

Chapter 20

Roots of Immorality

Without true love, men and woman cannot trust each other. They use each other to serve themselves.

—Sun Myung Moon

Sexual union is the crowning glory of marital love, symbolizing the mingling of the hearts, blood and lives of the two partners. It is the delight of the Creator as well. Yet, as sacred as human sexuality may be, society and history provide ample evidence of people's difficulty to discipline their sexuality and remain faithful to their partners—lovers unable to commit to one another, partners leaving behind unwanted children and disease, adults preying on children and so on. It is all too easy for the body to subjugate the mind, for instinct to override conscience in this area.

There are many theories as to why this is so. Some keep the explanation in the realm of individual learning and childhood trauma. Others point to social conditioning based on power relationships. Still others have sought to explain such behaviors in light of early social patterns and evolution, tracing them back to the earliest communities. In a related vein, religious traditions and certain schools of psychology find insight in ancient myths, legends and sacred stories that tell of the origins of human suffering in a pre-historic Fall.

Contemporary thinking respects such myths to be revelatory of profound inner truths—too deep for us to readily recognize and explicitly discuss—that are best conveyed by powerful images and narratives. “Myths are facts of the mind made manifest in a fiction

of matter,” asserts anthropologist Joseph Campbell.¹ It is relevant then to note the sexual overtones in several of these sacred narratives. The Genesis tale of Adam and Eve comes readily to mind mirrored in many ways by its counterpart in the Qur’an.

Reverend Moon finds not only the root of sexual immorality revealed in this Biblical story but also the secret of general human suffering and self-destructiveness. These are tied up with the tragic human propensity to misuse love and the harmful patterns of relationships between men and women, throughout all of the history of civilization. What is the insight revealed below the surface of the story? What does it tell us about gender relations? How does the abuse of sexuality impact individuals, relationships and society?

The Human Downfall

The Bible declares that the first man and woman lived in a world without evil or suffering, and intimately knew the Creator. They were intended for one another and lived naked, without fear or shame. The Creator freely gave them everything, but He also gave them one warning: do not eat a certain fruit. A crafty serpent, however—in the Qur’an it is a vengeful angel—tempted the woman with promises of wisdom and divine likeness, and she ate the fruit. She then gave it to the man, who also ate it. As promised, they gained wisdom. But they also took on an unanticipated sense of shame and guilt and hid themselves, covering their sexual parts. Because of their crime, they lost Paradise and humanity has lived in sorrow and tragedy ever since.

This earliest ancestral couple’s reflexive covering of their genitals after their actions of course points to a sexual transgression like fornication or adultery. This was something that was probably transparent to audiences at the time the story first circulated. In the Middle East to this day, “eating of fruit” is a euphemism for sexual relations. So is the expression, “to know” someone, as in “Adam knew Eve and bore Cain” (Genesis 4.1). Thus the Tree of Knowledge takes on sexual connotations as well. In this light, the

Tempter's promise of insight, maturity and transcendent experience as the result of sexual initiation becomes quite plausible; people still expect this from sex. Further, the foretold consequences of their deed—painful childbirth, tensions between man and woman, the difficulty to achieve maturity in love, and profound separation from God, the source of love and life—are natural outcomes arising from a sexual violation.

Milton brought in a sexual component to the Hebrew tale in his "Paradise Lost." Early writings of Jewish and Christian clergy did as well. A historical perspective, according to scholars, makes the meaning of the Biblical account unmistakable—this is a Hebrew denunciation of the fertility cults of that time and place. The tree, the snake, the woman's name and other features allude to the widespread practice of temple prostitution and deliberately parody and denounce it.² After affirming the beauty of ethical sexual expression earlier in the narrative, this story places a sexual sin at the center of all manner of human disorder and misery.

Other myths with sexual implications suggest themselves. A Shinto creation myth has a god and his wife engaging in their first conjugal love improperly—some call it incest—before correctly giving birth to the islands of Japan. The goddess dies, and misfortune befalls their first son and daughter (Kojiki 4.1-6.1).³ Hindu and Buddhist texts have their own tales tying the origins of suffering to sexual indiscretions.⁴ The Greek myth of Pandora has a woman betraying her promise to her immortal fiancé and opening a box that releases every kind of suffering into the world. The box can easily symbolize the woman's sexual parts, suggesting an act of improper sexual initiation or infidelity.

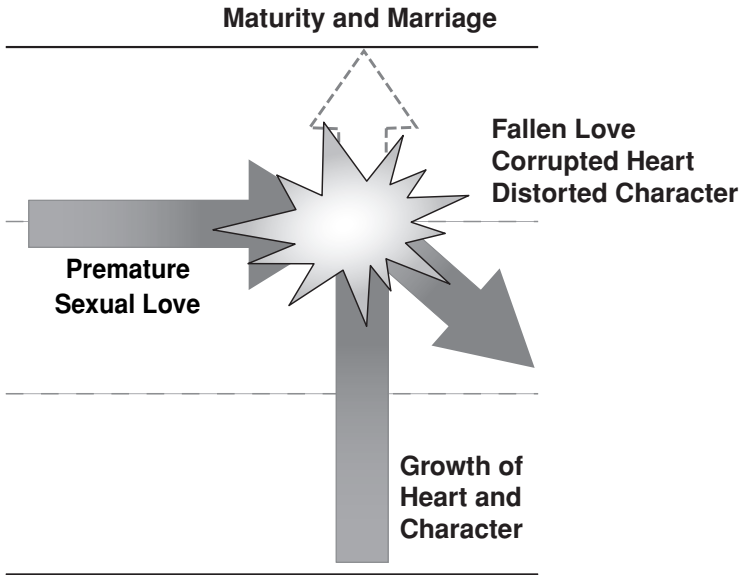
Ambivalence towards sexuality

It is this link—half-veiled yet intuitively understood—between sexuality and the origins of human evil that forms the basis of the mixed messages regarding sex that is evident within certain religions, especially the Judeo-Christian tradition. A distinctive mark

of the chosen people of Israel was circumcision, a mutilation of the male organ involved in the Fall. Christians came to emphasize the non-sexual conception of their Savior. Both Christians and Buddhists have favored celibacy as the path to sanctification and enlightenment. This ambivalence reflects the tragedy of a most sacred gift that has become degraded and dangerous. Wider society reflects this same ambivalence in the way sexuality is honored on one hand— for instance, the poetry and songs celebrating its goodness— and maligned on the other—the vulgar ways people refer to it when expressing hate and aggression.

