

Pledge 2

The Vertical Axis of Love

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Our family, the owner of Cheon Il Guk, pledges to represent and become central to heaven and earth by attending God and True Parents; we pledge to perfect the dutiful family way of filial sons and daughters in our family, patriots in our nation, saints in the world, and divine sons and daughters in heaven and earth, by centering on true love.

CONVENTIONALLY, love is believed to flower amidst the intimacy of personal relationships in the family. Relationships, however, are not the starting-point for true love. True horizontal love between people is founded upon the vertical axis of a relationship with God and each individual's responsibility to perfect their character. Once individual love connects with God's vertical love, there is the foundation to properly relate with others in true love. Otherwise relationships will not be balanced; they will wobble and fall apart.

The second clause of the Family Pledge describes how we establish the family's vertical axis of love. The words *by attending God and True Parents* describe the family's connection to heaven. Our family is firmly fixed in God through our dedication to Him and His will. The words *to represent and become central to heaven and earth* show us the way we ground the vertical axis in the earth. It is

anchored at its base as we take responsibility for ourselves and our circumstances. This means our family pledges to stand firm and fulfill our public responsibility in God's providence, regardless of what anyone else does or does not do.

This clause of the Family Pledge delineates the vertical axis of love in another way by defining an ascending ladder of public love, called the *dutiful family way*. Its starting point is filial piety. *Filial sons and daughters* serve their parents without complaint and thus honor their family above themselves. This family-based ethic of living for the greater whole expands to the civic virtue of a *patriot*, who lives for the sake of the community and nation. Higher still is the way of a *saint*, who embraces the world by loving even his or her enemy. The apotheosis of public love is the way of *divine sons and daughters in heaven and earth*, whose scope of love expands to embrace the cosmos and reach even to the heart of God. Step by step, as we serve higher centers going up the ladder from family and community to nation, world and cosmos, we approach the throne of God. By thus establishing the vertical axis of love, our love and life comes to resemble God's love and God's life.

Attending God and True Parents

Attendance describes the basic attitude of faith. It includes dedication to God, but also much more. On the one hand, the Korean word 모시다 (*moshida*) connotes the traditional ethic of chivalry. To faithfully attend his lord, a knight or servant would obey and serve without complaint. In his heart, he would feel like a junior partner, sharing the public mission to defend the realm. His lord's concerns would be his concerns; his lord's welfare, his welfare; his lord's suffering, his suffering. The lord, in turn, was supposed to love his faithful servant as if he were his own son. He could trust him and rely upon him to carry out any task.

However, in traditional Korean ethics, which is based on the family, the meaning of attendance goes deeper. Koreans regarded the king as the parent of the nation. Hence, one should attend the king with the same heart as serving one's parents. In the family, attending parents is not a matter of duty, but of deep love. The heart of

attendance is fully revealed in caring for aged parents, supporting them and seeking to fulfill their wishes for the family. It is filled with gratitude for the parents' many years of love and sacrifice for the sake of their children. More than that, attending one's parents means to carry on their investment in the family, passing on their love, their hopes and their dreams to the next generation.

This is the heart with which we should attend God, our heavenly Parent and King. Through service and dedication to God, we grow in knowledge of His will and heart. We share God's burden as He strives to cleanse us, and our families, nation and world, of all evil. We want to become God's trustworthy attendants and champions in the cause of goodness. Ultimately, we discover that we have been transformed into God's likeness.

Attending True Parents is the same. Outwardly, we are co-workers with True Parents, participating with them in the divine enterprise to restore this evil world to the Kingdom of God. Internally, we emulate the True Parents' lifestyle, attitude and heart, with the goal of embodying the True Parents' image in ourselves.

Every religion speaks of faith in God in different ways and with different terms. Yet all have some notion of attendance, as these passages from the world's sacred books illustrate:

O you who believe! Be mindful of your duty to God, and seek the way to approach unto Him, and strive in His way in order that you may succeed.
—*Qur'an* 5.35

Quickly I come to those who offer me every action, who worship me only, their dearest delight, with undaunted devotion. Because they love me, these are my bondsmen, and I shall save them from mortal sorrow and all the waves of life's deathly ocean.
—*Bhagavad Gita* 12.6-7

A sacrificial vessel: The superior man, taking his stance as righteousness requires, adheres firmly to Heaven's decrees.

—*I Ching* 50

Make [God's] will as your will, so that He may make your will as His will.

Make naught your will before His will, so that He may make naught the will of others before your will.¹

—*Mishnah, Abot 2.4*

St. Paul provides a good example of attending God and Christ. In his second letter to the Corinthians, he described his service: "Whether we are at home or away, we make it our aim to please him [Jesus Christ]." (2 Cor. 5:9) He understood that God had entrusted him and his fellow evangelists with an important ministry, "God was... entrusting to us the message of reconciliation." (2 Cor. 5:19) He saw himself as Christ's representative: "We are ambassadors for Christ, God making his appeal through us" (2 Cor. 5:20) and co-worker "working together with him." (2 Cor. 6:1) Attending God and Christ in this way, Paul describes himself and his fellow workers as renewed and transformed: "If any one is in Christ, he is a new creation" (2 Cor. 5:17) and "the love of Christ controls us." (2 Cor. 5:14) At the same time, Paul was given a bodily weakness, a "thorn... in the flesh," to let him share in Christ's sufferings as his own. (2 Cor. 12:7-10) Paul devoted himself to serving the Lord Jesus, and in doing so he was transformed into the image of Christ whom he served.

Nevertheless, from what we know of Jesus from the Divine Principle, we recognize that there is a deeper level of attendance than even what Paul knew. This is oneness at the level of heart, or 심정 (*shimjung*) with the living Jesus. Paul never knew Jesus in the flesh. How could he have known anything of Jesus' heart of frustration, that he could not fulfill the deepest hopes of his heavenly Father? How could he have felt God's heartbreak at watching His only begotten Son go to the cross without being able to realize the dream of the Kingdom? Many Christians to this day, who follow Paul as a model of the ideal Christian, have not fathomed this heart of God and Jesus.

Is our relationship to God such that we are content to know that God is well pleased with us? We should rather search out God's deeper sorrow and fathom His unresolved 한 (*han*)—a Korean word expressing deep, congealed resentment and pain. We should try to

identify emotionally with God's situation as a Parent whose children are still lost in deep darkness and distress, insensible to His love and deaf to His wisdom.

In tears God revealed to Father Moon the depth of His pain. Ever since, his only desire has been to comfort God and relieve God's profound grief. By attending God to this degree, he came to understand the heart as God, the Parent, who agonizes over the condition of every human being.

Likewise, we ought to attend God and True Parents by developing a parental heart. We can then resonate with God's heart and become God's co-workers in relieving the suffering of humankind. The way of attendance is "as a servant, but with the heart of a parent."² While we serve the people with our bodies, we keep the heart of parents. When our hearts are parental, we cannot think in a self-centered way. A parent never runs out of patience with her children. Her heart perseveres in loving for eternity, and she forgives her children a thousand times.

Keeping a parental heart helps us to have God's standpoint in loving others. It is a secret to overcoming fallen nature. For example, if a husband can take a parent's heart towards his wife, he can rise above the pain of hurtful words spoken in a moment of anger. He can always view his spouse as a child of God.

Conventional spiritual and religious teachings are individualistic. Typically, they depict each person standing alone before God and the universe, determining his future by his faith and/or actions. They tend to disregard family ties. Suppose among a loving couple, the husband makes a misstep and ends up in hell. Can his wife enjoy the delights of heaven knowing her husband is suffering eternal torment? How would parents feel living in heaven while one of their children languished in hell? Possessing the heart of a parent, we could never be happy in heaven if our wife, our children or our parents suffered in hell. We would rather stay in hell with them for eternity, if that were how long it would take to rescue them.

Some religions describe life as a spiritual journey to enlightenment through many lifetimes. The ties of love and family are only a temporary state, ceasing at death. Life on earth is but a classroom teaching lessons to be carried into the next incarnation, while love

and affection are forgotten. Putting aside the problem of how “lessons” can be remembered while love is not; the doctrine of reincarnation presents a heartless universe in which love has no ultimate value. It is not compatible with the Christian teaching of God is love. If God is a God of true love whose divine heart is as a parent’s heart, then He must have made provision in His creation for families of true love to last for eternity.

