

Pledge 7

The Culture of Heart in the New Millennium

천일국 주인 우리 가정은 참사랑을 중심으로 본연의 혈통과 연결된 위하는 생활을 통하여 심정문화세계를 완성할 것을 맹세하나이다

Our family, the owner of the Cheon Il Guk, pledges, through living for the sake of others, to perfect the world based on the culture of heart, which is rooted in the original lineage, by centering on true love.

THE KINGDOM OF GOD ON EARTH is a world where love rules triumphant. It begins as families build a tradition of love in their daily life—life in the service of others—as their family “culture.” This culture expands outward into their communities, eventually finding expression in all aspects of life, public as well as private. We call this the *shimjung* culture, or the culture of heart.

Today we live in a culture which exalts love—of a sort—and dreams romantic dreams of fulfillment through love. It glorifies sexual love and its liberation from the restrictive morals of traditional religion. The mass media celebrates free sex and casual affairs as the normal way of life. Yet this sort of fallen love is enormously destructive of relationships that could bring lasting love. By enslaving people to their lower natures, it corrupts the soul. Ultimately, it leads to despair.

The dream of a culture of love arises from our original nature. God created us to value love above all else. However, it can only be realized through a spiritual teaching that explains the true meaning of love and how love functions in the fulfillment of the purpose of

life. As discussed above, *true love* is expressed primarily in *living for the sake of others*. When individuals make the service of others the centerpiece of their lives, they are filled with God's true love and illuminate love to everyone around them. When a family practices living for the sake of others, it creates a miniature culture of true love in the home. This culture naturally propagates to the next generation. Through the family's service, it can spread through the community.

Moreover, the culture of heart is established upon the ethic of sexual purity and fidelity. A life of living for the sake of others only blossoms where conjugal relationships are clear and absolute. This is because among all the loves in the Four Great Realms of Heart, only conjugal love is exclusive. It is never supposed to be divided among more than one partner. Otherwise, love becomes confused, hearts are damaged, and it becomes impossible to give freely. On the other hand, when we relate to elders with the heart of a child, peers from the heart of a sibling, or juniors with the heart of a parent, we can give love freely, to anyone and without limit. We can have the stability to give endlessly to others out of the freedom of sexual purity as a youth, and out of the security and abundance of a true conjugal relationship with our spouse as an adult.

Nevertheless, conventional marriages are treacherous. Young people are hungry for love yet suspicious of marriage; hence they settle for love in temporary relationships. In such a situation, where the self is consumed with its own dreams and heartaches, living for others is hardly possible.

Therefore, the culture of heart should be rooted in a stable tradition of family life. This is *the original lineage* founded upon the Holy Marriage Blessing established by Father Moon. Within the Four-Position Foundation of a Blessed family, sexual love is the sacred occasion when God's love meets human love. Along with the Blessing, families need a teaching that will encourage purity and respect for the sanctity of conjugal love, guarding it as a sacred trust. Here is love's inner core, from which a life of living for the sake of others shines forth.

Heart: The Center of Life

Joy—emotional satisfaction—is the purpose of creation. God’s motivation for creating the universe sprang from an emotional desire, namely to gain joy through loving an object partner. The Korean term for this emotional impulse is 심정 (*shimjung*), which is customarily translated by the English word “heart.”¹ However, the word “heart” has a range of meanings and does not precisely capture the meaning of *shimjung*.

Commonly, we take “heart” to mean a person’s deep, driving desire. The heart runs deeper than ordinary emotion. Emotions are many and changeable: Anger, joy, remorse, pensiveness, anxiety, elation, frustration, relief, etc. erupt and then subside. Heart, on the other hand, is the emotional core that underlies everything we do. It gives the basic orientation to all our actions and determines the person we ultimately become. On this point there is a verse from the Upanishads:

As his desire, such is his resolve;
as his resolve, such the action he performs;
what action he performs, that he procures for himself.

—*Brihadaranyaka Upanishad 4.4.5*

Thus, Swedenborg taught that whether one’s heart is altruistic or self-centered becomes the main determinant of one’s place in the spirit world.

People strive for wealth, fame, power or love with a beautiful partner for the emotional satisfaction it can bring. While their deep motivation is “heart” of a sort, it is usually far away from God’s heart of true love. In Father Moon’s thought, the original human heart can only be that *shimjung* heart of love that is in accord with God’s heart. Any other “heart”: the “black heart” of a killer or the “stony heart” of an embittered old man, is only a secondary and fallen distortion of the original heart of love that God imprinted in each human soul. Even the worst criminal can respond to love.

A life of true love is rooted in God’s heart. God’s heart is an irrepressible emotional impulse welling up from within God that seeks an object partner with whom to share love, and thereby obtain

joy. God created human beings in His image and likeness that they might become His beloved objects. Thus, our original nature bears the seed of God's heart is implanted deep within. On the foundation of the heart we share with God, God can potentially dwell with us and perfect His ideal in us.

God's heart is irrepressible. It calls forth a life of unbounded love, living for the sake of others. The pure impulse to love exists prior to and irrespective of whether or not our partner loves us in return. The heart hopes for the stimulation of joy which comes when love is returned, grieves when its love is betrayed, and perseveres through the pain to love even when love seems futile. As St. Paul wrote, "Love bears all things, believes all things, hopes all things, endures all things." (1 Cor. 13:7)

Due to the fall, people's desires are corrupt and stray far from God's heart. We pursue self-centered goals, finding emotional satisfaction at the expense of others. We pile up wealth or seek power for its own sake, rather than to share with others or to use for the benefit of all. The human heart was corrupted at the fall, when Lucifer injected his self-centered motivation into Adam and Eve.

In spite of that, God provides us with a second divine quality that is more accessible and less damaged than our fallen heart—the conscience. Although not as deep as heart, the conscience orients towards goodness and the pursuit of truth. It leads people to religion and knowledge of God. Still, knowledge of truth can only go so far. It can let us recognize our sinful and fallen state, as Paul said, "by the law is the knowledge of sin." (Rom. 3:20)

More than that, a person can cultivate the conscience by striving constantly to obey its promptings. He makes the conscience his friend and guide, instead of his accuser. Upon such a developed conscience, the original heart can begin to sprout. Father Moon says,

If you unburden and liberate your mind completely, your conscience will automatically connect with the true love of God. If we compare the size of the conscience to that of love, we will see that the size of love is greater.²

In other words, once our conscience becomes enlightened with God's truth, we can enter the realm of God's love, which revives the heart.

God's hope is to rejoice together with humankind in the Kingdom of God. God's heart finds its complete fulfillment when human beings achieve their true purpose: embodying the image of God, sharing love and beauty with God, and multiplying into families, societies, nations and a world which moves in harmony and in accord the mind of God. Every individual human being would then resonate in tune with God's heart. He or she would live in oneness with God, for "God is love, and he who abides in love abides in God, and God abides in him." (1 John 4:16) The world moving in unity with the purpose of God's heart would stimulate God with eternal joy and delight. (Isa. 62:4) Such a world might well be called *the world based on the culture of heart*.

