

Unification Insights into Marriage and Family

The Writings
of
Dietrich F. Seidel

Edited by Jennifer P. Tanabe

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Introduction

It is with great pleasure that I introduce the reader to this collection of articles written by my long-time colleague, Dr. Dietrich Seidel. We first met in 1988 at the Unification Theological Seminary (UTS) in Barrytown, New York. Dietrich had recently joined the faculty there, and I quickly learned that he was a true scholar and a gentleman, a deep and reflective thinker with a generous and kind nature. This collection reflects his ability to unify and harmonize those apparently at odds, such as science and religion, different religious denominations, and—his specialty—married couples in need of counseling.

The first chapter in this volume is his Autobiography, written in 2014. There, the reader will learn that he trained as a scientist in Austria, but never lost his faith in God, a faith that guided his life and illuminates his work. An encounter with missionaries from Reverend Sun Myung Moon’s Unification Church in Vienna in 1968 led to his conversion from Roman Catholicism to Unificationism. Reflective pieces on his experiences as a Unificationist are included in this collection, interspersed with his other writings.

After the Autobiography, the articles are arranged in chronological order. The next several chapters consist of essays on religious topics such as prayer, the Fall of humankind, and the love of God. A significant academic piece is entitled “Understanding the Ideal of Marriage from a Dialectical Perspective: A Comparative Study of Schleiermacher and Unification Thought.” This paper reveals his longtime interest, which he has developed both academically and professionally, namely, the study of marriage and family.

The articles that comprise the rest of this collection highlight his writings on marriage and family enrichment. Here, readers will find practical advice on improving their relationship with their spouse, child rearing, making God central to their family, and finding true love, all presented in an enjoyable and easy-to-read style.

The concluding articles return to a more serious and scholarly form and topic, namely, achieving world peace through the creation of ideal families that manifest true love.

Throughout his writings, Dietrich Seidel encourages all of us to use our individual talents and abilities not just to better ourselves but to build successful families and a peaceful world of harmony and joy reflecting God's ideal. It is my hope that this collection will contribute to the accomplishment of this vision.

Jennifer P. Tanabe, Ph.D.

Red Hook, New York, November 2016

Autobiography

My origins go back to a small town, Pernitz, in the Piestingtal (Piesting Valley), about 40 miles south of Vienna, Austria, where I was born in 1943. It was still in the middle of World War II and a time of much suffering. My Viennese mother, Margaretha, and my German father, Friedmar, divorced shortly after the end of the war, a painful event that reflected the confusion and hardships of the post war era. Pernitz, especially the home for mothers in Feuchtenbach, was known for the misguided attempt to create a “new beginning” for humanity by raising babies that came from selected parents. My German father, educated as a civil engineer, was part of the security forces protecting the life of the then “Fuehrer” (Adolf Hitler) and together with my mother apparently fulfilled the needed conditions for making a “new” human race. Later on, in 1951, my mother remarried my step-father, Dr. Cyril Vesely, who did his best to raise my older sister Gisela and myself. He was, in my opinion, a very conscientious step-father who shared child-rearing tasks and instilled good traditional values in my older sister and myself.

Among my early childhood memories, I recall the sound of sirens warning the inhabitants of Vienna of bombing raids, and huddling in shelters hoping to survive the explosions. Also, I remember seeing a soldier pointing a gun at my mother, my sister and me, in an open field in the middle of the night, and with the voice of a three-year-old shouting “Please do not shoot!” These experiences may have been the roots of my yearning to do something for the sake of bringing about more understanding between different ideologies and reconciliation

between opposing groups that would eventually lead to a world free of weapons.

One memory that stayed with me from my elementary school time was when my best friend, Herbert Vogel, told me he wanted to become a Roman Catholic priest. I remember that in my heart I wanted to apply his future plan to my own life, as close friends often do. Based on my belief in God, I respected the commitment of his family to the Catholic faith, but hesitated to share his plans for the future. On the one hand, as an eight-year old, I understood dedicating my life to God in response to the gratitude I felt for being alive. On the other hand, all my hope and joy about life was rooted in the experience of a loving family, and I knew already as a youngster that priests were not permitted to marry. From that time on, I repeatedly asked myself questions about God and His providence. I especially had questions about why Jesus could not marry and have his own family and in this way be an example for his followers.

In my later childhood and teenage years, I struggled with my life of faith and wanted my parents to be more connected with our Creator, but they seemed to have their own reasons not to stand more with God and simply lived conscientious lives. My sister, Gisela, would still go with me to church, but later on when we were teenagers she would stop going with me on a regular basis. In my struggles, I reached the point of affirming the existence of God and found myself many times going alone to church to attend mass. Something inside told me it was important to support our Creator and to show gratitude to Him.

Within my Roman Catholic upbringing, I experienced increasingly God's presence through the wonders of nature. All created beings and nature itself were for me simply a second Bible. My interests as a teenager then turned to science, especially telecommunication. I studied at the *Technologische Gewerbemuseum* (Technological Museum of Trade and Economy), for five years and qualified to continue my studies of electrical engineering (*Nachrichtentechnik* or Telecommunication) at the University of Technology (*Technische*

Hochschule). In all my science courses, however, I missed one thing, namely, the answer to the question “Why do the phenomena of science exist?” When I was a student, there was no philosophy of science course that would have discussed, for example, the theory of evolution as opposed to the theory of intelligent design which could at least have tried to provide some answers.

During these formative years as a student, I soon realized that science has its limitations in answering the important questions of life, such as: “Why am I here?” or “Is there a life after I die?” In addition, even if I would be lucky and make a great scientific discovery, how could I be sure that it would be used for the benefit of humanity? I realized that we all as human beings need first to develop our character, in order to attain the goal of becoming loving and responsible persons. I also understood that we need God’s guidance in order to accomplish this task.

During my mid-twenties, I was indeed guided toward opening my heart to a spiritual vocation. I vividly remember a conversation I had with a Roman Catholic priest who served at the St. Stephen's Cathedral in Vienna. At a 5 a.m. mass I showed him an invitation I had received to learn about a new spiritual movement that was dedicated to bringing unity to Christianity and to advancing interfaith dialogue. “Find out for yourself,” he said. “If you find something good, take it, if it is not good stay away from it.” The invitation I gave to the priest was from my spiritual father, who handed it to me in the Vienna city park near the Johann Strauss monument. This is how my study of the *Divine Principle* began in September 1968. This was also the time of a special political situation, when we in Austria felt the threat of communism, following the invasion of what was then Czechoslovakia by the military forces of the East bloc, especially the Soviet Union, as it was called at that time.

I remember that I needed to study for an upcoming exam, but I put time aside to read *Divine Principle*. I did it with an expectant heart, filled with gratitude that I could know God’s providence. Even if there

was pressure to prepare well for the exam, what was more important, I thought, was the study of the Divine Principle and to put down in writing any possible questions I had.

It became evident that I was personally responsible for my spiritual life and that prayer and self-examination were needed to advance in my spiritual quest. At that time, my studies focused on one question: “How is God working today?” It might be possible, I thought, with all the confusion and uncertainties of our worldwide situation, that we were experiencing what the Bible calls “the Last Days,” thus entering a new era in which God’s original ideal becomes substantially realized in this physical world. The whole idea of the transition of an evil world into a world of goodness under God’s sovereignty was very appealing to me.

As a practicing Catholic, I had a deep experience of God’s calling and the heart of Jesus. If God wanted to work through Jesus 2,000 years ago to build His kingdom and Jesus was rejected, it was obvious to me that in our time the True Parents as God’s champions would also be initially rejected. They would also receive bad press and be accused of heresy just like Jesus was. I realized through the Divine Principle that Father Moon fulfilled the mission of Jesus. As I see it, he became the Second Coming of Christ who gives his best effort to build God’s kingdom on this earth.

My Catholic faith and the Divine Principle seemed to work together well, like two parts that together create a whole sphere. If there was a Catholic theological mystery, the Divine Principle would give a clear answer toward fulfilling the original purpose of Creation. After four weeks of studying God’s word for our time and a few sleepless nights in which the heart of Jesus became clearer to me, I dedicated my life to the True Parents on September 21, 1968, against the wishes of my parents.

Back then, toward the end of 1968, there were several centers in Vienna under the leadership of Reverend Paul Werner and his wife, Christel. Reverend Werner was the first pioneer in Austria, who started

his mission in 1965. We moved the apartment we had with all the brothers from the Zirkusgasse, located in Vienna's 2nd district, to the Schluesselgasse, a street in the 4th district. This was an important move, because most parents associated the Zirkusgasse with one of Vienna's red-light districts. Also the Sunday Service was moved from the Oelzeltgasse in the 3rd district to the Schluesselgasse, where we as brothers and sisters had a lively spiritual life, with much fasting and praying for new members.

I vividly remember one time, after a day of hard work, when I lay down on the bottom bunk bed in a small room reserved for students next to the kitchen in the Schluesselgasse apartment. As I fell asleep, all of a sudden the small room was filled with deep and intense love and joy, with a pleasant feeling of being cared for. The message was uncomplicated: "Whatever you do, I will be with you." I was simply speechless.

A few months later, I was called by Reverend Werner to present Divine Principle lectures at the University of Vienna, together with a few students who were also in their last year of study. We all formed the New Center (*Neue Mitte*), a movement aiming to show the way toward building God's Kingdom, and which later became CARP (Collegiate Association for the Research of the Principle).

In February 1969, the whole Austrian movement, about 30 of us, drove with three VW buses to Essen, Germany, to attend the "Blessing" of 43 Couples worldwide, with our True Parents as the officiators. This was an important event, because it signified the Blessing outside of Korea and opened the whole world toward God's original ideal of creation. In Essen, there were nine couples, representing all of Europe; in Japan there were 21 couples; and in the United States there were 13 couples. I still remember that we used the rooms dedicated to the Socialist Party in Germany. After we prepared everything for the Blessing, the caretaker said to us, "It looks just like the Marriage Supper of the Lamb." We not only symbolically restored the Socialists'

rooms but also received internal acknowledgment through the words of the caretaker.

It was also a lasting experience for me to meet True Parents in person at the Essen airport. Intentionally and strongly, True Father shook hands with all of us from the European movement and together with True Mother tremendously encouraged us to remain faithful and to continue God's providence. Not only from the study of the Divine Principle but also through my physical experience, I realized that our True Father and True Mother resembled our Heavenly Parent's heart. In every way, they acted very parental when they had to make new and delicate decisions.



Figure 1: With True Parents in Europe

New national leaders needed to be assigned to existing nations and no matter how strong headed some of these national leaders were, our

True Parents always found a way, full of heart, to solve any kind of problems. At this Blessing in Essen, and during the time we spent together, True Father switched around the national leaders of Germany and Austria. Reverend Paul Werner together with his wife Christel became the leaders in Germany, while Reverend Peter Koch together with his wife, Gertrud, took over the leadership positions in Austria.

Later in 1969, there was a new center in the Salztorgasse in the 1st district for the brothers, where for a few months I was the center leader. Besides our somewhat intense life of faith, we experienced an actual earthquake in our newly established center. The whole apartment seemed to be twisted and there were cracks in the walls. We looked for shelter. Fortunately, after a few minutes everything stopped shaking and became calm again. The whole episode was a reminder that we were placed on the fault line, a volcanic area that stretched from Vienna south, and that we were called to overcome any kind of obstacle in our new mission.

Another center was located in the Marrokanergasse in the 3rd district. This was for the new leaders in Austria, Peter and Gertrud Koch, besides a few brothers and sisters who also lived there. After a few months, our True Parents visited this center and I remember that Goon Koch, the baby son of Peter and Gertrud, was held by our True Parents posing for a historic photo.

After my graduation from the Vienna University of Technology in the summer of 1970, I worked for more than two years as a research assistant for Professor Weinmann at the newly founded Institute for Remote Control Engineering. This was the time when Peter Koch purchased the farm in Gfoehl, about an hour and a half drive from Vienna. We renovated that farmhouse, and I remember that, together with Richard Heinrich, we reinstalled all the electricity in the building including the water pump. After much restoration work, the old farmhouse was turned into a beautiful weekend seminar building where many Divine Principle lectures were given to interested guests. Some

of the renovated buildings served as a candle factory, which turned out to be important for our fund raising efforts.

At the beginning of 1973, I decided to move to the United States, pursuing missionary work and studies in theology. We were about 120 members from Europe, a modern version of the *Mayflower*, who arrived in the USA and were welcomed by True Father at the airport. We spent about two weeks at the Belvedere training center, hearing many lectures and preparing for our mission. After witnessing on the West Coast under Dr. Sheftick, I became the “Mobile Unit Commander” in Utah for nearly two years, 1973 and 1974. I recall meeting the major apostle of the Mormon Church, Spencer W. Kimball, in Salt Lake City to explain to him the goals of our movement. He wished us well in our efforts to lay a lasting foundation in Utah.

In the summer of 1975, I became the pioneer for teaching the Divine Principle in the city of Worcester, Massachusetts, after I attended the 100-day workshop with Reverend Sudo in Barrytown, New York. We were equipped with a white board, a bicycle, and lots of tapes explaining about the Divine Principle and related topics. We also had Holy Songs and inspirational music, together with a fair amount of literature to invite guests to workshops held in Barrytown. It was a very intense time in which I also coached Reverend Philip Burley for about two weeks, teaching the Divine Principle in the commons park in Worcester. Reverend Kevin McCarthy was our itinerary worker, and I remember that his major concern was the right internal attitude to be full of energy in our efforts to witness to True Parents.

The Unification Theological Seminary (UTS) was founded in the fall of 1975, and I was invited to attend the first class, together with about 50 other students from all over the world. It was very inspiring to see so many different countries symbolically united together through our brothers and sisters. There were the nations of Korea, Japan, the United States, India, and most of the Western European nations.

Many of the students who had English as their second language needed to study very hard to catch up with the seminary coursework. In order to qualify for the master's degree in religious education, we were supposed to have another degree from our previous studies. It was quite a challenge for me to study theological subjects after having studied natural science. The professors were from different religious traditions and through their teaching at UTS they all contributed to the unification of religions, knowingly or unknowingly.

In February 1977, I met my wife Elisabeth in Tarrytown, New York, through the matching of Father Moon. It was a very Spirit-filled day when we attended the matching ceremony in the library of the Belvedere estate. I was asked by Father Moon if I wanted to have theological discussions with my future wife or if she should just have a good heart. My answer was that a good heart is more important than intellectual education, and this was the way I met Elisabeth.



Figure 2: Dietrich and Elisabeth

A few months after our Blessing in marriage and at the end of my two-year education at UTS, being a graduate of the first class in 1977, we moved to Toronto, Canada, where I continued my graduate studies in theology. I was accepted into the Toronto School of Theology where different faiths pooled their faculty members. My school was the Institute of Christian Thought, which at that time was part of the University of St. Michael's College. One faculty member was Professor Herbert Richardson, who helped me in my academic work and who later became my thesis advisor.

Both of our children, Christopher and Diesa, were born at the Toronto Western Hospital in 1978 and 1980, respectively. Our children taught us a lot about God's heart and how to be good parents despite our own limitations. Our time in Canada brings back good memories of experiencing God's guidance while establishing our family and preparing for my teaching mission.

The first president of UTS, Dr. David S.C. Kim, sent us a VHS video player so we could show the professors of St. Michael's College and other interested people the latest video-tapes about our movement. We had many evenings in our small apartment on Charles Street where we invited professors and students of St. Michael's College, introducing them to the teachings of our True Parents. One professor commented that the time would come when our teaching would show its power by uniting all religions.

Building my marriage with Elisabeth and raising our children became for me the path of discovering the heart of God. I soon realized that beyond all my theological studies and intellectual pursuits, it is through the experience of loving human relationships, and in particular family life, that God wants to be present among us. No matter how much I might be attracted to the external world with all its excitement, what really counted was the internal transformation of heart according to God's original ideal. What we have to learn in this physical world is the love of parents toward their children, which is the same kind of love our Heavenly Parent has toward all of us as human beings. Just as

children reciprocate the love of their parents through filial piety, we ourselves need to show our love toward our Creator by living according to His will.

My son Christopher finished his studies in computer science at Vassar College in Poughkeepsie, New York, and developed additional interests in spirituality and natural healing. He now lives in San Francisco, and uses his knowledge of information technology (IT) for his professional life. Diesa, who is two years younger than her brother, studied psychology and graduated from Marist College, also in the town of Poughkeepsie. She had a career playing professional basketball in Europe and is now interested in advancing the education of young girls worldwide. Currently she is living in San Diego, California, and has a job as a physical education teacher at a private French/American school.

During my graduate studies in Canada, I developed a keen interest in topics related to marriage and family, not just from a theological viewpoint but also in terms of the practical skills of relationship building. Here were the roots for developing courses on marriage and family and my activities of conducting marriage enrichment seminars together with Elisabeth. We founded a home business, Life Enrichment Enterprises, helping couples with their marriage relationship and child rearing.

In the summer of 1987, after finishing my doctorate in theology, together with my family I moved back to Barrytown, where I started a full time-teaching position at UTS and taught theology and related subjects for 12 years. While teaching theology, I also developed an interest in philosophy and the emerging field of science and religion. John Templeton, a skilled American-born investor, made it his personal goal to promote the establishment of courses on science and religion in American universities by providing prize money for new courses in this area. In 1996, I won the Templeton Prize for developing a syllabus for the course "Science and Religion." I also taught courses related to psychology, philosophy, and science at such places as Marist College

(Poughkeepsie), Webster University (Vienna, Austria), and the International University (Vienna, Austria), as well as mathematics at Bridgeport International Academy (Bridgeport, Connecticut).



Figure 3: Family photo on Mother's Day

Through my teaching career I found that our True Parents, in their capacity as the Second Coming of Christ, see us helping each other to realize our unique, original potential. We are called to use our original gifts not only on the individual and family levels, but also on the level of our common higher purpose to build a peaceful global society in which we will all experience the abundance of divine love.

Dietrich Seidel, 2014

Prayer Life in the Christian Tradition and the Unification Church

Paper presented to “Spirituality” class, Dr. Francis Elmo, Unification
Theological Seminary, March 1976

Introduction

In this paper I make an attempt to present prayer as a necessary condition for deepening our life of faith. Beyond this I try to crystallize the goal that life itself becomes prayer as a fulfilling and joyful experience.

Out of the great treasure of the Christian tradition, a selection was made in reference to those foundations on which prayer life in the Unification Church is built. Discussion of the two topics—the contemporary need and prayer as a means of restoration—present the understanding about prayer within the Unification Church.

1) Attempt at a New Understanding of Prayer

In all ages man¹ has been searching for a fulfilling communion with God. In spite of his fallen condition man had the deep desire in his heart to return to God. Thus, our prayer life today is built historically on a firm foundation, with many saints of the past testifying not only to

¹ Editor’s note” In this and several other early essays the terms “man” and “mankind” appear, referring to both men and women or humankind. Rather than change these to conform with contemporary gender-neutral terminology, the editor chose to keep the text as originally written, and to ask for the reader’s understanding.

their actual experience of oneness with God but also to the way they reached this goal. These holy men knew that prayer was the essential nourishment for their spiritual growth.

Today we are confronted with the problem of how to convey the importance of an active prayer life to critical and often disillusioned believers.

a) Traditional Outlook

We are able to describe prayer only in its various aspects; every definition falls short because we are dealing with a living “substance.” Prayer appears to us in its seed form or as intuition or sudden desire. Then we experience our growth period, and finally we observe the fruits as the fulfillment of our prayers.

The traditional understanding of prayer is mainly seen in man’s relationship toward God, how we as sinful men can nourish our desire for perfection and increase our knowledge of God and of ourselves. In the widest sense prayer is an elevation of our souls to God. The term elevation already implies that we leave something behind in order to reach a new destiny. We separate ourselves from everything that appears as an obstacle in our relationship to God. These obstacles are mainly wrongly directed attachment to material things, other people and ourselves, attachments that stand in the way if we try to focus our whole selves on God’s presence. From this point of view prayer is a cleansing process. It provides the foundation for further expression such as offering Him our homage, or asking His favor, and finally conforming our will to His. Prayer grows into an active colloquy; it calls for an answer from God’s side, in order that man may become holy as He is holy.

b) The Contemporary Need

Many times in the past we were stuck in a one-way street. We praised God, we were grateful and we brought to Him our petitions. But how many times were we seriously listening to Him, or did we try

to feel His heart and situation? Our need today is to elevate our prayer life to this active colloquy, which means becoming good listeners to God. What has been the experience of only a limited number of people in the past, like prophets, saints and priests, has to become the daily spiritual food for everyone in our time. Today, we face increasing atheism and moral decline. This crystallizes for the believer a top priority: to develop a dynamic two-way communication and life experience with God.

Since prayer is the expression of our partnership with God we have to know our partner—His will, character, desire, and even His opinion about us. Jesus Christ revealed to us the suffering heart of the Father about the loss of His children (Luke 15:11). Unfortunately, this central message is many times replaced by an impersonal feeling toward God, a feeling triggered through an overemphasis on God’s omniscience, omnipotence and holiness. If we understand God primarily as our loving Parent whose heart is grieving because of man’s rejection (Genesis 6:6), then we realize the dimension of God’s compassion for the speedy return of all His children. This will be the foundation for our new understanding of prayer. The “You” we speak to God should be closer, more intimate, than the “you” we speak to our dearest friend, spouse, or even ourselves.

God and man should have lived in complete oneness, in a perfect relationship of joy and love. Because of the Fall of Man, man’s suffering became a reflection of God’s suffering. From this we conclude that God’s happiness is connected with man’s happiness. As long as there is one suffering human being God cannot be happy; He cannot rejoice about His creation. God’s parental heart shows unconditional, sacrificial love, and no matter what He will seek out His last child to bring him back into His bosom (Luke 15:3). At this point, we see that individual salvation goes hand in hand with the salvation of humanity. This will be important for our prayer life, where we no longer concentrate on our individual salvation, but on possibilities of how to comfort the suffering heart of our Heavenly Father. When we

start to care about His suffering, the goal of our prayers will be to change God's tears of grief and sorrow about our sinful condition into tears of joy.

2) Purpose of Prayer

Every genuine prayer has as its final purpose to accomplish one more step on our road back to God. Jesus' command, "You shall be perfect as your Heavenly Father is perfect" (Matthew 5:48), is our constant guide; it gives us the basic direction for the purpose of our prayers.

a) Expression in Various Forms

Since prayer should be a living communication with God, it offers as many different forms and purposes as life itself does. We want to look at a few kinds of prayer that have crystallized within Christianity.

One distinction is the prayer of worship versus the prayer of petition. Worship has as its overall purpose the glory of God; we praise Him for all the miracles of His creation which He has spread out before us. In the prayer of adoration, we meet God as our Lord and Master and we feel deep reverence for His perfection. We regain certainty that the spark of divine perfection is still glowing in us and that we are capable of fulfilling God's original ideal. With our whole being we are also drawn to depend on what is supreme. Thus we find grounds to hand our lives completely over to God. On this foundation, a complete trust toward God's unchanging character develops and we find strength to surrender entirely to His will. In our heart we also discover a strong tendency to cling to what is good. God's goodness works on us like a big magnet and pulls us back to Him from even remote places. No matter how sinful, unworthy or impure we may feel, God's goodness will open in us a door through which we find new courage to speak to Him.

The prayer of adoration ignites in us deep gratitude for our existence and for all of creation. In the prayer of thanksgiving, our

overflowing hearts recognize God as our benefactor and we develop an urgent desire to show our gratefulness in substantial action. But before we do something that can be acceptable to God, we have to purify ourselves. One of Jesus' main teachings was "Repent, for the kingdom of heaven is at hand" (Matthew 4:17). This indicates our purity of heart as a necessary condition for God's kingdom. The first step to gain this purity is the prayer of repentance, where we humbly acknowledge our faults and feel sincere sorrow for them. God's forgiveness gives us new courage to restore in reality what we did wrong and this internal preparation for the trials to come is known as prayer of expiation and reparation. We now feel very hopeful that we will actualize our good resolutions and this feeling of new courage and determination appears to us as a conditional purification. On this foundation we bring our petitions before God as an aid for our substantial actions to relieve God from His suffering. Many people may think that to ask God for something is either a demonstration of their own weakness, or that it places an additional burden on God. Quite the opposite is true. Asking in our prayers for help or the fulfillment of a personal desire demonstrates an act of confidence in God that honors Him. "Ask and it will be given to you" (Matthew 7:7) was Jesus' encouragement since he knew that it is pleasing to God if we present our requests to Him.

How we express ourselves in our communion with God is also important for the development of our prayer life. One form of communing with the Almighty is mental prayer, which means a silent interaction of our soul with God. It is an internal act of the mind aiming for various goals like recollection, consideration, reasoning and self-examination. The deepest form of mental prayer is found in contemplation, which expresses the longing of our heart for God. Many saints in the past could reach a heartistic union with God through contemplation and were able to endure incredible suffering by literally following Jesus' path.

If our mental prayer is not strongly developed, our mind can easily roam over a multitude of subjects, making it difficult to center our

thoughts and feelings on God. In this case we would be better to choose vocal prayer, which provides us a strong feedback by verbalizing our thoughts. This feedback intensifies the acts of our heart and stimulates our devotion.

We may pray as individuals privately to freely convey our inmost problems and joys to God. The deep experience of a God-centered unity is given by praying in a group. Such public prayer will be strong and more invulnerable against distractions, since it represents the united desire of God's children.

In this variety of forms and expressions in our prayer, we recognize an all-embracing flow toward God's heart, a flow that prepares us step-by-step for higher degrees of trust and union with Him.

b) Efficacy of Prayer

As previously mentioned, prayer is a growing experience, and we need much patience and perseverance for our progress. The first result of effective prayer is detachment from all beings around us insofar as they disturb our union with God. We have to make an effort to loosen the bonds that fasten us to those beings or circumstances. In this phase we discover prayer as the inner most form of the fight for character and we enter a hidden battlefield where the forces of evil try to hinder our advance toward God. Persistent prayer schools us for a more vigorous strife against our latent disordered inclinations and opens for us new ways to overcome our imperfections.

