

The Ten Commandments Part II

Practical Plan for World Peace

by Jon Quinn

You can read the entire text of this book at my Web site:
w www.DivinePrinciple.com

CHAPTER SEVEN — 100% TRINITIES

The seventh commandment is to live as trinities. Let's look at Father's exciting concept of trinities. Because men lead, Father says men especially must be united: "Especially the three men should be united, spiritually and physically." They must be so close and pure that each one would take care of the other family if one should die: "When one husband dies, the trinity should be responsible for the household of his family. From now on, we are to manage three households together; we are not to live alone. ... Consider Father's words as life itself. Be absolutely obedient. ... Don't worry if a husband of one family in the trinity dies. In that case, the remaining two families should be responsible." This is Completed Testament Age living. This is Father's new paradigm for the family. Father wants patriarchy to work perfectly. Satan cannot dominate a man and make him evil or incompetent in this ultimate insurance plan. As it is now, men rely on distant, impersonal life insurance companies to protect their families, but God's way is personal, intimate and safe.

Children need other men nearby to see different aspects of God's masculinity and to see femininity in other women. If someone gets sick then there are others to help. In the Christian men's organization, Promise Keepers, a man wrote these similar thoughts in their magazine: "Too many men today are trying to go it alone in terms of their marriage and family life, their personal life, their work and their spiritual commitments. They are trying to scale mountains of Himalayan proportions solely on the strength of rugged independence. It won't work." He gives an analogy of a group of men scaling a mountain: "If a guy is linked to another guy above him, and that man in turn is linked to other men farther up the cliff, then together they have safety, stability and strength. If a man slips and begins to fall, 15 or 20 climbers absorb the impact and pull him back from disaster. But imagine a man climbing alone, with no support system. He may achieve great heights. But one wrong move and he can fall thousands of feet to his death, without so much as anyone hearing his cry. That's why Scripture says, 'Two are better than one because they have a good return for their labor. For if either of them falls the one will lift up his companion. But woe to the one who falls when there is not another to lift him up' (Eccl. 4:9-10)." There is strength in numbers.

The following is from a seminar I attended on leadership in effective organizations:

Lessons from Geese

1. As each bird flaps its wings, it creates an uplift for others behind it. There is 71% more flying range in a v-formation than flying alone.

LESSON: People who share a common direction and sense of common purpose can get there quicker.

2. Whenever a goose flies out of formation it quickly feels the drag and tries to get back into position.

LESSON: It's harder to do something alone than together.

3. When the lead goose gets tired, it rotates into the formation and another goose flies at the head.

LESSON: Shared leadership and interdependence gives us each a chance to lead as well as opportunities to rest.

4. The geese in formation honk from behind to encourage those up front to keep up their speed.
LESSON: We need to make sure our honking is encouraging and not discouraging.

5. When a goose gets sick or wounded and falls, two geese fall out and stay with it until it revives or dies.
Then they catch up or join another flock.
LESSON: Stand by your colleagues in difficult times as well as in good.

Three families should live within walking distance of each other and have dinner together. Then trinities can live next to other trinities and have dinner together every night in a common house such as cohousing communities have. Common houses will be used every day and replace the traditional churches that are used only on Sunday. Leaders in the community will be democratically elected and not appointed by bureaucrats at headquarters in Washington D.C. Power will be decentralized to communities and led by men who are unpaid volunteers.

Father says women must overcome their selfish desire to live away from others: "Women are capricious, aren't they? ... Women want to live only with their spouses, right? Unless we destroy this standard, world unity is impossible. You have to understand this point. ... The three wives of a trinity should be one, so Father disciplines you right now to become one. From now on, twelve families should live together." Then he says this should expand to 120 families and then 1200 families in a community. The only way we can accomplish the goal of having huge families is to help each other in trinities and larger communities. The focus on headquarters is over. The focus is now grass-roots on the family and local communities.

