

Establishing Cheon Il Guk: From God the Father, to God the Parent

Sermon by Johannes Stampf, Vienna on 31 January 2021

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Introduction

In July last year we founded the Heavenly Parents Holy Community here in Austria. It was a very beautiful founding ceremony, which was broadcast over the internet, due to Corona-virus precautions.

That raises the question: why now Heavenly Parents instead of Heavenly Father?

New ideologies, but also technical innovations, as well as innovations that come from research, bring with them challenges, to fix and express the new thoughts, with clear terminology also in the form of language.

We have all noticed that language has changed considerably since the introduction of the computer - new terms have been created - simply because they were necessary to accurately represent the worlds of ideas of the computer.

Even mystics have great difficulty putting their ideas, and what they have experienced or seen, into clear words.

People who have had near-death experiences as well: they often only share them after years or decades, not because they didn't want to share, but because language does not provide them with adequate means to express what they have experienced.

Father Moon has also brought numerous innovations and renewals with his philosophy - that is, with his view of life and the world - which also require major linguistic adaptations and thus present challenges.

Having a worldview, is one thing. But to depict that worldview in a linguistically and terminologically acceptable and comprehensible way, is another. And to put the straightforward worldview of Father Moon into clear language and to communicate it to people - who already have a clear world view of their own, and thus have clear beliefs (*be it left-wing, right-wing, liberal, green.... Christian, Islamic, Buddhist, Confucianist, esoteric, spiritualist, atheist*) - is another thing again.

I would like to focus on these first two points today, because they are the prerequisite for point 3 – communication and passing-on: from conception (*of the worldview*) to linguistic/terminological representation.

It is time for us to establish ourselves. Father Moon liked to talk about settlement - which means settling down, establishing, taking root; and that settling down, that taking root, of course affects the realms of language and communications as well.

Europe for example has produced numerous philosophers, reformers, technicians, poets, researchers, etc., who have sharpened our western languages and equipped them with precise terms. The True Parents have also brought a new worldview - a very progressive worldview, in my opinion - a worldview that connects God, man and nature, and is capable of leading towards a harmonious and peaceful future.

Of course, the aspiration in the introduction to the Divine Principle - to bring religion and science into harmony with each other - also includes bringing the worldview of the Principle into clearly understandable terminology. In this regard, I would like to start with new developments in the image of God.

Progress in the image of God

Our image of God, differs in essential aspects from conventional images of God.

Yahweh is an image of God, Allah is an image of God, the Christian Father-God is an image of God, God-the-Father-the-Son-and-the-Holy-Spirit is an image of God - just to mention the monotheistic images of God.

How can we establish progress in the image of God conceptually and linguistically? Do we have a clear idea? Do we have a clear terminology that clearly and unambiguously depicts our idea? Do we have clear forms of communication - also with people who already have their own clear worldview?

What then characterises our (*the Unification Movement's*) image of God? The most striking feature of our image of God, is that God is a "two-in-one God" - catchword: dual characteristics; God is Sungsang (*internal character*) and Hyungsang (*external form*) at the same time; God is masculine and feminine at the same time; God is male and female at the same time; God is father and mother at the same time.

Moreover, there is not only one set of dual characteristics, but two. One set deals with the dual characteristics of internal character and external form (*called sungsang and hyungsang*). The second set deals with the dual characteristics of yang/yin, male/female and father/mother.

This makes a clear step up from: "God is Father" to "God is Father and Mother", i.e. "God is Parents" - a clear progression from a Father-God to a Parent-God. But if God is Father and Mother at the same time, this immediately raises the question in our world of thought: is he then not a double God? Is that not dualism? Is that not ditheism?

No, God is not a double God: Our God cannot be reduced to neither a "He-being" nor a "She-being". God in the Divine Principle, is a "Parent-Being".

And that is why Father Moon says in one of his sermons:

„God is the Parent of humankind. The original Parents. These Parents are not separate, but one. One person.“

The Sermons of Reverend Sun Myung Moon; Chapter 1; <http://www.tongil.org/ucbooks/HDH/TC/TC1a.html>

That's new - isn't it? This is a giant step in the comprehension of God.

But linguistically and terminologically we have no way of expressing or depicting this accurately - neither in English nor in German. *(In English, our theologians tinker with the term "parent", which doesn't quite fit, because "parent" means single-parent rather than a father/mother unit - and in German, too, we can't find a proper word that clearly expresses the divine parent unit: Heavenly Parent – singular or plural? The term "God" in the public imagination and perception is a one-sided male being? As we know, that goes back to Jesus.)*

Philip asked Jesus, 'Can you also show us this Heavenly Father of whom you speak?' And Jesus said to him, "For so long have I been with you and you have not recognised me, Philip? He who has seen me has seen the Father. How can you say, 'Show us the Father?'" (John 14:9)

That Philip-syndrome has persisted until today: Show us God, if He exists!

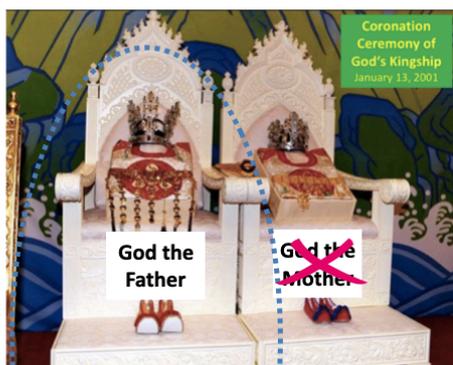
And since a Heavenly Mother was not present in the world of thought (*they already had difficulties with the Heavenly Father*), she was not even included in the world of language and concepts.

Somewhere Gen 1:27 remains in the back of the mind, but God has remained a "He" being. God was fixed linguistically and terminologically as a "HE-being" - not in the sense of a generic masculine but in the sense of a simple masculine (*The God who creates **His** children*). The providence concerning the image of God, has moved on dramatically through the Divine Principle. God is not only a Father-God - God is a Parent-God. This is a progression from fatherism to parentism.

