

The Premise

Our Family of True Love

천일국주인 우리 가정은 참사랑을 중심으로... 맹세하나이다

Our family, the owner of the Nation of Cosmic Peace and Unity (Cheon Il Guk), pledges... by centering on true love.

THE FAMILY IS THE ONLY INSTITUTION ordained by God. It was so from the beginning of creation, when God charged the first humans to “be fruitful and multiply” (Gen. 1:28) and gave Eve to Adam to be his wife. (Gen. 2:18, 24) Other institutions, such as church and priesthood, arose much later in the course of history. Secular nations established kings and governments, even as the prophets of Israel warned God’s nation that it should not have a king “like all the nations” (1 Sam. 8:5-8), set up through political intrigues and not by God’s decree. (Hos. 8:4) But the family is God’s original institution for human beings, the environment in which they are to grow in love and fulfill their purpose of life—if it is centered aright. Following the example of Joshua, we may say, “As for me and my family, we will serve the Lord.” (Josh. 24:15)

Most families have little sense of purpose. There is no “mission statement” that comes with a family. Ethicist Stephen Covey encourages families to sit down together and write a family mission statement. However, before we draw our own conclusions, wouldn’t it be wise to ask God, who created the institution, about His purpose for the family? In fact, God’s purpose for the family is higher and brighter than most people even dream about.

The Family Pledge

The family's divine mission is set forth in a text called The Family Pledge. Promulgated by the Rev. Sun Myung Moon on May 1, 1994—the 40th anniversary of the founding of his Unification Church—and revised several times since, it reveals the purposes that all families should strive to fulfill. Its eight pledges provide a detailed blueprint for every family to become a true family.

We all know the simple injunctions that have guided family life through the ages, such as to honor parents and not commit adultery. These elementary rules remain as the foundation. Yet if our families are to become the gardens where true love flowers and bears abundant fruit, we need a leap in our understanding. Many couples enjoy their love together, yet their spiritual growth is far from complete. Complacency can lead to disaster when a sudden storm strikes the family. A family that strives daily to fulfill the Family Pledge will have the inner strength and spiritual resources to overcome the pitfalls that beset the modern family on every side.

The Family Pledge was written in Korean, and no translation can fully do it justice. For this third edition of *True Family Values*, we have the benefit of the 2006 official English translation. In addition, we have relied upon the original Korean where it is needed to more accurately explain the sense. It is our hope that, by understanding its deep meaning, every time we recite the Family Pledge will be a meaningful encounter with the divine Word.

There are eight pledges in the Family Pledge, yet each one begins with the same premise: “Our family pledges... by centering on true love.” Recently, Father Moon added the additional phrase, “the owner of the Nation of Cosmic Peace and Unity (*Cheon Il Guk*).” This description of the essence of a true family is the first subject of our inquiry.

The Family

What constitutes a family? The Korean word 가정 (*kajeong*), “family,” means far more than just a father, mother and children. Our contemporary nuclear family, a product of urban industrial life, has stripped the family of much of its original richness. Think of the

traditional family living on a small farm in Korea, or a traditional family in Africa, South America or in any culture that is still close to the soil. Three generations live in one compound, with the grandparents taking an active part in the family, especially in caring for the children while the parents are out working in the fields. The family draws its sustenance from the earth, sharing its bounty with the chickens, cows and pigs that roam the yard. In the house is an altar to the gods, who protect the family and grant it good fortune. On a nearby hill are the graves of the ancestors. They are also remembered and honored at the family altar or in a special room reserved for them. We can infer that the word “family” includes all these elements—seven in all.

First are the people. As will be discussed in relation to the Three Great Kingships (Pledge 3), ideally three generations live together in one household.

The House

Second is family home. The home is the environment in which the family lives and thrives, and it presents the face of the family to the world. Therefore, the house or apartment should be clean and pleasantly appointed. Unification church members sanctify their homes with Holy Salt to expel any evil spiritual influences from former residents. A small family altar sanctifies the house, bestowing a good spiritual atmosphere on all the residents.

As the public face of the family, the home exhibits the family’s spirit. A clean and disciplined family keeps the front entrance and yard should clean and well trimmed. On the other hand, a house where the paint is peeling off and weeds are growing rank proclaims that the family dwelling inside is sloppy and messed up. A clean house beautifies its neighborhood; it is one way that a family adds value to the community.

Every home should have a public area where the family can welcome guests. Even a humble apartment should have a small sitting area where guests can be received comfortably. People who dwell in spacious houses should dedicate their best room as a community center for public gatherings and meetings. A den can become a lecture room and worship space. Seen in this light, there is

no sin in owning a large house if it is used for ministering to the community. Father Moon even instructs Unificationists to display a Unification Church flag and a signboard saying “Family Church” in front of their houses. On the other hand, if a house never welcomes guests but is used only for the family’s private enjoyment, the house itself will protest that it is not being allowed to fulfill its purpose.

Land, Property and Pets

The third element of the family is its property and land. Like the house, our land should not only benefit our family but also serve the greater purpose. In agrarian societies, the land was the source of wealth and blessings. When loved and cared for, the family land yielded food and profits. Today most of us have left the land. Nevertheless, we devote ourselves to business and accumulate property and assets. No one can prosper without laboring, dedicating sweat and tears to productive work. Our concern, however, should be how our family can fulfill the Family Pledge through its property and wealth.

An essential aspect of our family’s dedication to serving God and His will is to offer the fruits of our labor through tithing. A family’s faith is manifest by the way it spends its treasure. The principle behind tithing is that God is the Creator and Owner of all things. Our wealth belongs to Him. When we dedicate the first ten percent of our earnings, God accepts it as if we had dedicated the whole. Then we are free to spend the remaining ninety percent for our individual purposes.

The tradition of tithing is well attested in the Bible. It began with Abraham, who gave a tithe of the spoils he won from battling the invading kings to Melchizedek the priest. (Gen. 14:18-20) Jacob at Bethel promised to offer God a tithe of all his possessions upon his safe return from Haran. (Gen. 28:10-22) His pledge to tithe paved the way for his success, and on his return he duly fulfilled his vow. (Gen. 35:7) Paul described the effect of giving to benefit the giver, “He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully.” (2 Cor. 9:6) This applies particularly to those who faithfully give their tithes. The Law of Moses specified that every person, whether rich or poor, should offer

the tithe of his produce at the Temple; this tithe was the very first fruits of the land. (Deut. 26) The gospels record that Jesus praised a poor widow who, despite her poverty, offered more than she could afford with prayerful devotion. (Luke 21:1-4) We today are attending Christ, something greater than the Temple. (Matt. 12:6) Should we not then offer our tithes and requested offerings gladly and with a willing heart?

A fourth element of the family is its pets, animals and garden. We care for our pets and they become like family members. Some people share their beds with their dog; poor farming families of old even shared their bed with their sheep or goats. (2 Sam. 11:3) Pets teach responsibility and parental love to our children. Many people devote hours to lovingly tend their garden. By sharing its produce, we can enhance bonds of friendship and love with neighbors and friends.

God's Presence

Turning from earth to heaven, a fifth element in the family is God. God does not want only to observe humankind, the fruit of His labor, from afar. He desires to embrace true families and dwell with them. (Rev. 21:3)

In the Divine Principle revealed to Father Moon, the doctrine of the Four-Position Foundation 사위기대 (*sa-ui-kidae*) explains that God is a veritable family member. The Four-Position Foundation means that the foundation (*kidae*) for a stable, prosperous family requires four (*sa*) positions or roles (*ui*): God, husband, wife and children. These four roles define the proper pattern (*kidae*) for the family.¹ The saying, “the family which prays together, stays together,” hints at this deep principle of true family life.

Worldly families formed only through the committed love of husband and wife do not fit this pattern and lack this foundation; hence, they rarely remain prosperous and whole over the long term. Even traditional Oriental families where marriage is buttressed by strong parental authority lack this foundation; hence they frequently collapse within three generations. Families with strong religious faith have more resources than most for stability and health.