The Family Pledge calls us to attend God and True Parents as families. It is as families that we are meant to approach God and resemble Him. Our family life should mirror God’s life. The divine love that flows among the persons of the Trinity should likewise flow in the relationships that compose the family. Such families are eternal; their true love lasts forever. Living in families and communities of love, we will unite the world’s people with one heart.

We Will Be Responsible

The earthly pole of the vertical axis of love is described by the phrase, *Our family pledges to represent and become central to heaven and earth*. If we translate it literally, it becomes two clauses: “the family which represents (대표적, *taep’yō-jeok*) the cosmos” and “the family that is central (중심적, *jūngshim-jeok*) to the cosmos.” These two clauses describe two different aspects of taking responsibility for God’s will.

The Family Pledge recognizes that we take this responsibility as families. Every leader, whether in business, politics or the creative fields, stands upon the support of his or her wife and family. When one member of the family takes a public position, the rest of the family must sacrifice. Politicians’ spouses and children join them on the grueling campaign trail. Ministers’ wives spend long hours supporting their husbands, often opening their homes to a constant stream of meetings and visitors. When one sacrifices for a public mission, the entire family stands together in the same position. Thus, *Divine Principle* uses the term “central figure” for the individuals in biblical history who takes responsibility for God’s will, but in fact it treats them in terms of central families: Adam’s family, Noah’s family, Abraham’s family, and so on.

A family that pledges to represent heaven stands up for the will of God. It declares its love for God and determines to do God's will. That family becomes the object partner with whom God can work. Abraham's family was such a representative family. Abraham obeyed God's call and left his home to journey to a strange land. In obedience to God he willingly offered his son Isaac, who knew and consented to being the sacrifice. For the will of God, his daughter-in-law Rebecca left her home to become the bride of a man whom she had never met. For the will of God, Jacob and his family risked their lives to reconcile with Esau. Through three generations of Abraham, Isaac and Jacob, this family laid the foundation for the chosen people and for Christ to come. Through that one family, God could bless the entire world. (Gen. 12:1-3)

A family that pledges to represent the earth represents history. Each of us is the fruit of history, and lives in circumstances conditioned by history. Thus, the Divine Principle teaches that "I" as an individual should take responsibility not only for my own sins, but for all the historical sins and mistakes that have come down to me:

I must take up the cross of history and accept responsibility to complete its calling. To this end, I must fulfill... all the unaccomplished missions of past prophets and saints who were called in their time to carry the cross of restoration.³

Thus, the clause, "our family pledges to represent heaven and earth" has a vertical meaning, setting our responsibility in the context of God's will (heaven) and the inherited circumstances of history (earth).

The postposition *적* (*jeok*) means "like" or "similar. This describes the difference between the One Family that totally represents heaven and earth at this time—the True Family—and our family. Our family represents a portion of the will of God, not the whole of the will of God. Our family represents a narrow slice of history, not the whole of history. In other words, we are *a* representative (*taep'yō-jeok*) family that resembles in its limited sphere *the* representative (*taep'yō*) family, which represents the whole.

For example, the family that represents the United States is the President and First Lady. Americans were not pleased when a recent President was exposed as a philanderer. We would rather that our leaders be exemplary, to give our country a good face to the world. Also, the President of the United States finds himself taking responsibility for history. For example, in facing the problem of Iraq, George W. Bush had to deal with the mistakes of his predecessors who allowed Saddam Hussein to remain in power. Future presidents will have to deal with the consequences of President Bush's decision to go to war, for good or ill.

The family that represents heaven and earth is the master of its circumstances. Its attitude is one of total dedication, regardless of past mistakes and regardless of what anyone else may or may not do. This was the heart of Martin Luther when he nailed up his Ninety-five Theses on the Wittenburg cathedral door, daring to proclaim what thousands of others also believed but were too afraid to say in public. A few years later when he stood before a Papal delegation, he said, "Here I stand. I can do no other. God help me." Luther stood up for righteousness when everyone else was cowering in silence. Therefore, he was the person whom God could lift up as a leader in His providence. Such people can change the course of history.

God wants to find people who can represent the best in humankind, whom He can trust and in whom He can take pride. Are we such people? The Unification Church has a tradition of pioneer missionary work. Working alone in a strange town, members can cultivate the attitude of standing as God's sole representative. A pioneer missionary has no one else to lean on. Should he fail, no one else will step in the breach. On the other hand, families who live in a large metropolitan area where large numbers of members are concentrated can easily become lax, believing that others will take up the slack. They can lose the sense of being the representative of their community before God. When Father and Mother Moon embarked on public speaking tours in America, they had success even in states where the membership was small and scattered. In fact, the ratio of guests to members was often higher in states with a smaller membership, because those members had the attitude that each was God's sole representative. With that heart, they worked with desperation to

bring a good turnout. In this light, only a handful of truly committed people can turn around a nation.

The second clause, “the family that is central to heaven and earth,” describes the family’s horizontal relationship to others. A central family takes responsibility for the welfare of the people in its domain. Depending on the scope of its mission, a family may be central to its clan, its community, its state or its nation. As before, the Family Pledge uses the postposition - ㅈ (jeok), meaning “like” or “similar” to indicate the difference between the limited scope of our family’s centrality (*jūngshim-jeok*) and the ultimate centrality (*jūngshim*) of the True Family.

The governor is the central figure of his state; the mayor is the central figure of his or her city. Their policies affect the welfare of all the people in their domains. A city that invests in its schools produces better citizens and promotes economic growth, while lax enforcement of environmental laws can cause hundreds in a community to fall sick. However, there are also central figures who are responsible for the internal, spiritual welfare of a community. Even though we may not have an external position or a dignified title, if we bear God’s love and blessing we stand in a position to benefit countless others. Such persons are the internal pillars of society, as recognized in many spiritual traditions:

The holy sage stimulates men’s hearts and the whole world
is thenceforth at peace.

— *I Ching* 31

Rabbi Assi and Rabbi Ammi, on an educational inspection tour, came to a town and asked for its guardians. The councilmen appeared, but the rabbis said, “These are not guardians, but wreckers of a town! The guardians are the teachers of the young, and instructors of the old, as is written: ‘Except the Lord keep the city, the watchman wakes but in vain’ (Ps. 127:1).”

— *Lamentations Rabbah*

He makes no show of his moral worth, yet all the princes follow in his steps.” Hence the moral man, by living a life of simple truth and earnestness, alone can help to bring peace and order in the world.

— *Doctrine of the Mean* 33

In the Bible, the actions of central figures in God's providence affected not just themselves, but all their people and even the course of history. For example, Moses picked twelve leaders to spy out the land of Canaan. Their faithlessness brought misfortune to the entire people of Israel, who had to wander in the wilderness for forty years. Conversely, Joshua's faithfulness brought victory for Israel everywhere they went. John the Baptist was the central figure of Judaism whose mission was to bring all Israel to Jesus Christ. Because he was well-respected by the people, John's testimony, and subsequent doubt, was pivotal in determining the path the Jewish people would take—whether to recognize Jesus or not.

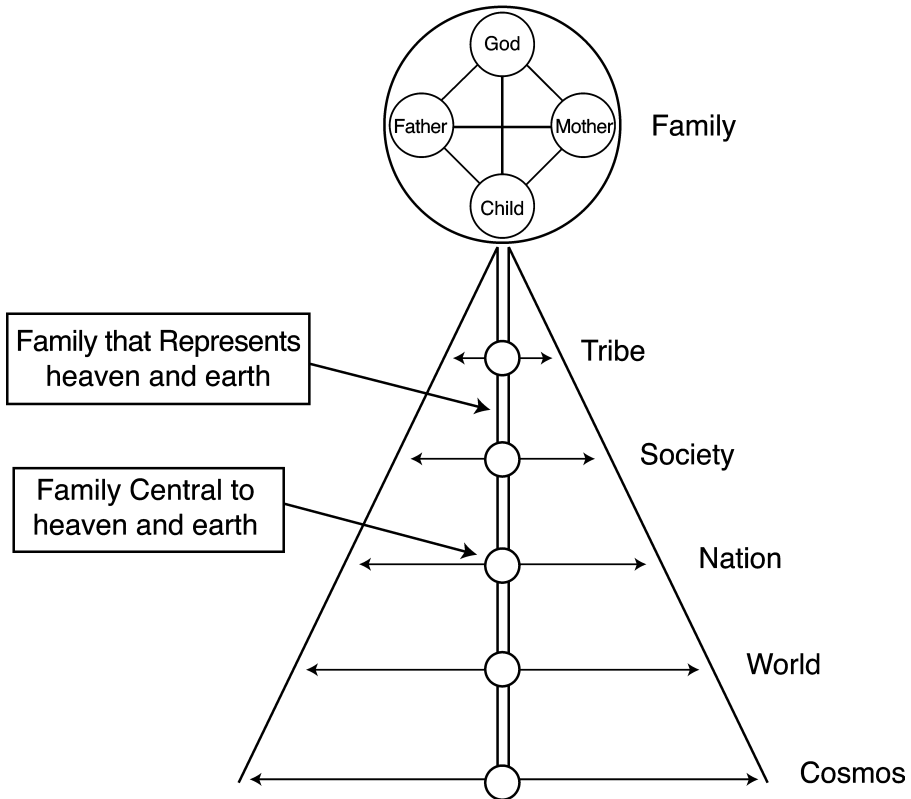
Today as central families, we are responsible to convey the will of God to the people of our communities. Jesus said, "You are the light of the world.... Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven." (Matt. 5:14-16)