Living for the Sake of Others

God is our Father. He is continually giving, investing, and loving His creatures. God's heart of love continually prompts God to give, give and give again. God's desire for us, as His children, is to grow in His love to embody that same loving heart, as Jesus said, "In that day you will know that I am in my Father, and you in me, and I in you." (John 14:20)

The best context for the manifestation and growth of the divine heart in human beings is the family. When a child loves his parents, he naturally learns to respond in faith and love to his heavenly Father. In seeking our spouse, we follow God's impulse to seek a counterpart to love eternally. Then as parents raising children, we experience God's heart as He nurtures His creations and dreams the very best for them. Each of the Four Great Realms of Heart defines a dimension for God's heart to blossom in the family context. A true family is God's family.

A person who embodies the God's heart is a giving person. Giving comes from the heart, as Paul wrote, "Let each one give as he purposes in his heart." (2 Cor. 9:7) As God's heart impels God to give incessantly to His creatures, so it is with human beings who embody the heart of God: they are always *living for the sake of others*. Living for the sake of others is the way of life in the culture of heart.

A Principle of Nature

God designed everything in the cosmos based on the principle of living for the sake of others. In the human body, for example, each cell and each organ exists to build up the health of the whole body. No part exists for itself; each part exists for the sake of the others:

The eye cannot say to the hand, "I have no need of you," nor again the head to the feet, "I have no need of you." On the contrary, the parts of the body which seem to be weaker are indispensable, and those parts of the body which we think less honorable we invest with the greater honor, and our unpresentable parts are treated with greater modesty, which our more presentable parts do not require. But God has so composed the body, giving the greater honor to the inferior part, that there may be no discord in the body, but that the members may have the same care for one another. If one member suffers, all suffer together; if one member is honored, all rejoice together.

—*1 Cor. 12:21-26*

When a person falls down, his arm naturally reaches out to absorb the blow and protect his face and vital organs. Even though the arm may be injured as a result, it does not hesitate for even a fraction of a second. It knows that its survival is dependent upon the health of the whole. Its nature is to live for the sake of the body.

A woman's face may be beautiful to behold, yet her body's construction does not permit her to see it. Eyes focus outward and cannot observe themselves. Is that beauty then wasted? No. The beauty of a woman's face exists for the sake of her man, who delights in gazing upon it. A woman's hips are broad in order to provide room to bear a child. A man's shoulders are broad and strong to carry burdens for his wife. Thus the principle of living for the sake of others is inherent in human biology.

In a loving couple, the sexual act is the deepest expression of living for the sake of others. The husband strives mightily to please his wife. He doesn't feel much satisfaction if he has pleasure but she left wanting. The wife happily submits to her husband's desire, wanting his pleasure to fill her. The sexual organ itself cannot fulfill its function without its counterpart. Thus, biology dictates that a

human being is not self-sufficient, but can only fulfill him or her in relationship with the opposite sex. Not only that: a woman's sexual organ is designed with a natural covering—the hymen—that is painful to penetrate. Her biology thus teaches her to save her virginity until she meets her husband. Therefore, Father Moon explicitly teaches that the owner of a man's sexual organ is his wife, and the owner of a woman's sexual organ is her husband. As St. Paul wrote,

For the wife does not rule over her own body, but the husband does; likewise the husband does not rule over his own body, but the wife does. —1 Cor. 7:4

The Endless Circle of Giving

In the family, a culture of living for others should prevail naturally. A husband lives for the sake of his wife and the wife lives for the sake of her husband. Parents live for the sake of their children, making sacrifices to nurture and raise them well. Filial children delight in doing things to please their parents. In a true family, the culture of giving does not stop at the door, but extends into the community. Living for the sake of others is the fundamental characteristic of the culture of heart.

All religions teach the tradition of living for the sake of others: “Those who act kindly in this world will have kindness.” (Qur'an 39.10) “Give, and it will be given to you... for the measure you give will be the measure you get.” (Luke 6:38) “He who gives liberally goes straight to the gods.” (Rig Veda 1.125.5)³ “He who sows bountifully will also reap bountifully.” (2 Cor. 9:6)

Hospitality to guests, helping relatives in need, kindness to strangers, volunteering for church activities and charitable community work: these activities mark a family that lives for the sake of others. They are the virtues of good families in every society. The Qur'an praises such people:

They feed with food the needy wretch, the orphan, and the prisoner, for love of Him, saying, “We wish for no reward nor thanks from you.” —Qur'an 76.8-9

The family that extends itself to others is enriched many-fold. The warm friendships and pure joy of giving are treasures more precious than gold.

Living for the sake of others is the natural way of life. It conforms with the way of all God's creatures, who are constantly giving and receiving in the interconnected web of life. As my family lives for the sake of the community, the community prospers, and my family shares in its prosperity. As the community lives for the sake of the nation, the nation prospers, and so does every community within it. As the nation lives for the sake of the world, the world's prosperity extends to all nations. This is the great circle of life, giving and receiving the energy of love. As people practice this way of life, the Kingdom of Heaven grows. Father Moon teaches:

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.⁴

Civilization's Fundamental Contradiction

Culture is the collective expression of human consciousness through creative and social activities. Since God created human beings with heart as the core element, it is natural for people to desire a culture conforming to their nature, having heart as the central element. All the creative activities of culture should be rooted in the desires of the heart. Nevertheless, no civilization in human history has been a culture of heart. Why not? The Human Fall corrupted the heart with the elements of selfishness, resentment and deceit. Human desires are wayward and corrupt, inclined to selfishness and greed. One rarely sees a glimmer of the true human heart—God's heart—amidst this welter of selfish desires.

Were society to allow people to express their wayward hearts unchecked, we would be living by the law of the jungle. The English philosopher Thomas Hobbes well described human life in this fallen state of nature: “nasty, brutish and short,” a “war of all against all.” For Hobbes, the first principle of civilization was that human beings be constrained by laws and institutions, which would rein in their passions for the sake of the social good.

Every civilization in human history has placed a fence around the wayward human heart, subordinating its desires to something universal and unchanging. Ancient Egyptian and Mesopotamian civilizations controlled the population by subordinating human beings to the service of the gods. Serving the gods meant serving the whole—the gods’ estate—by constructing great public works projects to irrigate the land and glorify heaven.

In biblical Israel, the fence around desire was the Law as decreed in the Ten Commandments and provisions of the covenant at Mount Sinai. The ancient Greeks erected a great civilization by ennobling the faculty of reason as taught by philosophy. Reason occupied a place higher than emotion because it is unchanging and could be the basis for universal norms. Roman civilization gave preeminence to the law. Medieval civilization subordinated human desires to the aspirations of faith.

In the history of China there was a debate between two organizing principles for culture: the Legalists advocated social unity maintained by force of arms and by imperial decree, while Confucianism regulated society by ethical teaching.

When America’s founding fathers established a free society, they expected it to function well only as long as its citizens exercised moral restraint according to the ethical teachings of religion. They regarded the prospering of America’s churches as essential to the preservation of freedom.

Each of the great civilizations was built upon a solid pillar—law, ethics, faith or reason—which channeled fallen human desires to a public purpose. As long as these pillars stood firm, holding in check the selfish impulses of the human heart, the civilization stood firm. Nevertheless, since heart is the core of human nature, it cannot be contained forever. Sooner or later, the wayward impulses of the heart

would corrupt the society, subverting the pillars of law, ethics, faith or reason upon which the civilization was secured.