It is God's wish that we establish the Four-Position Foundation in our families. In support, we can draw upon the wisdom of the Chinese language. Father Moon regards the form of many classical Chinese characters as filled with divine revelation, and we will reference them often in this book. Consider the Chinese word for sin, 罪 (죄, *choe*). It is composed of the character 非 (비, *bī*) meaning "not," and the character 四 (사, *sa*), "four."² Hence, sin means failing to establish the Four-Position Foundation. Traditional Korean and Chinese ethics, based on Confucianism, regards the family as the foundation of the social order, and the sin of disrespecting one's family as among the worst sins. We, too, can recognize that when the family is not centered on God, all manner of evils inevitably ensue.

Again, the Chinese word for punishment or judgment is 罰 (벌, *bōl*). It is composed of the characters 四 (사, *sa*) meaning "four," 言 (언 *ōn*), "word," and 刀 (도, *dō*), "sword." God judges by His Word, which is "living and active, sharper than any two-edged sword." (Heb. 4:12) The remaining character, "four," depicts for what people are judged: judgment falls according to the degree to which people fail to establish the standard of the Four-Position Foundation in their lives.

A true family fulfills God's purpose of creation by affording God the opportunity to realize His age-old hope to dwell with His children. Surely God wishes to be joyfully and intimately present in every family. It begins with marriage, which is a trinity of God, husband and wife. God dwells at the center of their conjugal union. God participates together in the conception of their children. As the children grow through the Four Great Realms of Heart to experience children's love, fraternal love, conjugal love and parental love (see Pledge 3), they are ever giving and receiving love with God. Each type of love has a different quality, resonating with a different aspect of the divine heart. As the family grows ever more perfect, God, for His part, also experiences a kind of growth. God delights in experiencing His unfolding manifestation in such a family that embodies His nature. True families realizing the Four-Position Foundation experience this profound communion with God as a joy and delight.

We acknowledge God's presence in our family in many ways. When we awaken in the morning, before we eat our meals, and before we go to bed, we greet God. Every time we enter our house, we greet God. Our home may have a prayer room or at least an altar. In prayer we share our heart with God and give thanks for His help and support. We are confident of His inspiration and inner strength. This is particularly so when we devote ourselves to God's work in our communities.

Spiritual Support

The sixth and seventh groups of participants in our family are ancestors on the other side and angels. Every family extends vertically through the generations, and at least seven generations of ancestors exert direct spiritual influence, for good or ill. Visiting the family in spirit, they come seeking to fulfill their unfinished affairs on earth. In this regard, we are in a position to help our ancestors—while careful to exercise discernment as to whether their mental influences are beneficial or harmful. In traditional Korea, as in many cultures, families greet their ancestors every day and live with the attitude of filial devotion to their memory. A place is set for them at the table. As godly families, we should be their pride.

The guardian spirits who protect hearth and home in traditional cultures are angelic beings. They are still with us today, even though many moderns have tried to banish them from their minds. Every person has angelic guides whose mission is to minister to him and guide him to salvation and maturity of spirit. (Heb. 1:14) Ready at any time, they are looking for ways to serve, so we should call on them frequently and ask their help. Yet we should not assume that angels are so wise as to know everything about us, and therefore will automatically prosper our way or show us the best course of action. They need our direction as their subject partners. Therefore, we should verbally call and command them.

Angels and good spirits provide a great source of power and wisdom. They are constantly filling our life with inspiration and guiding our steps to accomplish great things. We ought to acknowledge their help with gratitude.

The family is thus a community encompassing heaven, people and the earth—three dimensions intertwined. In the Bible, it is said that Adam’s family lived with God in a fruitful land with animals and angels. Our family is a small Eden in which to realize God’s original Three Great Blessings: “Be fruitful and multiply... and have dominion.” (Gen. 1:28) These are, first, perfection of individual character as each family member grows towards oneness with God; second, multiplication through loving relations with parents, siblings, spouse and children; and third, dominion as we exercise creativity in caring for the house and garden, in cooking and cleaning, to make our home a place of beauty and abundance.

As if to illustrate this principle, the Chinese character for blessing (福) combines on the left the character for an announcement (示), and on the right a combination of characters signifying God—represented by the character “one” (一), humanity—literally a mouth (口), and the earth—a field (田). It means that blessings appear when God’s decree is manifest among humankind and all things.³ Similarly, in our family all three realms should prosper and rejoice together.

“Our” Family

In English it is customary to say “my” family, “my” home, “my” neighborhood, but the Family Pledge begins, “Our” family. “Our” (우리, *ūri*) is the standard Korean idiom. The English “my” emphasizes the individual subject; Korean “our” emphasizes the whole. Saying “Our family...” reminds us that the family thrives or suffers together. I cannot separate my fortune from my family’s fortune.

The English way of expression, “my” denotes my right of possession. If I possess my family, then can imagine abandoning it. I can think of pursuing my career and my needs at my family’s expense. To say “our” family, on the other hand, implies that it is not my possession; the family belongs to all its members. My very being is bound up with the fortunes of all.

The family provides the matrix in which I exist, the whole to which I belong. It defines a person’s three-dimensional social space with six directions: parents above and children below, husband on

the right and wife on the left, elder siblings in front and younger siblings behind. In the family a human being experiences the universal law that every entity in the cosmos finds its location and purpose in relation to a larger whole.

Humans are social beings. Compared with other animals, humans have weak muscles and small teeth; yet God created us to exercise dominion over them. It is our social and cooperative nature that allows us to prevail. Likewise, in the solidarity of family life we find security and protection even in the most challenging environments. Humans were created to find strength and fulfillment in mutual solidarity, cooperation and belonging to the greater whole. Today's affluence allows many people to establish themselves as individualists, yet that is a departure from God's purpose. Human beings were created as social beings, for the purpose of love. God, who is love and seeks always to love, created human beings to live and thrive as social beings in families bound together by love.

In the Bible, God refers to Himself as "Us," as at the creation when He said, "Let us make man in our image." (Gen. 1:26) This hints at the nature of the triune God, who encompasses family and community within His oneness. Jesus said, "I am in the Father, and you in me, and I in you." (John 14:20) Even an individual is part of a "we" through his or her vertical connection with the Creator. Consisting of the tri-unity of God, mind and body, each individual participates in a vertical "we" that reflects the image of the Trinity.⁴ This is our human nature, born of God, that blossoms in the many-fold horizontal relationships of family and community. Family solidarity, the sense that we belong to "our family," brings human beings closer to perfectly reflecting the divine image.

Likewise, when we recite the Lord's Prayer, we begin, "Our Father..." This should remind us that God looks at each individual believer as part of a whole, the body of Christ. (1 Cor. 12:13) It is the same with the biological family, yet more so, because a family extends through the generations. When God appeared to Moses at the Burning Bush, He declared, "I am the God of your father, the God of Abraham, the God of Isaac and the God of Jacob." (Exod. 3:6) God was viewing Moses as the newest member of the one chosen family, which God had guided and raised for hundreds of

years. God views His family as indivisible. Where there are deep divisions, as in the case of Abraham's descendants—Jews, Christians and Muslims—God has never ceased striving for reconciliation.

It is, therefore, meaningful to say “Our family,” and affirm that my identity is more than just the individual “I.” My true identity is bound together in love with all the members of my family—and by extension, my community, nation and world. “Our family” is more than a collection of individuals. Love binds us together in oneness. It is no longer “I,” but “we” who are standing together before God offering our pledge.

Pledge

Pledge is at the heart of prayer. In prayer we encounter the ineffable God and bask in the warmth of His love. Prayer cleanses our spirits and recharges them with the fire of the divine. We might thank God for His blessings, repent for our sins, ask God for help, and listen for His wisdom. At the prayer's conclusion, we determine to manifest this awakened state in our actions, to make the prayer effective. The end of prayer is a pledge to live by the words of our prayer.

Prayer is the meeting place between human aspiration and divine grace. God's grace is always present; He is our loving Parent who wants only to embrace us and raise us up as His children. God waits upon us, always willing to answer our prayers. He inevitably responds, although His timetable and method of answering may not correspond to what we expect or desire. In His parental love, God may not give us not what we want, but He will surely give us what we need.

The problem has always been our attitude towards Him. God's faith and compassion remain constant, but human beings are changeable and unreliable. Although a person of faith can confidently trust in God, God is often discouraged as He seeks people whom He can trust. Father Moon's prayers have been full of reassurance to God that he will be faithful under any circumstances. Likewise, our prayers should demonstrate conviction and determination, thus demonstrating that we will be faithful and true.