Second, our union with God grows to a complete experience when prayer seizes the faculties of our soul. Our mind is completely occupied in the thought of divine things, our will is fully directed toward God and our heart opens up to enter into an active love relationship with God. All our inner abilities, such as our imagination, memory, emotions and the potential for genuine love, are focused on God's presence.

In this oneness with God we feel as the final step a gradual transformation into resonance with God's heart. His embracing love permeates our whole being and burns away our imperfections. Those imperfections and impurities had always been cooling our intimacy with God. Now, in the depth of our prayer, we accept the pain involved with the change of our character and allow God to work on us.

c) Prayer as a Means of Restoration

God's original intention was to create a perfected world with perfect man as its center. The word "perfect" here expresses oneness with God and points to the internal harmony of our desires and motivations with God's heart. In this perfected world, there would be no need for prayer. Our lives themselves would be a pure reflection of our harmony with God. Every feeling, thought or action would add up to a continuous invitation for God to share and enjoy with us.

We rejected God's invitation to such a fulfilling life. God's reaction to the Fall of Man was not punishment but the immediate attempt to restore us back to the original ideal. Some people may say God punished us by driving us out of Eden and imposing suffering on us. In actuality, however, suffering is the natural consequence of our wrong actions. Every relationship to every creature around us, and in particular to God, has its inner purpose, and if we neglect it we fall into disharmony and suffering.

Prayer presents itself here as the very action by which we learn to unite again with the inner purpose of all creatures, or by which we fulfill our restoration back to God. We have to mend our originally intended marriage with God. How shall we do this? We have to fall in love with God. This is not an easy task and we have to understand the reason we encounter so many difficulties.

The Fall of Man is comparable to a bride leaving her bridegroom and falling in love with someone else. The furthest the bridegroom can go is to forgive and to continue his deep love for her, but he cannot force the bride to love him. With a suffering heart, he perceives her

unhappiness in her relationship with the stranger. Let us assume that the bride and bridegroom meet again after 20 years and in all that time the bridegroom has remained loyal. Having gone through a tremendous spiritual torture in her life with the stranger, the bride understands now that her bridegroom is the right mate for her and she intends to divorce the stranger. Can she immediately return to her bridegroom? No. Even their deep love for one another does not seem enough for their reunion; something stands between them. What could it be? It is 20 years of unexperienced joy and happiness, which does not permit instant, total forgiveness on the part of the bridegroom. It is now the bride's responsibility to make every possible effort to bridge this gulf and to assure the bridegroom of her unchanging love and commitment to him. She will now use every opportunity to convey her deep feelings for him, and every time she opens her heart she has to pull all her courage and energy together to make a leap of faith by trusting in his forgiveness. The other struggle she has to go through is her complete emotional detachment from her former life.

All her actions are concentrated on one goal: an uncompromising divorce from the stranger, who in return will ask for reparations because of the luxurious material life he provided for her. Only step by step through a tearful process will she bridge the gulf to her bridegroom.

Mankind, in the position of the bride, is in the midst of this restoration process. According to the Divine Principle, we all have to pay indemnity in order to fulfill our restoration back to God. The best way to pay this indemnity is through prayer. Here we overcome the gulf between God and us by renewing our love for Him and increasing our trust in His grace and mercy. But before our prayer grows deeper to finally touch God's heart, we recognize some obstacles that arise from our fallen nature. The fact is, in some ways we dislike to pray, because there is always something "more important" to do, and when we finally start to pray we feel like we are standing before a wall. We meet the

challenge to penetrate this wall in order to reach an affectionate prayer, that can console Heavenly Father's heart.

One form of a more effective breakthrough in our prayer life is unison prayer, which is a simultaneous vocal prayer of a group of people. Together we create an atmosphere of complete openness toward God and we more willingly we accept the challenge to reject all distractions from Satan or evil spirits. The strong bond of heart we feel toward each other in such prayer pleases God, who sees His children united in one desire to end His and mankind's suffering and substantialize His original ideal.

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Figure 4: Hiking with friends in the Austrian Alps after 5 a.m. mass at St. Stephen's Cathedral, Vienna

Letter to Father Moon

January 1985

Dear Father,

With joy and gratitude, I write this testimony to you in the hope to honestly express my thoughts and feelings.

First, I will tell you briefly about my life before I met the Unification Church. I was born on September 1st, 1943 in Pernitz, a small town near Vienna, Austria. My mother and step-father raised me and my older sister as Catholics even if they themselves could not be members of the Catholic Church since both were divorced. My mother and my physical father, who was a construction engineer from what is now East Germany, divorced right after the end of World War II, when I was still an infant. I always considered my stepfather as my real father since he raised me and my sister with much love and care. I had hardly any contact with my physical father and when I did, it was only through letters where I reported what I was doing.

From my early childhood I built a strong conviction that God existed. When I was in third grade, my best friend told me that he wanted to become a priest, and I started to think about that myself. I remember only that this initial inspiration to devote my life fully to the service of God ended in some internal conflict, since I knew that as a Catholic priest I would not be allowed to have a family. Here I asked myself for the first time why Jesus did not have his own family.

Even if my parents were not practicing Christians, they still believed in God and testified to the Christian way of life through acts of sacrificial love not only toward us as children but also toward other people. Thus, my sister and I were raised in quite a loving and stable family atmosphere. Thinking back on my childhood and early adolescence, I regret never having had any serious talk about religion with my parents. My stepfather, who holds a doctoral degree in law, considered religion a strictly private matter and would thus never touch this topic with us children in a more serious way. Both my mother and stepfather welcomed our Catholic religious education, but would not attempt to make God the center of our family life. Since they were divorced my parents had been expelled from the Catholic Church and ever since had some reservations about organized churches.

When I was 17 years old, I underwent some kind of revival and started to ask myself more deeply about my relationship with God and my purpose in life. At that time, I attended an engineering school from which I graduated at the age of 19 in radio and telecommunications. One class-mate in particular gave me new spiritual inspiration through his own life of faith. From then on I did not want to miss a single Sunday mass. Sometimes I attended mass at five o'clock in the morning, so I still would have enough time to share that Sunday with my friends on a skiing or nature trip. Often I asked myself: "Why is it important to attend mass on Sunday mornings?" And then this strong feeling would well up in me that made it clear that here was my lifeline to God. Once or twice a year I would go to confession, which was always a deep experience for me to make peace again with God and Jesus. In those teenage years it also became clear to me that I had to wage a war against sexual impurity and temptations in order to grow up and become a man. But how to establish this purity of heart in my everyday life still remained an open question for me. There was no open talk about sexuality with my parents, and the only guidance I received was from my father confessor. And even there I did not find a satisfying answer. To focus on the forgiveness of our sins could

temporarily lighten the burden of guilt, but there was no clear answer to the question of how not to sin any more.

While I was studying electrical engineering at the University of Technology in Vienna, I repeatedly asked myself the question, “What does God expect from my life?” I felt uneasy about the spiritual decline I observed in the Catholic Church, and once in a while the thought entered my mind to do something about it and to become a priest. But again I had my reservations about this step and came to the conclusion that I could also help mankind by being a good engineer. So I studied very hard and developed a sense of vocation toward my studies at the university. However, I did not lose track of spiritual issues and developed some interest in ecumenical topics. A unified Christianity seemed to me the only way to overcome ungodly communism.

How did I meet the Unification Church? It was at the end of August 1968, only 10 days after the invasion of Czechoslovakia by the Russians. I was introduced to the Divine Principle by my spiritual father in a rather spontaneous fashion. After one meeting where we discussed world issues in more general terms, he started to explain to me the stories of the Old Testament. At that time, I did not really comprehend what his explanations meant in the overall context, but I found his views rather interesting. Then in a rather abrupt manner he told me that Christ had returned and had provided us with this new understanding of the Bible. My first question was how could I be sure about the truth of such a statement. On the one hand, I felt that the world was indeed ready for such an event and that we all need God’s guidance to solve mankind’s problems. On the other hand, I had my doubts and reservations, since there were so many spiritual groups around with similar claims but without real solutions. I also felt a deep loyalty toward my Catholic upbringing and saw a need to harmonize this new message with the Catholic tradition. So I brought the matter before my father confessor and asked him what he thought about checking out this new religious group. He appealed to the maturity of my faith and that I have to make such a decision myself and discern what is good and what

is not. At the end of our conversation he simply said: “Take the good points of their teachings and enrich your faith and leave behind the rest.” I was very grateful for this advice and started to seriously study the Divine Principle.

For the next three weeks, I experienced not only an intense and stimulating intellectual confrontation of my Catholic faith but above all I felt a deep internal guidance on this new spiritual journey. I never thought before that truth could be so powerful and that God could enter my life so directly. My spiritual father guided me with much patience through the first steps of my study of the Principle, and he introduced me to Reverend Paul Werner and Harald Unger, who helped me greatly to understand the Principle. I came to the point where intellectually I could fully accept the truth of the Principle, and at the same time I realized that truth is much more than intellectual understanding. The really convincing dimension of the truth expressed in the Divine Principle was for me the actual experience of joy and closeness to God. Every time I meditated on the Principle I felt some inexplicable warmth filling my heart. At one point, I felt the deep answer in my heart that to love Jesus now means to help our True Parents to build the kingdom of God on this earth. Now I was convinced that the Divine Principle was the fulfillment of the New Testament traditions. I felt I owed it to my Catholic faith to attend mass one more time, which I did on September 22, 1968. Interestingly enough, the sermon of that mass dealt with the Last Days and the coming of Christ. I felt like telling the priest that we do not have to look into the future any longer but that the scriptures are being fulfilled today. After that mass I went to the Unification center and joined our Unification family. Reverend Paul Werner helped me very much to overcome the initial opposition of my parents when I decided to move into the center and express my spiritual conviction through my whole life.

Dear Father, I will now try to speak about some internal changes after I joined our family, and after that I shall give a brief account of my external missions. Since I started my life in the Unification Church

with a dramatic break with the outside world, due to the strong opposition of my parents, I found myself in a spiritually stable condition. I felt continued support and guidance from God and good spirit world during the initial growth period in our movement. Never before had I experienced so much joy and fulfillment in my everyday life, and that was especially so when I could discuss and teach the Divine Principle. My days were now filled with purposeful activities and with that my awareness of time changed. My life in our Unification family seemed to me like one big moment. I could also say I felt reborn every day and thus continued to feel young even if my body grew older. I became aware of Satan's temptations and accusations and discovered what a powerful weapon we received through the knowledge of the Fall of Man. Even if there is indemnity to pay in order to leave behind our old Adam, I always feel that the victory for God and the experience of His love goes much beyond any kind of suffering.

Since I joined the Unification Church I feel strongly that I am no longer living my own individual life where my personal likes and dislikes dominate. Rather, I feel a deep desire to make myself completely available as God's instrument and to help our True Parents advance the work of restoration. To fulfill this desire is not an easy task, and I find myself involved in a daily confrontation with my weaknesses. But in walking this path of restoration I encounter God's parental heart, how He leads us forward with patience and gives us strength and encouragement. To know that above all God is our parent, who cares for every single one of us, provides for me a source of joy and courage. Your calling, dear Father, to comfort God's suffering heart is for me a constant reminder to persevere in times of personal sufferings. In concluding these reflections, I have to say that the main point of change, after joining our church, consisted for me in the ongoing effort to replace a self-centered way of life with a God-centered one. I realized that every realm in my heart has to be handed over to God. I simply could no longer do my own thing and claim an untouchable private sphere where I should be the exclusive master. This is especially true for the realization of pure love. Only when I

reached the point in my life of faith where I could unconditionally put the choice of my marriage partner into God's hands, I felt that the roots of my self-centeredness were cut. In some way, the deeper meaning of celibacy becomes clear to me here. The essence of celibacy is no longer the denial of marital life but rather consists of the denial of any kind of self-centered love.

Dear Father, what follows now will give you a brief overview of my life in our church. When I joined in 1968, I stayed in different centers in Vienna, Austria, till January 1973. For the first six months I was under the leadership of Reverend Paul Werner whereas the remaining three and a half years I had Peter Koch as my central figure. I feel deeply grateful to both Paul and Peter for their help and concern for my spiritual growth. Paul advised me to continue my university education in electrical engineering. In 1970, I finished my studies and graduated with an engineering degree which is equivalent to a master of science. For the following two years I took the job of a university assistant and did some doctoral studies in remote-control engineering. Regular witnessing and teaching activities on and off campus led me to my first three spiritual children by the end of 1972. In January 1973, I came to the United States with the first contingent of Unification Church members from Europe. After mobile team experience under Dr. Sheftick, I became state representative of Utah for nearly two years. Together with Kathy Goldman (now Novalis) and later with Mary O'Brien (now Cordill) I was responsible for the center in Salt Lake City and missionary activities throughout Utah. In January 1975, I was called to Barrytown for a 100-day training session with Mr. Sudo. This training culminated in a 90-day pioneer witnessing mission in Worcester, Massachusetts, where I had very deep and rewarding experiences with our Heavenly Father. After a two-week pioneer witnessing mission in New York City, I was called to join the seminary in Barrytown. Here I took my first steps in theology and discovered step by step the importance of our involvement with the academic world.

My graduation year of 1977 had great internal significance for me, since it was then when I was matched by you, dear Father, with my wife Elisabeth. We received the Blessing in the 74 Couples Blessing in New York City.

In September 1977, I moved to Toronto, Canada, in order to start my graduate studies in theology at the University of St. Michael's College which is part of the Toronto School of Theology. First, I was in a Master of Theology program in order to qualify for the Ph.D. program. I finished the M.A. in Theology by November 1980 and continued then with the Ph.D. program. By March 1984, I finished the coursework and my thesis proposal, and since that time I have been working on my doctoral thesis. Throughout my graduate studies I regularly had the opportunity to teach the Divine Principle to students and professors and every year I received several invitations to nearby universities to speak about Unification Theology and our church activities. In all of these theological discussions I felt that we were treated fairly by the academic community and that over the years a spirit of genuine interest in our church and our teachings was developing. Presently, I am doing research work for my doctoral thesis on the topic of marriage and family in the writings of the German theologian Friedrich Schleiermacher. My thesis advisor, Professor Richardson, is helping me in every way he can in order to get this thesis finished as soon as possible.

In October 1977, my wife Elisabeth and I started our married life, and on August 8, 1978 our son Christopher was born. Nearly two years later our Heavenly Father gave us a daughter who was born on June 29, 1980. We are very grateful that you, dear Father, named her Diesa as an expression of unity between her parents, Dietrich and Elisabeth.

As my wife told you in her testimony, the time after the birth of our second child was a rather difficult and challenging one due to Elisabeth's poor health. In my own heart I strove to repent, since many times I could not deal properly with the conflict arising from my involvement in my own family situation and my study mission.

Presently, we are both hopeful of finding a stable setup for our family so that within this year of 1985 I will be able to finish my doctoral studies.

Dear Father, now I would like to share with you some feelings I have about your imprisonment in Danbury. First of all, I felt a deep indignation when the U.S. Supreme Court rejected your appeal and ignored the 40 or more amici briefs that were filed in your support. I read more closely the statement of the dissenting judge of the U.S. 2nd Circuit Court of Appeals, who understood clearly that the verdict of the jury constituted an assault on the constitutional religious rights. My initial indignation and sadness about your actual incarceration were somewhat pushed aside by a more determined spirit to bring about your full vindication, and to turn all the sadness and internal suffering of this outright religious persecution into deep joy in the face of fulfilling God's providence by uniting Christianity in the fight for constitutional religious rights. In my personal life of faith, I feel indeed strengthened in the face of this persecution.

Dear Father, your stay in prison means for me a faster downfall of Satan's dominion and it will lead the American nation to deep repentance. Somehow I also feel that this tremendous indemnity that you pay for our salvation comes about because of our sinfulness and our mistakes. Thus, for me there is a sense of personal guilt connected with your imprisonment. We as members simply did not invest ourselves enough to provide sufficient spiritual protection for our True Parents. However, I understand that I cannot allow this personal guilt to accuse me. Instead, I will turn it around and be more determined to fulfill my mission. This whole court case is for me another instance of how God's love is operating in the salvation providence. As you taught us many times, dear Father, God's heart is such that He sacrifices those whom He loves most in order to save those who even hate Him. To understand the providential significance of your sacrifice in prison helps indeed to bear the internal suffering connected with it. I think now more often of True Mother as she fulfills her mission with so much

heart and dignity and as she helps you to bear and carry through this condition for the sake of a redeemed mankind and for liberating God's heart.

Dear Father, I am deeply grateful that I could share all these thoughts and feelings with you and that you encouraged us to write to you personally. I value these reflections on my life as a new starting point in my relationship with our Heavenly Father and our True Parents. In some sense, it seems to me like joining the Unification Church again and allowing myself to be more penetrated by these ideas and hopes that are at the core of God's heart. I pray for more determination, wisdom, and enthusiasm in fulfilling God's expectations for my life.

In the Names of our True Parents,

Dietrich Seidel

The Fall of Humankind

Unpublished Paper, Unification Theological Seminary, 1988

Introduction

Before starting with my lecture on the Fall of Man, let me make some introductory remarks. Above all, we have to keep in mind that Unificationists consider the Divine Principle (DP) as being based on a revelation given to Reverend Moon. Hence, we are not dealing with the issue to merely reinterpret the biblical account of the Fall. Rather, I want to show that Reverend Moon's revelatory insight is compatible with the biblical account.

By the same token, my reference to extra-biblical literature shall only serve the purpose of showing that the DP position on the Fall has parallels to positions offered in these texts. In any case, I would argue that DP as a new expression of truth stands on its own ground. In particular, its view on the Fall is simply consistent with earlier interpretations of inspired texts. In this presentation, we shall deal with three issues.

First, we examine how DP communicates a spiritual message. In other words, we point out the use of metaphor and literal language in the DP and the Bible by taking into account the Hellenization of theological concepts.

Second, I attempt to deepen our understanding of the origin of evil according to the DP doctrine of the Fall. Here, I presuppose familiarity with the DP text.

The last issue deals with the interconnectedness of the doctrine of the Fall with the doctrine of salvation. It is to be expected that a new understanding of the original transgression of our first parents has implications for soteriology.

Divine Principle teaches that the world fell into a condition of disorder because of a sexual union between Lucifer (an angel) and Eve (a human being). Of course for us Westerners this statement seems absurd. How could there ever be a sexual relationship between a spiritual being and a physical being, between matter and spirit? Let us begin our reflection at this point because it allows us to understand the presuppositions of Unification Theology.

We all know that in the Jewish tradition there is an exegesis of the biblical material stating that there are sexual relations between angels and human beings. For example, the Septuagint translates Genesis 6:1-4 as reading that “the angels of God went into the daughters of men.” The *Pirke de Rabbi Eliezer* says that the evil angel who was riding on the serpent came to Eve and she conceived. Another rabbinic commentary, *The Zohar*, states that the evil angel came in unto Eve, infected her with lasciviousness and she became pregnant. Similar views are also found in pseudepigraphic texts of the intertestamental period such as the *Apocalypse of Moses*, the *Apocalypse of Abraham* and the *Slavonic Enoch*.

Besides the *Book of Songs*, the *Book of Parables* and the *Fourth Book of Ezra*, it was in particular the *Book of Enoch* that influenced early Christian thinkers the most. For example, Justin Martyr, who was familiar with the *Book of Enoch*, speaks of the miscegenation of demons as a result of the unnatural sexual union between angels and women. This tradition was continued by Athenagoras, Irenaeus, Clement of Alexandria, and Tertullian, who called the fallen angels “deserters of God and lovers of women” (*desertores Dei, amatores feminarum*).

Such ideas survived even in the works of well-known Church Fathers like Athanasius, Ambrose, and Jerome. After the fifth century, the Hellenization of Christian theology had become complete, and the spirit of rational abstraction replaced the story—metaphorical thinking that had characterized the Bible and its early interpreters. More important for our purpose, this Hellenization led to dualism, i.e., the idea that spirit and matter are two different kinds of realities so separated or distinct from one another that a casual interaction (such as a sexual interaction) could not even be conceivable. All of Western theology is heir to this tradition.

But it is at this point that we can understand the different approach of Unification Theology. Korea, from where the DP comes, is an Asian nation that is not heir to the Hellenizing tradition. Its philosophy and ordinary concepts are not patterned in ways that presuppose two totally different kinds of realities—spirit and matter. Moreover, the very character of an oriental language, as we know, is a “picture language.” That is, it always involves a visual or metaphorical kind of thinking—so the abstract and the concrete are *not* opposed to each other or mutually exclusive. When the Bible was brought into this new cultural climate, it was interpreted in a non-Hellenistic way. And this way of interpretation was actually closer to the way the Bible was interpreted by the rabbis and the intertestamental exegetes.

One of the most important themes in contemporary theology is the recognition of the Hellenized character of Western thought and the call to criticize and transcend it so that Christianity can fulfill its norm of being a world-encompassing religion. This has meant the willingness of Christian thinkers to consider interpreting the gospel—and the Bible—in ways that express the indigenous worldviews and language patterns of many peoples. That is exactly what the DP does.

The DP is based on a revelation given to Reverend Moon who interprets the Bible from the worldview of a non-Western thinker and—as I have suggested—this worldview has more in common with the worldview of the biblical peoples. Let us, therefore, consider how such

a non-Hellenized approach to the Bible would interpret the story of the Fall in Genesis.

The Origin of Evil

1. Creation and Fall

Divine Principle affirms the creation of the angels before the creation of man. The spiritual world, which in its original form was inhabited only by angels, should serve man as the environment for his spirit, like the physical world provides the environment for man's body.

Lucifer's function in this spiritual world was to mediate God's love to the other angels. Moreover, this also meant he should occupy a position as God's representative toward the rest of creation. However, once Adam and Eve were created, God felt deeper love toward them than toward Lucifer. Between God and man there was an intensity of love which was not experienced by the archangel, but which was nevertheless sensed by him as something more fulfilling. This new situation is best understood by ascribing to Lucifer a servant position. Man, however, was created as God's child. That is to say, before man's creation, God's expression of love was still limited to the level of a master-servant relation as it was epitomized by the archangel. But through the creation of man, God intended to express His heart in the fullest sense through establishing the parent-child relationship, thus expressing an actual partnership with man.

Here, the ideal of parental love includes conveying to man an element of divinity or participation in God's heart as the ultimate self-communication of God. It was this growing intensity of parental love from God toward man that the archangel also desired to receive.

2. Parental Love and Love for a Servant

What then constitutes God's deeper love toward Adam and Eve in comparison with His love for the archangel?

Divine Principle employs a relational definition of love. That is to say, the intensity of love depends on the degree of response by the partner. In short, love is not perceived by itself in terms of its essence but always in terms of the interrelatedness between love and beauty. With reference to the creation of man, it follows that God found in Adam and Eve more beauty than in the archangel. One reason for the superior beauty of man lies in man's bodily existence, since man, on account of his physical body can engage in creative activities. That is to say, man's growth toward individual perfection is accomplished through his interaction with the physical world by means of his physical body. According to Divine Principle, the physical body provides the element of vitality for the attainment of spiritual growth. Hence, man's maturation depends on the interaction between his spirit and physical body. Human spirituality appears here as distinct from angelic spirituality. In other words, man's spiritual maturity involves an aspect of self-creation, whereas angelic maturity develops merely within the laws and principles of the spiritual order outside the self, creating possibilities provided by the physical order.

Lucifer's role as servant in relation to God was defined not only through his creation as a spiritual being, void of any physical body, thus lacking the potential of human creativity, but also confirmed through his function as teacher vis-à-vis man. Divine Principle implies that the angelic spirit is created in the image of man's spirit, thus Lucifer was also endowed with intellect, emotion and will. These spiritual faculties allowed him to gain a certain knowledge about creation and to understand God's plan for man. Hence, in comparison with immature man, there was an element of superiority in Lucifer that in turn qualified him as a guide and teacher.

3. Lucifer's Internal Disposition and the Concept of Evil

Let us briefly summarize Lucifer's internal disposition before the Fall, but after man's creation, by focusing on three points. First, Lucifer sensed God's deeper love for Adam and Eve and he felt the desire to

be part of that more fulfilling love relationship. Second, Lucifer understood that man's superior beauty before God consisted of the unique quality of human creativity as it was mediated through man's physical body. Thus, Lucifer had an inclination to gain a physical body.

The third point deals with the tension between Lucifer's dominion over the angelic world and his calling to be man's teacher and servant. On the one hand, Lucifer knew from his own experience that someone is loved the most by God if he fulfills the position of lordship. As archangel he mediated God's love to all other angels. Thus, the mediation of God's love was for Lucifer the criterion for maintaining his lordship in the angelic world. Hence, the preservation of his lordship was connected with the tendency to monopolize God's love. In this way, he hoped to obtain the mediatorship between God and the whole universe.

On the other hand, Lucifer was supposed to assume a servant position toward man by fulfilling the task to guide and educate Adam and Eve in their process of maturation. Obviously, the role of a servant was something quite new in Lucifer's experience. It seems that initially Lucifer could readily identify with his teaching position on account of his superior knowledge over Adam and Eve. However, with the increasing maturation of our first parents there developed in Lucifer the propensity to use his teaching position for the preservation of lordship rather than to fulfill his servant role. The question arises whether Lucifer's internal disposition before the Fall can already be termed evil. For the Divine Principle, none of the above-stated desires and tendencies in Lucifer constitute any evil in themselves. Rather, they point to the fact that Lucifer himself was still immature, if his maturity is defined as the fulfillment of his position and task toward man. In particular, Lucifer's assignment to combine his lordship over the angels with his servanthood toward man left him in an unstable transition. Moreover, the fact that the archangel envied man's position indicates Lucifer's incomplete knowledge of God's plan for man and himself. In other words, Unification Theology seems to suggest that Lucifer's

desire to participate in God's parental love toward man would have been fulfilled, provided that the archangel had accepted his servant role vis-à-vis man. Once man would have attained his maturity and lordship, he would have been the mediator of the superior, parental love of God that the archangel so ardently desired. In short, Lucifer simply lacked the insight that his own perfection depended on man's perfection.