Subtle Ramifications

The substance of these sacred narratives is the content of contemporary life. Sexual initiation apart from both maturity and marriage is all too common. This has yielded more heartbreak, loss and distortion than we can fathom. Ironically one of its most insidious consequences has been blindness to these very consequences. Thus the supreme and sacred power of sexual love with all of its intrinsic psychological and emotional, moral and spiritual, relational, social and lineal ramifications comes to be reduced to merely a pleasurable physical activity, like eating or sleeping. Its chief risks outside of marriage are seen as physical too—mainly unwanted pregnancy and sexually transmitted infections, both of which can nowadays be mitigated by technology. Thus the real costs of sexual relations apart from the original moral standard—on the personal and social level, not even to consider its impact on God and posterity—are largely overlooked.



Premature Sex Disrupts the Development of Heart and Character

By pretending sex is basically a physical matter, the deeper levels of harm—even between partners who agree to use each other—can be officially ignored. No harm means no one has done wrong and no one has to be held accountable. No harm also means that if one feels distress after an uncommitted sexual liaison, then the problem lies within oneself—in being too sensitive or having an overactive conscience or outdated religious values—not in the practice. No harm means that the social fallout can be blamed on socio-economics and no one has to question their personal conduct. No harm means the fiction of sex without consequences can be maintained.

Reverend Moon speaks of sexual misconduct as having its gravest consequences on the intangible level. These more elusive negative consequences of nonmarital sexual expression involve the effects upon the individual and personal development, upon the pursuit of loving relationships, and upon the next generation.

Effects on the Individual

The emotional, psychological and spiritual harm of sex in insecure relationships is typically felt only semi-consciously if at all, eclipsed by the pleasure and belief in the supposed benefits of the experience. Often some of the costs are perceived after the damage has been done, sometimes years later. Child psychologist Thomas Lickona relates the story of one woman psychiatrist describing the aftermath of her promiscuous college years. She says, “That sick, used feeling of having given a precious part of myself . . . to so many and for nothing, still aches. I never imagined I’d pay so dearly and for so long.”⁵ Such feelings are hardly uncommon.

The Biblical claim that sexual union means becoming “one flesh” is real, regardless of the partners’ intentions. When the bond is broken, it “works disintegration in the personality and leaves behind a deeply-seated sense of frustration and dissatisfaction.”⁶ There are many facets of this disintegration of psychological and moral health, especially among adolescents and young adults.⁷

Effects on the Individual

1. Stunting of spiritual and moral growth
2. Character corruption
3. Guilt, regret and diminished sense of worth
4. Heartbreak and destructive behavior
5. Spiritual disorientation
6. Degradation of love, life and lineage

1. Stunting of Spiritual and Moral Growth

Learning to be unselfish is obviously the central challenge of maturation. In particular, there is the disciplining of the awakening sexual impulse in adolescence, just as toilet training is a milestone in early childhood. Premature physical involvement in insecure relationships tends to impede development because it compounds self-centeredness, rather than fostering the learning of unselfish

love. In marriage, sexual intimacy supports the partners' mutual love and commitment, while among singles, it is mainly to boost the partners' egos and gratify themselves, to take rather than to give.

Until a certain developmental period is completed, until there is sufficient growth in the child's and sibling's realms of heart, a person is not prepared for the potent power of sex. In terms of the Genesis metaphor, his or her "fruit" of love is not yet ripe. It is also true that especially for males, learning to focus one's sexual desire on one person for life is an essential challenge for moral and spiritual maturity. Premarital sex ruins this; as Sarah Hinckley writes, "a crucial challenge to the man—an essential test of his masculinity—is lost or failed."⁸

This moral and psychological reality has been expressed in traditional stories, such as the European tale of Sleeping Beauty, which has counterparts in other lands. A magic spell befalls the princess of the realm upon piercing her skin and drawing blood, representing the onset of puberty. Falling into a deep sleep she is restrained yet protected until the bravest and most virtuous young man—one mature in heart and character—can overcome the obstacles to awaken her with a kiss and introduce her to the world of true conjugal love. In contrast, the tale of Snow White represents a failing of the test, where the virginal girl succumbs to the poisoned "fruit." Fortunately a pure-hearted prince is able to free her from the consequences of her mistake.

The scars from sexual intimacy in uncommitted relationships all too often cause lasting emotional desolation and a sense of irretrievable loss. Even a very young person can become jaded and cynical, his or her outlook on life clouded by crushed hopes. Allan Bloom of the University of Chicago lamented how early sexual experience impoverishes the imagination. Virginal students are still "fresh and naive, excited by the mysteries to which they have not yet been fully initiated," while those who "have nothing more to learn about the erotic" are "flat-souled . . . unadorned by imagination and devoid of ideals."⁹ Moreover, sex in insecure relationships

drains individuals, especially the young of the attention and energy needed for emotional, moral, creative and intellectual growth. At the very least, anxiety over possible unwanted physical consequences can be an ongoing distraction.

2. Character Corruption

That the residents of Paradise could so quickly turn from innocent transparency to duplicity and deceit illustrates that, worse than hindering character growth, unprincipled sex is a notoriously corrupting influence. People find themselves looking at others not as spiritual beings but as bodies to be used and practicing constant cunning to get sexual gratification. Unlike romantic notions of infatuated lovers spontaneously drawn into lovemaking, most liaisons are in fact the result of one partner deliberately seducing the other. Lust can come to motivate nearly every word or action in regards to others, as one is constantly grooming friends and acquaintances towards a sexual encounter. A recent study reveals dating singles accept “lying, cheating and dumping each other” as ordinary behavior outside of committed relationships.¹⁰ A large number of men admitted that they would even conceal infection with deadly AIDS from would-be lovers.¹¹

Oddly enough, these same people would probably never practice such treachery in their financial or other dealings, nor would they tolerate the same from others; yet they debase themselves in this way when it comes to physical love. How many statesmen, clergy and executives who were trusted for their sterling character and leadership nevertheless allowed themselves this kind of impropriety? Such is the unique blinding power of sex loosed from its ethical moorings.

In the case of infidelity, especially married infidelity, the level of duplicity is particularly profound. There are so many layers of lies—the blatant cover-ups, the silent deceptions where confessions were left unsaid, the wholesale exploitation of trust and violation of promises—to those the cheater loves or once loved that these play

havoc with his or her conscience. The cheater may barely notice the violation of the partner, of any children involved, of relatives and friends, and certainly not how he is using the lover. Self-deceit completes the picture: He frequently has to wall off parts of his conscience with thick rationalizations—about being the greatest victim himself, for instance—just to retain some semblance of integrity. This can lead to dangerous moral blind spots in other areas of his life.