Fatherism

Jesus: „ He who has seen me has seen the Father. “

(Jn 14,9)



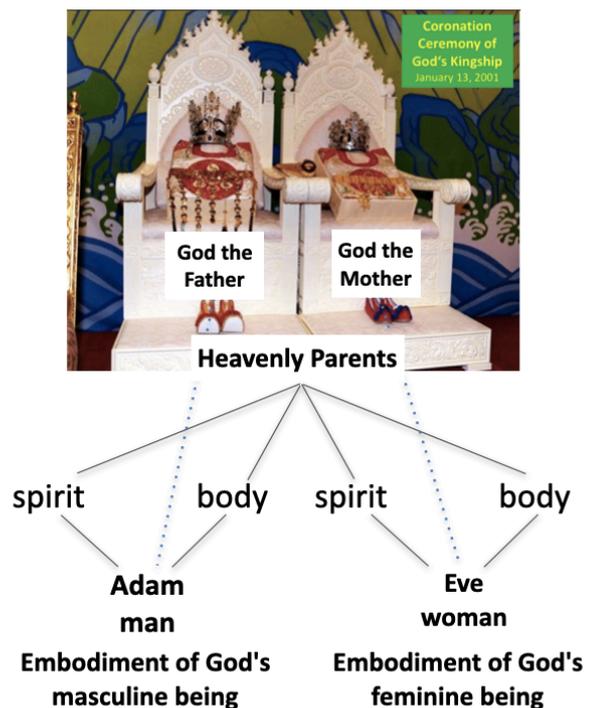
Jesus

Embodiment of
God's masculine
being
OBS

Parentism

SMM: „The two natures of both sexes coexist within God“

(CSG Page 1629)



And so it says in Book 1 of our original CSG right at the beginning:

SMM: „As the origin of life, love and truth, God is the Father and also the Mother of all humankind. The core is that God is the Parent. Seen in this way, it is easy to understand God.“
(021-184, 20. Nov. 1968)
<http://truelove.org/csg2/CSG2-complete.html>

God - at the core - is not merely Father; God - at the core - is not merely Mother; God - at the core - is Parents.

This is what Father Moon said in 1968 - after the establishment of God's Day on 1 January 1968. 18 years later (1986), Father Moon clarified this issue again (*and this is also a 'typical phenomenon in the use of a language, that things are not said, not named and not pronounced - but only insinuated.'* When he says "Heavenly Father", of course Heavenly Mother is also meant.)

SMM: „...although we usually say, "Our Heavenly Father," because He is just one being, the concept of God actually includes the idea of God being "Our Heavenly Father and Mother."
(140-123, 1986.2.9) <https://www.tparents.org/Moon-Books/SunMyungMoon-CSG/CSG-11-01-03.htm>

How can we then say that God is Father and Mother, and at the same time above and beyond that, they are one? Such a thought pattern is alien or at least very strange to our world of thought. To our world of language as well.

But this is the point with which the Principle of Creation begins: God is a "two-in-one God": This leads us directly to the renewals in the image of humankind, that arise naturally from this image of God.

Progress in the image of mankind

Again, it comes down to these three points: Do we have a clear idea of what a human being is? Do we have a clear terminology that straightforwardly and unambiguously depicts our idea? Do we have clear forms of communication - also with people who already have a clearly-defined world view of their own (*left, right, liberal, green.... Christian, Islamic, Buddhist, Confucianist, spiritualist, atheist*) and correspondingly firm convictions? What image of man do we have to counter 'gender' [*referring to the trend toward 'reorientation' of sex-based social structures (i.e., gender roles), that have preoccupied public debates in recent times*]? If God is a "two-in-one God", then who am I as a human being? Let us hear again what Father Moon has to say:

SMM: „The Principle of Creation explains why God created by dividing His dual characteristics. If we view God as complete, then we can view Adam and Eve each as half of God. Adam is half of God, and Eve is half of God. It is so since God divided Himself in creating them.“

(380- 047, 2002.06.04)

<https://tparents.org/Moon-Books/CSG14/CSG14-04.pdf>

The image of God was first created as a divided image of God. This in turn means that neither Adam nor Eve, as individuals, can represent the whole parental God of origin. What then exactly do these partner halves embody?

SMM: „The reason God created human beings is to place them in the same parental position as Himself by manifesting through their substantial body.“

*From: The Way for the True Child
(The Sermons of Reverend Sun Myung Moon; Chapter 1)
<http://www.tongil.org/ucbooks/HDH/TC/TC1a.html>*

We have here a concept of MARRIAGE that goes far beyond the conventional concepts: marital unity is what makes us the complete image of the Heavenly Parents.

SMM: „What is the purpose of having each substantial being be half of God? An individual alone cannot make a family, much less a nation or the kingdom of heaven. There must be two halves, Adam and Eve, who become one through love.“ (380- 047, 2002.06.04)

<https://tparents.org/Moon-Books/CSG14/CSG14-04.pdf>

SMM: „Separately, God’s spiritual dual characteristics were manifested in the form of Adam and Eve. Through marriage the two can reunite vertically. The moment they are united in marriage, the incomplete halves are completed, achieve perfection, and embrace each other’s worlds. Only the power of love can bring this about. Not only that, but through marriage they occupy God and their spouse. That is exactly what marriage is. It cannot be done casually.“

<https://www.tparents.org/Moon-Books/SunMyungMoon-CSG/CSG-11-02-03.htm>

In other words:

SMM: „If God is a personal god, who would He be like? He is the combined form of Adam and Eve.“

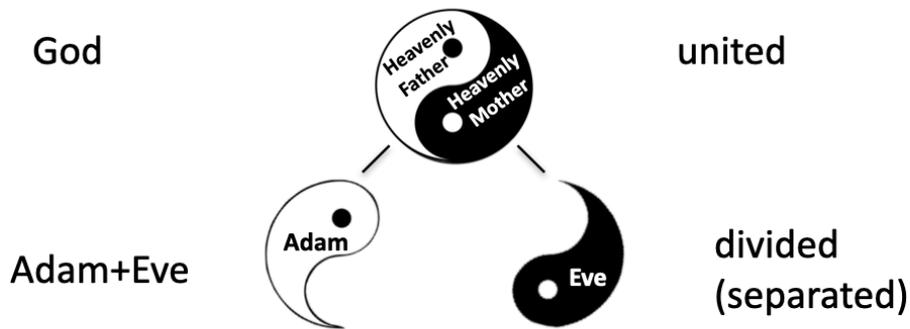
(166-208, 07.06.1987; CSG p. 1632)

<http://www.tparents.org/Moon-Books/SunMyungMoon-CSG/CSG-11-01-01.htm>

This is one of the core statements of The Principle. Created beings are either man or woman. The Creator, on the other hand, is both.