4. The Spiritual Fall

Let us now briefly recall the process of the spiritual fall as stated in the Divine Principle. Lucifer perceived God's deeper love for Adam and Eve as a lessening of God's love for him despite the fact that there was no change in the love God had for the archangel. Now Lucifer tried to compensate for this feeling of a lack of love by having an increased action of give and take with Adam and Eve. He simply was drawn to them on account of their superior beauty. The Divine Principle holds that Lucifer was especially attracted to Eve since she was of the opposite sex. The more Lucifer felt stimulated to converse with Eve, the more he felt jealous of Adam. This jealousy emerged from two competing male spiritual principles, the Adamic and the angelic, both of which encountered for the first time the female spiritual principle represented by Eve.

One has to keep in mind that God's ideal of creation, His ultimate self-communication of love through the marriage of a perfected man and a perfected woman, was approaching its fulfillment. Lucifer understood that the power of love generated by the ideal marital relationship between Adam and Eve was absolute in nature. That is to say, no other power in the universe, especially no other kind of love, could ever interfere with or destabilize the perfected marital bond of Adam and Eve. Moreover, the archangel realized that as long as man was still growing toward maturity, he, the angel, had the possibility to compete with Adam in order to gain Eve's love.

Lucifer thought that he would partake in God's deeper love for Adam and Eve if he continued to intensify his feeling of attraction for Eve. However, for the power of love to grow, there had to be some response on Eve's part. In what way was Eve attracted to Lucifer? We can also ask, "How did Lucifer show more beauty toward Eve than did Adam?" For Eve, the archangel appeared as more mature than Adam. Lucifer had superior knowledge about creation that qualified him as man's tutor, whereas, from Eve's point of view, Adam was merely a learning child like herself. One could argue that Eve saw in Lucifer something realized that would be eventually be part of her own spiritual maturity, namely, intellectual knowledge. It seems that Eve's immediate desire was to reach the limited spiritual state of the angel. Furthermore, she did not pay attention to the fact that the archangel had no physical body and thus lacked the higher beauty of human creativity. The instrumentality of physical existence for spiritual growth and creativity was for Eve of secondary importance as long as she could learn directly from Lucifer. Thus, it seems that Eve simply overlooked Adam's superior beauty as derived from his bodily existence. Rather, she felt attracted to the ostensible, even if limited, spiritual maturity of the archangel.

Based on their mutual attraction, Lucifer and Eve had greater give and take and the power of love between them continued to grow. Apparently, the growing intensity of love between Eve and the archangel also entailed a continuous deepening and confirmation of their original motives. This meant for Lucifer that he was now more determined to direct God's deeper love for Adam and Eve to himself in order to gain complete mediatorship between God and creation.

According to our earlier analysis of Lucifer's internal disposition, the archangel was now more desperate to gain a physical body, so he could experience creativity and growth. Moreover, as Lucifer's feelings of rivalry toward Adam increased, he was also more inclined to preserve his lordship by attempting to monopolize God's love. Thus, at this point, the archangel was more prepared to use his teaching

position for dominating man than to fulfill his servant role. Ultimately, on the basis of these intensified motives, Lucifer felt a strong impulse of love toward Eve. In an attempt to consummate Eve's love, Lucifer dared to tempt Eve in order to unite with her sexually. The archangel becomes at this point the initiator of misdirected love.

However, the actualization of this perverted love depended fully on Eve's response. One could argue that Lucifer's temptation of Eve marked the origin of potential evil. That is to say, without Eve's consent, Lucifer's intended misuse of love still remained confined to his own being. It seems to me that actual evil, in its appearance as a powerful force, is in Unification Theology a relational concept. Thus, the origin of actual evil has to be identified with Eve's affirmative response to Lucifer's temptation.

How did Eve react? When Lucifer tempted Eve, he initiated an immature, irresponsible action that needed a strong correction. He betrayed Eve's trust in him as her teacher and sought to dominate her. It was now Eve's task to preserve the divine order by obeying God's commandment not to have an illicit sexual relation with the archangel. In resisting Lucifer's temptation, Eve would have qualified to assume lordship over the angel. While the archangel can be seen as having received his lordship as a bestowal from God, man on the other hand had to contribute his own creative effort in order to qualify as lord of creation. Eve's resistance to Lucifer's temptation would have constituted her personal effort for earning lordship over the angelic world.

It is important to note that Lucifer's temptation of Eve was in no way a necessary action on Lucifer's part, nor did it constitute a necessary condition for Eve to qualify in her lordship over the angel. Lucifer could have freely chosen to fulfill his servant role toward man. In that case, Lucifer would have simply helped man to exercise his creative abilities in order to reach perfection and to become lord of creation.

However, based on Eve's desire for an immediate experience of mature love, she succumbed to the archangel and united with him sexually. That is to say, Lucifer and Eve committed fornication with their spiritual bodies. This constitutes the spiritual Fall and here lies the Divine Principle answer as to the origin of evil. In short, evil emerges here as an actual force in the form of misdirected or unprincipled love. Through the spiritual Fall Lucifer lost his former identity as a good angel and became Satan, the fallen angel. The force of unprincipled love between Eve and Satan now became the instrument for the perverted dominion of the fallen angel over man.

Divine Principle implies that Eve's consent to Lucifer's advances was occasioned by the power of love. Eve should have built lordship over love, instead of allowing herself to be overpowered by unprincipled love. That is to say, it was Eve's responsibility to be the guardian of principled, or God-centered, love and to correct the misdirected love of the archangel. It can be argued that man's qualification as lord of creation is synonymous with fulfilling his responsibility for the preservation of God-centered love. This is consistent with the Divine Principle doctrine that man's lordship over the spiritual and physical world is to be understood in terms of dominion or stewardship through God-centered love.

5. The Physical Fall

Eve's fornication with the archangel had two major consequences. First, she received the knowledge that her intended spouse was Adam and not the angel. She must have realized that the seeming maturity of the archangel, which she hoped to attain through her sexual union with him, was not at all her appointed goal. Rather, Eve's immature and unprincipled sexual experience made it clear to her that she forsook her intended spouse.

Second, Eve felt fear and guilt as consequences of her violation of the divine order. Eve was filled with fear because she found herself separated from God's love and under the unprincipled dominion of

Satan. Moreover, she felt guilt, since she went against God's commandment and failed to fulfill her responsibility for assuming lordship over the angelic world.

Despite her fallen state, Eve still retained a sense for God's original plan, namely, that she was supposed to fulfill the ideal of a God-centered marriage with Adam. Eve recognized now Adam's superior beauty over the archangel on two accounts. First, there was Adam's innocence derived from his uninterrupted love for God. Second, being endowed with both spirit and body, Adam was created to be superior to the angel, and stood in a principled position toward Eve.

Divine Principle explains further that Eve now felt drawn to Adam in her desire to rid herself of the fear and guilt she inherited from the archangel. Moreover, by offering her love to Adam, Eve sought to re-enter the principled order of God's original ideal for man. These motives led Eve to tempt Adam to unite sexually with her. Through this temptation, Eve confirmed her servant position toward the fallen archangel and functioned as his instrument in an attempt to dominate Adam. That is to say, the Satanic dominion of unprincipled love now became a threat to the Adamic dominion of God-centered love. At this point, Satan tried to usurp Adam's position as lord of creation and to eliminate Adam as his potential lord and judge. One has to keep in mind that in the original order of creation, Adam is in the position to be completely responsible for the preservation of God-centered love through the fulfillment of God's commandment.

Obviously, Adam had the possibility to be faithful to God's commandment by overcoming Eve's seduction. Persevering in his love for God as an expression of his own creative effort would have qualified Adam as lord of creation. We notice here the parallel to Eve's possible rejection of Lucifer's seduction. As mentioned earlier, her rejection of Lucifer would have confirmed Eve as lord over the angelic world and would have provided the necessary corrective for Lucifer's misdirected love. In like manner, Adam's rejection of Eve's advances

would have constituted the necessary condition for the restoration of Eve and Satan.

If Adam had persevered as the guardian of God-centered love, he could have attained the tree of life, that is, perfected manhood. In this position Adam would have assumed a messianic role toward Eve and Satan. That is to say, Adam's God-centered love would have judged the unprincipled love between Eve and Satan. Thus, Adam's accomplished lordship would have been the instrument for restoring Eve and the archangel to their proper positions. To sum it up, Adam's rejection of Eve's temptation would have prevented any further propagation of evil. The origin of evil as manifested through the Fall in the spiritual order would have found its termination through the preservation of Adam's innocence in the physical order.

However, Genesis 3 tells us that Adam did respond to Eve's temptation by eating the fruit of good and evil. This means for Divine Principle that Adam had a premature, illicit sexual relationship with Eve through which he came under Satan's dominion. That constitutes the physical Fall.

In focusing on the question of the origin of evil, we are now able to discern two phases. First, in the spiritual Fall, evil emerges as the power of unprincipled love through Eve's response to Lucifer's temptation. Here, evil seems to be confined to two individuals, Eve and the archangel, whose perverted love lacks any procreative power.

Second, that limited individualistic first phase of the origin of evil seems to be advanced to the universal level through a second phase, namely, the physical Fall. Once Adam and Eve engage in a misuse of love centered on Satan, it seems that the origin of evil gains a propagating dimension on account of the procreative power of Adam and Eve's love relationship. In other words, Adam acts as the head of the human race whether or not he fulfills his responsibility to qualify as lord of creation. By succumbing to Eve's temptation, Adam forfeits his position as potential lord of creation and becomes, like Eve, a

servant of the fallen archangel. Thus, instead of the originally intended lordship over creation, it is now the servitude toward Satan that becomes the inheritance for Adam's posterity. The origin of evil in its universal and propagating dimension appears here as original sin, which in turn can be seen as the result of the physical Fall.

Original sin, as the inherited transgression of our first parents, can be better understood through the loss of God-centered love in exchange for love centered on Satan. That is to say, divinely intended lordship on the one hand and domination by Satan on the other are separated by the relational concepts of love centered on God and love centered on Satan. On the one hand, God-centered love includes the quality of complete self-giving with an attitude of self-sacrifice for the sake of the other. On the other hand, unprincipled or fallen love centered on Satan is in its essence self-love (*amor sui*), which disorders all human love including the sexual. Satan-centered love shows an intrinsic readiness to sacrifice the other for one's own sake. Thus, servitude toward Satan finds its expression through a certain disorder in human love, particularly in the deformation of man's sexual life. Divine Principle implies that through the physical Fall the disorder in human love became part of our inheritance from our proto-parents, a disorder that manifests itself as original sin.

The Sexual Interpretation of the Fall

I began this paper by noting that Unification Theology (UT) is a pre-Hellenistic theology, that is, it has *not* undergone the development toward abstraction and dualism that totally transformed Christian theology from a biblical theology into a speculative system in the period between the first and the fifth centuries AD. What is more interesting is that, given the emergence of comparative mythology and the studies of ancient religions, we see that the UT interpretation of the Fall is actually closer to the Bible's own interpretation of sin and the Fall—especially in those sections of the Bible where the writer shares

the ancient Near Eastern understanding of sexuality and its natural-cosmic power as a power in principle separable from God.

For example, the symbols employed in Genesis 3 are allusions to the fertility cult of the ancient Near East. Ritual sex between the worshipper and a cult prostitute was believed to reenact the *hieros gamos* or sacred marriage of the gods. Since the fertility of crops, cattle, and men was thought to have its origin in the sexual union of the gods, the ritual reenactment of that union was then the means of communicating the blessings of fertility. In particular, the Old Testament prophets condemned the Canaanite fertility gods, Baal and Asherah, because of the ritual fornication associated with them.

The Yahwist wrote Genesis 3 not only as a polemic against the fertility cult, but more important, he offered revelatory insight on three accounts. In the first place, the characters in the Fall story are no longer deities who control the forces of life through their sacred marriage. Rather, Adam and Eve and the serpent are all creatures who are dependent on the decrees of the one and only God. This confirms Israel's uncompromising monotheism.

Second, the Yahwist makes it clear that the serpent's promise of life and divine knowledge upon eating the fruit of good and evil turns out to be outright deceit. Ritual sex only reaps a curse and estranges man from God. The Yahwist implies that it is not sex in its createdness that is sinful; rather, the presumption that man could control divine affairs by employing cultic fornication has to be condemned.

Finally, for the Yahwist redactor the Fall occurs at the beginning of human history. As a result of the sexual transgression of the first parents, man forfeited his original potential to live in a perfected partnership with God in the Garden of Eden.

Hence, comparative history of religion helps us see that the Old Testament writers saw the fertility cult as a primordial religion that separates man from God.

Divine Principle's teaching about the Fall, therefore, relates to much of the best in contemporary studies of Near Eastern religion. But, to conclude, the fundamental point of the Divine Principle can also be stated in an abstract way as follows:

Sin is understood by the Divine Principle *not* as disobedience, but as a false love expressed in disordered relations not only toward God, but—more especially—toward one's fellow human beings.

Implications for Soteriology

Let us briefly examine the conception of sin as disobedience and its implications for man's salvation. In Western theology sin is identified as disobedience or rebellion against God's will, and a whole system of thought emerges for soteriology.

First, disobedience invites a corrective measure, or some kind of punishment. This puts God in a position to act as the stern judge toward fallen man. The preservation of justice appears then as the focal point of God's concern, and Christian theology becomes increasingly occupied with juridical categories such as justification and imputation.

Moreover, the conception of the Fall as disobedience requires that salvation consist of a supreme act of obedience. The messianic task has to be understood always in terms of undoing the original transgression of our first parents. Adam's disobedience was an affront to God's honor so that amends must be made as the condition for reconciliation.

Anselm's doctrine of atonement states that the Messiah has to pay an indemnity so that man's sins can be forgiven. Jesus' suffering and death, as the supreme act of obedience, is that payment through which the believer receives God's forgiveness by way of imputation.

From this, it becomes clear that the explanation of the Fall as disobedience puts God in the position to send the Messiah for the explicit purpose of being crucified.

However, if the Fall is not disobedience but an illicit act of love, as Divine Principle affirms, then God did not intend the Messiah to be

crucified. Rather, God seeks to establish the supreme example of God-centered love, included God-centered sexual love. According to Divine Principle, the means of salvation is then a God-centered marital relationship where a rightly ordered sexual love unravels the two-fold fornication of the Fall. Here the messianic task is to establish such a God-centered marriage and family, and to open the way for the believer to do likewise.

Thus, Unification Theology explains salvation in terms of the restoration of the lost relationship of love between God and man, not just in terms of forgiveness of sins or justification. *Divine Principle* holds that the primary purpose for the coming of the Messiah is not to change God's position toward man by way of mediating God's forgiveness, but rather that man changes his position toward God by undergoing a genuine restoration of his original nature with the help of the Messiah. Obviously, this constitutes an emphasis on man's responsibility. However, Divine Principle does not support any Pelagian doctrine that man could effect his own salvation. Rather, Unification Theology affirms man's dependence on the Messiah, who provides through his own life the means for the redemptive process.

In closing, I want to mention that it is important to understand Divine Principle as being based on a new revelation given to Reverend Moon. As a new expression of truth, Divine Principle has to be consistent with previous revelations, in particular the teachings of Jesus. Referring to the Fall, we can ask how Reverend Moon advances Jesus' message. It seems to me that among all the biblical figures no one spoke more clearly about the reality of Satan than Jesus. For Divine Principle, Jesus made it clear that fallen man is of Satan's lineage when he says in John 8:44, "You are of your father the devil and your will is to do your father's desires." Reverend Moon builds upon Jesus' teachings when he speaks about man's need to be grafted into God's lineage. For Reverend Moon the starting point for this change of lineage is a clear understanding of Satan's identity. In order to successfully overcome Satan's influence, we have to be able to expose

the nature of his crime. Throughout history, Satan could accuse and dominate man because his identity and crime were largely hidden. However, according to Reverend Moon, our understanding of the original crime of the archangel constitutes a turning point in salvation history.

The crime of Satan's fornication with Eve marks not only his own alienation from God but also constitutes an attack on man. Man was attacked in the most significant aspect of his existence, namely, the fulfillment of God-centered love through the blessing of marriage. The real tragedy of the Fall is precisely the loss of this marital blessing. The intended three-in-oneness, or tripartiteness, between God, Adam, and Eve was broken when Satan usurped God's position through the Fall. The original ideal of marriage implies that our right relation to God is maintained through the right relation to another person. One could speak of an ontological interdependence of the two great commandments. Hence, Reverend Moon holds that Satan's dominion over man can be overcome only by establishing God-centered marriages. That is to say, the right relation between the spouses, including their rightly ordered sexual love, now becomes the means for restoring man's right relations with God. Here salvation is not primarily understood in terms of man's individual faith as a response to God's calling. Instead, the means of salvation are now found in the dynamics of a God-centered family life, where man's cooperative effort finds its immediate expression.

In my view, the Divine Principle understanding of the Fall directly addresses today's problems in human relationships. The tendency to explain sexual disorder as human and natural, together with a false understanding of human freedom as license, seem to feed contemporary man with the distorted ideal of a self-centered individualism. The result of this wrong individualism shows itself primarily in an alarming increase in marriage break-ups. Moreover, the relationship between the sexes suffers under the increased manifestations of sexual perversions such as pornography, sexual

promiscuity and homosexuality. As I see it, the Divine Principle doctrine of the Fall allows us to reexamine the roots of the present predicament in human relationships. Moreover, it points to the solution of these interpersonal problems by reaffirming the purity of the original order as God's ideal for man.

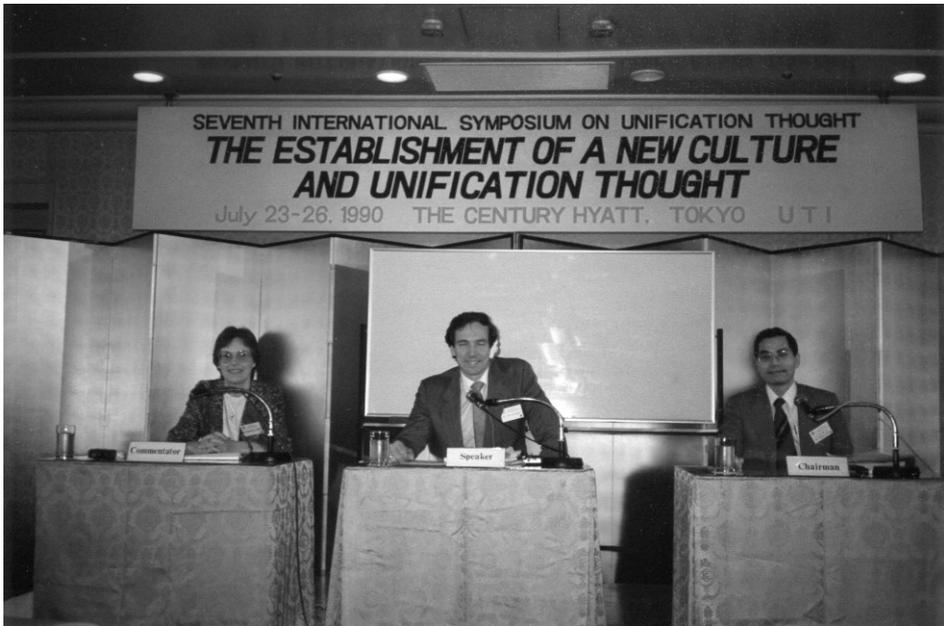


Figure 5: Drs. Tanabe (left) and Seidel (center) at Symposium on Unification Thought

Excerpts from “Discussant Response to John K. Roth’s paper: Human Nature: Human Being and Being Human”²

Presented at the Eighteenth International Conference on the Unity of the Sciences, Seoul, Korea, August 23-26, 1991

In this essay, I will offer my reflections on the Unification view of human nature in three distinct parts, namely, (I) the general problematic of human nature, (II) the Theory of Original Human Nature in Unification Thought and (III) the critique of Unification Thought from a pragmatist perspective.

(I) Problems of human nature have vexed the minds of past thinkers. Among these problems is the issue of a considerable multiplicity of views on human nature, which is apparently rooted in the phenomenon of subjectivity. For William James, the variety of philosophical views can be traced to a “certain clash of human temperament.” The human condition then involves the tension between the differences among individual perceptions of reality and the apparent sameness of reality for all people. Such a tension implies a volitional element, which is shown through the fact that people want their thought to be different, not only as an expression of their

² Editor’s note: This essay consists of excerpts from Dietrich Seidel’s discussant response to John K. Roth’s paper on the Unification view of human nature. References to and detailed discussion of Roth’s paper have been omitted.

individuality but even for the sake of finding an over-arching or unifying view of human nature.

However, human subjectivity and the emerging variety of views present themselves with their own dynamics by stimulating further inquiry and leading to the formation of new traditions. Such an ongoing correction and criticism of belief about human beings seems to offer little chance of agreement among philosophers. Judging from past experience, attempts at uniting different traditions become themselves new traditions. Thus, the problematic of an ever increasing variety of views with regard to human nature leads to the awareness that the whole truth about the human condition is missing.

There arises a paradoxical situation: we are required to be human, yet the answers to questions about what being human entails remain shrouded. This means we are asked to live with the tension that arises from seeking a clear understanding of human being while, at the same time, seeming to accept as our condition a perpetual ignorance about ourselves, which manifests itself in an ever increasing variety of views on human nature.

Another aspect of the problematic of human nature involves attempts that relate human discoveries about the universe back to the question of human identity. Stephen Hawking's reflections are one such attempt. However, he leaves us with a rather pessimistic cosmology that only highlights the problematic surrounding the self-understanding of human being.

In my view, it is significant that Roth framed his presentation of the problematic of human being with the vision about human purpose and value as expressed in Psalm 8. This seems to imply that much of the confusion related to the question of what human being really is has its roots in a purely man-centered approach. That is to say, if our enquiry into human being starts only with a person as the point of reference, the chances are that insights remain limited and often contradictory. However, the man-centered approach of philosophical

inquiry is contrasted by the Psalmist, who emphasizes the crucial role of the God-man relationship for advancing human self-understanding.

At this point we need to reexamine the observation that being human includes a lack of truth, with the implication that to claim the whole truth means living in self-contradiction. It seems to me that the Psalmist hints at a possible solution to that contradictory state of human existence by redefining the quest for truth. For the Psalmist, truth is not precise knowledge about who a human being is in him or herself, but it focuses on the awareness of the proper relationship between God and man. In short, truth is no longer understood as the answer to the essence of being, but the emphasis lies now on the relational aspect of truth. Only in the sense of being rightly related to God and to other men and women, can human beings hope to overcome ignorance. My reading of the Psalmist seems to justify such an understanding of truth. God entrusts creation to those who will be human, and the qualification of being human rests first of all on a disposition of gratitude toward God.

Admittedly, the problematic of human nature is not immediately solved by focusing on its theological aspect, as the variety of religious views on man demonstrates. All that can be said relates to a shift of the starting point of our inquiry about human nature. No exclusive reliance on the power of human intellect can lead man to a higher degree of self-understanding. Instead, the awareness of human beings as created for an intimate relationship with God seems to open up new avenues for exploring human nature. In particular, the Unification view on human being intends to be such a new avenue of theistic inquiry.

(II) The affirmation of Unification Thought that being human involves an “Original Human Nature” (OHN) constitutes a claim that appears to be based solely on the authority of revelation. Philosophers may ask, “What is the original nature of human beings?” and their answer will be relative according to subjective opinions. Unification Thought, however, employs a language of absolute claims, as is characteristic of revelation.

Moreover, the Unification notion of original human nature is contrasted with the present state of human beings in which one finds a deforming separation of essence from existence. That is to say, true human nature is currently disconnected from actual existence and relegated to mere possibility. Such a fallen state of human being calls for the concept of restoration, identified as the process of bringing people back to their “God-created true character” in which essence and existence reach their formerly intended oneness. Here, restoration appears as a counterproposal to the tenets of existentialism. Thus, the Theory of OHN in Unification thinking is, in fact, less new and different than it first appears, because it rests on the traditional revelatory concepts of creation, fall, and restoration as found in major religious traditions.

In my view, the Unification Theory of OHN seeks to clarify the question of what it means that we are created in the image of God (Genesis 1:26). Therefore, the Theory of OHN follows the basic tenets of the Theory of the Original Image. In particular, human being in man’s original state is defined in terms of three basic attributes, namely, as a being with divine image, a being with divine character, and a being with position. Moreover, the purpose, dynamic exchange, and structural relations of these basic attributes can be described by the fundamental principles of heart, followed by the principle of give and take action, and leading up to the structural principle of the four-position foundation as identified as a quadruple base. As I see it, this basic outline will help us to better understand the various doctrinal points of the Theory of OHN.

In Unification Thought, original human nature is presented in terms of the proper give and take relationships in human beings, not only between the spiritual dimension (*Sung Sang*) and physical dimension (*Hyung Sang*), but also between the dual essentialities of masculinity (*Yang*) and femininity (*Yin*). Stated differently, there is a functional wholeness in OHN that extends to both the mind-body relationship within the individual and the man-woman relationship in

marriage. Thus, the full realization of OHN through family relationships becomes “essentially an expression of God’s parental love” and manifests “the completion of the creation of the cosmos.”

This functional wholeness in OHN can be further explained through the concept of the four-position foundation. Here, individual wholeness is described through the harmonious give and take relationship between the positions of God, mind, body, and the resultant position of the mature individual, while wholeness as a family is marked by the positions of God, husband, wife, and child. In addition, the Theory of OHN affirms man as a being with individuality. Each individual human being is then understood as an absolutely unique expression of God, and, as such, human being includes the preciousness and beauty of individuality.

