling in me. I can see what God sees, hear what God hears, feel what God feels, and think God's thoughts. Dwelling in this state, I regard every human being as my own child. Then I begin to see God in each one of them, as God is in me. I see each person as having priceless value.

Third is the experience of spiritual freedom. Paul wrote, “Where the Spirit of the LORD is, there is freedom.” (2 Cor. 3:17) Formerly we were weighed down by cares and anxieties, but now they melt away. No longer carrying the weight of the world on our shoulders, our burden is shared in the loving web of relationships that extends to heaven. We feel free to act, knowing that whatever we do in love will be accepted in love. Furthermore, we feel free to break out of any boundaries that formerly blocked our path. We are connected to everyone and everything in the cosmos, giving and receiving with all. As long as we are in the state of oneness of love, there is nowhere we cannot go, nothing we cannot do.

Fourth, we can have an emotional experience of God’s heart. This can be overwhelming. As the Divine Principle explains, God’s heart has been full of grief ever since the human fall. He feels like a parent whose children were kidnapped and their minds corrupted. They no longer recognize their parents, and worse, they’ve become criminals. Meanwhile, Satan is laughing at God for having made such weak and defective creatures. God sometimes feels so oppressed by the situation that He can hardly bear it. God can barely look at His miserable children without turning away in sorrow. Every day tens of thousands more fall into sin, caught in a whirlpool that drags them deeper and deeper into the mud. A person who is immersed in the heart of God may find him or herself weeping uncontrollably for hours on end. Father Moon exhorts,

Become the true sons and daughters who experience the grieving heart of Heaven and bow before it. Pray always, "Father, please let us feel the sorrow that penetrates deeply into heaven and earth. On that foundation, we will become a sacrifice for all people." Shed tears and mourn. Become the unification members who can connect with the heart and situation of the Father. Then go forward, holding up the flag that you will struggle to alleviate that grief.³⁵

The Mind of Oneness in Love

How do people who live in complete oneness with God think? First, they know God’s ideal of creation, and measure all human motives, activities and outcomes against God’s ideal. Second, they

understand God's principles. The heavenly law, which governs all human affairs in the realm of spirit, is foremost in their minds. Third, they know God's providence and believe in His victory. Even though practical considerations may lead in other directions, they maintain a bedrock frame of reference in God's ideal of creation, God's laws and principles, and God's will.

Next, they have a public mind. Their thinking is oriented to how they can serve others rather than how they can benefit themselves. A son thinks more about how he can be filial toward his parents than about freeing himself from their discipline; a father thinks more about how he and his family can serve the community than about getting rich; a mother thinks more about how she can raise her children to be community-minded citizens and patriots than about helping them climb to the top of the social ladder.

Moreover, they have a big mind. God's interests extend throughout the entire universe. Likewise, people in complete oneness live in a boundless world. They have a lively intuition that takes in data from many quarters, which others simply overlook. They are not satisfied by conventional ideas and ways of doing things. They would rather think "outside the box." They have big dreams and big plans. Knowing God's ideal, they do not assume that things must remain as they are. Their thinking proceeds from faith that God will aid them in overcoming obstacles that otherwise seem daunting.

In addition, they have conviction, born of the deliberation that stems from a serious spiritual life. Having build up the habit of meditation and prayer, when faced with a question they will pray and seek an answer from God. They understand that "Unless the LORD builds the house, its builders labor in vain." (Ps. 127:1) Therefore, they do not decide a matter recklessly. Once they are confident of God's approval, their conviction can be absolute.

Finally, they have a mind to understand people. God, who loves all His children, imparts a keen sense of what each one needs. Hence they naturally receive insights into the problems of others whom they are trying to help. Hidden issues are revealed to them through intuition given by God, who is "piercing to the division of soul and spirit, of joints and marrow, and discerning the thoughts and

intentions of the heart.” (Heb. 4:12) With this comes the ability to help others in the most appropriate ways.

Unity in Action

People living in oneness with God have a righteous character. Feeling a strong sense of brotherhood with all people, they give of their means and their labor to end the scourges of war, poverty, hunger, exploitation and disease everywhere in the world. If they have more wealth than they need, they will generously give it to those in want. They enjoy volunteering for service activities. They make friends with people of all races, all classes, and all religions, looking down on no one. Peace and equality spring up automatically in a nation whose citizens live in oneness with God and give with willing hearts.

People living in families that pursue the ideal of oneness with God in love have a strong moral compass. Knowing God’s fundamental law of absolute love and the damage done by impure love, they are strict with their children’s moral upbringing. They also take part in deciding their children’s selection of a marriage partner. Eschewing modern permissive values, they stand firmly for morality and work to improve society’s moral climate.

Finally, people living in oneness with God in love are dedicated and sacrificial. Whatever they do, they give 110 percent. True love casts out fear (1 Jn. 4:18); therefore they are courageous and willing to sacrifice for a noble purpose. God’s champions in every age have shown such sacrificial spirit. This spirit is born of God, who has been investing and sacrificing throughout history to restore fallen humankind and build His Kingdom.

Representing Heaven: A Confucian Insight

Additional insight into living in a state of *the ideal of God and human beings united in love* comes from the related Confucian ideal of 天人仁合一 (*cheon in in hab il*),* which roughly translated means, “a person 人 (*in*) becomes one 合一 (*habil*) with heaven 天 (*cheon*) by a loving heart and character 仁 (*in*).”

* Chinese terms are rendered by transliteration according to their Korean pronunciation.

The key term in this teaching is “loving heart and character” 仁 (*in*), more familiar to Westerners by its Chinese equivalent, *jen*. This central Confucian virtue describes the heart and character of a person who loves others according to the norms of family relationships. *Jen* comprises both the heart of love and the strength of character to live by the norms for love’s proper expression.³⁶ Thus, a father with *jen* cares for his children and is attentive to their needs; a wife with *jen* is affectionate to her husband and faithful; a son with *jen* is deeply attached to his parents and filial toward them. A person with *jen* is helpful, generous, compassionate and faithful in all his or her dealings with others. He or she has the ability to create harmony between people, as signified by its ideograph 仁, a combination of human being (人) and two (二). Confucian ethics values the family as the school to mold such people of loving heart and character.

This teaching affirms that through developing such a loving heart and character, a person becomes “one with heaven.” He becomes a sage, a holy person, a divine spirit (e.g., a good ancestor in Korean traditional thought), or a person who embodies the spirit of grace. Confucianism does not have a personal God; its concept of heaven is naturalistic. Heaven means the transcendent authority that governs the natural world and human affairs, and dispenses salvation, blessing and truth. A person can relate to heaven by cultivating a loving character. This gives him the ability to govern his surroundings through the practice of love and righteousness. In so doing, he embodies the subjective power of heaven in the affairs of earth.

This Confucian teaching, “A person becomes one with heaven by a loving heart and character,” contains some aspects of the Family Pledge’s *ideal of God and human beings united in love*. Yet because it lacks the Pledge’s fundamental insights about God and the centrality of marriage, it can only speak of “becoming,” not ideal unity. Nevertheless, it stresses an important aspect of that unity, namely that such people represent God on earth through their loving character and actions.

Oneness with All Things

The idea that a human being is an independent existence is an illusion, born of ignorance. This illusion disappears when we live in a state of oneness with God and all of existence. We were not born of ourselves, but arose from the love and labors of our parents. We exist on the bounties given to us by the world of nature. Our bodies are built of atoms that were produced billions of years ago in far-off stars. We are truly connected with everything in the cosmos.

Nature expresses the truth of life and love in myriad ways. For example, the dynamic love between husband and wife is echoed in the lightning and thunder of a rainstorm. The plus and minus charges come together with explosive force; this is love at the level of atoms. The delicately balanced workings of the cells and organs in our bodies illustrate the harmonious interrelationships of a well-ordered society. Each cell has the consciousness to deal with its environment and work for the purpose of its organ, manifesting love at the level of the cell. The sacrificial quality of parental love is seen in the spawning of salmon; they give up their lives to swim up river great distances and lay their eggs, all to give their offspring a chance to thrive in their ancestral stream; this is love in the realm of fish. The fidelity of husband and wife is seen in the strict monogamy of the crane. The male and female form a bond that outlasts death; this is love at the level of birds.

Consider in this regard the Buddhist teaching of interdependence, summed up by the phrase 一切同根 (*il chae tong geun*). Literally it means: the individual being (一, *il*) and the entire universe (切, *chae*) arise from the same (同, *tong*) cause (根, *geun*). A human being and a rock each arose from the same web of cause and effect, and each participates equally in the life of the whole. The whole universe is one life, of which each human being is but one part. A person should think, "I am but one link in the cosmic net that connects every existence. My spirit is in contact with the rocks and trees and stars, and they also know me. Thus, it is a cognitive error to think of myself as a separate ego. My true reality is as a participant in the oneness of all."

People need some occasion to leap into oneness with all life and experience their interconnectedness with all things in the universe.

Attaining complete oneness with God in love provides such an occasion. We come to realize that we are not lonely vagabonds, tiny specks in the vast sea of matter. Instead, we are one with the whole. We belong, members of the symphony of life that pulsates everywhere and in everything. We are linked in time as well, to the distant past and to the undetermined future. We belong to God, to God's family and to God's creation.

Amazing Grace

Ever since the Human Fall, human beings could not see or know God directly. At most, people could study and follow God's Word, which He gave for humanity's education in the ways of true love. People recite, "Love the Lord your God with all your heart and with all your soul and with all your mind" and "Love your neighbor as yourself." (Matt. 22:37-39) Yet, when God came to earth in human form in the person of Jesus of Nazareth, then people could truly see what love is. Tragically, however, during his short life not one person made complete oneness with Jesus. His disciples fell away, and he died alone, except for one thief who believed. As a result, faithful Christians could only "see in a mirror, dimly" (1 Cor. 13:12); they have been unable to know God's love in its completeness.

Today, Christ has once again come to earth as the True Parents. Their ministry spans over 50 years, and their life covers all of human experience, most especially family life. Our generation is privileged among all the people who ever lived in history, to have the opportunity to observe and follow the returning Christ in the flesh. Through them, we witness the complete love of God in action.