Therefore, Adam can only ever be the father, but never the mother of his children. God, on the other hand, is the father and mother of Adam. The same is true for Eve. Why did God make this division?

God is the combined form of Adam and Eve



Is that what today's zeitgeist teaches? Is that what we learn in school today?

Today's zeitgeist of individualism purports that the individual is to be seen and treated as the basic unit of society: the UN Human Rights in its Social Covenant (*International Covenant on Economic, Social and Cultural Rights*) as well as in its Civil Covenant (*International Covenant on Civil and Political Rights*) protect the individual - and only the individual.

Even in reincarnation, marriage and family have no meaning beyond death. If I die and am reborn afterwards, I do not come back to the same wife or the same family. I can even be reborn as a woman. Marital unity is not considered here.

In Christianity, too, we promise marriage only until death do us part. After that, each goes separately to the next world. The man can be saved, the woman not. Or vice versa.

Gender is, as far as the individual is concerned, pure individualism - gender is out to establish a permanently pubescent society [*that is: stuck in a young-teenager mentality*] in which gender is something fluid and cannot be fixed permanently - in which an 80-year-old grandfather may still not be sure whether he is a man, a woman or something in between. This leads us to the following conclusion:

God is whole and we (as individuals) are merely half; not, we are whole and God is double.

In an interim-assessment of the linguistic and conceptual situation, we come to the following conclusion:

	Concept	Linguistics	Communication
God	✓	✗	?
mankind	✓	✗	?

This leads us directly into the topic of society, which I will touch on only very briefly in this sermon, due to time constraints.

Progress in Society and Politics: 'Headwing'

The word 'headwing', as far as I know, was coined by Father Moon himself - and especially from 1987 onwards, it was used very often (*in Causa, Unification Thought, etc.*) But what is the content? If we ask what meaning Father Moon put into this word, we come back to parentism:

*SMM: „Father’s ideology can be described in many ways: "Moonism", "Unificationism", "Godism" or "Headwing Ideology." Today, I have found a newer terminology: "True Parentism."
<https://tparents.org/Moon-Talks/SunMyungMoon89/SM890910.htm>*

Father Moon proclaimed the age of Heavenly Parentism in Alaska (*North Garden*) on 1st September 1989, two and a half months before the fall of the Berlin Wall on 9th November 1989. This was a real turning point in providential history, for it cleared the way:

1. to publicly announce True Parents
2. to visit Gorbachev and Kim Il Sung
3. to establish the Women's Federation and proclaim the Age of Women
4. to work towards the coronation of God as the Parents of Humanity, which could then take place 12 years later on 13th January 2001.

What then is meant by "Headwing"?

Headwing does not mean the middle [*of a bird*] where the two wings come together. Moreover Headwing means, that heart and head are aligned with heavenly parentism.

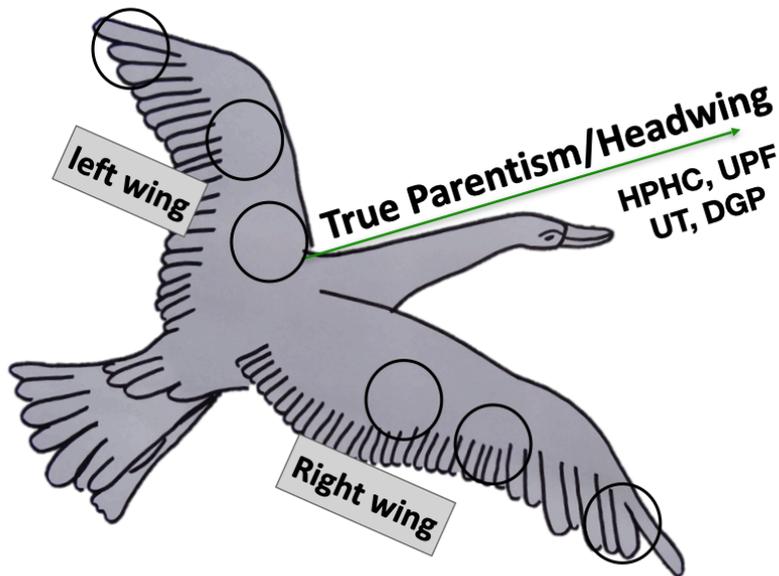
Headwing means a society in which loving parents are at the centre, who in turn raise their children to be loving parents.

And when these loving parents (*this heart-head unity*) give the instruction: 'now we rise', then the wings must begin to flap in unison - and not argue among themselves which wing is right, and whether the left wing should follow the right or vice versa, as for example is often the case in parliaments. Taking stock of the situation at this point, we would get something like this:

With "headwing" we are presented with a given terminology - but the contents still need to be connected with this terminology. Only then will we be able to successfully communicate this body of thought.

But if this parentism I have been talking about here for so long, forms the central line from the image of God to the image of man, to society and the human family and CIG, is this parentism also confirmed in nature, God's living textbook (*which in the following, I will refer to as "God's living textbook"*)? Has the Creator also implemented this parentism in His living textbook? Does nature

PARENTISM: The Core of Cheon Il Guk



show us a Father-Creator or a Parent-Creator? Do we also find this parentism in God's living textbook?

Parentism in God's Living Textbook

The answer is a clear and unequivocal YES!

