

The Trapeze Jump to True Parents

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My last blog was about the universal tradition of filial heart, honoring parents. This is the eternal vertical center of God's ideal, the Hyo Jeong of HJ Cheonwon, Heaven's garden.

But if this is so, then why did Jesus' filial heart for God lead him away from his parents?

He left them, at age 12, to stay with the Temple teachers. When they found him, he explained, "Didn't you know I had to be in my Father's house?" But they did not understand. Sticking to tradition, they asked him to stay with the family, and "he went down to Nazareth with them and was obedient to them."

Why did Father Moon's filial heart for God lead him away from his parents?

He went to high school in Seoul, college in Japan, ministry far from his hometown, and Hungnam Prison, where he repudiated his mother for frowning when he gave away the food and clothing she brought.

Why did the Protestant reformers and revolutionaries' filial heart for God lead them away from Pope and kings, the fathers of church and state?

Principle has a simple answer: The Messiah separates us from Satan's lineage, and so our filial heart has to leap from our fallen parents to the True Parents.

History encourages this. Modern political, industrial, transportation and information revolutions push us to separate us from parents. Nineteenth-century youth moved from farm to factory town. Hippies said, "don't trust anyone over 30." Children today live in a cyber world unknown to their parents.

There is a trapeze jump across the gap between fallen parents and True Parents. Will these unattached filial hearts reach True Parents? Or will they fall into alienation and idol worship?

When alienation and idol worship is the result, billions of lives are destroyed. But if the longing for God that leads us away from our parents brings us to oneness with True Parents, and then back into a God-centered, eternal oneness with our parents, all humankind will find true love, peace and freedom.

This is the HJ Cheonwon.

(Citation: Luke 2:49-51; Chambumo Gyeong p. 238)