The Theory of OHN also describes human beings as having divine character, stating that being fully human depends on loving one another as well as God. In particular, human beings are endowed with heart as the source of love, thus resembling God’s heart and love. The heart of God is understood as the primal principle of origin. Next to the attribute of heart, the Theory of OHN affirms original human being as a being with logos and creativity. I think it is essential to offer further reflections on logos and creativity as aspects of the divine character in OHN. First, to understand human being as a being with logos is to say that God’s logos, as the harmonious interaction of reason and law, is reflected in men and women. According to Unification Thought, the endowment of human beings with reason includes the gift of freedom, while the ordering concept of law is expressed in necessity and responsibility. In short, true freedom can be affirmed only in connection with responsibility, a concept that explains the possibility of misusing freedom. Second, the Theory of OHN portrays human being as a being with creativity, a characteristic that resembles God’s creativity. As theologian Herbert Richardson points out, God desired to find an image of His own purpose by creating human beings who,

like Him, substantiate free creatorship. Beyond being creatures, the destiny of human beings is to become free creators.

As a further issue of importance, I offer a brief reflection on the self-understanding of human being as a being with position. Fundamentally, a human being finds him or herself in an object position toward God, who is perceived in the position of ultimate subject; while in relation to creation, human beings assume a subject position. This means that human being in the state of OHN is primarily endowed with object-consciousness toward God, through which the formation of subject-consciousness toward creation is made possible. Thus, Unification Thought holds that only on the basis of object-consciousness in relation to God's heart and purpose does the proper subject-consciousness emerge. Without a living relationship with God, object-consciousness is absent, and a wrong kind of subject-consciousness is strived for by an excessive individualism.

(III) In the final section of this paper I will reflect on potential challenges to Unification Thought by three exponents of pragmatism, namely Charles Peirce, William James, and John Dewey.

The thrust of Peirce's argument concerns the insufficiency of revelation as a means for unification. Based on his view, it can be argued that even if revelation might be the starting point for our inquiry it is altogether not adequate to bring unity of opinion, because for practical purposes revelation needs interpretation. However, interpretation opens the door for subjective opinions, which may vary according to the fulfillment of expected results or the lack thereof. In short, Peirce says that the effort of unifying beliefs by means of revelation cannot succeed on account of the private, subjective character of revelation, a property that removes it from public awareness or agreement.

However, I would point out that Peirce conceived his method of inquiry as a theory of meaning that would allow scientists to agree. For Peirce, any distinction of meaning can be justified only through a

corresponding difference in practice. Thus, from the outset, Peirce never claimed that his pragmatic method is a theory of truth or a philosophy, but he saw pragmatism as a technique for promoting conceptual clarity. In fact, Peirce limited his understanding of truth to a set of beliefs that would pass the judgment of experimental verification. With such an epistemological method, truth would then become the absolute fixity of belief and henceforth it would qualify to be accepted by scientists. In my view, Peirce's notion of truth and his pragmatic method of inquiry may be useful for uniting the beliefs of scientists, but it does not address the problem of bringing unity among religious people, who base their beliefs on revelation.

William James' point of contention with Unification Thought focuses on the truth claim of the concept of restoration. According to James, the future is not shaped by absolutist truth claims but by meliorism, a view that emphasizes the involvement of free human action. On account of human freedom, the world presents itself as a place of ambiguity and risk, so truth claims have to be subjected to a process of verification by experience. Human experience will hardly support the restoration motif since its categorization as absolute truth bypasses the reality of human freedom. Subsequently, the restoration doctrine will turn out to be counterproductive to the goal of unification.

Let me add a brief reflection on James' notion of truth. While Peirce's strict conception of scientific truth emphasized the generality of meaning, thus making him a realist, it is James who consistently stressed the particular, the distinctively concrete and the individually effective aspect of truth in opposition to its abstract and general dimension. Such a view puts him in the camp of the nominalists. Thus, James was interested only in discussing the immediate effectiveness of truth inasmuch as it provided "vital benefits" for a particular individual. As I see it, such a perception of truth reduces theological and metaphysical inquiry to a level of subjective effectiveness, and not only bypasses the task of gaining a clear understanding of reality but also

neglects the function of theological doctrine as a source of lasting convictions.

The final challenge to Unification Thought considered here is based on the pragmatism of John Dewey. It is Dewey's agenda to rescue the religious aspect of human experience from "the confines of revealed theology." For Dewey, to be religious consists of pursuing ideal ends against any adverse conditions. These ideal ends are no longer supplied by revelation but by the individual's creative imagination. Thus, there is no need for relating religious experience to the supernatural realm in general, or to the traditional idea of God in particular. Dewey's version of unification then consists of the call to accept his "common faith" as set forth in an essentially non-theistic naturalism.

However, it seems to me that Dewey misjudged the nature of religious experience by employing a thoroughly impersonal concept of God. Religious experience is not maintained by merely sharing common ideals; a living faith requires an encounter with the personal God of history and providence. People are committed to the ideals of their faith because they realize that only a living relationship with God will provide the strength for actualizing those ideals.

In conclusion, this discussion of human nature has demonstrated the insufficiency of purely man-centered views. Psalm 8 draws attention to the importance of understanding the intricacies of the relationship between God and human beings for correctly conceiving human nature. This holds true especially for the Unification Theory of Original Human Nature.

The Love of God in Unificationism: Basic Presuppositions and the Ideal of Creation

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Introduction

As believers, we normally look at the study of the love of God with reservations. What comes first to our mind is the understanding that the love of God has to be experienced and not analyzed. However, academic reflections on topics related to God's love seem to have a twofold purpose. First, sharing our understanding of the love of God among different religious traditions leads us all to the starting point of our religious journey. Within that proximity of the origin of our faith, it is more likely that we experience the brotherhood of all believers, or the feeling that we are all children under the fatherhood of one God. Throughout the ages, mystics pointed to that common element of religious experience and tried to articulate their relationship with the Ultimate Reality. Scholarly studies of that common mystical experience have been expressed in the "problem of the universal core," which can be seen as one attempt to explore the love of God across the lines of different religious traditions.³

Second, to study the love of God makes us realize that all subsequent theological doctrine is rooted in our understanding of God's

³ W.T. Stace, *Mysticism and Philosophy*. London: Macmillan, 1980, pp. 41f.

love. This intrinsic connection between doctrinal formulations in different faiths and their corresponding views on the love of God offers then the key for a new appreciation of diverse teachings on religious issues. Thus, academic reflection on the various perceptions of God's love serves the cause of ecumenism and interfaith dialogue.

The present study will focus on the question of how the love of God is perceived in Unificationism. As a preliminary consideration, we shall present a few facets of the linguistic problem that arises when talking about God. While acknowledging certain linguistic limitations, we proceed with the discussion of two major issues. First, the attempt is made to explore those issues that describe the rudimentary aspects of the love of God. That is to say, we shall explore important presuppositions for understanding God's love vis-à-vis creation by way of defining the love of God within the dynamic of the relationship between God and creation.

The second issue consists of a further analysis of the God-creation interaction in terms of the communication of God's love to human beings. In particular, attention will be given to the Unification understanding of God's original purpose for men and women as it is expressed in the ideal of creation.

Speaking about God

We shall examine the question regarding what way Unification Theology uses anthropomorphic language for speaking about God. Unification Thought, the developing philosophical explication of Unification Theology, affirms that it is not our task to answer the question of who God is in Himself, but rather that we need to analyze further the relationship between God and creation. This analysis is carried out by using analogical language. In agreement with the Jewish and Christian faiths, Unification Thought perceives man as having been

created in God's image, thus justifying the use of anthropomorphisms for explaining God in terms of the Original Image.⁴

In the Christian tradition, it is generally accepted that anthropomorphisms can be used either in a metaphorical sense or an analogical sense.⁵ The metaphorical use applies to expressions that imply a distinct physical imagery, such as the saying "to place ourselves into the hands of God," or that "God breathed the breath of life into Adam's nostrils." This metaphorical use has obvious limitations for advancing our understanding of God as the Original Image. On the other hand, anthropomorphisms with an entirely non-physical imagery qualify for analogical interpretation, thus contributing to our knowledge of God as the Original Image. For example, if we speak about God as possessing love, joy, compassion, and heart as rooted in emotions, then we may ascribe these anthropomorphisms in an analogical and even literal sense to God, since all these terms represent ideal types of which we as human beings have only a limited experience.⁶

The question arises whether it is philosophically sound to speak of God by means of such analogical anthropomorphisms. Above all, the approach of analogical language presupposes faith in the revelation that man is created in God's image (Genesis 1:27). For Unificationism this implies that man is able to understand God by forming an Original Image that contains all the perfections of man's experience. As God beholds His own image in man, likewise man perceives God as the Original Image of existing reality. Thus, for Unification Theology, Genesis 1:27 appears as the basic revelation that provides the rationale

⁴ Sang Hun Lee, *Explaining Unification Thought*. New York: Unification Thought Institute, 1981, p. xxiv. Henceforth cited as EUT.

⁵ Brian Hebblewaite, "Anthropomorphism," in *The Westminster Dictionary of Christian Theology*, Alan Richardson and John Bowden (eds.). Philadelphia: Westminster, 1983, p. 26.

⁶ *Ibid.*

for freely speaking about God in imageries drawn from man's idealized experience, while at the same time preserving God's transcendence and the mystery of His perfections.

God's Love and Creation

The discussion of God's love in Unificationism centers on the understanding that love exists within God and the whole of creation. This means that love needs an unchanging center from which it originates and a specific orientation or purpose. In the following section we shall investigate the Unification view of the love of God (a) in terms of its origin as defined through the heart of God, and (b) with reference to its goal in terms of the fulfillment of true joy.

The Heart of God

According to Unification Theology, the starting point for all reflections on the love of God is God's heart, a concept that signifies God's innermost character. This concept of heart is defined as the "emotional impulse to seek joy through love."⁷ Three elements can be discerned in this definition of heart, namely, the foundation of an emotional activity, the goal of accomplishing joy, and the agent of love, which carries out the desires of the heart. However, in speaking of elements or moments of heart, we have to keep in mind that God's heart exists in perfect oneness and unity. How then shall we understand the absoluteness and unity of the heart of God in relation to emotion, love, and joy? Based on the approach to permit analogical anthropomorphisms in speaking about the divine life, we can affirm that love and joy are themselves emotional forces that presuppose for their existence the basic polarity of subject and object partners. That is to say, within our human experience, emotions of love and joy are generated if there is give and take action between people who relate to one another from positions of subject and object. In particular,

⁷ EUT, p. 21.

Unification Thought explains how, within the divine life, heart becomes the ultimate ground for the emergence of love:

Heart is the emotional force to connect the subject and the object. With the impulse of heart as motivation an emotional force flows toward the object from the subject (and vice versa). This emotional force is love. Therefore, heart is the source of love and its starting point.⁸

Two issues are addressed in this text. First, the heart of God exists as an emotional force based on the give and take action within the fundamental polarity of the inner divine life. In Unification Theology, this polarity is described as God's dual characteristics of internal character (*Sung Sang*) and external form (*Hyung Sang*). These dual essentialities of character and form are supremely manifested through the mind and body of man and they relate to each other from positions that are identifiable as subject and object partners.⁹

The second issue refers to the understanding that heart provides the motivation or driving force for the realization of love. Heart as the motivational force becomes then the source of love, with the affirmation that heart and love exist on the foundation of the same ontological principle that is defined as give and take action between subject and object partners. Here, love can be seen as an extension or self-communication of heart, based on the motivating force of seeking joy.

So far, we have shown that, according to the Unification position, God is perceived as a being who in Himself is loving while seeking to realize joy. Apparently, any genuine experience of love presupposes

⁸ Sang Hun Lee, *Fundamentals of Unification Thought*. Unification Thought Institute, 1991, Chapter 1, p. 39. Henceforth cited as FUT.

⁹ Further discussion of *Sung Sang* and *Hyung Sang* is found in *Divine Principle*. Washington, DC: The Holy Spirit Association for the Unification of World Christianity, 1973, pp. 20ff.

freedom, so that by analogy God's love presupposes the most perfect freedom. One may argue that on account of that perfect freedom, God could choose to remain loving within Himself without involving Himself in any creative activity. Of course, then the question remains, "Why in fact did God create the universe?" Unification Theology answers that question by first qualifying the concept of freedom. Unification teachings imply that God's freedom has to be understood within the parameters of His heart and love. That is to say, once God decided within His freedom to express His heart through love, then God's freedom necessarily required the creation of an object partner that would carry the potential of fully qualifying for responding to God's love. Here, God's act of creation is understood as a full investment of His heart for the realization of its original desire—that is the actualization of joy. Unification Thought states:

... since God is the God of heart, He could not [do otherwise] but create man and the universe out of the irrepressible impulse to be joyful through love.¹⁰

According to Unification Thought, God's freedom moves within the directives of His heart and determines creation as the needed object of His love. That God should be in need of His creation may contradict traditional Christian teachings on God's sovereignty, omnipotence, and self-sufficiency. However, such a need, implying a certain mutual dependence between Creator and creation, does not concern God's existence or the attributes of His personality but points to God's complete self-investment in His creation as is shown through the emotional need of God's heart, namely, to attain joy through love. Such a position of God's total self-revelation in His creation is described in Unification Thought as the irrepressible impulse of His heart to actualize love. In other words, no other consideration or emotion could compete with that overwhelming desire of God's heart to communicate

¹⁰ FUT, Chapter 1, pp. 36-37.

its innermost self through the act of creation. Thus, the created order is perceived as the object of God's love based on the purpose of heart to seek joy. For Unification Theology this "heart motivation theory" explains the relationship between God and creation by emphasizing that not only does creation depend on God for its well-being and existence but also God Himself depends on a perfected creation for the fulfillment of His heart's desire, which is the realization of joy through love.

God's Love and Joy

In order to understand God's self-communication in creation, we have to examine the purpose or goal of that self-communication, namely, the concept of joy. Unification Thought tells us that:

A person feels joy when he or she loves an object. If the object resembles the subject, the subject feels even greater joy.¹¹

In this passage, joy is defined as the presence of love based on the law of resemblance, a law that can also be understood as an essential correspondence between the positions of subject and object. As already mentioned in our discussion of heart, it is joy that defines the goal of a loving relationship. Thus, love is determined by an intrinsic orientation toward the realization of joy, so that ultimately true joy marks the fulfillment of love centered on heart. While love and joy describe distinct emotions in the heart of God, they show such fundamental congruity that in examining the nature of joy and exploring its presuppositions we will also advance our understanding of the nature of love.

At this point we shall discuss some presuppositions that are indispensable for realizing the experience of love and joy in creation

¹¹ Sang Hun Lee, *Essentials of Unification Thought*. Seoul: Unification Thought Institute, 1992. p. 17.

and in the heart of God. The nature of love and joy seems to presuppose two basic elements, namely, the law of resemblance and the concept of uniqueness. Both notions, resemblance and uniqueness, establish the foundation for love and joy to be fully expressed in creation, thus allowing the original desire of God's heart to be fulfilled.

The Law of Resemblance

According to Unification Theology, joy is supremely demonstrated by the creation of man in the image of God, so that man may become a qualified object partner for God's love. Perfected man, through his God-likeness, should indeed bring joy to God by entering a fulfilling and loving relationship with Him. Moreover, Unification Theology holds that God expresses His love for man by providing a situation where man can feel joy within the created order. That is to say, God applies the law of resemblance with regard to man's relation to the universe by creating all things in the image of man. Subsequently, creation displays a double resemblance: first, between God and man, and second between man and all things.¹²

What then is the function of this law of resemblance for the realization of joy? Three issues seem to be involved, which can be described as reflection, stability, and responsibility. First, joy needs a foundation or correlative base on the form of resemblance between the subject and object partners so that an active exchange or give and take action can occur. The more the object reflects the character and form of the subject partner, the more joy is felt by the subject partner. The degree of resemblance determines then the intensity of reflections. This means that the subject partner feels an increasing awareness of its own character and form by being stimulated by the resemblance of the object partner.¹³ Thus, joy starts with an increased self-relatedness of

¹² *Divine Principle*, p. 44. See also EUT, p. 23 and FUT, Chapter 1, p. 35.

¹³ *Divine Principle*, p. 42.

the subject partner that is reciprocated by the object partner through give and take action. Subsequently, the object partner also reaches a higher degree of self-relatedness within a mutual experience of joy.

The second point refers to the aspect of stability in the experience of joy. Resemblance between God, man, and all created things seems to represent an unchanging element in the infinite variety of possible subject-object relationships. This permanent element points to the absoluteness of God's character as it is expressed in God's unchanging heart.¹⁴ Thus, true joy is determined by the quality of the heart of God, which provides security and stability within the experience of joy.

Finally, how does resemblance relate to responsibility as a factor in our concept of joy? This point is closely related to the previous one, but now applies specifically to man's moral faculties. As resemblance in the created order demonstrates a basic relatedness to God's heart, and as the quality of joy depends on the connection with the heart of God, it seems that people in their object position toward God are themselves involved in keeping that ideal standard of joy. In other words, true joy depends on maintaining the absolute standard of God's heart through responsible actions of people. In this state of true joy, resemblance is established between man's spiritual state and God's character of heart. Maintaining this resemblance is then achieved through people who fulfill their responsibility. Thus, resemblance can be understood as the philosophical foundation for responsibility.¹⁵

¹⁴ Unification Thought describes the Original Image (God) with heart as the unchanging center of the Divine Character (quality) and it also mentions the Universal Image as the unchanging aspect of the Divine Image (form). The Universal Image consists of God's internal character (*Sung Sang*) and external form (*Hyung Sang*), together with the polarity of complementary contrasts, which is best described by the Oriental concept of *Yang* and *Yin*. Obviously, the law of resemblance also has its origin in the Universal Image of God. See FUT, Chapter 1, pp. 7ff.

¹⁵ The Divine Principle discusses responsibility in connection with man's growth to perfection. Our discussion of joy as the fulfillment of love is based on that fulfilling relationship between God and perfected man. See *Divine Principle*, p. 55.

The Concept of Uniqueness

It seems obvious that joy is not merely based on the law of resemblance but also on the contrasting concept of uniqueness. Since resemblance does not mean identity or uniformity, we can say that resemblance receives its differentiation and specific meaning through the concept of uniqueness. Both resemblance and uniqueness seem to operate within a complementary relationship that is directed toward the realization of love and joy.

How shall we understand the concept of uniqueness? Uniqueness can be discussed from two perspectives, that is, as occurring within creation and within the relationship between God and creation. First, let us examine the concept of uniqueness as it is manifested in the created order. Unification Thought describes God as the Original Image, which includes the Universal Image and the Individual Image.¹⁶ While the Universal Image of God is responsible for universally valid principles in the created order, thus establishing the rationale for the law of resemblance, it is God's Individual Image that provides the foundation for uniqueness. The Individual Image is understood as an attribute in God that is perceived as the cause of "special features inherent in each created being."¹⁷ This means that each being is created according to a specific idea originating in God's mind. Unification Thought affirms that through this individualized Universal Image, as manifested in each individual creation, God receives special joy.

How then does this special joy emerge? We accept it as a fact of life that joy is augmented with an increasing variety of experiences. For

¹⁶ For the sake of clarity, I did not mention further subdivisions of the Original Image in the main text. First, Unification Thought describes the Original Image with the categories of contents (attributes) and structure (relationships of attributes). Second, contents is divided into Divine Image (form) and Divine Character (quality, with heart as its essence). Third, the Divine Image comprises the Universal Image and the Individual Image. See FUT, Chapter 1, p. 17.

¹⁷ FUT, Chapter 1, p. 32.

God, a growing variety of experiences seems to be realized with an increasing number of individualized created beings. We can say that individuality marks the horizontal aspect of uniqueness, if we define the term “horizontal” as referring to relationships within the created order. We also notice that the kind of joy we experience from a large variety of individualized creations is based on our ability to choose. Individuality in created things becomes then the presupposition for man’s freedom of choice. Moreover, we can argue that choices are made based on the degree of resemblance between subject and object partners, so that the formerly defined notion of reflection, together with the principle of individuality, seem to provide the framework for exercising freedom of choice within the pursuit of realizing joy.

Let us now turn to our second approach of analyzing the concept of uniqueness with reference to the relationship between God and creation. We have already noticed that the principle aspect of that relationship is characterized by the law of resemblance. However, inasmuch as resemblance contains an aspect of sameness, in like manner the concept of uniqueness includes a dimension of otherness. Although God and His creation are alike, nevertheless, many mystics perceived God as the “Wholly Other.”¹⁸ Here, it seems that precisely this otherness between God and creation provides a major source for the realization of love and joy. As God created the universe with the emotional impulse of His heart to seek joy through love, likewise the creation should be qualified to return an emotional impulse of joy

¹⁸ Luther spoke of the *Deus absconditus*, the unknowable aspect of God, and follows in that respect the tradition of the “negative way” which affirms the insufficiency of all our concepts in speaking about God. Pseudo Dionysius devised “the way of unknowing” in his work *The Mystical Theology*, and was one of the first mystics who emphasized the neo-Platonist doctrine that God is beyond being (as we know it) and subsequently beyond the possibility of intellectual knowledge. See Sidney Spencer, *Mysticism in World Religion*. Gloucester, MA: Peter Smith, 1971, p. 222.

through actualized love. We can argue that the otherness of creation vis-à-vis God is responsible for such an emotional impulse of joy.

Here, otherness signifies something surprising and unexpected, a dynamic or changing element that is able to trigger that emotional impulse of joy. From this perspective, creation represents an element of surprise, a novelty that greatly stimulates God's heart. The search for novelty seems to be at the center of God's creativity and the achievement of novelty then becomes a further expression of that otherness between God and creation. Ultimately, God intended to achieve with His creation a lasting experience of joy through love, thus seeking a way to establish an ongoing surprising effect through an object partner that would continuously generate a supreme kind of novelty that would stimulate love and joy in the heart of God. How was such a continuous novelty in creation established? Nothing could be more qualified among the wonders of the created order but the gift of human freedom.

Freedom now becomes the supreme expression of uniqueness in the relationship between Creator and creation. However, for freedom to serve the realization of God's love and joy, it has to be freedom grounded in responsibility, and as such it emerges as moral freedom. Facing the reality of man's moral freedom, we can conclude that there is an element of risk-taking in God's personality. God did not shun the possibility of personal suffering and took the risk to endow man with moral freedom in order to bring about the realization of true love and joy.

Summary

So far, our reflections on the love of God in Unificationism have covered issues that are usually taken for granted. Christians agree that God is loving and that His love is supremely mediated to us in the work of salvation through Jesus Christ. Although Unificationists would agree with that statement, nevertheless it seems that they first ask the

questions: “How does God love?” and “What are the presuppositions for the manifestations of God’s love in creation?”

In attempting to answer those questions, our first step has been to reflect on basic conditions for speaking about God in anthropomorphisms. Based on the faith that we are created in God’s image, we accepted the method of understanding God in terms of analogical anthropomorphisms. Unification Theology takes that approach quite literally and further supports the use of analogical language based on a human experience that accepts faith in the all-pervading reality of God’s heart with its desire to seek joy. Subsequently, the realization of joy presupposes the law of resemblance, a law that also functions as the rationale for justifying the use of analogical anthropomorphisms.

Moreover, we have seen that the heart of God is uniquely characterized by its essential quality to seek joy through love. God’s love is then understood through its intrinsic orientation or motivating force to realize joy. Thus, Unification Theology qualifies the love of God with God’s original intention to create the world for the sake of joy.

Our further discussion has shown that the basic principles needed for the realization of joy are also the presuppositions for the operation of God’s love. In particular, we have attempted to demonstrate that the law of resemblance and the concept of uniqueness describe necessary conditions for the expression of God’s heart through love and the fulfillment of joy. Both love and joy operate within a framework determined by resemblance and uniqueness. The law of resemblance between God, man, and the universe¹⁹ indicates that the vertical dimension of love and joy within the God-man relationship is

¹⁹ Since resemblance refers to the God-man and man-universe relationships, the term “double resemblance” is also used. “God sought to be joyful by seeing man being joyful.” See FUT, Chapter 1, p. 38.

intrinsically connected with the horizontal dimension of love and joy as provided by man's relationship with the universe. Man's experience of joy through relating to the created order qualifies him to be an object partner of love and joy for God.

We have also seen that the law of resemblance includes aspects of stability and security, which are contrasted by an element of risk-taking as presented by our analysis of the concept of uniqueness. On the one hand, the vertical relationship between God and man implies a basic stability based on the absoluteness of God's heart, while, on the other hand, God's creativity reveals the dimension of a continuous novelty, which implies a readiness for taking the risk to unreservedly invest God's own freedom in creation. We can say that the nature of love and joy required God to invest trust in His creation. God trusted that ultimately the absolute goodness of His heart, with its desire to realize true love and joy, would win over any possible failures on the part of man.

That aspect of risk-taking in God's personality is supremely expressed in man's endowment with moral freedom. Our findings have shown that the ultimate expression of the concept of uniqueness and the law of resemblance is manifested in the mutual dependence between freedom and responsibility. It seems to be a unique feature of Unification Theology to identify and preserve the mystery of God's love through the tension in God's personality between the element of risk-taking and the over-whelming absoluteness and stability of God's heart. That mystery of God's love is then expressed in the human experience of freedom and responsibility.

God's Love and Human Beings

Our discussion of basic presuppositions for the love of God has shown that the power of love occupies the central position in the process of expressing God's heart within the created order. The Divine Principle affirms that beyond all existing laws and principles, God established love as the most powerful force in creation, in order to

guarantee the realization of joy in agreement with His original desire.²⁰ In fact, the fulfillment of joy itself is understood as the state of being truly loving. The ultimate state of true love, centered on the desire of God's heart, remains then the goal for all creation.²¹ In other words, Unification Theology implies that everything has been created for the sake of true love. How then is that ideal of true love fulfilled? According to Unification Theology, true love is realized through the creation of human beings.

