

Chapter 17

The Blessing of Marriage

We need marriage because it is the true way to develop our love Our entire life should be centered on true love. We should be born in true love; we should grow in true love; we should live centered on true love, and we should return to true love when we die. The way of true love is life for the sake of others. This is the purpose of a holy marriage.¹

—Hak Ja Han Moon

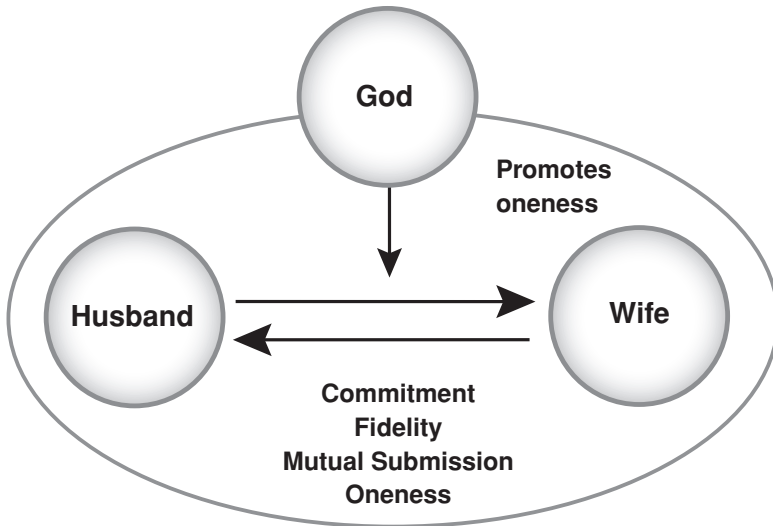
Marriage is a culmination point of God's family-based plan to help individuals grow toward perfection of heart through other-centered love. Marriage lifts a couple into a whole new realm of spiritual and physical being called the spouse's realm of heart. In this realm, a couple has the potential to ascend toward closer resemblance to God in heart and love than ever before and to extend that love to the world around them.

No relationship prior to marriage has the same potential for human oneness, and thus no other relationship entails the same demands for surrender of the self. In this way, marriage promotes true love, which is to live for the sake of others. As marital expert Judith Wallerstein said, "A marriage that commands loyalty . . . requires each partner to relinquish self-centeredness."² Catholic psychologist Marshall Fightlin asserts that it is the daily task of a husband to "mortify" the impulses to act like a single man and to concern himself with his other—his wife. The blessings of marriage

appear only when there is renunciation of the self in favor of the other.³

The term “renunciation” is familiar to religious believers. Many things must be renounced in order to embrace God wholly in a religious life, and marriage is part of this process. Marriage involves renunciation of all others in a romantic or sexual sense in favor of the spouse; it means renunciation of many aspects of one’s own habits and attitudes that interfere with a life shared with someone who is physically, emotionally, and mentally “other”—a member of the opposite sex.

Paradoxically, renunciation of the self in favor of the other enriches and enhances the self. Joy and excitement are increased. Theologian Karl Barth says, “It is always in relationship to their opposite that man and woman are what they are in themselves.”⁴ People become whole through marriage.



The Spouse’s Realm of Heart

The God-Centered Marriage

Marriage also brings a couple closer to God. The rabbis taught that the union of a man and a woman into one person or one flesh is the only full representation of the image of God.⁵ Barth sees a theology of marriage in the Trinity. God exists in a community of three persons, so a solitary, isolated human being without a counterpart is necessarily incomplete.

Mrs. Moon says, "We marry in order to resemble God. God exists as a being of dual characteristics. In God, the dual characteristics are completely harmonized as One. When God's dual characteristics manifest in our world, they do so as man and woman. Accordingly, at the proper time, a man and a woman are like a seed. They unite to become one. Thus, husband and wife return to God."⁶ Marriage resembles God in that it embodies the universal attraction and "propensity to unite"⁷ vested in the creation between yin and yang, positive and negative, masculine and feminine (see Chapter 12). A woman represents the feminine aspects of the universe, and a man represents the masculine aspects. They yearn and need to unite. A person's spouse is his or her gateway to intimacy with the opposite half of the universe. Providing this access, it may be said that a spouse has a value equivalent to half of the universe and is an indispensable part of intimately understanding the total nature of God.

