

Pledge 4

The Universal Family

천일국 주인 우리 가정은 참사랑을 중심하고 하나님의 창조이상인 천주대가족을 형성하여 자유와 평화와 통일과 행복의 세계를 완성할 것을 맹세하나이다

Our family, the owner of Cheon Il Guk, pledges to build the universal family encompassing heaven and earth, which is God's ideal of creation, and perfect the world of freedom, peace, unity and happiness, by centering on true love.

FAMILIES LIVING IN TRUE LOVE will participate in forming the global family of humankind. This should be a natural process for any family that seeks the welfare of the whole and lives by the four-fold ethic of filial piety, civic virtue, love of humanity and love for God and the cosmos. As our family lives for the sake of others, our love expands to embrace the universe and the universe in turn embraces our family. Father Moon says,

I exist for my family, my family exists for our society, our society exists for our nation, our nation exists for the world, all the world exists for God, and God exists for you and me, for all mankind. In this great circle of give and take there is harmony, there is unity, and there is an eternal process of increasing prosperity. Furthermore, since in this circuit all existence will fulfill its purpose of creation, there is abundant and profound joy. This is the Kingdom of Heaven, in which feelings of happiness overflow.¹

Philosophers from Plato to Marx have dreamed of a global commonwealth of humankind. But their social visions were flawed, because they conceived of community as composed of individuals while neglecting the central role of the family. In fact, the family that centers on true love, that cultivates living for the sake of others, is key to establishing global family.

In God's world there are no barriers separating people by class, race, ethnicity, nationality or religion, as Saint Paul said, "there is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus." (Gal. 3:28) Jesus came for the sake of the entire world, "for God so loved the world that he gave his only Son." (John 3:16) It was rather his followers who made him instead into a banner for rallying one tribe of believers against another. The Divine Principle teaches, "Christianity should renew the world as the one global family which God purposed from the time of creation."² The other world religions have similar aspirations.

Therefore, we should stop thinking of salvation as only an individual matter. We should not rest content until everyone is saved. In this way we connect with the heart of God, who as our Heavenly Father wants each of His children to enjoy divine life: "As I live, says the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live." (Ezek. 33:11)

True Parentism

The world has entered an age when communication is global and instantaneous, where people routinely travel to all parts of the world in a matter of hours. National economies, formerly isolated and self-sufficient, have given way to a global economy in which capital and goods flow rapidly and unimpeded. Knowledge of foreign cultures has grown to the point where we can no longer pretend that our own cherished beliefs and traditions define the only correct way to think and live. Yet despite material progress towards a global village, ethnic and tribal conflicts still break out all over the world. What is

lacking for the world to fully attain a planetary consciousness is the practice of brotherly love. As the Divine Principle states:

People on all six continents are crossing the oceans seeking friendship and brotherly love. However, a family can be formed only when there is a father and mother; only then can true brotherly love arise. Only when Christ comes again as the Parent of humanity will all people join together in one great family and live harmoniously in the global village.³

As previously discussed in connection with the Four Great Realms of Heart, brotherly love is fostered by the love of parents. In the parental love of God and Christ, brotherly love among all peoples can indeed blossom. The Heavenly Father's love has a universal and embracing quality. When we are immersed in the love of God, our heart goes out to all people without any favoritism. Nevertheless, faith in God alone has not been sufficient to join people of all religions and all races as brothers and sisters. Why is conventional faith insufficient as a basis for peace?

The human Fall saw the corruption of human love in the family. In the family, the parents were meant to embody God's spiritual love and then substantiate that love through their actions. Yet after Adam and Eve fell, they could no longer embody God's love in their lives. Following on their parents' dysfunction, Cain and Abel began the wicked tradition of murder and war. From that corrupt starting-point, the family of humankind fractured into warring clans, tribes and nations. Until this day, humankind has lacked physical, visible parents to embody God's love and make peace among all God's children.

For this very reason, God sent Jesus Christ into the world. The prophet Isaiah prophesied that Christ would take the reins of government and receive the titles, "everlasting Father, Prince of Peace." (Isa. 9:6) This signifies that had Jesus been received as the Lord of Glory, he would have become the True Parent and established God's beneficent reign of peace on earth. Such also were the tidings given at his birth, "On earth peace, good will toward men." (Luke 2:14) Jesus came to reconcile the world as one brotherhood.

However, Jesus' crucifixion set back the realization of this ideal until the Second Advent. When Christ again appears on earth, he will come as the physical True Parent. He will recreate the ideal of Adam and Eve, restore the Godly root of the human family, and expand the world-embracing realm of true brotherhood.

To prepare for that day, Jesus after his resurrection has inspired numerous Christians toward the ideal of one human family. At first this ideal was submerged in the travails of the early church, caught in the maw of the Roman Empire. The resulting mixture of Christianity with Roman imperial political culture led to the feudalism of the Middle Ages. The ideal of Christian brotherhood would not fully emerge until the coming of modern democracy.

John Locke and the other 18th century thinkers who laid the philosophical foundations of democracy rejected the medieval model of society as a family under the rule of the king as the nation's benevolent parent. Locke rejected monarchy as a corrupt institution and denied that any man could stand in the position of parent. Rather, government should be based upon a social contract between citizens as equals, established to maintain the peace and provide for the common defense of the realm.

Behind the political theory of democracy lay the Protestant principle, which rejected the authority of the papacy in favor of the "priesthood of all believers." All people are equal before God as regards their salvation. (Gal. 3:28) Consequently, all citizens are equal as in their political rights and duties. All people stand as equals before the law of God; for "the law is written on their hearts, while their conscience also bears witness." (Rom. 2:15) Likewise, all citizens stand as equals before the nation's laws enshrined in the Constitution.

Respect for the rights of all people and their equality before the law is a fruit of God and Christ's parental love, which shows no partiality. Fraternal love begins from the overflowing love that parents give to each of their children. In a family, the parents mediate quarrels among their children, embracing both sides and raising them up. They show their children how to appreciate the good points of their siblings. Likewise, democracy can maintain peace among its political parties only if there are people who have

the mind of parents, working for reconciliation, comity and a spirit of solidarity among all citizens.

America's Christian foundation once sufficed for this by exalting God as the Father and promoting virtue among the citizenry. In "one nation under God," Americans could find common ground under a sacred canopy of shared morals and beliefs. Virtuous citizens could be counted upon to elect virtuous leaders. Nevertheless, America's Christian faith fell short of God's ideal. In particular, it did not end racism—against Blacks, Orientals, Hispanics and Native Americans. Since the 1960s, with the decline of Christianity and the loosening of moral standards, greed, partisanship, and corruption have grown worse, undermining democracy's foundations.

Father Moon proclaims a new social philosophy, which he calls *Parentism*, which calls upon society's leaders to act with the mind of true parents, to embrace and harmonize the quarreling brothers—black and white, right wing and left wing. When the quality of true parental love infuses political discourse, political spokesmen will look with empathy on their opponents' arguments instead of demonizing them. Disputes will be settled with civility and compromise. Father Moon has said:

Democracy is internationalism, but Parentism is higher still. Know that the era of Parentism is coming... Can you choose God through an election? No! Democracy has the potential to create a culture of mistrust. Why? It rewards people who act for their own self-interest. People employ deceit, slander their rivals, mobilize financial power and manpower, anything, in order to advance their personal cause.⁴

True parental leaders are not the sort of politicians whose tyrannical and oppressive rule was rightly criticized by Locke and other democratic theorists. God's sovereignty has a quality rarely seen in this world, because it is centered on true love. In a democracy, the quality of leadership depends on the maturity and virtue of its citizens. When society is peopled by righteous and God-loving families who manifest true parental love, some among them will rise to positions of leadership and become the parents of the nation.