We can approach the question of the love of God as related to human beings in two steps. First, we will analyze the nature of God's love from the viewpoint of its response by man, who assumes the position of a qualified object partner. In particular, the notion of human response to the divine initiative will be explained through the reciprocal relationship between love and beauty. Second, based on our discussion about the significance of the concept of beauty, we will analyze the fulfillment of God's love through the ideal of creation.

Love and Beauty

We have seen that in the Unification view, the starting point for love is God's heart and that the intrinsic quality of love is its orientation toward the realization of joy. One key statement in the *Divine Principle* refers to the understanding of how joy is realized for God, namely, that "God's joy is produced in the same manner as man's."²² According to our findings in the first section of this paper, this claim about God's joy is consistent with the assumption that analogical anthropomorphisms describe God's characteristics in terms of ideal types of man's experiences. Thus, human joy is perceived as an experience that in its ideal form can be ascribed to God.

²⁰ *Divine Principle*, p. 81.

²¹ FUT, Chapter 1, p. 37.

²² *Divine Principle*, p. 42.

How, then, is joy produced in man's life? The best illustration for answering this question can be derived from man's creative activity. For human beings, joy is felt when a creative idea in a person's mind is completely expressed in a substantial object by fulfilling the law of resemblance and the concept of uniqueness. As explained in our earlier observations, this means as long as the idea in the mind of man remains in the conceptual state, merely stimulating the desire for communication, there is no full experience of joy. For Unification Theology, the same applies to God. Also for God, joy is fully realized only if there exists a substantial (that is, created) object partner that completely reflects the essence of God's personality, that is, His heart.

However, we have already argued that it is through love that joy is ultimately realized. Now, we can further develop our analysis of the love of God based on the affirmation that a qualified object partner is needed for actualizing joy and that it is man who assumes the position of such a qualified object partner vis-à-vis God. In particular, we have to point out that the object partner of God's joy, which would fully express the heart of God, is an object partner that includes true love itself. This means that God communicates His love by creating human beings in such a way that humans themselves substantiate God's love in their own being, and, more importantly, do so through their mutual relationships. One could speak of a two-step process for the emergence of a qualified object partner for God's love. The first step reflects God's love and man's response to that love on an individual level. However, it is with the second step that man fully qualifies as an object of goodness for the joy of God, namely, through man's love for his fellow man, with its supreme expression in marriage and family life.²³

So far, we have shown that human love in its originally intended form is an accurate exemplification of divine love beyond a merely metaphorical representation. How then do we describe the phenomenon

²³ A more detailed explanation of this statement is presented in the following section, "The Ideal of Creation."

of love? Unification Thought explains that “love is an emotional force that the subject gives to the object and which makes the object rejoice.”²⁴ Here, two issues need further examination. First, love appears as a giving emotional force that is directed toward the object partner, while the second issue concerns the intention behind the giving force of love, namely, to bring joy to the object partner. We have to remember that the starting point of love is the heart of God, which is “the emotional impulse to seek joy through love.”²⁵ In other words, God, who acts in the subject position, gives His love to man, who is His object partner, thus making man happy. There is biblical evidence that God’s love for man is unconditional and that God invests every possible means to fulfill the desire of His heart to see man rejoice.²⁶

However, there appears a second implication from the Unification understanding of God’s heart. This refers to the question of how the desire of God’s heart to seek joy is fulfilled through man, who by receiving God’s love experiences joy. Obviously, man, who assumes the object position, has the ability to return an emotional force to God, thus realizing joy for his Creator. In the Unification view, the emotional force that the object partner returns to the subject partner is called beauty.²⁷ The affirmation that God is emotionally affected by man’s beauty becomes the foundation for the relational understanding of love in Unification Theology. That is to say, love is not limited to its essential nature as an active emotional force within the individual subject but is always directed to the object and fulfilled by the response of the object partner, depending on the quality of its beauty.²⁸ In fact,

²⁴ EUT, p. 21. See also *Divine Principle*, p. 48.

²⁵ FUT, Chapter 1, p. 35. See also Chapter 3, p. 12.

²⁶ Examples of scriptural reference are Exodus 36:24 and Luke 15:3-24.

²⁷ FUT, Chapter 7, p. 4.

²⁸ Herbert Richardson points out that Western thinkers stress the individualistic mode of thinking. In trying to analyze the phenomenon of love, the Western tradition found itself emphasizing the search for the essence of love as it is set forth by

love and beauty establish the dynamic of a reciprocal exchange that leads to an increasing closeness of subject and object partners. *Divine Principle* expresses this idea as follows:

When the subject and object become united, there comes into being a love which is latent even in beauty and a beauty even in love. This is because when the subject and object unite in circular movement, the subject is able to stand in the position of the object, and the object in that of the subject.²⁹

This text further explains the love of God by addressing two essential points. First, *Divine Principle* clarifies the process of attaining a fulfilled relationship between subject and object partners by pointing to the mutual presence of love and beauty. In applying this mutuality of love and beauty to the fulfillment of God's self-communication through man, we find that the love of God is expressed not only through the uniqueness of man's beauty but also through the love directed from man toward God. Here, man's love for God can be seen as being latent in man's beauty, thus defining its uniqueness. On the other hand, as man responds with his love to the love of God, finding himself in a process of increasing emotional closeness with his Creator, he also perceives beauty within the love of God, a beauty that can be identified as being latent in God's love. It seems that the latent beauty in God's love is manifested through an infinite uniqueness within the

psychology. On the other hand, the Eastern tradition prefers the relational mode of thinking as it is exemplified by Reverend Moon's relational concept of love and beauty. See Herbert W. Richardson, "A Lecture to Students of UTS," in *A Time for Consideration*, M. Darrol Bryant and Herbert W. Richardson (eds.), New York: Edwin Mellon, 1978, p. 293.

²⁹ *Divine Principle*, pp. 48-49.

multiplicity of the created order, a uniqueness and beauty that are experienced by man with a feeling of awe and gratitude.³⁰

Unification Theology emphasizes that the actual fulfillment of love between subject and object partners is possible only through the reciprocal presence of love and beauty. Such a reciprocal presence has far reaching implications for the relationship between God and man. Above all, love and beauty in their reciprocal existence manifest themselves as emotional stimulations that are ordered through mutual dependence. This implies that God took the risk to be emotionally dependent on His creation, and most explicitly on man.³¹

The second point in our discussion of the reciprocity of love and beauty concerns the fulfillment of love through the unity between subject and object partners. Such a unity is best described as a

³⁰ It seems that the reciprocity and mutual presence of love and beauty reflect the mutuality and interdependence of the earlier discussed presuppositions of resemblance and uniqueness. As love itself contains beauty and receives its stimulation from beauty on the level of fulfillment, likewise resemblance contains uniqueness and stands in a contrasting relationship to uniqueness on the level of basic presuppositions. Obviously, both love and beauty are based on resemblance and uniqueness; however, one could argue that love as the initial, or giving, emotional impulse is more rooted in spontaneity and uniqueness, whereas beauty which provides the responding, or receptive, emotional impulse relies more on resemblance. As the subject partner gives love to the object partner based on a disposition of spontaneity, likewise the object partner returns beauty to the subject partner with a disposition of receptivity. That is to say the circle of emotional moments is started by the unique impulse of love while beauty seems to close this circle by means of the law of resemblance, thus realizing joy.

³¹ The book of Genesis confirms God's emotional dependence on His work of creation as reflected through the emotional impulse of beauty, an impulse that seems to be expressed in the words, "And God saw everything that He had made, and behold it was very good." (Genesis 1:3). There is ample biblical support for the view that God took the risk to be emotionally dependent on man. That God is affected by man's actions is expressed in passages like Genesis 6:5-6 ("the Lord was sorry that He had made man on the earth and it grieved Him to His heart"), or in 1 Samuel 15:11 where God repented that He had made Saul king on account of Saul's faithlessness.

partnership or community relationship. In other words, within the circle of love and beauty, subject and object partners are able to exchange their positions without losing their original identity. This means that love manifests itself as an ever deepening movement toward unity of the involved partners, while at the same time affirming an increasing awareness of their own identity. In particular, the Unification view of the love of God affirms such a process toward a relational unity between God and man, thus implying an actual partnership in the divine-human interaction.³²

We have seen that the fulfillment of God's love through man's beauty is based on the mutual dependence and genuine partnership between God and man. Within this context of mutual dependence and partnership, love appears as the ultimate link between the uncreated divine life and created human existence. In other words, the mystery of love is rooted in an emotional continuity between the eternal and temporal order, a continuity within which man is enabled to offer his love to God as a genuine response to God's love for the fulfillment of joy. Now the question arises concerning the way in which God intended man to be qualified for fully responding to His love. In particular, this is the question of how God designed the original ideal for man, an ideal that would embrace mutual dependence and partnership, in order to realize joy within the reciprocal exchange of love and beauty.

The Ideal of Creation

We have seen that the reciprocity of love and beauty is demonstrated in the givenness of the interaction between God and

³² The Old Testament expresses the partnership between God and man predominantly through the concept of the covenant. God voluntarily binds Himself to man, in order to bring about man's salvation (Genesis 6:18; 17:2). While the covenant idea is also presented in the New Testament (Hebrews 9:15), there appears a development of the concept of partnership through Jesus' emphasis on the Father-child relationship as the new paradigm for the intimacy between God and man (Matthew 5:45).

creation. Still, there remains the question of how human beings can attain beauty before God. According to Unification Theology, man's beauty vis-à-vis God is determined by the fulfillment of the ideal of creation which constitutes the three blessings as stated in Genesis 1:28: "Be fruitful and multiply, and fill the earth and subdue it."³³ First, man should attain maturity on the individual level by developing the ideal of a unique personality centered on God's heart. Second, man should expand that level of individual maturity by establishing an ideal family, and finally man is called to be lord of creation by exercising the dominion of true love over the created order.

In discussing the first blessing, we need to answer the question of how man attains beauty before God on the individual level. It seems that the degree of beauty of an individual human being depends on his level of attaining God-likeness. This means a person's beauty will provide for God an increasingly stimulating emotional impulse as a response to God's love in proportion to fulfilling the law of resemblance.

Man's resemblance to God can be understood in two ways, namely, with reference to its presuppositions and its fulfillment. First, for Unification Theology man is the image of God through the harmonious relation between man's mind and body. As God manifests in His Original Image the perfected relationship between internal character and external form centered on the purpose of His heart, likewise man is asked to achieve a harmonious relationship between his mind and body, thus directing himself toward the goal of becoming a temple of God.³⁴ In the Unification view, the mind-body harmony provides then the presupposition for man's growth and character development. This leads to our second approach of discussing the

³³ *Divine Principle*, p. 41.

³⁴ *Divine Principle*, p. 43. Biblical support can be found in 1 Corinthians 3:16.

fulfillment of man's individual image of God in terms of the goal of personal maturity.

The most striking resemblance of man vis-à-vis God seems to be man's ability to be loving. In other words, man is created as a free and responsible person whose intellect, emotion, and will should mature in accordance with the purpose of God's heart. Hence, resemblance includes the state of becoming. Man grows toward that fulfilled state of being loving by developing his personality within the givenness of freedom and responsibility. In short, man is called to create his own personality by fully making use of his God-given endowments. In this way, God's personality as Creator, who reveals the purpose of His heart, is resembled through man's personality as co-creator who actualizes the ability to be loving. Man as a mature person is then able to feel the heart of God and to respond fully to His love within the still limited experiences of an individual relationship with God.³⁵

The full force of the relational concept of love seems to be expressed in the Unification view of the second blessing. Here, man is called to "multiply" (Genesis 1:28) by establishing ideal loving

³⁵ Unification Theology describes this state of fully established individual maturity in terms of man attaining deity. See *Divine Principle*, p. 43. As a further point of interest, we shall briefly discuss the difference between God's and man's creativity. Man as a created being meets God who is the uncreated origin of being. How can that ontological difference be seen as not interfering with or affecting the resemblance between God and man? The continuity between God's and man's creativity seems to be established with reference to the realization of God's purpose. This means the common ground between created and uncreated reality appears as the emotion of joy. Joy is then perceived not only as a profoundly human experience but it manifests a distinct transcendent or supernatural dimension. One can argue that all created reality, inasmuch as it is different from God on account of its createdness, shows an implicit resemblance to God because of its orientation towards the fulfillment of joy. In other words, within the order of purpose the supernatural and the natural realms exhibit an overarching complementarity that is expressed through the realization of joy. This emotional reality of joy provides then the continuity within the dualism of God's and man's creativity.

relationships within the context of family life. The biblical record implies that the presupposition for building an ideal family consists of fulfilling the first blessing, in terms of attaining individual maturity. It seems to point out that the first and second blessings can be understood as manifestations of the concept of the union of love. Both blessings do not imply the notion of union of love as based on the merging of different identities in a purely rational Platonic sense. Instead, they maintain the relational biblical concept of a distinct polarization or partnership with reference to God in the eternal vertical order and man in the temporal horizontal order.³⁶ That is to say, the first blessing involves the vertical order by affirming a distinct partnership between God and the perfected individual, whereas the second blessing extends that vertical partnership by means of a horizontal partnership between man and woman in the temporal order. In interpreting the biblical creation story, Divine Principle states that God created Adam and Eve as the progenitors of the human race who should have been joined together as husband and wife in a God-centered marriage after having perfected their respective personalities.³⁷

We can further analyze the Unification view of the second blessing by answering the question in what way man realizes a superior beauty before God through marriage and family life. The beauty associated with the second blessing apparently goes beyond the beauty originating from individual perfection because of two considerations. First, man and woman in their marital partnership as husband and wife reflect in a more comprehensive sense the image of God than would be the case

³⁶ Emil Brunner points out that in Platonic rational thinking, the ultimate truth is perceived as unity, whereas biblical relational thinking emphasizes community as the final truth. Brunner further explains the resulting contrast between Platonic androgyny and the biblical affirmation of sexual polarity as ways of describing the original union of love. See Emil Brunner, *The Christian Doctrine of Creation and Redemption*, Philadelphia, PA: Westminster, 1952, p. 64.

³⁷ *Divine Principle*, pp. 43, 44.

for individuals in their relation to God. Unification Thought explains that God as the Original Image includes two sets of dual characteristics, namely, the primary attributes of internal character (*Sung Sang*) and external form (*Hyung Sang*), and the secondary attributes of masculinity (*Yang*) and femininity (*Yin*).³⁸ Thus, for human beings to be fully the image of God, they have to fulfill their God-intended partnership as perfected husband and wife. In this way, man's beauty before God becomes more comprehensive on account of an increased fulfillment of the law of resemblance.

The second consideration for explaining the superior beauty associated with the second blessing refers to the actual development of loving relationships. For God to accomplish the desire of His heart to realize joy through love it is necessary that man as the object of God's love also experiences joy through love. According to Unification Theology, God intended for mature men and women to be blessed in marriage and attain complete happiness by experiencing God's love as husband and wife within their marital union.³⁹ In other words, based on their individual maturity, the marriage partners develop their horizontal loving relationship that is fully centered in their vertical love for God. The resulting fulfilled marital partnership can be described as a horizontal two-in-oneness that is extended into a three-in-oneness having God at its center. This expression of God's love through the ideal of a three-in-oneness of God, husband, and wife, reflects a certain continuity between created and uncreated reality. Moreover, such God-

³⁸ FUT, Chapter 1, p. 28. Internal character (*Sung Sang*) can find its masculine (*Yang*) and feminine (*Yin*) expression in creation. Likewise, external form (*Hyung Sang*) appears in its *Yang* and *Yin* expressions.

³⁹ *Divine Principle*, pp. 41, 44, 56, 57.

centered marital love becomes the foundation for the new creation as it is manifested through children.⁴⁰

For Unification theology, the emerging ideal of the family becomes then the central paradigm for describing the various expressions of the love of God. In short, God's love is fully expressed within family relationships as parental love, conjugal love, children's love, and sibling's love. In particular, the superior beauty of man before God, as emerging from the realization of the second blessing, becomes obvious when we consider man's position as a child of God. This means God created man as His child in order to reveal His parental heart and to allow man to experience God's parental love. However, as Richardson points out, God created man not only as His child but also as a child who himself becomes a father.⁴¹ This implies that the beauty God finds in the ideal family has two essential aspects.

First, God's love, now understood in its ultimate sense as parental love, finds its immediate reflection through the love of the parents for their children. God finds beauty in parents who love their children with God's heart. Here, we have to bear in mind that also the children's love for their parents is a reflection of man's love for God. The filial love of the children for their parents constitutes the beauty of the children in the eyes of their parents. Now, the children's beauty in response to their parents' love brings fulfilling joy to the parents, which in turn increases the parents' beauty vis-à-vis God. Thus, man's beauty before God is enhanced through the reciprocal resemblance of God's love and man's love in the family, as derived from the natural love between parents and children.

⁴⁰ Unification Theology refers to the ideal family with the universal concept of the four position foundation which includes the basic positions of God, husband, wife, and children. See *Divine Principle*, p. 32.

⁴¹ *A Time for Consideration*, p. 297.

The second aspect of beauty within ideal family relations refers to man's creativity. God allows human beings in their position of father or mother to participate in the highest form of co-creatorship through procreation and child rearing. This means the parents' involvement in raising their children reflects God's involvement in creating man. Parental co-creatorship can also be understood as the continuation and fulfillment of individual creativity. As individual human beings are called to responsibly apply their freedom in the process of creating their own personality, likewise parents are called to multiply the fruits of their perfected individuality by engaging in the creative process of raising children. Thus, man's beauty based on fulfilling the first and second blessings can be explained in terms of man's increasing qualification of reflecting God's creativity.

Man's unique ability to respond to God's love through increasing degrees of beauty is also manifested in the third blessing, in which man is called to have dominion over the created order. In what way does man show increasing beauty before God when fulfilling the third blessing? Unification Theology attempts to answer that question by interpreting the essence of the third blessing with the concept of lordship. Three issues can be distinguished for describing the meaning of man's beauty vis-à-vis God in terms of man fulfilling the position as lord of creation.

First, Divine Principle understands perfected man to be the encapsulation of all created things, visible and invisible.⁴² Man who fulfills the first and second blessing becomes a microcosm, reflecting in his being all of created reality, thus assuming the position of the center of the cosmos. Based on that intrinsic resemblance to creation, mature human beings receive the ability to exercise lordship over the created order, ultimately substantiating the purpose and goal of all created beings. That is to say, through perfected man and woman the

⁴² *Divine Principle*, p. 44.

beauty of the whole cosmos is manifested in one central point. From that central position, man is able to appreciate the beauty of all created things, thus realizing a unique joy that again enhances man's beauty before God. Here, it becomes clear that one aspect of man's lordship consists of appreciating beauty within the multiplicity of created beings.

Second, Unification Theology emphasizes the need for man to qualify himself as lord of creation. While all things reach completion or maturity through the power of God's laws and principles, it is man who constitutes an exception to this rule. Human beings reach their perfection not only by the power of laws and principles but beyond that by completing their portion of responsibility.⁴³ During man's growth toward fulfilling the requirements for the first and second blessings, God exercises indirect dominion over man by allowing him to prove himself in the principled application of his original endowments. This means that God fully respects man's decisions and actions within this process of gaining the needed qualifications for lordship over creation.⁴⁴ Once man successfully employs his freedom by performing responsible actions for attaining the first and second blessings, he also accomplishes the needed conditions for his final goal of becoming lord of creation. Here, man's additional beauty as derived from the qualification of lordship can be described as a further resemblance to God's creativity. In other words, man participates in God's work of creation not only by attaining personal maturity and by raising God-loving children, but also in taking the position of ruling all things and by substantially expressing his own creative ideas. Thus, man's creativity within the created order resembles more fully God's creativity, and on that account man offers more beauty to God.

⁴³ *Divine Principle*, p. 55.

⁴⁴ *Divine Principle*, pp. 55, 56.

The third issue concerns God's actual acknowledgement of perfected man as the lord of creation. A man who lives in the realm of perfection completes the first and second blessings and is able to communicate fully the heart of God to the rest of creation. Unification Theology speaks here of God's "direct dominion" and explains this term as a state in which man is able to practice true love as an individual, as part of a family, and in relation to all created things.⁴⁵ The direct dominion of God can be defined as the ultimate self-communication of God's heart through perfected man and woman in the created order. Unification Theology affirms that human beings who reach such a perfected state become true sons and daughters of their Heavenly Father. Presupposing that true sonship includes complete inheritance, we can say that perfected lordship also implies full ownership. Thus, a man who fulfills the third blessing is no longer in the position of a caretaker or steward, but becomes a son or lord. The comprehensiveness of man's beauty in that state of fulfillment can be expressed in terms of man becoming the highest representation of God or the "body" of God. However, while admitting such metaphorical language, Unification Theology would always describe such a highest possible union between God and man in terms of a relational perfection through partnership in which the identity of subject and object is maintained. A man who fulfills the purpose of creation would be completely united with God's will and practice the love of God, thus establishing an ever-increasing degree of beauty. Based on the relational concept of love, such supreme beauty on the part of a man who realizes the three blessings would be the ultimate ground for the unfolding of God's love, subsequently leading to a perpetual fulfillment of joy.

⁴⁵ *Divine Principle*, p. 57.

Conclusion

We have seen that the Unification position on the love of God is based on a consistent application of the desire of God's heart, namely, to seek joy through love. The discussion of the presuppositions for the realization of joy and love has provided a basic understanding of functional categories such as the law of resemblance and the concept of uniqueness. The application of the reciprocal relatedness of resemblance and uniqueness for the relational concept of love has shown that the resulting dynamic between love and beauty in their complementarity and interdependence supports the essence of the Unification view of the love of God. We have further discussed the realization of God's love through human beings in terms of the ideal of creation. The key concept for our investigation has been man's beauty before God, seen as a responding emotional force with its increasing degrees of intensity according to the level of man's accomplishment of the three blessings.

In this study, we have accepted analogical anthropomorphism for talking about God. Based on that linguistic presupposition it is possible to apply ideal types of human experience to the divine life. In particular, the analysis of the ideal of creation with its expression of the three blessings provides the doctrinal framework for the Unification perception of the love of God. Moreover, the connection of God's love with the daily life of the believer expresses an ongoing pastoral task. In the Unification view, the successful implementation of that task depends on a thorough understanding of the three blessings. To reach individual maturity before God, to build an ideal family, and to qualify as lord of creation, we become substantial manifestations of man's beauty vis-à-vis God, a beauty that emerges as a response to the unfolding of God's love in creation. Such a realization of the love of God in the created order constitutes the fulfillment of God's original purpose of creation and is referred to in the Bible as the kingdom of God. This means that all creation is designed to exist under the

sovereignty of God. It is perfected man who then becomes the responsible agent for that sovereignty of the love of God.

In closing, let us mention one more essential observation that underlies this study. We have discussed the love of God from the viewpoint of God's original intention, that is, from the perspective of God's heart and purpose. Such an approach results in an examination of the inherent ideal of creation, an ideal that is affirmed as latent possibility, even if not yet manifested in the distorted reality of our daily lives. What needs to follow is a study of the love of God from the perspective of our present experience of a fallen world. Our understanding of God's love as an intended self-communication through the ideal of creation then becomes the necessary presupposition for discussing the present fallen reality. That power of discernment has to be based on our understanding of God's love which also includes the understanding of the suffering heart of God due to the Human Fall. For human beings to discern between the ideal of creation as rooted in the love of God and the reality of a fallen world that turned God's original joy into grief becomes then not only the presupposition for receiving the gift of redemption but also constitutes an essential condition for liberating the suffering heart of God.

Toward a Global University System: Teaching at Sun Moon University

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When I boarded the plane bound for Seoul, it became clear to me that my scheduled four-month stay in Korea would be something quite different from any of the past one-week ICUS conference visits. There was a sense of awe for the unknown, not only in terms of exploring the Korean culture but also with regard to the task of fulfilling my teaching assignment within a Korean academic environment.

Upon my arrival at Sun Moon University, I could see how seriously Father Moon pursues his vision for a global university system by making a tremendous investment in building a full-fledged university literally from scratch. Presently, SMU has two campuses, one in the city of Chonan and the other in the adjoining city of Asan, about a one-hour drive south of Seoul. The Chonan campus enjoys the reputation of having to date the largest stone structure in Korea, a thoroughly impressive building with marble interior and spacious offices and classrooms. It houses the Korean Language Institute, the College of Theology, and the most recently established Graduate School of Theology. I stayed in this building in a guest room on the sixth floor having as my neighbor Dr. Yoshihiko Masuda (UTS 1977), the newly appointed dean of the Graduate School of Theology.

I offered two courses at the Chonan campus, one entitled “Contemporary Christian Denominations” for fourth-year students of the undergraduate program, and the “Seminar on Christian

Eschatology” for senior students in the graduate program. The classes were conducted in English, which turned out to be a definite challenge for the Korean students. Nevertheless, there was a lot of good interaction with the students who often surprised me with their sincerity and enthusiasm for their studies.

To present a better overall impression of SMU, a few things should be said about the Asan campus, where I stayed for about one week to work out my visa situation. I was lucky that I could see our True Parents, who visited the campus to conduct a dedication ceremony for two newly finished buildings and a ground breaking ceremony for a new building that will house the social sciences department. This campus is now in the process of rapid expansion, and will eventually receive all the facilities needed to run a large university. Our Father emphasized in his luncheon address during the dedication ceremony that SMU needs to become thoroughly international, not only with regard to the student population but also in terms of faculty appointments. Only in this way will SMU be qualified to set the standard for the global university system. Presently, the Asan campus houses the College of Humanities (all foreign language programs, in particular English, Japanese, Chinese and Russian) and the colleges of the social sciences, the natural sciences, and engineering. In addition to its teaching responsibilities, SMU has developed several research organizations covering theology and the natural sciences. In particular, the Unification Theology Institute promotes publication and research on topics related to Unification doctrine within a global theological context, whereas the Research Institute for Industrial Development and the Center for Science and Advanced Technology sponsor research projects in the natural sciences, inviting participation from private companies that represent the industrial sector.