Hence, no great civilization has been lasting. Each has gone through the inevitable stages of youth, maturity and decline. Each began with the youthful enthusiasm of a new-found ideal. Each matured to produce great achievements in art, literature, philosophy, science or religion. Each then declined, its values subverted by decadence and corruption. The Roman Empire fell when corrupt officials misused its vaunted legal system for personal gain and a life of decadence undermined public morals. Today, America likewise is beset by corruption and decadence, as its founding Christian spirit grows dim. America's precious freedoms that once called forth sacrifice and public service have become justifications for self-seeking and licentious lifestyles.

Nevertheless, God created human beings with heart as the central motivating element. We are meant to live in a culture where the true heart can be freely expressed. God never intended the contradiction between our essential nature and the civilizations we create. It only arose because of the Human Fall, which rendered the human heart selfish and corrupt. This contradiction will cease to exist only when our hearts become pure and true.

The Sexual Revolution

Today the impulse toward a culture expressive of the heart's desires is cutting through traditional Christian values with a vengeance. More and more people regard the rules of conventional religion and morality to be stale and out of date. Through a glass darkly, they sense the possibility of a world governed by love. Is this the dawn of a new age, promising spiritual fulfillment beyond imagining? Or is it evidence of America's decline, like the Roman Empire before it, after abandoning the bonds of morality and religion that made civilization strong?

With few reliable guideposts to show the way, many people found an answer in the sexual revolution. It offered a vision of a world of fulfillment in total sexual freedom. It viewed the main obstacle to human fulfillment as the morality of traditional religion, which made people feel guilty about sex and thus destroyed the joy

which sex should bring. Overthrow religion and traditional morality, and humanity would finally enjoy the full potential for love and pleasure. The sexual revolution remains a powerful vision of a sensate culture of love, designed to mislead humankind in search of true love and the culture of heart.

People have rarely been so confused and misinformed about love. From childhood we were led to believe the romantic myth that we can find lasting happiness through loving that special someone. One would think that if that special relationship falls apart, the disappointed lovers would reflect deeply on the nature of true love to understand where they went wrong. Nevertheless, many people continue undaunted, going from partner to partner. Some look to sex as therapy, even as salvation from all their troubles. Having embraced the ideology of the sexual revolution, they believe that they are on the correct path to find love.

Young people who become sexually active before marriage and “swingers” who enjoy extra-marital affairs do not believe they do anything wrong. On the contrary, they celebrate the rightness of their actions as liberation from a misguided past when traditional morality fettered human expression. In their thinking, obeying religion’s oppressive rules only prevents them from attaining the fullness of joy. We cannot simply condemn them as sinners. Rather, we must understand the origin of this way of thinking and properly critique it.

According to the Divine Principle,

The Last Days... is also the time when Adam and Eve’s fall from the top of the growth stage will be restored through indemnity. All people in this era will suffer through great ideological confusion, much as the first human ancestors at the point of their temptation were utterly confused as to whom they should obey and what should guide their actions.⁵

In the Last Days, the seed that was sown in the Garden of Eden is being reaped on the world scale. Eve fell through illicit love with two male figures (the Archangel and Adam). Thus, today in America it is hard to find virtuous eighteen-year-old women who have not slept with several men. Had the Christian world received Christ at the Second Advent in 1945, America and the world would have been

protected from this plague of rampant casual sex. Once Christianity rejected him it began to decline, opening the way for Satan to invade in this manner.

The Sexual Revolution and Communism

The sexual revolution began in the 1960s, founded upon of the ideology of the New Left. It is a stepchild of Communism, equally as materialistic and sharing many similar traits. Even though there is nothing overtly political about it, it shares the same utopian and anti-religious character as communism, holding forth a vision of a world of human fulfillment that will be realized once people have broken free of the fetters of religion and morality. It is worth examining in some detail.⁶

First, like communism, the sexual revolution is materialistic. It holds that love has no essential spiritual value other than what can be expressed in the physical act of sex. Therefore, when the sex goes bad, the time has come to end the relationship. Young people are told they should live together before marriage in order to ascertain that their partner is sexually compatible. Sex with multiple partners and wife-swapping can be exciting and adventurous. If while achieving these heights of physical pleasure there should be any unwanted feelings of guilt or remorse, they can be rationalized as a psychological remnant of conditioning by the old morality. In other words, in the pursuit of physical pleasure people suppress the spiritual and internal aspects of relationships.

Second, the ideology of the sexual revolution is atheistic and hostile to religion. Since religion serves as the main prop to the traditional morality of sexual restraint, it must be overthrown if the sexual revolution is to achieve its fullest expression. Once human fulfillment is cast in terms of physical love, it is easy to ridicule religious belief. Even religion itself has been invaded by this viewpoint as denominations debate sanctioning homosexual marriages. Beyond giving the commandment “do not eat the fruit,” many churches are unable to give a logical explanation of why honoring the traditional moral code should lead to a more fulfilling life than what free sex can offer.

Third, like communism, the ideology of the sexual revolution is based on dialectics. In this case it is not a Hegelian dialectics of history, but rather a dialectical theory of human nature rooted in the psychology of Sigmund Freud. Freud taught that the motivating power behind human behavior was the sexual impulse, which he called the libido or id. The libido motivates all human actions and is the source of vitality and joy. Opposing the libido is another psychological force, the superego, which internalizes all the rules and restraints of morality and culture. Managing the tension between the libido and the superego is the ego, which expresses in our conscious life. However, when the superego dominates the libido excessively, repressed libido is driven into the subconscious mind, where it can have unpleasant influences on mental health, resulting in neurosis.

Freud's dialectical psychology can be likened to Hegel's dialectical view of society in accepting the need for both poles of the dialectic to stay in balance. Freud argued for a proper, if painful balance in *The Future of an Illusion* (1927) and *Civilization and Its Discontents* (1930). If human beings have excessive libido, he said, they become anti-social and animalistic. Civilization depends upon the superego to repress anti-social behavior and channel sexual energy into productive activities, a process called sublimation. Still, he believed that civilization comes with a price. The same superego that promotes civilized behavior also leads to neurosis and other mental disorders. Therefore, Freud had an ambivalent view of religion. An atheist, Freud saw religion as an illusory belief system. At the same time, he gave credit to religion as having utility for the maintenance of civilization. Whenever religion becomes often overly oppressive, it should be critiqued by psychology, he believed.

After his death, Freud's psychology developed into right and left wings, just as Hegel's philosophy had. On the right, Carl Jung recognized the importance of religion for mental health and gave spirituality a positive and creative role. On the left, Wilhelm Reich and Herbert Marcuse sharpened the dialectical conflict between the libido and superego. Just as Marx called for revolution to overcome oppressive production relations (e.g. capitalism) in order to liberate the productive forces (e.g. the proletariat), these thinkers advocated a

sexual revolution to overcome the oppressive superego and liberate the sexual impulse.

Many people know Wilhelm Reich as an unconventional healer who pioneered aspects of New Age mind-body medicine and was unjustly persecuted by the FDA. However, it was his theory of the orgasm that made him an ideological forefather of the sexual revolution. In *The Function of the Orgasm* (1927), Reich argued that in a healthy human being there is a constant circulation of bio-energy. At the moment of orgasm, this circulation reaches its peak, stimulating health and well being. Failure to dissipate pent-up sexual energy by frequent orgasm leads to neurosis and disease, he believed. Frequent good sex improves physical and mental health.