Father often speaks of how we should live as three generations. By living in trinities children will have a better chance of having elderly people in their lives. If their grandparents die the children will have others to take their place. In a community women can care for the elderly who would normally be put in a nursing home. Father often speaks against nursing homes. There are many advantages in living in a community. Children will never be bored because they will have lots of friends. It will be so exciting that no one will want to sleep. Women will not be alone. A man will have friends to help him make sure his home is safe and running smoothly. Because women should not be leading and guiding men, it is better for a man to get advice and be counseled, criticized and corrected by the other two men in the trinity. Father says in the book *Blessing and Ideal Family*, "You cannot go the way of faith alone. You need a like-minded friend in faith. More than three people should be one. That's why a trinity is needed." He explains that God teaches us through others, "...if three people become one, when one makes a mistake and the other two don't, he can instruct the mistaken one about what he did wrong." This would work for the three women in a trinity also. Dr. Robert Mendelsohn writes in his book *Confessions of a Medical Heretic* that it is unhealthy to live away from relatives and friends: "Since few American families live with or close to other relatives, the mother is physically removed from the solace and support her mother or grandmother could provide." He says this is a "recipe for making a mother at least neurotic and at worse crazy." This is one of the reasons we read tragic stories of mothers abusing children. He says, "Since there's no one to help her in the home, the woman tries to save herself by escaping from the home. In many cases, the strain on the husband and the wife is so great when they have only each other to look to as both the cause and the solution of their problems that the marriage ends in divorce. Or, less drastically, the woman wastes no time finding a 'fulfilling' job outside the home. Either way, the child is shunted off to a day-care center." Father does not want any woman to be lonely. He has devised a brilliant plan called trinities where three or four families live next to and help each other.

Trinities are like a back-up. Trinities are the ultimate insurance plan. If a woman cannot be there because she is ill or even if she dies, the other women will make sure her children always have breakfast, lunch and dinner. If a man becomes incapacitated and cannot lead, provide and protect his family then there will be other men to take his place. Father is never alone. We should not live alone. We cannot do it alone. We must live as a team. Human history has been tragic and frightening. Millions of men have gone off to war and left their wives alone. They didn't know about the wonderful concept of trinities that Father has brought to save the family from evil that wants to divide and conquer.

One of the greatest problems in America is fatherless homes. Millions of children who live in homes of single mothers and widows are deprived of having a man live close by who is a father figure. There is so much hurting in the world because of men not being in children's lives and there are many men who are doing poorly at being a husband and father and need help from other men. It is noble that millions of men have left their homes to fight for America and to help other countries achieve freedom and democracy, but men must organize their homes so that when they protect their country and fight for world peace away from their home that their wife and children are being protected also. A man's primary duty is to make sure his wife and children feel safe and secure.

A widow or single mother should be adopted by and taken care of by a trinity. Single women without children who join and do not have a blood related male such as a father or brother in the movement should be adopted by a trinity. Men must be extremely successful at earning money so they can provide for these women. Let's become famous for being a religious movement that protects women and children. Women must understand that they are to be taken care of by men. Women must focus on having a man or a trinity of men care for her and not focus on taking care of herself by building a business or career.

Men must understand that they are responsible to provide for the girls and women in their lives. Adult sons do not allow their mothers to work in the marketplace. Fathers do not allow their daughters to work at fast food restaurants. Uncles do not allow their nieces to wear the pants and gun of a police officer or the dark brown t-shirt of an Army soldier like Private Lynndie England wore when she humiliated Arab men in the prison in Iraq. Brothers do not let their sister be raped by enemy soldiers like 19-year-old Private Jessica Lynch was in the Iraq war. These two women dramatically show how pathetic and uncivilized men are in America including their fathers and the Commander-in-Chief of the Army that encourages women to wear men's clothing and earn money in a war zone fighting a vicious enemy that brutally rapes and kills women prisoners-of-war.

In the May, 1995 *Unification News* Michael Craig wrote an article called "Garden Homes: A New Approach to Housing Ourselves."

