

Johannes Stampf

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From  
God the  
Father  
to God the  
Parent

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*From God the Father to God the Parent*  
Johannes Stampf

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## Preface

Religious literature of the 21<sup>st</sup> century indicates that theologians and philosophers are deeply contemplating a »modern image of God«. On the one hand, they question whether and to what extent »The Lord God« or »Our Father in heaven« are appropriate ways of addressing the Creator. On the other hand, they discuss whether »Allah,« the God of Islam, is compatible with the »Triune God« of Christianity.

In humankind's search for the origin and meaning of life, these questions have great relevance, especially in a world that is becoming increasingly intertwined, also religiously. Two thousand years ago, Jesus provoked those who believed that the Ten Commandments needed no further explanation, saying: »Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfil them.« (Mt 5:17). At least guided by this statement if nothing else, we can more accurately contextualise the new, farther-reaching aspects of Jesus' teaching if we understand history as an evolving

restoration of God's relationship to humanity and humanity's relationship to God.

God has revealed for this age a new understanding about His relationship with humankind. Through Rev. Sun Myung Moon and his wife Hak Ja Han, founders and leaders of the international »Family Federation for World Peace and Unification (FFWPU)«, we have come to know God as »Parent«. Rev and Mrs Moon were born in Korea, a country shaped by the Far Eastern worldview, which states everything that was created exists in the dual characteristics of Yin and Yang; consequently, our Creator can also be more aptly recognised and perceived as Father and Mother – as »Parent«, which is the subject matter of this booklet. Such deepening of our perception of God also has enormous consequences for human coexistence, not only in personal and family spheres, but also in relationships between religions, cultures, and nations.

However, it is a challenge to transfer this perception culturally to the Western world. Johannes Stampf first studied the teachings of Rev. Moon (aka. Father Moon) 50 years ago and has since been passing them on in numerous lectures; now he wants to bring the »Parent God« closer to us by taking a linguistic approach with personally designed illustrations.

*Claus Dubisz, Head of the Family Federation  
in Frankfurt/Main, Germany*

# Introduction

Every new line of thought, as every type of innovation stemming from research, is challenged to define and express its new concepts in linguistic form by means of a clear choice of words.

We have all experienced enormous changes in language since the introduction of the computer. New terms have been created simply because they were necessary to represent the world of ideas of »computing« more accurately.

Mystics are also challenged to put their ideas, experiences, or visions into clear linguistic forms. In addition, people who have had near-death experiences often only share them after years or decades; this is not because of their lack of desire to share them, but because of a lack of appropriate language that enables them to express their experience fully.

Father Moon also brought numerous innovations and advances with his philosophy and worldview; these require major linguistic adaptations, thus posing considerable challenges. Holding a new worldview is one thing, but depicting it accurately – linguistically, conceptually, and comprehensibly – is

another. On top of that, I feel challenged here to put the worldview of Father Moon into clear language and communicate it to people who already have a fixed perspective – whatever that may be – and thus already existing convictions.

Western Europe has produced numerous philosophers, reformers, technicians, poets, researchers, etc., thereby honing western European languages and enhancing them with precise terms.

Father Moon succeeds in a unique way in bringing God, human beings and nature into a relationship with each other, thereby pointing out new paths towards a loving, harmonious and peaceful future. What are these essential innovations that affect both the image of God and the image of human beings, as well as the relationship between God, human beings, and the environment? Let us start with insights pertaining to the image of God.



# Further Development of the Image of God

Sun Myung Moon's image of God differs in essential aspects from the conventional ideas of Yahweh, Allah, the Christian God the Father, or the Triune God – just to mention the monotheistic images of God.

*The Divine Principle*<sup>i</sup>, the book that presents an introduction to the comprehensive revelations of Father Moon, begins by asking the question, »How can we know or grasp the nature of the invisible God?« While this question is not new and has been asked many times throughout history, it has also been answered in very different ways. Father Moon's explanation suits our challenging times marked by social and economic upheaval.

He uses a universally comprehensible method, which could be described as »the creation makes its creator visible«.

## | God the Creator

The creation reflects the essence of its creator. Everything it has comes from its creator and thus shows us the creator's essence or essential parts thereof.

In His creation, therefore, the Creator becomes visible and hence >researchable<. St. Paul says that it is inexcusable if we do not perceive the invisible Creator in His work by means of our reason:

*»Ever since the creation of the world his invisible nature, namely, his eternal power and deity, has been clearly perceived in the things that have been made. So they are without excuse.« (Rom 1:20)*

For example, if flowers were considered works of art, people would ask the following: Who created this work of art? Which artist did that? In any case, we would not assume that the flowers came into being by themselves, but that they were created. However, we did not learn to look at flowers as works of art. At school, we were taught that flowers came into being over time and by chance by themselves through evolution without a creator.

This is precisely the bridge that Father Moon now avails himself of, and from there he begins to elaborate on God; he begins

to elaborate on the essence of God and the love of God hidden in all things of creation; this emerges as fascination and aesthetics to which we are attracted and enabled to discover through our interest, wonder, and loving attention.

He begins to explore the structures through which God reveals Himself in creation. He begins to explore the ways and purposes of God, the methods, the steps of development, and all that God has revealed of Himself in the universe and in the world of living beings. Hence, he begins to explore not only God the artist, but also God the scientist: the biologist, the geologist, the meteorologist, the chemist, and the physicist. Not only that, he also begins to explore God the philosopher, the psychologist, the idealist, and the optimist. God's philosophy is: everything for the sake of joy and everything in abundance. God's ideal is the endless multiplication of life, love, joy, and value, particularly in cooperation with humankind, who are His children. Nature does not have a shortage of energy, colours and shapes, of sounds, rhythms, and melodies, of things to enjoy, of inspiration that awakens our creativity and spirit of exploration. Everything is fascinating: from the animal and plant world to mathematics and the exploration of celestial bodies and quantum worlds.