As a pivotal point in life's journey toward God, marriage clearly has implications for spiritual life. Mrs. Moon states that if we take any other path besides one of true love in marriage, we will adversely affect the path of our eternal life. A holy marriage, one that is centered upon God and focused upon true love, is instrumental in the process of salvation.

So significant is marriage to life both temporal and eternal that Reverend Moon and Mrs. Moon feel it is their special calling to make it the central part of their ministry. They promote a sanctified, God-centered covenant of marriage called "The Blessing." The Blessing is sacramental in nature in that it symbolically cuts a couple

off from the past and engrafts them onto a new future with God and others at the core. In the Blessing, a couple's marriage is not only for themselves. It is significant for their ancestral lineage, their descendants, and for their part in the human community. It connects them to the body of humanity.

Blessed marriage is a highly responsible venture, far removed from the modern notions of marriage being solely for the pleasure of the couple involved and able to be abrogated when pleasure ceases. The Blessing echoes and takes to greater heights sentiments about marriage such as author Jo McGowan's:

To marry, to celebrate a love and a commitment publicly . . . is to say that the meaning of one's life can only be found in the context of a community. It is to acknowledge one's part in the human family, to recognize that one's life is more than one's own, that one's actions affect more than oneself. It is to proclaim that marriage is more than a private affair between one woman and one man . . . [It is] to be part of the human community, to start building the kingdom of God here on earth.⁸

To signify marriage's role in human community and in the building of the kingdom of God, Reverend Moon holds Blessing ceremonies as public gatherings of thousands of couples—both those newly married and those rededicating their marriages—to make the statement that marriage is not only for oneself and one's own; it is for God and humanity.

Love that Partakes of Divinity

As a task of moral becoming, we may agree with author Antoine de Saint-Exupery, "Love does not consist in gazing at each other but in looking together in the same direction."⁹ It is here that the trinitarian and community nature of marriage becomes most apparent.

When husband and wife unite in a Blessed marriage, consciously centered upon God, they form a trinity. Through actions of

giving and receiving, the flow of love between all three—God, husband, and wife—is perpetuated. The couple radiates benevolence to their children and to their friends, acquaintances, and communities. The Catholic program “Marriage Encounter” likewise sees the true love of a couple, focused upon God, as being salvific for the community.

Love like this expresses the authenticity that Fromm described when he said true love affects how a person relates to the world. “If I truly love one person, I love all persons, I love the world.”¹⁰ One husband of over thirty years described marriage as touching the “love that includes everything and everybody, the love that’s universal . . . everything that is good about connectedness and caring for others.”¹¹

Further, men and women experience glimpses of all the possible family relationships between them in marital life together. A husband will at times be a friend or like a brother or an uncle, a father or a son, or even a wise old grandfather to his wife. A woman will sometimes be like a sister or an aunt, a mother or a daughter, or grandmother toward her spouse. Conjugal love encompasses this constellation of relationships with others, helping couples to understand various aspects of the heart of God.

A couple’s love and oneness becomes substantially and eternally embodied in the creation of a child. God creates by reuniting the disparate elements of masculine and feminine into one and creating a new being from that unity (see Chapter 13). Therefore, we can say that marriage leading to family is the complete reflection of God in all His glory. Marriage and family are the embodiment and full representation of the image of God.

Holy matrimony

Marriage is a major and indispensable step toward knowing God. It is holy because it mirrors and partakes of the Creator’s nature and the creative process. It is a divinely ordained blessing and eternal covenant. It should be treated, therefore, as a sacred insti-

tution and undertaken with serious, binding vows and promises. Divorce, infidelity, and sexual relations without marriage have traditionally been frowned upon as abrogating that which should not be breached, profaning sacred ground.