He wrote that, "It would be impossible to succeed in our collective mission unless we pulled together" but unfortunately there is no "consensus on how this could be accomplished." The members in Detroit only met "on Sundays and special occasions. As each family became involved in the struggle to feed, clothe and shelter themselves, there was little time and energy left to promote a significant transformation of our collective social environment. In this regard, the concept 'where two or more are gathered' took on a new meaning for me. Single families existing miles apart would never succeed in bringing about the kind of radical change implied by True Parent's tradition. However, a physical community (minimum of four families) could perhaps generate enough 'critical mass' to tilt the scales."

"Perhaps what inspires me most about this idea, however, is the potential to develop a daily environment for our children to experience the intensity of joyful give and take as comes only through a physically based God-centered community (remember that first weekend workshop, gathering with brothers and sisters to sing songs and share testimonies?). Although we have wandered many years in the wasteland of this 'misdirected' world, do we wish the same for our children? I believe Father has tried to teach us we can enter the direct dominion of God's love only as a community. To commune from afar, or merely 'in the spirit' appears to me insufficient. Such thinking is not the Completed Testament."

This sure sounds great to me. Let's do it. The problem of course is that these couples must love each other. Families could begin the process by visiting each other's house and have potluck. Over time, if they gel then they can get the finances and commitment to live together. This brother's "vision" was families eating together in a community dining room and having room for gardens. He says there would be great savings and mutual aid by having "cooperation in food buying, baby-sitting, and a hundred other details of everyday life. There could be co-sharing of big ticket items such as lawnmowers, power tools, etc., as well. It is easy to imagine parents (and older children) having weekly meetings in the community dining area (perhaps over dinner) to discuss ways to cooperate to further reduce the economic burden of raising families. This would free each to devote more time to witnessing and teaching."

I agree.

There is a fascinating book called *CoHousing* by Charles Durrett and Kathryn McCamant that shows beautiful colored pictures of communities that share a communal dining room called the "common house." At the website www.cohousing.org they give this brief definition: "What is Cohousing? Cohousing is the name of a type of collaborative housing that attempts to overcome the alienation of modern subdivisions in which no-one knows their neighbors, and there is no sense of community. It is characterized by private dwellings with their own kitchen, living-dining room etc., but also extensive common facilities. The common house may include a large dining room, kitchen, lounges, meeting rooms, recreation facilities, library, work shops, childcare.

"Usually, cohousing communities are designed and managed by the residents, and are intentional neighborhoods: the people are consciously committed to living as a community; the physical design itself encourages that and facilitates social contact. The typical cohousing community has 20 to 30 single family homes along a pedestrian street or clustered around a courtyard. Residents of cohousing communities often have several optional group meals in the common house each week.

"This type of housing began in Denmark in the late 1960s, and spread to North America in the late 1980s. There are now more than a hundred cohousing communities completed or in development across the United States." Cohousing is not like socialist communes or hippie communes. Everyone owns their own home. One of the great things about cohousing communities is that they are usually on acres of ground so that everyone has access to nature. Father has often spoken of how cities are not a good place to live. He says we should live in nature so we can feel God more and our children are safer physically and spiritually.

By banding together in communities we could have a swimming pool for males and one for females. We could have a music room with instruments and a greenhouse to provide fresh, organic vegetables and flowers year round. Instead of spending time aimlessly walking around malls and finding joy in shopping in cities, young people would be spiritually nourished by

living in nature. Father often explains how he gains insight into life because of his observations of nature. Instead of shopping for eggs at a grocery store a community could supply all its eggs by having chickens. A community could have animals such as a horse. When guests come and see heavenly communities they will want to live with us or go and build their own. The four men on Mt. Rushmore grew up in nature. It had an important part in their growth and greatness. Father tells stories of his youth spent growing up in nature. The Messiah is handicapped because the men in our movement were not educated in a way that fosters genius like our Founding Fathers. We need schools in our community that are close to nature so our children will receive a heavenly education. Father says, "You should also love dirt and also sweat for it. You should grow vegetables in the field, look after animals and plant trees." (*Way Of Unification Part 2*)