Today, many scientists, artists, philosophers, psychologists, etc. deprive themselves of the opportunity of a lifetime if they deny the existence of a Creator from the outset, or categorically

exclude Him. Instead, they could be exploring no less than the Creator Himself in and within their field of expertise.

If God is the creator of the heavens, earth, and all living beings, then this very Creator God, is the greatest of all biologists, geologists, meteorologists, chemists, physicists, artists, ecologists, psychologists, etc.

Thus, in any case, this part of the cognition of God always remains anchored to the ground of created reality and hence is connected to it. Seen in this way, God is an extremely down-to-earth creator God.

## | Personal God

Of course, Father Moon also researched the great scriptures of the world's religions, especially the Bible. The first major project of the Unification Theological Seminary, which he founded in the 1970s in the USA, was *World Scripture*<sup>ii</sup> – a work in which the profound wisdom of the world's religions and religious traditions is clearly and comparably arranged according to themes.

We know, however, that scriptures – even holy scriptures – sometimes lead to dogmatic dead ends and use encoded parables and images to reveal a truth, which they often only hint at.

Even Jesus, according to the Gospel of John, told his followers that he still had much to say that they could not yet bear. (*John 16:12*)

Father Moon led an extremely intense prayer life and posed all his questions to God. The resulting abundant scriptural material he bequeathed to us provides profound insights.

He concludes that God is much more than just a primordial force, impersonal energy, or a creator – as many believe today.

God is not only all-powerful and all-knowing, He is also a God of joy, who rejoiced over everything He created. In the story of creation, after each day, it is written: And God saw that it was good. (*Gen 1:1-31*) And after creating man, God saw that it was »very good«.

Father Moon also concludes that God is a personal God. But what is a personal God?

A personal God rejoices over His children whom He has created.

A personal God suffers with His children who have transgressed His commandment and consequently must grow up in a world that is anything but heavenly.

A personal God is full of hope and expectation that His fallen children will repent and return to the original ideal:

*»For God so loved the world... « (John 3:16)*

God is not simply the Lord of hosts or the Judge of sinners: rather, He is a Father, and not only Father, but also Mother.

Accordingly, God is a God who not only rejoices with His children but also suffers with them, just as parents rejoice with their children and suffer with them. Hence, Father Moon concludes: God is the Parent of all people.

## | Parental God

This conclusion is also suggested by the Bible on the first page of its first book, Genesis, where it says:

*»So God created man in his own image, in the image of God he created him; male and female he created them.«  
(Gen 1:27)*

because God expresses His invisible unity in the form of divided »pairs of partners«.

Everything that was created in pairs in the world of creation is in unity within the Creator. To what extent is this statement still relevant for us today and how much does it influence our perception of God?

God makes His invisible, divine personality visible in a human image by giving His personality a physical form: Adam

and Eve. God gives Himself a physical form in two separate beings.

What does it mean that the invisible God creates man and woman in His image and incarnation?

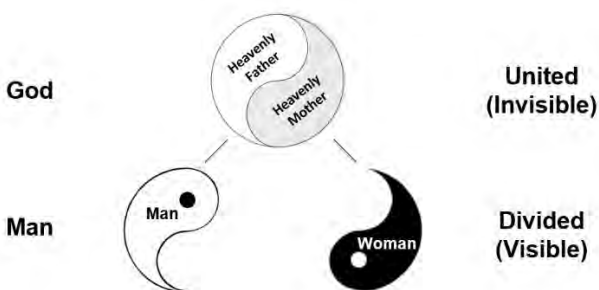
Firstly, according to this insight, God possesses male and female aspects, and has endowed man and woman with everything, including love and parenthood.

Secondly, this realisation is significant for our life and living together.

Everything that appears in pairs of partners in creation is one in the invisible God and forms an undivided wholeness in Him.

Therefore, when we speak of God, we speak of a »union of unified pairs.«

However, if we speak of the created world and human beings, we speak of a couple-entity divided into two individuals (Fig. 1).



*Fig. 1*

In European languages, we do not have a suitable term for this unseparated parental-couple unit. In Korean, however, the mother tongue of Father and Mother Moon, there is such a term. The Korean word for parents is »bu-mo«. This word is made up of two parts. The first part, »bu«, means »father«. The second part, »mo«, means »mother«. »Bu-mo« thus means »father-mother« in one word. (Fig. 2)

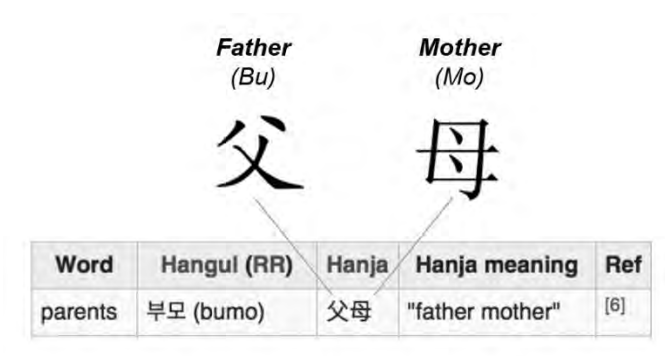


Fig. 2

The English word »parents« leaves room for interpretation, while the Korean term »Bu-mo« is composed of father and mother. Father Moon explains the nature of God as follows:

»As the origin of life, love and truth, God is the Father and also the Mother of all humankind. The core is that God is the Parent.« (Sun Myung Moon)<sup>iii</sup>



God – at the core – is not only Father  
God – at the core – is not only Mother  
God – at the core – is Parent

God is therefore not only a father being or a mother being separately, as we know them in the created world. Rather, God is a parent being – a being that has no equal in the created world, nor in our world of thought.