Three Subject Roles

Structures of authority are pervasive in human life. Learning to relate well with people in authority is essential to fulfilling any responsible social position, and to receiving all the benefits of citizenship. For their part, people in positions of authority require maturity and wisdom to fulfill their social responsibilities. Father Moon describes three authoritative roles in human life: parent, teacher, and leader (or owner) and discusses them by a concept he calls “The Three Subject Roles.”

Among the roles of parent, teacher and leader, the foundational role is that of a parent. Having experience as a parent is valuable training for the greater responsibilities of teacher and leader. As Saint Paul said in describing the qualifications of a bishop, “If a man does not know how to manage his own household, how can he care for God’s church?” (1 Tim. 3:5) Society would benefit enormously if its leaders and teachers and persons in authority could do their work with the heart of a true parent.

Thus, a teacher with the heart of a parent draws out the personal best in each student, giving each one individual attention. She is a teacher who does not limit the scope of education to the specific subject at hand, but sees her task as educating the whole human being. An exceptional teacher is more than an instructor in academics; he or she becomes like a second parent, helping mold students’ lives. He knows when to be patient with their students’ weaknesses, when to give a word of censure, and when to challenge them to stretch beyond their comfort zone.

Likewise, leaders who bring a parental heart and a parent’s experience to the task of managing people have a clearer perspective on life and more versatility in dealing with their subordinates’ diverse situations. They invest selflessly to support and protect their people, as parents do for their children. Some great historical leaders came to be recognized as parents. Common folk called President Lincoln “Father Abraham” as he led them through the Civil War. Lincoln embodied parental authority in his sternness against slavery and secession, yet tempered it with deep love: “We must not be enemies,” he pleaded to the South in his first Inaugural Address. Mahatma Gandhi’s close followers referred to him as “Bapu,” which

means “Papa,” as he led them in their struggle for independence from colonialism.

The roles of parent, teacher and leader are necessarily intertwined. A good parent does not neglect to educate and train the children, and he or she must be a leader, too, in managing the household. All three of these subject roles gain their authority from the love that flows from God. They take God as their example, as Father Moon has said,

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.⁵

A person in authority does well to seek for God’s perspective in dealing with his charges, always asking for love and wisdom from the Parent of all in order to be a parent to a few.

The democratic ideals of freedom, equality, and opportunity will be realized even more perfectly in a society that is founded on Parentism and whose leaders practice the Three Subject Roles. In the love of parents, everyone is equal. In the family, loving parents want their children to excel and would be happier still should they surpass them. Parental love even compensates for their children’s weaknesses, going out all the more to the sick or handicapped child. Therefore, in a society founded on Parentism, where everyone belongs to God’s family, equality will be the rule. External position and rank will count for little compared with one’s eternal value as a child of God. This is also the state of affairs in the spirit world: it matters not whether one had been a wealthy business leader or a lowly worker, in heaven position is decided based upon the quality of one’s love.

The Universal Family Encompassing Heaven and Earth

What is the meaning of the words, *universal family encompassing heaven and earth*? Literally, the Korean 천주대가족 (*cheonju dae kajok*) reads, “cosmic (천주), great (대), clan (가족).” A clan or extended family, 가족 (*kajok*), includes cousins, uncles and aunts, and even distant relatives who feel connected in heart. You can gauge the size of your clan: it includes all the relatives who would want to come to your parent’s funeral or your son or daughter’s wedding. It also includes the family’s lineage and ancestry. The *universal family*, 대가족 (*dae kajok*) expresses the solidarity of the world’s many clans sharing the same bonds of heart for each other.

As a cosmic 천주 (*cheonju*) family, humankind will *encompass heaven and earth*, the physical world and the spirit world. It will encompass all of nature, to the ends of the physical universe. We recall that the individual family includes house and property as well as the human family members. Likewise, the planet Earth is the home of humankind, the global family. The Earth is our mother, providing sustenance for our physical life. Its animals and plants are all God’s creatures. American Indians have long known that they, too, are clans in the cosmic family, calling them “winged people” (birds), “tall people” (trees), “long people” (rivers) and so on.

In this industrial age, we lost our connection with nature and began trampling upon our fellow creatures, poisoning the air and water and ravaging mother Earth’s forests and marshlands. Yet God entrusted His creation to human beings. We are nature’s masters; therefore, we determine the spiritual vibration of our environment and even its physical abundance. Where people are wicked, the creation groans. (Hos. 4:2-3) Where good people live, their surroundings sparkle, as the Buddha once said, “Whether in village or in forest, in vale or on a hill, wherever devout monks dwell, delightful, indeed is that spot.”⁶ For example, the Findhorn community in Scotland was renowned for producing giant-sized vegetables through the power of prayer and meditation.

By centering on true love, the universal family will love the Earth and turn it into a garden overflowing with abundance. Meanwhile, the Earth and its creatures wait with expectation as human beings, endowed with free will, continue their course through the drama of restoration, "For the creation waits with eager longing for the revealing of the sons of God." (Rom. 8:19)

The spirit world is also a part of the universal family. Relating with the spirit realm is a universal part of human experience, from aboriginal worship of nature spirits and Oriental ancestor worship to today's fascination with angels. The spirit world contains all moments of time: past, present and future. It includes all generations: our ancestors, our contemporaries and our descendants.

In particular, our earthly life is profoundly influenced by the deposit of lineage and heritage in the spirit world. Wherever we find conflict between races, religions or nationalities, we can be certain that in the background fester hatreds nursed through the generations. When Blacks feel the racism of whites, their feelings are thickened by their ancestors who suffered as slaves. Some Jews feel antipathy against devout Christians because their ancestors suffered centuries of persecution from Christian anti-Semites. People's spiritual background often causes them to project racial or religious hostilities onto others who do not necessarily feel the same way. As in Bosnia, ancient hatreds can suddenly bubble up among formerly peaceable neighbors.

Therefore, to build the universal family, we must deal with the spirit world and resolve the resentments of history. As will be discussed in connection with the fifth pledge, the spirit world left to itself would be nearly static. It changes mainly through progress on the earth plane. In building the universal family, we work to redress past wrongs and liberate the hearts of people held captive by the past.

Therefore, we should never dismiss a person just because he is difficult to deal with. Instead, we should think that he represents an entire dimension of history and the millions of souls whose life experiences were like his. When we love that person and win his heart, we are at the same time resolving the pain of history and unifying a locale in the vast spirit world.

Every human being is a microcosm of heaven and earth; hence it can be said that each family contains an entire universe. In the Jewish and Muslim scriptures, it is written, “If any man saves alive a single soul, it is as though he had saved the whole world.”⁷ Therefore, when we bring God’s blessing to a single family, it has the value of blessing the entire universe. Every soul is that precious. The universal family will not be complete until it embraces every family and every family’s universe.