What does God's living textbook tell us about the concept of relationship of man to woman (*who are each a complementary half to the other*)? In God's textbook, two constantly repeating cycles stand out. It is an incessant interplay between becoming one, and being divided into two:

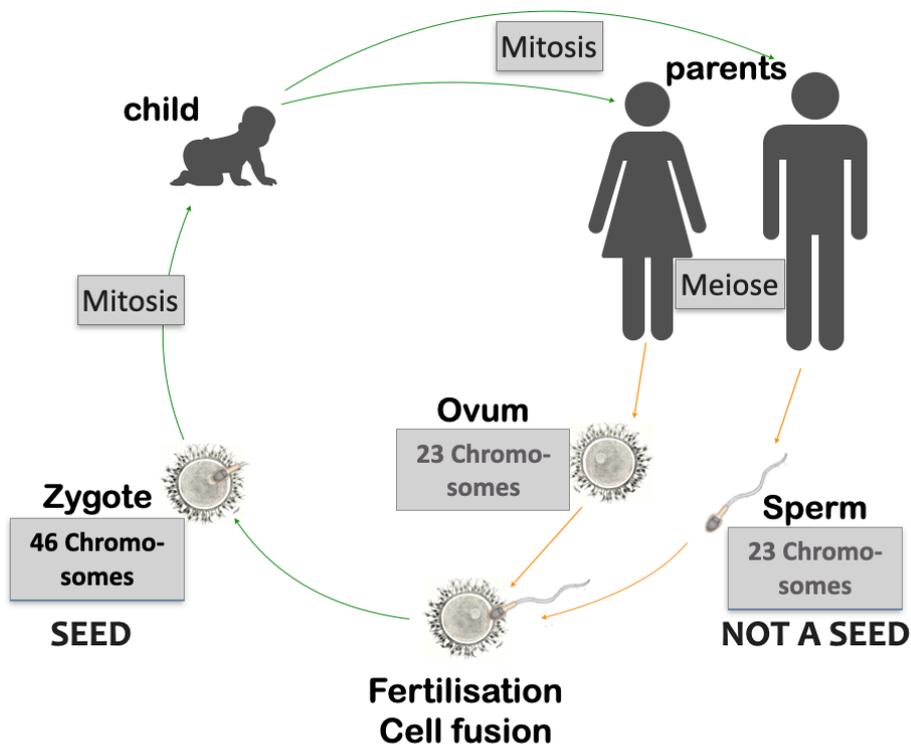
Through their becoming one, man and woman create new sons or daughters, who then grow up to become a man or woman in order to form the necessary wholeness again - through their becoming one, in order to be able to beget new sons and daughters. With this interaction of becoming one and being divided into two, ever new generations are created, which in their entirety form the human family.

Parentism is expressed quite clearly here.

Without parenthood there is no next generation. Even gender cannot change that.

But what is really happening there - behind the scenes, so to speak?

Heavenly Parentism in the Textbook of God



Every biologist knows - or should know - that a sperm is not a seed - and that during fertilisation no seed-cell unites with an egg-cell, but only a sperm unites with the ovum - which then together PROCREATE to form the "SEED" - called a zygote. There is no seed that fertilises an egg. A seed is not a fertilising partner; a seed is the result of a previous fertilisation. In the world of plants there is also no (*male*) seed that fertilises a female blossom (*pistil*). I cannot fertilise a pumpkin blossom with a pumpkin seed and I cannot fertilise a wheat blossom with a wheat seed (*wheat grain*). What does it take to fertilise a female blossom? It needs pollen, never seeds. What flies around when the trees are in flower? Seeds or pollen? Just as pollen is not a seed, neither is sperm. I.e. the term male-seed is, as regards content, completely wrong (*a misnomer*).

Here we are confronted with a confusion in language, that leads to a confusion of thought - a confusion in language that confuses our entire perception - and obscures the view of entrenched parentism.

That also means that the old classic metaphor - that the man is the sower and the woman is the field - cannot be true. It is not incorrect that the woman is the field, but it is incorrect that the woman is only the field. This old Confucianist sower-field metaphor is only really half true, in that it does not fully correspond to the living textbook of God, and therefore paints a false picture of the man-woman relationship. This implies, for example: the earth must give back the ripened fruit and has nothing more to do with the fruit afterwards. But does the mother have nothing more to do with the

child after birth?

As far as reproduction and the preservation of the species are concerned, the woman has, strictly speaking, a double function in God's living textbook:

1. She contributes with her ovum a single set of 23 chromosomes to the fertilisation process but not only that, she also contributes the ovum-body which after fertilisation continues to grow and becomes the zygote. The male contributes the sperm, which also contains 23 chromosomes. Only the zygote, resulting from fertilisation, is the seed that implants in the uterus and then begins to divide as an embryo. In our comparison, this uterus is the field in which this embryo grows until birth.

2. Only the woman can give birth to the child.

It is not that the man gives the woman the seed and the woman gives the man a child (*as is the case with the sower and the field, where the field receives the seed from the sower, lets it grow and ripen and then gives it back to the farmer*). Rather, the child is the union of both parents, the 23 chromosomes from the father and the 23 chromosomes from the mother. This means that procreation of a seed does not happen in the man alone, but only through the union of man and woman (sperm and ovum).

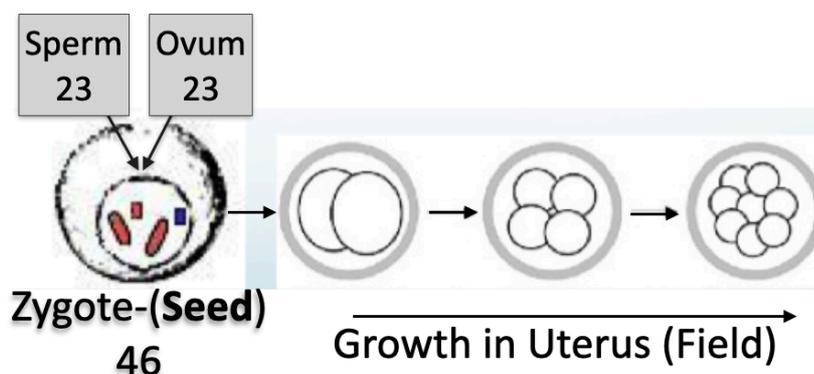
This shifts emphasis away from: 'man is the centre', to 'the relationship that makes man and woman whole, is the centre'.

Here, too, we urgently need to graduate from fatherism (*paternalism*) to parentism.