Therefore, Father Moon concludes that God is a »two-in-one God«, so to speak. According to *The Divine Principle*, »God is a being with dual characteristics«.

God is Alpha and Omega in one (*Rev 1:8 and 21:6*).

God is the beginning and the end in one (*Is 41:4*).

God is thus also inner being and outer manifestation in one.

God is masculine and feminine in one.

God is male and female in one (*Gen 1:27*).

God is father and mother in one.

*»God is the parent of humankind.*

*The original parents.*

*These parents are not separate, but one.*

*One person.«*

(*Sun Myung Moon*)<sup>iv</sup>

God is therefore NOT a double God, as it might now appear: nor can God be reduced to either a »He-being« or a »She-being«. *The Divine Principle* describes God as a Parent Being.

This new understanding represents a giant step forward in our modern awareness of God.

Linguistically and conceptually, however, we do not have a word that accurately expresses or depicts this important fact – neither in English nor in German. In English, the term »parent« has been tried, but it is not fitting because »parent« rather refers to a single parent and not to a father/mother being (or a parent-being in one person). In German, too, we cannot find a suitable word that clearly expresses the divine parent-unity: Heavenly Parents – »du« (you, singular) or »ihr« (you, plural). This is exactly the point with which the Principle of Creation begins: God is a dual entity – a »two-in-one God«. In God, the two traits are as united as the two sides of a coin.

This leads us to a renewal in our image of human beings, which arises quite naturally from this image of God.

# Further Development of the Image of Human Beings

If God is a »two-in-one God«, then who am I as a human being?

Father Moon states again:

*»The reason God created human beings is to place them in the same parental position as Him, by manifesting through their substantial body.«<sup>v</sup>*

People are to become parents, just as God has become parents. This means that the ONE Parent-God divides Himself in His creation, and thus the image of God appears as a divided image.

This in turn means that neither Adam nor Eve as individuals can represent the entire parental God of origin.

How then did God create these partner-halves? What do these partner-halves embody?

*»The Principle of Creation explains why God created by dividing His dual characteristics. If we view God as*

*complete, then we can view Adam and Eve each as half of God. Adam is half of God, and Eve is half of God. It is so since God divided Himself in creating them. What is the purpose of having each substantial being be half of God? An individual alone cannot make a family, much less a nation or the kingdom of heaven. There must be two halves, Adam and Eve, who become one through love.<<*

*(Sun Myung Moon)<sup>vi</sup>*

So, what is ONE in the parental God has been depicted in creation as separate partner beings – two individuals who become one and need each other to become whole and depict God in their wholeness.

Father Moon has unequivocally described this unity succinctly in the following:

*»Separately, God's spiritual dual characteristics were manifested in the form of Adam and Eve.... The moment they are united in marriage, the incomplete halves are completed, achieve perfection, and embrace each other's worlds. Only the power of love can bring this about. Not only that, but through marriage they occupy God and their spouse. That is exactly what marriage is.<<<sup>vii</sup>*

This gives us a concept of marriage that goes far beyond conventional concepts: marital unity is what makes us the complete image of God.

*»If God is a personal God, who would He be like?  
He is the combined form of Adam and Eve.«*

*(Sun Myung Moon)<sup>viii</sup>*

This is one of the core statements of Divine Principle: Human beings are either man or woman. Therefore, Adam can only ever be the father, but never the mother of his children. In the same way, Eve can only be the mother but not the father of her children. God, on the other hand, is the father and mother of Adam and Eve.

Father Moon calls the principle described here »parentism«. This parentism is rooted in God, who is the Heavenly Parent in one person and has created men and women with the ability and mission to mature personally to then become one in conjugal love as God is one. God bestowed on each couple the individual responsibility for the accomplishment of this union.

Every couple creates their new wholeness in this way. As a result, they can become co-creators by procreating children. (Fig. 3).

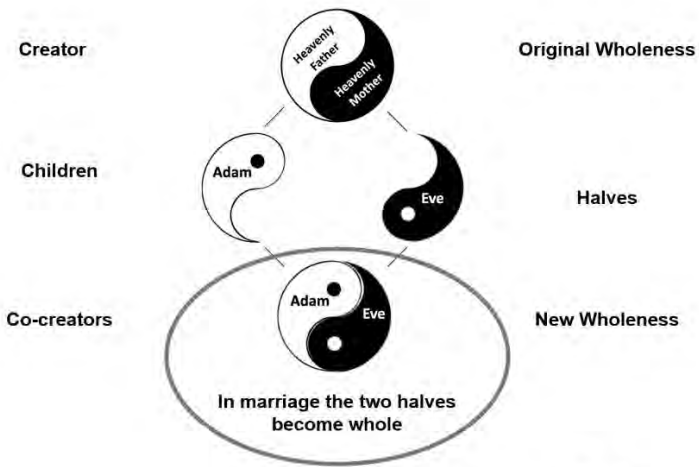


Fig. 3

Is this what the current zeitgeist teaches? Is this idea of parentism even discussed in schools or universities today, e.g. from the point of view of sustainability?

Today's prevailing individualism emphasises the individual, while failing to adequately address the importance of marriage and family:

The UN Human Rights Covenant protects the individual in both its Social Covenant and its Civil Covenant.

The doctrine of reincarnation places no significance on marriage and family beyond death. For example, a man can be reincarnated as a woman or vice versa, confirming that marital union is not considered here.

Christianity affirms that the promise of marriage is only valid »until death do us part«. Afterwards, everyone enters the next world individually, where the man may be redeemed, but not the woman, or vice versa.

Ideologies underpinning today's gender and transgender activities promote an individualism that blocks the path to full personal maturity. This would lead to a permanently-pubescent society in which gender is something fluid that supposedly cannot be fixed in the long term.