Our time is one of transition, when the universal family is being formed out of the Earth’s alienated peoples and warring tribes. Eventually, when the universal family is complete, the population of the Earth will move as one, with a planetary consciousness. No longer will humanity’s creative energy be sapped by wars and blocked by political disputes and linguistic barriers. It will then be a simple matter to work on a global level and effectively deal with the problems of our environment. International cooperation will permit us to farm the oceans and make the deserts bloom while protecting the rain forests and other endangered habitats. Then we will reach out to the stars.

The Ideal of Creation

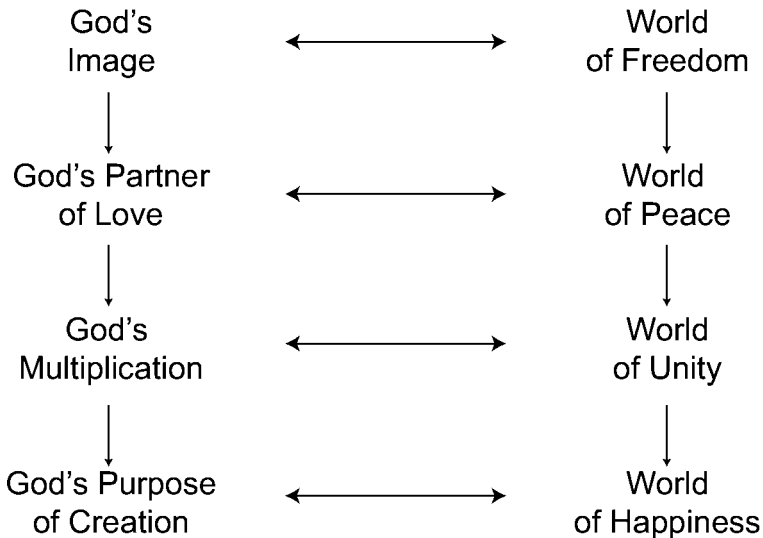
The Family Pledge calls the universal family *God’s ideal of creation*. The Divine Principle describes God’s purpose of creation as the fulfillment of the three great blessings, quoting Genesis: “Be fruitful and multiply... and have dominion.” (Gen. 1:28) This will be the realization of the Kingdom of Heaven:

The three great blessings are fulfilled when the whole creation, including human beings, completes the four-position foundation with God as the center. This is the Kingdom of Heaven, where ultimate goodness is realized and God feels the greatest joy. This is, in fact, the very purpose for which God created the universe.⁸

The Family Pledge also describes God’s ideal of creation as *the world of freedom, peace, unity and happiness*. These are the four characteristics of the world that attains God’s purpose of creation. God created human beings with four purposes: first, to embody

God's image in the world; second, to be God's beloved counterparts who could share God's love; third, to multiply God's being in the world through their offspring; and fourth, to enable the entire universe to fulfill God's purpose of creation. The Kingdom of heaven is a world that fulfills these four divine purposes. Figure 7 diagrams how these purposes are conducive to *freedom, peace, unity and happiness*.

FIGURE 7: THE FOURFOLD IDEAL WORLD



First, God created human beings with the potential to become the image and likeness of God. (Gen. 1:27) As God's temples (1 Cor. 3:16), we should manifest our original God-like nature. In particular, this means we should attain the perfection of love, as Jesus said: "Love your enemies... so that you may be sons of your Father who is in heaven; for he makes his sun rise on the evil and the good.... You, therefore, must *be perfect, as your heavenly Father is perfect.*" (Matt. 5:44-48) Once we manifest divine image, we become friends

and benefactors to all beings. No one would wish to oppose us; therefore, we will have the freedom to act in any way we choose. “Where the Spirit of the Lord is, there is freedom.” (2 Cor. 3:17) People who manifest the divine image are truly free.

Second, God created human beings as His partners in love. When a family partakes of God’s love, there will be peace and harmony among all its members. Likewise, as God’s love becomes widespread among all God’s children, the world will be filled with the peace of God.

Third, God created human beings to multiply Himself and fill the world with God’s children. As each human being embodies God’s image, the expansion of the human family multiplies God’s self in the world. In a world where God is all in all, there can be no division or barriers between people. God’s children naturally form a unity, as each person experiences the Heart of God moving in his or her heart. The world where God’s self is multiplied, filling every human heart, is a world of unity.

God’s purpose of creation is, finally, joy. Joy arises through resemblance. God experiences joy when He senses His own nature reflected and expanded in the creation. God created the universe centered on human beings, whom He endowed with the privilege of dominion. Hence, the universe takes on the qualities of the people who inhabit it and shape it to their ends. Although fallen people have inflicted terrible damage on creation, people who manifest God’s image can magnify creation’s beauty. With the establishment of the universal family, the entire Earth will be transfigured into a delightful garden. It will provide endless joy to its inhabitants, and also to God. Thus, the ideal world that fulfills God’s purpose of creation will be a world of happiness.

In this way, the universal family will establish a world of freedom, peace, unity and happiness. Let us examine each of these attributes in turn.

Freedom

Today’s democratic world has made freedom its cornerstone. Never before in history have people been so free to follow the

religion of their choice, to speak out on any issue, to organize and to act as they please. Yet even in the United States, millions of people are addicted to alcohol and drugs. Millions more are trapped in miserable and even abusive relationships, or slaving away at jobs they hate. They consider themselves victims of circumstance and feel powerless to change their situation. These people are not truly free, even though they live in a free country.

There are also millions of Americans who revel in their freedom to the extremes of individualism. Confirmed bachelors or single women, unwilling or unable to form lasting relationships, they eventually find themselves in a state of profound loneliness. In despair, thousands commit suicide. In fact, they have come into their predicament because they have not understood the true meaning of freedom.

Freedom and License

To begin with, we should distinguish between freedom and license. Human beings are composed of dual characteristics of spirit and flesh and have dual purposes accordingly. The spirit longs to unite with God and become God's dwelling-place; it achieves its purpose when the individual lives for the sake of others with true love. The flesh is concerned about food, clothing, shelter, sex and sleep—the things necessary to its survival, activity and reproduction. Both of these purposes are meant to be fulfilled, but in the proper order, with the spirit having priority over the flesh. God intends each person to grow in body to physical maturity and in spirit to spiritual maturity. He then becomes a living embodiment of God's spirit and can accomplish God's will with his body.

Freedom honors both aspects of the human being, for the purpose of attaining both goals of human life. We exercise responsibility to attain these goals by cleaving to our spiritual nature. In other words, we should follow our conscience in all areas of life. Our conscience always guides us to live for others, to serve the whole purpose. Our conscience knows our responsibility to attain perfection of spirit and guides us to fulfill it. Furthermore, since the whole includes the self, living by our conscience will also bring satisfaction for the self. True freedom, therefore, is the freedom to follow one's conscience.

License most commonly means living according to the desires of the flesh. Since the human Fall, the spirit and flesh have become divided and pursue conflicting purposes. St. Paul put it well: “I do not do the good I want, but the evil I do not want is what I do.” (Rom. 7:19-23) If we are “captive to the law of sin,” as Paul expressed it, then we are not free.