The responsibility of a family to stand as an object partner before God and as the fruit of history is denoted by the phrase *to represent... heaven and earth*. The dimension of responsibility as it relates to others is denoted by the phrase *become central to heaven and earth*. "To represent" (*taep'yo*) thus describes the vertical aspect of responsibility, and "to become central" (*jungshim*) describes the horizontal aspect of responsibility. This is diagrammed in Figure 2.

As central families living in the days of the True Parents, we participate in a critical moment in history, parallel to the time of Jesus' advent. We have an opportunity not available to people since Jesus' day—to build the veritable Kingdom of God on earth. We can open the gate for millions to enter the Kingdom along the path we pioneer. In this sense, our families are central to the cosmos and pivotal to its destiny.

On the other hand, if we fail, billions will languish in misery. The world will degenerate into a cesspool of immorality with civilization collapsing, AIDS running rampant, and people bereft of hope succumbing to the law of the jungle. The way of the true family is the world's last, best hope, but whether or not people find it depends upon us.

FIGURE 2: THE FAMILY THAT REPRESENTS AND IS CENTRAL TO HEAVEN AND EARTH



The Family's Duty

The second pledge sets up a vertical ladder of love, extending heavenward to God and grounded in our public responsibility on the earth. In specifying further the several rungs on this ladder, the pledge calls us to *perfect the dutiful family way*. The Korean word for dutiful way is 도리 (*do-ri*), composed of two familiar Chinese characters. 道 (도) is *Tao* in Chinese. Tao means the Way or path of conduct. 理 (리) is *li* in Chinese, a term from Confucian meta-

physics meaning the immanent principle of nature. When applied to human beings, it means a person's innate virtue. 도리 (*do-ri*) thus means the path of virtue, the way of duty. It is a way of life in harmony with the order of the cosmos and which illuminates one's innate moral goodness.

In the Family Pledge, the family all together walks the path of virtue; therefore it is called the *dutiful family way* (가정의 도리, *kajeonge dori*). The family's duty is defined by a four-fold ethic of public responsibility: 1) filial piety or responsibility towards the family; 2) patriotism or responsibility to the society and nation; 3) the way of loving one's enemy, characteristic of a saint, that makes peace among nations; and 4) the way of loving God and all creation as divine sons and daughters. Public responsibility is a *family* duty for at least three reasons.

First, the Family Pledge envisions that the whole family is dedicated to fulfilling these public responsibilities. Spouses support each other. Children grow up to continue their parents' work. All family members join in making the sacrifices required of public service. If a family member turns away, it would cripple the family's ability to fulfill the family's duty.

Saint Paul worried about just such a problem when he counseled Christians to remain single: "The unmarried man is anxious about the affairs of the Lord, how to please the Lord; but the married man is anxious about worldly affairs; how to please his wife." (1 Cor. 7:32-33) But the Family Pledge envisions a family united in public service as stronger and more capable than single individuals. Behind every successful man is a good woman, or as a popular song goes, "I can fly higher than an eagle; you are the wind beneath my wings."

Second, the family is the basic school of ethics. How we learn to relate within the family as children, siblings, spouses and parents shapes the way we relate with people outside the family. A child who relates well with his parents has a head start for relating well with all the authority figures in his life. An elder brother who cares for his younger siblings is better prepared to treat his subordinates and fellow-workers well. The lessons of parenting are invaluable training for leadership. Therefore, the *ability* to behave ethically in society is rooted in the family.

Third, the ethic of duty in the family is the basis of all social duties. It can be summed up in a single ethical principle: serving the whole. The family is the first whole within which we exist. Taking responsibility for the family's welfare is thus the first level of serving the whole. Serving the nation, world and cosmos is merely a matter of extending this principle to larger and larger levels.

Thus, according to a well-known Confucian ethical treatise, the *Classic on Filial Piety*, filial piety is the root of all virtues and the principle behind all moral teaching:

Now filial piety is the root of all virtue, and the stem out of which grows all moral teaching... Having received our bodies—to every hair and bit of skin—from our parents, we must not presume to injure or wound them: this is the beginning of filial piety. When we have established our character by the practice of the filial course, so as to make our name famous in future ages, and thereby glorify our parents: this is the end of filial piety. It commences with the service of parents; it proceeds to the service of the ruler; it is completed by the establishment of character.⁴

In this sense, the ethic of *filial piety*, which is the dutiful family way at the most elementary level, establishes the principle which applies at each of the three succeeding levels defined in the Family Pledge: *patriots* who live for the sake of the nation, *saints* who live for the world, and *divine sons and daughters* who live for the welfare of the entire cosmos. Together these four levels define a vertical ladder of love, beginning from the family and ending with the vast reaches of the universe. Yet each rung on the ladder is simply an extension of the one basic family ethic.

Gratitude

Why do we serve the whole? Because the whole loves us, cares for us and gives us tremendous benefit. Serving the whole is not to be coerced by law; it should be a joyful expression of gratitude. Our parents gave us life, “our bodies—to every hair and bit of skin—are received by us from our parents.” They sacrificed themselves to nurture and raise us, forgetting their own comfort to give us what we

needed. For this reason, we naturally feel gratitude to our parents and want to serve them and care for them. By the same token, our nation protects us by maintaining an ordered, lawful and peaceful society. It nurtures us by providing a flourishing economy with efficient transportation and communication. It upholds our freedoms and the institutions of democracy that empower us to contribute to the welfare of others. Imagine how difficult life would be without the supportive and protective matrix of the nation and its institutions. Therefore, we should be as grateful to our nation as we are to our parents, and should desire to contribute to its welfare as citizens and patriots.

Moreover, the world—meaning human society past, present and future—comprises the social environment in which we can flourish. We are indebted to the people of the world for the blessings of civilization, both spiritual and material. The products we eat and use in our homes come from all over the world: bananas, chocolate and coffee from South America, oil from the Middle East, television sets from Japan and clothing made in China. Furthermore, life as we know it today would not be possible were it not for foundations of civilization laid in places like Israel, Greece, Rome, India, China, Africa and Western Europe. The religion, philosophy, science, mathematics, technology, art and music that we take for granted were developed by the achievements of people of every land and of every race. Conversely, poverty and neglect in one part of the world can produce baneful effects everywhere; for example, a killer disease breeding in an impoverished population in Africa has become a worldwide epidemic. When we recognize how much we receive from people all over the globe, and how interconnected the world has become, we cannot but desire to help all the people of the world to have peace and prosperity. We are grateful to the world's people for their existence that enriches us, and in return we desire to work for the world's welfare by becoming saints who love the world.

Finally, we are indebted to God our Creator, and to His creation, both the physical and spiritual worlds. Our planet Earth nurtures us in innumerable ways, giving us our very life breath. All the earth's creatures contribute to our well-being. Therefore, we should work to protect the Earth from harm and to improve the environment. The

Earth is suffering from chemical pollution in the atmosphere, rivers and oceans, and from nuclear waste buried under its skin. Therefore, we should do our part to clean up the unnatural pollutants that cause pain to Mother Earth and could potentially endanger our existence. Heaven also helps us, guiding and inspiring us with divine love and wisdom. Gratitude for the nurturing love of Mother Earth and the guidance and wisdom of heaven prompts us to put ourselves in their service as divine sons and daughters in heaven and earth.