3. Guilt, Regret and Diminished Sense of Worth

The Biblical story has the first ancestors exhibiting shame after their Fall. Given the meaning of sexuality and its link to the conscience, it is not surprising that misdirecting love commonly yields a harvest of guilt and loss of self-respect. When persons have used the most valuable part of their bodies to gain pleasure or love or security, they cannot but feel degraded, even if they are not conscious of the loss for some time. For example, a majority of sexually experienced American teenage boys and girls express regret over losing their virginity when they did.¹² Males both young and old are typically haunted by guilt over the evidence that what had been a momentary pleasure for them was a moving expression of love and commitment to their partner. Females sense something sacred was violated. Compounding this may be shame over violating the mores of one's parents or faith community. Abortions can compound the distress, for both partners.¹³ Marital infidelity can create its own brand of guilt-ridden hell. If the cheating spouse wakes up to the devastation she caused in the lives of her loved ones, the self-reproach can be crushing. One counselor compares it to the guilt of having killed someone while driving.¹⁴ Self-forgiveness can be a formidable challenge.

Further, making sexual attractiveness and sexual prowess an important basis for romantic connections amplifies the tendency to judge people on what they do and how they look rather than on who they are.¹⁵ Thus anxiety is built into insecure relationships:

“Do I still look good enough, perform well enough, please you enough?” When sexual utility instead of one’s whole self is the criteria for attention, there is always the realistic fear that someone else will be more attractive or perform better. This is sad enough for partners in any relationship, but it is particularly tragic when adultery brings this insecurity into the marriage bed, the one place that should be safe and secure.

The result is the undermining of the belief that one is lovable in a unique and irreplaceable way.¹⁶ Jennifer, 30, explains her experience: “The acceptance, even encouragement of premarital sex makes it very difficult to sustain the fantasy that we are the sole object of love.”¹⁷ Victims of infidelity in particular often feel utterly trashed. Sometimes the lowered self-esteem leads a person into further sexual involvements to prove their desirability, which only leads to further loss of self-respect. It becomes a vicious cycle of reaching for affirmation through sex, failing to attain it, and thereby compounding one’s desperate need.

4. Heartbreak and Destructive Behavior

All infatuations or romantic involvements of some duration are painful when they break up. When sex is introduced, the emotional ties as well as expectations are intensified. Studies have highlighted the role of certain brain chemicals in sexual bonding.¹⁸ Given its original purpose, sex acts like powerful glue that has no way to easily release its grip. Hearts that have bonded through sex, even in a casual encounter, are unlikely to disengage without being torn in some way. For some, the trauma can resemble divorce. For others, the pain is denied and numbed, often with the help of alcohol. The result is similar in any case. Men and women alike admit that they are so afraid of being hurt again that they withhold their hearts even as they yield their bodies to others for the fleeting comfort sex provides.¹⁹ This explains the peculiar indifference that characterizes sexual activity even among the young, what one commentator called “oddly disengaged—emotionally cool while physically hot.”²⁰

This heartbreak, compounded with the sense of having given themselves so completely for so little return—not to mention the fallout of a pregnancy, abortion or sexually transmitted infection—can help drive young men and women to the brink of despair. One tragic reflection is the rate of teenage suicide, which has tripled over the past 25 years in the U.S., the same period during which the rate of teenage sexual activity rose so sharply. Statistically, non-virginal girls are six times more prone to suicide than are virgins.²¹ They and their male peers are also much more likely to be involved in other self-destructive activities: Running away from home, using drugs and getting arrested, to name a few.²²

Finally, the emotional explosion over sexual betrayal can veer to the extreme of rage, leading to violence against former girlfriends or boyfriends and their new lovers. Stalking, assault and homicide at the hands of jealous lovers are daily events; countless people live in fear of retaliation by an ex-partner.

5. Spiritual Disorientation

Uncommitted sex encourages a distorted spiritual outlook, whether or not one belongs to an organized religion. It does this in several ways. First, it reflects a belief in the supremacy of the individual ego. Having multiple sex partners implies that the solitary ego is the ultimate reality, and that other people are “accessories” who come and go, undeserving of commitment before being used for gratification or even “growth.” In this same vein, entering into such a bonding involvement while seeking to remain aloof from emotional involvement reflects an attempt to split body and soul. It buys into the fiction of an independent, choosing self that is free to express itself through the body, to “have” sex rather than to “be” in a whole-person union with another.²³ This fragmented way of viewing reality—that denies the inextricable connectedness of spirit and flesh and of oneself, the partner and the community—is fundamentally unspiritual.

Second, it displays pessimism about human faithfulness that in turn, rests on a belief in the capriciousness and unreliability of the universe. Hebrew prophets would point to the absolute faithfulness of God—His covenant and commitment to us—as proof that couples, made in His likeness, should and could be faithful to each other. This is why they tied adultery to idolatry, betraying the covenant with God and “having an affair” with another god (Jeremiah 3.6, Hosea 1.2). Moving from partner to partner displays a fickleness that is a far cry from the steadfast divine love and the dependability of the created world.

Third, treating the profound mystery of sexuality as a plaything is irreverent in the extreme. All this is not to discuss the fundamentally dishonest maneuvers religious people go through to reconcile their unprincipled sexual behavior with their professed doctrines and perceptions of God. This only intensifies the spiritual disorientation and damage.

6. Degradation of Love, Life and Lineage

In addition, when sex, the power that most readily permits humans to take on divine creativity, is no longer worthy of special respect, then few things remain sacred. The cheapening of sexuality tends to lead to a tainted view of its extensions—love, life and lineage. Indeed, these are seen to be optional components, disregarded when inconvenient. The degradation of love can be seen in the contemporary dating and mating culture where love is rarely even mentioned when discussing sex.²⁴ Even among those who believe that only love is what legitimates physical union, this represents an anemic definition of love, where fickle feelings are the focus, not will and ideals.

The cheapening of life and lineage is evident in the fact that outside of marriage, the conception of a child is more likely to be viewed as a curse rather than a blessing. Perhaps worse, it is reduced to an inconvenience to be dispatched by an afternoon abortion appointment as if it were a dental cavity. Such trivializing of love,

life and lineage is intertwined with the disrespect for the gravity of sexual relations. This both reflects and reinforces a person's spiritual disorientation, and taken together could not possibly be further removed from the Heart of God.

The mental and emotional impact of uncommitted sexual intimacy is summarized well by counselor Carson Daly:

The lowered self-esteem; the despairing sense of having been used; the self-contempt for being a user; the embarrassment of having a reputation that puts you outside the circle of people with true integrity; the unease about having to lie or at least having to conceal one's activities from family members and others; the extreme difficulty of breaking the vicious cycle of compulsive sexual behavior; and the self-hatred of seeking, after each break-up, someone else to seduce in order to revive one's fading self-image.²⁵

Harvest of Selfishness

Though selfishness has an intuitive link to conflict and evil, it is the selfish abuse of sexuality that gives it its most virulent power. In moral development, egoism and self-absorption are the very definition of immaturity. These traits tend to fade as the individual grows up and has character-building experiences. But why do so many people fail to fully grow up to the full stature of human potential? Why do so few reach the sublimely sagacious and generous state of maturity that psychologist Erik Erikson aptly calls "generativity," and otherwise is called saintly? Why is it all too common to find adults with shallow hearts and small minds, enslaved by bad habits and often displaying the most infantile or even animalistic traits?