Sun Myung Moon talked about how communities are efficient in a speech saying: "In the future the world inevitably will use resources frugally, not wastefully. We will save resources; they are not unlimited. There need not be cooking in every house. There can be a village bakery, utilizing minimal resources for maximum product. You can make your own particular dish, but make a lot to share with other people. If everyone does that, then no one has to cook every day. In fact you would have to cook only a few days a year. And there would be a system by which a hot meal would be on your table within fifteen minutes of your ordering it. You would just enter your order into a computer, and it would be delivered to your doorstep" (1-1-90).

How about this idea for a goal? Let's live in loving communities where a group of families share a dining room in a common house. The sisters rotate and prepare nutritious meals. Just as a five star hotel never misses a meal, neither do we. It doesn't matter at a hospital what goes on in the lives of the people, there will always be appropriate meals for everyone. And no matter what happens in our communities, no matter if there is someone delivering a baby or there is a funeral or many are sick with the flu, there will always be breakfast, lunch and dinner. And those meals will be better than what presidents of nations have. Our food will be grown organically with love. I don't think we can say we live in a community until that happens. If we live like this the news will spread. There has never been a successful religious community that ate like this and the news media will pounce on it like a bear to honey. Guests who visit will feel the kingdom of heaven. The key is not just that it is absolutely on time and everything is clean and organized, but that the food is prepared with love by people who are spiritually high.

Father says, "When you are in a happy environment, eating a humble meal prepared by sincere, loving hands, you have no problem. When you eat food seasoned with love, it nourishes your body and makes you happy and healthy. Food that is prepared with hatred and eaten in the company of grudging, complaining, swearing people contains spiritual poison and causes indigestion."

Families that are not related to each other should not live together in one house. Each family needs its own house that it legally owns separate from others. It is unprincipled for two or more families to live together in one house because there can only be one head of a house.

MANSIONS

It is fine for blood relatives to live together if there is respect for an ultimate patriarch by everyone in the house. For example, it is principled if a son or sons and their wives and families to live with their father who has the final say in the house. Or, the father may be incapacitated and the eldest or most capable son becomes the patriarch. Perhaps the best trinity situation is the three generations of grandfather, sons and grandsons living under the same roof. Let's say a grandfather has 12 children and that six of them are sons who in adulthood live in home huge home. Let's imagine those six sons each having 12 children. That would be 72 children and seven couples living in very large house. It may be a mansion like True Parents have in New York at East Garden. Living together so closely with only one dining room forces everyone to interact intimately with each other. The grandparents are the final decision makers for any differences that may arise. Each couple could have their own living quarters and why not have the children from the different marriages living as boys in a dormitory and girls living in their dorm. The elder children could learn leadership over the younger. Father is not interested in excessive privacy. There could be cubicles with bunk beds. Unificationists are pioneering a new world and maybe the best way to organize our families is to live in mansion type buildings where each son and his wife have their own living quarters with their own bathroom and everyone eats together for every meal. There could be music rooms, TV rooms, computer rooms, guest rooms, etc.

MANY ROOMS

In the Bible we read, "Let not your hearts be troubled; believe in God, believe also in me. In my Father's house are many rooms; if it were not so, would I have told you that I go to prepare a place for you? And when I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also. And you know the way where I am going." Thomas said to him, "Lord, we do not know where you are going; how can we know the way?" Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father, but by me" (John 14:1-6 RSV). In the King James Bible we read, "In my Father's house are many mansions." Many people spend their entire lives in debt trying to pay off a

mortgage. Why not live in debt-free mansions and give many debt-free “mansions” that have “many rooms” to our children, grandchildren and descendants to live in when they turn 18 years old? Maybe people in the future will live in palace or tall skyscrapers that have lots of land around them in some kind of condominium situation where everything is legally owned. The key to happiness is living in communities where women and children are watched over like a hawk so they will not be hurt by predator, immoral men. Women should directly from being under the careful watch of their father and other godly men in a safe community to her husband’s safe community.