From each of these levels, from the smallest to the greatest, comes nurturing, support and guidance as from our own parents. To each level we offer filial devotion and service with grateful hearts. Thus we complete the ever-flowing circuit of vertical love.

Ownership

In supporting the whole, each individual comes to feel a sense of ownership in the whole. He or she can take pride in its achievements, which are due in some measure to his or her efforts. In turn, the whole values the individual as an inseparable part, integral to its function. For example, the filial son in serving his parents serves the family as a whole. He comes to feel pride in his contribution to his family. He feels a sense of ownership: his family needs him and depends upon him; he is truly integral to its well-being. In serving the community in which he lives, an individual becomes a pillar of the community. The mayor and other civic leaders praise him and rely on him. He is no outsider or passive recipient of his community's largess; he is an integral part of his community and is proud of his contribution to its prosperity.

Our inborn nature longs to have the highest value and take pride in the greatest things. To attain such a great value, we must serve the greatest whole—the nation, world, cosmos and God. We would like to be in a position to be proud of our participation in each of these wholes and feel the sense of ownership for their advancement. We all like to be valued and respected by our nation, by the world, and even by God. Therefore, the principle of serving the whole has no limit.

The dutiful family way derives from the law of nature. It is the universal pattern of the cosmos reflected in the human world. The

natural world is organized on the principle that entities on a lower level serve and participate in those on a higher level. An electron finds a set position in the cosmos when it becomes part of an atom. If the atom unites with other atoms to form a molecule of sugar, that electron now has the value of constituting a food fit for life. Incorporated in the cell of a carrot plant, it is now part of a living being. When a human being eats the carrot, that electron is incorporated into the body of a child of God. In this way a tiny electron, which could be lost in the vastness of space, participates in a being of the highest value. All entities in the cosmos at every level find their value by serving the whole. Human life is meant to be in harmony with nature; hence, human ethics mirrors nature's law.

The Way of Filial Sons and Daughters

These days, most people think of ethics in terms of individual virtue. An ethical person is honest, trustworthy, keeps his promises, and treats others fairly and with respect. In the individualistic society that is today's America, relationships are fluid, voluntarily entered into and voluntarily broken. American democracy is a voluntaristic society of sovereign individuals, and our ethical values bear this out. They are ethics fit for the ebb and flow of horizontal relationships.

Consider that many people today regard marriage as a contract. They may hire a lawyer to draw up a prenuptial agreement. Divorce may be painful, but when it is done with the willing consent of both spouses, it is no more difficult than a decision to end a business contract. This leaves a question: does the heart regard love as a contract? In marriage, even when feelings of love grow cold, there are deep affective ties that are not easily broken. Divorce hurts, and leaves many victims besides the two parties of the marriage "contract"—notably the children.

Traditional ethics, however, is based on the norms inherent in the relationship. Relationships themselves carry with them norms, and an individual's duty is to subordinate him or herself to the norm. The model relationship is vertical—children's duty toward their parents. We do not choose our parents. We cannot choose the circumstances of our birth. Our parents remain our parents forever. We cannot

divorce them. Our relationship with our parents is not voluntary; we must digest whatever difficulties may arise. Yet for this same reason, people experience the relationship with their parents as one of the few enduring relationships in their lives.

This is the ethic of filial piety. We love, serve and obey our parents simply because they are our parents, and not because we necessarily want to. There is nothing voluntaristic about filial piety. It teaches that living up to one's commitments is noble in itself. In comparison with filial piety, conventional voluntaristic ethics is shallow and often self-serving.

If Americans were to regard the ethic of filial devotion to parents as the model for ethical relationships, they would naturally prepare for a marriage that will last "for rich or for poor, in sickness and health." They would not regard marriage as just a relationship, but as an eternal, unbreakable bond.

It is written in the Ten Commandments, "Honor your father and your mother." (Exod. 20:12) In former times, a dutiful son or daughter devoted to his parents' welfare deserved praise. Today, though, many Americans have forgotten the ethic of filial devotion. They think that when they leave home at age eighteen to go to work or college, they carry no further obligations to their parents. Their parents, they believe, expect them to fend for themselves while they live out the rest of their lives unencumbered by children. Moreover, they expect to have little to do with their parents' welfare, since their parents' pension and social security will allow them to retire, move to Florida, and enjoy their sunset years.

Yet in reality, aged parents desire to enjoy the company of their grandchildren more than anything else in the world. They regard their grandchildren as the fruit of their lives. Although many senior citizens want to live independently, they also want their children and grandchildren to visit often. They treasure the bonds of love that these visits sustain. Sadly, millions of lonely seniors in our society are all but ignored by their families, miserably warehoused in nursing homes or languishing in retirement communities until death takes them.

"Even crows bring food for their parents," goes a Korean proverb. In today's society, however, some people are so devoid of

love that they approach their parents with calculation, thinking, “If I serve them for a few more years, they will give me a large inheritance.” Otherwise upright citizens turn their parents into paupers in order to avoid large health-care expenses that might drain the nest egg that they expect to inherit upon their death. In the infamous Menendez case, two young people killed their parents to obtain their inheritance and then convinced one jury that they were justified due to years of abuse. The case was symptomatic of our times, when filial love has been replaced by scheming for the parents’ bank account. It is time Americans rediscovered the ethic of filial devotion, which is in fact explicit in the Judeo-Christian tradition.

In Asia, the ethic of filial piety (孝, *hyo*) exalts filial devotion as the highest virtue. *Filial* (孝) *sons and daughters* (子) feel a debt of gratitude to their parents, who have shed their tears, sweat and blood to bring them into the world, to feed, raise and educate them. From childhood, they offer their parents willing obedience. As they grow older, they come to understand their parents’ deepest ideals and longings. They uphold their parents’ values and want to make their parents proud of them.

To give some examples: filial siblings will strive to get along harmoniously with one another because they know it makes their parents happy. Many immigrant parents take menial jobs and scrimp and save to send their children to college; when their children become successful professionals, they fulfill their parents’ dream. Moreover, filial children take care of their parents in their old age. Should they become senile and incontinent, they would never wish to ensconce them in old age homes, but will take them to their bosom and care for them. It is a noble expression of filial piety when children sacrifice their own comforts to take care of their parents.

When Parents Fall Short

Nobody’s parents are perfect. Often parents will do things that are harmful to others or hurtful to their children. Nevertheless, a good child is filial. The Gospel of Luke records that when Jesus was twelve years old, his parents left him in Jerusalem. They were a day’s journey out before they discovered the boy’s absence. We can guess from this incident that his parents did not have much regard

for their son. They certainly were not devoted to him as the Christ, neither could they comprehend his behavior when he said, "I must be in my Father's house." Nevertheless, Jesus remained obedient to them as a filial son. (Luke 2:51)

In the Orient, a filial child is expected to remonstrate with his parents when they take the wrong road, to urge them not to do something that could stain the family's reputation. Yet he does not become self-righteous, but remains always their humble child even as he tries to guide them. The legendary example of a filial son enduring hostile parents was the ancient Chinese King Shun. Shun's parents even tried to kill him, yet he never departed from filial piety. Once they made Shun dig a well, intending to throw the dirt on top of him as he worked at the bottom of the pit and bury him alive. Informed of their plot, Shun dug a side chamber; thus he survived and later dug his way out. In those days, the kings of China did not promote their own children but scoured the kingdom for the person whose virtue would make him most suitable for the throne. Shun's filial piety was so renowned that King Yao selected him as his heir and gave him the throne of the empire.

In both the East and the West, children have the problem of resentment against their parents. If a child holds his resentment inside, it can fester and cause permanent damage to the spirit. It is better for the child to find some outlet to express his righteous heart, for example, by striving harder to go a righteous way even in spite of the parents' bad attitude. The knowing child understands and makes allowances for his parents' faults. He takes a lesson from them and strives not to make the same error in his own life.