Indulging in license enslaves the self because the body’s desires can never be satisfied. Trying to satisfy insatiable desires, we find ourselves on a never-ending treadmill. Moreover, licentious behavior makes our higher self a captive to sin. Sin drags the poor protesting conscience about, while we act in ways that are harmful to others and even to ourselves. The conscience causes us to suffer pangs of guilt, but as we continue to ignore it, it grows weak and crippled. Eventually, we are left with an aching feeling deep inside, which we can drown in alcohol or smother by the stimulation of fast living, drugs and sex. By that time, its voice has become so muffled that we no longer hear it clearly. This is spiritual death (Rom. 6:23), in this world and the next.

Freedom in the Family Pledge means the liberation of the conscience from captivity to the body’s desires. It means liberation from bondage to Satan. Satan, an utterly selfish entity, has been dominating the human spirit and influencing the mind to be egoistic, thinking only of “I,” “me” and “mine.” According to the Divine Principle, “the power of Satan is conveyed through evil spirits and is manifest in the activities of earthly people.”⁹ Whenever we act upon our fallen nature, we make a common base to relate with evil spirits, and hence with Satan, who makes us selfish all the more. Paul observed, “you are slaves to the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness.” (Rom. 6:16) In our egoism, we have been unconsciously obeying Satan’s desire for us, making us slaves of sin and leading us to spiritual death. Furthermore, through our base with Satan, we can be moved even unconsciously to oppose God and His providence. Thus, Satan entered into Judas Iscariot (Luke 22:3), and even into Peter (Matt. 16:23) who had no conscious desire to oppose the Lord. Therefore, we should make continual efforts to separate from Satan by genuine repentance, self-denial and acts of sacrificial love.

Freedom and the Conscience

Once we have cast off Satan's chains, we should obey our conscience—which knows God's will—and live for the sake of others. In this way we, “having been set free from sin, have become slaves of righteousness.” (Rom. 6:18) Obeying the conscience and doing what is right requires effort. It may even seem oppressive to one grown used to an irresponsible life of license. If so, it should be accepted as a course of restoration on the way to perfect freedom. Paul also said, “Where the spirit of the Lord is, there is freedom.” (2 Cor. 3:17) This means that we exercise freedom when we cultivate the divine nature within ourselves. As the voice of the conscience grows strong and clear, following it becomes a joy and a delight. We then can affirm, “The kingdom of God is not food and drink but righteousness and peace and joy in the Holy Spirit.” (Rom. 14:17)

Freedom blossoms when we live for the sake of others in true love. Since true love always expands, living for the sake of others forever increases the scope of our freedom. If our love is only as big as our family, our freedom extends only as far as what helps our family. If we love our country, our sphere of freedom is whatever helps our country. If we love all humanity, our sphere of freedom encompasses the world.

Even if one's body has been cast into prison, if one is living for the sake of conscience, he is free. Saint Paul, Mahatma Gandhi, Martin Luther King and Nelson Mandela were among those who suffered imprisonment for conscience, yet even from prison they transformed society.

Wherever tyranny oppresses, the internal freedom of conscience will sooner or later evoke the cry for freedom in society. Freedom is an inalienable right. It includes both the internal freedoms of faith, thought and conscience, and the external freedoms of speech and the press, freedom to assemble, organize and take economic or political action, freedom to travel and emigrate, and freedom from arbitrary arrest and prosecution without just cause.

At various historical junctures, the cry for freedom has led to political revolution. Revolutions and wars will continue as long as states deny these freedoms.¹⁰ In this regard, we can again distinguish between freedom and license: Freedom is worth fighting for, and to

die in the fight for freedom is an honorable death. On the other hand, when someone loses his life in the pursuit of bodily pleasure, for example contracting AIDS from a sexually promiscuous lifestyle, overdosing on drugs, or crashing a car while joyriding down a back road, there is nothing noble about it.

Freedom and Creativity

Freedom lies at the heart of all creative possibility. Because human beings are created in God's image, they share God's creative nature. For this reason, God gave human beings a portion of responsibility that they may co-create their own reality. By co-creating ourselves in freedom, we actually determine our own destiny and the destiny of our world. Many people flee from this awesome freedom, because they do not comprehend the divine love that lies behind it. Others, believing themselves to be victims of circumstance, do not realize their incredible power to take control of their lives and their destinies. Yet that stance is also a free choice, and they co-create their own failure.

Consider, for example, the situation of the Israelites when they were wandering in the wilderness. Although they had left Egypt physically, they could not so easily shake off the slave mentality. They had become habituated to the life of slaves where everything was provided for them and were afraid to take risks. This was the main reason why they had difficulty following Moses. Moses was co-creating a new reality with God. By definition, a new creation cannot be seen or felt until after it has been created. While Moses was leading the people through an uncharted wilderness and journeying toward a land he had never seen, he lived by faith alone. He had freed himself from the past, but he also risked everything for the promise of a better future.

To follow Moses, the Israelites had to make the same leap into freedom. They had to believe that they could co-create. They had to put their lives on the line, believing in God's power to make their way successful. But unable to rise above the slave mentality, when the Israelites encountered adversity, they murmured against Moses and said, "Our wives and our little ones will become a prey; would it not be better for us to go back to Egypt?" (Num. 14:3)

Joshua, on the other hand, believed that God was inviting him to co-create a new reality. He encouraged his followers, saying, “Do not fear the people of the land, for they are bread for us; their protection is removed from them, and the Lord is with us; do not fear them.” (Num. 14:9) Amazingly, each group met the destiny they co-created for themselves: the fearful Israelites perished in the wilderness, while Joshua and his followers entered the Promised Land in triumph.

God has given us freedom as a gift of love and for our glory. We should use our freedom to stand tall as responsible co-creators who change ourselves and our world. God looks for those who will take up this responsibility. When He finds them, He pours out His effort to prosper their way. This is indeed a powerful partnership, to be a co-creator with God.

When individuals living in freedom form families in freedom, and these families multiply to fill the Earth, the entire global society will move in freedom. Everyone’s individual freedom will be upheld by the whole, which in turn benefits by the sum of all the creative work of its members. Thus, the entire universe will display God’s image. This is the *world of freedom* which characterizes the universal family.

Peace

Never has the need for peace been greater than today. The twentieth century was a century of war and violence, when over 180 million people were killed in war and state-sponsored terror. The “postwar” era did not end the bloodshed. Over 7.2 million soldiers died in wars since World War 2, as many as died in World War 1 and World War 2 combined. Of the 2340 weeks from 1945-1990, only 3 weeks went by without a war going on somewhere in the world, according to the French scholar and diplomat Jacques Akali. Will the 21st century be any better? This is an age when anyone with a grudge and enough determination can acquire a weapon of mass destruction. Unless we can establish lasting peace, the alternative may be the downfall of civilization; a world captured in the nightmare visions of filmmakers.

Yet despite the best effort of politicians and well-meaning peace organizations, real peace remains elusive. Rev. Moon teaches that attempts to make peace among nations will always fail unless they begin with a comprehensive understanding of the meaning of peace and address the roots of peace in the lives of individuals and families.