Those Unificationists who are not blood related and want to build spiritual cohousing communities may want to make their first step to form trinities or at least have friends that will buy houses close to each other. They should be able to easily walk to each other’s homes. They can alternate eating at each other’s homes. Ideally we should live in the countryside. Cohousing developments have been able to get their communities to be legally zoned. I think it is best that we end up in cohousing communities that have lots of land where each family owns their own home and all the homes around them are owned by Unificationists. We must think about safety. Perhaps our communities should be gated communities like True Parent’s houses are guarded. When our communities are large there will always be men around and this is one of the best ways to keep bad guys from invading. Criminals focus on families who are alone and especially on women who are alone.

LEARN LANGUAGES

Our community schools should strive to make sure our children learn Korean who in turn can help their parents learn Korean. Let’s take a moment and talk about learning languages.

Father has often commanded us to learn Korean. This would be easier to do if we lived in a community and there was someone who spoke Korean and would help the rest to learn it.

BILINGUAL IS GOOD

Father has emphasized international marriages. Once he had a blessing and thousands of Koreans were blessed to Japanese. Those couples who speak two languages should make it a priority that their children are fluent in both languages so the kids can relate to relatives on both sides of the family. There are many advantages to being bilingual. An expert on bilingualism, Ellen Bialystok, has done research and found that bilingual people are often better at reading and math and studies than those who are not. There is even some evidence that knowing more than one language can help prevent dementia in old age because the mind is exercised. There is absolutely nothing negative about being bilingual. And there is many positives. Many have even found they find employment easier and make more money.

There are some books on bilingualism. Here is a list of a few of them:

Language Processing in Bilingual Children by Ellen Bialystok

The Bilingual Family: A Handbook for Parents by Edith Harding-Esch, Philip Riley

A Parents’ and Teachers’ Guide to Bilingualism (Parents’ and Teachers’ Guides, 1) by Colin Baker

Becoming Bilingual: Language Acquisition in a Bilingual Community by J. Lyons

Bilingualism by S. Romaine

Raising Multilingual Children: Foreign Language Acquisition and Children by Tracey Tokuhama-Espinosa

Growing Up with Two Languages: A Practical Guide by Una Cunningham-Andersson, Staffan Andersson

Language Strategies for Bilingual Families: The One-Parent - One-Language Approach (Parents’ & Teachers’ Guides) by Suzanne Barron-Hauwaert

In my limited reading it seems that most couples are having the plan of each speaking their language to their children, even when they are in public. One expert on child development and learning said:

I get many queries about bilingual households. Will hearing two languages confuse the baby? Does it slow down language development? Does it cause stuttering?

There are no data to support the old worry that children who are raised hearing two languages will get confused and not learn either language well—or will stutter. There is evidence that early exposure to more than one language actually facilitates language acquisition later in life.

Children exposed to two languages learn both languages and, further, learn to switch easily and smoothly from one language to the other.

Until a child raised in a bilingual home is about two, he or she will mix the vocabulary and syntax of the two languages although generally will use only one word for a given object. Not to worry. Later the child will separate the languages and use them appropriately. If Mommy speaks Chinese and Daddy speaks English the child will have no difficulty at all speaking the appropriate language to the appropriate parent.

It seems that a key to success in teaching two languages is for each parent to be consistent in speaking his or her language to the child and not mixing languages. In the book *The Bilingual Family: A Handbook for Parents* the author gives some advice:

Above all *talk* to your child, and this applies to both the father and mother. Provide him with the richest linguistic environment possible (songs, play-group, books, television, holidays, visitors, games) in *both* languages.

Be consistent in your linguistic behavior with your child [such as one parent, one language].

Travel as often as possible to a country where the minority language is spoken. Ideally you should go to the place where the parent responsible for that language is from, especially if there are relatives there for the child to get to know. It is important for these children to realize that their immigrant parent also has a background.