First, we witness God's love in restoration. Following in Jesus' footsteps, our True Parents shed their blood, sweat and tears to make restitution (indemnity) for the world's sins and brokenness. Through many painful steps, they have been breaking down the walls that have long divided men and women, parents and children, East and West, North and South, black and white, Christian and Muslim.

Second, in the True Parents we see the example of true love as a way of life. In their marriage and family, the True Parents have created a model for us to follow and imitate in our families. It is a model of giving, self-sacrifice and unconditional love, even extend-

ing to their enemies. Indeed, their family tradition is notable for placing guests and strangers ahead of their own family members.

Finally, we witness God's love as blessing. Our True Parents have blessed all humankind, good people and evil people, of all religions, nationalities, races and cultures. The Blessing is offered freely as a gift, yet its value is priceless. It engrafts all people into God's family. It restores humankind to its true lineage. Our love was distorted by the fall, becoming like crumpled paper. Now through the Blessing God is able to restore human love to its true glory.

This is the profound background of the pledge that our family can *achieve the ideal of God and human beings united in love*. Setting up the conditions that today enable us to attain this ideal was no simple matter. Only the True Parents could do it. Because they loved us and sacrificed for our sake, today we can enjoy this priceless benefit.

The most holy God has come down to earth, and we unworthy human beings are being elevated to heaven. How can we ever adequately appreciate this precious grace? Do tears of gratitude flow down our cheeks? We can demonstrate our filial devotion by making our bodies like dust, humbling ourselves before the Lord of love, and letting God work His good pleasure through us.

The Realm of Liberation and Complete Freedom in the Kingdom of God

Ever since Adam and Eve were expelled from the Garden of Eden and prevented from eating of the tree of life (Gen. 3:24), it has ever been humankind's hope to return to that blessed realm. That return is prophesied in the final chapters of Revelation, where the redeemed are invited to enter the New Jerusalem. There they will partake of the tree of life, whose leaves are "for the healing of the nations." The curse placed upon humankind after their expulsion from Eden will be removed, and all will behold the face of God. (Rev. 22:2-4) The prophet Isaiah also described the glories of this realm as God's "holy mountain," a place where, "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid." (Isa. 11:6-9) In verses such as these the Bible described *the realm of liberation and complete freedom* (해방권과 석방권) *in the Kingdom*

of God (천국) using symbolic language. Today the Family Pledge makes it plain, for the sake of this generation that is to establish it.

The Kingdom of God is a realm where people enjoy God's ideal of true love. A "realm" (권, *gwon*) can denote a physical territory, the objects under a certain authority or governance, or a space where a certain quality or situation obtains. The realm... of the Kingdom of God includes all these meanings. First, it is the spreading out of families living the ideal of true love. Second, it is a people under God's authority, in whom God's reign becomes manifest in daily life. Third, it is the territory on earth where God's children gather to build a God's nation of peace and unity, the *Cheon Il Guk*.

Liberation (*he bang*) and Complete Freedom (*seok bang*)

Shortly after Jesus began his public ministry, he stood in a synagogue and proclaimed the fulfillment of Isaiah's prophecy:

The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor.

He has sent me to proclaim release to the captives and recovering of sight to the blind,

to set at liberty those who are oppressed,

to proclaim the acceptable year of the Lord.—*Luke 4:18-19*

Jesus indeed liberates us from Satan's prison, from captivity to sin. (Rom. 7:23) But the liberation afforded by the redemption of the cross is only spiritual. Jesus knew that Isaiah was prophesying of national liberation at a time when Israel was still in captivity in Babylon and the inhabitants of Jerusalem lived in poverty. He knew that establishing God's Kingdom would entail the end of the evil systems of this world: dictatorships, colonial oppression, crime and unjust laws. Jesus' goal extended that far, as he proclaimed in that first sermon. He knew that the liberation he brought through his sacrifice on the cross was but a first step on the way to complete liberation. Therefore, he promised he would return. Paul gloried in the cross and Christian freedom, yet longed to be freed more completely, looking to the future when he could enjoy "the glorious liberty of the children of God." (Rom. 8:21)

The Family Pledge uses two terms, the *realm of liberation* (해방권, *he bang gwon*) and the *realm of complete freedom* (석방권, *seok bang gwon*) to describe both this stage-by-stage process and the glorious liberty that is the Christian hope. The *realm of liberation* began with the spiritual liberation that we received through the redemption of the cross and is to be perfected through expanding that realm to encompass the family (through the Blessing), and thence the society, nation and world. The *realm of complete freedom* refers to the complete liberty that is Eden, the realm where God's original purpose of creation is fulfilled. It is the realm of God's direct dominion.

Adam and Eve, had they not fallen, would have established a true family and achieved the ideal oneness of God and humankind in love—One Mind, One Flesh, One Body. Living in true love, they would have enjoyed complete freedom. As theirs was the only family in existence, it would have expanded naturally and without opposition into a society, nation and world of liberty, creating the *realm of complete freedom (seok bang gwon) in the Kingdom of God*.

After the Human Fall, however, Satan occupied the world. To restore this situation after the Human Fall, God has worked step by step to liberate humankind, yet always against a hostile and satanic environment. First God has been liberating individuals through religion. Next, through setting up the Blessing, God expanded liberation to the family. A blessed family is the smallest unit of the Kingdom of God, where people can enjoy life in the *realm of liberation (he bang gwon) in the Kingdom of God*. This realm expands from one true family to many true families who comprise a greater realm of true love. Yet it is still a “church militant” and a “liberating church,” struggling by sacrifice and loving one's enemy to win over a hostile world. Ultimately, however, we will enter the *realm of complete freedom* where the Kingdom can flourish of itself, a “church triumphant” beyond any challenge from the satanic world. This is one of five distinctions between liberation (*he bang*) and complete freedom (*seok bang*) as Father Moon uses these terms.

A second way to distinguish between them is this: we enter the realm of liberation in the midst of the course of restoration, as a condition that permits it to be completed. This occurs at the time of

the Blessing, when we are reborn into God's lineage. However, according to the Divine Principle, this rebirth occurs at the top of the growth stage of the growing period (the sixth level out of ten levels to completion), because Adam and Eve fell and contracted the original sin at the top of the growth stage.³⁷ Afterwards there still remains a course to grow through the perfection stage of the growing period and attain the tenth level, the realm of direct dominion. This is the realm of complete freedom, where we become a true family of God's ideal.

Third, liberation occurs as a group, through the ceremony of the Blessing. Through the Blessing we cut off Satan's lineage and are engrafted into God's lineage, a once-and-for-all change from Satan's family to God's family. It is by the grace of the Blessing that everyone who participates in the ceremony enters the *realm of liberation* of the Kingdom of God, all at once. However, we are not yet at the level where we can fully manifest the perfection of the Kingdom.

After the Blessing, the course to grow through the perfection stage and attain God's ideal of a true family normally takes seven years or longer, and it requires that we attend the True Parents and support God's providence. How well we devote ourselves to this is entirely up to us. Hence, while we enter the realm of liberation as a group—perhaps as part of 30,000, 360,000 or 40 million couples—at the ceremony of our Blessing, we enter the realm of freedom family by family as each individually completes its particular course and attains the complete freedom of God's dominion.

Fourth, liberation purges us of the original sin, cutting the primary shackle that chains us to Satan's dominion. This shackle had been fastened to every human being at the ankles, wrists, neck, and most especially at the sexual organ. Having cut this heavy chain, we enter the *realm of liberation* where we are free to marry with blessing of God and create a family in which God can dwell.

Nevertheless, although we are free of original sin, there are still remnants of sin and fallen nature that cling to us. Our bad habits of thought, word and deed stay with us. The sins of our parents, grandparents and ancestors down through the generations continue to plague us. Moreover, once we pass into the spirit world, memories of our sins and mistakes during earthly life continue to weigh

heavily. Only when these are cut off, can we enter *the realm of complete freedom*.

In other words, humanity has suffered in the dungeons of Satan's prison, leaving us blind to truth and insensible to true love. The Blessing opens the gate to Satan's prison, allowing us to walk out into the bright sunshine of God's Kingdom. We are liberated; nevertheless, we are not yet fully free. We are not able to fully function in the Kingdom because we are unaccustomed to anything but prison life. We still have to go through a course of rehabilitation to cut off from old ways of thinking and living and to recover our full faculties.

Let's illustrate with an example from the Bible: Abraham and Sarah faithfully carried God's providence, and in heaven they are a Blessed couple.³⁸ Nevertheless, during his earthly life Abraham also had a relationship with Hagar, who was younger and more passionate than Sarah, and they had a child, Ishmael, whom Sarah insisted be cast out of their home. We can imagine that memories of this latter relationship remained with Abraham and Sarah in the spirit world, creating a thorn in their family life. Furthermore, Hagar is also in the spirit world, breathing resentment against Sarah and still coveting Abraham's love. As long as that situation persists, Abraham and Sarah may dwell in the realm of liberation, but their life is not completely free. There would have to be a heavenly rite to release the four of them: for Hagar to release Abraham to love Sarah and no other; for Abraham to release any residual longing for Hagar's passionate love; for Ishmael to forgive Sarah for casting him out; for Sarah to forgive Hagar for interfering with her marriage. Once released, they could enter *the realm of complete freedom in the kingdom of God in heaven*.

Finally, returning to the prison analogy, *seok bang* can also mean *pardon*. A convict normally gets released from prison when he finishes the term of his sentence, but the governor can pardon him at any time and without giving any reason. In this sense, liberation (*he bang*) comes after we finish our course of restoration through indemnity, while *seok bang* is a pardon that frees us even though we have not paid the price and do not deserve to be freed.

During the course of restoration, God follows a strict principle as He guides us on the path to liberation. Certain conditions have to be

fulfilled, based upon Satan's prior claims over us. This is the so-called "formula course." Completing those conditions is like finishing a prison term; we are released once we fulfill all the requirements of the law. Even after we receive the Blessing and enter the realm of liberation, we are not free from the requirement to atone for past sins. Those who we sinned against—or who our ancestors sinned against—do not give up their claims without some payment.