The meaning of the Korean word “peace,” 평화 (*p’yeong hwa*), lies in its Chinese characters 平和, which mean “horizontal” (*p’yeong*) and “harmony” (*hwa*) respectively. According to Father Moon, peace arises when subject and object achieve a harmonious partnership. For an individual, inner peace means harmony between the dual characteristics of mind and body. In the family, peace means harmony, equality and mutual sharing between husband and wife. These same qualities are necessary for peace in the world.

The Hebrew word for peace is *shalom*, which also means health and wholeness. The healthy body is interwoven by countless dynamic reciprocal relationships, whose harmonious interaction brings health and vitality. Likewise, neighborliness and a strong spirit of community characterize the society of *shalom*.

Therefore, peace is not merely the absence of conflict; there should be harmonious relationships all around. It is not a state of peace if the calm and silence is enforced at gunpoint. There should be genuine and dynamic relationships that satisfy all the people. Nor is it a state of peace when people put up high fences to keep others out. In true peace, there are no walls or boundaries. People of all nationalities and races can walk about with no friction, jealousy or mistrust.

True peace is also characterized by equality. As long as inequality persists, those who have less will be always covetous of those who have more, while those who have more will always be taking defensive measures to maintain their wealth and status against those who would take it from them. As Father Moon explains,

Good people, families or nations can be linked horizontally among themselves on an equal footing. Where there is equality, then there can be peace. *P’yeong* (平) from the word *p’yeonghwa* has the meaning of even, flat, horizontal.

Without *p'yeong*, even if *hwa* (和), harmony, exists, peace will soon disappear.¹¹

When people form genuine community in the love of God, people who have more will naturally share with those who have less, creating the level ground upon which peace can be maintained. This is the meaning of a *world of peace* in the Family Pledge. When individuals, families and nations practice God's love toward one another, harmony and peace naturally arise.

Individual Peace

Peace will exist on every level of the universal family, but its root is in each individual. A teaching of Confucius makes this point:

When the mind is rectified, the personal life is cultivated; when the personal life is cultivated, the family will be regulated; when the family is regulated, the state will be in order; when the state is in order, there will be peace throughout the world. From the Son of Heaven down to the common people, all must regard cultivation of the personal life as the root or foundation. There is never a case when the root is in disorder and yet the branches are in order.¹²

In other words, peace within the individual is the cornerstone for peace in the family and, in turn, for peace in every larger sphere.

The peaceful individual brings peace to her family. She has the emotional maturity to be tolerant and patient with her spouse. She takes personal responsibility for any problems in their relationship. While striving for honest communication and sharing, she will not allow herself to react emotionally to “hot button” issues. Rather, she will stop to reflect within and then express only what is true to her higher self. The harmony and peace in a loving relationship between husband and wife in turn provides a good example for their children. When nurtured by their parents' warm love, this peace naturally expands to include peace among brothers and sisters.

How can an individual attain inner peace? It is attained through unity between mind and body—meaning that the person willingly follows his or her conscience at all times. When mind and body are

in harmony, a person is able to love others with sacrificial service. If mind and body are in conflict, selfish desires dominate, causing conflicts with others. Yet conflict between mind and body has been the human condition since the beginning. Father Moon says,

If an individual does not possess a foundation for peace within himself, then no matter how peaceful his family, nation or world might be, he will not be happy because the individual is the true battlefield. As you know, World War I, World War II and the Cold War have already ended. In the midst of any other future conflicts, it will be possible to have a truce. However, the struggle between our mind and body has existed from antiquity. It has continued throughout the course of history and, of course, continues today. We do not know how much longer it will continue in the future.¹³

Given this bleak assessment, it is difficult indeed to know how a world of peace could be realized. Certainly, peace cannot come by God's supernatural intervention, as some believers interpret the events prophesied for the Last Days. Even if all the righteous believers were caught up into heaven to dwell forever in the New Jerusalem, as long as they still possessed the nature to struggle between mind and body, they would not build a society of peace. It is not enough to "cross the Jordan" and separate from the violent world of sinners. Before long, there would be disputes, schisms and quarrels among the elect, just as there were among the Israelites who came out of Egypt.

Therefore, the path to world peace begins with removing sin from myself. The source of conflict and war does not lie with others; it begins with me. I must first sever Satan's ties, by which he insistently influences the mind to enmity, strife, distrust, envy, resentment and complaint. Satan is self-centered, and he resonates with the selfish elements in our souls. Satan strengthens the desires of the flesh, which are at war with the desires of the spirit (Gal. 5:17), thereby perpetuating the mind-body conflict. Freedom from sin, on the other hand, brings the peace of God.

The mysterious origin of the struggle between mind and body goes back to the original sin of our first human ancestors. It is a stain

that we inherited from our parents, and they from their parents, and so on back to the fall of Adam and Eve. The love between Adam and Eve was ridden with conflict, which broke out into open warfare in their children Cain and Abel. Before the children ever did anything, the parents were living a life filled with guilt, mutual accusation, anger and fear. They lost the peace of humanity when they fell. Had they not fallen, Adam and Eve's marriage would have been a model of peace and the foundation for all their descendants to live in peace.

From the Family to World Peace

Based on this analysis of the human condition, it is evident that world peace begins with the true individual and true family. Several of the large Blessing ceremonies officiated by Father and Mother Moon had the motto, "World Peace through Ideal Families." With God's blessing of peace upon the family, the solution to human conflict is within reach. Our families become the instruments of peace when they embody the peace of God and produce children of peace who imbibe peace with their mother's milk.

Yet although a family achieves peace within itself, if its nation goes to war there can be no peace. At any moment a bomb could fall on its home, or the children might be called away to fight and die on the battlefield. It is in the interest of every family, therefore, to work for world peace.

Defeating the enemy does not bring peace. A defeated enemy will likely nurse dreams of revenge and re-emerge one day to attack with renewed ferocity. Jesus said, "Blessed are the peacemakers." (Matt. 5:9) Peacemaking requires sacrificial love to reconcile the two sides, so that they make peace from the bottom of their hearts. A true family, whose parental love is well developed through the Four Great Realms of Heart, has the inner resources for this sort of peacemaking.

Building world peace requires that we resolve the actual conflicts between nations, races, religions and ideologies, and between rich and poor, by employing the way of true love. The projects founded by Father and Mother Moon are only a few of the many worthwhile programs developed by churches, charitable organizations and governments to address these concerns; they are cited here as

examples of what we all can do. They stand as models for how God's parental love can be manifest in concrete programs for peacemaking.

The sisterhood ceremonies sponsored by the Women's Federation for World Peace [WFWP] are meant to reconcile nations that were formerly enemies. When women from these enemy nations cross the bridge and meet as sisters, their embrace knits together their peoples in bonds of love. When the women of the world make peace, how can their husbands make war?

An even more effective means of building peace is the Blessing, where people from enemy nations are joining in solidarity as members of one global family. They are even marrying one another across national, racial and religious divides. This is the royal way to peace, digesting old hatreds in the warm love of conjugal life and the grace of God. This approach to peacemaking has the potential to overcome national and ethnic hatreds, such as conflicting claims to the same piece of land in the Middle East, that remain intractable to political resolution.