Marriage propels people into a whole new realm of spiritual and physical being—the spouse’s realm of heart. In this realm, a couple has the potential to ascend toward closer resemblance to God in heart and love than ever before. To try to live in the spouse’s realm of heart without God’s blessing and principles is a risky business and fraught with difficulties, as evidenced by the high divorce rate in most developed nations and the incredible pain people bring upon one another when they try to love without God.

Marriages do best centered upon God, connected to the very Source of love. Otherwise, they erode all too easily. God’s love empowers couples with the true love men and women need to see them through the vicissitudes of life together. Without tapping into this Source of love, men and women come up short on the ability to give and forgive, serve one another, and be steadfast and faithful throughout the years.

Loving as God Loves

Marriage calls us to love as God loves and experience the concomitant growth of heart. The traditional wedding vows reflect the unconditional aspirations of marital love: “To have and to hold from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death do us part.” If a person can love another person day in and day out, under good conditions and bad, in all aspects of the other’s being, the love they live out approaches the unconditional love of God.

Psychologist Lori Gordon describes conjugal love as “to feel that you can trust another person with your whole being, your laughter, your tears, your rage, your joy . . . Its essence lies in total certainty that your partner is . . . open to you in body, heart and mind—and knowing that you are accepted and loved for what you

really are, and knowing that you don't have to pretend."¹² Loving a spouse in good times and bad stretches a person's character and capacity to love. As one husband in a long-term marriage said, "You've seen each other in every possible light, the very ugliest and worst and the most evil as well as the most divine and compassionate."

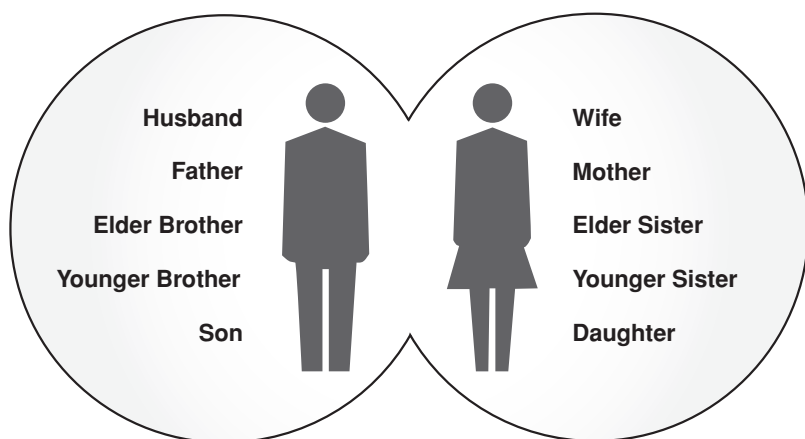
Marriage is a microcosm of and a metaphor for God's relationship to humanity. Marriage means to "be open to the call of another without qualification."¹³ It calls for a love which is "the steady gaze on another that does not withdraw simply because they fail to please"¹⁴ This is God's heart of salvation toward humankind. Indeed, in the Old Testament, God likens His relationship with His people, Israel, to the marriage of Hosea. In the New Testament, St. Paul said that Christ relates to the church as a husband or bridegroom to his wife. The culmination point of salvation history in Christianity is to be a marriage—the Marriage of the Lamb (Revelation 19.7).

Loving as God loves is crucial in the close quarters of marriage, where strong emotional and psychological forces are unleashed. Sometimes the spouse may seem like one's worst enemy. A person's deepest needs are left unfulfilled by the very one in whom he or she had such hopes. Forgiving another his or her trespasses 70 times 7; being faithful when it seems impossible to go on; acting lovingly when feelings of love are nowhere in sight; being kind and merciful enough to evoke kindness and mercy—all these things school a person in the qualities of divine love. This is how God loves vulnerable, flawed human beings. He is always seeking to restore them with His love, set them on their feet again, and encourage them forward toward the realization of their full potential as His children.

True Love Is Built, Not Born

Love in these terms is a far cry from the Western cultural mythology of romantic love that has grown up throughout the centuries. Love, in Western eyes, is a force outside of oneself and one's

control: It is mysterious, grand, and has a logic of its own. It is an overpowering visitation upon two people by forces outside of themselves.