How can we receive pardon? We now have a Governor in heaven who desires to pardon us. The old prison warden, Satan, has been relieved of his post. In these last days, Satan is cast out from his former position as "the ruler of this world" (John 12:31) and "The kingdom of the world has become the kingdom of our Lord and of his Christ" (Rev. 11:15). This is the result of the Coronation of God's Kingship that occurred on January 13, 2001, and the subsequent coronations of Jesus Christ and the True Parents in 2003-04. We are living in a new age when God is able to exercise His authority over all creation, and His will is to pardon us and create a new world of hope.

"Love covers a multitude of sins." (1 Pet. 4:8) God's bright and warm love now penetrates to the darkest and chilliest corners of hell. It has the power to dissolve away old grudges and melt the hardest of hearts. Everyone has an original heart that can be touched by love.

Not only that: through the pardon of *seok bang* the record of our former sins is entirely expunged. Even the dispensation for the forgiveness of sins still left a record of a person's former misdeeds, that we would glorify God who in His great mercy forgives sinners. However, in the "new heaven and new earth" that is the Kingdom of God, even the scars of former sins should no longer be there to remind us of the past. God wants to behold the citizens of His Kingdom as new people, without blemish and able to realize their original inborn potential, as He promised, "Behold, I make all things new." (Rev. 21:5)

God is our Father; His loving heart is to completely forget about our former sins and embrace us as his children. It is a theological error to think that God always insists on meeting out punishment on the guilty. Rather, it is Satan, the Accuser, who was always bringing people's sins before God and demanding that debts be paid to the

last penny. As long as Satan had authority over this world, human beings could not escape his claims on us. Now, however, in the age of *seok bang*, God is fully sovereign. Hence he can offer pardon without having to listen to Satan's accusing voice. The fact that Father Moon could proclaim the realm of *seok bang* means that we now live in an era of amazing grace.

The Liberation of God

Are human beings the only beings in need of liberation? God made the creation subject to human beings. Because their human masters fell into sin, the things of creation also suffer under a regime of oppressive domination. This is evident in the pollution of air, water and land; the rape of natural resources; the loss of habitat for wild creatures; the oil befouling the oceans and choking its life; the loss of protective ozone; and the buildup of carbon dioxide that is changing the world's climate. The creation is crying out for liberation with far more urgency than when Paul wrote that it was "groaning in travail" and foresaw the day when "The creation itself will be set free from its bondage." (Rom. 8:21-22)

God is also in need of liberation. Does this sound strange? Traditional theologies err when they envision that God, the King of kings, sits high on His throne, enjoying sovereignty over the universe. In fact, God is a God of love: God prizes love above all else. What enjoyment does the God of love gain from sovereignty over the universe when His beloved children are prisoners of sin? If God were to use His power to destroy sinful humanity, the world would be empty, and God's entire creation would be a failure. Love binds God to care for His creatures. God would rather tend to sin-sick humanity than dwell in glory.

Therefore, after the Human Fall, God left His throne and became a God of grief, suffering and lamentation. When He appeared among humankind in the form of Jesus Christ, it was as the Lord of suffering.

God has endured heartbreak and misery as humanity, insensate to His pleading, sank deeper and deeper into sin. How can we describe God's bitterness and pain? It is as if your daughter was kidnapped and raped and then sold into slavery in a foreign land. Worse, she believes that you are dead, even though you continue to

search for her everywhere. This has been God's life for thousands of years. Father Moon said,

Eve was to have become the future wife of God, because once Adam became one with God, and God's spirit dwelled within him, Adam would be the embodiment of God Himself. From this perspective, Satan violated God's wife. We have not subdued the one who hurt God. So God has been persevering with a hope to restore His ideal of creation in the midst of deep sorrow. Think about it. Could you just steal God's wife for your own sake and have children who do not care about heavenly Father at all? Yet this is the reality of the fallen world today, and the current relationship between God and Satan.³⁹

Even the almighty God cannot compel love, which must be freely given. Since human beings made the choice to leave God, it remains the responsibility of human beings to return to God. God cannot interfere with this human responsibility. Hence the paradox: the task of liberating God and restoring Him to His throne lies with human beings.

To liberate God has been the greatest concern of Father Moon's life. It is not a simple matter. First it requires the establishment of a true family that cannot be accused by Satan. That family has to achieve the ideal oneness of God and humankind in love, and become the object that can fully reciprocate God's love and fulfill the deepest longing of God's heart. To increase the scope of God's freedom, the territory of the Kingdom of God should expand to a clan, a tribe, a society, one nation, and many nations. Finally, when all the families of humankind sing songs of true love in the springtime of the Kingdom, God will be completely liberated.

Jesus, too, needs to be liberated. He sits at the right hand of God, yet still he suffers. Jesus gave everything for our sake, even his life. Shouldn't we offer something in return? Love, if it is to thrive, should flow through a complete circuit of give and take. Yet Jesus' *agape* love was given without regard to a response from the object of his love. It is a noble love, yet being unrequited, it is filled with frustration and regret. No one desires to give and give without receiving anything in return. Yet that has been Jesus' situation, as

human beings continually disappoint him, spurning his blessings and ignoring his words. He was bitter over the stubborn rejection he encountered from the Jewish leaders of Jerusalem. (Matt. 23:37-38) He is bitter still, as many of his followers continue to grieve the Holy Spirit by their hypocrisy, cruelty and lack of charity. (Eph. 4:30-32) Jesus would wish to be liberated from this unrequited love and enter into a truly mutual relationship with believers. The key to the liberation of Jesus, as with the liberation of God, lies with human beings.

A Jewish mystical tradition understands the necessity for God's liberation. The Baal Shem Tov, 18th-century founder of Hassidism, said, "Pray continually for God's glory that it may be redeemed from its exile." God went into exile with His people, and they are in exile still, away from their homeland. More generally, he taught, "Man is a part of God, and the want that is in the part is in the whole, and the whole suffers the same want as the part."⁴⁰ He inferred that God suffers because mankind suffers.

These mystics also understood that we human beings are responsible to liberate God from His suffering. We should engage in the work of *tikkun* (repair), by which the "holy sparks" of God, which had shattered into millions of pieces, are reunited with their Source. The collective labor of fervent believers does this work of repair, whose significance, the Baal Shem Tov declared, "is as when a king's son is rescued from captivity and brought to his father."⁴¹

Even so, Jewish mysticism developed this line of thought in a way that was so spiritualized that it proved ineffective in changing the Jewish reality, much less in liberating God, whose heart only grew heavier over the desperate plight of the chosen people in the 20th century. Nevertheless, the Kabbalistic concept of *tikkun* relates to a great truth. There was indeed a "shattering" of the oneness of God's world. It occurred at the fall of Adam and Eve.

Father Moon said, "As a result of Adam's fall, the history that began in oneness was broken into innumerable pieces. The history of salvation has been the process of arranging and connecting all the pieces."⁴² These pieces have proliferated as different religions, cultures, races, nations and tribes in conflict with each other. They fight because each falsely believes itself to be superior to the others. Thus they alienate themselves from the God of unity. Humanity's

brokenness is manifest as a conflict between mind and body in each individual and between husband and wife in every family. The Human Fall shattered the unity in every family and the original oneness of humanity and God. That breakdown proliferated through all levels of human existence.

Tearing Down Barriers

In this condition of brokenness and alienation, people erect high walls to protect themselves from others whom they believe to be their enemies. They are walls of enmity, fear, suspicion, arrogance, prejudice, narrow-mindedness, and every ideology that justifies denying others their full humanity. These walls are stronger and higher than prison walls. Consider the convict who is released from a long prison sentence. He returns home only to find that townspeople are suspicious of him and no one will give him a job. His former friends spurn him, and even his wife has remarried. As a result, he drifts back into the criminal underclass. Despite having been released from physical jail, he still finds himself walled in on every side.

Or consider a husband who has an affair. To justify it, he builds a wall between himself and his wife, convinced that she doesn't love him or give him enough attention. When his wife finds out that he is cheating on her, she reinforces the wall and builds it higher. Even though the husband may break off his affair, that high wall remains a serious obstacle to reconciliation. It may take years of effort to slowly chip away at the accumulated lies, mistrust and sense of betrayal.

Religions have been God's wall-breakers. By teaching forgiveness and love of enemy, Christianity has helped people tear down many walls. The broad realm of Christian freedom is found where "there is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus." (Gal. 3:28) Islam is also a religion of unity, as the Qur'an teaches:

Hold fast, all together, to God's rope, and be not divided among yourselves. Remember with gratitude God's favor on you, for you were enemies and He joined your hearts in love, so that by His grace you became brethren...

Let there arise out of you one community, inviting to all that is good, enjoining what is right, and forbidding what is wrong: those will be prosperous. Be not like those who are divided amongst themselves and fall into disputations after receiving clear signs: for them is a dreadful penalty.⁴³

Nevertheless, Christianity and Islam each erected high walls against each other. They look down on each other as infidels, even though both are faithful to the same God. They make war on each other, each side believing they are fighting in the name of God. These walls discourage people from journeying beyond the world of their own religion.

There are no barriers in the Kingdom of God. God's love is impartial, as Jesus taught, "Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust." (Matt. 5:44-45) By loving our enemies, we can tear down the barriers between people, between races, between nations, and between religions. Father Moon said,

God is not the lord of boundaries. Satan, the devil, first made them. Satan and his followers are dwelling wherever there are boundaries... God did not create boundaries among various different cultures, traditions, races, etc. God desires one unified world, a world without boundaries.

God does not have even the concept of boundaries. Therefore, He does not tell us to take revenge on our enemies; if He did, it would imply that He had such a concept. By loving our enemies and bringing oneness amongst us, boundaries will naturally come down.⁴⁴

Hence, our task in expanding the realm of liberation and complete freedom in the Kingdom of God is to break down barriers everywhere.