Meet other children and adults who speak the minority language. Ideally these should be monolingual speakers, since otherwise they might mix the languages or switch to the majority language. Structured activities with other children through the medium of the minority language can be very valuable.

Try to get hold of and use as many age-appropriate language materials as possible in the minority language: story books and workbooks, tapes, videos, computer games, whatever you and your children feel comfortable with. In a mixed family, both parents should read, talk, and play with the children, each in their own language. A child with two languages needs to work and play more with language than a monolingual child who has two parents giving input in a single language.

For the sake of the child's weaker language, consider an extended stay in a country where it is spoken as the majority language.

If the family regularly returns to the same place in a country where the minority language is spoken, e.g. to visit grandparents, cousins or friends, it may be possible to arrange for even quite young children to attend school for a few days or longer. The potential advantages of this are manifold: the children get to know monolingual speakers of their own age, they learn to use their weaker language in different situations, they learn about the culture of the country and they are able to compare their own school with something else, giving them a new perspective on their lives at home.

Finally, *play it down*. For most bilingual children and their parents, as we have seen, their linguistic situation is just part of their life. It is a part that can be useful, fun and interesting, but it is still something that they share with the majority of the world's population and therefore neither a cause for concern nor anything to shout about.

The child should never be teased or embarrassed in any way about his linguistic performance, particularly in his weaker language (yes, there will almost certainly be a relatively weaker language). This includes protecting the child when he is asked to 'perform' by adults and by avoiding comparisons between his performance (especially in his weaker language) and that of monolingual children. Of course, a child should never be punished for making mistakes; as far as possible you should avoid correcting your child overtly too (see *Correcting* in Part III).

Let's encourage international blessed married couples to raise the children to be bilingual and if neither of them speak Korean then to have the children be trilingual.

Let's now talk a little about how our communities should not be socialist. They need to be capitalist. There is a famous phrase "Build it and they will come." In *Heaven on Earth: the Rise and Fall of Socialism* Joshua Muravchik writes, "After so much hope and struggle, and so many lives sacrificed around the world, socialism's epitaph turned out to be: If you build it, they will leave." Our communities will be based on private property. Unificationists need to build communities that are so in line with spiritual law that not only do people flock to it in greater numbers than those who join the Mormon Church, but they do not leave. And we are so powerful that new converts enthusiastically bring new people who in turn bring more.

Our goal is to make utopian communities. Father says God's goal is for mankind to live in an ideal world. He says, "The Unification Church has the clear goal of utopia centered upon God. The utopian religion is the Unification religion" (11-1-93). "We have a common dream. It is the long-cherished human dream of an ideal world. The prophets have called it the Kingdom of God on Earth. It is a lofty goal, but it is obtainable. It must be, simply because it is the original ideal of the Creator. This is the meaning of securing world peace" (1987). "Truly, the ideal I am espousing is nothing other than the kingdom of God on earth. I see it as a realistic goal toward which we can realistically work. People have been telling me that I am too utopian. I recognize that I am extremely idealistic, but I have no choice: God has called me directly, personally, to this task and responsibility." (8-11-84)

We are idealistic but also realistic. Throughout human history there have been attempts of well-meaning people to make loving communities. I have written a book titled *Clear Goal of Utopia* about some of those attempts. All utopian communities have failed in the past because they were socialist like Robert Owen's short lived communities in the 19th century. His books on socialism were bestsellers but like all socialists his ideology is intellectually bankrupt. People are hurt by following them. Another well-meaning but naive socialist in the 19th century was Charles Kingsley in England who started a movement called Christian Socialism. Those in authority to edit the *Exposition of the Divine Principle* printed by headquarters of the Family Federation must remove their praise for Owen and Kingsley and replace them with praise for Adam Smith and Thomas Jefferson. The *Divine Principle* book sold at HSAbooks.com, *Exposition of the Divine Principle*, contains several major false statements and needs to be rewritten.