Herbert Marcuse used Reich's theories to propound the view that the healthy human being is a sexual being free of all inhibitions. In *Eros and Civilization* (1955), he turned the Marxist theory of social revolution into a theory of sexual revolution, calling for the liberation of the sexual impulse and the complete overthrow of moral restraints. Echoing Marx's dictum that religion was the "opiate of the people" that kept them in willing subjection to authority, Marcuse believed that the sexual revolution would bring the downfall of the "system" that depends on conventional morality to keep the people in line. In the ideal society of sexually liberated people, social and political relations would be totally free. Marcuse thus brought the ideology of the sexual revolution to its completion.

The sexual revolution took root in universities throughout the United States in the 1960s. The New Left made it a centerpiece in its strategy to oppose the Vietnam War. Opposed to the war and disillusioned with the "system" that pursued it, college students took to the sexual revolution not merely as self-indulgence, but as a righteous statement of political protest. The counterculture of sex, drugs and rock-and-roll flowered with the Hippie movement in the late 1960s and early 1970s. From its beginnings, the sexual revolution has gloried in its cultural expressions in music and the performing arts.

Although the political issues that energized the New Left are long gone, the sexual revolution remains strong and has spread around the world. Wherever young people gain a measure of afflu-

ence and the opportunity to free themselves of traditional lifestyles, they chafe at the restrictions imposed by traditional culture and religion. They are attracted to the ideology of the sexual revolution with its promise of freedom and personal fulfillment without the obligations of traditional morality. Celebrated in the movies, stimulated by advertising and sung to the drumbeat of rock and roll music, the sexual revolution resonates with the original mind's desire for a culture of true love. Yet its promises are illusory.

Since the goal of God's providence is a culture of heart, we have here another instance of "the false preceding the true."⁷ Just as communism ran rampant during the forty years of the True Parents' wilderness course, now this stepchild of communism has spread over the world on the wings of a media culture emanating from America. Like communism before it, this deviant ideology cannot be effectively countered except by a deep understanding of truth.

Absolute Sex

To overcome the attraction of the sexual revolution, young people today must find the answers to the fundamental questions about love. What is true love? What is the role of love in realizing the purpose of life? Why is the family important for cultivating true love? How can I expand my capacity to give and receive love in order to prepare for marriage? Why should sexual love be safeguarded for only one partner? How can sexual love be the doorway to the most sublime, true love? True family values points the way to a higher vision of human fulfillment which can eclipse the shallow promise of sexual liberation.

What is true love? True love is not about fulfilling one's sexual lusts. As we studied above, true love exists in the three-dimensional union of human love with the love of God, the Source of love. True love is living for the sake of others, taking after the nature of divine love, which is to give unconditionally. True love does not use others to seek its own pleasure, but gives service and benefit to others for their sake, receiving joy when they respond in kind. It is a high, pure, divine emotion with no hint of self-seeking. This should be the quality of our sexual love: it should express true love.

However, as anyone who has a sensitive conscience knows, most sex is not like that. Too often the heart to use one's partner as a means for self-gratification or to seek self-affirmation taints the sexual union. The lovers' hearts are immature. They have no connection with a higher center—God. They are still at the stage of seeking love rather than giving love. That is, they are not ready as spiritual-emotional beings to unite their bodies in love.

All creation and action begins from the mind. Therefore, the true act of love begins from the soul and then is expressed in the union of the flesh. It is only because the sexual revolution knows nothing of true love that it can make the mistake of equating love with sex.

Conjugal love between human beings cannot be equated to sex among animals. It is a spiritual as well as physical union, joining soul to soul as well as body to body. Its purpose is a union that is spiritual as well as physical. Thus, unlike animals, human beings are created to enjoy sexual intercourse face-to-face and in all seasons. Most animals mate quickly, mounting from the rear, and only during a brief mating season, for the purpose of physical reproduction. Human love alone is intimate and continual, sustaining an enduring spiritual relationship between a husband and wife.

Conjugal love between a husband and wife is meant to be a moment of cosmic oneness. The love of God descends vertically and meets the horizontal love between husband and wife. When husband and wife become one in love, God, whose nature is the unity of dual characteristics, beholds His complete image. This stimulates God with incredible joy; the universe dances in oneness. When the absolute love of God infuses the conjugal union, Father Moon calls it "absolute sex."

Conjugal love in marriage can be the doorway to the most sublime, true love. Out of such a divine experience can begin a new life, as the husband and wife procreate a new image of themselves and image of God. They participate in the wondrous mystery of God's creation. They fulfill the purpose for which God created human beings.

True love is eternal. Being eternal, it has the highest value. All other human activity is of secondary importance. Yet love is cheap in today's society where relationships easily come and go. People

naturally value what they have to work hardest to obtain, and today we spend our whole lives preparing and working for a career and economic success. It is a telling irony that the Hippie free love generation of the 1960s became the affluent Yuppies of the 1980s.

Traditional teachings of sexual purity emphasize the negative, saying “no” to sex. Yet God created sexuality as the most desirable thing, because it is essential to fulfilling the purpose of life. Proper instruction on sexual purity should teach young people to look forward to sex within marriage as a marvelous blessing. True love is worth waiting for.

Educating for True Love

A doctor or a computer programmer learns his trade in school. However, there are no schools to teach how to become a true person, except family and church. The sexual revolution denies the value of both. If love were merely sex, then it would not need to be learned. Our biological instincts would teach us all we need to know. In fact, free sex has ravaged the family. The unprecedented rise in divorces and single mothers is primarily due to the weakening of sexual morality. When parents divorce and put their children through its trauma, they completely negate the function of the family as a school of love. Their children learn to mistrust love, a lesson which they never should be taught.

Before we marry, our hearts have to grow in their capacity to give and receive love. This takes place in the classroom of the family. When difficulties and struggles arise in the family, these should be taken as lessons to be learned. The serious student does not allow an occasional grade of C or F to dissuade him from his study; instead he works harder to master the difficult subjects. The school of love presents some demanding lessons. Only after mastering them can we graduate to the next stage.

For these reasons, it is recommended that young people preparing for marriage first cultivate their character. In particular, as was discussed in connection with the second pledge, we should cultivate the root of love in God and the trunk of love in a life of responsibility and service to the whole. This is the vertical axis of love,

through which our love is connected with the love of God. On that foundation our love for other people can be true.

Furthermore, as was discussed in connection with the third pledge, our capacity to love develops according to the proper season, beginning with children's love, then fraternal love, conjugal love and finally parental love. Conjugal love between husband and wife requires a foundation of children's love and fraternal love. Failure to develop these areas properly leads to problems in married life.

Of the four types of love: children's love, fraternal love, conjugal love and parental love, only conjugal love is exclusive. Parents of many children are expected to love them all equally; favoring one child exclusively creates jealousy and strife among the siblings—as happened to Joseph in the Bible. If a child loves his friends more than his own brother, his brother need not feel betrayed or slighted; it is good to have many friends. If a child serves and respects other people's parents, it is regarded as praiseworthy. These types of love are by nature inclusive. On the other hand, no child feels comfortable to discover that his father loves another woman and keeps it secret from his mother. No wife can feel at ease in front of her husband's mistress. These would be violations of love. Conjugal love is meant for one partner exclusively. Traditional moral teachings developed to protect the realm of conjugal love. Its regulation is a central ethical concern.

