

*Practical Plan for World Peace:  
Unificationism—The Teachings of Sun Myung Moon*  
by Jon Quinn

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## CHAPTER SEVEN

### TRINITIES

The seventh value is to live as trinities. Let's look at Father's exciting concept of trinities. In *Blessing and Ideal Family Part 2* he says:

The trinity is made with three men or three women in our church. We create a trinity to make the representative form of Adam's three sons and three daughters-in-law to serve the Lord. When these three people cannot become one, there is the possibility for more destruction. Especially the three men should be united, spiritually and physically.

The fall means the disunity of three brothers. That's why the Kingdom of Heaven cannot be established unless three brothers in unity manage one household according to the principle of restoration.

If the members of a trinity cannot make mental unity, they cannot go to the Kingdom of Heaven. The ideology of the Unification Church starts from here. The three who cannot be united mentally cannot register in the Kingdom of Heaven and cannot even look around it. And centering upon the oneness of the three, the minds of twelve people should be united into one.

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. The subject of human character, God, also wants the triple standard. God cannot teach human beings directly when they make mistakes. He cannot teach us vertically. But 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. That's the reason God sent Jesus and the Holy Spirit.

Grace comes quickly when more than three people pray in the mountains. After prayer the three should discuss with one another. If they discuss with others outside the trinity, Satan will invade.

When there's a beautiful unity of the three in a true sense and people

surrounding them become envious of them, God's will automatically multiplies. The new bud will blossom when there's unity among the three, even without God's help.

Three people together can do anything, even in the outside world. Eight members should move together in our church. When a leader, leader's wife, three men and three women are one in a church, nothing can destroy it. This is an iron rule. Because everyone has the mission to prepare this restored form, Father organized trinities.

The mission of the trinity is to be a good example in the family and in the church, and to be responsible for the economy. The trinity should be completely one. When there's a crack in the trinity, the ideology of the Kingdom of Heaven is destroyed.

Then what should the trinity do from now on? One representative family should be selected in each trinity. The selected family is an absolute heavenly family of which God dreams. It represents Father's family to the extent that other families should be absolutely obedient to this family; such a tradition should be established. And the families in a trinity should sincerely devote themselves in leading the church more than church leaders. The family also should be more frugal than others in dealing with material. Thus, our ideology aims toward the systematic formation of a social system and economic structure.

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. When the time comes, three households should be run together.

Consider Father's words as life itself. Be absolutely obedient. Originally the trinity should live together more than three years. The trinity should feel the same even if they exchange their babies. If you feel troubled about this, you will fail. Don't worry if a husband of one family in the trinity dies. In that case, the remaining two families should be responsible.

When Satan recognizes the condition that I loved Cain as much as I loved Abel, then he will go away. When rearing the babies of your trinity partners, you should be two or three times more devoted than with your own babies. If the trinity cannot make oneness, how can we create world unity?

If you neglect the trinity and just focus on your family's well-being, you will perish.

Originally one family of a trinity is to be responsible for three households, and the remaining two families are to witness.

The Unification Church uses the noun "family member" (Korean: shik ku). We are all brothers centering upon the trinity. You should repent that you haven't fulfilled this.

Trinities should live together with deep feeling. The families in a trinity in turn should take responsibility for the trinity household one year out of every three. Without establishing the Kingdom of Heaven of the family, we cannot enter the

Kingdom of Heaven. You are in the position of the Messiah who can save the whole family.

Even though three couples gave birth to children, they should be able to rear them as one couple. When you can do so, heartistic unification is possible. Father's heart, Adam's heart and Jesus' heart should be one. If the trinity cannot become like that, you will not be able to stand in the Kingdom of Heaven.

Three families shouldn't fight one another, each centering upon their own children. If that occurs, all should repent. You should be able to move twelve directions while living in one place.

One family in a trinity should be in charge during one season; each family in turn should be the responsible center to lead three families' living. In case of building a house, the house should be able to accommodate three families. The trinity is absolutely necessary.

You should be a good example in church and on the economic stage, centering upon the trinity. You should never be dominated by money. The nation which is dominated by money perishes.

Women are capricious, aren't they? It is the right time for them to be really fickle now. 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 reason that a clan cannot live together is because of the women. The daughter-in-law who doesn't like her parents-in-law will be a miserable mother-in-law. This creates mutual sadness. To solve this, everything should be reversed.

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 in one house; and then 120 families or 1,200 families should live in one house. You shouldn't fight at all even though you live in the same village. When fighting takes place, a tribal conference should be held to punish the ones who fight. Such a time will come.