Hence, pledge is the pinnacle of prayer. We may have many personal burdens to share with God in prayer, but in the end, the words that God longs to hear most are words of pledge, uttered with a sincere heart and with hands determined to carry it out.

Every religion has a unique prayer that affirms the essence of its faith. When reciting the prayers, believers are not only making supplication to God for His gracious help; they are also pledging to devote themselves to God and obey His will.

Israel's covenant with God at Mount Sinai was a solemn pledge. When the Ten Commandments and laws of the covenant was read to the people, they made a pledge to obey it in a solemn ceremony of blood, "All the words which the Lord has spoken, we will do." (Exod. 24:3, 7) When the Israelites renewed the covenant in the land of Canaan, Joshua stepped forward and pledged, "As for me and my family, we will serve the Lord." (Josh. 24:15)

The foremost prayer in Judaism, the *Shema*, is both a confession of faith and a pledge of loyalty to God:

Hear, O Israel, the Lord is our God, the Lord alone. And you shall love the Lord your God with all your heart, and with all your soul, and with all your might. —*Deut. 6:4-5*

By reciting the *Shema*, a Jew pledges to place God and God's Law at the center of his life—even above his life. When facing persecution from Roman legions, Christian crusaders or Nazis in the death camps, Jewish martyrs of every age went to their deaths with these words on their lips.

When devout Muslims recite the *Fatihah*, the opening verse of the Qur'an—

In the name of Allah, the Beneficent, the Merciful.
Praise be to Allah, Lord of the Worlds:
The Beneficent, the Merciful:
Owner of the Day of Judgment.
Thee alone we worship; Thee alone we ask for help.
Show us the straight path:
The path of those whom Thou hast favored;
Not of those who earn Thine anger nor of those who go astray.⁵

they give praise to God and pledge to worship no other. The phrase, “Thee alone we worship; thee alone we ask for help,” is an assertion that believers will not find solace in money or worldly supports, nor in any secular ideology which would deny God’s claim upon their life. It is a solemn oath to walk the “straight path” of morality and to honor the Creator from whom all good things issue.

The Buddhist makes this simple confession of faith and loyalty:

I go to the Buddha for refuge
 I go to the Norm for refuge
 I go to the Order for refuge.

The Buddha’s example shows the highest standard of utter purity, detachment, and oneness with all Reality. The Norm, or Dharma, is the teaching to be unselfish in thought, word and deed. The Order of monks provides living examples of holiness and purity. By this confession, the Buddhist pledges to follow the example of the Buddha, learn and practice the Teaching, and welcome the guidance of the monks.

The Family Pledge should likewise be seen in this tradition of great public prayers that define the essence of faith. Its opening words—

Our family... pledges to seek our original homeland and
 establish the original ideal of creation, Kingdom of God on
 earth and in heaven,

resemble the opening words of The Lord’s Prayer:

Our Father in heaven,
 hallowed be your name.
 Your Kingdom come;
 your will be done
 on earth as it is in heaven. —*Matt. 6:9-10*

The Lord’s Prayer actually contains two pledges. The words, “Your kingdom come; your will be done on earth,” states the believer’s commitment to do the will of the Father and to further the progress of God’s Kingdom on earth, as Jesus taught, “Seek first His Kingdom and His righteousness.” (Matt. 6:33)

The second pledge is found in the words, “forgive us our debts, as we forgive our debtors.” Every time a Christian recites these words, he declares that he has already forgiven all those who have done him wrong. He is therefore worthy to be forgiven by God for his own transgressions. Jesus elaborates on this teaching, saying, “For if you forgive men their trespasses, your heavenly Father also will forgive you; but if you do not forgive men their trespasses, neither will your Father forgive your trespasses.” (Matt. 6:14-15) To live by the Christian ideal, forgiveness is required above all.

As discussed in the next chapter, the first pledge of the Family Pledge restates the two pledges contained in The Lord’s Prayer as pledges to establish the Kingdom of God on earth and to live by true love.

Centering on True Love

Our family fulfills the Family Pledge by centering on true love. The phrase is repeated in each of the eight pledges of the Family Pledge. It must, therefore, be of utmost significance.

“Centering on true love” is an adverbial phrase describing our attitude and practice while fulfilling the Family Pledge. When we say these words, we are declaring that the standard of our family life is true love, nothing less. Reflecting on our family’s behavior, do we love each other truly and at all times? Regardless of the answer, we try our best to live up to this high standard. A life centered on true love is the only way to accomplish the goals of the Family Pledge.

The words by centering on translate the Korean word *중심하고* (*jūngshimhagō*). This terminology resembles the suffix “-centric,” as in the Christian theological terms “Christocentric” and “theocentric.” Indeed, to center on true love is also to center on God, the Source of true love, and Christ, the incarnation of true love. More than these, the phrase “centering on true love” encompasses both the individual’s attitude of faith and the dynamic relationships in the family.

To catch the meaning of “centering on true love,” compare its opposite: “centering on self.” Due to the human Fall, people have a strong propensity to be self-centered. Placing their personal desires

and ambitions ahead of anything else, self-centered individuals inevitably live in conflict with others. Chaos and confusion reign in a family where all of its members are self-centered.

This critique of self-centered individualism is not intended to condone uniformity. Actually, God creates each person with a unique identity and individual qualities. God designed human beings to exhibit difference and variety for the purpose of enhancing the beauty and life of His creation. Diversity is not meant to create chaos and conflict. Diversity becomes beautiful when it forms a whole, with each person relating to a common center and participating in a common design. Their differences add to a beautiful mosaic, a whole greater than its parts. God's paradigm for uniting His diverse children in this way is the family, where diverse individuals live in harmony, governed by love.

The chief characteristic of true love, as we shall see, is living for the sake of others. When family members live for the sake of each other, they can be said to create a sphere of harmony, with true love as its central axis. A husband lives for the sake of his wife, and the wife lives for the sake of her husband. Parents sacrifice for their children, and children learn to respect and serve their parents. With true love at the center, the family becomes round and whole, pervaded by a sense of inward equality that transcends differences of age, gender or position. At the same time, the natural differences among family members are respected and become a source of delight.

“Centering on” points to an invisible, absolute center that transcends any individual viewpoint or self-interest. The center is a place of calm, possessing nothing, without partiality. Like the sun around which the planets revolve in regular orbits, the center establishes order out of chaos. Like the sun's light that illuminates, warms and makes life possible, the center is the creative origin of endless possibility. The center relates equally to all, conferring upon each member the same value. If such a center exists, it is surely God, the Creator who established the cosmos out of chaos.

God becomes the center of human life through His manifestation as true love. Living in that center, we too become calm, give up grasping for possessions, impartial to those who love us or hate us,

always caring and helpful, radiating compassion and peace. Drawing upon God's creative power, we can make eternal families out of the chaos of self-seeking individualism.

Each family relationship can be viewed as a "horizontal" expression of love within the dynamic of relative circumstances, while at the same time relating to an unchanging "vertical" center. This is well described by Jesus' Great Commandment: "You shall love the Lord your God with all your heart and with all your soul and with all your mind," and "You shall love your neighbor as yourself." (Matt. 22:37-39) Thus, family relationships are three-dimensional. Likewise, the Four-Position Foundation (see above) conceptualizes the family with having God as the vertical center animating the horizontal relationship between husband and wife.

Even though "centering on true love" has this profound meaning, sometimes we would rather express this concept in ordinary English. A search for synonyms yields such phrases as: "in true love," "with true love," "focused on true love," "upholding true love," "guided by true love" and "living by true love." Each carries part of the sense of "centering on true love" while lacking some other aspect. For instance, "in true love" correctly denotes the atmosphere of love and love as a divine reality that can permeate all of life. However, it leaves out the sense of love as action to serve others. "With true love" emphasizes that our actions should be done with a warm heart of love, but it leaves out the sense of love as a state of existence or love as an ideal and a goal. "Upholding true love" suggests that true love requires responsible behavior at all times and could be violated by a moral lapse, yet it doesn't disclose the given-ness of this center, which comes from God. "Living by true love" means that true love is our guide, our way, our practice and our goal, yet it misses the explicitly relational sense of "centering on."