Liberating the Spirit World

The walls erected on earth are further reinforced in the spirit world. There the accumulated deposits of people's earthly beliefs

and prejudices become fixed in the environment. Heung Jin Moon reports:

The spiritual world is the world of mind. Once you are set in your mind and in your habits, it is not easy to change. Therefore it is very difficult for religious people of different backgrounds to travel to each other's regions. In the spiritual world thought is reality itself, so differences in thinking are manifest as high walls, or as steep cliffs with wide holes or many falling stones, making it difficult to move from place to place.⁴⁵

The spirit world has been a veritable prison, with high walls erected around its different communities of spirits, keeping them in. Only dwellers in the highest spiritual realms are able to travel between its different regions. For this reason, most spiritual testimonies describe "heaven" as a realm where the people are pretty much alike, because they cannot see beyond the walls. Some people think that only those who live and believe as they do will enter heaven. Yet if they only see others of their own kind, it means they are dwelling in one small region of a great prison-house, hemmed in by high walls. Is that place truly heaven? Or is it hell?

God did not create the countless boundaries that hem in the regions of the spirit world. God's concept is that people of different cultures, religions, races and traditions will mingle freely and see themselves as members of God's family. Their diversity should only add to the variety and charm of life in the Kingdom of heaven.

If God did not create these boundaries, then who did? The human beings whose spirits inhabit those regions did. God abhors these boundaries as manifestations of Satan's rule, yet He cannot destroy them unilaterally. That responsibility lies with human beings.

Since the spirit world only manifests the fruits of earthly life, any initiative for changing the situation in the spirit world must come from people on earth, as Jesus said, "Whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven." (Matt. 18:18) People on earth must tear down the barriers between religions and cultures, e.g. between Christian culture and Islamic culture. We can overcome them by

living in another culture and loving people of another culture. On this score, Father Moon has been promoting international and interreligious marriages. A family that can embrace two different religions, or two different cultures, and digest their differences in the warmth of its love, is a crucible for melting down the walls that divide humanity. Through such families, the walls in the spirit world are broken down as well.

In the eighth pledge, our family commits itself to this task of liberation. We will tear down all boundaries and transform the spirit world into a single realm of heaven. This is the *realm of liberation and complete freedom in the Kingdom of God in heaven*. Love and harmony abound there, and conflict is unknown. God's true love streams into this realm, embracing all its inhabitants and filling them with warmth and light. They are people who live beyond boundaries and have no enemies. In perfect liberty they travel anywhere they choose, from the bottom of hell to the throne of God.

Entering the Realms of Liberation and Complete Freedom

Humanity has entered a new age, the *Completed Testament Age*, when the Kingdom of God becomes manifest on the earth. Like the mustard seed in the parable (Matt. 13:31-32), the *realm of liberation of the Kingdom of God* is already growing, although it may be unnoticed by the world. As Jesus said, "The kingdom of God is not coming with signs to be observed; nor will they say, 'Lo, here it is!' or 'There!' for behold, the kingdom of God is in the midst of you." (Luke 17:20-21) The Kingdom of God begins in true families, members of God's family through the holy Blessing, who dwell within the mundane world and progressively transform it.

Why does the realm of liberation begin with true families? First, the key factor in bondage or liberation is love. When love can flow freely, there is liberation. When love is blocked, there are boundaries. The corruption of love in the family at the Fall brought humanity into bondage; therefore, new families, blessed by God, are arising and taking responsibility to restore the family ideal. Their mission is to tear down the remaining boundaries that still constrain humankind; their method is to love their enemy.

The realm of liberation has nothing to do with power, wealth or knowledge. Only true love brings true liberation. As we have

learned, the Blessed family is the place where true love settles, takes root and bears fruit. The realm of liberation grows as these families, who achieve the ideal of oneness with God, expand their influence to tribes, peoples and nations. Blessed families, centered on true love, are the cornerstones of the Kingdom of God. This is the central message of the Family Pledge.

Nevertheless, the realm of liberation is only the prelude to an even greater grace: the realm of complete freedom (*seok bang*). This realm opens through the sovereign rule of God, bringing to an end the world of sin. Freedom (and pardon) is entirely by God's sovereign authority, as He acts to replace the old world of sin and punishment with the new order of heaven's unlimited grace. God bestows this freedom upon Blessed families who were already growing within the realm of liberation. His grace brings pardon, renewal, perfection, and liberty.

Ultimately, God's fervent wish is to live in a world where all traces of humankind's sad history since the Fall are forgotten, and people with new hearts live out their lives as if the Human Fall had never happened. This will be the result of *perfecting... the realm of complete freedom in the Kingdom of God*. It is the Garden of Eden, where "the former things have passed away" (Rev. 21:4) and God is "all in all." (1 Cor. 15:28)

The Dispensation to Open the Realm of Liberation

Although the details are beyond the scope of this book, Father Moon has been fulfilling many conditions to establish both the realm of liberation and the realm of complete freedom. First, through the Blessing, he has been restoring families to the original ideal of God—as true families. Beginning in August 1992, Father and Mother Moon began offering the Blessing freely to all human beings without condition. Over the next seven years, the providence of the Blessing expanded to cover the earth—over 400 million couples. By giving the Blessing to the worst criminals and the highest saints in the same ceremony, he made the condition to breach the wall dividing heaven from hell. By blessing the founders of the world's religions in the spirit world and their followers on earth, and educating them in the Divine Principle, he has made a breach in the walls that have separated the world's religions. These and many

other conditions laid the foundation to open the realm of liberation, which was promulgated when the eighth pledge containing these words was added to the Family Pledge on February 2, 1998.

The Dispensation to Open the Realm of Complete Freedom
(Seok Bang)

While the dispensation to open the realm of liberation concerned the unity of the world's families centered on the Blessing, the dispensation to establish the realm of complete freedom has been focused upon establishing God's sovereignty. A key condition was the Coronation Ceremony of God's Kingship, conducted on January 13, 2001, which proclaimed God's sovereignty over all worlds. Next, on December 22, 2003, before an assembly of over 3,000 people in Jerusalem, Jesus Christ was crowned the King of Peace in the land that had rejected him 2000 years before. Then in ceremonies held in America and Korea during 2004, in the presence of clergy and members of the U.S. Congress and the Korean National Assembly, Father and Mother Moon received crowns as the King and Queen of Peace for the present age. These events symbolized the establishment of God and Christ's authority on earth and God's direct dominion over human affairs.

On April 5, 2004, Father Moon proclaimed the realm of complete freedom (*seok bang gwon*), and the words were added to the Family Pledge on April 18. On May 5, the final condition for the opening of this realm took place with the declaration of 쌍합십승일 (雙合十勝日, *Ssang Hab Shib Seung Il*), the "Day of Double 5 and Victory of the Number 10." That day was the cosmic turning point when the sovereignty of God supplanted Satan's rule throughout all creation. Since then, we have been living in the "Era After the Coming of Heaven." Now, no other power can interfere with the steady advancement of God's Kingdom, as God exercises His full authority on the earth.

As mentioned previously, according to the Divine Principle, the Blessing, which opens the gate to the realm of liberation, occurs at the top of the growth stage, signified by the number 6. Thus it took 6 years between the opening of the Blessing to the world and the proclamation of the Completed Testament Age in 1993 to the opening of the realm of liberation in 1998. The realm of direct

dominion is signified by the number 10, the number of perfection beyond the growing period. Hence, on the day that marked the victory of the number 10, the world entered into the realm of God's direct dominion—the realm of complete freedom (*seok bang gwon*). Ever since, as our hearts turn to God and our hands engage in His work, we witness the inexorable advancement of God's Kingdom, as God administers His full authority to pardon us, cleanse us, and renew us as His unblemished children.

- 1 Sun Myung Moon, *Collected Sermons* (Seoul: Seunghwa, 1984-), vol. 41, p. 300.
- 2 *Exposition of the Divine Principle*, p. 209.
- 3 This is the meaning behind the cryptic sentence in the Divine Principle: "Jesus came as the bridegroom to all humanity. All devout believers should become his brides, awaiting the time of his return. After these brides celebrate the marriage of the Lamb with Jesus, their bridegroom, they are to live in the Kingdom of heaven in oneness with him as his wives. Therefore, the Completed Testament Age following the Second Advent of Jesus is the age of the heifer, or the age of the wife." (*Exposition of the Divine Principle*, p. 210)
- 4 Sun Myung Moon, "True Parents and the Completed Testament Age," *True Family and World Peace*, p. 43.
- 5 Sun Myung Moon, "True Family and I," *True Family and World Peace*, p. 78.
- 6 Sun Myung Moon, "First Jardim Declaration," April 3, 1995.
- 7 Diamond Sutra 32, A.F. Price, trans., *The Diamond Sutra* (Boston: Shambhala, 1969).
- 8 Qur'an 18.46, Muhammad Marmaduke Pickthall, trans., *The Meaning of the Glorious Qur'an*.
- 9 *Perfection of Wisdom in 8000 Lines* 31:1, Edward Conze, trans., *The Perfection of Wisdom in 8000 Lines and its Verse Summary* (San Francisco: Four Seasons Foundation, 1983), in *World Scripture*, p. 52.
- 10 Qur'an 112, Pickthall.
- 11 Qur'an 33.40, Pickthall.