Marriage Encompasses All Family Relationships

Other cultures and other epochs in Western culture have maintained that love is built, not born. It depends upon virtues such as sacrifice, commitment, and faithfulness. Marital love, in these views, has a strong moral component. Often, it is believed that if husband and wife adhere faithfully to the precepts of their moral or religious tradition, they will naturally grow together in love. The Jewish and Hindu traditions are particularly strong on this point, advocating that love can be built even into an arranged marriage through the virtues of the husband and wife. Modern marital therapists such as Stephen Wolin recommend that society take a second look at arranged marriages and the process of building love into a marriage in order to improve people's chances at marital satisfaction. Wolin's research on resilient marriages indicates that there is always a strong spiritual element in successful marriages.¹⁵

Love and Virtue

In the Old Testament, the perfect wife described in Proverbs is a woman of virtues. She is trustworthy and benevolent, diligent, prudent, charitable and provident. She is kind and well-spoken and becomes beloved by her children and husband. They rise up and praise her after time has proved her worth. Her husband's public stature is due, in part, to her good offices. Such a woman is the reward of and should be the treasure of a man who heeds the advice toward virtue that runs through the Book of Proverbs. It is the fear of the Lord, and a fear of straying from His paths, that keeps good marriages intact. Buddhist scriptures likewise describe the virtues of a good wife, who in one text is called to be to her husband as "a mother, a sister, a companion and a servant" (Anguttara Nikaya iv.91).¹⁶ Of course, as the Hindu author Ved Mehta points out, it is also the husband's duty to earn his wife's respect through his sacrifice and good character.¹⁷

Virtues of character attract God and His love to a marriage. Reverend Moon says, "A noble man and woman are necessary for the sake of making a noble couple. We need a noble couple in order to achieve God's noble love."¹⁸

The view that virtue or good character is the bedrock of happy marriages is backed up by modern psychological research. Wallerstein found that virtues of character played a large role in the enduring and happy marriages she studied: "For everyone, happiness in marriage meant feeling respected and cherished . . . based on integrity. A partner was admired and loved for his or her honesty, compassion, generosity of spirit, decency, loyalty to the family, and fairness The value these couples place on the partner's moral qualities . . . helps explain why many divorcing people speak so vehemently of losing respect for their former partners."¹⁹

Another highly respected marital theorist and therapist, Blaine Fowers, has said, "As I have observed many different couples, I have become convinced that strong marriages are built on the virtues or character strengths of the spouses. In other words, the best way to

have a good marriage is to be a good person.”²⁰

What is more, people who have failed in their marriages intuitively know that character strengths or virtues would have given their relationships a better chance. When asked at a relationships website what they would have done differently to make their marriages better, people responded by naming improved traits of character: “I would not have been unfaithful,” said one. “I would be more patient, loving and forgiving,” said another. Yet another said, “I would make more effort to be affectionate, supportive, loving, cheerful, and a better friend.”

Godly persons make good marriages

In the Letter to the Ephesians, love in a Christian marriage is described in terms of virtues of character, likened to the love of Christ for the church (5.25). It is, first and foremost, a giving love, a sacrificial love that resembles the love of Jesus. Author Michael G. Lawler characterizes Christian marital love: “It is a love that seeks to give way to the other whenever possible.” Lawler goes on to say that in a Christian marriage both are bound to be servants to one another, as Christ came to serve not be served. He says, “Marital love exists only inchoately on the wedding day . . . marital love, as mutual giving way, as mutual service, as mutual fidelity . . . is not a given in a Christian marriage but a task to be undertaken.”²¹

Theologian Stanley Hauerwas warns that Christianity must not yield to the popular cultural notion that emotions and feelings are the measure of a marriage. “What the church cares about,” he says, is not love per se, but “whether you are a person capable of sustaining the kind of fidelity that makes love, even in marriage, a possibility.”²² Hauerwas contends that the early church had no illusions about “love” creating or legitimating marriage. The assumption was that those called to marriage would, through following the church faithfully, develop the character strengths or virtues necessary to be married lovingly. Hauerwas notes the ongoing nature of virtue development: “I do not pretend that any of us ever have a charac-

ter sufficient for marriage when we enter a marriage, but I am contending that at least some beginning has to have been made if we are to have the ability to grow into the kind of person capable of being called to undertake . . . the vocation of marriage."²³