Though there are of course many apparent factors, the original disruption of the moral development of the first human ancestors through the abuse of sexual love is the most remote yet most critical of causes. This affected not only nurture, as noted above, but also

nature. Anthropologist Richard Heinberg has observed: “People of every culture and age have insisted that . . . human nature is not natural at all because it has been distorted by some fundamental mistake or failure that has been perpetuated from generation to generation.”²⁶ People throughout all lands and times have believed in some inherited tendency towards evil and self-destructiveness in the human heart. This fatal flaw drags human nature down, making full God-like maturation virtually impossible.

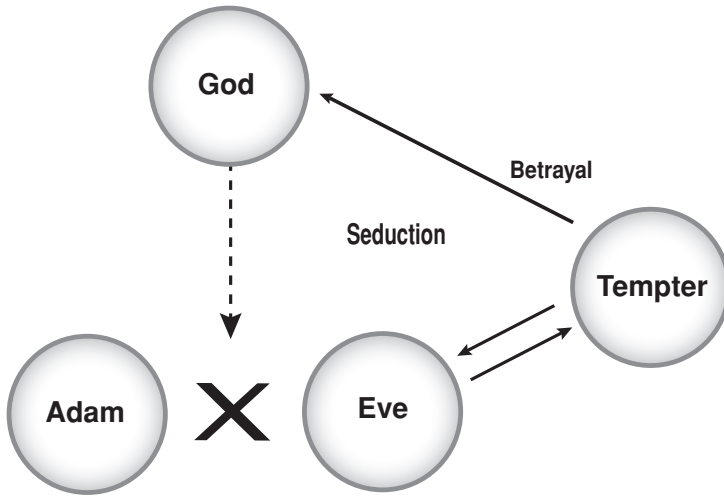
Reverend Moon defines this fundamental problem as descent from a poisoned lineage, a family tree rooted in self-centered love that bears only fruit of self-centered love. It was as if the forbidden fruit in the Genesis story, the metaphor for sexual love, was picked when immature and unripe. As such it was toxic in flesh and in seed. The first ancestors’ unprincipled liaison fundamentally disrupted the matrix of family life. “Humanity lost the standard of true parents, spouses, siblings and children,” explains Reverend Moon.

This is the origin of the inherited hindrance of the capacity to give the truest love, the extreme difficulty of the mind to lead the body, the blindness to realities of the heart and spirit. Catholics call this tendency original sin. Augustine called it concupiscence, the noxious quality of disproportionate sexual desire, and Buddhism similarly attributes it to enslavement to the senses. Judaism calls it simply an evil inclination. Freud deemed it the sexual instinct, the most unruly side of the root of the unconscious. It is this inherited vulnerability—centering on the constellation of forces revolving around the heart and sexual desire—that allows optimal moral and spiritual development to get derailed so universally.

Relational Dimensions of the Tragedy

The corruption of the first family set in motion dynamics that wreak havoc in male and female relations to this day. One of the most perennial and agonizing of sexual problems is for oneself or one’s mate to be attracted to someone else and succumb to infidelity. Being torn between two lovers is the premise of classic lit-

erature and films worldwide, from *Anna Karenina* to “Casablanca,” not to mention a dependable theme of television soap operas and love songs.



- The original love triangle
- Sexual abuse by trusted elder
- Seduction by loyal servant
- Betrayal of the parent
- Rebellion against the king
- Loss of God's blessing
- Family dysfunction passed to subsequent generations

Destruction of the Original Family through Illicit Love

Many of the great cultural narratives suggest more than just illicit sexual relations within the first ancestral couple. They allude to a love triangle as well. In the Genesis account, the woman allows herself to fall under the sway of a Tempter. She first yields to him, and then he instigates her premature seduction of her betrothed. Thus the pattern of cheating and other deceptive games between male and female is established.

But there is more to the Genesis tale, something of central importance to people of faith. This and other ancient myths allude to a double treachery: Beyond one mate betraying the other, they both betray the Creator. In the Genesis account, all three figures act in clear disregard of the God's caution and concern. The son and daughter, Adam and Eve, initiate sexual intimacy and parenthood apart from the Parent's blessing and participation, a heart-breaking scenario replayed in many a family since.

Even worse, the Tempter is depicted, according to some traditions, as God's servant and friend—Iblis in the Qur'an (7.20) or the archangel Lucifer in the Bible (Isaiah 14.12 KJV). The servant has been entrusted with significant authority, yet he refuses to respect his Lord's children, out of jealousy of His unique love for them. His revenge is to bring down those very children by playing on the son and daughter's trust and involving them in a premature and illicit affair. Thus, the human ancestors are seduced by an elder who is also their Parent's friend. This is the precedent for the widespread tragedy of sexual abuse of the young by their caregivers or their relatives or friends. It is also the basis of the ubiquitous practice of using sex as a weapon and a means of gaining illicit power.

Another Kind of Adultery

If we frame the crime among the first ancestors and the servant in a different way, we see the basis of many ancient legends. God can be compared to a King, and the first woman to his bride or Queen, in the sense that He was to be the focus of her greatest love and loyalty. Thus, the seduction of the bride by a younger male

servant is also an adulterous act that betrays the King.

There are echoes of this in the European story of Tristan and Isolde. Heroic Tristan, beloved of the king, comes to bring the princess Isolde to his monarch to become his wife. However, the young man and the maiden take a magic love potion. They cannot resist their passion for each other, and Tristan and Isolde run off together in betrayal of the king.

Similarly, the British legends of King Arthur revolve around a theme of adultery between the Queen and the King's first knight, Lancelot, an act of treachery that brings down the utopian Camelot. A parallel conflicted triad is found among the gods in folk religions around the world, especially of agricultural societies in antiquity such as the Middle Eastern fertility cults mentioned in the Bible.

The Greek myths are replete with infidelities, but the story of Oedipus Rex stands out as not only involving mortals but also incest: A son slays his father to win the love of his mother. This represents the younger man refusing to face the challenges of maturity embodied by his father and seizing the comforting love of his mother for himself. Reverend Moon has suggested just this kind of dynamic behind the fatal dysfunction of the first family.

Crime of Passion

All three figures involved in the first couple's mistake chose to evade the moral challenge before them by misusing love. As mentioned above, the archangelic servant was called upon to attend to the not yet mature children of God, as an elder representing Him. His position called for unconditional love and obedience. As the young Adam and Eve grew, it became clear that they were destined to receive a special kind of divine love and authority beyond what the servant would ever possess. His challenge was to trust that he would find contentment in his role. Like a tutor and caregiver to a prince and princess, Lucifer could look forward to receiving the eternal praise and gratitude of his beloved King after his young charges matured and assumed their rightful position as God's heirs

and Lucifer's masters. This is not to mention the unending respect and admiration of the royal offspring themselves and their countless descendants.