During the last academic year, SMU enrolled more than 2,000 students in its various programs. Fewer than 10 percent of the student population at the Asan campus are members of the Unification movement, whereas the majority of students at the Chonan campus are

members. A similar demography applies to the SMU faculty. During my stay at SMU, I realized that it is an ongoing task of the SMU administration to inspire non-members to achieve a high ethical and academic standard and to lead them to a better understanding of the vision of our True Parents.

My teaching experience at the Chonan campus was quite enjoyable. I felt the full support of all staff and faculty who would many times go out of their way to offer assistance. In particular, Dr. Yoshihiko Masuda and Dr. Jin Choon Kim (UTS 1995) were extremely helpful in sorting out any kind of problem or difficulty that a Western person might encounter in Korea.

In my view, it must have been part of the cultural uniqueness of the Korean people to be most of the time concerned with creating an atmosphere that can best be described with the phrase “unity of heart.” This does not mean that there is always consensus of opinion, but it implies that things are done together. On numerous occasions, I felt that spirit of doing things together among the faculty members of the College of Theology. I would receive invitations to a mountain trip, to lunch or dinner meetings, and to visits to nearby hot spring baths. This list can be continued with sports events and prayer vigils. In short, we got to know one another on a heart-to-heart level through our common extracurricular activities and also through helping one another in our professional work.

In general, I encountered hardly any difficulties in adjusting to the Korean culture, with the exception of not being able to communicate as I wanted to. However, my daily exposure to the sound of the Korean language provided an ongoing inspiration to spend some time learning frequently used phrases and going over the Korean lessons I learned at UTS. It became clear to me that without knowing Korean there is no way to understand and appreciate the Korean culture. Repeatedly, I had to reflect on the situation of those Korean brothers and sisters who are investing so much to learn English so that they can follow classes

Understanding the Ideal of Marriage from a Dialectical Perspective: A Comparative Study of Schleiermacher and Unification Thought

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Introduction

To examine the ideal of marriage from a theistic or Christian point of view was not only of principal importance for the nineteenth century theologian Friedrich Schleiermacher, but it remains a central concern for believers in our time. As traditional family values come increasingly under attack, it becomes necessary to hear voices in defense of marriage and family. Faced with an ongoing decline of marital relations over the last three generations, such a defense can no longer adopt secular or humanistic standards, but it needs to focus on absolute values.⁴⁶ In 1818, Schleiermacher preached on the Christian ideal of marriage and later published its content in his *Sermons on the Christian Household*⁴⁷ (henceforth cited as *Household Sermons*).

⁴⁶ Statistics on the decline of the stability of marriages reveal that in the year 1900, out of 100 marriages, eight ended in divorce while in 1980, for every 100 contracted marriages, 50 ended to divorce. See Stephen A. Grunlan, *Marriage and Family*, Grand Rapids, MI: Zondervan, 1984.

⁴⁷ Friedrich Schleiermacher, "Predigten uber den Christlichen Hausstand," 1st edition; Friedrich Schleiermacher *Saemtliche Werke*, 31 Vols, three sections: I

When studying Schleiermacher's view on marriage, one can distinguish between an "early" or "Romantic" position, mainly based on his writings before 1806, and a "late," mature or Christian view, as expressed in sources such as *Outline of a System of Ethics*⁴⁸ and in particular the *Household Sermons* from 1818. Henceforth, we will focus on Schleiermacher's mature view on marriage by referring primarily to the first of his nine "household sermons."



Figure 7: Dietrich Seidel at Schleiermacher's grave

Theologie, II Predigten, III Philosophie, Berlin: G. Reimer, 1834-1864. Henceforth cited as *Saemmtliche Werke* (SW), Section II, Vol. 2.

⁴⁸ "Entwurfeines Systems der Sittenlehre," in SW, Section III, Vol. 5. This is one of several sources in which Schleiermacher explains issues related to his mature view of marriage.

How then can we evaluate the relevance of Schleiermacher's understanding of marriage for our time? One option chosen for this paper is a comparative study between Schleiermacher's view and the Unification Thought position on marriage by paying special attention to the dialectical aspects of marital teaching. Such an agenda allows not only a discussion of marriage within the larger context of each of the two systems of thought but also highlights the importance of absolute values for marriage, as expressed by Schleiermacher in an early nineteenth-century setting, and by Unification Thought, which offers a late twentieth century theistic approach to marital teachings.

Unification Thought is best understood as a contemporary philosophical explication of Unification Theology, a system of doctrine based on a comprehensive revelation received by Reverend Sun Myung Moon. Two main sources will be used for analyzing the Unification position, namely, *Explaining Unification Thought*⁴⁹ and *Fundamentals of Unification Thought*.⁵⁰ Both works seem to adequately cover the Unification view of marriage, in particular with reference to its dialectical implications.

In the first part of this study, we present a brief account of Schleiermacher's dialectics and how it applies to his conception of the Christian ideal of marriage. In the second part, we will analyze the Unification view of marriage and likewise focus on its dialectical foundation. It will be our task to show how *a priori* dialectical concepts shape the understanding of marriage in Schleiermacher and Unification Thought. Beyond pointing out the affinities emerging from the dialectical framework within the two systems of thought, we attempt to

⁴⁹ *Explaining Unification Thought*, New York: Unification Thought Institute, 1981. Henceforth cited as EUT.

⁵⁰ *Fundamentals of Unification Thought*, New York: Unification Thought Institute, 1991. Henceforth cited as FUT.

show the uniqueness of their doctrinal formulations with reference to an ideal conception of marriage.

The Christian Ideal of Marriage According to Schleiermacher

One of the more distinct characteristics of Schleiermacher's thought refers to a consistent concern with ethical issues. In particular, Schleiermacher seeks to explain the intricacies of human relationships, an intention that finds one of its most articulate expressions in his teachings on marriage. Considering the task of this study to examine the dialectical aspect of marriage in a comparative setting between Schleiermacher and Unification Thought, we will first present some of the basic dialectical issues in Schleiermacher's understanding of God as the transcendent Ground of being. With that foundation, we then proceed to a discussion of Schleiermacher's mature view on marriage as it is stated in his *Household Sermons*.

A. Dialectical Foundations

In this section, we will briefly analyze Schleiermacher's approach to his doctrine of God and man with reference to some basic tenets of his dialectics. In fact, the purpose of this section is to show how Schleiermacher perceives the relationship between God and human beings, in order to highlight possible implications for his view on marriage.

Schleiermacher chooses an epistemological starting point for developing his understanding of God. It is the analysis of the process of knowing in the thinking subject that provides the categories for formulating the conception of God. Schleiermacher raises first the question about the certainty of knowledge, a certainty he locates in man's consciousness about himself as a thinking and willing being.⁵¹

⁵¹ For this summary of Schleiermacher's view on the identity of thought and being, I am indebted to Marvin Miller who offers an exhaustive study of Schleiermacher's thought in the work *Der Ubergang*, Gutersloh: Mohn, 1970, p. 30.

The two states of consciousness of thinking and willing are then described by Schleiermacher by means of two kinds of thinking, namely, reflective and creative thinking.⁵² On the one hand, reflective thinking forms images of an already existing reality in the process of becoming knowledge, while on the other hand, creative thinking intends to shape a not-yet-existing reality according to a definitive intention and purpose.

Why does Schleiermacher analyze these contrasting states of human consciousness? His general goal consists of gaining insight through the correlation and combination of opposites, a goal that is at the heart of his dialectical method. Reflective and creative thinking are now in such a position as to offer a dialectical dynamic by involving opposite positions. One state of human consciousness identified as reflective thinking has its beginning in reality and ends in thought, while the other conscious state of creative thinking starts with thought and ends in reality.⁵³ Thus, for Schleiermacher, the unity of human consciousness and with it the certainty of knowledge cannot be found only in the reflective or only in the creative mode of thinking, for in both modes one always encounters a difference between thought and being. The point of unity must in some way combine thought and being by showing an intrinsic congruence between the two contrasting activities of human consciousness identified as thinking in the sense of

⁵² Schleiermacher says: “Das Denken welches Wissen werden will bezieht sich auf ein vorausgesetztes Sein; das unsern Handlungen zum Grunde Liegende bezieht sich auf ein Sein das erst durch uns werden soil.” Friedrich Schleiermacher, “Dialektic,” SW, Section III. Vol. 2 (1839), p. 518. Henceforth cited as *Dialectic*. Quoted by Miller, p. 31. The English translation reads as follows: “The thinking that is intended to become knowledge relates itself to a presupposed existence; the thinking that is the foundation for our actions relates itself to an existence that is still in a state of becoming based on our involvement.” The first form of thinking is rendered “reflective” thinking, while the second form of thinking is best translated as “creative” thinking.

⁵³ For these reflections, I am indebted to Miller. See Miller, p. 31.

being influenced by reality (reflective thinking) and willing in the sense of shaping reality (creative thinking). For Schleiermacher that point of unity is defined as the immediate self-consciousness; it is the locus where the identity of thought and being becomes conscious to human beings, but in such a way as to exclude any possibility of making that immediate self-consciousness itself the object of further intellectual reflection.⁵⁴

Schleiermacher offers more reflections on the notion of immediacy in order to clarify his view on the interaction between the realms of transcendence and immanence. According to Marvin Miller, immediate self-consciousness is characterized by Schleiermacher with the concept of “transition” (*Ubergang*).⁵⁵ In fact, the term transition attempts to describe the meeting point of the two activities of human consciousness, that is reflective and creative thinking. This means that transition refers to that content of consciousness that marks the end of the process of reflective thinking and the beginning of creative thinking. In other words, transition is a consciousness about “nothing” because it no longer belongs to reflective thinking and it belongs not yet to the process of creative thinking. Schleiermacher speaks of “the identity of the subject in the preceding [reflective mode of thinking] and in the following [creative mode of thinking],”⁵⁶ and thus identifies the content of the notion of transition as the consciousness of the self in an immediate sense.

Moreover, the concept of transition is not identified with any spatial categories, since space refers to a property of reality outside of consciousness. Likewise, transition is not definable with any temporal categories, because it is posited between the moments of the processes

⁵⁴ *Ibid.*

⁵⁵ *Ibid.*, p. 33. Here, Schleiermacher refers to Plato's Parmenides-dialogue and substitutes Plato's “instantaneous moment” with his concept of “transition.”

⁵⁶ *Dialectic*, p. 524. Quoted by Miller, p. 33.

of reflective and creative thinking. Thus, immediacy as described by the concept of transition and with it the notion of immediate self-consciousness are identified by Schleiermacher in terms of ontological qualities that transcend time and space, while at the same time immediate self-consciousness marks the innermost identity of the subjective self, an identity that is rooted in an awareness of the immanence of Ultimate Reality.

At this point, Schleiermacher speaks of the necessity of the idea of God as the transcendent Ground of being, because the immediate self-consciousness does not possess within itself the ground for its own unity.⁵⁷ That is to say, the unity of self-consciousness rests on the identity of thought and being (also referred to as the identity of reflective and creative thinking) as applied to self-consciousness itself, but the unity of consciousness perceived in the larger context of human existence involved in a plurality of activities presupposes for its unity the transcendent Ground.⁵⁸ Schleiermacher points out that the transcendent Ground marks the identity of thought and being in a universal sense, while immediate self-consciousness describes the identity of thought and being for a particular consciousness. What follows is an analogy of being between God, perceived as the transcendent Ground, and man's immediate self-consciousness as a particular manifestation of the identity of thought and being.⁵⁹

In expressing the idea of God, Schleiermacher uses a variety of terms, such as the absolute identity of the ideal and the real, of thought

⁵⁷ Miller, p. 36.

⁵⁸ Schleiermacher says: "Die Einheit unseres Seins beruht darauf daß wir im Selbstbewußtsein den transzendenten Grund sowohl in Beziehung auf das abbildliche als auf das vorbildliche Denken haben..." *Dialectic*, p. 525. Quoted by Miller, p. 36. Here is the English translation: "The unity of our being rests on the understanding that we have in the immediate self-consciousness the transcendental Ground not only in relation to reflective thinking but also with reference to creative thinking..."

⁵⁹ Miller, p. 38.

and being, of reason and nature, or the spiritual and the corporeal. In particular, Schleiermacher speaks of God as the transcendental presupposition of man's cognitive and volitional faculties inasmuch as God guarantees the compatibility of reason and nature as the Ground of ultimate unity.⁶⁰ Moreover, Schleiermacher identifies the human faculty for perceiving such ultimate unity as feeling. In fact, feeling describes the immediate unity of reason and nature of thought and being, and as such, feeling becomes the locus for immediate self-consciousness. Here, Schleiermacher explores further the actual relationship between God and human beings and identifies immediate self-consciousness with God-consciousness, thus focusing on the subjective experience of God in the individual. In particular, God-consciousness manifests itself in the feeling of absolute dependence, a state of consciousness that arises from the fact that the subject finds itself in opposition to the world to which it relates as relatively free and relatively dependent. The unity in such an experience of the world can then be found only in the feeling of absolute dependence within which relative freedom from and relative dependence on the world is related back to the Absolute.⁶¹ Thus, human beings become aware of God's presence, inasmuch as they relate themselves with their inherent opposites to the transcendent Ground of ultimate unity, an awareness that springs forth in man's immediate self-consciousness in which the opposition of relative freedom and relative dependence is harmonized in the consciousness of absolute dependence.

After our discussion of Schleiermacher's dialectics and his view of the relationship between God and human beings, we raise the

⁶⁰ See August Dorner, "Geleitwort," in Friedrich Schleiermacher, *Werke. Auswahl in vier Banden*, Otto Braun and Johannes Bauer, (eds.). Leipzig: 1910. Reprint of the second edition Leipzig: 1927-28, Aalen: Scientia, 1967. Henceforth cited as *Werke in Auswahl*. (WA), Vol. 1, p. vii.

⁶¹ For this explanation of the feeling of absolute dependence I am indebted to August Dorner. See Dorner, p. viii.

question of how Schleiermacher perceives the unique Christian element in that relationship. The answer shows Schleiermacher's distinct Christocentrism. Christ must become part of the self-consciousness or inner history of the Christian.⁶² Stated differently, the total self-consciousness of the believer needs to be related to Christ, so that there is no relation to God apart from that intimate relationship with Christ. For Schleiermacher, such a unity with Christ is lived out in the Christian community. Since the individual knows himself or herself as being dependent on God together with other individuals, God-consciousness as actualized in consciousness of Christ then becomes the unifying ground in each subject.⁶³ This unifying presence serves to facilitate not only the establishment of the church but also the building of a harmonious marital relationship. Thus, Schleiermacher's dialectical method offers an understanding of God and man which, in fact, enriches Schleiermacher's ethics in general and his teachings on marriage in particular. Let us now turn to a presentation of Schleiermacher's view on the ideal of Christian marriage, by focusing on issues that will prove to be effective in a later comparison with the Unification Thought position.

B. Christian Marriage

For our analysis of the mature expression of Schleiermacher's doctrine on marriage we use the first of his "Household Sermons"⁶⁴ as our major source of reference. We will focus our attention on three topics, namely 1) the higher purpose of marriage, 2) the harmonizing of differences, and 3) the Christ-centered union of the marriage partners.

⁶² Richard R. Niebuhr, "Schleiermacher, Friedrich Daniel Ernst" in *Encyclopedia of Philosophy*, Paul Edwards (ed.) 8 Vols. New York: Macmillan, 1967, Vol. 8, p. 318.

⁶³ Dorner, p. x.

⁶⁴ Friedrich Schleiermacher, "Household Sermons," in WA, Vol. 3, pp. 223-398.

1) In his first “household sermon” on marriage, Schleiermacher speaks about the love for God and the Savior as the overall purpose of the domestic life, a purpose that also assigns to marriage its central significance.⁶⁵ According to Schleiermacher, it is the goal of domestic relationships to enhance our fellowship with God and to deepen our love for Christ. The temporal order serves here the fulfillment of the providential plan in the eternal order. In particular, the marital relation is singled out to fulfill that overall purpose, since it establishes the most fundamental relationship in the domestic life, from which all other human relations develop. In other words, the marriage partners are called to deepen their love for Christ through their personal relationship. Henceforth, marriage provides the foundation for active Christian discipleship and becomes instrumental for fulfilling God’s providence of salvation.

That providential purpose of marriage is further specified by Schleiermacher, who speaks of the holy covenant of marriage as being the foundation for three institutions, namely, the family within the Christian household, the state as the organized whole of civil society, and the Christian community that forms the church.⁶⁶ While the principal purpose of marriage within household and state consists of the propagation of the human race, there appears an additional purpose of the marital bond within the church, namely, the propagation of the divine word throughout successive generations.

⁶⁵ “On account of these domestic relationships, both our fellowship with God and our pious love for the Redeemer should be strengthened in our hearts, and, through us, should be stimulated in others.” *Ibid.*, p. 228.

⁶⁶ “From this holy covenant, all other human relationships are developed. Marriage becomes the foundation for the Christian household, and such households form Christian communities. On this holy covenant rests the propagation of the human race and with it also the propagation of the power of the divine word from one generation to the next.” *Ibid.*, p. 229.

In his “Christian Ethics” (*Die Christliche Sitte*), Schleiermacher speaks of the propagating activity of the church in terms of a process of dissemination of the Christian disposition.⁶⁷ That process has its starting point in Christ, as the one perfected individual, and moves toward its end point, namely, the dissemination of the Christian disposition throughout all of mankind. Moreover, Schleiermacher points to two communities that are involved in that process of dissemination. First, there is the sexual union within marriage that marks the origin of the single individual. It also relates to the starting point of the dissemination process for the Christian disposition. According to Schleiermacher, procreation becomes here the original form of all propagating activities, not only for the church but also for the state.⁶⁸ Second, there is the community of believers that is organized as the church. This community relates to the end point of the dissemination process. The church is here defined as the organic union of people who are active in propagating the Christian disposition. At this point, Schleiermacher emphasizes that the Christian church is complete only when she is fully composed of Christian households. The higher form of the church consists of a union of families and not of single people. The state of singleness is incomplete and essentially of a transitory nature. Thus, Schleiermacher affirms that the vertical

⁶⁷ It seems justified to use Schleiermacher's lecture notes and records of his students to explain further his mature doctrine on domestic life, since he continuously revised his lectures over the years. In particular, “*Die Christliche Sitte*” in its present form includes lecture notes from the time period between 1809 and 1831. The standard work consists of the Jonas-edition which refers consistently to the lectures from 1822/23. For a detailed discussion of the origins of the “Christian Ethics” see Hans Joachim Birkner, *Schleiermachers Christliche Sittenlehre*. Berlin: Topelmann, 1964), pp. 11-29. Friedrich Schleiermacher, “Die Christliche Sitte nach den Grundsätzen der evangelischen Kirche im Zusammenhange dargestellt.” Aus Schleiermachers handschriftlichem Nachlasse und nachgeschriebenen Vorlesungen, L. Jonas, (ed.).

⁶⁸ *Ibid.*, p. 338.

relationship with Christ can only fully manifest itself through horizontal relationships within marriage and family.

2) Schleiermacher employs biblical teachings for defining the concepts of an internal complementarity in marriage with which he describes the inner dynamics of marital life. He affirms that in the process of developing the marital relationship there appear seemingly opposite positions that need to be harmonized. For Schleiermacher, it is the unique strength of Christian marriage to deal successfully with actually or potentially conflicting positions within the marital life. He outlines the principal task of the Christian marriage in terms of harmonizing seemingly opposite or separate positions within the marital bond. The Christian conduct of marriage is then defined as a perfect balance between the mutual life that manifests the earthly dimension of the marital union with its active involvement in the world, and the mutual life in the divine spirit that represents the heavenly dimension of marriage.⁶⁹ Moreover, there should be a complete harmonization between the different positions and responsibilities of the sexes.

According to Schleiermacher, it is evident that the perfect balance between the earthly and heavenly dimensions of marriage leads to the final harmonization of the relationship between husband and wife.

He further explains the inner dynamics of the marital life by means of a twofold adjustment of complementing positions. That is to say, the harmonized husband-wife relationship is based on the unity between the heavenly and earthly dimensions of marriage. Vice versa, the unity between the heavenly and earthly aspects of marital life is advanced

⁶⁹ We shall best comprehend the idea of the apostle on the Christian conduct of marriage, by paying attention to two issues in his description, namely, first, how he shows us within Christian marriage an earthly and a heavenly dimension that are one, and, second, how he points to an inequality in marriage that dissolves again into the most perfect equality (concerning the husband-wife relation). "Household Sermons," in WA, Vol. 3, p. 230.

through the active mutual relation between the marriage partners. Here, Schleiermacher points to the reciprocal dependence between two internal complementing relations for the development of Christian marriage. In other words, the perfection of the horizontal interaction of the spouses has to be rooted in the complete balance of the vertical relation between the heavenly and earthly aspects of their union. However, that vertical balance can be achieved only through the process of an advancing harmonious horizontal relationship.

Moreover, Schleiermacher implies the individual participation of man and woman in the heavenly dimension of their marital union through their spiritual faculties and the basic connection with the earthly dimension of marriage on account of their natural endowments. According to Schleiermacher, the earthly dimension includes also the dominion of the spirit over the body. The resulting unity of spiritual and sensuous aspects in the marital relation then becomes the presupposition for participation in the heavenly dimension of marriage. For the marital sexual life to be not only ethical but also Christian, it has to be centered on God. The sexual union of the marriage partners can contribute to the harmonization of their positions only if it is rooted in their common spiritual life. Schleiermacher emphasizes the necessary religious aspect of that common spiritual life of spouses beyond a purely ethical conduct of marriage. Even the highest form of an ethical marital union must be oriented toward communion with God in order to develop into a Christian marriage.⁷⁰

To prevent possible misinterpretations, Schleiermacher warns of any distorted notion of a seemingly fulfilled but socially isolated marital union that claims to be rooted in the common religious life of the spouses. To be religious means for him to reshape this world. Any withdrawal from the world into the seclusion of personal marital happiness is strictly rejected by Schleiermacher. The common religious

⁷⁰ See Bauer's statement on Schleiermacher's marriage sermons in his introduction to the "Household Sermons," in WA, Vol. 3, p. 193.

life and with it the heavenly dimension of marriage can be built by the marriage partners only through their active involvement in the world.⁷¹ This participation in the concerns and sorrows of the world becomes, for Schleiermacher, a genuinely Christian characteristic of the marital bond.

At this point the mutual complementarity between the physical order and the spiritual order becomes visible. Schleiermacher not only affirms the necessary penetration of all natural aspects of the marital relation by the spirit, but he also understands spiritual growth and marital love to be rooted in the interaction of the spouses with the temporal order and the world at large.

3) Schleiermacher understands the Christian fulfillment of marital love in terms of a complete equality between the spouses. He emphasizes that the mutual penetration of the personalities of husband and wife has to be grounded in their superior love for Christ. Here the defense of perfect equality between the marriage partners presents an argument that is based on the complete Christ-centeredness of the marital bond. The love for Christ then appears as the precondition for a fulfilled marital love. Only by loving the Redeemer can human beings be elevated to communion with God. Thus, God-centered marital love can only be attained when the spouses accept Christ into their hearts with such an intensity that he becomes the third partner within their marital union.⁷²

⁷¹ “But, my friends, as that earthly dimension of marriage is not without the heavenly dimension, in like manner, there cannot be the heavenly dimension without that earthly one, and without that most intense unity of joys and sufferings, or of the sorrows and labors of this world. Two human beings, who are united by God, can only be sufficient for each other, inasmuch as an active life furnishes temptations and tests for each one, against which they should shield themselves in mutual support.” “Household Sermons,” in WA, Vol. 3, pp. 236-237.

⁷² “Everyone may ponder how much greatness is necessary for marriage to be conducted in an honest manner, according to the Christian understanding. Truly, it can only happen if both partners have accepted our Lord and Master in their hearts,

In fact, that common love for the Redeemer becomes the ultimate ground wherein any inequality between husband and wife is dissolved into a most perfect equality. The marriage partners do not only become like each other but above all, become more Christ-like. Their consciousness of their marital union is raised to a higher level wherein they perceive Christ to be the third party in their marital bond.

Schleiermacher understands the innermost unity of the marriage partners not as a mere fusion of their individualities, where they seek self-affirmation in their mutual interaction. Instead, their unity is now based on an implicit denial of individuality in order to make room for Christ to take the place of a third party. This means that the Christian ideal of marital love does not consist of the spouses merely finding their own individuality confirmed in each other. On the contrary, true marital love emerges from the willingness to deny one's own individuality for the sake of the higher common individuality that is rooted in Christ's presence. This implicit self-denial for building the marital union then appears as the key for the spouses to find their own true being confirmed in their love for Christ and for each other.

C. Summary

At this point, it will be our task to show some systematic connections between Schleiermacher's understanding of the dialectical foundations of reality and his view of the Christian ideal of marriage. We will discuss 1) the mediating role of marriage between the temporal and the eternal orders and 2) the purpose of marriage according to the Christian ideal.

1) As mentioned before, Schleiermacher locates marital life, and with it the life in the Christian household, within the general principle

and if he is the third one in this covenant which is sanctified through their love for him." *Ibid.*, p. 247.

that the temporal order serves the fulfillment of the eternal order.⁷³ In order to accomplish such a mediating role, marriage itself has been defined in terms of earthly and heavenly dimensions. From the perspective of Schleiermacher's dialectic, we can discover a consistent correspondence between his understanding of marriage and his epistemological categories of subjective experience. In other words, the earthly dimension of marriage and with it the temporal order can be seen as corresponding to the subjective experience of creative thinking, while the heavenly dimension of marriage and its rootedness in the eternal order appear to be connected with the subjective experience of reflective thinking. Inasmuch as reflective and creative thinking are integrated through the experience of immediate self-consciousness, it necessitates the idea of God as the transcendent Ground of being; likewise, the heavenly and earthly dimensions of marriage and their mediating function for the eternal and temporal orders can be seen to reflect in their interaction the unity of thought and being and with it the presence of divine reality.