This leads us to the following conclusion:

God is whole and we are half.

*Not:* We are whole and God is double.

Since man and woman were created as whole-making partner-halves for each other, they are naturally equally important and therefore completely equal in their value and dignity. However, they are unique in their God-given sexuality because a man only represents and embodies the male-half, and a woman, only the female-half of God's being. They were intentionally created as two interdependent partner-poles who, once united in love, represent the image of their Creator, who is love Himself and who created them out of love, with love and for love.

# From the Invisible Parent God to Parentism in Human Society

What does nature, which Father and Mother Moon refer to as »God's living textbook«, tell us about the relationship between man and woman? In the textbook, Nature, two ever-recurring cycles stand out. It is an endless interplay of becoming one and then dividing into two (Fig. 4).

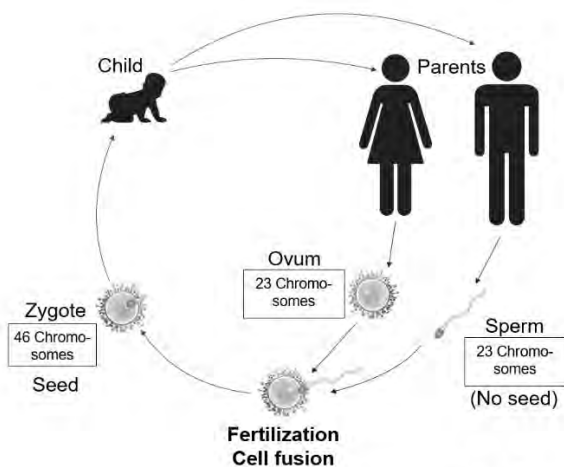


Fig. 4



By becoming one, man and woman create new sons or daughters, who then grow into men or women themselves to form the necessary wholeness by becoming one again with an opposite-sex partner, to in turn be able to procreate new sons and daughters. With this interplay of becoming one and dividing into two, new generations are continually being created, who in their entirety make up humanity. Parentism manifests itself very clearly here. Parents procreate children and thereby turn their parents into grandparents.

Without parents, there is no next generation. Even the thought patterns underlying gender and transgender activism cannot change this.

What really happens in this process deserves a closer look.

## | A sperm is not a seed

Every biologist knows – or should know – that a sperm is not a seed, and that during fertilisation no seed cell unites with an ovum; only a sperm unites with an ovum.

There is no seed that fertilises an ovum. A seed is not a fertilisation partner. Rather, it is the result of successful fertilisation.

There is also no (male) seed in the plant world that fertilises a female flower (pistil). A pumpkin seed cannot fertilise a

pumpkin flower and an apple seed cannot fertilise an apple flower.

What does it take to fertilise a female flower?

It requires pollen, never seeds.

What flies around when the trees are in bloom? Pollen. Sometimes, dandelion seeds also fly around in spring; those little white umbrellas of dandelions cannot fertilise a dandelion flower.

Just as pollen is not a seed, sperm is not a seed either. This means that the term »seed cell« or »male seed« is a misnomer; it is incorrect and misleading.

## | Understanding and resolving linguistic confusion

Here we are confronted with a confusion of language that leads to a confusion of thought. The old metaphor that the man is the sower and the woman is the field is incorrect. It is not incorrect to portray the woman as the field, but it is wrong to maintain that she is *only* the field. This old Confucian sower-field metaphor is a half-truth and ultimately paints a false picture of the man-woman relationship in God's living textbook.

As far as reproduction and the preservation of the species are concerned, the woman, strictly speaking, has a dual function.

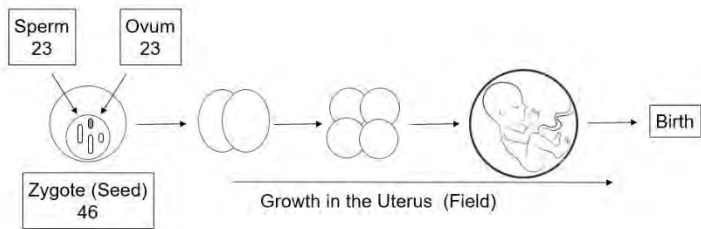
Firstly, she contributes a single chromosome-set of 23 chromosomes to the *formation* of the seed with her ovum. Moreover, she also contributes the ovum body, which continues to grow after fertilisation and becomes the zygote. The man contributes the sperm, which also has 23 chromosomes. Only the zygote created by successful fertilisation is the seed. This seed, which contains 46 chromosomes, can then imbed itself in the uterus and begin to divide as an embryo. In our parable, this uterus is the field in which the embryo grows until birth.

Secondly, she is created to bear the child and thus bring a new generation into the world, according to the order of creation.

It is therefore not the case that the man gives the seed to the woman, and the woman gives the man a child, as is the case with the sower and the field; here, the field returns the ripened fruit to the sower and then no longer has any influence on the fruit. Does the mother give her child to the father after birth and then have nothing more to do with the child? No. The newborn especially needs the mother's care and love. It is also the mother who breastfeeds the child to enable its growth.

Strictly speaking, the child is formed from the fusion of the 23 chromosomes from the father's sperm and the 23 chromosomes from the mother's ovum. Seed-production, therefore, does not occur in the man alone, but only through the union of

man and woman, in other words, through the union of the sperm and ovum (Fig. 5).



*Fig. 5*

Here, too, it is imperative that we take the step from »fatherism« to »parentism«.

A clear understanding of parent-based seed-production and parent-based generation-formation is required to be able to understand and rank such topics according to descent and lineage.

In all higher plants, animals, and humans, seed-production and generation-formation are always parent-based.

