Filial Heart Leaps, Loves, and Never Lets Go

Tyler Hendricks September 16, 2016



When St. Augustine intoned to God, "Our hearts are restless until they can find rest in you," he expressed filial heart, the universal longing for Sabbath rest with our parents. Our home and hometown, our safety and protection, our value and identity, our very selves, come from our parents.

In the beginning, Adam and Eve lost our Parent, God. Immediately their hearts turned restless. Having turned away from parental love, they could not offer it to their children. Their restlessness shaped history.

There is a path to Sabbath rest with our parents. It is called spiritual growth, and it never ends. It comes by **faith**, **love** and **obedience**.

On this path, the accuser, Satan, challenges **faith** with doubt. He then challenges **love** with lust. He finally challenges **obedience** with false freedom. Confronted by these challenges, Adam and Eve wilted. With their love, they crowned Satan god of this world.

A gap cut across our path to the Heavenly Parent. Everything of this world is on Satan's side of the gap, except for parental love, and the child's memory of that—in the home, in the womb.

On the other side of the gap appears one Parent, God, with two hands: our Father and our Mother. With filial heart of **faith**, **love** and **obedience**, we leap.

Two-thousand years ago, God embodied in Jesus and the Holy Spirit as our Father and our Mother. We leap with love, and they catch our spirit and infuse us with new life.

Our body, they cannot catch.

To catch spirit and flesh, God embodied in Father and Mother Moon, our True Parents, called by Jesus and led by the Holy Spirit. We leap with love into the Holy Marriage Blessing, and they infuse new life into us and our generations to come, body and soul, now and forever.

Faith: Make the leap.

Love: Grasp the hands of True Parents, who are leaping across the gap to reach you.

Obedience: Never let go.

(Citations: St. Augustine, *Confessions*; 2 Cor 4:4; John 12:31; *Exposition of Divine Principle* pp. 170-72)