If true love is to flourish, a clear distinction between the four types of love must be made, and sexual love limited to the conjugal realm. Look at how destructive sex can be when it invades the other spheres. When confused with parental love it leads to incest. When confused with fraternal love and friendship it encourages extra-marital affairs and all manner of jealousy. When unfulfilled child's love is expressed in conjugal relationships it undermines marriage and creates unhealthy relationships, including homosexuality. On the other hand, when sexual morality is strictly observed, children can grow up without fear of sexual abuse and people can relate to their friends without jealousy or fear of betrayal. Love according to the God-given plan is like driving a car according to the rules of the road. By staying within the lines, we have the freedom to go fast and far. If we cross the lines, the car will crash.

Where families fall short, the church can provide valuable support for this education. Through cultivating faith young people can deepen their relationship to God. Through serving others they can learn the ways of filial piety, patriotism and saintliness. By relating with the church elders as their spiritual parents and with peers as their spiritual brothers and sisters, young people can learn God-centered children's love and fraternal love. Most importantly, religion can instill in young people proper respect for God's commandment. These are all invaluable assets for a successful marriage. Religion can be nowise abandoned on the path to a true culture of heart.

The Original Lineage

All life flows through lineage. Living things will not hesitate to sacrifice even their lives to continue the lineage. For example, the male praying mantis allows the female to eat it when it mates. Salmon, after years growing fat in the ocean, swim up river and give up their last ounce of life to spawn. Regardless of the fate of an individual, as long as the seed is produced to propagate the next generation, the chain of life remains intact and the species survives.

Human nature is both physical and spiritual, as it is written, "The LORD God formed man of dust from the ground, and breathed into his nostrils the breath of life." (Gen. 2:7) When God created plants and animals, He gave them each a unique seed through which to multiply and maintain their species. In that seed is a genetic design, which determines what kind of creature it will become. However, humankind alone among all creation is endowed with a special seed that is spiritual as well as physical. It contains the design for our eternal spirit, which allows us to grow into the image of God.

The propagation of this seed is not merely a matter of physical reproduction; it means to propagate the lineage of true love. Therefore, when God gave Eve to Adam as a helpmate and established marriage between them (Gen. 2:20-24), He also gave them a moral commandment not to eat of the fruit of the tree of the knowledge of good and evil. (Gen. 2:17) This symbolizes the moral and spiritual responsibility that human love entails.

The central purpose for human lineage is as a conduit for the seed of true love. For this reason, lineage matters. In the Orient, families prize their family tree and keep careful records extending back many generations. Parents carefully investigate a prospective spouse's lineage before approving a marriage. The quality of one's lineage is a source of great pride.

God intended to grace Adam and Eve's marriage with true love, bequeathing to them a true lineage which they were to propagate to all subsequent generations. All people, as descendants of these first human ancestors, were to propagate God's lineage of true love. The issue is not our physical descent from Adam and Eve; it is rather whether our spiritual lineage descends from God.

In God's lineage, all humankind would be one family—not in concept but in reality. No one would be regarded as a stranger, for we would all be cousins. Therefore, it would be natural to care for all people as we do our relatives and close family members. There is a saying, "Blood is thicker than water." More than language, culture or geography, the fundamental connection among humankind is that of lineage. The culture of heart can flower among people who are firmly *rooted in the original lineage*, the lineage of God's true love.

God's Efforts to Recover the Original Lineage

God should be the Father of humanity's lineage, passing on to each of His children the seed of true love and eternal life. This precious endowment was precisely what Satan attacked and defiled at the Human Fall. When Lucifer seduced Eve and she in turn seduced Adam, they joined in a perverted kinship of blood that yoked the human race to the lineage of Satan. Such was the gravity of the original sin: it disrupted the parent-child relationship between God and humankind.

Humankind was alienated from God. (Rom. 5:6-10) Instead of being God's children, Adam and Eve's descendants became offspring of Satan, as Jesus said, "You are of your father the devil and your will is to do your father's desire." (John 8:44) Rather than bearing the image of God, we came to resemble animals, or worse. (Jer. 17:9, Rom. 1:23) Our fallen natures, evil actions and bad hearts all derive from the fall of Adam and Eve, when we lost our divine

inheritance and patrimony. The bloodline from parents to children is the conduit for the hereditary transmission of characteristics and proclivities. The effect of sin is thus passed on, generation to generation. (Exod. 20:5; Ps. 51:5)

Since God created lineage to propagate forever, once Satan had invaded humanity's lineage at the Human Fall, it became incredibly difficult to dislodge him. It took many millennia of sacrifice and perseverance for God to cultivate a chosen people and send Jesus Christ to establish His pure lineage.

The Bible is permeated with concern for lineage. It records how God has been working throughout history to prepare a new seed of His original lineage. God chose Abraham, a man of faith, and from his seed He established a special people, Israel: "Because he loved thy fathers, therefore he chose their seed after them." (Deut. 4:37)⁸ Although Israel traversed a stormy and difficult course, with many occasions of faithlessness, God always preserved a remnant of Israel as the "holy seed." (Isa. 6:13) The priesthood of Israel was restricted to a single lineage, established by the faithfulness of Aaron and Phineas.

The history of God's people in the Old Testament is central to human history because it is the trunk line of God's work to restore His original lineage. That history would be consummated with the appearance of Jesus Christ, God's only begotten Son (Matt. 3:17), who bore the fullness of God's lineage and came to restore all humankind to God's lineage as His true children.

Within the chosen people, God prepared a unique godly seed, which would one day bear fruit in Jesus Christ. In Matthew's genealogy of Jesus from Abraham through David to Joseph and Mary, we recognize the importance of lineage in understanding the identity of Jesus. (Matt. 1:1-17) This genealogy includes five notable women. It hints that God's efforts to prepare a lineage fit to receive God's holy seed involved the heroic and often misunderstood actions of the faithful mothers of Israel.

The story of Tamar in particular reveals a woman who risked her life to maintain the chosen lineage. To accomplish the will of God—her son Perez would become David's ancestor—she was placed in a situation where she had to defy convention and conceive in an

unusual way. Her faith restored the mistake of Eve and purified the womb of a future mother who would bear the child Jesus. Mary, too, had to defy convention and risk being exposed to charges of sexual immorality, punishable by stoning, in order to guard the precious life of Jesus in her womb.

Jesus said, “You must be born again.” (John 3:3) The most essential requirement for salvation is that we separate from Satan’s stained lineage and be born into the pure and original lineage of God. Through receiving Jesus we receive rebirth as children of God, “For in Christ Jesus you are all sons of God, through faith” (Gal. 3:26), and are transformed inwardly through the forgiveness of sin, “No one born of God commits sin; for God’s nature abides in him.” (1 John 3:9) To be born requires parents; Jesus and the Holy Spirit are the spiritual True Parents who give spiritual rebirth.