It is interesting to note that Schleiermacher expands his purely subjective approach for defining the dialectical nature of reality, when he assigns to marriage, and no longer to the individual, a mediating position between the temporal and eternal orders. That is to say, marriage becomes now the fundamental application of the general principle that temporal activities serve the fulfillment of the eternal realm. In particular, Schleiermacher sees marriage in its ideal Christian conception as the instrument for fulfilling God's providence, a task that is carried out in accordance with his earlier-defined dialectical approach.

2) How then does Christian marriage advance God's providence? We have seen that, according to Schleiermacher, there exists a twofold purpose for marriage, namely, the procreation of the human race and

⁷³ See the beginning of Section B, "Christian Marriage" in this paper.

the propagation of the divine word. Each of these purposes seems to display its own dialectical structure. This means that procreation presupposes for Schleiermacher the total unity of spirit and flesh as a distinct manifestation of the unity of thought and being or reason and nature. In this ideal formulation, procreation is then seen as the paradigm for all propagating activities. In particular, the propagation of the divine word presupposes the harmony of creative and reflective thinking within each spouse. This means that the fulfillment of both marriage purposes is rooted in the God-consciousness of the marriage partners.⁷⁴ Schleiermacher's dialectical framework can also be applied to the interrelatedness of the two marriage purposes. Inasmuch as the propagation of the divine word represents the spiritual life of the spouses and with it primarily their reflective thinking in the eternal order, in like manner one can perceive procreation primarily as an expression of creative thinking in the temporal order. Schleiermacher implies that for procreation to become a full manifestation of the unity of reason and nature, the guiding function of the divine word has to be dominant. Thus, we can argue that the advancement of God's providence through Christian marriage is rooted in a dialectical interrelatedness of the two marriage purposes.

The Unification View of Marriage

In our study of Schleiermacher, we have discussed an early nineteenth-century doctrinal formulation of Christian marriage. Now we will focus on a contemporary view of the marriage ideal as it is stated in Unification Thought. The method of our discussion will parallel our assessment of Schleiermacher. In the first section we will examine dialectical concepts in Unification Thought that can be expressed through three universal principles. Here, we present the Unification view of God and the created order in preparation for our second section which will deal with the application of the dialectical

⁷⁴ See Section A, "Dialectical Foundations" in this paper.

foundations for the understanding of the ideal of marriage in Unification Thought. Although this presentation is selective and limited in its scope, we hope to cover enough ground for entering later into a fruitful comparative discussion with Schleiermacher's view.

A. Three Universal Principles

Unification Thought affirms that human reason cannot grasp God as a being in Himself; however, we can describe the attributes of God, thus being able to develop a “Theory of the Original Image.”⁷⁵ Such an “image” approach is fully biblical (Genesis 1:27) and allows the use of anthropomorphisms for describing God’s attributes.⁷⁶ Stated differently, the Theory of the Original Image explains God by means of conceptual, ideal types as derived from human experience. Hence, the relationship between God and creation becomes instrumental for the understanding of God.

The Unification view of marriage is directly related to a dialectical understanding of God’s attributes. Thus, we will first discuss three universal principles that provide an explanation of the major characteristics of God and creation. These principles can be identified as 1) the primal principle of origin, 2) give and take action, and 3) the four-position foundation.

1) What then is the primal principle of origin, which can also be described as the central attribute of God? Unification Thought points

⁷⁵ EUT, p. 6. Explicit reference is made to an “image” ontology as opposed to a “Theory of the Original Being.”

⁷⁶ Here, only analogical anthropomorphisms are admitted that consist of characteristics with a conceptual nature such as truth, compassion, or purity. In other words, when speaking about God we refer to images drawn from man’s idealized experience. This limited use of images rules out references to metaphorical or crude anthropomorphisms that imply statements of a physical nature such as “the Lord God formed man of the dust from the ground and breathed into his nostrils the breath of life” (Genesis 2:7).

out that the innermost character of God is heart which in turn defines the purpose for all created reality.⁷⁷ Heart is explained as the “emotional impulse to obtain joy through love,” thus affirming that God’s motivation for creating is rooted in the desire to realize joy through love.

Such a starting point for describing Ultimate Reality implies that the principal attribute of God is expressed in terms of dialectical concepts. According to the Theory of the Original Image, the dialectical nature of heart can be derived from human experience in which love and joy are identified as emotional forces that presuppose the interaction of polar positions of subject and object. Subsequently, the relationality within the Original Image is affirmed based on polar characteristics that reflect the subject-object interaction. In particular, based on the structure of the created order, Unification Thought identifies the polar attributes of the Original Image as two sets of dual essentialities, namely, internal character and external form together with positivity and negativity.⁷⁸ For our considerations, it is important to point out that these dual essentialities within God are not to be understood as ultimates in themselves, but are inherently united through heart which then functions as the primal principle of origin. In other words, in a final sense the primal principle of origin guarantees

⁷⁷ FUT, Chapter 1, p. 35.

⁷⁸ The characteristics of internal character and external form refer to the original Korean terms of *Sung Sang* and *Hyung Sang*, respectively. These essentialities of character and form are supremely manifested in creation through the mind and body of human beings. Positivity and negativity as the second set of dual characteristics refer to the Chinese terms *Yang* and *Yin*, respectively, and find their most developed expression in the masculinity and femininity of human beings. Unification Thought holds that positivity and negativity are attributes that themselves have character and form, thus being identified as attributes of attributes in the Original Image. See EUT, p. 17.

that the polar attributes in God interact harmoniously and purposefully, thus excluding any ultimate conflict.⁷⁹

2) The dialectical conception of the Original Image as expressed through the nature of heart includes the second universal principle, namely, give and take action. As heart provides the motivational force for the realization of love, it becomes obvious from human experience that love is actualized based on the reciprocity of giving and receiving. According to Unification Thought, relationality is not only an ultimate principle in the created order, but it also refers to the Original Image. In short, the reciprocal action within God's polar characteristics includes actions of giving and receiving from positions of subject and object centered on the purpose of heart.⁸⁰ Thus, God's existence can be perceived as a self-relatedness of love that is determined by the presence of heart.

Unification Thought also implies a qualitative difference between the kind of love present within God and the loving relationship between Creator and creation. This means that the original ideal of creation would be able to offer a unique response to God's love, a response that could not be accomplished within God Himself, thus representing a genuine unfolding of love according to the desire of God's heart.

3) The structural expression of the primal principle of origin and the principle of give and take action in God and creation is explained with the Unification concept of the four-position foundation. This concept describes the inherent dialectical structure of both the Original Image and created beings by defining four positions (also called the

⁷⁹ With these reflections I am indebted to Herbert Richardson who adds that the primal principle of origin "is not invoked as a principle of transcendence but as a principle of creative harmony between the two powers of God." See M. Darrol Bryant and Herbert W. Richardson, (eds.). *A Time for Consideration*, NY: Edwin Mellen Press, 1978, p. 301.

⁸⁰ FUT, Chapter 1, p. 39.

quadruple base), namely, heart or purpose, subject, object, and finally the position of the harmonized body.⁸¹ The function of the four position foundation is best described as the give and take action between subject and object based on heart or purpose that then results in advancing the fulfillment of an original intention or plan as indicated by the harmonized body. According to Unification Thought, the dialectical content of the spatial analogy of four positions is further illustrated by an identical temporal analogy of origin-division-union action.⁸² In short, this temporal analogy states that God's original intention or His motivation of heart leads to a division of polar interaction of subject and object that then forms a new result in a unitive state. It is interesting to note that Unification Thought applies the four position foundation to two basic modes of existence, namely, identity and development. That is to say, both identity and development are perceived in terms of a relationship of giving and receiving as it is expressed in the notions of the identity-maintaining quadruple base and the developing quadruple base.⁸³

Our discussion of three universal principles has shown the pervasive dialectical character of the theological and philosophical foundations of Unification Thought. Based on our findings, we will now analyze the Unification view of marriage.

B. The Marriage Ideal

We will see that the three universal principles as stated in Unification Thought apply directly to the understanding of the marriage ideal, thus underlying the dialectical aspects of marriage. First, let us discuss the purpose of creation as related to God's heart and with its function as the primal principle of origin. According to Unification

⁸¹ *Ibid.*, p. 48.

⁸² *Ibid.*, pp. 53-54.

⁸³ *Ibid.*, p. 53.

Thought, the motivation for God's creative activity lies in the impulse to seek joy through love.⁸⁴ In short, joy is realized when a loving relationship between God and created beings is established. However, the nature of love is based on the aforementioned principle of give and take action, which implies that the object, as the recipient of love, simply be able to offer an adequate response to the subject. For Unification Thought that response of the object is based on the quality of resembling the subject and is called beauty. Thus, love is characterized as a relational concept that involves a reciprocal exchange of love from the initiating subject and beauty from the responding object.⁸⁵ Unification Thought then derives the purpose of creation from that relational concept of love and holds that human beings in particular were created as the objects of God's love.

Second, we need to ask how human beings become qualified objects for God's love, or how they come to resemble God the most. The Unification view emphasizes that the supreme manifestation of God's love in the created order is accomplished through the ideal of marriage and the subsequent building of the family.⁸⁶ However, before men and women are qualified to enter the marital bond they need to attain individual maturity. That is to say, human beings are first called to resemble God on an individual level by developing the ideal of a unique personality centered on God's heart. Unification Thought describes that process of individual maturation through the aforementioned four-position foundation. A person's mind and body form the subject-object relationship, and growth occurs through a harmonious mind-body relationship centered on the purpose of creation in accordance with the desire of God's heart. Moreover, the uniqueness of individual growth is characterized by the right use of freedom and

⁸⁴ *Ibid.*, p. 35.

⁸⁵ FUT, Chapter 7, p. 4. See also *Divine Principle*, p. 48.

⁸⁶ FUT, Chapter 6, p. 2.

responsibility. Human beings do not grow exclusively based on natural law, but are called to involve themselves creatively in the formation of their personality.⁸⁷ The mature individual then reaches an intimate love relationship with God according to his or her inherent beauty, a beauty that resembles God's dual essentialities of internal character and external form through the harmonized relationships of the individual mind and body.

Individual maturity can be seen as connected with God's vertical love in which a distinct partnership between God and the individual person is actualized. However, God's love finds its further expression and fulfillment in the created order through a horizontal partnership between two spouses in marriage.

Why do human beings in a marriage relationship resemble God more than they do as individuals? Our previous discussion of Unification Thought has shown that the Original Image is perceived not only as the harmonized essentialities of internal character and external form but also includes the harmonized secondary attributes of positivity and negativity, attributes that appear on a further developed level as masculinity and femininity. Thus, God's resemblance by human beings is fulfilled on two levels. While the harmony of character and form in the Original Image is manifested through the mature interaction of mind and body in the individual, there is beyond that level the expression of masculinity and femininity of the Original Image through an ideal partnership of husband and wife.

One can say that the dialectical nature of love ascribes to God the position of ultimate subject while man and woman bound together through an ideal marital relationship fulfill the position of a qualified object vis-à-vis God. Here, the earlier-discussed universal principle of the four-position foundation further explains the dialectical aspect of

⁸⁷ FUT, Chapter 3, p. 7. The attainment of individual maturation is referred to as the "first blessing" according to Genesis 1:28, indicating the state of fruitfulness.

the marriage ideal. As husband and wife in their respective positions of subject and object realize the fulfillment of horizontal love through their mutual give and take action, at the same time they maintain a strong, loving bond with their Creator due to their achieved individual maturity. In other words, the horizontal love between the spouses is fully centered on their vertical love for God.

The partnership of a horizontal two-in-oneness then extends to a vertical and horizontal partnership of a three-in-oneness between God, husband, and wife. Subsequently, the original desire of God's heart reaches its ultimate fulfillment when the complete oneness of vertical and horizontal love brings forth the new creation through the birth of children.⁸⁸ In this way, the marriage ideal fulfills its inherent purpose by establishing the four positions of God, husband, wife, and children. The fulfillment of the ideal marriage then means the realization of the ideal family.

C. Summary

We have seen that the Unification view of marriage presents a consistent application of the earlier-discussed three universal principles. It emphasizes the centrality of God's heart as the primal principle of origin that determines the unfolding of loving relationships between God and human beings. In particular, the marriage relationship has been identified as the supreme manifestation of a qualified object for the love of God. This implies that the Unification doctrine on marriage speaks not only about the self-communication of God's heart through the creation of human beings, but also affirms an indispensable human response for the actualization of love between God and man. This means that the gift of God's grace in creation is answered by human beings through their fulfillment of responsibility on the levels of individual maturation, marriage and family life.

⁸⁸ EUT, p. 233.

Moreover, we have seen that the dialectical aspect of marriage is expressed not only through the horizontal love between the spouses, but that such a dialectical dimension becomes even more visible through the vertical love between God and the spouses. It can be argued that such a higher visibility of the dialectical aspect of marriage is demonstrated through the two manifestations of vertical love, one being the relationship of the individual spouse with God and the other can an actualized presence of God within the loving relationship of the marriage partners.⁸⁹

The Comparative Study

We have touched on a number of dialectical considerations and a variety of marital issues in our presentation of the doctrine of marriage in Schleiermacher and Unification Thought. At this point, it will be our task to isolate three themes that lend themselves to a fruitful comparison of the two systems of thought. We will focus our concluding observations on 1) the starting point for dialectical reflections, 2) the God-man relation and its implication for marital teachings, and 3) the principle of growth and development in marriage.

1) We have seen that Schleiermacher develops his dialectical method by starting with the individual human being as the thinking subject. The forms of thought as related to reason and will, that is, reflective thinking and creative thinking, have been used for approaching an understanding of the Absolute. It is interesting that Schleiermacher perceives God as the transcendent Ground who is seen as the identity of thought and being and whose direct manifestation is located in the immediate self-consciousness of human beings. At the same time, however, he seems to say that the notion of identity includes

⁸⁹ A further distinction can be made between the process of individual maturation, in which one initially perceives a “transcendent” relationality with God, and the stage of a fulfilled marital relationship, in which a more “immanent” relationship with God is realized.

the affirmation of polarity. In short, God combines aspects of reason and will in perfect unity, thus implying a subject-object relation within divine Reality that would be the presupposition for an independent consciousness in God Himself.⁹⁰

Our presentation of Unification Thought has shown that the starting point for any dialectical activity is the notion of the primal principle of origin or God's heart. Moreover, the polar attributes of the Original Image have been identified as internal character-external form, positivity-negativity and masculinity-femininity. All of these attributes perform harmonious give and take action because of the primal principle of origin. The direction of this activity of giving and receiving is then determined by the desire of God's heart and, as such, it puts the concept of purpose in a central position.⁹¹

It seems significant that both Schleiermacher and Unification Thought use a dialectical approach for discussing Ultimate Reality, and in doing so the need for a principle of unity becomes apparent. While Schleiermacher employs an analogy of being between the transcendent Ground (as the identity of thought and being) and the immediate self-consciousness of human beings, we find that the Unification doctrine employs the central human experience of heart in order to form the analogy for the primary attribute of heart in the Original Image by way of affirming theological anthropomorphisms. In short, for Schleiermacher the unitive principle is defined as the identity of thought and being or the unity of reason and nature, whereas Unification Thought affirms the heart of God as the original unifying principle. Both systems of thought then affirm the importance of human experience and the faculty of feeling for understanding Ultimate Reality.

⁹⁰ August Dorner, "Uber das Wesen der Religion" (On the Essence of Religion), in *Theologische Studien und Kritiken*, D. Kostlin and D. Riehm (eds.), Gotha: Perthes, 1883, Vol. 2, p. 245.

⁹¹ See Section A, "Three Universal Principles" in this paper.

On the one hand, Schleiermacher operates with an epistemological starting point of subjective human experience by introducing the concepts of reflective and creative thinking. By way of intellectual analysis, he defines the unifying point of the two forms of thinking with the subjective reality of immediate self-consciousness that in turn becomes the locus for divine reality and the faculty of human feeling. On the other hand, Unification Thought starts with the basic human experience of heart and its expression through love and joy. Divine Reality is then understood not through intellectual deduction but through an affirmation of the basic revelation that God is above all the God of heart who communicates Himself through relational unity of love with creation. Feeling is here defined as the expression of heart in terms of providing the experience of loving relationships. Thus, Unification Thought ascribes to feeling an intrinsic characteristic of mutuality as it is expressed in the relational concepts of self-giving love and responding beauty.

It is interesting to point out that Unification dialectics, with its revelatory starting point, contrasts with Schleiermacher, who chooses an epistemological analysis for developing his dialectics. In other words, Unification Thought understands the relationship between God and human beings as the image for the relationship between spirit and body in the individual, whereas Schleiermacher uses the subjective-cognitive distinction between reflective and creative thinking and the resulting polarities of thought and being or spirit and body as interpretive tools for explaining Ultimate Reality. Thus, Unification Thought sees God always in relation to creation, through which the centrality of purpose is explained. By contrast, Schleiermacher perceives God as the transcendent Ground of being who is perceived primarily in terms of the identity of spiritual and temporal realities.

2) How do Schleiermacher and Unification Thought perceive the relationship between God and human beings with reference to their marital teachings? As Schleiermacher defines the transcendent Ground in terms of the identity of thought and being, he offers a description of

God as the universal manifestation of immediate self-consciousness. Thus, the conception of God appears as consciousness, but in an absolute sense, while man's experience of immediate self-consciousness includes a relative dimension. The crucial question is whether God in His absoluteness is somehow dependent on creation, or if such a relative dimension in God is excluded. Schleiermacher posits an absolute self-consciousness for the understanding of God and subsequently affirms absolute dependence for the order of creation. In particular, human beings have an experience of God-consciousness in their immediate self-feeling of absolute dependence. That feeling of absolute dependence then becomes the binding force not only for the relationship between God and people but also among human beings. This implies that marriage partners relate to God and to each other based on that feeling of absolute dependence, within which the love of Christ assumes a guiding function.⁹²

The Unification view presents a different paradigm for the God-man relationship. Above all, God is seen as the Absolute in His essential character of heart, but the quality of heart includes a genuine self-communication through creation in terms of actualizing love and beauty. Here, the degree of resemblance between subject and object determines that process of actualizing love. In other words, God is seen as including an element of relativity by allowing Himself to be dependent on the response of human beings for the unfolding of His love in the created order. Thus, for Unification Thought, the binding power of marital love implies mutual dependence between God and human beings that operates within the unifying power of God's heart.

From a pastoral perspective there appears to be general agreement between Schleiermacher's view and the Unification position on the ideal of marriage. To see marriage as an instrument for fulfilling God's providence, to insist on the necessary interaction between the earthly

⁹² See sections A, "Dialectical Foundations" and B, "Christian Marriage" in this paper.

and heavenly dimensions of marriage and to center the marital love of the spouses on their love for Christ are all doctrinal points within Schleiermacher's view that can also be affirmed by Unification Thought.

However, the question of how marital love is connected with the love of God seems to receive different answers in the two systems of thought. As stated above, Schleiermacher understands marital love as rooted in God-consciousness, through which the feeling of absolute dependence is determined. Even if the spouses love Christ as the third party within their marital union, their relationship with God will still be confined to an awareness of absolute God-consciousness as it is mediated through Christ. Unification Thought would interpret absolute God-consciousness and the feeling of absolute dependence as an essentially passive or receptive mode of experiencing God's presence. Here, the major difference from Schleiermacher's view becomes clear when Unification Thought insists that the ideal of marital love includes the ability of the spouses to return beauty to God. In other words, the active response to God's love and being able to move God's heart become qualities of marital love that elevate it to the level of divine love. Schleiermacher's paradigm of the marriage ideal, in which Christ as the third party in the marriage covenant communicates absolute God-consciousness, is now advanced through the Unification paradigm to the ideal of marital love in which God, husband, and wife form a three-in-oneness or trinitarian union of a fulfilled love relationship that embraces both the vertical, eternal order and the horizontal, temporal order.⁹³

3) An initial reading of Schleiermacher and Unification Thought on the issue of growth and development in marriage leaves one with the impression of considerable compatibility between the two systems

⁹³ See Sections B, "Christian Marriage" and B, "The Marriage Ideal" in this paper.

of thought. We have seen that Schleiermacher operates with the principle that activities in the temporal order lead to the fulfillment of purposes in the eternal order. Furthermore, he assigns to marriage a mediating role between the two orders by emphasizing the harmonious exchange between the earthly and heavenly dimensions of marriage. In fact, Schleiermacher is adamant about the need of the marriage partners to be actively involved in the world in order to advance their spiritual life as a Christian couple.⁹⁴ Likewise, Unification Thought offers a doctrine of spiritual growth that involves a distinct interaction of the spiritual and physical realms. In particular, the advancement of the spiritual life in terms of fulfilling the purpose of creation is understood to be dependent on the function of the physical body for providing vitality elements for the spirit.⁹⁵ In our comparison with Schleiermacher, it is important to point out that Unification Thought defines the purpose of creation and spiritual maturation as the attainment of co-creatorship with God. In fact, it is the purpose of the physical order to allow human beings to achieve creatorship on the individual level, in marriage and family life, and in exercising lordship over creation.⁹⁶ Ultimately, men and women, in their calling to pursue the ideal of marriage as husbands and wives, attain the full image of God and are able to enter into an actual partnership of love with God.

We can conclude that there is general agreement between Schleiermacher and Unification Thought with regard to the understanding that the interrelatedness between the spiritual and

⁹⁴ See Sections B, “Christian Marriage” and Section C, “Summary” in this paper.

⁹⁵ Unification Thought understands the worth and maturation of the human spirit with reference to the developing quadruple base, where mind and body perform the activity of giving and receiving centered on purpose in order to bring about the maturation of the individual human being. See Section A, “Three Universal Principles” in this paper.

⁹⁶ Unification Thought discusses the attainment of creatorship in terms of fulfilling the three Blessings as outlined in Genesis 1:28.

physical orders is essential for developing marriage and family life. However, after closer examination it becomes clear that the different starting points in the two systems of thought lead to contrasting results. Schleiermacher, in choosing the subjective experience of knowing as the central criterion for relating the spiritual and physical spheres to each other, arrives at a rather descriptive approach by stating that the spiritual reality concerns the one who knows (comparable to reflective thinking) while the physical reality concerns that which is known (comparable to creative thinking).⁹⁷ Such an epistemological agenda is then applied to the understanding of reason and nature with spirit and body as their highest manifestation. Schleiermacher seems to explain the interaction of spirit and body in terms of a need or desired goal when he speaks of the total penetration of nature by reason or the complete dominion of the spirit over the body.

While Unification Thought fully affirms Schleiermacher's view on the goal of the spirit-body interaction, it also offers a distinct emphasis on the process of spiritual motivation by assigning a nourishing dimension to the physical body for the development of the spirit. In other words, beyond Schleiermacher's descriptive approach for the goal of the spirit-body relationship, we find that Unification Thought emphasizes the ontological purpose of the physical order, namely, to provide for human beings the necessary conditions for spiritual formation toward the end of attaining co-creatorship with God. Here, the physical order is not merely an object to be known, as stated by Schleiermacher, but it embodies a distinct function in its own right, namely, to be operative for the maturation of the spirit.

Conclusion

In the final analysis, agreements and disagreements between Schleiermacher and Unification Thought in the discussion of the ideal of marriage can be summarized with regard to their understanding of

⁹⁷ Dorner, "Geleitwort," in WA, Vol. 1, pp. 2,3.

God or Ultimate Reality. On the one hand, we have encountered considerable agreement between the two thought systems with reference to the general purpose and structure of marriage. Both the Christian ideal, as stated by Schleiermacher, and the Unification view understand the overall goal of marriage to be the advancement of God's providence. Within that general agenda, there is agreement that God's providence is advanced through procreation in marriage, the propagation of the divine word and the total involvement of the spouses in the world for developing their marital love. Another major continuity between Schleiermacher's view and Unification Thought relates to the faculty of feeling identified as the ground for perceiving Ultimate Reality.

One can argue that the disagreements between the two views on the marriage ideal originate from the fact that the Unification position on the overall goal of marriage speaks not only of the advancement of God's providence but also of its fulfillment. Schleiermacher, who defines his understanding of Ultimate Reality through epistemological categories, thus arriving at the notion of God as the absolute identity between the ideal and the real or of thought and being, seems to bypass the Unification conception of the heart of God as the central category for explaining the ultimate purpose of marriage. However, as we have seen, that difference in the perception of Divine Reality is responsible for discontinuities between the two views on marriage. In short, the major disagreement between Schleiermacher's view and the Unification position concerns the meaning of the spiritual maturation of the marriage partners. On the one hand, Schleiermacher suggests a spiritual development for the spouses in terms of attaining the feeling of absolute dependence that is rooted in perfect God-consciousness as mediated by Christ. The Unification view, on the other hand, defines the spiritual maturation of the marriage partners with reference to the goal of marriage in terms of an ultimate response to the heart of God. Here, the spouses become not only Christ-like in their attainment of perfect God-consciousness, but more importantly they reach their spiritual maturation by acquiring the qualifications of co-creatorship in

oneness with God. Schleiermacher seems to confine creatorship to epistemological categories within the thinking subject, such as creative thinking, imagination, and speculative thinking. This quest for the certainty of knowledge then leads to a rudimentary awareness of God as it is expressed through the feeling of absolute dependence.

Unification Thought, in affirming God as our Divine Parent, would agree that the feeling of absolute dependence constitutes the initial experience of God within our process of maturation. Ultimately, however, that feeling of absolute dependence finds its fulfillment through the attainment of the ideal of marriage where the spouses enter into an actual partnership of love with God.



Figure 8: Dietrich Seidel with his daughter, Diesa

Raising Teenagers with Everlasting Love

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Fathers, do not provoke your children to anger but bring them up in the discipline and instruction of the Lord.

—Ephesians 6:4

What should the parents do? They should teach children to love each other as their parents love each other and to love the nation as their parents love the nation. If you can teach that, no other education is needed.