Father has disciplined you on a family level. From now on an apartment will come into being to train you on the family level. I'm talking about the modern dwelling, the apartment building. We will make a house which can accommodate more than seven families, so that people can experience collective life and modern life for several months. Such disciplining, residential apartments will come about. Do you understand?

All of you should graduate from such a training school. Three generations are to live together in the apartment. They are to eat and study together. The eight members of the family are to enter the Kingdom of Heaven centering upon the parents. Can a family having less than eight members enter the Kingdom of Heaven?

How many people are there when you add parents and the trinity? (Eight people.) Without setting up the foundation for these eight family members to become one, you cannot enter the Kingdom of Heaven. This is Principle, isn't it? If that's the Principle, we should live according to it.

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. There is so much sin and temptation in the world that I question if any man should ever spend time alone. By being with other good men all the time he will be less inclined or have less chances of succumbing to all the temptations of evil spirit world.

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.

There is a lot of addiction and relationship problems that would be solved if people lived as trinities in communities. Let's say a man got addicted to drugs. If he is in a trinity where he lives close to other men they will notice his problem and work to solve it. If necessary they will watch him like a hawk and not let him get drugs and find the source of his desire for drugs. When we live as lonely wagons instead of a wagon train we are too far away from each other to help each other. We must be intimate and close to each other if we are to truly help each other.

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 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. The ideal is for everyone to be born and die in loving communities instead of being born in germ-infested hospitals with doctors often wanting to use the scalpel and dying in nursing homes that can't compare to the loving care of relatives and friends. The average woman can learn the skills to be midwives or midwives' helpers and to care for the elderly.

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. Let's 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 are challenged to 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. I think that men should strive to be successful at earning enough money so they can provide for these women. Let's become famous for being a religious movement that protects women and children. Women need to understand that they are to be taken care of by men. Women need to 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. God gave men the responsibility 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](http://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, workshops, 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*)

CRITIQUE OF CO-HOUSING

Allan Carlson is president of The Howard Center for Family, Religion & Society. In a speech titled, "Family-Centered Neighborhoods: The Building Blocks of Vibrant Towns and Cities" presented in the "Cities of God" 2007-08 Lecture Series, The John Jay Institute for Faith, Society and Law, Colorado Springs, Colorado, April 17, 2008 he criticizes Co-Housing saying:

Also relative to families and children, an interesting variation of the New Urbanism is called Co-Housing. The idea of building community through Co-Housing emerged in Denmark during the 1970's, and came to America through the advocacy of Kathryn McCamant and Charles Durrett. As to location, Co-Housing projects are quite adaptable: from abandoned factory, or "brownfield," sites in central cities to exurban locales in the countryside. They usually involve 20 to 40 residence units around shared open space with a prominent Common House. While quite open to children, Co-Housing advocates insist that they "espouse no ideology," nor target any particular family type.[26] And, broadly speaking, this seems to be true. According to news reports, for example, CoHousing enthusiasts include both stay-at-home wives and mothers[27] and aging gay women.[28] CoHousing so distinguishes itself from "intentional communities" that build on a common political ideology, social vision, or shared religion.

All the same, the CoHousing movement might be seen as a compromise between the "suburban" and "collective" models that I described earlier. Where the contemporary suburban home is strenuously "private" and the Myrdal House largely collectivized, the prominent Common Building found in a CoHousing neighborhood provides opportunities for group interaction and shared tasks on a flexible basis. Where the Myrdal house was organized as a cooperative without true ownership, CoHousing residents commonly own their homes, as found in the suburbs. Where the collective kitchen and nursery of the Myrdal house used paid specialists to provide community food and child care, a CoHousing neighborhood normally relies on volunteer or exchange labor to prepare group dinners and to care for the toddlers, creating a different dynamic.

Where the suburban home was built around the full-time homemaker and the Collective House around universal adult employment, the CoHousing neighborhood seems to satisfy and support both the parent-at-home and the working mother. As one of the former reports: "Stay-at-home moms often feel isolated and overwhelmed when their children are little. In a cohousing project like ours, there are always people around to offer help and provide female company." [29] And a CoHousing profile of "Anne," a working mother, explains: "Instead of frantically trying to put together a nutritious dinner, Anne can relax now, spend some time with her children, and then eat with her family in the common house." [30] Assuming such reports are representative, these are encouraging results.