Yet Lucifer became unwilling to trust and remain faithful to his Lord. As he focused only on the apparent unfairness of his situation, he turned away from God and began to solicit the affection of the girl to soothe his hurt feelings and loneliness. She was only too flattered by his attention and gradually lost interest in her fiancé in favor of her older and more fascinating mentor.

As Eve came to replace God as the center of his life, Lucifer came to believe that by seducing the girl he could possess all of her love and beauty for himself. At the same time he realized he would wreak the worst kind of vengeance on his unjust Creator—stealing the Heavenly Father's most precious treasure and destroying His whole purpose for creating the universe. Moreover, as an added plus, he would humiliate and ruin his would-be master and rival, Adam.

For her part, Eve yielded too much of her heart to the charming elder. Once Eve succumbed to Lucifer's wiles, she came to realize what she had done was terribly wrong. Her lover had taken advantage of her. Worse, she had deeply betrayed her loving Father and her mate and violated her purpose. In her guilt and fear she went to Adam for comfort, recklessly carrying out the same self-seeking seduction by which Lucifer had destroyed her. The young man too abandoned his Father's commandment for the allure of premature love, just as his fiancée had done.

Disastrous Template

These corrupted interrelationships at the beginning of history explain why infidelity has such a deep foothold within humanity. It is an archetypal experience, a relational template so deeply embedded within the human psyche and soul that people are inclined towards it as second nature. Reverend Moon teaches that this adulterous relationship in the beginnings of human ancestral family

life has set a pattern for the profound and pervasive disorder of love that we have witnessed ever since. Freud sensed this when he proposed that the personal and family tensions arising from the Oedipus complex were based on a primordial event of disordered family love. Research offers support that infidelity is indeed passed on from generation to generation: One study found more than eight out of ten cheating spouses had a parent who did the same, though it may have been kept a secret.²⁷

As has already been implied, this Fall of the first ancestors proliferated more than infidelity—it is the remote source of all the destructive patterns that plague the interactions between men and women, boys and girls. For example, both Lucifer and Eve refused to find the inner resources of unselfish love to let their infatuations go and remain faithful to whom they were responsible. Instead they sought the immediate gratification of the comforting embrace of the opposite sex. This is a common undercurrent behind contemporary sexual involvements. As discussed above, boys and men frequently bypass the real work of growing up by seeking refuge in the quick fix of female sympathy and sexual comfort. Like perpetual Peter Pans, they flee paternal rules and requirements in favor of maternal acceptance from girlfriends and the reassurances embodied in sexual conquests. Likewise, girls and women commonly overindulge in the intoxicant of sex and romance and play to the nearest male audience at the cost of their development as persons and daughters of God.

The original disorder of love in the first dysfunctional couple led to another ubiquitous phenomenon—the allure of “forbidden love.” This is the insidious attraction to people who are off-limits or out of reach: the other man’s wife, the sister’s boyfriend, the blossoming daughter, the celibate priest, the centerfold girl, the “bad boy,” the same-sex friend. The Madonna/Whore syndrome also comes to mind, one that has men honoring the pure woman—often their wives—while pursuing the fallen one—the loose woman at the bar or the mistress.

Distorted Gender Relations

Reverend Moon is not the only one who sees in the Genesis story patterns of negative male-female interaction that are played out in countless ways in the ongoing “war of the sexes.” Psychologist David Kasbow describes how the three figures involved—Adam, Eve and Lucifer—become archetypes of masculine and feminine forms of irresponsibility, predatory and exploitative on one hand, or foolishly naive and yielding on the other.²⁸

Predatory type

The aggressive masculine figure manifests the Luciferic influence, what psychologist Carl Jung called the animus. This is the philanderer, the Don Juan, the Playboy surrounded by compliant Bunnies, the immature man who uses and discards the opposite sex to prove something to himself. A related dynamic is the male desire to dominate other men by taking their women. Also in this track we find the adulterer, the sexual harasser and the domestic abuser who otherwise professes his love. Its most parasitic form is the Bluebeard, the rapist and the vampire.

What Jung termed the anima is the equivalent influence in females that leads them to imitate the second Eveic figure. This is the seductress who uses sex to dominate men for money, security or simply for malicious pleasure—the gold-digger, the prostitute and the man-eater. Another mythic corollary is Lilith, considered the first wife of Adam in ancient Near Eastern legend, who epitomizes the demonic feminine. Under this influence is the foxy counterpart of the male “wolf”—the Siren, Samson’s Delilah, the femme fatale. She is the woman who keeps a string of “boy toys” for amusement and delights in showing off her power by stealing men from other women. A variation is the controlling wife who conceals her manipulations by feigning deference and submission to her husband or the girl who tries to rein in her boyfriend by getting pregnant.

Another variation of predation is the older or world-weary one preying on the younger or more ingenuous one, in imitation of

Lucifer or the no-longer-innocent Eve after her first liaison. Here is the trusted teacher and parental figure who preys on the fresh and virginal individual of the opposite sex to compensate for his or her own failures, frustrations and inner deadness. Christian writer Sarah Hinckley speaks of the “lightness of heart that is the companion of sexual innocence” that makes the virgin so attractive to the worldly one.²⁹ Among males, consider the incestuous father, the pedophile and the aging executive with his trophy wife.

Passive type

Both genders also can have a passive streak, one that allows them only too willingly to yield to the unwholesome control of the other. On the masculine side, there are the insecure males readily manipulated by females, like the mesmerized boy who empties his wallet for the flirtatious girl or the hen-pecked husband.

Females tend to play out the response of the first Eve who trusts too much and surrenders too much in exchange for attention and promises. Here we see the submissive sex kitten, the Marilyn Monroe. It also includes the battered, co-dependent wife who believes every profession of love because she wants to be wanted. Here too, is the Mafia wife, the woman who allies herself with the man of power no matter what he stands for.

Another kind of passivity is for one sex to fail to help protect the other from his or her vulnerability. Eve’s long-term involvement with Lucifer suggests Adam’s neglect. Likewise, there have always been men too self-absorbed or timid to commit themselves to their women and girls, to care for them and protect them from harm.

Implications for Relationships

No intimate relationship between a man and woman is immune from these inherited tendencies, but a committed marriage between God-centered individuals serves as a bulwark of protection against the worst of them. Certainly sexual relationships among immature and uncommitted lovers offer no protection—indeed, they invite

the most destructive kinds of interaction. Recall how the guilty parties in the Genesis story reacted to their physical involvement—each blamed each other for what went wrong. “Sex always changes the dynamics of a relationship,” observes educator Josh McDowell.³⁰ The relationship between uncommitted individuals is essentially an extension of a sibling relationship. When they engage in sexual bonding they have the worst parts of both worlds. They no longer or ever will enjoy the full benefits of friendship nor can they reap the complete rewards of married love. Reverend Moon has cautioned single men and women against physical involvement because it depletes the potential for love between them. In addition, their relations with friends, other peers and potential marriage partners are compromised, as well as the bond with parents and other elders. The impact extends even into future marriage.