Thus, in God’s living textbook, parentism also forms the centrepiece and ultimately the vertical axis that is created through the procreation of ever new generations (Fig. 6).

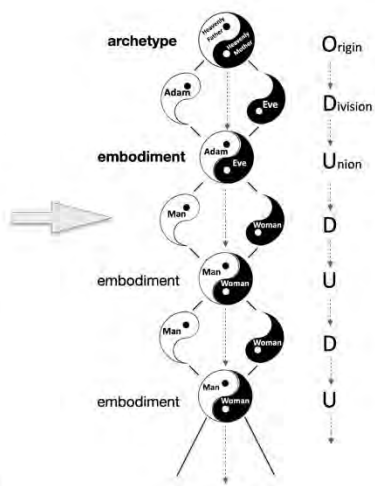
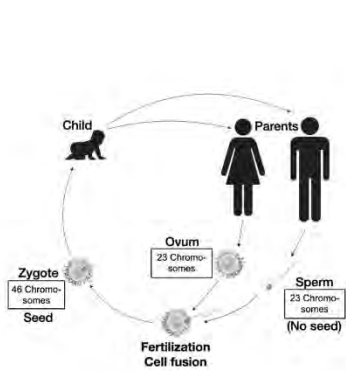


Fig. 6

# To Recognise and Establish Parentism as the Mainstream of Our Existence

We define what is important to us as our goal, which we then strive to achieve. Our values are the foundation upon which our goals grow.

What then does this understanding of parentism mean for our goals, our creative thinking, and our social and economic models?

What does this parentism mean for our lives and coexistence as a global human family?

What are the consequences of the realisation that God is complete and that we, as individuals, are just halves striving towards that completeness?

Based on this realisation, what are the highest values and most desirable goals?

## | 1. Completeness instead of equality

Today, equality, equity and justice are universal demands. People are taking to the streets to demonstrate in favour of those values. Justice is demanded based on equality and equity: unequal is unjust. Justice can only be achieved if men and women are made equal and placed on equal footing, particularly regarding their gender.

However, in our society, these issues are only dealt with one-sidedly based on individual-oriented philosophies of life such as humanism, human rights, and gender ideology. In those conceptual worlds, the individual forms the basic unit. Yet, we have shown that an individual – man or woman – is always only one of two complementary partner halves. In other words, those philosophies of life make the half (the individual) the whole and regard it as the basic unit of society. With that approach, however, humanity is stuck in a proverbial cul-de-sac.

The God-given goal of an individual is to achieve wholeness – the completeness of man/woman, father/mother, parent/child.

Wanting to make man and woman the same ultimately leads to confusion, because man and woman, father and mother, parents and children will never be the same. Biology would never

allow for that. The reason I exist is because my father and mother were not the same. If they had been the same, I could never have been conceived and would not exist today.

Of course, plus and minus are equally important, but are they the same? Everyone knows that plus and minus are not the same. So, should we tell our children that they are the same? That is what we are doing when we teach them that men and women are equally suited to all professions, and that not only women but also men can give birth to children.

Certainly, the stamen and pistil are equally important, but they are not the same. Furthermore, their heterogeneity is needed for fertilisation to take place.

Are yang and yin the same? They are not the same, but rather complementary partner-halves: two equally important and equally valuable partner-halves that only form a whole together (Fig. 7).

Furthermore, it is not enough to simply join two halves together; they must be two complementary halves.

Do two yins make a whole?

For example, if the bright day is yang and the dark night is yin, do two nights make one (24-hour) day?

Do two female birds make a whole?

If, for example, only ten males of a bird species were still alive, but there were no more females, or vice versa, then that bird species would be considered as good as extinct.



If plus and minus were the same, they would not exist. They would be indistinguishable from each other, and therefore interchangeable.

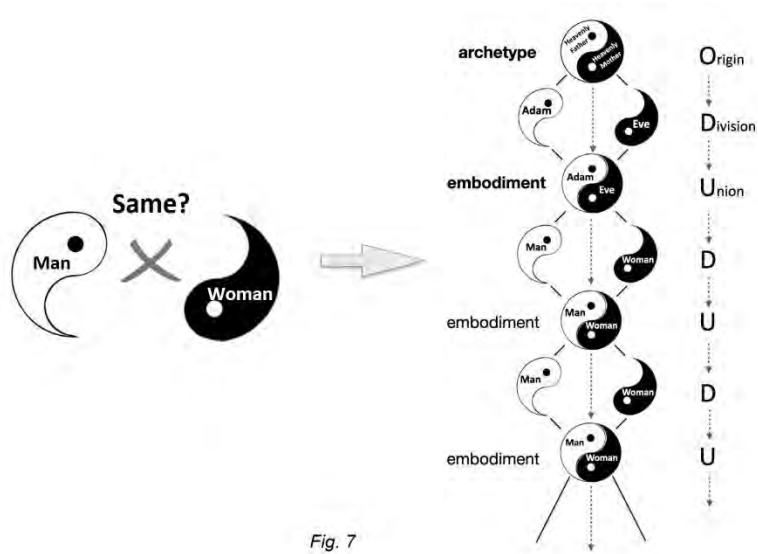


Fig. 7

Serious confusions of language and understanding are circulating in this field, which do not even stop at our universities. They are being adopted and disseminated without a second thought by students and professors alike.

Parentism is not about horizontal equity, but rather refers to vertical likeness.

The divided image should unite and thus resemble the united archetype. (see Fig. 7, right-hand side)

The marital union should reflect the wholeness of the invisible Heavenly Parent; this is the basic principle of Parentism.

This awareness of »equal status of vertical position« needs to be anchored in society.

Horizontal equality, which is being demanded by gender and transgender activists today, only leads to the dissolution of gender identity (gender fluidity). Vertical alignment, on the other hand, promotes completeness through unification (of the two halves).