The key to CoHousing success seems to lie in the rigorous planning and design process and in ongoing community governance, where numerous meetings, long discussions, and decisions by consensus drive out the uncommitted and the troublemakers and also create levels of openness, mutual awareness, and trust that make community living possible. Neither the typical American suburban environment, nor the Myrdal Collective House model, nor a conventional New

Urbanist development have had mechanisms in place to construct this new sort of “village mentality.”

### The Function-Rich Home

And yet, I would argue that there exists a common weakness and lost opportunity in all these models. Suburban America, the Myrdal Collective House, the New Urbanism, and even CoHousing communities all accept as a given the radical separation of work and home introduced by industrialization. Each approach looks for ways to reassemble family homes shorn of productive functions. All accept and accommodate industrialism, rather than challenge it; all accept the weakened, non-productive family as a given.

The truly exciting prospect for the 21st Century actually lies in the opportunity to undo the industrial revolution....at least in certain ways, and to the benefit of the natural family. Even CoHousing advocates seem to forget that the true pre-industrial village was more than a place to eat, sleep, and recreate. As noted at the outset, the authentic village was also a place to work, to make things, and to provide services.

Jane Jacobs had a sense of this. In pointing to the matriarchies emerging in the urban housing projects of her time, she commented: “Working places...must be mingled right in with residences if men...are to be around city children in daily life.” Today, she would add “women” as well. Jacobs also blasted planning and zoning that insisted on “segregating dwellings from work,” calling instead for “conditions that stimulate minglings”[31] of places of employment next to homes. In my view, she simply did not take the last step: moving employment back into the home.

A writer who did advocate this was the mid-20th Century Swiss economist Wilhelm Roepke, author of *A Humane Economy*. Sounding much like Thomas Jefferson, Roepke noted that the small family farmer “who is unburdened by debt and has an adequate holding is the freest and most independent man among us.” Importantly, he added that the family farm household also showed “that a type of family is possible which gives each member a productive function, and thus becomes a community for life, solving all problems of education and age groups in a natural manner.” Accordingly, Roepke concluded that the restoration of true human liberty depended on “rendering the working and living conditions of the industrial worker as similar to the positive aspects of the life of the peasant as possible.”[32] To accomplish this, he urged:

- that the basic education of children be restored to families;
- that public policy assist all families in gaining true ownership of a homestead and substantial garden;
- that a “genuine decentralization” of the population occur through “the creation of fresh small centres in lieu of the big cities,” with the Swiss villages of his adopted home as a model;
- and that contemporary inventors and technologists “serve decentralisation instead of centralisation, [enabling] the greatest possible number of independent [family] existences and giving back to human

beings as producers and workers a state of affairs which would make them happy and satisfy their...most legitimate instincts.”[33]

I contend that this counter-revolution looking to restore function-rich, productive homes is actually well-advanced in America. It can be seen in:

– home schools, where the educational function — after 150 years of operating on an industrial model — has returned to the hearth for well over two million American children.

– home businesses, most of them encouraged and sustained by the great new commercial democracy of the internet which are becoming the digital equivalent of the old artisan’s shop; by one count, over 30 million home businesses may now exist in America, the majority run by women.

– telecommuting, which means that even large commercial enterprises of a certain sort can go “virtual,” ranging from magazine publishing to brokerages to medical record-keeping to product design to higher education.

Similar technological gifts of the digital age open prospects for the return of professional offices to homes; among dentists, family doctors, lawyers, and the like. The external barriers to this today are artificial: stifling professional rules; zoning laws; and restrictive housing covenants. These can all be changed, most easily for new developments.

26 Kathryn McCamant and Charles Durrett, “Building a CoHousing Community [1989];” at <http://www.context.org/ICLIB/IC21/McCamant.htm>, pp. 2-3.

27 Danielle Crawford Skov, “The New Neighborhood: CoHousing and Families,” *Mothering: Natural Family Living* 111 (March/April 2002).

28 Marsha King, “Elder Co-Housing Project is Aimed at Gay Women,” *The Seattle Times* (June 17, 2007).

29 Skov, “The New Neighborhood;” and Aminatta Forna, “CoHo: The Ultimate Nineties Lifestyle,” *The (London) Independent* (Sept. 7, 1997).