Impact on the Relationship

1. Stress with parents and friends
2. Problems with partners
3. Negative effect on future marriage

1. Stress with Parents and Friends

Parents have a deep stake not only in their children but also in their grandchildren, as the extension of their flesh and blood and investment of heart. This is not to mention the grandchildren’s claim on their financial and other forms of support. When their offspring, even as adults enter into sexual relations outside the formal process of marriage or in other ways not in their or the grandchildren’s best interests, parents can feel worried, disrespected and hurt, their intrinsic interests ignored. The breach can be as difficult to mend as when Adam and Eve hid from God, unable to face their divine Parent.

Friendships are affected too. Getting obsessed with a partner and reducing attention given to friends is always an issue, but the

addition of sex only intensifies feelings on all sides. Nothing is as divisive as sexual jealousy. Close friends can become bitter enemies overnight. A crowd of sexually involved friends becomes a sticky web of attraction, rivalry, possessiveness, jealousy and betrayal. Intentions behind the most innocent gestures become suspect. Does she want a friend or a lover? Is he just trying to make someone else jealous? When infidelity is discovered, friends join the list of the betrayed. "After the initial shock of his affair wore off," recalls Eugene, 45, a computer instructor, "I found myself dealing with my own anger. How dare he betray his wife, who was my friend! How dare he hurt his young daughters, who are my daughter's play-mates! And then I realized he lied to me too, over and over."

2. Problems with Partners

"Once burned, twice shy" describes many people after the heartache of the breakup of a sexual relationship, as noted above. The remembered pain of betrayal stands in the way of giving themselves trustingly to anyone else. Females may become suspicious of all males, seeing them as only interested in their bodies. Males can also experience fear and mistrust that can last for years, even into later marriage.

Sometimes the introduction of sex disrupts a warm and caring friendship that might well have been a good basis for marriage. "Everyone thought we'd be married, including us," recalls one middle-aged man, about the girl he had known throughout his youth. "We were very close and didn't need sex. But everyone expected it and we thought we were missing something. Finally we slept together. Afterwards we felt different about each other. What we had just faded away." Conversely, the bonding power of sex can lead people to prolong a poor relationship that has no future. After sharing such powerful physical intimacy, it becomes difficult to admit to the lack of emotional closeness.

As mentioned above, sex usually multiplies selfishness in an insecure relationship, increasing tensions and conflict. Its addic-

tive pleasures too readily invite rationalization of expectation and demand. Frequently one partner comes to expect sex at every opportunity and to launch into recriminations or worse if refused. In fact, sexual involvement outside of marriage—especially among live-in lovers—is associated with far more violence and other forms of abuse than among the married.³¹

Because we are beings of mind and body, physical intimacy leaves the heart yearning for comparable emotional intimacy. Yet ironically, the sex makes that longing harder to fulfill.³² Sex can easily come to overpower any meaningful communication or other friendship-building activities together, causing the couple to avoid the effort it takes to understand each other and work out differences. One college woman admitted that ironically, “Having sex is easier than talking face to face and having to deal with all the things that come up.”³³ Deprived of quality interaction, the relationship then collapses from within.

3. Negative Effect on Future Marriage

The effects of premarital sexual experiences do not end when individuals enter into the world of marriage and parenthood. The primary problem is that of self-centered sexual habits. Marital sex is meant to be an uninhibited surrender to the joy of pleasing one another within a safe context of acceptance and commitment.³⁴ However, when those in insecure relationships have repeatedly used sex for selfish reasons—to prove personal worth, to gain a moment of fun and stress release, to hold on to someone’s attention—then it is difficult to turn its purpose around and employ it as a means of giving within the husband and wife relationship.³⁵ In addition, those who were virgins at the wedding learn sexual responses attuned to one another, while the sexually experienced mate already has habits and preferences that may obstruct harmony.

Second, because a person rarely forgets a sexual partner, the sexually experienced frequently find that they are haunted by the images of past partners even in the marriage bed. This involuntary

comparison of previous lovers to their spouse can be not only disturbing to them, but also disconcerting to the spouse, if known. Who likes to have their husband or wife comparing their body or performance to a lover in the past? One young husband observed, “Whenever I kiss my wife or engage in love play, my memory reminds me that this girl could kiss better than my wife, that that girl was better at something else, and so forth. I can’t concentrate on loving my wife with all that I have—there have been too many women in my life to be wholly committed to one.”³⁶

Worse, studies suggest the habit of surrendering to sexual feelings before marriage can prove to be a serious problem later, at some stressful time with their spouse.³⁷ At that point, succumbing to old patterns would be devastating to the mate, marriage and children. Premarital sex may also condition especially males to connect sexual arousal with the thrill of something illicit—the forbidden encounter and the accompanying fear of discovery. Sexual excitement then becomes psychologically linked with risk. Later, the safety and legitimacy of marriage may eventually prove to be too tame to be arousing. Thus, to enhance his performance and pleasure, the husband is constantly drawn to the illicit stimulation of extramarital affairs or similar fantasies by means of pornography.

Weak bonding and predisposition to breakup

Fourthly, after many uncommitted relationships, sex may lose its power to build a strong attachment to the one chosen to be a lifetime mate. Research suggests the chemical bonding power may grow feebler after having already imprinted the heart and mind with previous partners.³⁸ A similar effect results from early disappointing sexual experiences—whether due to discomfort, guilt, performance pressures or other factors—that can lead to an aversion to sex or a feeling of boredom with it. Related to this is the habit of withholding one’s heart in the sexual act, based on experiences within insecure relationships. Instead of the most wholesome and uninhibited giving of mind, body and soul to one another—as vir-

ginal newlyweds can do—the sexually experienced may find it challenging to yield oneself completely in physical intimacy even with their spouses. This too then will impair bonding.³⁹ Even after years of marriage, this can be hard to overcome.

A final consequence of nonmarital sex is the possibility of predisposing of the spouses to divorce. Couples who live together before marriage for example, are more likely to break up their union.⁴⁰ Research suggests that women who were sexually active before marriage have less durable and satisfying marriages than do those who were virgins when married.⁴¹ Those who have a series of sexual relationships learn many things, not the least of which is break-up and failure in relationships.