A comparable term with multiple meanings describing the orientation and life of a believer is "in Christ." A person "in Christ" lives in the realm of Christ's salvation, having been born anew (1 Pet. 1:3) and raised with him to new life. (Rom. 6:4-11) He accepts the lordship of Christ, taking up his cross and enduring trials ultimately to reign with him. (2 Tim. 2:10-12) Living in Christ, we are members of the greater body of the Church of whom Christ is the

head (Eph. 2:21-22), and branches of Christ the True Vine. (John 15:1-6) We are infused with the spirit and love of Christ (1 Cor. 16:24; Eph. 4:10) and come to embody the Christ who dwells in us. (John 14:20; Col. 2:6) We reject worldly values, selfishness and self-seeking. We live by faith and obedience, following the way of the Master. We strive toward that inner spiritual transformation which day by day transforms us into the likeness of Christ.

Christ's salvation transforms our orientation as individuals, but it does not deal directly with family relationships. Surely, a person "in Christ" is well placed to live a family life centering on true love. However, without placing the whole family within the realm of God's blessing, its members are liable to continually struggle.

Only God, the Source of love, can endow a family with true love. Ideally, a family centers on true love beginning from the holy communion of marriage, which brings husband and wife together in the love of God. From that auspicious beginning, the couple aspires to realize true love as its pole star. Around that common purpose, the family members can form lasting relationships. Through continued practice, true love becomes their way of life. Thus, true love grows from a God-given seed and aspiration (formation stage) to the standard of behavior and measure of its achievement (growth stage) and reaches maturity when God abides in the center of the family and the family practices true love as a habit (completion stage).

For this purpose, God is purifying and sanctifying families through the Blessing, the international holy wedding ceremony that lies at the heart of Father and Mother Moon's ministry. The Blessing remedies the fallen condition of the family, the love disorder passed down to us lineally from the first family of Adam and Eve. That original problem between Adam, Eve and the serpent has persisted in families to this day, who marry—if they even do that—without the spiritual resources that a clear vertical axis of love would provide.

True Love

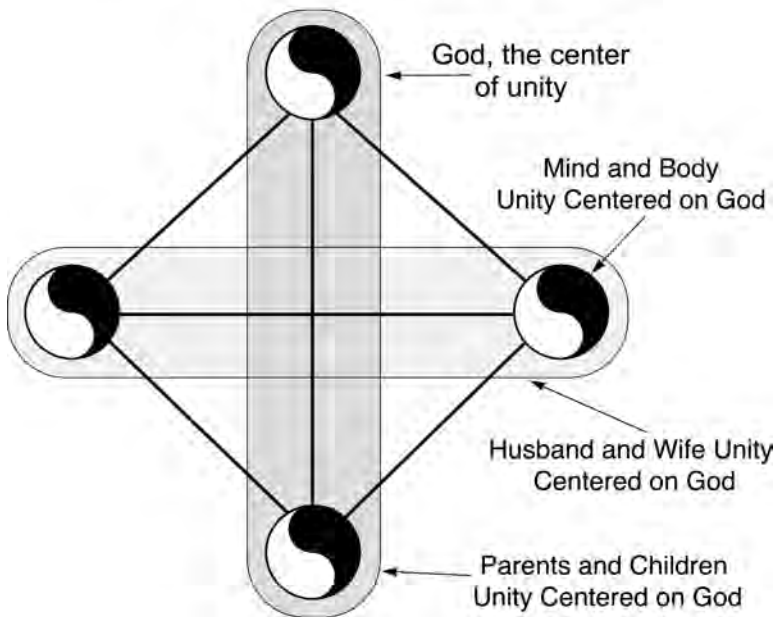
What is true love? Where can it be found? True love is not just any love; it is the highest possible love. In true love, a resonance begins which connects heaven, humanity and the earth. Our mind

and heart expand to embrace the cosmos. In that mystic ecstasy, there is nothing more to be attained or desired. Father Moon, who has devoted his ministry to teaching about true love, says,

When you enter into the resonance realm of true love... you feel the whole world is in your hand and you are connected with heaven. When you enter into the resonance realm of true love, it is no longer necessary to keep faith. There is no longer any need for a Savior. This is liberation. All is ended.⁶

In the Divine Principle, love is defined as “the emotional force that the subject partner gives the object partner” as they engage in give and take action “to establish a Four-Position Foundation” and realize the purpose of creation.⁷ Love is expressed in every interaction among the earth’s myriad creatures, born into duality, as they unite and become one to fulfill their life’s purpose. But the Four-Position Foundation is manifest especially in the God-centered family, which fulfills God’s highest purpose.

The concept of the Four-Position Foundation begins with unity: unity within God, unity within the individual, and then unity within the couple and unity between the generations. True love is completed when all these four elements are present. (Figure 1) God is the source of true love. Each family member develops a well-integrated personality in which mind and body are united—the body obedient to the dictates of the conscience, the God within. They then proceed to form God-centered relationships—between husband and wife, parents and children. As a result, love pervades the family and enlivens the actions of all its members as they relate with each other and with God. Filled with God’s true love, the family relationships can last eternally, ever refreshed by the divine Source. In the family that fulfills the Four-Position Foundation, God has the perfect vessel by which to manifest His true love on earth.

FIGURE 1: TRUE LOVE

Misunderstandings about Love

How is this notion of family different from the conventional family? Surely, everyone dreams of finding and keeping true love. The true desire of every man is for a woman with whom to share love forever. Deep in his heart is an image of a special someone, an ideal counterpart. His heart yearns to find and cherish her in body and soul. As long as she is absent, he is not whole. When he finds her and loves her, no greater satisfaction is possible. A woman, likewise, desires above all else for a man to love her and be her eternal partner in life.

Yet is it possible for two people to live out their entire lives in love with other? Typically, people experience the ecstasy of love and despair as it fades away. In the Bible, Jesus prophesied that in the Last Days people's love will grow cold. (Matt. 24:12-13) In love's fading embers, we come to the belated realization that our love was not true love.

The fact is, true love is not determined by the object of love. It is a myth to think that the secret to true love is to find the right person, Mr. or Ms. “Right.” This is a misapprehension of love. The psychologist Erich Fromm commented that people mistakenly believe “that the problem of love is the problem of an object, not the problem of a faculty. People think that to love is simple, but to find the right object to love—or be loved by—is difficult.”⁸ In fact, a person who cannot love one partner will in all likelihood have trouble loving another—any other. In a vain search for the “right” partner, each failed commitment and each broken heart further quenches love’s flame. Instead of “I cannot love him (or her),” we should realize, “I cannot love. I do not know how.”

Love is not a feeling, not an emotion, not a roseate haze of intense pleasure. True love, in the end, requires the heart to give of oneself for the benefit of another whose needs and desires may be quite different from our own. It requires the will to act lovingly even when it requires denying the self. The secret to finding true love, therefore, lies within our own hearts. We can cultivate our faculty of loving by connecting to the transforming power of God’s love and by mastering the unity of mind and body.

Fundamentally, the problem with most relationships between men and women is that they do not connect with God’s love as their absolute center. Mrs. Moon has stated,

If a family is not centered on God’s ideal of love, there will be conflict among the members of that family. Without God’s love as an absolute center, the family will ultimately break down.⁹

If humanity had not fallen, we would take after God’s nature and naturally live for the sake of others. Unfortunately, when Adam and Eve fell, Satan usurped God’s position at the center of the first family. The human heart became self-seeking, taking after Satan’s selfish heart that prompted him to instigate the Fall. This tragic corruption of love was passed down through the lineage; hence in every generation human love is defiled and human society robbed of its promise. Relationships are fragile and likely to break because they are based on mutual desire instead of being centered on God’s true love.

The opposition of God's love and selfish love is a useful measure. As Father Moon says:

God is not an individualist; He lives for the whole. Those who take after God think for the sake of all, and those who take after Satan think only about themselves. This point divides heaven and earth, and it divides heaven from hell, good person from bad person, public person from private person.¹⁰

The fundamental nature of God's true love is to serve others, whereas love in our human society is fundamentally for the purpose of making others serve oneself.¹¹

Parental Love and God's Love

Our parents show us how to love. Parental love, even in fallen people, is the closest to true love.

When we as parents look into the faces of our children, we wish upon them an infinite amount of love and hope. We want them to grow and achieve things we ourselves have only dreamed of.¹²

However, to understand true love more deeply, we must look to the Author of love, God our loving heavenly Father.