## | 2. Parents who raise their children to become parents.

The vertical centre line (from parents to the parents of the next generation) is created when parents raise their children to become parents. There is a wonderful quote from Robert Schumann, a great German composer, who once said: »A true master does not just educate pupils, but rather [educates] further masters.«

In relation to parents and children, this would mean parents do not just raise children; they raise parents. Therefore, if God is our Heavenly Parent, then once Adam and Eve conceive and

give birth to children, they make their Heavenly Parent Grandparent. Such a pattern should have continued throughout the generations: children who become parents make their parents grandparents.

Now, we know that parents do not beget and give birth to parents, but to sons and daughters, who need to be guided into the vertical line of parents. Sons and daughters are trained to become creative men and women capable of marriage. The aim is to experience marital completeness together with their partner and become part of the vertical line of parents.

Not only are children waiting to be led into this vertical flow of love; nature, all things and the entire environment are also waiting. In truth, animals want to be loved by humans with mature parental love; likewise, plants and all things want to be loved and treated with mature parental love.

Thus, they would not be exploited, but would be taken into the parental flow of love and joyfully lead an existence for the good of others and the whole.

This is the basic law, not only for a flourishing society but also for sustainable nature and environmental stewardship (Fig. 8).

Parentism, as described above, is the solution to the problems in our lives and coexistence as well as to all environmental problems. The fearmongering currently being practised will not help us. We must protect the environment; otherwise, we will destroy our ecosystem. However, the environment has so

far been damaged to such an extent because we have not been able to integrate it into this flow of love.

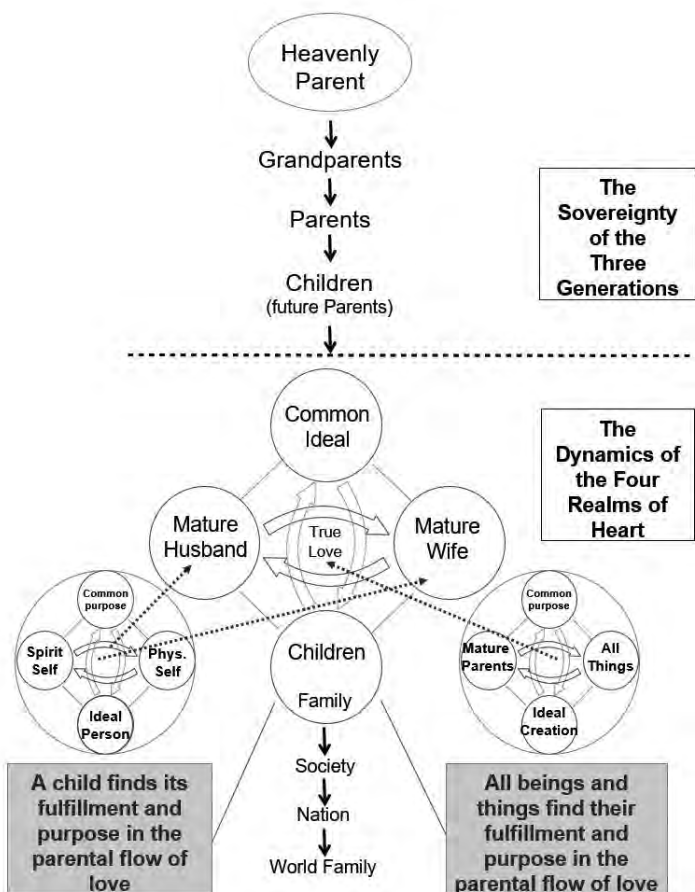


Fig. 8

A sustainable economy will only succeed when parentism is established as a vertical line. Without such parentism, any approach, no matter how well-intentioned, will ultimately sink into selfish individualism, competition and/or exploitation – not only exploitation of nature, but also exploitation of people.

For that reason, Father Moon speaks of the »Sovereignty of the Three Generations« and the »Four Great Realms of Heart«.

### | 3. The family is the backbone of our life and coexistence

The »Sovereignty of the Three Generations« is important because, ideally, at least three generations should live together on earth: grandparents, parents, and their children, who in turn are on their way to becoming parents; they should become parents who turn their parents into grandparents.

Adam and Eve were to procreate children, thereby becoming parents themselves, automatically making God grandparent.

Precisely this vertical parentism line of grandparents – parents – children must be established in the ideal of creation and continued with each new generation.

The »Four Great Realms of Heart« form the dynamics that lead to and are necessary for establishing the sovereignty of the »Three-Generation Family«.

Without these dynamics, the »Sovereignty of the Three Generations« cannot be established. This is the basis for a society of love and human development towards an eternal life in harmony, peace, and joy (Fig. 8).

#### | 4. The dynamics of the »Four Great Realms of Heart« form the original foundation of a loving, happy and peaceful society

The »Four Great Realms of Heart« encompass the parents and the children. The parent level embodies the marital love between husband and wife (father and mother) and the parental love for children.

The child level embodies the love of the child for the parents as well as for siblings (Fig. 9).

Close observation shows it is a round circle on both levels because the parent level embodies both horizontal and vertical love. Horizontal love is formed by the marital love between

husband and wife, while vertical love is the love that goes from the parents to the children. Observing it three-dimensionally, the vertical and the horizontal together form a sphere.