In the context of a committed marriage and the mutual trust and unconditional love it provides, sexual relations amplify the already present atmosphere of understanding, acceptance and intimacy. In the absence of commitment, sex only aggravates insecurity, lack of trust and misunderstanding, making real intimacy harder to attain. One single 21-year-old woman, a rock musician, agrees: “Leaving sexual intercourse out makes it easier to enjoy a relationship Without sex, you can be yourself—it’s more comfortable. It helps you figure out faster what kind of person they are if they are right for you. You can also get out of a relationship easier—you’re not glued by the sex. Sex complicates things and confuses you. Sex just slows down everything if what you’re interested in is a good relationship.”⁴²

Consequences for Children

In the Genesis story, the first human casualties of Adam and Eve’s mistake were their offspring. The sons, Cain and Abel, clearly did not receive what they needed for individual maturity and mutual good will—one murdered the other and ended up wandering in exile. Thus the primordial infidelity of the parents created a context hostile to the needs of their children.

A healthy, sexually responsible society channels adult hearts and energy in an unselfish direction, particularly towards parenting and investment in the next generation. The needs of the young and the weak take precedence over the adult and the strong, and elders sacrifice their own desires for the sake of youth. Parents constitute a unique subculture within society, one of routine and thoroughgoing living for the sake of another, and the dominance of this ethic creates a high-minded baseline morality for society (see Chapter 18). More than this, such an emphasis ensures that society's very survival; a civilization that does not protect its children rightfully perishes.

Conversely, when sex is loosened from its moorings in marriage and parenthood, then self-centered adult motives dominate. Overall morality declines. "Sex before marriage has proven to be the runaway horse of traditional values," concludes author David Whitman. "Once it took off, all the other old-time mores became more difficult to keep in their place."⁴³ In fact, virtue becomes turned on its head. Abandoning spouse and children to pursue an infatuation, for instance, becomes "courageous" and "honest."

This moral inversion means the social agreement to make sacrifices for the care and nurture of children breaks down. As a result, more and more youth are sacrificed for the sake of adult convenience. One dramatic illustration is that the social climate that supports abortion on demand even in the latter stages of pregnancy now shows increased tolerance for the destruction of newborns, who are after all just a few weeks older than the legally aborted.⁴⁴ Caring parents find themselves battling a whole culture that seems hell-bent on destroying their children's moral, emotional and physical well-being.

Yet more directly toxic than the culture are clashes and separation between young people's parents. Severe parental conflict, divorce or the absence of one parent in the home are negative contexts for children to grow up in. Indeed, research has determined that when the proportion of broken homes in a local population

reaches the level of about 30 percent, that community itself becomes a source of risk for youth. Let us review some of the consequences of the disordered culture and family.

Consequences for Children

1. Impaired development and lowered well-being
2. Depression
3. Ambivalence about family and love
4. Moral and spiritual difficulties
5. Violence and crime
6. Miseducation about sexuality
7. Abuse and exploitation

1. Impaired Development and Lowered Well-Being

Young people growing in single parent households are worse off in every way—financially, academically, psychologically and spiritually—compared to those in a nonabusive, intact home. They are more likely to be poor, to fail to complete high school, to get involved in destructive activities and to become single parents themselves.

Seventy-five percent of adolescent patients at substance abuse centers are single parent children.⁴⁵ These individuals tend to have less self-confidence and self-discipline, more difficulty becoming self-reliant and they are more challenged to set and keep goals.

A classic comment from adult children of divorce is “when my parents broke up, my childhood died.” Too often the absence of one spouse means one of the children comes to take his or her place, becoming a “junior partner” to help meet the custodial parents’ emotional needs and even care for the family. This role overburdens the child and impedes normal development.

2. Depression

Divorce is the greatest cause of depression in the young. In a cross-national study of 34 countries, suicide rates were associated

with divorce rates, especially for boys.⁴⁶

Yet the intact home wracked by chronic conflict between parents bodes badly as well. Youngsters subjected to chronic and destructive clashes between their parents become anxious, angry and depressed. In addition, the offspring often bear the brunt of the parents' discord, as one spouse takes out anger against the other on the children: "You're lazy, just like your father."⁴⁷

3. Ambivalence about Family and Love

When their parents have serious tensions between them, brothers and sisters act more aggressive towards one another and other peers. In response to the usual reduction in the parents' investment in their offspring after a divorce—financially, emotionally and in discipline and supervision—the children often feel less connection, too. Sons and daughters of divorce frequently report feeling less affection for their parents. They make less contact and ask for less assistance. Indeed, many view emotional closeness to their parents as a burden.⁴⁸ The divorce even casts a pall over their relationship with brothers and sisters. Those who experienced divorce in late childhood or adolescence report less fondness for and less positive memories of their siblings.⁴⁹

A subtle but significant loss for a child of divorce or of an unwed mother is that of the image of an intact family. If masculine and feminine harmony is an imperative within each person, parental conflict and especially divorce leaves the offspring without any substantial assurance that male and female integration is possible. Worse, many times the bad relationship between the parents means that sons and daughters internalize a negative image of their own gender or that of the other that haunts them throughout their lives.

Difficulties intensify when the young people reach the age of marriage. Anxiety about relationships is at the core of their personalities, says divorce researcher Dr. Judith Wallerstein.⁵⁰ Bereft of good role models, children of divorce in particular are afraid of conflict, loss, loneliness and betrayal. Paradoxically, those who became

overly bonded with a single parent at an early age may simultaneously experience a fear of closeness later in life. Anxiety over commitment immobilizes many, especially the men, in spite of a desire for a secure marriage.

4. Moral and Spiritual Difficulties

The separation between the parents divides the son or daughter in other ways too. In an intact family, parents strive to create one consistent moral code and home culture that the child learns to understand and within which she can feel comfortable and comforted. The child of divorce is different. She lives between two worlds—or more if a parent remarries—both an insider and outsider in each of them. To be too much like one parent is to be disloyal to or offend the other. Related to this are the losses of extended family, family history and traditions, and sometimes the faith community, neighborhoods and friends, due to relocation and others no longer being able to relate in the same way to the fractured family.⁵¹

Given the incomparable role of parents and family in shaping young people's spiritual lives, discord or divorce between an individual's father and mother or the unnecessary absence of one of them can present a fundamental stumbling block to understanding God's nature and His love and truth. In the Judeo-Christian tradition, for example, the viability of parables such as the Prodigal Son, exhortations to keep commitments and honor one's parents, the image of God as a loving and faithful Father all rest on the premise of having some positive experience of parental presence and unity.⁵² "I've made progress," reports a young man in his mid-30s whose parents split up when he was small and who barely knew his father. "At first I just got angry and cynical when I heard about 'God the Father' in church. Then I gave up the anger and just went blank, especially when it was time to pray. Now I am starting to understand who Heavenly Father is through my experiences with my own baby boy."