- 12 Dhammapada 273, Narada Maha Thera, trans., *The Dhammapada* (Colombo, Sri Lanka: Vajirarama, 1972).
- 13 Qur'an 5:48, Pickthall.
- 14 Genesis Rabbah 56, Joseph Gaer, *The Lore of the Old Testament* (Boston: Little, Brown & Co., 1951).
- 15 W. Farley Jones, ed., *A Prophet Speaks Today* (New York: HSA-UWC, 1975), p. 157.
- 16 40 Hadith of an-Nawawi 41, Ezzeddin Ibrahim and Denys Johnson-Davies, trans., *An-Nawawī's 40 Hadith* (Damascus: Holy Koran Publishing House, 1977).
- 17 *Exposition of the Divine Principle*, p. 108.
- 18 Sun Myung Moon, *The Way of God's Will* (New York: HSA-UWC, 1980), pp. 4-20.
- 19 *Zohar*; Genesis 101b.
- 20 See *Doctrine and Covenants* (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1974), article 131.
- 21 See Seuk, Devine and Wilson, *Cultivating Heart and Character* (Chapel Hill: Character Development Publishing, 2000), pp. 333-344.
- 22 Sun Myung Moon, "Coronation of God's Kingship." January 13, 2001.
- 23 Qur'an 2:112, Arthur J. Arberry, trans., *The Koran Interpreted*.
- 24 Hadith of Muslim, 'Abdul Hamid Siddiqī, trans., *Sahīh Muslim*, 4 vols. (New Delhi: Kitab Bhavan, 1977), quoted in *World Scripture*, p. 627.
- 25 Sun Myung Moon, "Total Indemnity," *God's Will and the World*, p. 593.
- 26 Sun Myung Moon, *The Way of God's Will*, pp. 132-36, 147, 151, 156, 163.
- 27 Lin Yutang, trans., *The Wisdom of Confucius* (New York: Random House, 1938), quoted in *World Scripture*, p. 408.
- 28 Dhammapada 367, Narada Maha Thera, trans., quoted in *World Scripture*, p. 638
- 29 Bhagavad Gita 2.71, Eknath Eswaran, trans., *The Bhagavad Gita* (Petaluma, CA: Nilgiri Press, 1985).
- 30 Chuang Tzu 17, Burton Watson, trans., *Chuang Tzu: Basic Writings* (New York: Columbia University Press, 1964), quoted in *World Scripture*, p. 639
- 31 *Exposition of the Divine Principle*, p. 17.
- 32 This is the theological basis for the terminology "True Parents of heaven and earth" (천지부모님) used by Unificationists to describe the reality that God dwells within the earthly True Parents.

- 33 *Exposition of the Divine Principle*, pp. 25-27.
- 34 Sang Hun Lee, *Life in the Spirit World and on Earth*, pp. 60-61.
- 35 Sun Myung Moon, "Let Us Experience the Sorrow of God," March 2, 1958.
- 36 *Jen* has sometimes been misunderstood to mean primarily a person's good character capable of fulfilling the family's ethical norms. Recent Confucian scholarship has rediscovered that in the philosophy of Confucius and Mencius, the affective aspect of *jen* as heart and feeling was equally important.
- 37 *Exposition of the Divine Principle*, p. 175.
- 38 Abraham and Sarah were blessed by Father and Mother Moon in 1998 at Madison Square Garden.
- 39 Sun Myung Moon, "The Ideal Spouse," February 4, 1969.
- 40 Baal Shem Tov, "Instructions in Intercourse with God," in Martin Buber, *Hasidism and Modern Man*, p. 198.
- 41 *Ibid.*, pp. 187-188.
- 42 Sun Myung Moon, "God's Fatherland and One World," Kona, Hawaii, December 9, 2002.
- 43 Qur'an 3.103-5, A. Yusuf Ali, trans., *The Qur'an* (Cairo, Egypt: Dar Al-Kitab Al Masri, 1938), quoted in *World Scripture*, p. 187.
- 44 Sun Myung Moon, "Breaking Down Boundaries and World Peace," August 18, 2000.
- 45 "Message of Heung Jin Moon from the Spiritual World," January 1, 2002.

Conclusion

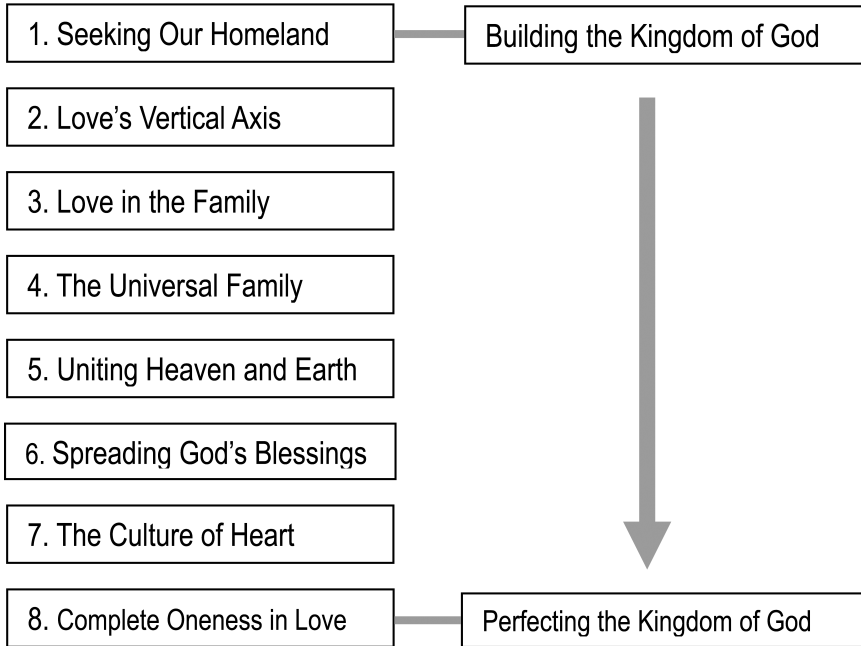
Blueprint for the Kingdom of Heaven

THE EIGHT PLEDGES OF THE FAMILY PLEDGE are a blueprint for families seeking to establish the Kingdom of God in their homes and communities. Proceeding with orderly logic from the first pledge to the eighth, they describe the ways a true family is formed and grows into the fullness of life with God. In this final chapter, let us take a global view of the Family Pledge and examine what it tells us about true family values. We shall do this by looking four themes: first, the Kingdom of God; second, true love; third, the original responsibilities of Adam and Eve in the Garden of Eden; and finally, the family as the temple of God.

A Stepwise Process

The Kingdom of God is the beginning and the end of the Family Pledge. This should not be surprising, given that Father Moon teaches that the family is the cornerstone of the Kingdom. Each family, reflecting the true love of God, is a building block and miniature of the Kingdom. In the Kingdom of God, God conveys His love to human beings through the relationships among family members.

The first pledge calls us to “build *the Kingdom of God on earth and in heaven,*” while in the eighth pledge we “perfect the realm of liberation and complete freedom in *the Kingdom of God on earth and in heaven.*” The repetition of “Kingdom of God on earth and in heaven,” indicates that the process that began with the first pledge is completed in the eighth pledge. Each pledge is a step along the way from the announcement of the Kingdom to the realization of the Kingdom. (Figure 15)

FIGURE 15: STEPWISE PROCESS TO THE KINGDOM OF GOD

The first pledge declares the family's intention to seek the Kingdom, which it calls the "original homeland." Each family strives to lift up the environment of its hometown, making it a place where godly families can feel at home and supported by the community's good values. They seek to re-create it in the likeness of Eden from which the original family of Adam and Eve was expelled so long ago.

The second and third pledges describe the qualities of a true family, the characteristics that make it fit to enter the Kingdom. Among the qualities of a true family, the foremost is love: vertically expressed in devoted service to parents, the community, the nation, the world and God, and horizontally expressed in the close family relationships within the home.

In the Kingdom of God, the family is not limited to one's immediate family and kin. The fourth and fifth pledges describe a true family's participation in the universal family encompassing all humanity, not only the living but also the souls that have crossed over into the eternal spirit world.

The spirit and practice of Kingdom-building is described in the sixth and seventh pledges. Families take the lead in these activities by spreading God's blessings—especially the marriage Blessing of family renewal—throughout their communities. Thus they act as conduits for God's grace to flow everywhere and to everyone. As more and more people are raised in Blessed families, where they develop the habit and tradition of living for the sake of others, the Kingdom culture, the “culture of heart,” will develop as a social ethos. In the culture of heart, true love is prized above all. People are naturally giving; they freely share from their deepest hearts, not for self-seeking motives but out of genuine love.

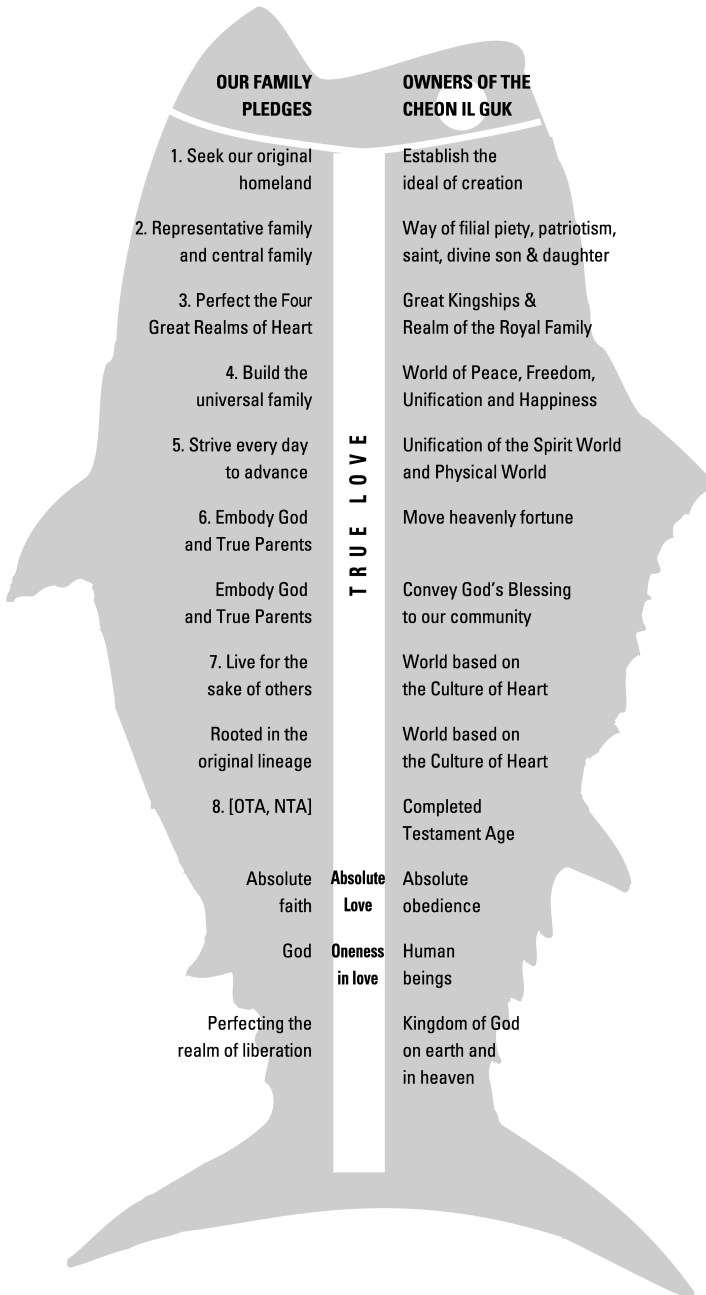
The eighth pledge illuminates the final goal. The Kingdom appears in all its glory, filled with its sparkling jewels—true families. The light of their true love fills the Kingdom, leaving no shadows or impediments. It is a time of fulfillment, when all creation rejoices in “the glorious liberty of the children of God.” (Rom. 8:21).