Edward Bellamy wrote a best-seller *Looking Backward* that sold over a million copies. Books are powerful and have moved people to change their lives. His books inspired many people to accept socialism. There were many Bellamy Clubs. A group of people in Washington state in 1887 tried to build a community based on Bellamy's novels. They named their socialist utopia—The Equality Colony. They got the name from Bellamy's novel, *Equality*. They felt their colony would inspire the people of Washington state to make the whole state socialist.

Within a year, they had over 300 people living in Equality. Typical of all socialist utopias, women work outside the home and children are cared for by others. The center of their community was the communal dining hall where they held their meetings and voted on leaders and projects. Of course, it quickly fell apart in a few years because people were lured away by better jobs and pay than they got there.

Another example of socialist failure is the socialist communities in Israel called Kibbutz. Robert Bork wrote in *Slouching Toward Gomorrah*, "The early kibbutz movement in Israel had the same ideology as today's radical feminists: sexual equality meant sexual identity, and sexual differentiation was inequality. For a brief period, the ideologues attempted to raise children apart from their families and to raise boys and girls in ways that would destroy sex roles. The program was as extreme as the most radical feminist could want. But it collapsed within a very few years. Boys and girls returned to different sex roles. The American sociologist Melford Spiro, who studied the kibbutz, wrote that he had wanted to 'observe the influence of culture on human nature or, more accurately, to discover how a new culture produces a new human nature.' He 'found (against my own intentions) that I was observing the influence of human nature on culture.'" Socialism fights human nature and the laws of the universe. Free enterprise is God's way of economy. Our communities will work because we honor private property and capitalism.

In his brilliant book *Vindicating the Founders: Race, Sex, Class, and Justice in the Origins of America*, Thomas West writes: "many of the old stereotypes about men (more aggressive than females in all societies) and women are true. Solid research for this is found in hundreds of recent scientific studies, conveniently summarized in Ann Moir and David Jessel's *Brain Sex: The Real Difference between Men and Women*." He teaches that, "Nature points most women toward, and most men away from, the care of small children.... Most women naturally shy away from the intense, overt competition that leads to success in the job market and war." Moir also wrote *Why Men Don't Iron: Real Science of Gender Studies* that proves scientifically that men cannot iron clothes at home and do the work women naturally do in the home. There are deep innate differences between men and women.

West writes, "Israeli kibbutzim in the 1950s and 1960 attempted perhaps the most serious effort made to eliminate gender roles in society. Children and adults of both sexes wore the same clothes and were assigned the same tasks. The children lived and slept together in common areas and played with the same toys. But as the years went by, the traditional sexual differences began to assert themselves. Adolescent girls insisted on undressing in the dark and kept their living areas cleaner. They preferred indoor work, such as staffing the children's living quarters, and courses like psychology. Boys were more aggressive, gravitated toward studies like physics, and took on the harder farming jobs. The adult women opened a beauty parlor. Men began to dominate in the leadership role in the commune." Socialism/feminism is Satan's ultimate lie.

Father explains that women are a key to making unity in the family. In the following excerpt from a speech he teaches that women have great power in the family. Men should respect that and follow their lead in many instances when women correctly perform their job of being architects of intimacy:

Sung Jin Nim's mother and True Mother must not fight; they must love each other. Jacob's desire was Rachel, but he was given Leah. Laban who is on Satan's side gave him Leah. Jacob thought he was married to Rachel, but in the morning found out it was Leah. He then had to work another 7 years. How can you call this justice? When the children were born, was this something Jacob wanted? Rachel and Leah fought each other. In order for them to be on God's side, they must love each other from God's point of view. If Father had been there, he could have taught Jacob one word and he would not have had to make this mistake.

