

## Understanding God's Heart

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### *The Divine Principle from a Unification Thought perspective*

In the previous article, we'd continued examining the First Great Blessing and were looking in particular at these excerpts from the sole paragraph:

*"...Such individuals...achieve complete oneness with Him...They experience the Heart of God as if it were their own. Hence, they understand His Will and live fully attuned to it. ...Accordingly...they become God's beloved who inspire Him with joy. Sharing all the feelings of God as their own, they would never commit any sinful acts that would cause God grief. This means they would never fall." Exposition of the Divine*

*Principle, p. 38*

In this article, I'd like to look into the idea that we can understand and experience God's Heart. That was an incredible idea to me when I was in my 20s, just out of college. And I mean incredible in a literal sense: it wasn't believable. Still, I was a spiritual person, meaning that I believed (as many of my generation did at that time) that there was indeed a spiritual side of humanity which was pointed to by Zen Buddhism, Indian Yoga, Native American belief systems, the Theosophical Society, and many other spiritual teachers and teachings popular at the time.

In truth, I'd even read some existential philosophy in college that was open to the idea of the existence of God. (Soren Kierkegaard and Martin Buber were my favorite existential philosophers — the first believed in a God whom he couldn't find, the second had mystical experience with a loving God.)

So I remember that upon one of my first visits to a CARP center, I wasn't as impressed by the introduction lecture as my hosts had hoped I would be. In some frustration, one of them asked me "yes, but do you know the heart of God?" To which I quietly felt incredulous, and thought to myself how childlike and naive he was, to even think that such a thing was possible!



I was nevertheless impressed by some of the ideas, and especially by the existence and the sincerity of the community itself, so that I eventually attended a weekend workshop, and afterward moved in to the center. My purpose was to investigate whether or not this was the right place for me to be.

Through Unification Thought, I eventually became a teacher of the Divine Principle, and in the 40+ years since, I've found that I have indeed been led to some understanding of the Heart of God. Unification Thought points to *three* hearts of God: the Heart of joy and hope; the heart of sorrow and grief; and the heart of pain and suffering. These correspond to the main parts of the Divine Principle: the Creation, the Fall, and the History of Restoration. Because of this, my attention eventually came

to a small passage in the Introduction of the Divine Principle itself:

*"Can we ever grasp the Heart of God? The new expression of truth should be able to reveal the Heart of God: His heart of joy at the time of creation; the broken heart He felt when humankind, His children whom He could not abandon, rebelled against Him; and His heart of striving to save them throughout the long course of history." Divine Principle, p. 8*

And in all the succeeding chapters, the book proceeds to tackle this exact task: Through the Principle of Creation we are given a brief look at the original vision of how beautiful life was conceived to be, not only in this world, but even in the world after it. It is a snapshot of an exquisite dream that Heavenly Parent had for us.

The Human Fall is a look at the disastrous catastrophe that brought God's dream to sudden and utter

destruction and desolation.

And the largest portion of the Divine Principle — the history of restoration — has become a recounting of God’s experience of trying to pull things back together, time-after-time, after the disaster that destroyed it. For this reason, it is called the heart of “pain”.

For a starter, the Divine Principle explains the heart of God in Adam’s family, Noah’s family, Abraham’s family, and in Moses’ and Jesus’ lives. In Unification Thought all these accounts are stripped of symbols and interpretations, and the focus is solely on how God felt during the hardships of these figures’ lives. In only a few pages, a narrative of emotional experience is painted for us, that tries to help us feel what God was feeling throughout the lives of these heroic figures.



The Principle of Restoration is an impassioned appeal, meant to strip things down to the very basics of God’s emotional experience. Unification Thought transformed my entire understanding of hundreds of pages about the topic of “restoration” in the Divine Principle.

Though I had understood that the entire 2nd part of the Divine Principle has enormous emotional implications, the sheer number of insights into the meanings, implications and historical consequences of things usually obscured the emotional narrative underlying it all. But Unification Thought stripped that all away so that the course of one person’s life could be laid bare. And it finally had the impact on me that surely was intended all along: my heart could break for God...

Unification Thought then goes on to suggest that it’s not just the Bible that opens the door to this understanding, but — if we at least understand this perspective that Divine Principle provides — *any* of the world’s great scriptures, myths, or legends can be read with new eyes that see and a new heart that feels more deeply.

For years now, my heart towards the Divine Principle has been transformed: where it once was a book that contained the doctrine of the church — an utterly remarkable compilation of innumerable revelations and insights into the mysteries of the Bible — it also became the most dramatic and epic of all historic sagas. It encompasses all the drama extending from the beginning of time, through all the eras of pre-human existence, through the entire account of the human race, into the vision of the end of this world and the beginning of the new, that so many scriptures herald.

Which led me — as Unification Thought so often does — to notice a small passage in one of the newest of our scriptures (*Cheon Seong Gyeong*) that I might otherwise have overlooked:

*“...to be a son or daughter of filial piety, you have to know your father and mother’s heart. ...the heart of God before creation, His heart during the process of creation, and the grieving heart after the Fall. ...the sorrowful heart with which God has been leading human history toward restoration, and God’s heart of **hope for a new world** after restoration is completed. (14-174, 1964.10.03)”*



There is one last thing: although Unification Thought explains the three hearts of God, and the importance of knowing them in order to understand God and fulfill the first Great Blessing, there is an emphasis on bringing a child to understand one of these hearts. My natural expectation was that a child should be led to understand the heart of joy/hope/expectation. But this text explains further:

*“Through an education of heart, children should come to understand the three kinds of God’s heart as described above, especially the heart of God in the course of the providence of restoration.” — New Essentials of Unification Thought, p. 253*

That was an unpleasant surprise, so I had to reflect on this and it soon became apparent. The deepest knowledge we can have of a dear friend is not only what gives them the greatest joy, but it’s knowledge of the most painful, long-borne secrets of their life. Only when we come to that level of intimate knowledge do we understand the depth of another person’s soul. And so it is with God: knowing the joyful heart of God is to know God only partially.

My hope is that — as the memory of restoration fades in our human memory some generations into the future — the need for this knowledge of God’s pain will recede in importance. But for now, and for the near future, it is this knowledge that moves us to want to come to the aid — we even call it the *defense* — of our Heavenly Parent’s heart. It’s an important motivator for us: when we love someone and we know what hurts them, we become adamant about protecting them from anything that touches or aggravates that open wound.

Unification Thought asserts that it’s the heart that must be the center of mind-body unity. And that’s true: after stretches in life where I’ve tried to unite mind and body by intellect or will, in the end, it’s what’s in my heart that brings my mind and body to act in concert. And this is a key thing that Father Moon has been striving for: to bring God into the very center of the human heart.