5. *Violence and Crime*

Cain's murder of Abel in the Biblical second generation foreshadowed the present connection between the proliferation of children of family breakdown and the rise in crime. Research indicates the connections in various ways. Children from single-parent families are more likely to exhibit anti-social behavior.⁵³ Among certain populations young people living without a father are twice as probable to commit crimes. Nearly 70 percent of juveniles in American correctional institutions come from fatherless homes, as do four out of ten prison inmates.⁵⁴ To the extent that drug use motivates crime, the high percentage of substance abusers among single-parent families has already been noted. Crime rates and the number of single-parent homes in a community are directly correlated.⁵⁵

6. *Miseducation about Sexuality*

A sexually licentious society socializes the young to adopt behavior that harms them and society. Adults in many societies are concerned about unwed teenagers engaging in physical relationships. They know that youth are less equipped to cope with the fallout of premature physical relations than their elders. For example, three out of four Americans disapprove of teenagers having sex before marriage.⁵⁶ Yet they apply a contradictory standard for adults: The majority believes that it is acceptable for adults to engage in such behavior, just like citizens in most Western countries.⁵⁷

Example is obviously the strongest teacher. When adults accept sex outside of marriage among themselves, it becomes almost impossible to enforce a different standard for adolescents. If the conscious decision to marry does not qualify individuals for sexual activity, what does? A guideline like age seems arbitrary, since the negative ramifications are not dramatically different for older adolescents as compared to single adults.⁵⁸

And as teenagers go, so go their younger siblings. Little girls mimic seductive movements they have picked up from watching their elders' favorite recording artist on television. Schoolboys try

to imitate their older brothers' exploits and sexually harass and assault their classmates.

Furthermore, the adult celebration of sex outside of marriage diverts youth from choosing to marry and receive its distinctive benefits. Once sex is no longer one of the defining characteristics of the marital relationship then it only follows that the institution loses much of its uniqueness. "Why buy the cow when the milk is free?" may seem a crass explanation as to why people—especially males—might be more loathe to marry in a sexually permissive society, but certainly it is part of the reason. When the privileges of a certain status are available without the responsibilities, why wouldn't most people sign up for the easier route? The urge towards physical union is part of the need for conjugal companionship—a need fulfilled only in marriage. However, this is readily forgotten when sex is easy to come by. A society that no longer honors marriage and chastity has little basis to guide the young towards lasting satisfaction in love and protect them from the loneliness and hurt that nonmarital sexual relationships can bring.

7. Abuse and Exploitation

Worse, the combination of permissive sexual mores and many single parent homes spells physical danger for the young. Where children are being raised by mothers and live-in boyfriends or step-fathers, the children are more than twenty times more likely to be physically or sexually abused—and even much more likely to be killed—than those who live with their fathers in an intact marriage.⁵⁹As might be expected, child abuse of all kinds has skyrocketed in the period following the sexual revolution.⁶⁰

The worst example of this depravity is the sexual exploitation of children and adolescents. An allusion to this was made earlier in the discussion of Lucifer, who exploited his position as Eve's teacher and guardian. Though it has been long argued that allowing men free access to sex will relieve their frustration and thus alleviate their motive for abusing others, this is hardly apparent in the present

world. For example, one fact conveniently underplayed in the discussion of “teenage” pregnancy and disease is that many if not most of the causal encounters are not between girls and boys but between girls and men. The majority of pregnant girls in the United States began their sexual activity as a result of being raped or abused by men 27 years old on average.⁶¹

Even worse, the legitimization of selfish sexual appetites even among the most educated classes and the globalization of economics, communication and transportation have conspired to fuel a global explosion in child pornography and child prostitution, even the trafficking in young sex slaves. Wealthy adult clients victimize untold millions of impoverished pre-teen and teenage girls and boys every year—a half-million in Brazil alone.⁶² Innocent virgins are sought after as a protection against sexually transmitted disease, and discarded once they become infected and sick. Hundreds of thousands of children are kept as chattel and transported across national borders for this unspeakable purpose.⁶³ At the same time, hundreds of websites feed the perverse appetite for images of children being exploited. This is the darkest part of the satanic underside of “sexual freedom.” The most precious, innocent and vulnerable are cast alive into the voracious jaws of the cold, insatiable lust of the very elders who should cherish and protect them.

Self-Destructive World

The establishment of corrupt ways of loving in this original family thus gave rise to a clan, then community, then civilization that did not learn or understand true love as the dominant way of life. Again this is evident in the Biblical story of the second generation, in which one brother forcibly subjugates the other. Instead of power, prestige and property being naturally aligned with love—entrusted to those with the deepest heart, widest perspective and greatest capacity to use them wisely for the good of all—these became the prizes of conquest, the booty of those who sacrificed others for themselves. In short, self-centered love spawned a self-

destructive world. This is the essence of hell, what has made our earth, in novelist Thomas Hardy's words, a "blighted star" of anguish and suffering.⁶⁴

More specifically the primeval act of adultery is at the root of all the myriad distortions of sexual love that have plagued humanity from the beginning: prostitution, infidelity, rape, incest, fetishes, pornography and sexual addictions. It is at the core of the susceptibility of great individuals and great nations to be brought down low by the power of romantic love and lust. This is the basis for the tensions that tear families apart, which in turn splinters communities and relentlessly works against social cohesion. These in turn leave individuals profoundly lonely, disconnected, spiritually depleted and vulnerable to infinite afflictions of the heart and mind, as is most evident in the industrialized societies—where community, clan and family have broken down the farthest.

Establishing a New Tradition

The misuse of sexual love at the origins of human civilization has disordered the fundamental relations between mind and body, man and woman and God and humanity. The role of religion has been to stop this disorder by buttressing the power of the divine Word latent within, the innate sense of principled sexual morality. In the Genesis story, this is represented by the God's Commandment given to the first man. Violated at the beginning of time, that original message—do not misuse sexual love—has resurrected again and again in myriad ways through the diverse manifestations of religion. This is behind Reverend Moon's words, "When men and women uphold and preserve chastity, they are safeguarding the universe."

Ultimately though these toxic patterns of the past must be reversed, if sexuality is to be sanctified and love is to be fully redeemed, if God is to reside in each family and rejoice in each marriage bed. Reverend Moon's emphasis on the blessing of marriage—linking love and lineage back to God—is to make the foun-

dation for this complete reversal. The dedication of one's union to the Heavenly Father, the practice of chastity, the promise to live for the sake of one another, the family and humanity, and in the case of young people, the selection of a mate in consultation with their parents—these are among the elements in Reverend Moon's practice that counteract the fallen tradition.

An intimation of this appears in the classic narratives. In the Pandora myth for example, after all the plagues were released, the last entity out of Pandora's box—representing the womb—was Hope. This implies the promise that through conjugal love the ultimate answer would come. The Christian tradition has a similar message, with its assertion that a Redeemer is born from a faithful and obedient woman who reverses the first woman's crime. Furthermore, his love for his "bride," the body of believers, serves as the model of true, God-centered marriage.

The restoration of the original ways of entering into and sustaining the conjugal realm of heart has implications for educating the next generation in matters of love, sexuality and marriage preparation, to which we now turn.

Educating *for* True Love

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

International Educational Foundation
New York