True Love: The Backbone of True Family Values

A true family exists and thrives only by centering on true love. It expands its influence to the world through true love. It forms the Kingdom of God with true love. Father Moon's motto for the year 2000 caught this concept well: “The Cosmic Expansion of True Love is the Perfection of the New Millennial Kingdom.” In this light, we can understand why each of the eight pledges in the Family Pledge ends with the words, “by centering on true love.”

Figure 16 uses the image of a fish to illustrate the centrality of true love in a true family. If true love is likened to the backbone, then the many ribs and muscles extending from the backbone represent the different aspects of family life. The backbone contains the spinal cord, the central nerve coordinating the movement of all the parts. Even so, true love is the motivation and moving power for fulfilling each of a family's responsibilities. The tail of the fish sweeps through the water propelling the fish forward. In like manner, the latter clauses of the Family Pledge call for activities that propel the family to greater levels of accomplishment for God's Kingdom. True love, traveling faster than the speed of light, provides the balance and power enabling the family to reach the highest goal.

FIGURE 16: TRUE LOVE – MOTIVATION AND POWER OF THE FAMILY PLEDGE



Becoming a “Genesis 1:28 Family”

In Genesis 1:28, God gave His original blessing to Adam and Eve, telling them to “be fruitful and multiply, and fill the earth and subdue it; and have dominion...” In Gen. 2:24, God enjoins marriage: “Therefore a man leaves his father and his mother and cleaves to his wife, and they become one flesh.” The first chapters of Genesis hint at God’s original pattern for a true family. Adam and Eve were meant to form such a true family had they not fallen.

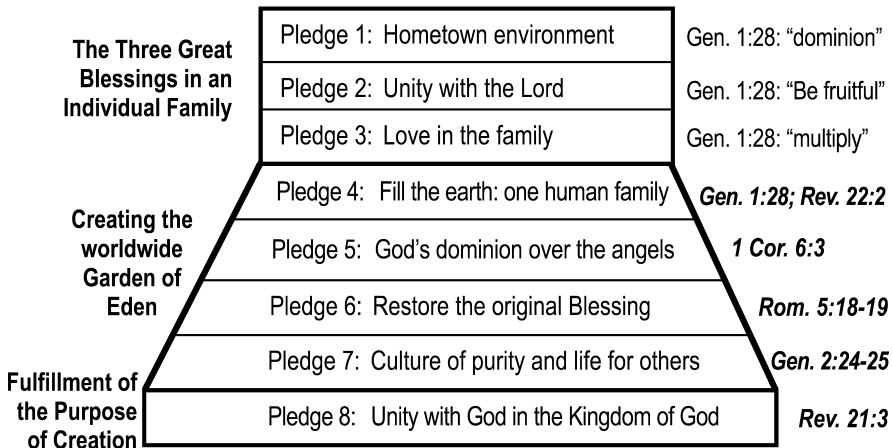
The Family Pledge shows the way to become a true family, a “Genesis 1:28 family.” Each pledge of the Family Pledge gives instructions for molding the family into the ideal shape that conforms to the original plan of God. The Family Pledge is the Potter’s way to mold each family into a “vessel for honor” (Rom. 9:21) that can contain God’s abundant grace. (Figure 17)

The Three Original Blessings in Genesis 1:28

The Divine Principle explicates the meaning of Genesis 1:28 as containing God’s Three Great Blessings.¹ The first of these is to “be fruitful,” which means to attain mature and perfect unity with God; as Jesus said, “I am the vine, you are the branches. He who abides in me, and I in him, he it is that bears much fruit, for apart from me you can do nothing.” (John 15:5) The second, “multiply,” means to join as a loving husband and wife and raise children in the love of God. The third blessing, “dominion,” means to be the stewards of God’s creation and to express creativity in shaping the world.

God gave human beings these words of blessing to indicate the purposes for which they were created. These purposes are innate to human nature. Hence, people have them as inborn desires: to seek a true relationship with God; to seek love and a partner to marry and cherish forever; and to exercise creativity and mastery in order to create a pleasant, abundant and artistic living environment.

FIGURE 17: THE GENESIS 1:28 FAMILY



The first three pledges of the Family Pledge are about fulfilling these three original blessings. As our family pledges and then fulfills its pledge to “establish the original ideal of creation” (Pledge 1), it is working to realize the Third Blessing of “dominion.” It is re-creating its hometown environment into a new Eden where it can settle in peace and harmony.

The second pledge is about perfecting the First Blessing, to “be fruitful.” Scripture teaches that the path to attaining complete communion with God requires dedication to the will of God: “For the equipping of the saints for the work of the ministry... till we all come... to the measure of the stature of the fullness of Christ.” (Eph. 4:12-13) Accordingly, when a family acts to “represent and become central to Heaven and Earth by attending God and True Parents,” it is establishing the vertical axis of unity with the Lord.

Furthermore, the members of a Genesis 1:28 family are children of God. The Family Pledge describes the pattern of our relationship to God—the dutiful family way—as beginning with the family role of filial children. We perfect this pattern by stages, beginning with serving our parents, extending to helping our community, and reaching to God in the highest: “We will perfect the dutiful family way of filial piety in our family, patriotism in our nations... and divine sons and daughters of God.”

The third pledge is about perfecting the second blessing, to “multiply.” This is not merely about finding a mate and producing offspring. In God’s design, love in the human family is comprehensive and moves in all dimensions—between husband and wife, between parents and children, and among brothers and sisters. Most importantly, God Himself participates in that love. The Family Pledge gives a clear blueprint through the concept of the “Four Great Realms of Heart” Moreover, in God’s design, a Genesis 1:28 Family extends through three generations living together—the modern nuclear family is not ideal. The Family Pledge speaks to the traditions and interplay of authority and respect in the three-generation family through the concept of the “Three Great Kingships.”

Expansion of a True Family

The first three pledges pertain to the three original blessings in the context of an individual family. However, true family values do not stop at home. True families are meant to multiply and create a world of true love. Though Adam and Eve were born in a special garden spot, God intended that their descendants would spread out and made the entire world into a Garden of Eden. People naturally spread their influence wherever they live. As Confucius said, “It is goodness that gives to a neighborhood its beauty.”² Unfortunately, after Adam and Eve fell, they spread abroad a world of evil and sin.

Therefore, the Family Pledge defines the family life of a Genesis 1:28 family within a holistic view that extends to the entire cosmos. The family’s values, first displayed at home, should also characterize its role in the larger society, in the culture, and even in relation to the spirit world. This is the import of Pledges 4 through 7.

Had Adam and Eve not fallen, they would have received God’s Blessing on their marriage and multiplied children within the Garden. Their descendants, living in Eden, would have enjoyed and practiced the love of God. As they multiplied and spread abroad, the descendants of Adam and Eve would have formed one worldwide family in which all people would regard each other warmly as brothers and sisters. This goal for Genesis 1:28 families is stated in the fourth pledge: a “world of freedom, peace, unity and happiness.”

The Bible indirectly hints at this greater purpose for Adam and Eve's family through the symbol of the tree of life, which appears in Genesis and again in Revelation. What is the qualification to partake of the tree of life? "Blessed are those who do His commandments, that they may have the right to the tree of life, and may enter through the gates into the city." (Rev. 22:14) Had Adam and Eve obeyed God's commandment not to eat of the fruit of the tree of the knowledge of good and evil, they surely would have been qualified to eat of the tree of life. Then they would have remained in Eden, enjoying its fruits, just as the saints of the last days will enjoy the fruits of the tree of life in the New Jerusalem. "In the middle of its street, and on either side of the river, was the tree of life, which bore twelve fruits, each tree yielding its fruit every month. The leaves of the tree were for the healing of the nations." (Rev. 22:2) Here the love of Christ, symbolized by the tree of life, brings healing to the nations. In the love of Christ "there is neither Jew nor Greek." (Gal. 3:28) It encompasses the entire family of humankind.

The scope of a Genesis 1:28 family also extends to the spirit world. Before they fell, Adam and Eve related freely with angels, including Lucifer. Yet they did not recognize their responsibility to judge the angels (1 Cor. 6:3), and instead allowed themselves to be dominated by them. God expected Adam and Eve to obey the commandment not to eat of the fruit, and thereby to establish their moral subjectivity over the angel, who was appealing to them to disobey it. Had they kept the word of God and resisted the angel's temptation, they would have "advanced the unification of the spirit world and the physical world" in the manner called for in the fifth pledge.

All unification must be centered on God. Therefore, as we fulfill the fifth pledge, we are judging evil spirits and exercising leadership to bring the entire spirit world in line with God's will. Suppose Adam and Eve had successfully resisted Lucifer's temptation, what would have become of him? He would not have become Satan. Rather, by humbling himself before human beings, his masters, Lucifer also could have participated in the cosmic unity.