Jesus appeared as God’s only begotten Son. Besides Jesus, no human being since the Fall of Adam and Eve had carried the seed of God’s original lineage. Yet, he died on the cross without ever marrying and having a family of his own. Was this outcome the intended will of God? Jesus called himself the Bridegroom and spoke in a parable about a wedding feast to which the invited guests did not come. (Matt. 22:1-10) In veiled language he was describing his difficult situation: lacking the support of his family or the people of Israel, he had no foundation to be properly married. Rumors swirled about that Jesus was an illegitimate child; what self-respecting woman would wish to marry him? At the marriage at Cana, when Mary asked Jesus to turn the water into wine and satisfy the wedding guests, Jesus indignantly replied to his mother, “Oh woman, what have you to do with me?” (John 2:4) Though Mary helped in the weddings of others, she neglected to help Jesus receive his bride. In fact, Jesus knew whom God had selected to be his bride and asked his mother on several occasions to arrange the marriage, but she did not.⁹

Jesus had no choice but to leave home in search of disciples and set up a new foundation for his work of salvation. Faced with this miserable situation, he lamented, “Foxes have holes, and birds of the air have nests; but the Son of man has nowhere to lay his head.” (Matt. 8:20) In the end, as the people disbelieved and the disciples

lost faith, even this foundation crumbled. Instead of receiving his bride, Jesus went the way of the cross. Instead of establishing the original lineage through which he could build the Kingdom of Heaven on earth, Jesus died to offer spiritual salvation and promised one day to return.

Both a father and a mother are needed to propagate a lineage. Had Jesus married, he and his Bride would have become the physical True Parents of humankind. They would have established God's original lineage for all subsequent generations. As noted above, the seed of humanity has *both* spiritual and physical elements. The spiritual rebirth offered by the resurrected Jesus and the Holy Spirit cannot restore our lineage in its complete sense, which is physical as well as spiritual.

Children of Christian parents are born again through receiving Jesus Christ at baptism; this means they were not of God's lineage at their physical birth. Furthermore, salvation through Jesus Christ did not restore the original unity of spirit and flesh. Divine love and human love remained severed, relegated to separate spheres of life. Thus, despite the coming of Jesus, the human condition remained incomplete and estranged from its original state.

Now, however, the providence to restore God's lineage has finally borne fruit in True Parents, who have anchored God's lineage on the earth. therefore, Satan's days are numbered. God is absolute and His love is absolute, embracing all things. It far surpasses Satan's limited and self-centered love. Therefore, while Satan had the power to invade immature Adam and Eve, his love can never corrupt the strong loving bonds uniting families that bear God's lineage. God created humanity to be of His lineage; our original nature takes after His divine nature. Therefore, given the choice, people will naturally gravitate towards God and spurn the ways of Satan. In God's lineage we can finally attain our original birthright: to grow to perfection, become God's beloved object partners, join in true families, and bear children of true love.

Connecting to the Original Lineage

Today, with the appearance of Father and Mother Moon as the True Parents, the seed of God's original lineage is present among

humankind. Going beyond the cross, the True Parents have established a True Family through three generations and are working to engraft all humanity to God's lineage. Speaking of his family, in 1993 Father Moon proclaimed:

With three generations in one family, we have achieved, on the family level, the central root, the central trunk and the central bud of the Tree of Life mentioned in the Bible. It is our sincere hope that you will symbolically graft into this tree by joining us in our efforts to create an ideal nation and world.¹⁰

In Genesis, the Tree of Life symbolizes the hope of human beings to attain the perfection of God's love, life and lineage. Adam could not attain the Tree of Life in the Garden of Eden, but in the last days it once again becomes available to humankind, who are invited to partake of its fruit and "leaves of the tree... for the healing of the nations." (Rev. 22:2) This is the family tree of God's lineage, extending from the True Parents to all humankind as they engraft into it. As discussed previously, the ceremony for engrafting into God's lineage is the Blessing.

As long as the world lacked True Parents, all human marriages lacked a firm connection to God's lineage. Today with the advent of the True Parents, marriages can be *rooted in the original lineage*. This lifts them up to the realm of the sacred. The Blessing ceremony sanctifies conjugal love and turns what might have been a horizontal union of two apart from God into a trinity of God, husband and wife united as one.

God's lineage is one. Externally, the Blessing unites husbands and wives as one great family. Internally, God's one love moves in the love of every couple. Therefore, all the myriad husbands and wives in God's lineage naturally unite as one in the love of God, producing children who inherit God's lineage.

Father Moon teaches that the love of God and the love of man are one, not two. Human love, in particular the love which produces children and propagates lineage, is meant to be united with God's love. Here is the deep significance of the teaching that God's love and human love unite in the sexual organs. In the fallen world, sex

and procreation have little to do with religion and God; this is a clear sign that fallen people are not of God's lineage. For people of God's lineage, on the other hand, the moment of sexual embrace is the occasion of a sacred union with God. From the moment of conception, their offspring are children of God.

Being part of God's lineage is of inestimable value. Compared with God's lineage, even the most distinguished human lineage pales. Anyone with the fortune to be born a Kennedy, a Rockefeller, or a member of the British royal family is proud of his family tree and takes pride in keeping his family's traditions. Should we not value God's lineage and its traditions more than they? As a member of God's lineage, we have as our sire the Lord of the universe! We are God's children. In our veins is God's blood. We should be the proud keepers of God's lineage and its traditions. Moreover, we should raise our children to value their lineage as much as we do.

The key to maintaining our connection to the original lineage is to strictly keep sexual purity. Husband and wife must remain faithful to one another and never transgress by having an extramarital affair or indulging in sex with a prostitute. As Paul wrote:

Do you not know that your bodies are members of Christ? Shall I therefore take the members of Christ and make them members of a prostitute? Never! Do you not know that he who joins himself to a prostitute becomes one body with her? For, it is written, "The two shall become one flesh." But he who is united to the Lord becomes one spirit with him. Shun immorality.
—1 Cor. 6:15-18

Likewise, our children must keep their virginity. Premarital sex profanes the seed of the original lineage that they carry to the next generation. Moreover, we should make every effort to purify ourselves of all remnants of our fallen nature, that we might manifest God's love as people who live for the sake of others.

The Original Lineage and the Culture of Heart

The *culture of heart* will protect and celebrate sexual purity, for that is a necessary foundation for maintaining and propagating God's lineage. It will reaffirm those traditional religious and moral

teachings the world over that restrict the expression of sexual love to marriage. Isn't it ironic that the sexual revolution with its call for free sex has actually coarsened and corrupted love? Paradoxically, reaffirming sexual purity—virginity before marriage and chastity within marriage—will lead to a culture in which love can reign over all aspects of our social life. A life of living for the sake of others, not the uncertain and often destructive pleasures of sex, will be the inspiration behind cultural activities in the culture of heart.

Humanity is supposed to be one family, but that can be a reality only within God's lineage. Under Satan's lineage, family relationships inevitably break down. After their fall, the family of Adam and Eve became the first dysfunctional family, full of mutual accusation (Gen. 3:12), strife between husband and wife (Gen. 3:16), sibling rivalry (Gen. 4:5) and fratricide (Gen. 4:8). Stemming from Satan's lineage, human families have always been fractious, fragile and fraught with conflict. As long as people are predominantly self-centered, even the most loving family relationships are likely over time to become unpleasant or fail.

The family is the starting-point for society. Where the family is disordered, society will show that same disorder writ large. Humankind's start involved a mistake involving love in just one family, yet look at what evil has resulted! In Ecclesiastes we read, "What is crooked cannot be made straight." (Eccl. 1:15) Confucius once said, "There is never a case where the root is in disorder and yet the branches are in order."¹¹ Wild olive trees cannot of themselves produce the seed of cultivated trees.

Therefore, the many excellent measures aimed at social, political and economic reform have not overcome civilization's fundamental contradiction. There is no escaping disappointment as people search in vain for the true love that can lead to lasting happiness. Neither material affluence nor social status can assuage the sting of the failure to find true love. Thus, as long as the problems of the family are not solved, there can be no culture of heart in the larger society.