Religious harmony is another precondition for world peace. Religious prejudices lie at the root of the most serious conflicts in the world today, notably the Israeli-Palestinian conflict, the festering tensions between India and Pakistan, and the rise of Islamic terrorism. Father Moon has devoted substantial resources over the last 35 years to organize and sponsor interreligious conferences and programs. Today the Interreligious and International Federation for World Peace provides leadership to religious leaders as they strive to break down religious barriers. Moreover, it seeks to integrate religious leadership with political organizations, for example through its proposal of a religious body at the UN, in order that the healing voice of religious harmony can become a diplomatic force for peace.

Race relations also desperately need healing. Through ecumenical activities involving black and white clergy, Christians and Muslims, religious people are raising a unified voice. Sisterhood ceremonies between black and white women are fostering interracial harmony. When racial tensions between Blacks and Koreans festered in New York City, Father Moon mobilized hundreds of ministers to

demonstrate for peace. Again, the Blessing takes this peacemaking step further: the global family established through the Blessing solidifies the unity of humankind transcending race.

Ideological conflict was the major scourge of the twentieth century. Through his implacable opposition to Communism, Father Moon was instrumental in its defeat. Creating enduring peace, however, requires that the victorious Western nations embrace their former enemies with love and substantial aid, just as the Allies embraced Germany and Japan at the end of World War II. While aid from governments has been slow in coming, Father Moon has made every effort to set a better example. In the states of the former Soviet Union Father Moon supported educational projects to give their disillusioned young people a new vision of life oriented to God and spiritual values. In China, Vietnam and North Korea, Father Moon has invested in factories and economic development zones, often without reaping any profit. He invests not as a businessman, but as a religious leader who understands that the way of peacemaking is to give and invest for the sake of one's enemy.

Finally, world peace requires bridging the divide between North and South, between the industrialized nations of the northern hemisphere and the developing nations of the Third World. Father Moon advocates equalizing the wealth between North and South by transferring technology and capital, in order to provide poorer nations with a superior route to economic prosperity than what is possible in today's neo-colonial system where they remain in the role of suppliers of raw materials.

In keeping with this goal, Father Moon invested in machine tool and metals fabrication industry in Germany, Korea and America, in order to transfer the best of Western engineering know-how to developing nations. He is building a world university network to train the engineers and skilled workers capable of utilizing this technology. Ultimately, all nations should share the blessings of technology, which until now have only brought prosperity to a few wealthy industrial powers. With common prosperity spread throughout a world where everyone has access to capital and is interlinked by rivers of trade, wars will cease to have any purpose.

Living in peace as individuals and families, and resolving the inequalities and injustices among the world's peoples, we will build a world imbued with harmonious relationships on every level. It will manifest the divine image, resembling the harmonious give and take of God's inner life. It will be a world of peace.

Unity

The Korean word 통일 (*tongil*) can be rendered either as “unification” or “unity.” In general, unification means the process of becoming one, while unity means the consummated state of oneness. As this phrase of the Family Pledge depicts the state of a world that has perfected God's ideal of creation, “unity” is the better translation. The Unification Church is a movement for *unification*; its purpose is to unite a divided world. In the Family Pledge we pledge to perfect God's ideal of creation, which will be a world of *unity*.

The words “unity” and “unification” have various nuances of meaning. Some think of unification as stamping everyone into one mold and making them believe the same thing. The former North Korean dictator Kim Il Sung, for example, called for the unification of the Korean peninsula by military force. Others speak of unity in a spiritual sense as merging into the divine Unity. These are defective concepts that do violence to the natural diversity of creation.

Closer to the mark is the unity exhibited by a loving couple. A husband and wife merge into one, yet they do not lose their individual identities. In a good marriage, husband and wife rejoice in seeing their reflections in their beloved. As when two lovers dance together and move together as one, their differences make for excitement and beauty; sameness would make for boredom. Nevertheless, even this type of unity does not reach the pinnacle of truth.

In Father Moon's teaching, unity means *three* making oneness in love. Conventionally we think of families as being formed through the unity of two, but that is not all. God's paradigm for the family is the Four Position Foundation, in which God participates as a veritable family member. When God, husband and wife become one, a free and harmonious sharing of love and beauty blossoms among

them; they engage in spherical movement in three dimensions. This is the operation of the Trinity, manifested in countless individual “trinities,” namely God-centered families. It is the unity of the horizontal and the vertical dimensions of life.

We read in the Qur’an, “Hold fast, all together, to God’s rope, and be not divided among yourselves”¹⁴ Jesus said, “Where two or three are gathered in my name, there am I in the midst of them” (Matt. 18:20), and “they may be one even as we are one, I in them and thou in me, that they may become perfectly one.” (John 17:22-23) Jesus was speaking particularly to the Church, but this principle applies especially to a family dwelling in unity, blessed by God.

Participation, Living Together, and Inheritance

Unity has three qualities: participation, living together, and inheritance. Family members participate in each other’s lives and support each other’s activities. The wife supports her husband’s work and mission. The husband helps his wife in caring for home and children. Living together means sharing each other’s situation. Husband, wife and children share each other’s joys and sorrows, sickness and health, wealth and poverty. Finally, family members share a common inheritance, both material and spiritual. The house and property are not the only inheritance passed on to a spouse and children. Traditions, values and a way of life are also passed on. A family with a tradition of music will bequeath an inheritance of music; a family with a tradition of frugality and hard work will bequeath a tradition of industry and thrift; parents who love hunting and fishing will bequeath to their children a love of the outdoors.

God also participates in the family, lives together with the members of the family, and bequeaths His inheritance. When we recite the Family Pledge in the early hours of Sunday morning and affirm our intention to live up to the standard of the Pledge, we affirm that our family is participating in God’s life and God is participating in the family’s life. We draw God down to join our family! God longs to dwell with us and share His life with us, and we share our life with God. When we suffer and grieve in our home, God is there, suffering and grieving with us. When we rejoice, God is there, rejoicing with us. As we participate in God’s providence,

we sympathize with God's situation and attend Him with love. God, in turn, bequeaths to us His glory, His love, and heavenly tradition.

When there is world unity, when all people move together in love, the world will function like a single organism. The cells of the human body do not need to be continuously ordered about by the commands of the brain. Rather, cells freely cooperate for the health of the whole organism through the free-flowing exchange of nutrients and chemical messengers. The cells of the hand innately know their role. No outside agency needs to tell them they are part of the hand; they know it already through biological lineage and chemistry. Should a rock fly towards the face, the hand goes up to block it by reflex before the brain even knows what is happening. The hand knows that its purpose is to serve the body and that its welfare is bound up with the welfare of the whole body. Should the body suffer illness or hunger, the hand, which shares the body's bloodstream, knows it and sacrifices accordingly. The hand holds an image of the body within its biology; the body, likewise, has images of the hand imprinted within its various organs. The master of the body is the invisible mind. When the mind determines to write a letter, the brain activates the image of the hand within itself and immediately the hand responds. When mind and body are united, the body also operates as a unity, with every cell freely participating, sharing the common situation of the whole and aware of an image of the whole. The body moves as one by resonating in unity with the mind.