God's love is revealed first in the creation. Creating the universe was a labor of love that took millions of years. God invested all His strength and wisdom to create the inhabited world, and all for the sake of human beings, His children. God also revealed His true love in Jesus Christ. We learn from the Bible that the love of Christ is unending (John 15:9), unconditional (2 Tim. 1:13), and unchanging. (John 13:1) We are inseparable from Christ's love (Rom. 8:35-39), which rules us (2 Cor. 5:14) and brings us near perfection. (1 John 4:17) Father Moon explains:

God's original love wants to live for the sake of others for tens of thousands of years and still wants to do more.¹³

God's true love is to invest His love and keep no memory of having given. Were He to remember having given to

someone, he could not give endlessly. Love is moving ahead endlessly, so it should not stop at the memory of what has already been given... Even though His sons and daughters who have received this love do not recognize it and rebel against God, He still continues to give.¹⁴

God is public-minded and continues on the path of living for the whole, going toward the goal of love and peace.¹⁵

It is not enough to understand true love as an ethic. We must connect to God, the vertical source of love, in order to experience true love and give true love. God, who is love (1 John 4:8), also seeks His ideal counterpart to love and cherish forever. Having created human beings in His image, God longs for people who manifest their original nature and can fully resonate with His Spirit. They are God's beloved counterparts, who can receive His true love and share it in turn with their partners. Father Moon says:

We know that God is absolute, but does He not feel lonely? Do you think that He feels happy? Ladies and gentlemen, even if a person becomes the president of a nation, if he lives alone, without a spouse, that person will feel neglected. If we do not have an object of love, we are unhappy. Doesn't God need someone? How would you feel in that situation? Even if God is God, He feels very lonely... Who, then, can be the absolute object of God's love? My answer is: a true human being!

The family where a man and woman unite as objects of God's love, and where children live happily, should be the initial foundation for the Kingdom of heaven on earth, centered on the true love of God.¹⁶

Whether between husband and wife, between parents and children, or with the natural world, people who resonate with God's true love will naturally manifest true love in all their relationships. We are meant to embody God's nature, and the love of God is to be perfected in us.

Without uniting with God's love, we remain isolated from the source of love and can hardly hope to love others in the true sense.

Characteristics of True Love

True love has a definite ethical content. The nature of true love can be further described under seven characteristics:

1. True love is for the sake of others. As Jesus said, “It is more blessed to give than to receive.” (Acts 20:35) We invest ourselves totally for the welfare and happiness of our beloved. Anyone who loves another person truly wants him or her to become better than himself, even many times better. No loving parent would be jealous of his child’s success, or would mind if people comment that his child has grown up to be better than he. Rather, he would rejoice in his child’s accomplishments as if they were his own. In this vein, Jesus expected his followers to surpass him, saying, “He who believes in me will also do the works that I do; and greater works than these will he do, for I go to the Father.” (John 14:12)
2. True love is unconditional. It is patient and bears all things in hope. (1 Cor. 13:4-7) It does not demand anything in return; the other person’s happiness is reward enough. Yet true love should not be confused with blind love that is excessively indulgent. Wanting the best for the other person means providing the sort of caring that is genuinely helpful.
3. True love is unchanging, regardless of the circumstances. In true love we give and forget and give again. Jesus teaches us to forgive others “not... seven times, but seventy times seven” (Matt. 18:22), that is, without limit. Only by forgiving and even forgetting that we forgave, can we continue giving and continue loving that person with an unchanging heart. To keep our heart pure and capable of loving, we need to tap the inexhaustible well of God’s ever-forgiving love, to heal the ache in our heart as we forgive and forget past wrongs and step forward to love again.
4. True love is serving and sacrificial. “Love... whether sexual, parental or fraternal, is essentially sacrificial,” according to philosopher George Santayana. Jesus said, “Greater love has no man than this, that a man lay down his life for his friends.” (John 15:13) People give everything for the sake of the people they

love, not counting the cost. A father dismisses a day's exhaustion and heads out to a second job to earn extra money for his son's college education. Yet he is not depleted by such sacrifices. Love has the peculiar property that the more it is given, the more the giver is filled—and the more joy returns.

5. True love is public. It does not exclude, but expands in all directions to embrace everyone and everything. True love does not stop with those who love us. It calls us to go beyond our circle of relatives and familiar friends to reach out to the stranger. Jesus instructed us to love our enemies, saying this was the way to divine perfection. (Matt. 5:43-48)
6. True love is courageous. It calls us to do whatever is required to save the lost people of the world. Living by true love, we cannot accommodate evil and sin, either in ourselves or in the world. True love brings forth zeal; we cannot rest as long as people are enslaved by evil and live in ignorance of the joys of heaven. In our boldness, the ruling authorities may take offense. While people of good will welcome a person of true love, where evil is entrenched true love accepts the cross. The zeal of true love is apparent in Father Moon's lifestyle: he pushes himself and his followers in order to fulfill the will of God and end the suffering of humanity in the shortest possible time.
7. True love is ethical. As implied by the adjective "true," true love "does not rejoice at wrong, but rejoices in the right." (1 Cor. 13:6) Harmonious and enduring relationships are possible only when they are conducted according to ethical principles. Since true love places the benefit of others above the needs of the self, it follows that mastery over the self is a prerequisite for loving another. To become capable of true love, a person cultivates self-control and other virtues of good character. The ability to freely give and fully receive true love is attained through years of moral training, just as ability in painting or sports requires years of practice.

Loving Myself

Love begins from the individual and expands to relationships in the family, society, nation, world and cosmos. Therefore, the first arena for the expression of true love is the individual.

Do I love myself? The starting-point in loving myself is to know who I am. I am a child of God. God dearly loves me. I have cosmic value, for my essential, spirit self is divine. With God, I have nothing to fear. Unfortunately, most people have forgotten who they are. Human beings have been conditioned by centuries of ignorance and satanic accusation to feel limited, weak, unworthy and unloved. They fear death, failure, and rejection. This is one of the devil's oldest ploys.

When we make a mistake, do we run away and hide from God as Adam did in the Garden of Eden? Adam could not bear Lucifer's accusation, which flooded his mind, convincing him that he was unworthy of God's love. If only he had stepped out from behind the bushes and run to God with tears of repentance, that could have been a condition for his restoration. Lucifer's angelic heart is that of a servant whose existence depends on giving proper service to his master. But Adam, had he run to meet his heavenly Father, would have been expressing the heart of God's true son, whose connection to God is in the blood and not contingent upon success in a given task.

God wants to implant the heart of children in us. Therefore, He sent Jesus to save us while we were yet sinners, and inspired Paul to teach us that salvation is "the gift of God, not because of works, lest any man should boast." (Eph. 2:9) Through our Christian heritage we know God's unconditional love for us. Beyond success or failure, victory or defeat, we are His dear children.

It is worth reflecting: am I following God in fear and trembling, fearful of His wrath? Certainly, there are some mistakes that are truly fearful, tantamount to the Fall. But if I believe that I must give perfect obedience and achieve great results in order to prove myself to God, then even a minor failure can become the occasion for a crisis of faith. Such struggles arise because I do not yet know the Father's enduring love for me. Has He not been searching for me for 6,000 years? Has he not endured countless betrayals for my sake?

A mistake on my part may stir up pangs of guilt and self-accusation, but it cannot deter the Father's boundless love.

Loving myself means to open my heart to the full joy of God's love for me. In the warmth of God's love there is peace, life, acceptance and success. God wants us to experience His love so we can discover our true selves. We should find that place of inner peace and love through our daily prayer and meditation. From that point we can begin to work on ourselves to learn the lessons we need for loving others.

Uniting Mind and Body

The second step in loving myself is to exert myself to reach my potential as a person capable of truly loving others. This means subjecting the flesh to the discipline of the mind and learning to live by my conscience. According to Father Moon:

If Adam and Eve had not fallen, it would have been normal for their minds and bodies to be one, just as God is one. Due to the fall, the body emerged as another positive pole, which opposes the positive of the conscience that relates to God. Repulsion between these two positives led to the history of struggle...

The body became the base of operation for hell, and the conscience became the base of operation for heaven. People do not know that they contain within themselves the struggle between two worlds. From this perspective, we all should ask ourselves if our body leads our mind or our mind leads our body...