The sixth pledge is about spreading God's blessing. All original, Genesis 1:28 families possess a deep heartfelt desire to share God's blessings with others. The Bible teaches that Adam's sin caused ruin and corruption to come upon all people. Conversely, since Jesus came as the second Adam, he offers salvation and grace to all people: "As one man's trespass led to condemnation for all men, so one man's act of righteousness leads to acquittal and life for all men. For as by one man's disobedience many were made sinners, so by one man's obedience many will be made righteous." (Rom. 5:18-19) True families represent God and True Parents, according to Pledge 6; therefore, they stand in the position that Jesus did, as new Adams and Eves. As Jesus offered the gift of grace to all people, true families should spread God's blessings to all the people in their communities.

The seventh pledge calls families to practice "living for the sake of others" and thus to "perfect the world based on the culture of heart." Surely one of humanity's greatest losses due to the fall has been our ignorance about the true way of life—a culture expressing the heart of God's true love. Examining Adam and Eve's life in Eden, we can barely get a glimpse of the culture of heart as God intended it. First, it was to be a culture of pure lineage, as Adam and Eve were to be "one flesh." (Gen. 2:24) Second, it was to be a culture of purity, as Adam and Eve "were both naked, and were not ashamed." (Gen. 2:25) Third, it was to be a culture of living together with God, as evidenced from God's vain attempts to engage in heart-to-heart discussion with them after they fell. (Gen. 3:8-13) Fourth, it was to be a culture of living for the sake of others, an example set by God in making clothes of skins even for the guilty couple. (Gen. 3:21) The seventh pledge makes it plain that Genesis 1:28 families should practice such a lifestyle and create such a culture.

The Destiny of a True Family

The eighth pledge describes the destiny of every true family: to live united with God in the Kingdom of God. Isaiah prophesied of a world where peace and harmony would prevail and "the earth shall be full of the knowledge of God." (Isa. 11:9) The New Jerusalem prophesied in the book of Revelation will be a place where "the dwelling of God is with men." (Rev. 21:3) In the first Garden of

Eden, God was not the one who withdrew His fellowship from Adam; rather it was Adam and his wife, plagued by a guilty conscience, who hid from God. (Gen. 3:8) The way for Adam to unite with God would have been through obedience to God's commandment not to eat the fruit, based on faith in God's beneficence.

Accordingly, Pledge 8 calls for Genesis 1:28 families to live with "absolute faith, absolute love, and absolute obedience" as their path to oneness with God. Father Moon teaches that the problem of disunity with God lies entirely with human beings. Ever since the days of Adam and Eve, humans have betrayed God. God, our Parent, is always reaching out with love, but we as God's children are still plagued with doubts and caught up in selfish and evil actions. Father Moon proclaimed that we are destined to live in complete oneness with God, and it is up to all true families to fulfill that destiny:

The relationship between God and us is that of parent and child. This parent-child relationship is one of absolute destiny. Only the children can resolve all the anguish and problems of the Parent; it is the children's responsibility. There must never again be disbelief and betrayal in a family that has been registered. We, as children, must have harmonious unity with God, our Parent.³

The Family as a Temple of God

Each true family is a temple of God. Solomon built a temple made of stone, but as Stephen said, "The Most High does not dwell in houses made with hands; as the prophet says, 'Heaven is my throne, and earth my footstool...'" (Acts 7:48-50) Scripture asserts that each individual is a temple of God, as Paul said, "You are the temple of God and the Spirit of God dwells in you." (1 Cor. 3:16) When believers come together to worship, they constitute a fitting habitation for God, for "Where two or three are gathered in my name, there am I in the midst of them." (Matt. 18:20) Peter regarded believers as "living stones... built into a spiritual house. (1 Pet. 2:5) The true family values perspective is that God is pleased to dwell in each of our family temples.

Furthermore, the whole of humankind was created to live as one great family, encompassing all the families on earth and in the spirit world. When we break down the barriers that have fractured the human family, then the entire universe will become in one great cosmic family in reality. It will be the holy cosmic temple of God: “Behold, the tabernacle of God is with men, and He will dwell with them.” (Rev. 21:3)

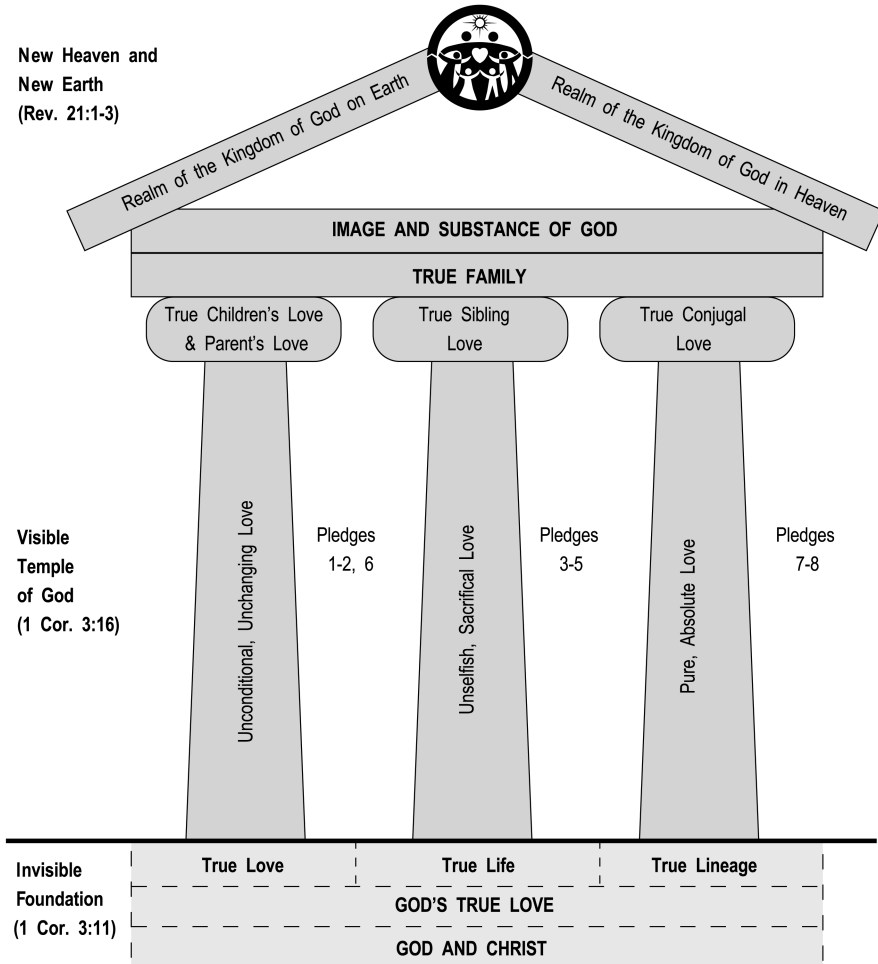
Figure 18 illustrates the structure of each true family and the universal family as a temple of God. Let’s examine the design of the temple, beginning from the foundation.

The Foundation of God’s Love, Life and Lineage

Jesus said that a wise builder builds his house upon a rock, not on shifting sand. (Matt. 7:24-27) God is the Rock of Israel. (Deut. 32:4; Psalm 19:4) Christ is called the rock (1 Cor. 10:4) and the cornerstone. (1 Pet. 2:6-7) No place is suitable for the family’s foundation other than the bedrock foundation of God and Christ. “For no other foundation can any one lay than that which is laid, which is Jesus Christ.” (1 Cor. 3:11) Jesus said, speaking of himself: “Destroy this temple, and in three days I will raise it up.” (John 2:19) In erecting the temple of God that is the true family, we begin from God and Christ.

The second level of the foundation is God’s true love. Look at the temple of nature, of which God said, “Heaven is my throne, and earth is my footstool.” (Isa. 66:1) The motivating power behind God’s creation of the universe was true love. God’s purpose in creating the planet Earth and the human beings upon it was and is to find the objects He could love. All things exist in pairs; this is more evidence that God created the temple of nature with love as its theme. With true love God purposed it, with true love God labored to create it, and with true love God has struggled to redeem it and restore it. Likewise, every labor in building our families as temples of God should be done with true love. Each pledge in the Family Pledge calls families to this fundamental orientation, “centering on true love.”

FIGURE 18: THE FAMILY AS GOD’S TEMPLE



The final level of the foundation is true love, true life and true lineage. Love, life and lineage are the invisible core of holiness, linking all people to the divine Source. When the apostle Paul visited Athens and spoke on the Areopagus (Acts 17:22-31), he contrasted the “temples made with hands” that dotted that Greek city with God’s proper habitation. First, God is the subject of love, drawing all people to Himself: “that they should seek the Lord, in the hope that they might... find him.” Second, God is at the source of life: “He gives to all life, breath and all things.” Third, God is the

source of true lineage: “We are the offspring of God.” Paul reminded the Athenians that God created humankind to be all of “one blood,” signaling that all the nations of the world have one divine Source.

The human fall destroyed God’s foundation for the family. Adam and Eve cobbled together the cracked and crumbling foundation of Satan’s love, life and lineage upon which to set up their family. Satan’s love began with rebellion against God, deception and adultery. The fruits of Satan’s love are manifest in Cain’s murder of Abel and in cultures that justify selfishness and glorify conflict as the normal way of life. These evil qualities have been passed down through the lineage to all human beings, creating a world of evil, suffering and sorrow that broke God’s heart.

