

# Reflections for discussion on a “CAUSA type” curriculum on the Family

2<sup>nd</sup> DRAFT June 6, 2016

## Purpose:

- To breakthrough the confusion around family values, gender, and values in general in our current societies
- To express clearly the CTA, “CIG Age” teaching of True Parents on God and man, the Family and Human Development.
- To explain that a “God-centered society” of interdependence, mutual prosperity and universally shared values means that a harmonious society (economics, politics) should be based on family ethics.
- Could be considered a second level of “CAUSA” material. Need a series of lectures that could be taught in a weekend seminar.

Here are a few issues that could be developed into sharper lectures:

## Introduction:

Link with CAUSA. End of Communism. Alienation.

Now the challenge of the family, gender.

## Ideological underpinnings of the “sexual revolution”: mainstreaming of free sex and same sex relations, etc.

- The philosophers of suspicion (Nietzsche, Marx, Freud) (“Les philosophes du soupçon”).
- Darwin, Marx and the denial of God
- Freud and the denial of sin
- Wilhelm Reich, Herbert Marcuse, Foucault and the mainstreaming of free sex and same sex relations
- Carl Rogers and the implementation of a new morality
- etc.

## Social consequences of family breakdown

### Sex at the frontline of good and evil (needs better title)

- Sex as the basis for life, love, lineage and conscience
- Sex and responsibility toward conscience, spouse and children
- The misuse of sex and its consequences.
- The story of the Fall
- The question of lineage – discussion on consequences of surrogate motherhood, etc.

## Principles underlying the family (“Family as School of Love” IEF lecture)

- Family order, cosmic order
- Four realms of heart – human development
- Three kingships of love (3 generations)
- Three Great Subjects: Parent, Teacher, Leader

## Family ethics: Basis for a Society of Interdependence and Mutual Prosperity (see Appendix of Unification Thought 2006 edition):

Making the case for altruism in society as base for freedom and equality - fulfilled through the family model: balance of public and private purpose learnt in the family – centering on a higher purpose (beyond nation and world: God)

- Society of interdependence – concept of joint ownership
  - o Excess of private property in capitalism – excess of collective property in collectivist society – exclusion of love in the concept of property (materialism)
  - o Sharing of public goods and resources (ocean, air, etc.) – future challenge of humanity – imply a new vision is needed.
- Society of mutual prosperity : ideal of joint government

- Development of democracy based on individualism: capitalism based on liberal democracy caused unequal distribution of wealth, restriction of economic freedom, etc. Decrease of religion - emphasis on rights, equality and freedom for individuals (individualism) — rise of egoism
- The positive achievement of religious freedom in democracy – core of human rights
- Joint government – political parties do not relate in antagonism – “brotherhood democracy”
- (Headwing, beyond right and left, centering on higher values – God)
- Society of universally shared values: ideal of joint ethics - family ethics
  - Social life is reinforced by altruism (“true love”) of parent, teacher, leader (“3 Great Subjects”) – raising up vertically (human and social development) and equalizing horizontally
    - Education of heart (parent), norms (teacher), creativity (leader) – but all in one
  - Society based on family relationships - four realms of love – gradual training in altruism - toward parental heart
    - Altruism: base for equality, freedom – core of “real democracy” – core value for antisemitism, antiracism, multicultural society, anti-corruption, redistribution of wealth, anti-terrorism (terrorism is based on “values” but rooted in egoism) – core value for human rights (or else human rights become source of conflict) – core of true sexuality, etc.
    - Religions teach altruism but do not clearly identify its root in the family (see Matthieu Ricard, French Tibetan Buddhist Assistant to Dalai Lama – his very comprehensive study on the needs and benefits of altruism from social, scientific, psychological viewpoint – but no mention of the family, parent-child relation, etc.)