In other words, we need to have a clear understanding of partner-based seed-procreation, in order to properly understand and classify hereditary lineage (*bloodline*) in the first place.

In all higher forms of plants and animals as well as in humans, seed-procreation is always partner-based.

Partner-based Seed-Procreation



Thus, in God's living textbook, parentism also forms the vertical centre and axis.

And in seed-procreation, the man is even the one who - as object - seeks the woman's ovum (*which is subject*).

SMM: „Flowers have male and female parts. When the female and male parts of a flower come together, a seed is formed. Does the female part of a flower fly around and land on the male part, or is it the other way around? At that time, at that moment, the female part actually plays the role of plus because the male pollen flies in. The seed grows in the female part...

...In your seed are all the things that you inherited from your ancestry. Both male and female are the total expressions of their ancestry. The essence of the two seeds is exactly the same; they are equal."

<http://www.tparents.org/Moon-Talks/SunMyungMoon88/880403.HTM>

Once again taking stock of the situation at this point, we would get something like this:

	Concept Inner Being	Linguistics External Form	Communication
God	✓	✗	?
mankind	✓	✗	?
Headwing	✗	✓	?
textbook	✓	✗	?

What then is to be learned, from what has been said?

Summary

Today, equality, equity and justice are demanded everywhere, namely, this justice is demanded on the basis of equality and equity. What is just is what has been made equal, or put on an equal footing.

However, these issues are dealt with on the basis of an individualistic philosophy of life: (*humanism, gender, human rights.....*):

And in these worlds of imagination, the individual is the basic unit. However, we have seen that an individual - a man or a woman - is always only one of two complementary halves of a partnership.

This means that from this perspective in gender, in humanism but also in human rights, the half is being made into a whole and counted as the whole basic unit.

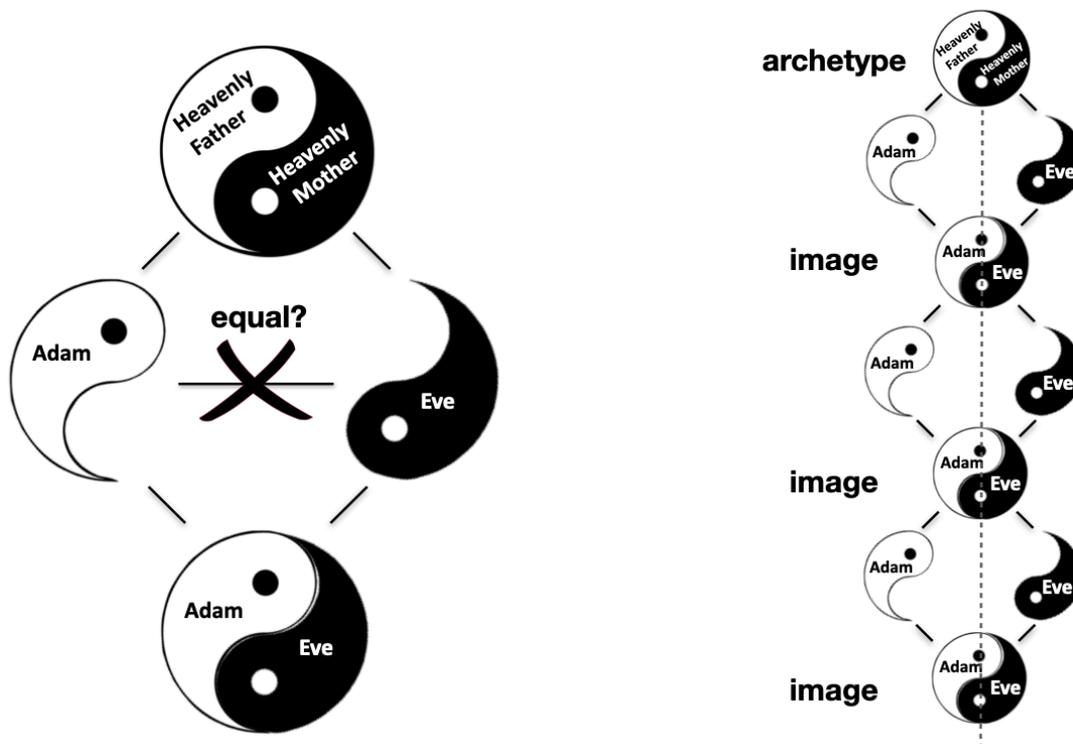
But with this we are way off the track.

Not equality, but wholeness

It is not equality that is to be striven for and established as a goal, but wholeness - the wholeness of man/woman, father/mother, parent/child, plus/minus, yang/yin, etc. - that is the goal.

Equality leads to confusion, because man and woman, father and mother, parents and children will never be the same.

Not horizontal, but vertical equality/equity



Completion of wholeness, on the other hand, leads into a good future.

Are plus and minus the same? Everyone knows that plus and minus are not the same. Should we tell our children that they are equal? But that is exactly what we do when we teach our children that man and woman are the same. Are stamens and pistils the same? Are yang and yin the same? They are not the same, but rather complementary partner halves: two partner halves that only together form a whole. It is also not enough to simply join two halves together - they must be two complementary halves!!! Do two yins make a whole? If the bright day is yang and the night is yin, do two nights make one (24-hour) day? Do two female birds make one whole? In reality, if there

are only, say, 20 males left of a bird species, but no females, or vice versa, then that bird species is as good as extinct.

The reason I exist is because my father and mother were not the same. If they had been the same, I could never have been conceived and would not exist today.

In this context, enormous and far-reaching confusions of language and understanding are circulating, which are even having a fatal effect on our universities, and are not only totally befuddling many students, but also many professors.

We need vertical, not horizontal, equalisation and equality.

Man and woman, parents and children, yang and yin will never be equal, but we should become and be equal to our Heavenly Parents. We should image our Heavenly Parents and become equal to the Heavenly Parent God, namely through our conjugal union!!!

The image should be like the archetype.

Marital unity should image the unity within the invisible Heavenly Parents.

This is the basic principle of Parentism.

This reevaluation of equality-consciousness should be recognised and established in society.

Horizontal equalisation - and this is what gender is trying to do and push for today - only leads to the dissolution of gender identity (fluidity of gender).