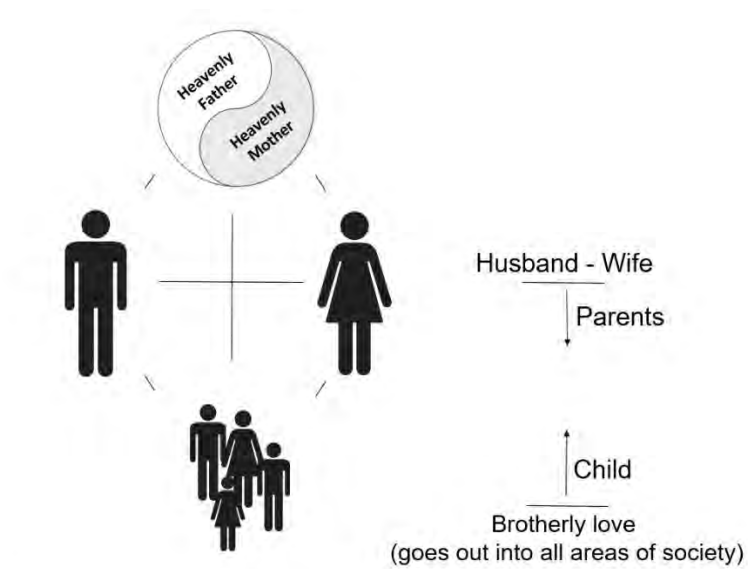


Fig. 9

The child level also has two components: namely, the vertical, which is the love of the child for the parents, and the horizontal, which is the love for siblings.

Marital love is the intimate love that makes man and woman complete, just as God is complete.

Parental love allows parents to experience God as the Creator and Parent.

Filial love is the love that connects us to the family tree and ultimately to the Heavenly Parent, while sibling love is the love that extends horizontally into all areas of society:

All employees in a company should be like brothers and sisters to each other. All members of a political party should be like brothers and sisters to each other. Members of parliament from different parties should be like brothers and sisters to each other. All believers in a religion should be like brothers and sisters to each other. Moreover, all religions should also be like brothers and sisters to each other. And not only that, religions and political parties should also be like brothers and sisters to each other. Finally, all people should be siblings under our Heavenly Parent and form one big human family under God, who is our Heavenly Parent.

What would a society based on the current gender and transgender worldviews look like?

Today, feminists are complaining because »gender fluidity« not only dissolves the man, but also reduces feminism to absurdity.

In a society where gender and transgender worldviews take centre stage, a kind of hedonistic egocentricity is emerging. The highest value would be MY current state of mind, focusing first and foremost on how I FEEL at the moment.



The dictionary defines hedonism<sup>ix</sup> as a philosophical doctrine or view founded in antiquity, according to which the highest ethical principle is the pursuit of sensual pleasure and enjoyment, and private happiness is seen in the lasting fulfillment of individual physical and psychological pleasure.

## | 5. Education needs to include the »Parental Creator God«

In any case, sooner or later school textbooks must be supplemented with this knowledge and, where necessary, rewritten. We are not simply the children of amoebas that have evolved over millions of years by chance from ape-like creatures to humans. The theory of evolution explains nothing about the motive, direction, and goal of this development.

On closer inspection, humanism, which ignores the Creator God, is also a catastrophe in more than one respect:

Firstly, because it robs the created of their Creator and thus of their origin and roots; secondly, because it robs them of the perspective of eternal life, which is the goal of us all.

It is, therefore, a double disaster for science and research, but also for philosophy and sociology, economics, politics and, of course, for education as such.<sup>x</sup>

We must ensure that our educational institutions do not degenerate into breeding grounds for a one-sided atheistic monoculture.

The creator/creation line-of-thought needs to be seriously discussed in school.

Evolution cannot remain the only authorised explanation that determines all scholastic thought patterns as it is the main reason why religion has been devalued as the »opium of the people«. Religion is the vehicle that teaches that there is a Creator and that our lives continue after death.

Nobody believes that a car or even a bicycle developed by itself. Nevertheless, modern education wants to teach that helium, hydrogen and all the elements emerged by chance just because there can be no Creator-creation view.

That is not education; that is deception.

## | 6. Parentism needs to be included in the Universal Declaration of Human Rights

For a loving, peaceful and happy society, marriage and family must be established as a core value. A society is ultimately no better off than its families. The individual finds his or her completeness and likeness to God in parentism.

Self-discovery means recognising that, as a man or woman, I am only one half and that I need the other complementary half for my fulfilment.

Civil and Social Covenants on Human Rights at the UN protect the rights of the individual, but not the rights of the human wholeness of man and woman and therefore not the central position of parentism.

Unfortunately, today human rights are also being misused to destroy the family, and consequently, gut society, but the core of society is the family, and the core of the family is the parents.

The aim of human rights must be to guarantee men their dignity as men, women their dignity as women, parents their dignity as parents, children their dignity as children, grandparents their dignity as grandparents and the family its dignity as a family. This gives the dynamics of the »Four Great Realms of Heart« the protected space needed to develop freely.

## | 7. The sustainability of marital and family relationships needs to be seriously discussed within the framework of human rights and democratic principles

We discuss sustainability in the areas of animal, plant, and environmental protection, but who discusses the sustainability of marital and family relationships – the relationships within the »Four Great Realms of Heart«?

The sustainability of these relationships needs to be made a public issue, namely for the happiness of the individual and the well-being of society.

We need to make the success of marriage and family a topic of discussion by preparing young people well beforehand. This involves finding ways and means of anchoring children and young people in the original mainstream of the »Four Great Realms of Heart«. Ultimately, families are the core community of a society. If families are happy, society is happy. If families do well, society does well. If families are stressed, society is stressed. If families are in crisis, society is in crisis. Thus, it is essential to invest everything in sustainably loving families with happy parent-child/grandparent-grandchild relationships.

This is the highest and noblest purpose of politics, the economy, the labour market, and the education system.

Rising divorce rates should not be interpreted as a sign of progress; they only document the decline of a society. Progress must be measured in happy, fulfilling, and lasting marriages. The sustainable advancement of a society requires loving, reliable, and stable families. These families are the basic unit of society. However, equalising partner-halves only obscures the view of the whole, and thus the essential truth remains hidden.