For examples of filial sons who had reason to harbor resentment and complaint against their fathers, we need only look to the Bible and compare the stories of Isaac and Ham. Surely Isaac could have complained in his heart after his father Abraham had stumbled while making the offering of the animals because he did not cut the birds in two. (Gen. 15:9-16) Because of his father's foolish mistake, Isaac's descendants were fated to become slaves in Egypt. And yet, when Abraham asked Isaac to offer himself as a human sacrifice, Isaac dutifully complied. How would you have felt if you were Isaac? Instead of distrusting his father for failing, Isaac determined

even to sacrifice his life to help his father redeem himself before God. His devotion to God and filial piety to his father in the face of death is celebrated in Jewish literature:

Isaac willingly and gladly went with his father to Mount Moriah, to offer up his young life to the God whom he adored. As they were wending their way to perform the will of God, Isaac said to his father, "O father, I am yet young, and I am fearful lest my body tremble at the sight of the knife, causing you grief; I am fearful lest the offering shall not be a perfect one, perfect as I should like it to be."⁵

Noah's son Ham also had reason to resent his father. Year after year, Noah labored at building the ark while the townspeople jeered at him and called him a fool and a madman. Ham's childhood was not easy. His father probably demanded that he work long hours helping him build the ark. Other children may have teased him. The Bible reports that after the flood, Ham showed disrespect for his father while he lay naked in his tent and swayed his brothers to join him. (Gen. 9:22-25) In that deed Ham expressed years of pent-up resentment. But the result was disastrous. Ham was cursed for being an unfilial son. Worse, because of Ham's sin, God's providence through Noah was broken.

Just about everyone has cause for resentment against some authority figure in his or her lives. Anyone can criticize a leader's mistakes. The issue is, will we be like Isaac, determined to be filial regardless of our leader's flaws and even willing to help him overcome them? Or will we be like Ham, ready to criticize and even expose his flaws before others? Isaac digested his resentment and expressed it in a loving and constructive manner, while Ham let his resentment rule him and expressed it in a way that was hateful and destructive.

Traditionally, the most outstanding filial daughters are those who unstintingly serve their parents-in-law. In the Bible, Ruth was such a filial daughter-in-law. When her husband died, she was still young and beautiful and could easily have remarried. Nevertheless, Ruth preferred to serve her mother-in-law Naomi, who had also lost her husband. She accompanied her on the long journey back to Israel

and an uncertain future. When Ruth married Boaz, she gave Naomi her first son. The people responded with praise, “May his name be renowned in Israel! He shall be to you a restorer of life and a nourisher of your old age; for your daughter-in-law who loves you, who is more to you than seven sons, has borne him.” (Ruth 4:14-15) In Korea there are many such filial daughter-in-laws, who, though they might be widowed, still serve their husbands’ parents faithfully even as they raise their own children. Father Moon says,

Today, when we ask a woman who is about to get married why she gets married, she will answer that she does so in order to be loved. This needs to be corrected. Rather, she should say that she gets married so she can love the father and mother and brothers and sisters of her husband, so that she can love her husband’s whole clan and even the country to which they belong. When she does that, she will, in a decade’s time, be raised up to occupy the position of the mother of that household, the position as grandmother of a palace—certainly more than a mere daughter-in-law. But if she demands love, her troubles will never cease: she will be pushed to the corner and the back room and eventually be chased out the gate.⁶

Patriotism

The society and nation are the greater wholes immediately above the family. Families have a civic duty to contribute to the welfare of the community. Indeed, the prosperity of society depends upon its families getting involved. In the Family Pledge, this is *the dutiful family way of... patriots in our nation*.

We honor those patriots who sacrificed their lives to found the nation and appreciate the magnitude of their achievements. When the nation fell into dangerous times, they stepped forward and took up the fight against evil. King David, Joan of Arc and George Washington are only a few of the many patriots whose faith in God gave them the courage to face overwhelming foes and prevail. Today, they remain as examples to us.

In the Bible, King David exemplifies the way of the patriot. His dedication to the welfare of Israel never faltered. Even when King Saul grew jealous of his prowess and began to plot against him, David never changed in his loyalty to his king. Though chased out into the wilderness, he continued to fight against the enemies of Israel. Having the opportunity to kill King Saul, who had become his enemy, he nevertheless refrained from harming him in any way. When Saul died in battle, David did not rejoice; his lament's haunting words are recorded in the Bible:

Thy glory, O Israel, is slain upon the high places!
 How are the mighty fallen!
 Tell it not in Gath,
 publish it not in the streets of Ashkelon;
 lest the daughters of the Philistines rejoice,
 lest the daughters of the uncircumcised exult. —2 Sam. 1:19-20

In Korea, Admiral Lee was a patriot whose courage and self-sacrifice is celebrated to this day. Like David, he had to cope with a king who was treacherous and opportunistic. Yet he never faltered in his patriotism, and in the end he sacrificed his life for his country.

Before Father Moon began his cosmic mission as the Messiah and True Father, he was a patriot. As a student living in wartime Japan, he joined the underground Korean independence movement. More than once he was thrown into prison and endured torture rather than betray his comrades. Even so, he also lived by the ethic of a saint, and when Korea was liberated he arranged safe passage for the Japanese police who had arrested and tortured him.

The way of patriotism begins with the good citizen who contributes time and money to benefit his community. Communities benefit immensely from the efforts of volunteers, who form associations of every sort to add strength to the social fabric—churches, charities, civic clubs, political parties, labor unions, advocacy groups, block associations and self-help groups. Sociologists call such associations “mediating structures.” They provide society with a variegated foundation for stability and strength. They are a buffer

between the family and the national government, providing the foundation for self-rule without heavy-handed bureaucracy.

Love Beyond the Family

The ethic of patriotism teaches us to put the interests of society above our family. When Jesus was ministering to society's outcasts, his mother and brothers came to the place where he was teaching and tried to summon him. Yet he would not interrupt his ministry, saying:

“Who are my mother and my brothers?” And looking around on those who sat about him, he said, “Here are my mother and my brothers! Whoever does the will of God is my brother, and sister, and mother.” —*Mark 3:33-34*

By serving our neighbors and helping strangers we can melt walls of distrust and build bonds of community. Yet since people commonly identify their individual happiness with the welfare of their family, fallen self-centeredness often manifests at the level of family. We can overcome selfishness by going beyond the natural affections of family ties to live for the sake of others.

When families pursue only their own benefit, hoarding all their blessings to themselves, they block the flow of vertical love which is meant to extend upward through every level. As a result, the horizontal circulation of love and blessings within the society is also restricted. Hence, societies where families lack a sense of civic duty are usually impoverished. In the oligarchies of Latin America and Asia, a few rich families control the vast bulk of the national wealth while the masses languish in poverty. Nepotism is widespread. Talented people outside the wealthy elite find few opportunities for advancement. Paternalistic governments and churches do little, as the same elite families control them. These families are comfortable living among people of their own class and have few contacts with those below them. There is little hope for the vast majority of the poor.

America, on the other hand, benefits immensely from the unbounded circulation of blessing that has resulted from its tradition of civic virtue and philanthropy. The self-made capitalist Andrew

Carnegie was a Calvinist who believed that his fortune was a gift of God and an expression of divine predestination to heaven; therefore, he believed he had to live up to his calling by giving it all away. After donating his millions to build libraries in cities around America, he died a poor man. He placed service to the nation ahead of his family's welfare and set a tradition of philanthropy for America's elite ever since.

Some teachings on "family values" lift up the family as the most important thing in life. Surely, this is a necessary corrective to the excessive individualism of American culture. However, according to the Divine Principle, the family should not focus on itself. A good family dedicates itself to the whole purpose that stands above it: the community and nation. In this way, the family's vertical give and take of love toward the higher purpose is a constant source of energy to revitalize the flow of love within the family. We know that when an entity seeks only its self-purpose, it loses its connection with the whole that sustains it. Those families who treasure their marriage and family to the exclusion of all else are liable to lose the very love they treasure.

Public-minded family members give priority to church and community activities that benefit the society and the nation, even at the sacrifice of private time together. Early members of the Unification Church of Korea trod an exemplary path of patriotism when, in 1970, the wives left their husbands and children to do pioneer missionary work for three years. The Korean church maintains a tradition of annual forty-day witnessing conditions to this day. Yet every patriotic family inevitably makes such sacrifices, whether in wartime or in peacetime. In wartime, soldiers risk their lives on the battlefield while their spouses endure months of loneliness and uncertainty. The genuinely public person who serves his community in peacetime makes different demands on his or her spouse. By accommodating to these demands, the faithful spouse also participates in the public responsibility.