Vertical equalisation, on the other hand, leads to wholeness.

The vertical centre line is created when parents raise their children to be parents again. Therefore, if God is Heavenly Parent, then as soon as Adam and Eve conceive and give birth to children, they would make their Heavenly Parents grandparents and this pattern continues through the generations. Children who become parents make their parents grandparents.

Now we know that parents do not beget and give birth to parents, but to individual children - sons and daughters. And these sons and daughters must now be led into this vertical progression of parents, by educating the boys to become marriageable men and the girls to become marriageable women, with the aim of experiencing marital wholeness themselves, and becoming part of the vertical progression of generations.

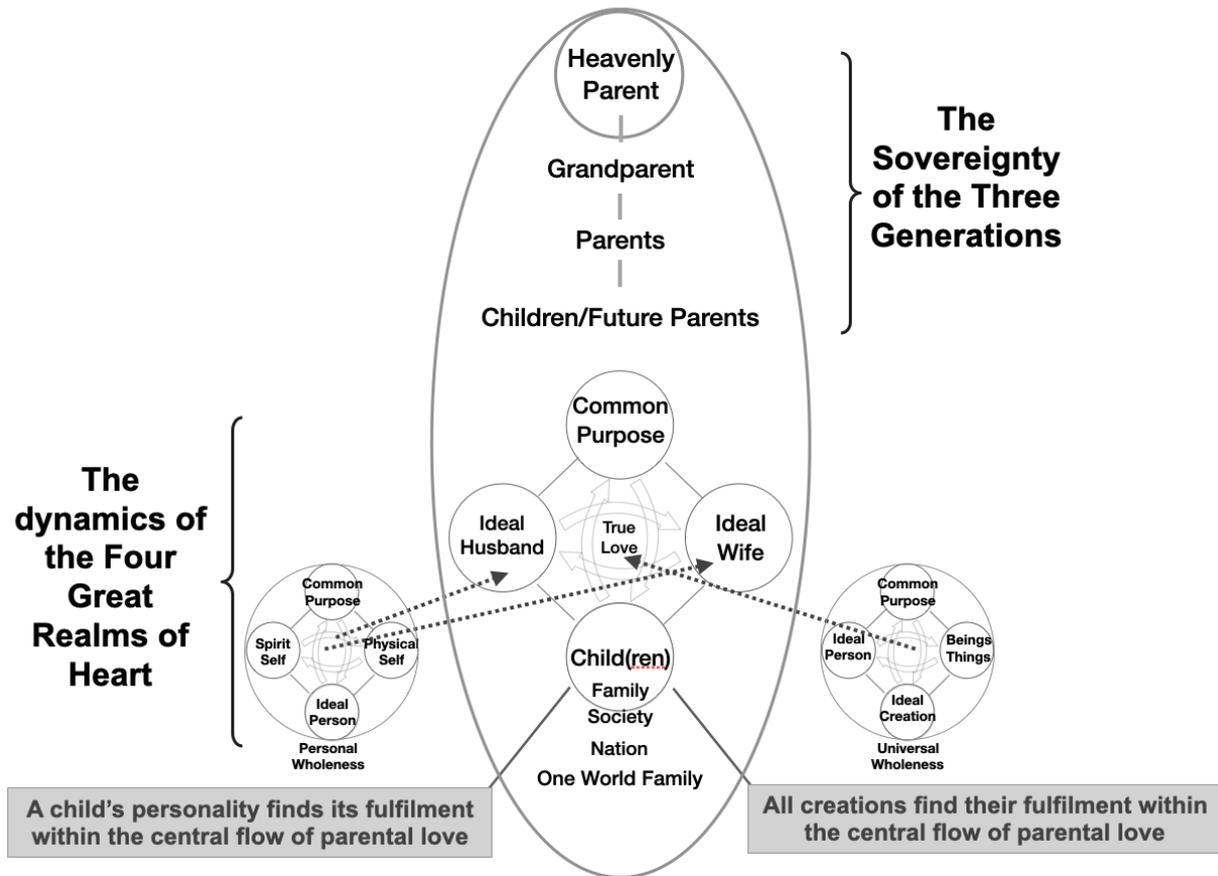
Not only the children are to be led into this vertical flow of love, but also nature and the environment. In reality, animals want to be loved with a matured parental love; plants and things want to be loved with a matured parental love.

This is the basic law for a flourishing society, as well as for sustainable nature-conservation. This is the solution to the problems in our life and coexistence, as well as to all environmental problems (*not the fear-mongering, which is practised today*).

Sustainable economy will only succeed when this parentism is established as a vertical line - without this parentism, in the long run, every approach, no matter how good, will sink into individualism, competition and exploitation, namely not only an exploitation of nature, but also an exploitation among people. That is why Father Moon speaks of the sovereignty of the Three Generations and of the Four Great Realms of Heart. The sovereignty of the Three Generations, because ideally there are always at least three generations living on earth: the grandparents, the

parents and their children, who are also on their way to becoming parents. And when they become parents, they automatically make their parents into grandparents.

The vertical axis of True Parentism



It is precisely this vertical line of parentism, that must be established in the ideal of creation, and continued with each new generation.

And the Four Great Realms of Heart then form the dynamics that lead to and are necessary for the establishment of the sovereignty of the Three Generations Family. Without these dynamics, the sovereignty of the Three Generations CANNOT be established.