Leah was the first daughter and Rachel the second. So centering on Laban's wife they should have become one, but Laban's wife did not take care of this. Jacob with Leah had 10 sons and Jacob with Rachel had 2 sons. If these two had made harmony, the children would have united too. They all had the same father; they should all have united. But because these two women fought each other, they divided into ten children and two children later on, and then the 12 tribes divided into ten and two. The unity couldn't come because of women. Women failed to bring unity among their sons.

In Jesus' time, John the Baptist and Jesus, and Jesus' mother Mary and John's mother Elizabeth, should have become one. Similar to the situation centering on Jacob, everyone should have united with Zechariah. Who is the father of Jesus? According to this principle Zechariah should be the father. Father doesn't know, but the logic from the Bible is unmistakable. John the Baptist was Jesus' elder brother. All they have to do was unite, then everything would automatically have become one. If this had happened would John the Baptist have betrayed Jesus? (No). The key was here. What was the most important thing for Jesus? To get married. Who would have been the likely candidate? John the Baptist had a sister. Or, it doesn't have to have been like that-if there were someone very close to Jesus, and if she had married Jesus, still it would have worked. This would have been an automatic realm of unification on a world level. That's what God intended.

If Mary and Elizabeth had become one and Jesus and John had become one, they would have protected Jesus and he would not have died. They could have embraced the East and the Roman empire. The world would have been restored. When this victory was established, the restoration would have happened easily. India and China would have followed. Christianity and Jesus could have easily restored the orient and then gone to the west.

God works the restoration through a formula, and so will we. We all have grandmothers, aunts and cousins. If these women play the crucial role and bring unity, things will happen easily. It is so difficult for a daughter-in-law to attain unity with her mother-in-law. But if women know such a principle, they can bring unity. It is also difficult for a brother-in-law to love his sister-in-law, but once we know this and are trained, we do not want to fight; we will bring peace.

In the history of restoration, when women spoke loudly, or when women had a voice, always there were complications. This is a result of the fall. So, during this restoration time of history, women have to be obedient and feel reserved. This is a virtue. That was the beginning of the fall, because Eve asserted herself. So to go backwards, she has to be unusually obedient.

If there is any group who hates this course the most, you guessed it, it's American women. But you must enforce this 100% and more. American women have a tremendous edge. If American women decide to follow this direction, everybody will follow. That's true. Father isn't criticizing these American women here today. You are the ones who can show the first example in history. You American women here have an internal content completely different than outside American women. You must be the banner bearers,

the flag bearers. After being born again and resurrecting, a woman leads to all levels of liberation. Actually, Eve was the key to the fall. Therefore, it is dependent largely upon women to restore.

In divorce, who is the cause? Women. Why? Because they are less tolerant. They express complaint faster than men. About 75% is the woman's fault, because they pack up faster. That's true. They don't like it and they pack up. They thought it was an act giving them freedom, but the result was staggering. They not only destroyed their family, but destroyed the entire world because everyone followed their pattern.

So this is an inevitable conclusion. In order to do this, who plays the key role? Women. Who becomes the key person to attain unity among the family, and all levels? Women. Women play the key role. The *Divine Principle* agrees: because women failed, they must now restore. Everything checks.

Women fell and they lost God and True Parents too. Now it is up to her to restore God and the True Parents. She must love even the satanic world people, just like her own husband and just like her own father and mother. So, that movement is the movement of the Women's Federation for World Peace. The women become one with their children and one with the husband, and thus the family is restored. Mothers play the key role. Become one with the True Parents' family and inherit the tradition from that family. In outside families, the mother and children must get together and save the father. After you are blessed, you must become completely one with True Mother and connect with the True Parents' family. When this happens, liberation takes place and heaven comes. (2-1-93)

In 1630 John Winthrop had a vision that the puritans would create a religious community that would inspire the world saying, "We will be as a city upon a hill. The eyes of all people are upon us." He alluded to Jesus saying in the Sermon on the Mount "You are the light of the world. A city set on a hill cannot be hid."

I challenge Unificationists to live as trinities that form utopian communities that will become those cities on a hill that touch the hearts of mankind to build ideal communities and nations.