To strengthen the power of the conscience, we must dominate the body. We must liberate our conscience, so that it can lead the body by our will. We can then return to the bosom of God's love.

If we ask what religion should do, the answer is that it should motivate our body to do everything it hates to do. What does the body hate most? To fast! To serve! To sacrifice! Religion asks us to be an offering. The offering is destined to shed blood; it must be capable of sacrificing its life... If we win over the flesh and liberate our conscience, we will go to heaven.¹⁷

Our body, which seeks above all to satisfy the senses, has had the upper hand, dominating the conscience, which seeks to live a public life. Hence, though we know in our innermost heart that we should live sacrificially and serve others, we typically seek the easy life of demanding that others serve us. This reversal of dominion began with the Human Fall, when Eve spurned God’s commandment to not eat (violating the way of truth sought by her conscience) and preferred to enjoy the stimulation of the Archangel’s love. When Eve subsequently met Adam, she justified her lust as a way of coming back to her original spouse. Ever since, what we have thought of as love has masked the selfish desires of the flesh to use our partner as an object of gratification. This is false love.

Whenever there is a problem in loving my partner, before I accuse him or her, I need to examine myself. My spouse knows me best. She will notice if my heart is not pure. Rather than expecting her to love me unconditionally, I should examine whether my love meets the standard of my conscience. I should work to achieve unity of mind and body, so that I may be wholly deserving of her love. This is the way of life in a true family.

True love exists in harmony with the desire of the conscience. When our church or nation calls us to serve for some greater purpose, it challenges us to follow the public way of the conscience. The call to public responsibility comes not only from without; our conscience also calls us—in accordance with the natural law that places the purpose of the whole ahead of the purpose of the self. Our body protests; we’d rather stay home and be with the family; but that should show us the extent to which our family life is still occupied by false love. However, when we return home and are reunited with family after working hard in a public position with a clear conscience, our love can truly blossom. The family that follows the way of the conscience and thus conforms to natural law resonates well with God’s true love.

Becoming a “True” Person

We can discover still more insights into the meaning of true love by elucidating the meaning of the word “true.” The Korean word *참* (*cham*) as an adjective means both “true” and “genuine,” and as a

noun means roughly “authenticity.” Importantly, *cham* does not mean “true” in the propositional sense of whether a statement is true or false, or “truth” in the sense of an intellectual verity.

The trueness of a person or thing encompasses all its qualities: intellectual, emotional and volitional. Most fundamental among these is emotion. Thus in the Korean language, the noun *참* (*cham*) can govern any of the three stative verbs *하다* (*hada*), “to be,” *되다* (*toeda*) and *답다* (*tapda*) “to become.” When *참* (*cham*) is made into the verb *참하다* (*cham-hada*), it means, “to be beautiful”; when it is used in the verb *참되다* (*cham-toeda*), it means, “to be true”; when it is used in the verb *참답다* (*cham-tapda*), it means, “to be good.” In the wisdom of the Korean language, the divine attributes of beauty, truth and goodness are all “true” (*cham*). A “true” human being, fashioned in the image and likeness of God, is likewise loving, wise and virtuous. Above all, God is love (1 Jn. 4:16). The true love of God is supreme in the realm of the heart. Thus, a person of true love is known as a “true” person.

In Father Moon’s teaching, the trueness of a being is found in its relationships with others. A true person manifests true relationships. A true person has four characteristics that he brings to a relationship: he or she is absolute, unique, eternal and unchanging. First, a true person has the absolute subjectivity to never be swayed by circumstance, inner doubts or fears. His word is his bond. Second, a true person is unique, with personality and ways of expression that cannot be replaced by anyone else. Third, a true person’s commitment to his or her partner is eternal and unbreakable; there can be no betrayal. Finally, a true person is unified within him or herself, and stands on the unchanging foundation of God. Hence, regardless of his or her partner’s faults and changes of mood, a true person’s love will not change. It is unconditional.

God is true; therefore God is absolute, unique, eternal and unchanging. Having been created in the image and likeness of God, a true person is likewise absolute, unique, eternal and unchanging. It follows that the love he or she gives will also be absolute, unique, eternal and unchanging. Unless we first become such people, it is unlikely that we will be able to truly love.

Finally, let us look at another meaning of *cham* in Oriental thought that dovetails with Father Moon's teaching. *Cham* can also mean "abundant" and "fruitful." Here we have the image of a full cup, to which nothing more can be added and which is ready to be emptied. Thus, a person of true love is always giving out of his fullness. He gives and gives totally, emptying himself for the sake of his beloved. Yet, if a person is not willing to give completely and holds something back for himself, then his love is not true love. Love without this sense of "true" does not satisfy; we see through it as false and hypocritical.

Father Moon often teaches that we should empty ourselves and reach the "zero point." That is the point when we can become a perfect "minus" and complete the circuit with God, the absolute "plus." We thus become a channel for God's power and love to flow abundantly. As day turns into night and then into day again, we empty ourselves and are then refreshed, ready to empty again.

Jesus expressed this understanding of what makes a true person in his theology of the cross:

If any man would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it, and whoever loses his life for my sake will find it.

—*Matt. 16:24-25*

Buddhism teaches something similar: the way of "no-self" or self-emptying. Lao-tzu, the founder of Taoism, taught:

The Man of the Way wins no fame,
The highest virtue wins no gain,
The Great Man has no self.¹⁸

All the major religions lift up the ideals of self-sacrifice and self-emptying through their spiritual practice. Each in its own way cultivates the quality of *cham*. A rigorous religious life, emphasizing self-denial and self-sacrifice, is good training to become a true person.

Young people need such training before they are emotionally and spiritually equipped to practice true love. Some churches provide opportunities for teenage youth to gain this sort of intensive training through service projects or missionary work. Such education of the

heart and the will is of utmost value in forming individuals who will succeed in family life and become good citizens.

Building the Nation of Cosmic Peace and Unity

On November 5, 2002, Father Moon added an opening phrase 천 일국 주인 (*Cheon Il Guk ju in*) to preface each of the eight pledges of the Family Pledge. *Cheon Il Guk* is an abbreviation for 천주 평화 통일국 (*Cheonju P'yeonghwa T'ongil Guk*), the Nation of Cosmic Peace and Unity. 주인 (*Ju in*) means “owner.” Altogether, we may render this phrase “the owner of the Nation of Cosmic Peace and Unity.”

The full name best conveys the correct meaning of *Cheon Il Guk* to English-speaking people. For instance, since *Cheon Guk* means Kingdom of Heaven, some have translated *Cheon Il Guk* as “unified Kingdom of Heaven” or just “Kingdom of Heaven.” However, it is evident from the full name that the word *Cheon* in *Cheon Il Guk* stands for *Cheonju* and denotes “cosmos” (the physical world and the spirit world together), not heaven or God. On the other hand, the term, “Kingdom of Heaven” (*Cheon Guk*) is found several times in the Family Pledge, where it refers to the coming spiritual reality when God reigns over all creation. This is distinct from the meaning of *Cheon Il Guk*, which denotes an incipient socio-political reality—a nation. For this reason also, although *Guk* can mean either “kingdom” or “nation,” we prefer the latter because this new socio-political order will surely not be a traditional monarchy.

The term *Il* could mean “one,” “the supreme,” or “united,” among several of its meanings. But since it stands for *tongil*, it properly means “unity” or “unification.” “Unity” is preferred, since it describes the state of being in oneness, whereas “unification” is the process to attain oneness. Moreover, it is a peaceful unity, as indicated by *p'yeonghwa*, peace, in the full name.

Still, the shorter word *Cheon Il Guk* carries a profound meaning, revealed in its Chinese characters, 天一國. Let's examine several of them.

The first character, *cheon* (天) contains the ideograph for human being (人) and the ideograph for two (二). The second character, *il*, is the ideograph for one (一). Hence, together, *cheon il* denotes two persons becoming one. The theme of two becoming one is doubly present in the character 人, human being, whose two halves symbolize the mind and body acting in one accord. Furthermore, 人 looks like two stick-figures: a wife leaning against her husband. This represents the truth that a human being only becomes complete in marriage, when he meets his “other half.”