In the midst of such wretchedness, God instructed Moses and Solomon about building a temple to His glory in order to make a clear distinction between God’s world and the profane world. There would be clear boundaries separating those who could be admitted to the temple’s holy courts. Foremost among them was lineage: only Israelites were permitted within the walls, and only priests of the lineage of Aaron could enter the sanctuary proper. Second, Israelites needed to demonstrate right living, as the Psalmist wrote:

Who may ascend the hill of the LORD?
 Who may stand in his holy place?
 He who has clean hands and a pure heart,
 who does not lift up his soul to an idol
 or swear by what is false. —Ps. 24:3-4

Third, right love was necessary for proper worship at the Temple. Jesus said that before making an offering the worshipper should “first be reconciled to your brother.” (Matt. 5:23-24) Moreover, the prophet Malachi chastised those priests who betrayed love, declaring that their offerings would not be accepted:

You cover the LORD’S altar with tears, with weeping and groaning because he no longer regards the offering or accepts it with favor at your hand. You ask, ‘Why does he not?’ Because the LORD was witness to the covenant between you and the wife of your youth, to whom you have been faithless. —Mal. 2:13-14

Jesus Christ came as the incarnation of God and the temple of God. Through Christ, we are lifted beyond the need for a building of stone and wood. In our persons, we can be the temples in which God can be pleased to dwell, the “living stones... being built up a spiritual house,” as Peter termed it. This means that God’s love, God’s life, and God’s lineage are available to us. In Jesus Christ we are born again into God’s “incorruptible seed”—true lineage—that we might “love one another fervently with a pure heart”—true love—“laying aside all malice” and leading new lives “as newborn babes”—true life. (1 Pet. 1:22-2:5)

True families are erected as temples of God upon these three invisible foundations: God and Christ, God’s true love, and true love, life and lineage. God and Christ are the first foundation of a true family. God’s true love is the source and power behind true love in a true family. True love, true life and true lineage are the invisible threads linking human existence to God’s existence and to His will for a true family. True families—as the temples of God and the “living stones” of the Kingdom of God—are erected upon this firm foundation.

The Pillars of Family Love

A true family is God’s visible temple (1 Cor. 3:16), where God’s divine nature becomes manifest. The substance of a true family consists of the qualities of God’s love that flows among its members. Children’s love, sibling love, conjugal love and parental love—these are the pillars of the family temple. By combining children’s love and parental love we can describe three pillars, each expressing a different quality of God’s love, each erected on one of the three invisible foundations of true love, true life and true lineage. The Family Pledge guides us in erecting these pillars as we develop and practice these loves.

In the family, a parent’s love for his or her children bears the closest resemblance to God’s love. God is our Parent; we are God’s children. God’s parental love is unconditional and unchanging; our response as God’s children is expressed as faithfulness, devotion and gratitude. The parent who experiences the joys and disappointments of child-rearing can know God’s heart to a degree unavailable to those who have not been parents. Conversely, a child’s love is the

most responsive love; a child learns love directly from her parents' example. Through her parents, the child forms her first image of God, one that can color her faith for a lifetime. Thus, the circuit of parent's love and children's love form the first pillar of the family temple, manifesting God's true love.

The first two pledges are about developing the child's side of this pillar. Pledge 1 calls us to respond wholeheartedly to God's providence to find our original homeland, and Pledge 2 calls us to offer filial devotion to God and to our parents. Both of these pledges develop our family's ability to return love in response to God's parental love and to become God's true sons and daughters. The complete fulfillment of God's parental love is depicted in Pledge 6, when our family comes to embody God and True Parents in its own right and realize the fullness of true parental love.

Unselfish, sacrificial love for others is the second pillar of the family temple. God's true life is characterized by continual investment and sacrifice. This tradition is first learned in the family: living for the sake of others. Relations among brothers and sisters in the family are the training ground for loving all people, investing and giving for their benefit. In this regard, Pledge 3 teaches about forming the intimate bonds of a true family; Pledge 4 extends those relationships to the wider family of humankind, and Pledge 5 promotes the unity of the human family into the spirit world. God's way of life becomes our family's way of life; it is a public life of living for the sake of others that knows no limits.

True conjugal love is the third pillar of the family temple of God. God's true lineage is manifest in the pure, absolute love between husband and wife in a true family. Marriage is the unique and unchanging relationship that manifests the inner life of God. It creates an unbroken chain of God's lineage through the generations. Pledge 8 fully elucidates this as the "ideal of God and human beings united in love." Pledge 7 discusses "the original lineage" and teaches an understanding about love and marriage that will protect the purity of youth.

A family that practices these true family values becomes a temple of God. In its family unity, people can see a reflection of God, as Jesus said, "He who has seen me has seen the Father... In that day you will know that I am in my Father, and you in me,

and I in you.” (John 14:9, 20) The true family is a Four-Position Foundation where God, parents and children are in perfect oneness. Such families are the image and substance of the Triune God—Father, Son and Holy Spirit—in perfect oneness.

The Kingdom of Heaven

As true families multiply on earth, they will create a nation of true families and ultimately a world of true families. The entire cosmos will then become God’s temple, fulfilling the promise in Revelation, “Behold, the tabernacle of God is with men.” (Rev. 21:3) This eschatological hope does not obtain by a unilateral act of God’s supernatural power; otherwise, God would have done it long ago. Rather, it is up to human beings to make themselves fitting as God’s dwelling-places. When all families of the earth become God’s temples, then truly they will constitute the Kingdom of God, both on earth and in heaven. Ultimately, when all the world’s families become true families, the Kingdom of God will become a reality.

Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband; and I heard a loud voice from the throne saying, "Behold, the dwelling of God is with men. He will dwell with them, and they shall be his people, and God himself will be with them; he will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain any more, for the former things have passed away." —Rev 21:1-4

1 *Exposition of the Divine Principle*, pp. 32-36.

2 *Analects* 4:1

3 Sun Myung Moon, “Fourth Jardim Declaration,” August 28, 1998.

Postscript

THE BOOK OF REVELATION, in its vision of the new millennium, describes the qualifications for entry into the New Jerusalem with the following words:

Blessed are those who wash their robes, that they may have the right to the tree of life and that they may enter the city by the gates. Outside are the dogs and sorcerers and fornicators and murderers and idolaters, and every one who loves and practices falsehood.

—*Rev. 22:14-15*

There will be a division among humanity. “Those who wash their robes,” are those who keep sexual purity and practice true love. Their families will be blessed with happiness and abundance. Those “outside” of the city do not follow a pure lifestyle. Seeking love in the wrong way, they find nothing but disappointment. Many assuage their longing through alcohol, drugs, visiting prostitutes or having numerous affairs. Others become homosexuals; still others turn violent or suicidal. With people unwilling to curb their sexual appetites, AIDS runs rampant. Yet they justify themselves by the pernicious ideology of the sexual revolution, which celebrates physical love without restraint and rejects God’s commandment “you shall not eat the fruit” as if it were a fetter to human happiness. The future of civilization will be bleak indeed unless humankind changes direction.

To partake of the Tree of Life symbolizes fulfilling the God-given purpose of life, which Adam and Eve could not fulfill. From what has been discussed in this book, we can affirm that the purpose of life is nothing less than establishing a true family.

Adam and Eve were to partake of the Tree of Life when they reached maturity and received God's blessing of marriage. God would bless their conjugal love, and the fruit of their union would likewise be blessed. However, when they ate the forbidden fruit—which led them to feel ashamed of their lower parts—they were driven out of the Garden and prevented from attaining the Tree of Life. What was the nature of their sin? What do a man and a woman do with the lower parts of their bodies? Their sin was illicit love.

In these last days, all people are confronting the choice that Adam and Eve faced in the Garden of Eden. The great conflict in the world is no longer between democracy and communism. It is between true love and false love, between people seeking to live by true family values and those who live by the false values of individualism, self-gratification, and materialism. Confusion over family values throws even the churches into chaos. Without a compass, we would surely lose our way.

Yet God does not leave His children in darkness. In the midst of these confusing times, He has sent the light of renewal through the ministry of Rev. and Mrs. Sun Myung Moon. Their ministry has thrived despite untold hardships and persecution because God blesses it and Jesus Christ approves it. They have established the first true family, a family according to God's original design, attaining what Adam and Eve were meant to have attained. Now they are teaching the people of the world how to form true families through the True Family Values ministry.

The Family Pledge shows the way. Its teaching traces out God's design for the family. It teaches how to attain true love and lasting happiness. Families founded upon true family values can receive God's blessing upon their marriages and fulfill the purpose of life. Furthermore, true families are the missing link between the salvation of individuals and the Kingdom of God. They are the leaven that will bring peace to the world. The Family Pledge is thus the compass to guide us to perfection and the blueprint for establishing the Kingdom of God on earth.

Take time to pray and study this teaching. Practice true family values in your marriage. Teach them to others, especially to youth. Merely telling young people to "just say No" to premarital sex is not

enough. Nature has given them passions and the exciting prospect of newfound love. They need a vision of the good family to which they can aspire, to make the pain of self-restraint seem worthwhile. We should guide young people on the proper path to preparation for marriage by teaching them the true meaning of love. Moreover, as parents, we should set a good example by cultivating true conjugal love and true parental love at home.

Let us work to transform our society, which is currently hostile to families, into a society that rewards fidelity, sexual purity, and all the true family values. Let us make our churches into havens for families struggling to remain whole and strong. We offer this teaching to churches of every denomination with a prayer that it may empower them in this vital work of God.

About the Authors

Rev. Dr. Joong Hyun Pak leads an ecumenical/interfaith ministry in Korea as President of the Interdenominational Christian Association and Chairman of the Association of Religions in Korea. He also serves a Vice-President of the Interreligious and International Federation for World Peace and a Vice-President of the Family Party in Korea. Previously he served the Unification movement in the United States for over three decades, where he led efforts at evangelical outreach, ecumenical cooperation and the struggle for racial harmony. While holding the post of Continental Director, in 1996 he developed the True Family Values Ministry for rebuilding the corrupt foundations of the American family. In 2000 he served as the co-chair of the international organizing committee for the Million Family March. Rev. Dr. Pak is the author of *Joymakers: Rediscovering the Beatitudes* (1993). He received a Th.D. from Golden State University in 1985 and has taught as a visiting professor at the Unification Theological Seminary, the Holy Land Theological Institute in Jerusalem, and at Sun Moon University. In recognition of his many accomplishments, in 2005 he received an honorary doctorate from Sun Moon University.

Dr. Andrew Wilson is Academic Dean and Professor of Biblical Studies at the Unification Theological Seminary. Educated at Harvard with a Ph.D. in Hebrew Bible, his published works include: *World Scripture: A Comparative Anthology of Sacred Texts* (1991) to highlight the common ground among the world's religions, and *Cultivating Heart and Character: Educating for Life's Most Essential Goals* (2000) to examine the goals and values of education as they pertain to fostering character and family. Dr. Wilson led the team that translated and edited *Exposition of the Divine Principle* (1996). He has written numerous articles on religion, theology and moral education.