An individualistic society will always remain a society of lonely halves in search of a partner.

Sustainable social justice can only begin when men are given their dignity as men, women their dignity as women, children their dignity as children, parents their dignity as parents and grandparents their dignity as grandparents.

After all, marriage and family relationships form the backbone of all sustainability.

## | 8. Economy and environment in the light of parentism

It is also important to bring the economy and the environment into the vertical parent-parent line and thus into the dynamics of the »Four Great Realms of Heart«.

This is the only chance for sustainable nature and environmental stewardship, because – as mentioned above – animals, plants and things want to be loved and used in the context of mature parental love and not exploited nor misused for their competitive struggle by self-centred individuals.

# From the Monotheistic »God, the Father« to the Monotheistic »God, the Parent«

Clear ideas require distinct and unambiguous language to enable clear-cut communication. We need precise terms and designations, especially when it comes to the completeness of God, the half-ness of the (individual) human being, the identity of a peaceful and happy society and the processes in God's living textbook.

The cornerstones of our thought-patterns are obliged to take a big step forward with the innovations that Father Moon has brought, namely from single-person-thinking to couple-thinking – from a system of singles to a system of couples. God's creatures were created as individuals, of course; however, the basic unit in God's creation is not the individual but the pair. New generations cannot arise from individuals, but only from

the basic unit (»a pair«) since the individual alone does not have such capability.

The goal of the individual is therefore the couple-unit, which is the starting point for the procreation of a new generation. Here it is no longer just the man who is at the centre, but the parents, the unity of man and woman. Ultimately, the parental unit forms the centre, around which everything revolves.

This thought system takes a clear step from a male God, God the Father, to God the Parent.

Likewise, a step is taken from a male Messiah to a couple Messiah. The Fall into sin was committed by a couple – a man and a woman. Therefore, it can only be made good again or restored by a couple.

It takes a step from individual, personal redemption to redemption through marital completion and the resulting family. When Christianity speaks of the Kingdom of Heaven, it usually refers to a Kingdom of Heaven of individuals.

The redemption of the individual takes centre stage. Everyone goes to heaven as individuals. When married couples die, one may be redeemed and the other not. This may vary slightly among different Christian groups; nonetheless, according to mainstream Christian churches' worldview, everyone stands alone before God. Hence, Christian couples promise to be faithful to each other in their wedding vows only until death: »Till death do us part.«



Father Moon sees that differently. He calls the ideal Kingdom of Heaven »Cheon Il Guk«, which in Korean means >the place where two people are one<. It is a heavenly realm in which human couples represent and embody the divine parental unit. It is a heavenly realm entered by couples who depict and embody the Heavenly Parent in their love.

Moreover, in a worldview with God as our parent and all people as His children, there is no eternal damnation since parents love all their children and have no peace of mind if even one of them is still suffering. They will keep their doors open for each of their children, no matter how long it takes for them to return. The other children will be encouraged to also help their siblings.

All this needs to be depicted linguistically and conceptually, just as precisely as a word depicts the thought to be expressed. Our great task ahead is to discover the root of our existence, the source of this vertical parent-parent lineage. And this source is God, who is our Heavenly Parent. Father Moon described the importance of this search in his *Wolli Wonbon*, the original text of *The Divine Principle*, as follows:

*»We human beings must know why throughout human history we have related to God only as our Father and not as our Mother. We have not even thought about why God had to become the Father, but not the Mother. Further, we have*

*not even considered that the fundamental meaning of God is as our Parent – our Father and Mother. How can we even fathom the pain and bitterness of God the Father, who has had to face such children? Human beings have endured all manner of suffering throughout history, yet still they do not grasp this fundamental issue, which is at the root of their difficulties. What a tragedy!<< <sup>xi</sup>*

Father Moon sees it as a tragedy that we generally do not even question what lies at the root of human suffering, namely our quest for our Heavenly Parent. We have remained orphans. And he concludes:

*»God must be inaugurated as the Heavenly Father and Heavenly Mother. Only then can we begin the ideal family as God's children.<< <sup>xii</sup>*



## About the Author

Johannes Stampf, an Austrian born in 1951, came to know *The Divine Principle*, the main teaching of Sun Myung Moon's Unification Movement, in Vienna in 1970. He joined the movement and worked for several years locally, and later overseas in the USA, Japan, and Korea. Following his return to Austria, he translated around 400 speeches by Sun Myung Moon and other writings into German. What particularly fascinated him about this body of thought was the practical relationship between God, the living world of human beings and nature – the world in which we live.

Johannes Stampf worked for many years in the Botanical Garden of the University of Vienna, where he was mainly involved in the conservation and cultivation of endangered plant species and those threatened with extinction in Eastern Austria and Western Hungary. The idea that we can infer the nature and motivation of the Creator through observing created beings – one of Sun Myung Moon's guiding principles – accompanied him throughout decades.

In 2012, he published his first book entitled *Lebensraum Ewigkeit*, which was also published in English in 2020 as *Life & Eternity*.

Finally, his work led him to publish the text you have before you, which, like his first book, points out new fields of encounter for a peaceful and mutually enriching interaction of religion, society, economy, research, and education; it also places these areas at the centre of the current discussion about a happy and peaceful future for humanity as well as its responsible handling of the climate and the environment.

## Footnotes

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- ix [Hedonism Definition & Meaning – Merriam-Webster](#)
- x Franz Grillparzer has already described this dilemma as follows: »The path of the new education goes from humanity through nationality to bestiality.« Franz Grillparzer; *Complete Works. Selected letters, conversations, reports*. Edited by Peter Frank / Karl Pörnbacher. 2 vols. Munich 1960, vol. 1, p. 500
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