Since *cheon* stands for *cheon-ju*, the cosmos or heaven and earth, *cheon il* also denotes the greater unity of heaven and earth, the spirit world and the physical world. As will be discussed in relation to Pledge 5, the unification of the spirit world and the physical world begins in one person whose mind and body are united. Cheon Il Guk therefore signifies that mind and body, man and woman, heaven and earth becoming one (天一, *cheon il*) is the starting-point for the ideal nation (國, *guk*). This is a nation that transcends all boundaries of race, religion, nationality, class and ethnicity, a nation that encompasses the greater unity of all humankind past, present and future.

Conventionally, *cheon* (天) means “heaven” or God.¹⁹ Hence, Cheon Il Guk can mean the nation (*guk*) that is one (*il*) with God (*cheon*). The character *il* (一), “one,” can also mean God, as in the Korean word *Hananim* or literally, “Exalted One.” Thus, *il guk* (一國) is the nation of God.

Cheon (天) can also be parsed as a person (人) poised between heaven and earth (二), or amidst mind and body. Hence, for the individual, *cheon-il* denotes the mind and body becoming one, leading to peace of the soul. Since *il* (一) also signifies God, *cheon il* also means that a person whose mind and body become one can meet God. Heaven and earth are united in a human being, who becomes a temple of God. (1 Cor. 3:16) Likewise for the family, *cheon il* means that by the husband and wife becoming one, God can dwell in their home. This oneness expands to the tribe of God, nation of God and world of God. This is the nation (*guk*) where all people

are unified in mind and body centered on God, all families are unified as husbands and wives under the Blessing of God, all people are unified as citizens of one nation under God, and even the cosmos—heaven and earth—is unified in the loving providence of God. This is the Nation of Cosmic Peace and Unity (*Cheon Il Guk*).

Heaven’s Law, Heaven’s Ways, and Heaven’s Will

In the Lord’s Prayer, we pray, “Thy Kingdom come; thy will be done on earth as it is in heaven.” The Nation of Cosmic Peace and Unity is the fulfillment of that prayer, where heaven and earth are completely united. It is a social reality where the earthly laws, earthly ways and earthly purposes correspond with heaven’s laws, heaven’s ways and heaven’s will. The sovereignty of God in heaven will be manifest in a new reality on earth. This new reality does not arise out of a political revolution or social movement. Rather, it begins with individuals whose minds and bodies are united, and with families that mirror the life of God (see Pledge 8).

What are heaven’s laws? In heaven there is no need for complicated statutes. Because heaven’s citizens are naturally inclined towards loving-kindness, fairness and righteousness in their dealings, the laws there are very simple. Father Moon teaches that the constitution of heaven has only three laws.²⁰ Earthly society will likewise be prosperous and pleasant if people would keep them. They are:

1. Do not misuse love. Young people should guard their purity until marriage and married couples should keep absolute fidelity. God revealed to Father Moon that a misstep in this area of life caused the human fall and resulted in tragedy for countless generations. Jesus was very severe in warning people to guard themselves against violating the law of love, “If your right eye causes you to sin, pluck it out and throw it away; it is better that you lose one of your members than that your whole body be thrown into hell.” (Matt. 5:29) There is no place in heaven for the sexually immoral. (Rev. 22:15) The purity and absoluteness of conjugal love is a central theme of true family values and will be discussed throughout this book.

2. Do not steal. This applies particularly to money and property reserved for public purposes. A person entrusted with the administration of public funds must not divert even a penny for his or her personal use. The thief incurs a debt, which must be repaid. Otherwise it becomes a poison afflicting his descendants.

The most sacred public property is that which is offered to God—our tithes and offerings. Not giving the tithe that is due God is tantamount to stealing it; it is no less a crime than cheating on taxes. Moreover, since God created the earth and its environment as a trust for all humankind, polluting and damaging the environment is a form of stealing.

3. Do not hurt another person's heart. The Mosaic Law prohibits murder and punishes physical assault (“an eye for an eye, a tooth for a tooth”), but Jesus taught, “Every one who is angry with his brother shall be liable to judgment; whoever insults his brother shall be liable to the council, and whoever says, 'You fool!' shall be liable to the hell of fire.” (Matt. 5:22-23) Words spoken in anger or with malice can damage a person's reputation. Showing unfair favoritism creates resentment in the less favored. Angry words, a haughty attitude, lack of genuine caring: these can kill a person's soul just as surely as a bullet can kill the body.

What are heaven's ways? Life in the heavenly realms of the spirit world operates on the principle of living for the sake of others. Self-centered people find only suffering in the realms of spirit. Hence, as preparation for life in heaven, all the world's great religions teach people to live for others. Father Moon has said:

You may not know much about the reality of the spiritual world, but with God's special grace, I know the "unknown" world better than anyone. Digging into the root of that world, we find its structural principle to be quite simple. Heaven is a place where only those who lived for the sake of others go. This is because unselfish love is the principle of heaven and earth, the root of the ideal that God created. The ideal world of the Kingdom of heaven is structured with this kind of content. This is a plain fact...

What does religion, which guides man to the original homeland, teach? It promotes the path of living for the sake of others. The higher the religion, the more strongly it emphasizes the importance of living for others. Therefore, we must be gentle and meek. Why? We must strive to stand in a position to lift up many people and live for their sake. Religions teach us to sacrifice and serve. Why? Because they train people to fit the rules of the Kingdom of heaven.²¹

In a family, its members get along by helping and serving each other. Typically, parents have the heart to sacrifice for their children, husbands have the heart to give abundantly to their wives and protect them from harm, and so on. Thus, the family is the God-given institution where the way of living for the sake of others is taught and practiced. In this way, the family is the training-ground for life in heaven. How would society run if people practiced living for the sake of others? This will be discussed in connection with the seventh pledge.

Finally, what is heaven's will? The angels and spirits in heaven are eager to accomplish God's purposes by cooperative activities with humans on earth. One can say that angels "earn their wings" by helping people on earth. In Hebrews we read that the Old Testament saints, "though well attested by their faith, did not receive the promise," except by working with the saints in the dispensation of the Church, "since God had foreseen something better for us, that apart from us they should not be made perfect." (Heb. 11:39-40)

We live in a time of great spiritual activity. These are the Last Days, of which Bible prophecies, "I will pour out my Spirit upon all flesh, and your sons and daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." (Acts 2:17) The armies of heaven will descend to judge sin and purge evil, as was foretold, "Behold, the Lord comes with his holy myriads, to execute judgment on all, and to convict all the ungodly of all their deeds of ungodliness." (Jude 14-15) As discussed in relation to the fifth and sixth pledges, a true family receives heavenly support and is capable of mobilizing spiritual power. The Spirit helps families as they engage in evangelism and public service. The Spirit uplifts

families to embody the fullness of true love and life. God's will is that every family fulfills its highest potential as a true family.

The Nation of Cosmic Peace and Unity will be an entire nation devoted to fulfilling the will of God. It will be a nation unlike any existing nation in the world today. Nations conventionally place their self-interest ahead of the welfare of others; they are reluctant to sacrifice in order to help others; hence they are far from God's will. In history there have been religious nations that cast themselves as the people of God, but they typically saw their God-given mission as the conquest of other so-called pagan nations. Even Americans used such justifications in subjugating and mistreating Native peoples. The people of heaven, on the other hand, are organized into a nation that lives in the service of God. It includes all races, nations and religions, united in the service of God's will. (See Pledge 4) The Nation of Cosmic Peace and Unity looks to the day when this heavenly order will be manifest on earth.

The Nation of Cosmic Peace and Unity will be the fulfillment of the end-times prophecy in Revelation, "The kingdoms of this world have become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever!" (Rev. 11:15) In the grace of God's dominion, humanity will enter an age of peace, fulfilling the prophecy of Isaiah, "They shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." (Isa. 2:4)

For thousands of years, God has been seemingly impotent to stop the evils of human beings. God has always wanted to display His omnipotent power in human life, but He restrained himself from doing so ever since the human Fall, out of respect for human value and dignity. God created human beings for the purpose of manifesting His glory in their perfection. God originally endowed human beings with the position of God's co-creators and agents of His dominion. Yet since fallen human beings cannot form a truly mutual relationship of love with God, they could not receive God's complete dominion.