For families without a root in God's lineage, love is treacherous and changeable. Trace a wealthy or famous family line through several generations; rarely do grandchildren or great-grandchildren keep the excellent traditions of the founders. The family's happiness

and prosperity vanishes like morning dew. Likewise, no matter how exceptional a civilization's achievements in the arts, sciences or political culture, with the passage of time it will turn to dust.

On the other hand, God's lineage is eternal: "Whatever God does endures for ever." (Eccl. 3:14) Rooted in the eternal God, it endures as long as humanity endures. Families having their root in God's original lineage, by which they are infused with the life and love of God, are the foundation for the culture of heart. Their achievements are lasting because they originate in the absolute, true love of God.

The loves and desires of the present world are not true; rather they are self-centered. Hence everywhere people erect borders distinguishing "us" from "them." My family stands against other families; my community against other communities; my nation against foreign nations; my race against other races; and humankind against nature. These walls manifest our fears and insecurities. We bond with people who share the same self-interests and self-loves, while projecting our fears and hatreds upon the others outside.

Conversely, the world based on the culture of heart is a unity. In families that are rooted in the original lineage, the same divine Source of love lies at the heart of every family. Prompted by the One God within, families feel connected to other families all over the globe. Since all people will resonate with God and experience God's heart as their own, they will naturally empathize with one another beyond the barriers of nation, race and culture.

In God's original lineage, no one is an enemy. Hence, the ideal of one global family can become a reality. As our true love expands to embrace the Earth and all its peoples, we want to travel, communicate with and understand all the varieties of the world's cultures. Externally, advances in communication and transportation, as well as a growing sense of holistic unity, facilitate this knitting together of the world's cultures into a global village. Internally, the love resonating in people's hearts—a love pioneered by international and interracial Blessed couples who are rooted in the original lineage—spans cultural divides.

The world based on the culture of heart will thus function as a single organism. Everyone will live in harmony, resonating in true love. God, who abides in the center of every family, will be the Mind

of the world. By simply following our conscience, which is a second God, we will live together in harmony and oneness. Life in this world will be naturally free, peaceful, harmonious and joyful.

Cultural Activities in the Culture of Heart

The family is the basic carrier of culture. The traditions and ways of family life mold the attitudes and values of the wider world, influencing everything from tastes in movies, art and literature to the choice of political leaders. Therefore, the family's practice and good example are the starting points for disseminating godly values to the culture. It is for our families to create the new culture out of the depths of their own experiences of true love.

As noted above, the core attitude in the culture of heart is living for the sake of others. Families that practice living for others and extend the same consideration to neighbors and people in the community are the "salt of the earth." (Matt. 5:13) In encountering these families, people can taste the flavor of the Kingdom of God. It is so tasty! People cannot get enough of it.

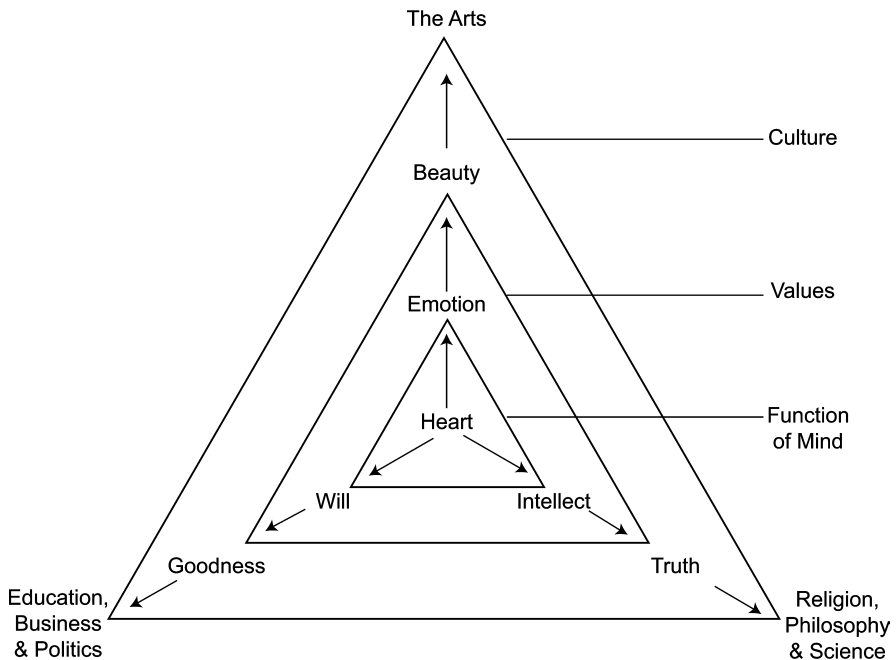
The culture of heart also upholds sexual purity and true family values. Yet today's society is polluted by the oversexed values of the sexual revolution, assailing us daily through music, cinema and television. They appeal directly to the emotions and stimulate the desire for sexual love. They convey the message that free love triumphs over conventional morality. They dismiss the value of family and disparage parents. How can true family values thrive amid such a hostile environment?

Therefore, in establishing the culture of heart, we should pursue cultural activities in all these fields to challenge and overthrow the culture of the sexual revolution. Such is Father Moon's commandment for culture. This is why he founded an art school, supports several ballet academies and a symphony orchestra, and why his son Hyo Jin Moon immersed himself in creating music, television and film. What should these cultural activities strive for?

Heart, being the core of the human personality, is expressed through the mind's faculties of emotion, intellect and will. When the heart is corrupt these faculties pursue what is equally corrupt; when

the heart is pure these mental faculties seek after what is pure. Therefore, people with pure hearts pursue and seek to realize the highest ideals: The emotions seek beauty, the intellect prizes truth, and the will pursues goodness. The products of culture arise through the achievements of talented individuals who pursue these ends: the pursuit of beauty leads to works of art and poetry; the pursuit of truth leads to the achievements of philosophy, science and religion; and the pursuit of goodness leads to great theater and literature and to proper action in business, education and politics (Figure 11).

FIGURE 11: HEART MANIFEST IN CULTURE



A survey of the arts in the twentieth century reveals a bleak landscape with little beauty. The visual arts abandoned the beauty of the human figure for intellectually arid abstraction. Instead of seeking beauty, modern art progressed through relentless criticism of tradition (much as the Left has criticized religion and traditional values). Cubists abandoned the human figure; abstract expressionists abandoned form. Today it is time to develop art from a radically new center. To express true beauty, art should evoke the transcendent reality of Spirit in images of the everyday.

Of all the arts, music appeals most directly to the emotions. Yet “serious” music as it developed in the twentieth century after Stravinsky has been a wasteland devoid of emotional appeal. Melody, tonality and rhythm were abandoned for intellectuality that appealed to a small elite. Meanwhile, the center of musical creativity shifted to Jazz and Blues, the folk music of American blacks. Visceral rhythms and syncopation hinted at unconventional living and throwing off restraints. This music was taken up by the majority culture in a protest against the “square” culture of white Christianity. Out of this milieu evolved rock-and-roll.

Not much of rock music can be called beautiful; its vitality comes through resonance with the lower emotions of the body. Yet on occasion a popular song can reach the heights of beauty and spirituality. Much depends on who makes the music. If it is composed and played by musicians with pure hearts, popular music can express the spirit of action, commitment, and pure love.