The Value of Patriotism

Ever since the Vietnam War, patriotism has been belittled in America, particularly by the Left. Nationalism indeed becomes

repugnant to morality when the nation we are called to serve is acting corruptly and oppressing other peoples. However, this disdain for patriotism among left-wing elites has only contributed to a culture of selfishness. Denying the value of patriotic sacrifice ultimately becomes a justification for self-centered individualism. America today exhibits many symptoms of this loss of civic virtue: a plague of illegal drugs, political corruption, cheating on taxes, and a loosening of family ties. For a nation to prosper, it needs a vibrant patriotic spirit. People in every nation ought to be proud of its good values. Americans need only live for a time in another country to appreciate its good points.

There should be nothing uninformed about our patriotism. It is not jingoistic nationalism, “my country right or wrong.” We are called to serve our country according to the word of God and our enlightened conscience. Should the government be acting corruptly, we can be agents for reform. When we support a politician, it should be neither to curry favor nor to blindly endorse his or her party. Our support should be based on an assessment that his policies are better than his opponent’s. We may even reach a position to steer his policies towards the will of God, for the uplifting of the nation.

To the extent that we know and realize truth, we have a patriotic duty to impart it to our nation. We should offer our nation’s leaders every opportunity to understand the truth. They have a conscience and feel the weight of their leadership position. If we do our best to reach them and still they do not respond, then it is their failure. But if we do not do our utmost to try to educate them, then it is our failure. As the prophet Ezekiel wrote, we who know God’s truth are the nation’s watchmen. Standing on the heights and seeing further than others, we are responsible to warn the nation and steer it on the right course:

So you, son of man, I have made a watchman for the house of Israel; whenever you hear a word from my mouth you shall give them warning from me. If I say to the wicked, O wicked man, you shall surely die, and you do not speak to warn the wicked to turn from his way, that wicked man shall die in his iniquity, but his blood I will require at your

hand. But if you warn the wicked to turn from his way, and he does not turn from his way; he shall die in his iniquity, but you will have saved your life. —Ezek. 33:7-9

The Way of the Saint

The world in which we live is full of conflict and strife, with nation pitted against nation, race against race, religion against religion. People tend to look at the world from the viewpoint of their own group. Wherever there are conflicts with others, they justify their position based on their own interests and long memories of old grievances. For example, people in rich nations can be insensitive to the economic exploitation they wreak on less developed nations. Neither may they recognize the moral questions that arise when Western culture is foisted on other nations, overriding their traditional values in the name of “development.” Members of victimized nations or races, for their part, are likely to mistrust the good will of people with power. These are only some of the reasons why good people find themselves on opposite sides and view each other as enemies. Anyone who would love the world must learn how to love his enemy. This is *the way of the saint*.

Saints are motivated by God’s love, which transcends nation, race and class. They leave a comfortable life among their own kind to help others who don’t share their race or ethnicity or social standing. Martin Luther King, Albert Schweitzer, Mohandas Gandhi and Mother Theresa were saints with this quality of love. St. Francis left his wealthy family to live among the poor and teach them the way of the Gospel. The Buddha left the comforts of the palace to seek the solution to human suffering. These and many other saints, known and unknown, sacrificed all manner of comforts and risked the wrath of the powerful to help the poor and downtrodden. Living in poverty and simplicity, they could not be bought or corrupted by the world. Following the way of selflessness and filled with divine love, they devoted their lives for the welfare of all people.

Love Your Enemy

Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust. —*Matt. 5:44-45*

Jesus taught us to love our enemies. Loving one's enemy is not a utopian ideal, but the most practical way to resolve conflicts. It is a precept in all the world's religions. The Buddha teaches: "Hatreds never cease through hatred in this world; through love alone they cease. This is an eternal law." (Dhammapada 5)⁷ The Qur'an states, "Repel the evil deed with one which is better, then lo! he between whom and you there was enmity shall become as though he were a bosom friend." (Qur'an 41.35) Jacob practiced loving his enemy when he met his brother Esau, who was armed with his heart set on revenge. Offering his wealth and treasure with the utmost humility, he moved his brother's heart, and they completely reconciled. (Gen. 33:1-11) Jesus practiced loving his enemies on the cross; his heart was full of forgiveness and love for the people who killed him. (Luke 23:34) That supreme act of love liberated billions of souls to receive salvation.

Loving one's enemy is the way to resemble God, our heavenly Father. God's love is the love of a Parent towards his prodigal children. He cannot help but love them, even though they rebel against him. If God were to strictly judge everyone who spurned His love, there would not be a single person left alive on earth! Father Moon says,

The reason why God does not punish, even though He may see an enemy and have the urge to kill him and get revenge, is that He is thinking of the enemy's parents, wife and children who all love him. Knowing all too well their unparalleled love towards that person, God cannot strike him with His iron rod. When you really understand such a heart of God, could you take revenge on your enemy? When you know all these things, you would even go and help him. In this manner one comes closer to the Great Way of heavenly Principle, that Great Way which tries to embrace everything

centered on love... God always looks at things in that perspective. This is how we should understand the teaching to love one's enemy.⁸

Even our enemy has a loving family whom he loves and who loves him. God values love above all and will never trample it. This is because God's nature is love, and He created human beings to fulfill their purpose through love. God is always loving us. In the ideal world, where God's love is fully reciprocated, our beautiful response brings God joy. In this evil world, where God's love is spurned, He expresses His love as sacrificial love and takes up the cross.

While evil people use force to defeat their enemies, God's only weapon to defeat evil is sacrificial love. In fact, using force is counterproductive. It may defeat the enemy for a time, but it will not destroy him. Sooner or later, he will take revenge. Even when a conqueror kills his enemy, his enemy's desire for vengeance plagues the victor from the spirit world and bring him misfortune. Sacrificial love, on the other hand, can move the heart of the enemy to end his enmity forever. It can turn an enemy into a friend.

Mahatma Gandhi, while working to throw off British rule from India, never hated the British. In fact, he became close personal friends with Lord Mountbatten, the British viceroy of India. Through his nonviolent protests he appealed to the British conscience and won their people to his side. He said,

Having flung aside the sword, there is nothing except the cup of love which I can offer to those who oppose me. It is by offering that cup that I expect to draw them close to me. I cannot think of permanent enmity between man and man.⁹

Martin Luther King also practiced the way of loving one's enemies. He said,

Hate multiplies hate, violence multiplies violence, and toughness multiplies toughness in a descending spiral of destruction. So when Jesus says, 'Love your enemies,' he is setting forth a profound and ultimately inescapable admonition. Have we not come to such an impasse in the modern

world that we must love our enemies—or else?... We never get rid of an enemy by meeting hate with hate; we get rid of an enemy by getting rid of enmity.¹⁰

How can loving one's enemy be effective? The way of love is rooted in the ultimate goodness of God and God's creation. Every person, no matter how evil, has a conscience, which seeks for true love. Even the starting point of evil was originally God's good creation. The archangel Lucifer turned to evil and became Satan because he felt a lack of love and desired more love. Therefore, we move the heart of an enemy (who in hatred lies in Satan's power) by giving him the true love he always longed for. We can love in the way Satan cannot love, and do what Satan cannot do: sacrifice for the sake of another. Sacrificial love, therefore, requires us to persevere as long as it takes until our enemy is moved to surrender with tears of repentance. The words of Dr. King are still fresh and instructive:

To our most bitter opponents we say: "We shall match your capacity to inflict suffering by our capacity to endure suffering. We shall meet your physical force with our soul force. Do to us what you will, and we shall continue to love you... Throw us in jail, and we shall still love you. Send your hooded perpetrators of violence into our community at the midnight hour and leave us half-dead, and we shall still love you. But be ye assured that we will wear you down by our capacity to suffer. One day we shall win freedom, but not only for ourselves. We shall so appeal to your heart and conscience that we shall win you in the process, and our victory will be a double victory."¹¹

No one can give sacrificial love for long if he is mainly motivated by self-interest. Self-sacrifice by definition must reach the point of self-denial, or it is not truly sacrificial to the point of going beyond the love of the Archangel. As long as a person remains self-centered, he calculates how much he has given and fears that the enemy will take advantage of his generosity. The object of his generosity soon senses his selfish attitude and hardens his heart, treating him with contempt, as he had feared. Rather, the secret to

sacrificial love is to connect with love's transcendent Source. We must connect with God, the source of true love, for our love to bear fruit in melting the heart of the enemy. This meaning lies behind the teaching of the apostle John:

God is love, and he who abides in love abides in God, and God abides in him... There is no fear in love, but perfect love casts out fear. For fear has to do with punishment, and he who fears is not perfected in love. We love, because He first loved us.

