

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:

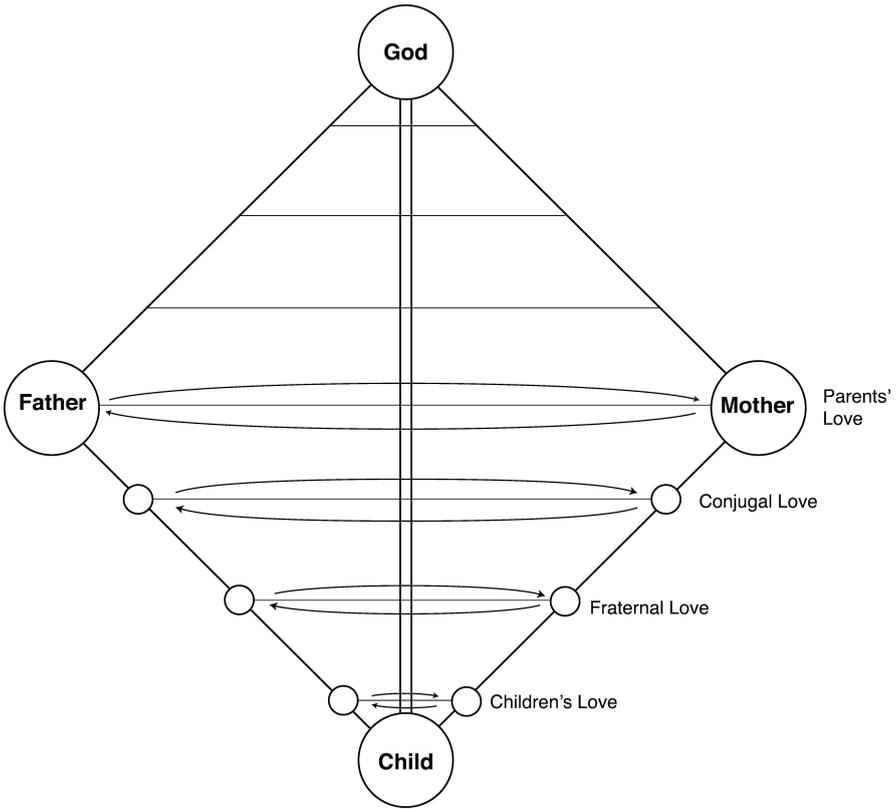
Kindness on the part of the father, and filial duty on that of the son; gentleness on the part of the elder brother, and obedience on that of the younger; righteousness on the part of the husband, and submission on that of the wife; kindness on the part of elders, and deference on that of juniors; with 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.

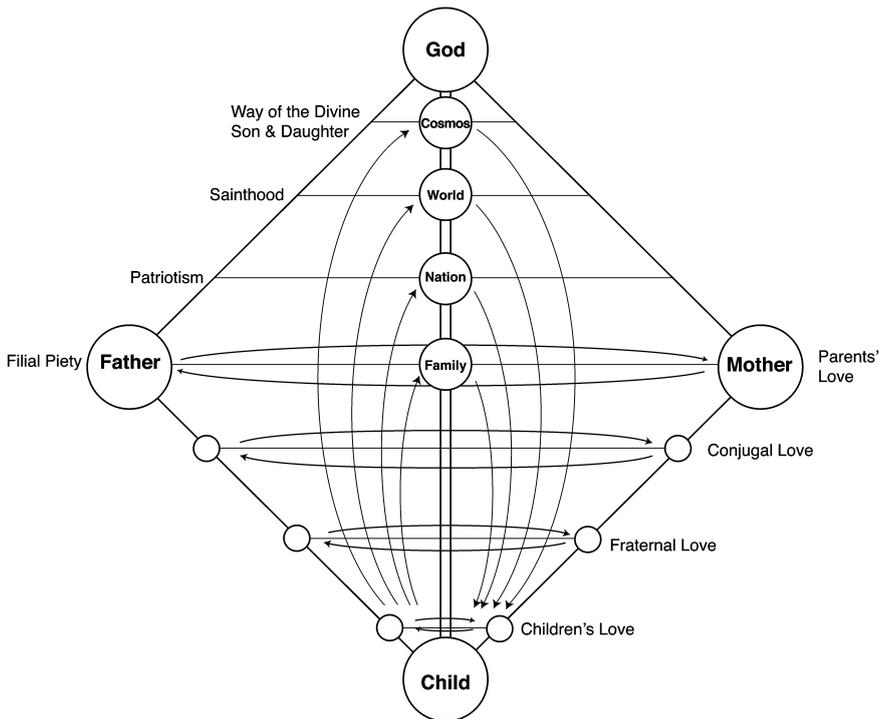
As long as there are people remaining outside the Realm of the Royal Family, they are still under Satan's bondage. This means the pain is not entirely healed in the heart of God—who looks for even one lost lamb even though the ninety-nine other sheep are safe. (Luke 14:3-7) When countless families fulfill 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.

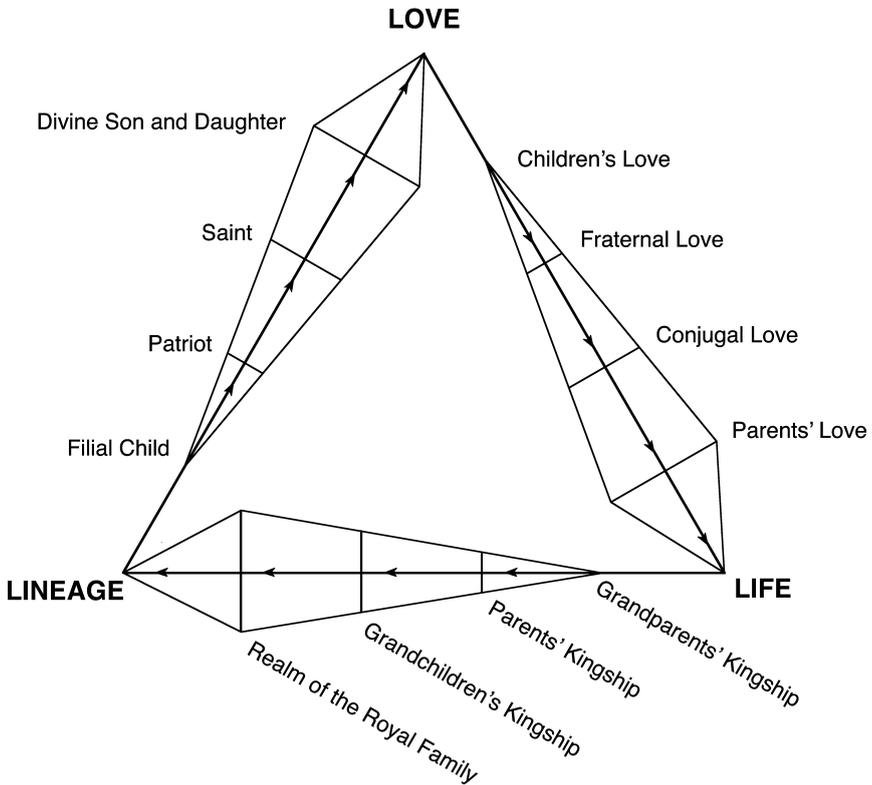
Second, perfection is realized in resemblance to God's love—the harmonious and smooth give and take among the dual characteristics. God's creation perfectly resembles God when it manifests loving harmony. In human beings, there should be proper order and harmony among each of the four central relationships: 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.