30 McCamant and Durrett, “Building a CoHousing Community,” p. 3.

31 Jacobs, *The Death and Life of Great American Cities*, pp. 84, 175.

32 Wilhelm Roepke, *The Social Crisis of Our Time* (New Brunswick, NJ: Transaction, 1992): 201-216, 221, 226.

33 Wilhelm Roepke, *The Moral Foundations of Civil Society* (New Brunswick, NJ: Transaction, 1996): 163, 173, 178.

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 who are not blood-related 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 together in one big house. Let’s imagine those six sons each having 12 children. That would be 72 children and seven couples living in one 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 some of 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.

The idea of mansions may not appeal to some people and they will want to legally own their own home and live separate from others. Even those who do choose to live under one roof will figure out how to own the property so that if someone leaves voluntarily or is kicked out there is some way of deciding how that person or family is compensated for the money and work they put into the home.

Families may have to move but I agree with Mrs. Andelin in book *All About Raising Children* when she writes, “Keeping the family in a permanent location is an ideal to work for.”

## 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? Maybe people in the future will live in palaces 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 move 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 have the duty to 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.

There have been some churches and religious centers that have been invaded by a possessed crazy person who starts shooting people. We should have plenty of guns to defend ourselves at a moment's notice.

Let's create magnificent families that exercise wise leadership so those who are in the position of following can wholeheartedly do so with absolute faith, absolute love and absolute obedience. Let's build heavenly families that live by Father's words. He teaches that principled families greet the grandparents first when they enter the home:

You need to develop a consciousness of tradition.

For instance, the first time you enter a room each day, you should smile at your family members, but in a distinct order. First you, smile at your father expressing love and respect; then you smile at your mother; and finally at your wife. You don't smile at your wife and talk to her first, ignoring your father and mother until later. Americans do not even think of such things, do you? You think, "Just you and me. We don't need our parents. We don't need children until we have planned for them." But such attitudes have no place. God cannot dwell in such families. (8-30-87)

No one should do their finances and make major decisions all by themselves. Father hates individualism:

Individualism is what God hates the most and what Satan likes best. (12-5-87)

The fall, in a sense, introduced a disease into God's body and ideal, as Adam and Eve acted like God's enemies. Can you imagine how much God's heart suffered as He watched this taking place? The human fall is the grave in which you bury yourself. ... It was the root of free sex as well as the origin of individualism. What kind of nation is America today? It has become a nation of extreme individualism, a nation whose people are pursuing private interests.

What is the goal of such extreme individualists? They abandon Heaven and Earth, the world, the nation, society, their extended family and even their grandparents.

The original mind does not want to protect this extreme individualism and ridiculous exaltation of privacy. The original mind wants to live receiving love from the universe, the nation, our village and our parents. (8-1-96)

What about the American youth? American young people are still swimming in the midst of individualism.

This physical world is a horizontal world, but kingship involves developing the vertical concept of a God-given king. Finally, we will reach the level of God, the ultimate stage, and build total, absolute unity with Him. We are talking about absolute unity, not separation. On this level, there is unity in the center, from top to bottom, and in all directions. That's the final stage, the restoration of kingship. The literal translation of the phrase is: "restoration of the realm of the king's right."

[A] sign of Satan's world is the focus on privacy and individualism. As a result of the human fall, people are self-centered. The concern for privacy and extreme individualism in America means that America is still protecting the fence which Satan put around his realm to protect it. However, we have to destroy this fence and get out of this hell. Because of the human fall, we lost everything. From the cosmos to the individual, and from individual to the cosmos, all levels were lost because of the human fall. Satan put a fence around you and gave you the term individualism, confining you within that terminology. If you are focused on individualism, it means you have lost everything; those who are concerned about privacy are defending themselves from the surrounding world. They are totally separate from God's position and are living in a hell on earth, with no center for their lives. Having no individual center, no family, no nation, no world, no cosmos and no ideal, people have lost everything. (4-23-95)

Do ordinary American brides have the concept of individualism or entire familyism? (Individualism.) (6-23-96)

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.

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. If the organization

Family Federation (FFWPU) was godly then those in authority to edit the *Exposition of the Divine Principle* would remove the praise for Owen and Kingsley and replace it 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*." Ann 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.

In *Vindicating the Founders* West 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."

"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 doesn't work because it 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 [Sun Myung Moon's first wife] 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 recommend the following DVDs on community:

1. *Cohousing: Neighborhoods for People* ([www.eldercohousing.org](http://www.eldercohousing.org))
2. *Visions of Utopia Video* by Geoph Kozeny ([www.ic.org](http://www.ic.org))
3. *Voices of Cohousing: Building Small Villages in the City* ([www.notsocrazy.net](http://www.notsocrazy.net))

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.