In the same way, every individual and every family in the unified world will freely cooperate and participate in the whole through the vibration of true love. No one needs to coerce them, for they will be sensitive to the situation of the planet and willingly act for its benefit. Communities, nations and transnational institutions, like the organs of the body, will know each other and will respond whenever and wherever a need arises. God, who abides in the center of every family, will become the invisible mind of the world. The unified world will move as one by resonating with the heart and will of God. All the parts will be in harmony, naturally cooperating for the purpose of the whole planet. Within this grand unity, life will be naturally free, peaceful, harmonious and joyful.

Interdependence, Mutual Prosperity and Universally Shared Values

According to the Divine Principle, the economic, political and social life of the future world will be characterized by interdependence, mutual prosperity and universally shared values.¹⁵

Interdependence will characterize the economy of the future world. Human life depends on the food provided by myriad organisms as well as by the labors of farmers, truckers and manufacturers who bring these nutrients to our home. From this interdependence an economic system should arise that honors each person for the value they add to our life. A janitor and a CEO are equal in value as regards their indispensable roles in maintaining the operations of the company. Should their salaries differ a hundred-fold? The excessive value placed on money and power distorts our present-day society. In the future, people will be honored for their contribution to the whole, whatever it may be, regardless of their position or wealth.

Politics in the future world will be based on the ideal of mutual prosperity. No one who resonates with the heart of God would ever want to prosper at the expense of someone else. How can we sleep in good conscience after viewing television news footage of starving children? Father Moon has committed himself to ending hunger on the planet. He works to equalize the wealth between rich and poor nations by transferring technology from rich to poor nations and fostering the global education of skilled engineers. Likewise, anyone blessed with wealth and the talent to earn money should be guided by their love for humanity to share their skills and abundance with others. We do this on the small scale, through charitable giving. But we could be doing so much more.

As the people bind together in a society that seeks the welfare of the whole before self-interest, a spirit of cooperation will replace the excessively partisan spirit of modern democracy. Politicians will temper their partisan and regional interests by the recognition that the welfare of the whole nation comes first. Likewise, governments in wealthy nations will devote a large portion of their budget to lifting up poorer nations, recognizing that every nation deserves an equal measure of prosperity.

Today, many people are fed up with high taxes and view their government as riding roughshod over their opportunities for success. Conservatives would reduce the size of government and cut back its role to essential public services, like maintaining roads and providing for national defense. One should rightly ask: if welfare and other social programs were cut back, would the poor go hungry? Would the churches and charities be able to fill the needs of the desperate poor, orphans and the elderly? The missing element in any plan to reduce the role of government is the internal transformation required—the warming of human hearts to have compassion on others.

In the unified world, all people, regardless of their race, religion or nationality, will share common values. When people share universal values, they share in their consciences a common sense of right and wrong. People of all cultures will therefore cooperate to further the common good. This does not mean simply tolerating the every sundry custom and ill-considered opinion. God’s truth is absolute and does not brook relativism. Nevertheless, God in His love planted the seeds of truth in the traditions of every culture. Through sages, sacred writings and folk wisdom, every nation has access to the way of God, as Jesus said, “I have other sheep, that are not of this fold; I must bring them also, and they will heed my voice.” (John 10:16) The truth in every culture allows godly people of every faith to recognize one another, and thence to cooperate in love. Through sharing universal values, humankind will be able to pursue holistic solutions to the world’s problems.

Happiness

Everyone seeks happiness. We desire a happiness that stimulates our hearts and is manifest in our outward circumstances. This is the meaning of the Korean word for happiness, 행복 (*heng bok*). The English word “happiness” ordinarily denotes an emotion of joy, but complete happiness, *heng bok*, includes both inward joy and outward good fortune—all-around well-being.

The Chinese characters of *heng bok*, 幸福, denote “fortune” and “blessing.” Both characters contain deep wisdom about the meaning of happiness. The second character, 福 (*bok*), is the character for

blessing. As discussed previously, it combines the elements of an announcement (示) to God the One (一), to humanity represented by a mouth (口), and to the earth as the character for a field (田). True happiness thus appears when humankind and all things are in harmony, centering on God.

The first character, 幸 (*heng*), also tells a story about the meaning of happiness. It contains one more horizontal stroke than 辛 (*shin*), which means bitter suffering, like the pain of Job. That missing horizontal stroke (一) can signify God. This means that a religious life of suffering (辛) and sacrifice to pay indemnity for sin brings the favor of God (一); that becomes the root of happiness and good fortune (幸).

The character 辛 (*shin*), in turn, can be derived from a character 辜 (*ko*), meaning sin, by removing the radical 古 (*ko*), meaning “old” or “ancient.” It signifies that we suffer in bondage to sin as the consequence of the sins of our forbearers, even the Original Sin that stems from the fall of our first human ancestors. As we become “living sacrifices” (Rom. 12:1), we separate from sin and loose the grip of Satan’s power. The import is this: although we moderns seek instant happiness, it is false and fleeting. The way to true happiness is to recognize that we as fallen people are the inheritors of sins from our ancestors, going all the way back to the beginning. By faithfully going a suffering course of paying indemnity for sin and seeking God’s favor, we will find the path to true and lasting happiness.

Genuine human happiness is always in accord with God’s happiness. God, our Father, wishes to share the fullness of His joy with us. According to the Divine Principle, joy is produced when a subject partner relates with an object partner which reflects and elaborates the subject’s own nature. An artist feels joy when she produces a work that perfectly expresses the idea in her mind. A gardener feels joy to see his vegetables grow and ripen; they embody his innate sense of life and prosperity. A mother feels joy when she loves her child and enjoys discovering hundreds of little ways in which he takes after her. In like manner, the heavenly joy of the Kingdom arises when we resemble God, partaking in God’s nature and participating in God’s will.

The Divine Principle also describes this joy in terms of God's three great blessings: to be fruitful, to multiply, and to have dominion. (Gen. 1:28) Each blessing calls us to attain a joyful resemblance: between God and an individual, between a godly individual and his or her family and social world, and between an individual and the natural world. For example, we rejoice when viewing nature in all its beauty because it stimulates elements of our original selves. We feel happiness to be part of a harmonious and peaceful society because these qualities of society take after the harmony and peace within our own being. We cannot help but be deeply troubled and upset by at the world's incessant conflicts, because we want the world to enjoy the harmony and peace that we experience in our family life.

On the other hand, a self-centered person whose mind is seething with hatred or anxiety, and whose family is full of strife, may well find a perverse joy when he or she views the conflicts of the wider world. He likewise senses a kind of resemblance that makes him feel at home. Since strife and self-seeking pervades the world around him, he feels comfortable and justified in his own selfish life. Thus, a person who associates with bad people enjoys their company because he finds that they take after the lower aspects of his own character. In the company of like-minded friends, he can excuse his own evil. Many contemporary artists portray the social reality around them by creating works with clashing colors or dissonant tones, which resemble their vision of the world. Moreover, when people live in cities and grow accustomed to artifice, they lose their inner harmony. They lose their sensitivity to nature as well, and consequently they abuse the earth. These are examples of joy arising from resemblance, albeit a false joy. It is false because there remains a fundamental dissonance between the fractured social world and the universe as a whole—our bodies in particular. True joy endures; it connects us with God's joy and the joy of the cosmos. Evil joy is fleeting; it is followed by remorse and pangs of conscience.