### **Family, Religion; Role of Woman:**

- Adam and Eve
- Cain – Abel
- Restoration of Love
- The role of woman in history (Noah’s wife, Sarah, Rebecca, Rachel, Tamar, Mary, etc.)
- Current challenges of religions regarding family – position of woman
  - Catholic
  - Islam
- Women’s liberation
- The family as the fulfillment of religion

### **Issue of Human Rights**

Clarify Human Rights issue

In his last public speech Father speaks of 3 eras: centered on material, centered on human feelings – and now entering a God-centered era centering on altruism, the Blessing, etc.

Isn’t the Human Rights philosophy an end result of the second, “humanistic” era, needing to evolve into a God centered era where family, not the individual, is the basic unit?

Dear Jacques,

Many thanks for doing this. There is no question that our world is in need of change and a message that can separate good and evil. We know that True Parents came with that mission and that the message of Divine Principle has been transformative in each of our lives and those of our families. Yet we face a dilemma because so few have been able to understand the Principle. On the one hand, it must be because it is usually because of special preparation and timing that one is able to grasp the Principle. Secondly, there is the theme of “sacrifice,” so prevalent in our message that many are not able to accept what that implies in terms of personal change.

CAUSA was fortunate to have a backdrop of evil (communism) that it could critique and then offer a counterproposal to it. In developing a level 2 CAUSA as you refer to (with the family as the focus), it would seem again that one would need to focus first on a backdrop of evil that would be the theoretical framework that has led to family breakdown, the mainstreaming of libertinism, including free sex and the normalization

of same sex relations. This would include an examination of the key ideological underpinnings of such views. I would recommend examining the role played by Darwin and Marx in the denial of God, Freud in the denial of sin, Wilhelm Reich, Herbert Marcuse and Foucault in the mainstreaming of free sex and same sex relations; and Carl Rogers in the implementation of a new morality, emphasizing the congruence of beliefs and deeds, including the acceptability of a congruence of what were traditionally viewed as bad deeds, provided they were supported by a system of bad beliefs.

These views need to be critiqued and shown for what they are: crafted apologetics for what was once viewed as morally wrong. Then one can introduce a counterproposal based on what you propose here.

There are two big questions:

1. Does one introduce Satan into the conversation? Was it Baudelaire or someone else who said that “the genius of Satan is to make people believe that he does not exist.” Father has said that Satan denied his own existence so that God’s existence could be hidden or denied as well. It is not “cool” to speak of Satan and yet, without an understanding of Satan and of the devastation that Satan had unleashed on humanity, how could Unificationists survive? How could we maintain our purity if we did not understand that a sexual relationship outside of marriage would again compromise our lineage? For Catholics, the Fall is corrected by Confession and five Our Fathers and Five Hail Marys but for us it is scar that accompanies us into eternity. This is my big worry about “Family Values” curriculum which do not teach about Satan or the “agency of evil.” People are inspired for a weekend and then return to life where “they do the evil that they do not wish” because they are incapable of escaping it.
2. My second point is this. CAUSA introduced True Father but we did not do it deeply enough, I can say with hindsight. Unfortunately, it will not be enough to provide a noble defense of the family if we cannot provide the antidote of the Blessing and all that that implies 3 day ceremony, chastening, etc. How do we introduce this into the discussion with sophistication and conviction? I think that the French are the best at doing something like this. Please pray and God can provide you with insight. In CAUSA, I regret that people only went from seeing True Father not as a bad person but as an altruist. True Father is not just an altruist, as well know. He is a man of ideas, of the most important. His ideas are not as CAUSA may have suggested too strongly: the traditions that already exist. His ideas are new, challenging and liberating.

Recognition of the agency of evil and of True Parents as the source of the greatest ideas and the source of liberation through the Blessing are key, I think. These may be the most important points that you will want to consider about whether or not to include.

I would advise that you pray about these things. Perhaps I am mistaken but I think that we need to do more to put these two points at the center of any new initiative of this type. I am happy to provide feedback as you go forward, Jacques.