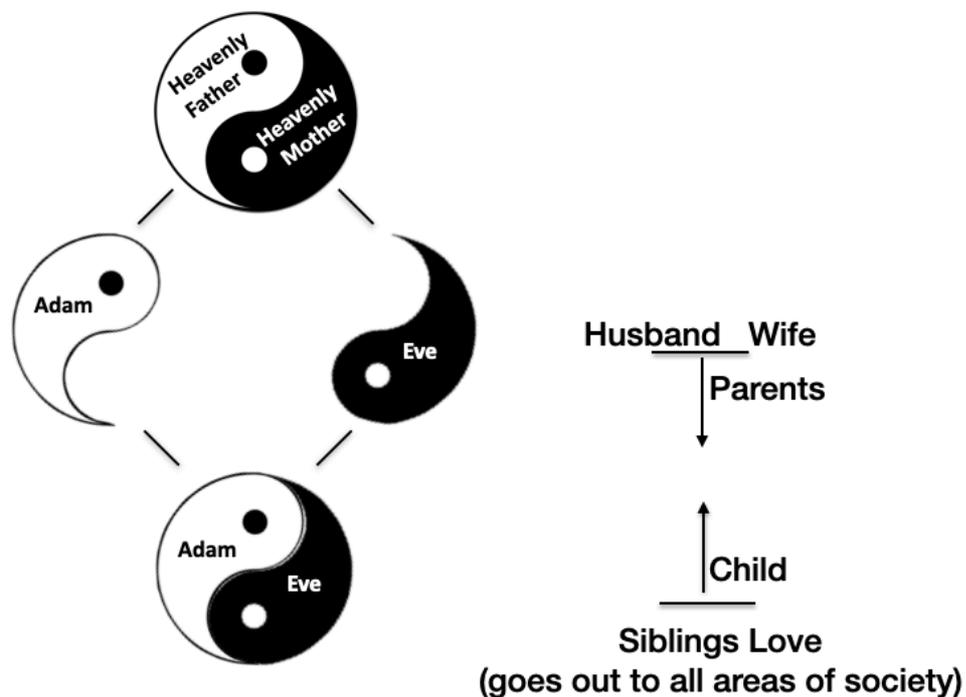
This is the basis for a sociology of love and human development aimed towards eternal life in harmony and joy.

What then are these Four Great Realms of Heart?

The Four Great Realms of the Heart are, on the parental level, conjugal love and parental love that goes to the children. And on the child level, there is the love of the child, that is the love that goes to the parents, and the love among brothers and sisters. If we look at it closely, it is a round thing, because on the parental level we have a horizontal and a vertical. The horizontal is formed by conjugal love. Husband and wife are horizontal. And the vertical love is the love that goes from the parents to the children. There the vertical and the horizontal form a complete circle.

On the child level we also differentiate between two levels. Namely, a vertical one, which is the child's love that goes to the parents and a horizontal one, that flows among siblings. But if we compare these four areas of the heart with each other, then we see that parental love goes quite directly to the children. And in such a society it would then be the case that all parents play a parental role for all children in one form or another. And that all children are protected and supported by all parents.

The Dynamics within the Four Great Realms of Heart



Marital love is something very intimate, it does not go beyond the husband-wife relationship within one's own marriage. But siblings love is the love that goes out horizontally into the whole society. All employees in a company should be like brothers and sisters to each other. All members of a political party should be like brothers and sisters among each other. All parliamentarians of different parties should also be like brothers and sisters among each other. All believers in a religion should be like brothers and sisters among each other. But also all religions among each other should be like brothers and sisters. And not only that, the religions and political parties should also be like brothers and sisters among one another. Finally, all human beings should be brothers and sisters and form one big human family under God - the Heavenly Parents.

So this brotherly love is the love that goes out horizontally and encompasses the whole of society

and humanity. Conjugal love is confined to the conjugal relationship and parent/child love is from parent to child, and vice versa from child to parent. The dynamics of these Four Spheres of Heart thus form the basic pattern or structure for the sociology of a loving harmonious and happy society and human family.

What kind of sociology does gender ideology want to establish? I don't know if you are aware, but today feminists are getting upset, because gender fluidity is not only dissolving the man, but also destroying feminism.

On closer examination, gender sociology is a sociology of hedonistic ego-centricity. (*The dictionary defines hedonism as: a philosophical doctrine, view founded in antiquity, according to which the highest ethical principle is the pursuit of sensual pleasure and enjoyment, private happiness is seen in the lasting fulfilment of individual physical and psychological pleasure*). Now, as far as conceptual fixation and linguistics are concerned, there is still much to be done - probably also for the 2nd and 3rd generations. Here is just a small insight:

In the long run, it is not enough to be able to merely depict the heavenly Parent-God. We must also name this Heavenly Parent-God precisely. We have to find a clear term for the Heavenly Father/Mother Unit and establish it in our language. Father and Mother Moon will not do that in our language and nation. That is one of our tasks as National Messiahs and Tribal Messiahs.

Perhaps we should simply replace the word „God“, which is so strongly influenced in content by the Christian Father-God and the Trinity-God, with "Heavenly Parents" and establish the term "Parentism" as a central concept.

In any case, sooner or later school textbooks urgently need to be supplemented with this knowledge and rewritten where necessary. We need to get away from modern 'ancestor-worship' that reveres and adores the ape as the ancestor of humanity.

On closer examination, atheistic humanism is not only a simple catastrophe, but a double catastrophe: Firstly, because it robs us of the Creator and thus of our origin, and secondly, because it robs us of eternal life, which is all of our goal.

It is thus not only a double disaster for science and research, but also for philosophy and sociology, economics and politics, and of course for education. Creator/creation must be seriously discussed in schools. Self-creation cannot remain the only permitted explanation that determines all school thought patterns and is even allowed to devalue religion as 'the opiate of the people' (*i.e. a narcotic*). No one believes that a car or even a bicycle comes into being by itself. But modern education wants to make us believe that helium, hydrogen and the other elements are supposed to have come into being by chance, just because there must not be a creator-creation view? What is that? That is not education - that is de-education (*degenerating to a state of chaos*).

This new parentism must also find its way into the catalogue of human rights values. The highest value of a loving, peaceful and happy society, is ultimately the family. A society is no better off than its families.

Today, human rights are abused by heavily-financed lobbies to destroy the family - and thus used to gut society. The natural core of society is the family, and in turn the core of the family is the parents.

The sustainability of marriage and family must be seriously discussed. Progress must not be measured in divorces, which in reality only document the decline of a society, but must be measured in long-term marriages. The advancement of a society requires loving, reliable and stable families. These families are the core-cell of society, not the equalisation of partner-halves.

An individualistic society is a society of lonely halves in search of a partner. After all, marital and family relationships ultimately form the backbone of all sustainability (*as verified in the Corona Crisis*).