This religious view tallies with psychologist Erik Erikson's definition of marital intimacy as, "the capacity to commit oneself to . . . partnership and to develop the ethical strength to abide by such commitments even though they may call for significant sacrifices and compromises."²⁴

Two modern-day churches, the Church of Jesus Christ of Latter-day Saints and the Unification Church both recommend a period of missionary service prior to engagement or marriage for just these reasons. In serving others, sacrificing for their sakes, giving up entertainments and comforts, and dedicating themselves to the commandment to love God and love others, these young people develop character strengths or virtues that will stand them in good stead when they embark upon the spiritually demanding vocation that is marriage. Theravada Buddhists in Thailand require a six-month period of monastic life prior to marriage as well. The missionary or service period helps the young people make a start at developing the virtues necessary to succeed in married life.

True Love in Marriage

True love is virtues-based and virtues-driven. True love is other-centered; it is principled, serving and sacrificial, and unconditional. Unchanging, unique, faithful and obedient, and forgiving, it is a reflection of God's love. True love is the fuel of all good relationships; even more so in marriage because of its intimacy and close quarters. In this section, we will explore several cardinal attributes of true love that apply most powerfully to the spouse's realm of heart.

1. Other-Centered

Reverend Moon defines true love as living for the sake of others. Living for the sake of the spouse is the overarching principle of love in marriage. Author and marriage counselor Dr. Larry Crabbe has come to the conclusion that virtually all marital problems boil down to self-centeredness.²⁵ Dr. Scott M. Stanley, a prominent marriage researcher explains, “Love is that which will require you at some point to put aside self-interest in favor of the good of the other and the relationship.”²⁶

True love is to act for the sake of another. Dr. Judith Wallerstein found that the happy couples in her study “were not envious of what they gave to the other. They did not dole out kindness with the expectation of immediate reimbursement. They did not weigh their gifts or keep records. Supporting and encouraging the other was a given. They accepted this major task not only as fair but as necessary to make the marriage succeed.”²⁷

In an interview with BBC anchor Katie Couric, former First Lady Nancy Reagan revealed that the secret to her fifty years of happy marriage to Ronald Reagan was the way they gave to one another. She mentioned that her husband was never self-centered, never egotistical, never talked about himself, his stardom, or his accomplishments. It was selflessness on each of their parts that made their marriage a joy year in and year out.²⁸

2. Serving and Sacrificial

Of course, love is easy when the exchange is mutual, but it requires maturity and character strength to deal with the periods in a relationship when one partner has to “carry” the other, when there is no emotional return. This is sacrifice. Honing the art of loving when the personal benefit is not immediately felt is a valuable individual goal for the sake of the partnership and is absolutely necessary to the growth of love. Researcher Stanley said, “Love is not remotely possible without sacrifice.”²⁹ As Mrs. Reagan noted in the interview mentioned above, 50-50 giving is simply not a realistic

option. There are always times when one has to give more than the other in order to carry the marriage along.

Sacrificial giving in marriage ideally comes on a foundation of spiritual development through the practice of virtues, and it is also a spur to further spiritual development and the growth of the relationship. Giving to the other should not negate the self or bring about a loss of autonomy; nor does it mean becoming the other's doormat. Giving of the self for the sake of the other implies having a self from which to give. A true love relationship is not one of co-dependency or dependency. Rather, it is a relationship between two people who are developed and developing in their relationship to God and therefore capable of sacrificing for one another without a loss of identity or dignity. People are enriched through this right kind of giving, becoming bigger, better and more whole in the process.

Further, serving and sacrifice bring down the abundant love of God. As Reverend Moon says, "God is creator and the originator of the two basic principles of service and sacrifice."³⁰ When a person lives in that way, he or she attracts the love and energy of God to any enterprise he or she is engaged in, including the enterprise of marriage.

