

A Circle Around Father and Mother

Tyler Hendricks
October 3, 2016



Because external form reflects internal nature, our political government will reflect our self-government. If we are a people of true love, so will be our government.

Father Moon said, “We need to form a people; then centering on that people we should complete the kingdom of heaven on earth that can be governed by the constitution of Heaven’s nation. The foundation of this nation is true love.”

True love is rooted in the family, and the family has laws of heart that bestow unity, freedom and happiness. Our constitution institutes these family laws as the law of the land. Here’s how Father Moon once explained it:

“Parents must find ‘my country.’ To do that, all blessed families are to stand in a circle horizontally around Father and Mother and represent them by progressively fulfilling the duties of filial children, patriots, saints, and divine children. You will thereupon occupy those positions and proceed to observe the laws of the palace and uphold the laws of God’s nation. You should understand that the Heavenly Constitution actually begins through us. This is what ‘my country’ means.”

The path Father outlines, from filial piety to divinity, tells us that family laws are scalable. They shape every level, from the individual to heaven and earth, with each level providing the foundation of love for the next.

The principle is that the individual sacrifices to find and establish love for the family, the family’s love builds the tribe, the tribe’s love builds the people, the people’s love builds the world, and the world’s love builds heaven and earth, the cosmos.

“This principle of the cosmos, of heaven and earth,” Father concluded, “is systematic. It is through this way of love, of sacrifice extending throughout the cosmos, that we will liberate God. God’s advancement must be based on this law, which is principled and logical, and so God instituted this way by means of His constitution.”

With this as our perspective, our next post will dive into the Cheon Il Guk Constitution itself.

(First Cheon Seong Gyeong, p. 2207; Second Cheon Seong Gyeong pp. 1238-39, 80-89.)