—1 John 4:16-19

The Courage of a Saint

It takes courage to love one's enemy, as Martin Luther King showed when he and his civil rights marchers stared down the Ku Klux Klan and braved snarling police dogs. It also takes compassion and absolute self-discipline. Soon after the Montgomery bus boycott got underway, Mrs. Coretta King and their first child narrowly escaped being blown to pieces by dynamite placed on their front porch. Though both were unscathed, a crowd of angry Blacks soon gathered, thirsting for revenge. Dr. King held up his hand and urged them not to continue the chain of violence by engaging in any themselves. The nervous policemen nearby felt that Dr. King saved their lives that night, for that crowd could have turned into a murderous mob. Though himself the victim of unspeakable violence, he spoke soothing words of peace and forgiveness.

Unificationists feared for Father Moon's life when in 1991 he journeyed to North Korea to meet Kim Il Sung. This was the same man who forty years earlier had imprisoned Father Moon in the Hungnam concentration camp with every intention that he perish from malnutrition and hard labor, and who later launched several plots to assassinate him. Yet Father Moon entered North Korea unarmed and unguarded. Although he could have been arrested and killed at any moment, he later testified that in North Korea his spirit was as free as air. He bore no resentment towards his archenemy. He was prepared to sacrifice his life, if by that he could liberate President Kim and the people of North Korea. When Father Moon

and Kim Il Sung embraced each other at their meeting, they resolved decades of hostility in the warmth of newfound friendship.

Every religion has its missionaries who practice the way of the saint. Far from family and relatives, they endure difficult circumstances living in the third-world nations of Africa and Asia. They raise their children in their adopted homes and learn to love their mission countries more than the lands of their birth. We should all follow the example of saints such as these and apply ourselves to healing the world.

Divine Sons and Daughters

The summit of vertical love is to become *divine sons and daughters in heaven and earth*. The way of filial sons and daughters toward our parents shows the proper way to have a dutiful heart towards God, our divine Parent. The way of patriots in our nation provides more lessons for loving God, who desires to bless our nation with peace and prosperity. Moreover, the way of the saint—to love one's enemy, brings us in accord with God's universal love, which transcends national, racial and religious boundaries.

Jesus taught us to love God with all our heart, soul and mind. (Matt. 22:37) When he was driving the moneychangers out the Temple he cried, "You shall not make my Father's house a house of trade" (John 2:16), so zealous was he to protect the honor and holiness of God his heavenly Father. Likewise, when Father Moon says that the most fundamental truth in the universe is that God is our Parent and we are His children, he is not describing the attitude of a child looking for gifts from a cosmic sugar daddy. He is speaking as an adult, filial son or daughter who would do anything possible to help his or her heavenly Father. Father Moon teaches that our heavenly Father is a lonely God, burdened with many cares, who needs the help of filial sons and daughters to ease His burden and assist Him in achieving victory.

What distinguishes a divine son or daughter from a saint? First, he is a child of God's direct lineage. Jesus was God's only begotten son. He spoke of his special relationship to his heavenly Father: "the Father loves the Son, and shows him all that he himself is doing."

(John 5:20) Likewise, God does not intend that we be distant from Jesus. We, too, are meant to become God's true sons and daughters, as it is promised, "Beloved, we are God's children now; it does not yet appear what we shall be, but we know that when he appears we shall be like him." (1 John 3:2) Through the True Parents we can be reborn as God's children and engrafted into God's lineage. We can be liberated from the subtle hold which the devil has on our souls, an ancient bond of kinship extending through the generations back to Adam and Eve. This will allow us to manifest our original nature in all its glory.

However, we can grow to embody this God-given original nature only by offering devotion to Him. We must first attend God and devote ourselves to His will; then we can resonate with His infinite heart. Out of filial piety, our first concern should be for God, our Father. We would want to defend God against those who would deny Him. Jesus called them blessed who would stand up for God, enduring persecution for His sake, "Blessed are you when men revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven." (Matt. 5:11-12) We would want shoulder God's burdens and lighten His load as He labors to cleanse this world of evil. We would want God to smile as He beholds our loving and joyful unity.

Second, divine sons and daughters are holy sons and daughters. Holiness means set apart for God's service. In ancient Israel, the priests took care to maintain the holiness of the Jerusalem Temple as God's dwelling place, lest God be offended and leave the Temple, taking His blessing with Him. Only after specially preparing themselves by abstaining from sexual activity, putting on special clothing and being ritually sanctified could they enter its Holy Place. Likewise, divine sons and daughters take care not to be contaminated by sin. They sanctify their bodies as God's temples (1 Cor. 3:16) and keep their families far from immorality for the sake of the purity and holiness of God, their heavenly Father. They so love their heavenly Father that they will never do anything to cause Him grief.

This does not mean to be cloistered in a monastery. Rather, as Saint Paul said, a divine son or daughter lives in the world but does not conform to it. He makes his body "a living sacrifice, holy and

acceptable to God” (Rom. 12:1-2), that through him God’s love might shine forth. Above all, he overcomes the temptation to compromise with evil. Often, we are tempted to rationalize lowering our standards as the practical way to get results and win support. Compromising in matters of holiness can invalidate whatever fruits may come.

Love for the Cosmos

Third, divine sons and daughters of heaven and earth extend their love to embrace the cosmos. Their vertical love extends to a higher level than the saint’s love for the world. While the term “world” in Korean (세계, *segye*) means all humanity, the term “cosmos” (천주, *ch’ônju*) means heaven and earth. It spans human society, the material universe and the spirit world. It spans all space and time.

Divine sons and daughters of earth love nature and protect the environment. They are friends with the animals and treat them with respect. Father Moon loves the outdoor life and has spoken volumes on this topic. When fishing, he throws back the first fish he catches, no matter how large it may be. When he lands a fish, he prays, expressing gratitude to the fish that is giving up its life for the sake of God’s children. In this way, he shows his respect for these precious creatures.

Divine sons and daughters of heaven have a love that embraces even the spirit world. They can embrace heaven because they meet the standard of heavenly law. The spirit world is governed by love; its atmosphere is love; its ways are mastered through the resonance of love. Should a person be partial in love, liking those who are good to him but hating those who may have harmed him, he has not yet mastered the heavenly law.

At the same time, the spirit world is stained by the burden of history, which is frozen in the mental patterns of countless spirits who bear historical grudges. Much of it is still dominated by Satan and his minions, who seek to destroy all that is good and godly. These spiritual “principalities and powers” have an immeasurable influence on the earthly world. For divine sons and daughters to embrace the vastness of the spirit world, they must be willing to go

down to the bottom of hell. They follow in the footsteps of Jesus, the only-begotten Son of God, who lowered himself to take on the suffering of humanity, even enduring the cross.

Finally, to live for heaven is to look beyond day-to-day affairs towards how one's deeds will be recorded in terms of their ultimate significance. Even though the scope of our life may be small and local, we cannot know the full extent of its effect on the world. The Divine Principle records how small mistakes by central figures had devastating impact hundreds of years later. We recall Abraham's carelessness in making his offering, or Moses' mistake in striking the rock twice, or Jesus' disciples falling asleep in the garden of Gethsemane. Since we too live at a time of great providential significance, we should be concerned about the long-term impact of our words and deeds, even one hundred or one thousand years from now. As divine sons and daughters of heaven and earth, we share this same consciousness and mission. This brings us once again to the top of the vertical ladder of love described earlier: attending God and True Parents.

God's Design for the Family Begins with Public Responsibility

Ever since the Human Fall, people have placed their self-centered purposes ahead of public responsibility. When Adam and Eve ate of the fruit, they forgot God, their Parent. They forgot His purpose of creation. Consequently, they failed to establish a family according to God's design.

God's plan for the institution of the family is the pattern of the Four-Position Foundation. In the Four-Position Foundation, the first priority is the vertical connection to God. The vertical axis of love defines the very quality of love and sets the tradition of love to be passed on to subsequent generations. It is set up by attending God and the standing upon one's responsibility. It is developed by living according to the dutiful family way, which means to live for the sake of the whole at every level. Once this vertical axis of love is perfected in the family, husband and wife can love each other with true love and raise their children in true love. To state it simply,

God's design for the family begins with public responsibility and ends with fulfilling human relationships.