3. Forgiving

Forgiveness is an important part of love, for all people fall short of one another's needs and expectations. Inevitably, one spouse will hurt and neglect the other, be unable to answer all the other's needs or desires, or fail to live up to the other's expectations. Without the balm of forgiveness, marriage becomes an accumulation of grievances, hurts, and accusations.

Forgiveness often stems from considering the other person's situation and difficulties and putting oneself "in the other's shoes." It arises from empathy. Marital partners may have faith in the old adage: "To know all is to forgive all." If they can see into the reasons behind their spouse's less-than-perfect behavior, they may find their

hearts filling with forgiveness.

Forgiveness also stems from being humble about one's own faults and failings. Remembering their own faults and humbly acknowledging their need to be forgiven themselves makes spouses more prone to forgive their erring partners.

4. *Unchanging*

A marriage based solely upon changeable, romantic feelings of love is hard put to weather the inevitable storms that are characteristic of all marriages and of life itself. There are times in every marriage when the partners need to persevere through the challenges that arise. Only steadfast commitment can see people through the times when they no longer "feel" like going on, when disillusionment sets in, when conflicts are hard to resolve. Unchanging love is the determination to remain truly loving no matter what, taking responsibility for what one puts into the marriage, good or bad, and seeking to enrich the love within the marriage by following God's ways.

To desert one's marital partner is, in essence, to desert God and to foreswear the grace available through living out this sacrament. Religions of the world condemn the breach of the marital covenant. "I hate divorce . . . do not break faith," declares the Creator through the prophet Malachi (2.16). When someone asked Muhammad about divorce, he said it was "the lawful thing that God hates most" (Hadith of Abu Dawud).³¹ When Jesus was asked about divorce, he said that God only allowed it because of people's hardness of heart, that it was not His way "from the beginning" (Matthew 19.8). He cited the words of Genesis 2.24, "for this reason a man will leave father and be united to his wife, and the two will become one flesh." Then he added, "What God has joined together, let man not separate" (Matthew 19.5-6).

This is not to say that divorce or separation may not sometimes be a painful necessity, but the overwhelming proportion of divorces take place under far less serious circumstances than, for

example, desertion or adultery. The vast majority of marriages can and should be saved.

Researchers have found, in fact, that unsatisfactory marriages do not poorly affect children. Children thrive on their parents' mutual presence in their lives, regardless of how much satisfaction the parents are feeling or not feeling. The only cases where children do not thrive in marriages are when there is high conflict. The risk factors for children in high conflict homes are close to those of children in broken homes. However, this does not mean that high conflict couples should therefore divorce for the sake of the children; rather, they should work to resolve their conflicts more amicably, seeking spiritual and professional help if need be, and arrange times to discuss hot issues when the children are not present or listening.³² Gallagher and Waite have pointed out in their research that many marriages change in nature over time. Couples who reported that their marriages were unhappy reported five years later that their marriages had changed; they were happier. Some were much happier. Commitment saw these couples through and rewarded them with satisfactory marriages—outcomes well worth waiting for.³³

Investing time, creating safety

Maintaining an unchanging commitment requires giving to the marriage the time it needs in order to keep it thriving. There are many subtle ways to escape in marriage, from preoccupation with work or children to indulgence in too much television watching, or other hobbies. People sometimes do these things to avoid facing difficult emotions or subjects or to avoid intimacy itself, which many people find threatening. Sometimes they do not invest in their marriages out of sheer inertia. Escaping may bring temporary joy, but it will not bring long-lasting marital satisfaction. Faithfulness requires that couples make the time and conserve the energy to face one another consistently and creatively and continue to invest in their relationships, including sexually.

A marriage built on unchanging, steadfast love provides emotional safety, which allows relationships to thrive. Commitment soothes relational fears and opens the way for intimacy. The partner who fears abandonment, for instance—a common relational fear—will be soothed by the other partner’s commitment and will gradually feel secure and will thrive within the marital bond. A partner who feels threatened by a loss of autonomy in such a close relationship—another common relational fear—will also be soothed by commitment. Commitment allows for freedom—the freedom to let go and explore new horizons because the home base is secure.