We can illustrate the difference between the things that make for true happiness and those that make for evil happiness by looking at the Jesus' three temptations in the wilderness. Satan tempted Jesus with opportunities for evil happiness, and Jesus rejected them for

those things that make for true happiness. Satan tempted Jesus to break his fast and eat bread; Jesus responded by upholding the word of God. Next, Satan took Jesus to the top of the Temple and tempted him to fall down; this symbolizes the temptation of illicit sex, which has destroyed countless righteous people and religious people on the path. Jesus responded, saying, “You shall not tempt the Lord your God” (Matt. 4:7), meaning that we should guard the divine image which God has implanted within us. Finally, Satan offered Jesus worldly power; Jesus responded by affirming that we should serve God. The false happiness of power masks selfish ambition, while the godly person gets true joy from serving the people (Mark 10:43), who elevate him to leadership by grateful acclamation.

Heavenly Joy

What is the highest heavenly joy and eternal happiness? The Christian mystic Emanuel Swedenborg observed a contest over this question in one of his spiritual visions. An assembled throng was queried, “What is heavenly joy and eternal happiness?” Some answered that it consists of companionship and pleasant conversation; others wished to feast upon rich foods in the presence of Abraham, Isaac, Jacob and the Apostles; a third group answered that they would enjoy relaxing forever in gardens filled with fragrant flowers and luscious fruits; a fourth aspired to gold, jewels and boundless wealth; still others believed that the highest joy was to spend eternity praising God.

Each group was then given a taste of what it most wanted. The first group was transported to a mansion where distinguished-looking people engaged in pleasant conversation. In one room were people relating experiences of their former lives; in another they joked about ladies or men they had known; in another they were discoursing on business, and so on. They went about from room to room, joining in the conversations or just listening. But after a time they grew weary of conversation. When they tried to leave the house, they found the doors locked, and an angel admonished them, “Remain here and enjoy the joys of heaven for eternity.” The group then felt anxious and oppressed, until they repented of their foolish opinion. They asked the angel, “What then is heavenly joy?” and the

angel replied, “It is the delight of doing something of use to others; its delight derives its essence from love, its existence from truth.”

The second group entered a grove with fifteen tables mounted high with delicacies; at each table was seated an elder patriarch: Abraham, Isaac, Jacob and the twelve Apostles. Along with the feasting, they were regaled with music, games, dancing maidens, and dramatic performances. Each day the group ate at another table, until after fifteen days they had feasted with each of the patriarchs, and then the cycle would repeat again, and so on for eternity. Yet after a few days they were sated, to the point were even looking at food made them nauseous. They were desperate to escape from this so-called heavenly joy.

So it was for the other groups. Those who wanted wealth and power were festooned with jewels and made to sit on thrones, but eventually they grew tired of them. Those in the fragrant gardens eventually wearied of the scents and colors. Those who joined the angelic choir praising God eventually grew tired of continual singing, prayers and sermons; they began yawning and fell asleep. Each group then learned that the joys of heaven are not from position, wealth or glory, but arise in the course of loving and assisting others.

After these things, the assembly was led to a magnificent palace in heaven, surrounded with gardens, where they saw a wedding. It was far more joyful than anything they had witnessed. An angel explained: “heavenly delights are chiefly from conjugal love.”¹⁶

Joy of the Kingdom

When Jesus was born, an angel appeared to some shepherds proclaiming, “Behold, I bring you good news of a great joy which will come to all the people; for to you is born this day in the city of David a Savior, who is Christ the Lord.” (Luke 2:10-11) The advent of Jesus Christ brought great rejoicing to Heaven and the promise of happiness to all humankind. As the Son of God, Jesus more than anyone could be God’s good counterpart and stimulate Him with joy. Jesus came to transform this evil world into the Kingdom of Heaven, where God and humankind would rejoice together, as he said, “These things I have spoken to you, that my joy may be in you, and that your joy may be full.” (John 15:11)

Nevertheless, the life of a Christian is not completely joyful, as Paul said, "For in this tent [body] we groan, being burdened." He expected something better to come, for which "God... has given us the Spirit as a guarantee." (2 Cor. 5:4-5) In Revelation, Jesus prophesied the consummation of his joyful promise would come at the marriage of the Lamb. (Rev. 19:6-10)

The joy of the Kingdom is thus prophesied to begin with true conjugal love, initiated by the marriage of Jesus Christ and his Bride. It expands from that point to the universal happiness of the New Jerusalem: "He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain any more, for the former things have passed away." (Rev. 21:4) Happiness in the New Jerusalem will consist chiefly of the bliss of true family life, as God "will dwell with them." (Rev. 21:3)

The joy of the Kingdom begins with true families enjoying true love between parents and children, brothers and sisters, and husband and wife. Their joy arises from the passionate and harmonious give and take of love and beauty, as they live in truth and for the good. Their joy increases all the more as they participate in the universal family encompassing heaven and earth. In the Kingdom of heaven, families of freedom, peace, unity and happiness will rejoice to participate in communities, nations and a world displaying the same qualities of freedom, peace, unity and happiness. God will exult beholding such a world, which manifests His image on every level. We in turn will feel His joy cascading through us and linking all things in a symphony of love, as the psalmist wrote:

In thy presence there is fullness of joy,
In thy right hand are pleasures for evermore. —*Ps. 16:11*

1 Sun Myung Moon, "God's Hope for Man," *God's Will and the World* (New York: HSA-UWC, 1985), p. 170.

2 *Exposition of the Divine Principle*, p. 99.

3 *Exposition of the Divine Principle*, p. 103.

- 4 Sun Myung Moon, *True Parents* (New York: FFWPU, 1998), p. 58.
- 5 Sun Myung Moon, "True Family and True Universe Centered on True Love," *True Family and World Peace*, pp. 68-69.
- 6 Dhammapada 54, Narada Maha Thera, trans. *The Dhammapada* (Colombo, Sri Lanka: Vajirarama, 1972), quoted in *World Scripture*, p.221.
- 7 Mishnah, Sanhedrin 4.5, C. G. Montefiore and H. Loewe, eds., *A Rabbinic Anthology* (New York: Schocken, 1974), quoted in *World Scripture*, p. 340; see also Qur'an 5.32.
- 8 *Exposition of the Divine Principle*, p. 32.
- 9 *Exposition of the Divine Principle*, p. 69.
- 10 See *Exposition of the Divine Principle*, pp. 75-76.
- 11 Sun Myung Moon, *Sun Myung Moon's Philosophy of Peace* (Seoul: Sung Hwa, 2002), p. 14.
- 12 The Great Learning, in Wing-tsit Chan, ed., *A Source Book in Chinese Philosophy* (Princeton: Princeton University Press, 1963), pp. 86-87.
- 13 Sun Myung Moon, "The True Family and I," *True Family and World Peace*, p. 75.
- 14 Qur'an 3.103, A. Yusuf Ali, trans., *The Meaning of the Glorious Qur'an* (Cairo: Dar Al-Kitab Al-Masri, 1938).
- 15 *Exposition of the Divine Principle*, pp. 342-43.
- 16 Emanuel Swedenborg, *Conjugal Love* (London: Swedenborg Society, 1989), pp. 3-41.