With the opening of the Nation of Cosmic Peace and Unity, God's sovereignty on the earth will gradually become more evident. On February 6, 2003, on the occasion of the "Opening of the Gate to

the Cheon Il Guk through the Holy Marriage Blessing Ceremony of the Parents of Heaven and Earth,” Father Moon made a public prophecy that the time has come for the power of the almighty God to be manifest in the world. In the coming years people will see clear evidence of God’s power to transform hearts and improve lives. Nevertheless, it is still our portion of responsibility to establish the foundation within us to receive God’s power. God will help those who seek Him in their hearts and seek His Kingdom through their actions.

Animated by the grace and power of almighty God, the Nation of Cosmic Peace and Unity will signal the birth of a heavenly culture of peace, love and righteousness. People will recognize the workings of the Spirit in their lives and repent of their broken condition, leading to a renovation of human character. Yet it is up to us, the owners of the Nation of Cosmic Peace and Unity, to enlighten the people about what God requires in this new age. In this way, we will advance the fulfillment of the Lord’s Prayer, “Thy Kingdom come; thy will be done on earth as it is in heaven.”

Taking Ownership of God’s Nation

In the Family Pledge we do not merely pray for the coming of God’s Kingdom; we pledge to build the Kingdom as an actual society. This concept is expressed by the words “as an owner.” The Korean term 주인 (*ju-in*), written with the Chinese characters 主人, means a person (*in*) who is qualified to be an owner (*ju*). Ownership is a serious responsibility. We must qualify ourselves to become the true owners of the things that God has given into our care: family, home, possessions, and social position.

Isn’t the family the place where people learn the primary lessons of ownership? From the child who learns to clean his room and help with household chores to the parent who faces many burdens in caring for and raising children, family life is a graded series of responsibilities and levels of ownership. A filial son who helps his family through difficult times comes to feel pride of ownership and a sense of self-worth that his parents and his younger siblings depend upon him.

A parent is the highest stage of family responsibility, and parenting brings with it lessons that can apply to social responsibility in all areas of life. The heart that a parent develops in raising his or her own children extends naturally to the ways of effective leadership in any institution that requires managing people and dealing with subordinates' diverse situations. The financial responsibility that comes with being the head of a household extends naturally to the tasks of managing the finances of a business, a town or a nation. Yet the additional burdens are well worthwhile. The owner feels his or her value in upholding the greater enterprise and receives grateful respect from the people he or she supports.

The character *ju* (主) signifies a lord, master, or head. Christ is the head of the church (Col. 1:18); he “loved us and gave himself up for us.” (Eph. 5:1) Likewise, a true owner takes responsibility for the welfare of his charges, sacrificing for their sake, as Jesus taught:

You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them. It shall not be so among you; but whoever would be great among you must be your servant, and whoever would be first among you must be your slave; even as the Son of man came not to be served but to serve, and to give his life as a ransom for many.
—*Matt. 20:25-28*

Ju (主) is the first character of the word “subject,” *juche* (주체). Father Moon developed the Three Subject Concept as a way of explaining the qualities and responsibilities of true leadership as that of a true parent, true teacher and true owner. As Jesus before him, he looks to the divine standard in understanding the ethic of these three leadership roles:

God is the Eternal True Parent, Eternal True Teacher, Eternal True Leader and King. As children of God, we need to become true parents first, just like God. We should follow the way of the true teacher, just like God. We also should follow the way of the true leader, just like God. This is the concept of the three subject roles. Their ultimate model is God.²²

A responsible person embodies the three-fold qualities of a parent, a teacher and an owner. A parent feels totally responsible for his or her children's welfare, 24 hours a day, 7 days a week. Caring for them is his or her duty, and he or she has determination to continue day and night. A teacher seeks to nourish his students with knowledge, skills and abilities, that they may be successful in life. His goal is that they become independent and able to manage themselves without help; then he feels that his teaching has been a success. A true owner does everything necessary to protect her property and keep it clean and well maintained. She keeps the machinery in good repair, the animals healthy, and the garden free from litter and weeds.

The owner works harder and gives more than anyone else. For instance, the owner of a small business typically works many more hours than any of his or her employees. Employees receive their pay by the hour, but the owner earns a profit only if the business performs well. In emergency situations, when no one else is willing to make the extra effort required, the owner takes responsibility. That is what Jesus encountered when he faced a disbelieving public. When he saw that there was no other way to accomplish God's will, he determined to offer up his life.

The shape of the character *ju* (主) is of a candle with a flame. This signifies the owner's responsibility to brighten the darkness. Like the candle flame, an owner acts to brighten and enlighten the area and people under his care. As owners of God's will, our family is meant to shed the light of the Kingdom widely, as Jesus said,

You are the light of the world. A city set on a hill cannot be hid. Nor do men light a lamp and put it under a bushel, but on a stand, and it gives light to all in the house. Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven.

—*Matt. 5:14-16*

The character *ju* (主) can also be parsed as a king (王) surmounted by the radical (一) meaning, "gather together." It depicts a king who guides and protects the people gathered before him. This

describes the role of an owner who, like a king, takes responsibility for the welfare of the whole.

Finally, the character *ju* (主) can be construed as a king (王) with God (一) shining atop it. This signifies that a true owner has the authority of a king while God guides his mind. Ownership without God, on the other hand, is likely to become corrupted into selfish possession.

Our family's challenge is to be such an owner of the Nation of Cosmic Peace and Unity. We should feel responsible to build it, nourish it, protect and maintain it. We should not be bystanders. Even so, many believers are waiting, expecting a sign from God to herald the coming of the Kingdom of heaven. Jesus rebuked such people, saying, "This generation is an evil generation; it seeks a sign, but no sign shall be given to it except the sign of Jonah. For as Jonah became a sign to the men of Nineveh, so will the Son of man be to this generation." (Luke 11:29-30) Jonah was his own sign; by his own preaching he convinced the people of Nineveh to repent. We likewise do not wait around for God to establish His nation; it is our task to be a "sign" by modeling it in our own families.

- 1 *Exposition of the Divine Principle* (New York: HSA-UWC, 1996), p. 25.
- 2 Chinese characters are an integral part of the Korean language. In this book we indicate their Korean pronunciation, both in *hangul* and in western transliteration. This differs from the way they are pronounced in Chinese.
- 3 See Joong Hyun Pak, *Joymakers* (New York: Accord, 1993), p. 11.
- 4 This is further described in *Exposition of the Divine Principle*, pp. 24-25, by the concept of origin-division-union action.
- 5 Muhammad M. Pickthall, *The Meaning of the Glorious Qur'an* (Mecca: World Muslim League, 1977), p. 2.
- 6 Sun Myung Moon, "True Unification and One World," March 30, 1990.
- 7 *Exposition of the Divine Principle*, p. 38.
- 8 Erich Fromm, *The Art of Loving* (New York: Harper & Row, 1956), p. 2.

- 9 Hak Ja Han Moon, "True Parents and the Completed Testament Age," *True Family and World Peace* (New York: FFWPU, 2000), p. 35.
- 10 Sun Myung Moon, "True Unification and One World."
- 11 Ibid.
- 12 Hak Ja Han Moon, "True Parents and the Completed Testament Age," *True Family and World Peace*, p.34
- 13 Sun Myung Moon, "True Unification and One World."
- 14 Ibid.
- 15 Sun Myung Moon, "The True Family and I," *True Family and World Peace*, p. 76.
- 16 Ibid., p. 80
- 17 Ibid., p. 78
- 18 Chuang Tzu 17, trans. Burton Watson, *Chuang Tzu: Basic Writings* (New York: Columbia University Press, 1964).
- 19 The ambiguous meaning of the Chinese character 天 (*cheon*), "heaven," to denote either the heavenly world of spirit or God originates from the evangelist Matthew's use of the euphemistic term "Kingdom of heaven" in place of "Kingdom of God" to avoid the Jewish proscription against speaking the sacred name of God. Following this precedent, the first Christian missionaries to China were quick to equate 天 with God. Hence the multi-purpose word "heaven" often refers to God in Father Moon's teachings.
- 20 Sun Myung Moon, "God is Our King and True Parent," Harlem, NY, May 8, 2001.
- 21 Sun Myung Moon, *Life on Earth and in the Spirit World* (New York: FFWPU, 1999).
- 22 Sun Myung Moon, "True Family and True Universe Centered on True Love," *True Family and World Peace*, pp. 68-69.