The performing arts appeal to the moral sense as well as to our sense of beauty. They tell a story, usually with a moral. They invite the audience to use its imagination to identify with the characters and to place itself in situations that it would never encounter in normal life. Through this medium, people can better understand who they are and what they can be. The greatest plays and films display the best in people, as characters are tried by their circumstances and prevail. We like to see characters who exemplify the filial son, the faithful wife, and the patriot who gives his life for his nation. We root for them to prevail through the crucible of war and surmount the temptations of false love, that in the end they might find richly deserved happiness.

Today we lament the excesses of sex and violence on television and the movies because we know that they tacitly give sanction to this deviant behavior. As the culture of heart dawns, people will be repelled by sleaze and wanton violence and will flock to films and plays showing a higher standard of goodness. No censor is needed to enforce morality in the arts. As people's consciences grow more acute, they will no longer patronize pornographic and immoral productions, which will wither from lack of market interest.

Science, philosophy and religion should be about the search for truth. Yet philosophy in our time makes more effort to criticize received truths than to seek for truth. Ever since Kant, philosophers have doubted whether human beings can ever know absolute truth. People, they say, are misled by their senses, by the unconscious conditioning of class and culture, or by the hopes and dreams of the subjective psyche. Truth-in-itself eludes the philosopher because he no longer accepts the reality of God, the ground of all truth. He is left to analyze the human condition while viewing man as an orphan, alone in the cosmos. For this reason, most contemporary philosophy is destructive of moral values and ethical ideals. Without a theory of God, it can have little connection to the culture of heart. This is why Unification Thought, the philosophical movement endorsed by Father Moon, begins with a theory of God as its starting point.

Religion is a bit better off. Despite centuries of strife, today the world's religions are coming together in interfaith dialogue and cooperation. There is growing recognition that religious conflict is a pernicious evil and a particular affront to God.¹² This is because with the dawning of the culture of heart, spiritually attuned people are recognizing the love of the one God that courses through the hearts of believers of every faith. They are led by their conscience and by the Spirit to go beyond received dogmas and ancient hatreds and to find universal values in all religions.

Science looks for truth from an external standpoint. It has a methodological bias against admitting God into its explanations of reality. Many scientists routinely attack religious or spiritual explanations and brand them superstitions. Arrogantly thinking that existing science alone suffices to explain the universe, they have been unwilling to entertain the possibility that God exists or has any

relevance to earthly reality. In fact, this indicates that science is only in its infancy. In the future, when science adopts a holistic view of truth, there will be many undreamed-of discoveries which will lead to new technologies for the betterment of humankind. Since the spirit world and physical world mingle most intimately in human beings, medicine in particular will benefit from taking a holistic standpoint. Programs promoting the unity of science and religion, such as the International Conferences on the Unity of the Sciences [ICUS], are fostering this trend.

Today we have a political system that thrives on partisanship, often at the expense of the nation as a whole. In the thick of partisan battles we brand people of the other party as misguided, benighted or even sinister. Yet in reality, all sincere public servants want the best for their country. In the culture of heart where fraternal love reigns universally, politics will be characterized by bipartisan cooperation for shared goals. The key to tempering political conflicts is to find our common parents. In the love of God and the True Parents we are all brothers and sisters, even when we might disagree about policy.

Father Moon teaches that the division of Western political culture into right wing and left wing has roots in the distant past: the right-hand and left-hand thieves at Jesus' cross. The right-hand thief who received Christ represents all who hold a Christian political ideology. His legacy includes the Puritans, the American Revolution and today's Christian conservatives. The left-hand thief who denied Christ represents all people who hold a secular political ideology. The Enlightenment, the French Revolution, European socialism and the modern liberalism are among his legacies. Father Moon promotes "Headwing" thought to embrace both the right wing and the left wing in a transcendent unification. In the culture of heart, they would relate harmoniously as masculine and feminine approaches to governance.

Business activities in the culture of heart should follow the universal principle that places the welfare of the whole first. A company is a type of family. Within the constraints of a competitive marketplace, it should look after the welfare of all its employees. As many Japanese and American corporations have discovered, collaborative relations between workers and management can improve

productivity and give a competitive advantage over firms plagued by adversarial labor-management relations. Relations between management and employees should be characterized by loyalty and mutual respect. A company president or CEO should not create resentment among the workers by taking an exorbitant salary. At the same time, workers should not greedily insist on excessive wages that would damage the company's competitive position in the market.

There will be such abundance in the Kingdom of God that people will no longer be bound to the drudgery of laborious and unpleasant work. Computers and technology will replace these jobs, leaving people to be creative and inventive. Careers in the arts, music, science, education and human services will be more plentiful than today. People will follow their hobbies and avocations and do the kinds of work they enjoy most. For instance, people who enjoy the beauty of nature can earn income at the same time by guiding others on hiking and fishing trips. Father Moon has called the culture of heart a "hobby culture." As the distinction between work and leisure dissolves, the world of work will become pleasurable.

Education should also foster goodness. Unification Thought distinguishes two types of education: universal education and individual education. Universal education is education of heart and morality to foster good character and good citizenship. It is for everyone. Individual education is particularized according to the talents of the student, to develop his or her personal creativity and innate genius. It may include academics, physical education, technical and vocational education, and classes in art, music and other creative subjects. A balanced education includes both universal and individual aspects.

Unfortunately, today's schools concentrate only on academic and technical subjects proper to individual education while ignoring the education of heart and morality. As a result, students lack a foundation of character and ethics. The family has the primary responsibility for teaching about love and morality, but when it is not continued in the schools young people can easily lose their way. In the culture of heart, schools will see themselves as extensions of the family. Teachers will have a large-hearted love for their pupils, treating them as though they were their own children. Because there

will be agreement on universally shared values, parents and teachers will readily cooperate to make the school experience supportive of the norms taught in the home.

To conclude: in the arts, philosophy, science, religion, politics, business, education and many other fields, culture should manifest the goodness and love of a true family. Since families only thrive to realize true love if they guard sexual purity, culture should encourage such a healthy lifestyle. This is a call for creative people to fashion artistic works and social policies that will foster a culture of heart. The world based on the culture of heart will exalt the values of truth, beauty and goodness. In every way it will contribute to human flourishing and world peace.

- 1 Sang Hun Lee, *Fundamentals of Unification Thought* (Tokyo: Unification Thought Institute, 1991), p. 32.
- 2 Sun Myung Moon, "True Family and I," *True Family and World Peace*, p. 81.
- 3 See *World Scripture*, p. 694.
- 4 Sun Myung Moon, "God's Hope for Man," *God's Will and the World*, p. 174.
- 5 *Exposition of the Divine Principle*, p. 101.
- 6 See Ken Sudo, "Godism and Headwing Thought," lecture, February 5, 1996.
- 7 *Exposition of the Divine Principle*, p. 329.
- 8 KJV
- 9 Sun Myung Moon, "View of the Principle of the Providential History of Salvation," *True Family and World Peace*, p. 55; this quote is from a different rendition of the same speech that was given on numerous occasions in 1996.
- 10 Sun Myung Moon, "True Parents and the Completed Testament Age," *True Family and World Peace*, p. 43.
- 11 The Great Learning, in Wing-Tsit Chan, ed., *A Source Book in Chinese Philosophy*, pp. 86-87; see *World Scripture*, p. 491.
- 12 See Hans Küng, *Global Responsibility* (New York: Crossroad, 1991).