Likewise, the economy and the environment must also be brought into the vertical grandparents/parents/future-parents-lineage and thus into the dynamics of the Four Realms of Heart. This is the only chance for sustainable nature and environmental conservation, because animals, plants and things want to be loved and used by a matured parental love and not exploited by self-centred individualists and abused for their competitive struggle, etc, etc, etc,.....

As far as education is concerned, ONE principle needs to be brought to the fore, expressed in this way by the Irish playwright George Bernard Shaw:

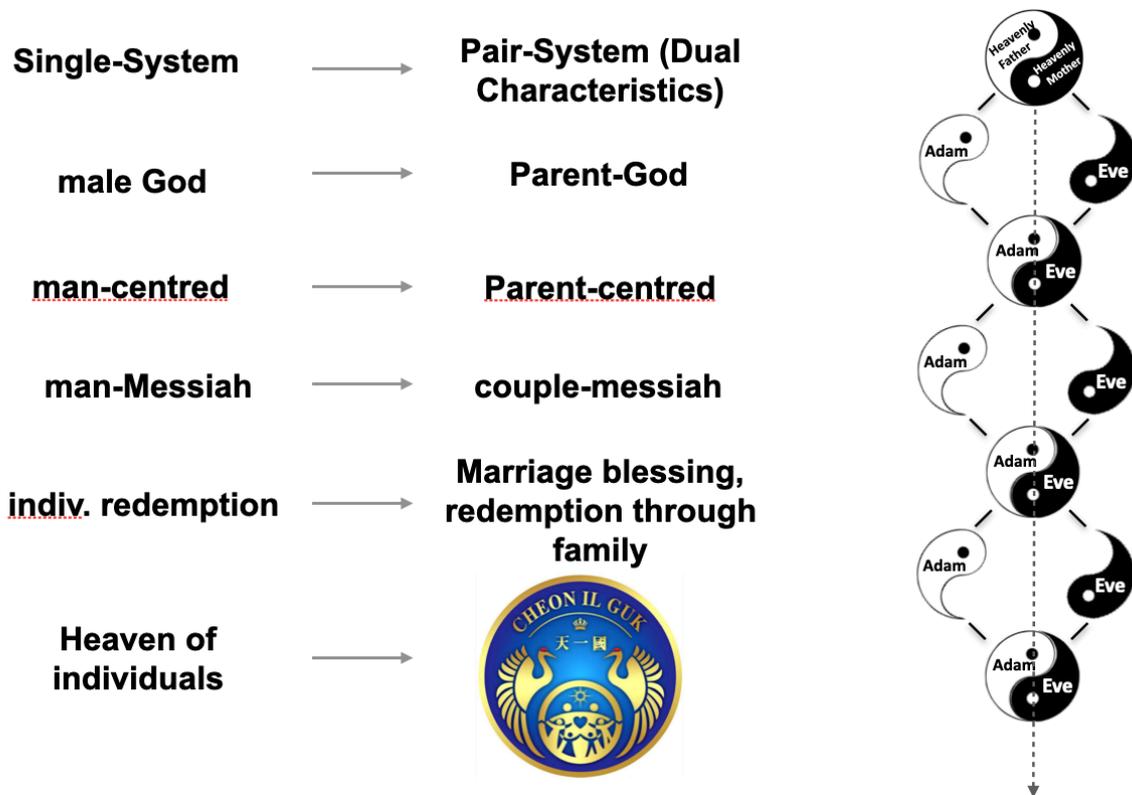
Beware of false knowledge; it is more dangerous than ignorance.

I believe we have something to say to humanity, something that they absolutely need, to be happy. And we need to strengthen those who already know and practice at least parts of it. But we need clear and unambiguous language. We need clear terms and expressions - especially concerning the wholeness of God, the half-ness of the (*individual*) human being, the identity of a peaceful and happy society, and the processes that can be observed in the living textbook of God.

As a guideline - and this brings me to the end - perhaps this little overview can help:

The system of thinking, our basic thinking, has taken a big step forward with the innovations that Father Moon has brought. It has stepped up from single-thinking to pair-thinking - from a system of singles, to a system of pairs. Catchwords: "dual characteristics"; the Dual Characteristics that are united in the Heavenly Parents, and have been separated everywhere in creation, for the purpose of reuniting. It makes a very clear step from a male-God, a Father-God, to a Parent-God. Actually, I should have entitled this talk "From Monotheistic Father-God to Monotheistic Parent-God", but I deemed that to be a little too complicated for a title. It advances from man-centred to parent-centred. The union of parents forms the centre. It also makes a step from a male-messiah to a couple-messiah. That is, a female-messiah must also be included. It makes a step from individual-salvation, to marriage-blessing and salvation through the family. And, when we speak of the Kingdom of Heaven in Christianity, a Kingdom of Heaven of individuals is assumed; everyone goes

From the monotheistic Father-God to the monotheistic Parent-God



to heaven individually. Maybe it's a little different with the Mormons and maybe with some other denominations as well, but basically in the Christian worldview, everyone is individual. However the Kingdom of Heaven of Cheon Il Guk, means the land where two people are one. It is a heavenly kingdom in which married couples represent and embody the heavenly union of parents.

And all these transitions have to be depicted linguistically and terminologically as precisely, as the external form is an image of the internal character.

Is it then correct to address the Heavenly Parents (*two halves united into one whole-set of parents*) as "*you (singular)*"? Of course it is! Even if it may sound a little strange at first, because of the unfamiliarity.

As long as we take the half for the whole, our knowledge can only remain piecemeal. Of course I can discuss things with "God's father-half" or with "God's mother-half", but when I speak to the whole God, then God is "*you (singular)*" - and the whole-image is above all, man and woman together.

There is still a lot of work ahead of us - not only for the first generation, but also for the second and the third. But in order to see clearly and to be able to do this work well, it is necessary that we do not sink into the quagmire of the problems around us, or are driven forward by problems like

modern nature conservation or present politics, which are in turn driven forward by the Corona News of the day - but always keep the overview. And therefore, I would like to leave you with a slogan for the coming week and the future, that goes:

Some see only trees - problems tightly packed together, while others see the spaces in between, and the light.