In conventional families, there is an economic division of labor between public and private. There is the function of breadwinner, traditionally taken by the father, who goes out into the world to earn a salary. Then there is the responsibility to manage the home and raise the children, usually borne by the mother. Ordinarily, people don't think of job and work as an aspect of love in the family. The family exists despite the demands of work. Yet this is a mistaken view. Working life should be regarded as the family's contribution to the public good.

A good wife takes pride in her husband for his service to the community and nation. She loves him all the more for it. She wants her husband to be worthy of her love not just because of his private regard for her, but also because of his public value to the larger world. When such a worthy husband loves his wife, she feels affirmed in having equally great worth. Good husbands whose wives work or are devoted to community service feel the same way.

Soldiers and their families can understand this point. The moment when a soldier's wife and children run to embrace him on his return from war is unforgettable. During his absence, his family's longing for him was magnified by their pride in his service for his nation. The intensity of their love reached an explosive pitch, released at their reunion.

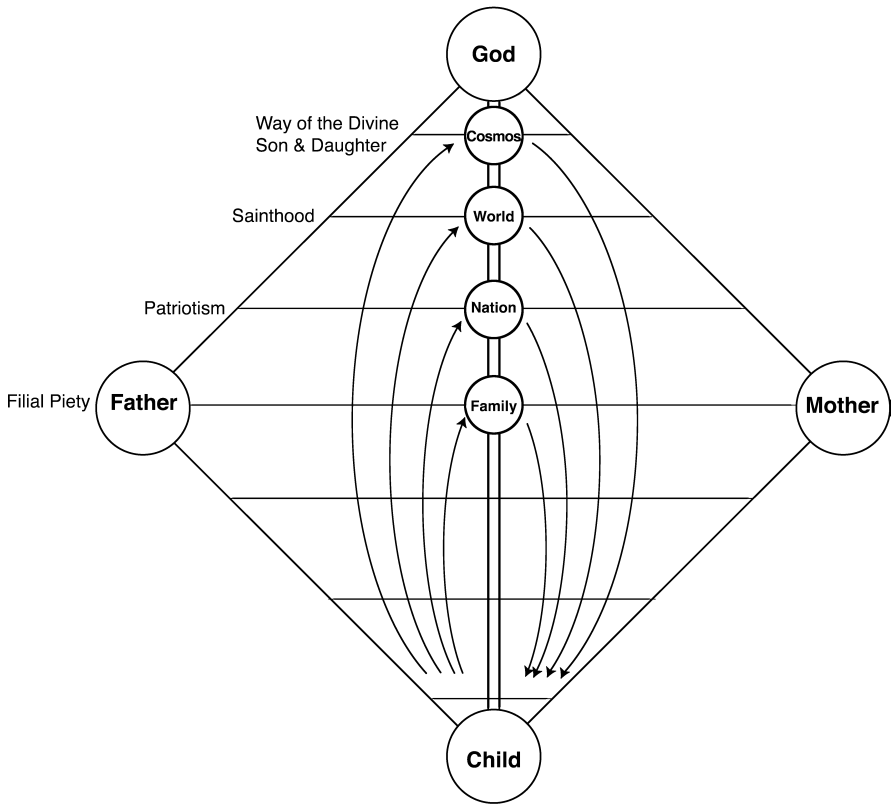
Today, we customarily think of love in horizontal terms, yet in fact such love is not true if it is disconnected from the vertical axis of public service, which upholds the society, nation, world and cosmos. We may liken vertical love to the trunk of a tree and horizontal love to its branches. A great tree has a trunk that is strong and thick, and its branches spread widely and cover the ground with ample shade. A tree with a short and weak trunk has puny branches; they cannot reach far.

Jesus taught the Great Commandment, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength." (Mark 12:30) This describes the vertical axis of love. "You shall love your neighbor as yourself," (Mark 12:31) describes the horizontal axis. Love for God is the

foundation for love of neighbor—and love in the family. Loving God does not mean only a life of prayer and worship. It means to love as God loves, which is to love the entire scope of God's creation, including the family, society, nation, world and cosmos.

For these reasons, the second pledge, which describes the ways of vertical love, precedes the third pledge, which describes the flowering of horizontal love in the family. Every family needs to establish an immovable vertical axis of love to anchor and nurture their love at home. In the second pledge, the four-fold way of family duty describes the ethics of vertical love by which a family relates to the public sphere and ultimately to God. In the third pledge, the Four Great Realms of Heart describes the ethics of horizontal love relationships in the private sphere of the family. In the order of love, the whole purpose has priority over the individual purpose, public has priority over private. The vertical axis of love undergirds all family relationships, as diagrammed in Figure 3.

The vertical axis of love is powered by the flow of energy upward and downward. In the family, as filial children who serve our parents with filial love, we are ever grateful for their nurturing and sacrificial care. At the larger levels this reciprocation only grows stronger. Serving our nation as patriots, we learn to appreciate the benefits that our nation bestows. Serving the planet as peacemakers, we become more aware of the bounty we receive from our interdependent world. Further, as divine sons and daughters of heaven and earth, we feel ever more indebted to God as our Creator and Savior. (1 John 4:10; Rom. 5:8, 10)

**FIGURE 3: THE VERTICAL
AXIS OF LOVE**

The vertical axis of love is anchored in the family as we practice filial love. It develops as we relate to ever-larger spheres of public responsibility. In the end we become people of divine nature who take responsibility for their world by acting with love in all situations. All the while we are loving as God loves, attending God, and becoming one with God.

On this foundation of vertical love, the horizontal relationships in the family can flower. As Father Moon states, true love requires the intersection of the horizontal and the vertical:

The place of true love is the meeting point where vertical and horizontal intersect at a 90-degree angle. This is because love travels the shortest possible distance.¹²

Why does vertical love come first? A surveyor uses a water level or a plumb line to establish the true vertical line and then adjusts the angle of his telescope to measure the horizontal lay of the land. The plumb line is drawn by gravity to the center of the earth, so it always lies on the true vertical axis. Thus it establishes the reference point for his measurements. This is a good analogy to love. Our horizontal relationships involve a multitude of people of diverse types in various circumstances. From our own subjective viewpoint, we cannot tell which direction is level. Vertical love, however, flows from only one point. There is only one divine Source of love. Therefore, we establish the vertical axis first, and then use it to triangulate the horizontal axis.

With the vertical axis of love properly established, the expansion of love within the family is natural, harmonious and joyful. This is the described in the third pledge as the Four Great Realms of Heart. Furthermore, this horizontal love does not stop with my small family. As described in the fourth pledge, it continues to expand to the community, nation, world and cosmos, creating one global, cosmic family. Only horizontal love that is anchored in this vertical axis has the ability to expand without limit and without any boundaries. Its flight is true because the aim is true.

- 1 Muhammad Marmaduke Pickthall, trans., *The Meaning of the Glorious Qur'an* (Mecca and Medina: Muslim World League, 1977); Swami Prabhavananda and Christopher Isherwood, trans., *The Song of God: The Bhagavad-Gita* (Hollywood, CA: Vedanta Press, 1972); John Blofeld, trans., *I Ching, The Book of Change* (London: George Allen & Unwin, 1965); R. Travers Herford, ed., *The Ethics of the Talmud: Sayings of the Fathers* (New York: Schocken Books, 1925); See *World Scripture*, pp. 551, 544.
- 2 This phrase comes from "My Pledge."
- 3 *Exposition of the Divine Principle*, p. 187.
- 4 James Legge, *The Sacred Books of China, part 1: The Shu King, Religious Portions of the Shih King, and the Hsiao King*, Sacred Books of the East, vol. 3 (Oxford: Clarendon, 1879).
- 5 Genesis Rabbah 56.11, Louis I. Newman and Samuel Spitz, *A Talmudic Anthology* (Behrman House, 1945).

- 6 Sun Myung Moon, "True Unification and One World," March 30, 1990.
- 7 See *World Scripture*, pp. 705-6.
- 8 Sun Myung Moon, "True Unification and One World."
- 9 Mohandas K. Gandhi, *All Men are Brothers* (New York: Continuum, 1982), p. 84.
- 10 Martin Luther King, "Loving Your Enemies," in *Strength to Love* (Philadelphia: Fortress, 1963), pp. 51-52.
- 11 *Ibid.*, 54-55.
- 12 Sun Myung Moon, "True Unification and One World."