Unchanging devotion is the practical condition needed by the unconscious mind for the achievement of maximum personal and mutual growth. Marital therapist Harville Hendrix says, “I want couples to know that, in order to obtain maximum psychological and spiritual growth, they need to stay together not for three months or three years or even three decades, but for all of their remaining years.”³⁴ Commitment is the ground that marital love needs in order to blossom.

5. *Faithful*

Unique to the marital relationship, of course, is sex. With sex added to the picture in marital relationships, faithfulness takes on new dimensions of meaning and significance.

To attain oneness, men and women need to be sexually faithful to one another. The reasons for this are many. The sexual act, becoming “one flesh,” establishes a unique bond between a man and a woman. Therefore, people cannot become one with one person, then one with another, then one with another physically without tearing themselves apart psychically. Catherine Wallace, author of *For Fidelity*, maintains that a deep psychological and emotional union is physically enacted in sexual intercourse. Not only the body is involved. “We cannot split ourselves into parts,” she says. “Body and heart or soul are one.”³⁵ Certain depths of a person’s emotional and psychological being simply cannot be revealed to

anyone other than the spouse. Since the sexual relationship symbolizes and embodies the intimacy of marriage, a person's sexuality should not be revealed to anyone but a person's spouse (see Part V).

"With my body I thee worship," say the Anglican wedding vows, putting sexuality in marriage within a framework of worship and holiness. Indeed, Reverend Moon sees the sexual organs of husband and wife as representing the Holy of Holies in the Jewish tradition (Hebrews 9.3). As such, they are inviolate, belonging only to one's spouse and no other. One's marital partner is the only "high priest" or "priestess" who is qualified to come worship in the temple of one's body.

The sexual act is an irrevocable bonding between two people, which therefore has no place outside of holy matrimony. Theologian Derrick Sherwin Bailey calls sexual intercourse "the psychophysical seal" of marriage.³⁶ He maintains that when sexual intercourse occurs "falsely"—that is, not under the aegis of marriage—the seal is still irrevocably made, bonding two people who have no intentions of fulfilling the other portions of becoming one. This interferes with their ability to become one with the person they eventually choose to share their life with.

From God's point of view, sexual intercourse with anyone besides one's lawfully wedded spouse, either before or after marriage, results in difficult entanglements of soul and psyche and possible interference in what should be a clear lineage. This is why His laws about it are so stringent.

Only if the marriage bed is inviolate can two vulnerable beings meet and become as one. The intimacy and oneness that people long for in life is available only on the foundation of deep and abiding trust. Trust is built upon the virtues inherent in true love—other-centeredness, service and sacrifice, forgiveness and unchanging commitment to one another.

Marriage and Redemption

Reverend Moon has called a person's marriage partner his or her "second Messiah." Both spouses participate in the very work of God and become instruments of His restoration as they strive for true love in their relationship. Marriage reveals each to the other in a way that no other relationship can. It has the potential to redeem them as they practice true love that penetrates into the innermost being of the other person and helps heal the undeveloped or wounded places.

The relationship between a man and a woman was at the core of the human Fall (see Chapter 20). Hence, relations between men and women have been visited by difficulty and misunderstanding ever since. The centering of marriage upon God and the striving to practice true love—divine love—within marriage may transform it into an instrument of His healing. This basic truth has caused psychologists like Harville Hendrix to sense the value of marriage in bringing people to completion through a redemptive, understanding love that seeks to "re-parent" the other and restore the wounds of childhood. In Reverend Moon's view, the Blessing of marriage restores the very first wounds between God and the first ancestors, reaching into a history and a future that includes but is greater than the couple themselves.

If a couple focuses upon God and they practice and adhere to the virtues needed to make a marriage flourish, marriage can be salvific. As love advances toward the unconditional through the special potential available in the spouse's realm of heart, it provides the basis for launching into the most advanced realm and the one which most closely resembles the heart of God: the love of parents for their children.

Educating
for
True Love

*Explaining
Sun Myung Moon's
Thought on Morality,
Family and Society*

International Educational Foundation
New York