—Sun Myung Moon⁹⁸

In the midst of discouraging statistics about the increasing decline of contemporary family life, one segment of society deserves undivided attention: our teenagers. On the one hand, teenagers are particularly at risk of involvement in self-destructive behavior such as drug abuse or sexual promiscuity. On the other hand, it is the young generation that is our only hope for building a world of peace and genuine happiness. Whether or not teenagers are aware of their crucial role in determining the future of society, both parents and educators should be.

How then shall we guide the young generation? This essay attempts to answer this question by focusing on a two-fold approach to the task of raising teenagers. First, we will discuss a number of protective measures for overcoming risky behavior, in which parental

⁹⁸ Sun Myung Moon, *Blessing and Ideal Family*. New York: HSA-UWC, 1993, p. 599.

involvement and skills for building trusting relationships are important. Even the highest vision for wholesome family relationships and the strongest desire to protect our young remain ineffective if we do not develop basic skills for solving interpersonal problems between parents and children.

Second, we will explore issues that address the young people's spiritual foundation. The teenager needs guidance in terms of his or her self-understanding as a human being from which those lasting values are derived that determine one's motivation in everyday life. Only a clear awareness of our whole purpose before God, beyond our individual aspirations, will enable both parents and children to build trusting relationships that are indispensable for the task of child-rearing. We will see that protective measures and motivational forces establish a dynamic of mutual interaction that will allow the young person to exercise wisdom and self-control during the process of maturation.

Basic Skills for Building Trust between Parents and Children

The task of raising teenagers obviously rests on the relationship we as parents have built over the years with our children. In many ways, it is an extension of that caring parental investment that allowed the children to develop a loving relationship of trust and respect. However, there are some specific issues to be addressed once we attempt to guide our teenage children on their path of becoming young adults and to protect them from self-destructive behavior.

When asking my teenage son what his parents should improve in their efforts of leading him to adulthood, he replied without hesitation "You should trust me more that I am able to make the right decisions for my life and that I am ready to take on more responsibilities." In other words, my son asked his parents for an increasing response of trust that would assist him in his growth toward independence.

Looking back at my own experience of raising my teenage children, I have to admit that knowing the right measure for granting

independence remains one of the more difficult tasks. During the teenage years, there appears to be an important change in the parent-child relationship. That change is best described as a decrease of parental authority that is proportionate to the progressing maturation of the children.⁹⁹ That is to say, as much as teenagers grow in their ability to balance new freedoms and responsibilities, so the parents experience growth in their ability to let go of and to trust their children.

The emerging new parent-child relationship is supposed to be carried by an increasing voluntary obedience on the part of teenagers, who now respond out of genuine respect for their parents. The old paradigm of an unquestioned authority and enforced obedience is presently in the process of being replaced by the new paradigm of authority based on mutual respect and voluntary cooperation. What has been an experience of parental hierarchy in early childhood becomes in the teenage years an increasing longing for parental friendship.

Here, the question arises how we as parents can in fact walk a path of an ever-increasing trust with our teenage children, thus continuing to build with them a relationship of lasting love on new levels of maturity. Indeed, it is that bond of a loving trust that is most effective in providing the needed protective measures that allow our teenagers to overcome the deceptive influences of a declining culture. What follows are a few practical guidelines that should allow parents to build strong trusting relationships with their adolescent children.¹⁰⁰

⁹⁹ Friedrich Schleiermacher, *The Christian Household: A Sermonic Treatise*, Lewiston: Edwin Mellen, 1991, p. 87.

¹⁰⁰ These practical guidelines are drawn from several sources such as *Special Report Home Library* (May/June 1992), *Getting Along with Your Teen*, Covenant House, and Chuck Swindoll, *The Strong Family*, Portland, OR: Multnomah, 1991, pp. 115-134.

1) Share repeatedly your deepest convictions and beliefs with your teen.

This can happen naturally in everyday situations when we as parents comment on ethical issues that may be raised by TV shows, movies, books, or experiences about which our teenagers talk. We need to make a conscious effort to fill the ethical and moral vacuum within which our culture in general and public education in particular seem to operate.

As it is indispensable for teenagers to acquire a wholesome world view and value system based on their personal investment, still there is the powerful example and life experience of their parents from which they can learn. The parents should trust the natural power of respect that is present in the hearts of their teenage children and speak out in defense of traditional family values. In particular, we need to encourage our teens to live a selfless life by practicing self-discipline and by discovering the joy of living for the sake of others.

2) Do not play the perennial referee, but trust the children's ability to work out differences.

It may be hard to listen to repeated arguments among siblings to decide who is doing the dishes or other household chores, but once they arrive at a solution on their own it will be more beneficial for their sense of self-respect and respect for their parents.

In fact, the interaction among siblings and peers draws out a fair amount of self-discipline for the teenager who wants to live up to the expectations of his or her friends. The quality of these expectations then decides an atmosphere of good or bad peer pressure. Here emerges the parental task to ensure that adolescent children live in good company. Only then will the teen's efforts of self-discipline harmonize with the guiding discipline they receive from their parents. Both self-discipline and parental discipline are in effect activities that result in a harnessing

of the will, thus leading the young person to a higher degree of self-possession. In short, discipline is the indispensable means for achieving unity between mind and body, thus advancing the process of maturation.

3) Encourage those children who are repeatedly victimized by their peers to stand up for themselves.

Of course, that problem can be eliminated by finding the right kind of peers who would not boss others around. However, even best friends can at times be domineering and insensitive when living with someone who has a more reserved personality. In those situations, the parents will be able to give encouragement to their introverted teens if they make it a priority to provide an emotionally stable home. That domestic stability can emerge only from a strong, loving marriage through which the parents are empowered to compete with undue peer pressure.

4) Be sensitive about the needs of your children in terms of spending quality time with them.

Some teenagers may need more attention than others but are hesitant to share their feelings with their parents even to the point of hoping to be left alone.

Here, parents should keep asking their adolescent children to do things together with them. Activities can include sports, household chores, going shopping, or sharing a meal at a restaurant. The point is that as parents we need to assure our children that we are accessible.

5) Have regular family meetings in which an atmosphere of open sharing is the major objective. These are an effective way of spending quality time with our teenagers.

Besides speaking about our joys and grievances, we find here an opportunity to work out clear rules and policies for daily family life that are rooted in our deepest convictions. Special attention should be given to the areas of curfew (punctuality), household chores, sleepovers, and good conduct (respectful manners, use of language).

Again, it is essential that all decisions about reasonable limits and subsequent regulations are made together with our adolescent children. Only then will they be able to perceive their obedience to home rules as a voluntary response that leads them forward on their path of maturation.

6) Develop the art of listening to your teen.

Put distractions aside and really listen. In my experience, those intimate times of sharing can be at the end of the day when our children are more in the mood of expressing their feelings. Often we discover that it is not so easy to speak about our feelings and that it needs persistent effort to develop skills to communicate what lies in the depth of our hearts. Teenagers, like adults, center their feelings on the need for self-worth, the need to belong, the need for autonomy, and the need to love and be loved.

Here, feelings can be described as a spontaneous inner reaction to experiences related to these needs. To become a good listener for our teen, we should make the first step in honestly communicating our feelings. One way of doing that is to share our own experiences when we were teenagers and to speak about the lessons we learn in our everyday life when attempting to live up to our ideals.

7) Learn to tolerate differences between you and your adolescent child and acknowledge the emerging new personality in your teenager.

Allow disagreements in matters of taste (music, clothing) and lifestyle (schoolwork, recreation), and put up with mistakes (forgetfulness, messiness) within previously agreed upon limits. However, as parents we have to be careful not to confuse toleration with permissiveness. That is to say, we should always feel free to disagree with our child on certain issues, especially when we feel an important principle is being compromised.

When we decide to step in, we should first make sure that we choose an important issue, for example, a flagrant violation of the

agreed rules, or a behavior that is self-destructive. In short, we should see the conduct of our children in the long run and not be carried away by an angry reaction about minor disagreements. We have to keep in mind that one long-term goal in relating to our teens is the development of trust and friendship.

8) Help your teenage children to make sensible decisions, thus leading them on to higher levels of independence.

Obviously, we are facing here a situation of risk-taking by allowing our children to make up their own mind in the fulfillment of greater responsibilities.

One strategy for helping our teens is to set realistic goals together with them and to break down larger tasks into smaller units so they feel confident in following through with their decisions. Your teen daughter wants to make a trip to Europe? Help her to come up with a realistic itinerary and financial plan. Then let her work out the details that include finding a job and possible financial help from other sources.

Parental involvement in risk-taking when leading our teens to greater freedoms indicates an important and often difficult change in the parents' attitude toward their children.

To say it bluntly, most parents are over-protective in dealing with their children, making sure that all inconveniences are removed from them and that they live with the greatest possible comfort.

To give autonomy to our children does not come naturally, because it means relinquishing the ways of over-protectiveness. It is natural for parents to want to be needed, to control, influence, and direct their children. But it is not so natural to separate from our children, allowing them to go through their own struggles even when they are already young adults.¹⁰¹

¹⁰¹ Adele Faber and Elaine Mazlish, *Liberated Parents - Liberated Children*, New York: Grosset & Dunlap, 1974, pp. 55-56.

I overheard a conversation between two mothers of my children's friends when one reported about her frantic efforts to help with the morning routine in order to send her children off to school on time. Preparing breakfast, lunches, and the right things to wear within a limited time frame due to a latest possible wake up time often brought her to the point of exhaustion. She always found herself nagging at her children to hurry so they would not be late for school.

One day she put an end to that unhealthy situation by asking the children to take care of themselves and to find their own way of mastering the morning routine. She admitted that she felt surprisingly at ease when her children got off late to school that morning. In fact, she had the convincing insight that one strong reprimand by the teacher would do more good than her own daily nagging.¹⁰²

The simple lesson her children learned was that autonomy means being responsible for the consequences of one's actions. The lesson that she as a parent learned was that giving autonomy is actually a higher form of parental love than being over-protective and keeping an unchanged relationship of dependency with teenagers.

However, we have to keep in mind that there are also overly permissive parents who have no clear understanding about what is detrimental or beneficial for their children. In those cases, the parents need to make a careful assessment about the true meaning of autonomy, thus being able to guide their adolescent children with true parental love to a wholesome independence without exposing them to the pitfalls of an unqualified freedom.

We have seen that all practical advice about how to create a relationship of trust between parents and their adolescent children leads to a more profound understanding of parental love and thus to a more effective application of protective measures for our young. In fact, that expanded vision of parental love includes a clearer perception of what

¹⁰² *Ibid.*, p. 55.

we think the goal of maturity means for the teenager. In other words, we can be successful in our task of parenting only if both parents and teenagers have a comprehensive understanding of the God-given ideal for our lives. It is that spiritual foundation for the self-understanding of the teenager to which we now turn.

Understanding Everlasting Love

Our reflections about the practical dimension of the parental task have shown that the personality of the teenager is formed by human relationships. From our experience, we know that these relationships are various expressions of love. However, we also realize that love can be easily abused and must be based on true values that reflect the God-intended purpose for our lives. In other words, to arrive at the right value judgments underlying our daily child-rearing efforts, we need to have a clear vision not only of our true human potential as individuals but also of the loving family relationships that are written on our hearts as original endowments from God.

At this point, I will turn to the Unification Principle¹⁰³ in order to discuss that needed vision for the self-understanding of the teenager. As a starting point of their journey to adulthood, our teenage children need to deepen their understanding about their purpose as created beings before God. According to Unification teachings, our original human potential is revealed through an intended loving partnership with God. That is to say, God's love is returned in the fullest way through loving relationships within the family. Thus, the family becomes the school of love. Here, we experience different kinds of love as expressions of God's heart, such as children's love, brotherly and sisterly love, conjugal marital love, and parents' love.

¹⁰³ The Unification Principle of Reverend Sun Myung Moon is presented in a variety of sources such as *Exposition of the Divine Principle*, New York: HSA-UWC, 1996.

The teenager passes through the child stage and brother or sister stage in order to be prepared for marriage and parenthood. In all these expressions of love, the young person develops the longing of experiencing love in its original God-given order as unchanging and everlasting. This resonates in the human heart as true love, and as such it remains the perennial goal for all human endeavors.

Not only our parental task of raising our children, but also all efforts of teenagers to grow to adulthood are indeed based on a thorough understanding of true love. That understanding will provide the standard by which we will be able to discern any misuse of love and it will be the foundation for their spiritual life from which good motivating forces emerge. What then are the main characteristics of true love?

1) Above all, we need to realize that **love originates from the heart of God as the means of His total self-communication to us as human beings.**

This implies that our understanding of true love is essentially our understanding of God's heart and personality and it explains our belief that we resemble God as His image in our originally created potential.

To be created for a fulfilling partnership with God shows us that love exists always as a relationship of giving and receiving. God gives to us His total investment of love, and we as human beings are able to respond to Him with animating beauty. Indeed, only the on-going interaction of active love and responsive beauty will result in the substantial fulfillment of true love. Here emerges the question of how we are able to return beauty to God.

2) **Beauty is generated once we fully resemble God's personality.**

To achieve divine resemblance, we are endowed with three blessings that are mentioned in Genesis 1:28 “[1] Be fruitful and [2] multiply, and [3] fill the earth and subdue it.” In other words, we

receive the calling to reach individual maturity, to build a God-loving family, and to exercise loving stewardship over creation. Again, these three blessings are essentially manifestations of true love. From the point of view of leading the teenager to a clear perception of his or her true potential and overall goal in life, we focus first on the issue of understanding personal maturation.

3) The initial task for achieving a mature personality lies in building complete harmony between mind and body.

We resemble God on the individual level by developing our potential to be co-creators alongside God through the on-going effort of uniting our spiritual aspirations with our physical desires. That investment for our spiritual growth is based on the exercise of freedom and responsibility.

In other words, we need to learn the right use of freedom by orienting its application to the goal of maturation. Once we reach individual maturity, God is able to acknowledge our personality as our own creation, thus receiving joy through the increase of beauty, which is the result of our accomplished co-creatorship. In fact, our increased beauty before God gives rise to an enhanced experience of true love.

As mature human beings, we are then able to overcome any selfish desire and live fully for the sake of others. True love seeks always the welfare of our neighbor and is ready to walk the path of self-sacrifice to reach its goal. It is important for the teenager to build strong convictions about his or her true potential to live the ideal of true love in oneness with God. Only then can the right motivation be generated for overcoming false, self-centered love that shows itself most forcefully through temptations for getting involved in illicit sexual expression. Ultimately, individual maturation strives to reach the level of an uncompromising dedication to sexual purity and chastity, in view of achieving the best possible preparation for marriage. How then do human beings further advance their response of a stimulating beauty before God?

4) Through the unfolding of true love within the ideal of marriage and the resulting God-centered family, human beings return ultimate beauty to God.

God has attributes of internal nature and external form, with their ultimate manifestation of a harmonious interaction between mind and body in mature individuals (first blessing). Likewise, God has attributes of masculinity and femininity that find their fulfilling expression in the marital union of husband and wife (second blessing). Here, true love marks the total integration of the spiritual and physical maturity of the marriage partners, whereby the uniqueness of their individual personalities is now extended to the higher level of the uniqueness of their marital bond.

In other words, on the individual level true love is expressed as children's love and brotherly or sisterly love according to the uniqueness of the involved personalities. However, within the marriage ideal the spousal sexual union marks the enactment of a unique, indissoluble relationship where God becomes the third partner. The horizontal two-in-oneness of the spouses in the temporal order then finds its fulfillment in a horizontal and vertical three-in-oneness among God and the spouses, thus establishing oneness between the temporal and the eternal order.

True love as expressed in a unique, indissoluble conjugal bond then finds its final and most fulfilling manifestation in parental love. Husband and wife become parents, and through raising children they can experience the parental heart of God. Parental love is characterized by a disposition of total self-giving and concern for the whole purpose, thus allowing us to see God as our vertical parent whose caring heart embraces His children in the horizontal created order.

True love can be compared with the presence of light while the family functions as a prism casting the full spectrum of light waves into the world. That is to say, true love through its various expressions in the family reaches out to the larger society, thus bringing blessings to

others and to all of creation.¹⁰⁴ In this way, human beings will be qualified to exercise loving stewardship of the created order.

In my understanding, teenagers often show a strong yearning for true parental love. They may at times be quick to point out their parents' shortcomings, but in the long run they also appreciate their parents' experience.

When I asked my teenage daughter what she appreciated most during a recent visit to the home of one of her best friends, she answered, "It seems to me that the presence of my friend's parents makes all the difference. They are simply there and create a good atmosphere. They do not interfere but still they care for us." Parental presence is indeed the source for a much needed spiritual support for our teenage children, and it reminds them of the goal for their own development, namely, to become true parents themselves.

In conclusion, once teenagers understand their identity in terms of the marriage and family ideal as intended by God, their whole internal disposition and spiritual life will serve them as an effective motivational source for successfully walking their path to maturation. Likewise, we as parents will find the needed guidance in our child-rearing efforts once we accept true love as the superior standard for our own life.

¹⁰⁴ Joong Hyun Pak and Andrew Wilson, *True Family Values*, New York: HSA-UWC, 1996.

Healing Marriages: What the Experts Say

Published in *Unification News*, October 1997

The expert advice seems to converge on one topic when it comes to building good marriages. In order for the spouses to succeed in their relationship, they need to start with one basic task: developing communication skills. As simple as that may sound, according to speakers at a recent conference in Washington DC on “Smart Marriages – Happy Families,” it takes persistent effort to learn and apply interactive skills.

One of the major driving forces behind this gathering of more than 500 professionals was a profound concern over the dismal state of today’s marriages. Although researchers repeatedly address the problem of high divorce rates and the tragedy of family breakdown, convincing solutions have not yet arrived. However, most therapists will agree on a twofold strategy for stabilizing marriages: preventative measures through marriage preparation courses for engaged couples and marriage enrichment programs.

Psychologists repeatedly point out that there is a large discrepancy between the available knowledge about building a successful marriage and how much of that knowledge is actually used by couples. Therapists Howard Markman and Scott Stanley speak of a major problem in what is known as “psycho education,” namely the ever-widening gap between research and the actual application of its results. Psycho education can be seen as the more general term for marriage education, dealing with the knowledge involved in human

relationships. Markman and Stanley emphasize that divorce can be prevented once the partners decide to fight for their marriage and then acquire the proper communication and problem solving skills. Without that initial decision to love one's spouse with utmost commitment, none of the research-based interactive skills will bring results.

The goal of well-adjusted marriages is not merely a matter of personal fulfillment but in fact it is a community issue of the highest priority. This has been stated not only by members of the clergy but also by community leaders and law makers. Judge James Sheridan points out that the public bears an enormous burden when it comes to the consequences of divorce. Millions of tax dollars are spent on people connected to divorce cases to cover expenses related to healthcare, welfare, crime, and drug abuse. Sheridan appeals to law makers and all levels of government to get involved in promoting stable marriages. He emphasizes that divorce is much more than a personal or religious problem. It is always a community issue.

In addition, researchers in the medical field discover ample evidence that people in good marriages are in much better shape to resist illnesses. Dr. Sullivan, who does research at Duke University Medical Center, confirms the interest of the medical profession in promoting stable marriages, last but not least on account of their positive impact on the immune system and their therapeutic function of lowering the risk of heart attack. He says that being divorced, separated, or in a situation of perpetual conflict with your spouse doubles the risk of coronary disease.

Another researcher, John Gottman of the University of Washington, reports on his findings as to why marriages succeed or fail. The results of his clinical research show that most assumptions about marital conflicts need to be revised. All kinds of marriages, whether externally peaceful, internally struggling, or overtly fighting, will last if the couple is able to maintain a 60 percent margin of mutually satisfying relationships. According to Gottman, a couple may never be able to resolve one spouse's recurring problem, but both

partners can learn to deal positively with their situation by moving from the gridlock caused by the problem, to dialogue beyond the presence of the problem. The skills to de-escalate arguments and to deal with difficulties constructively and even with humor become a crucial asset for making the marriage go the distance.

Remarkable steps to reduce the divorce rate are being taken through the “Community Marriage Policy Event,” an initiative launched by clergy from diverse denominations who pledge to marry couples only after they completed a marriage preparation course. One of the most effective methods of preparing couples has been developed by Dr. David Olson, author of the “Premarital Personal and Relationship Evaluation” (PREPARE), a premarital inventory for engaged couples. Following the motto “What God has joined together, the congregation should hold together,” Mike McManus, the major driving force behind the “Marriage Savers” movement, explains how we all can join forces and become marriage savers by assuming the role of mentoring couples. So far, clergy in over 50 cities in the United States have joined the Community Marriage Policy movement, thus becoming effective marriage savers.

Secrets for a Successful Marriage

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When it comes to building a successful marriage the steps to take often seem indiscernible and enigmatic. However, after taking a closer look, it involves a simple approach and common sense. The reason that the obvious appears to be obscure is due to undesirable habits that penetrate our marital life. Routines within our daily lives and frequent stretches of over-commitment can create a certain fog for husband and wife in their marriage relationship. Thus, we may lose sight of basic attitudes and skills that are essential for a vital marriage. However, once we realize the need for eliminating this marriage fog, we find ourselves rediscovering simple principles for marital happiness. We can then bring the secrets for successful marriage into the daylight.

How shall we decide what is really important for strengthening our marriages? Last April, I experienced a serious snow storm that left dozens of trees uprooted in my neighborhood including two giant ones in my own backyard. I vividly recall the rushing sound as the trees came tumbling down with a great thump. Their mighty trunks lying down with their roots exposed in the sunlight seemed to convey to me one last message: “We tried hard but we were not anchored deeply enough!”

This whole experience illustrated for me the importance of strong roots and an unyielding foundation as it applies specifically to the communion of marriage. Marriage experts place great emphasis on the spouses’ character development, that is, their attitude and internal

disposition.¹⁰⁵ In fact, most marital advice has to do with strengthening the roots of human relationships. Like the roots of a tree, our internal disposition also needs to be firmly grounded in the solid foundation of our value system and world view so we can brave even the greatest storms.

To achieve a good marriage, we need to develop two areas, namely, internal attitudes and external skills. Internal attitudes have to do with our spiritual lives, which define the roots of our marriages, while external skills focus on building and nourishing our marital bond. As we can well imagine, only the harmonious interaction of these two areas will lead to the realization of successful marriages. The following points address not only the roots of marital life but also basic interactive skills with which we will be able to nourish and develop our relationship as a couple.

1) Have a strong religious conviction

Husband and wife discover the deepest roots of their marriage in their living relationship with God. True family values emerge from that relationship, providing consistent guidance and inspiration for the life-long task of marriage building. In fact, all internal attitudes are rooted in our perception of God's will and the experience of His parental love. Marriage without a solid spiritual foundation is like a house built on sand.

We should always keep in mind that the fulfillment of all religious ceremonies and all theological doctrine lies in the realization of true love between husband and wife.

2) Develop the habit of praying as a couple

Our daily communication with God becomes the life-line for our spiritual development. In particular, our prayers as couples for the sake of the well-being of family members and other people cultivate our

¹⁰⁵ Nick Stinnett, *Relationships in Marriage and Family*, Prentice Hall, 1990.

spiritual disposition to live for the sake of others. Soon we discover that the habit of prayer in marriage is a win-win situation, as we also develop the virtue of living for the sake of our spouse. If differing schedules do not give you enough time for daily prayers, we can be creative. For example, we surprise our partner with a prayer on the phone or by using e-mail.

3) Make loving your spouse a conscious decision

The internal disposition of a lasting commitment in marriage is based on the daily decision to make our spouse the number one priority in our life. Such a heartfelt appreciation of our partner is rooted in an ever-present awareness of his or her absolute uniqueness as God's son or daughter. In fact, we can develop an overwhelming sense of appreciation of the special qualities of our mate as a human being that in turn commands a response of love and respect. With such a mindset, we will actively avoid the trap of taking each other for granted. Rather, we realize that a perpetual sense of newness in our marital relationship emerges from the simple habit of honoring our "better half." We may honor our spouse not only by expressing gratitude, appreciation, or a sincere compliment, but more importantly by practicing a spirit of service. "I love you" is then communicated as "I care about our life together."

To persevere in our conscious decision to honor and love our marriage partner may sometimes turn out to be a challenging task when facing each other's immaturities and weaknesses. We find ourselves battling a self-centered interpretation of what it means to love our mate. In fact, we are exposed to a culture that seems to operate on a "50-50" proposition for living out the marriage contract, which translates to "I will love you if you love me." It explains the impoverishment of the marriage bond in terms of offering only conditional love to each other. However, in order to succeed in marriage, we need to turn to the "100-100" proposition of unconditional love. Only such a proposition of genuine self-giving will enable us to mobilize sufficient patience in times of difficulties and stress.

We should decide to spend some time together on a weekly basis, just the two of us spending “essential time” as a couple, removed from “urgent time” or our daily pressing agendas. Turning off the TV and talking to our spouse is one step in the right direction. It is important to demonstrate in no uncertain terms that our spouse is number one in our life by showing plenty of affection, be it through hugs or back rubs, or acts of kindness and service like cleaning up a messy drawer, washing the floor, or doing other chores around the house.

4) Learn effective communication skills

Kathy and Mark are one of those couples who are serious about improving their marriage. They have realized that it is not sufficient merely to endure in a boring and estranged relationship but are looking for new avenues to turn their marriage into an exciting and satisfying adventure. They have come to understand that one issue deserves particular attention, namely, improving their communication skills. They have decided to focus on honestly communicating their feelings on a given issue or event. Before starting their dialogue, they agreed to follow certain rules to enable them to build a safe atmosphere for communicating. It is like agreeing on the rules of a game. Within the framework of observing clear rules, one can expect a joyful and meaningful result. This also holds true for developing communication skills, especially if the couple wants to discuss sensitive issues that underlie their marital relationship. Here, an atmosphere of mutual trust and openness becomes indispensable and it needs to be built with patience, care, and a clear focus.

Here is a set of rules Kathy and Mark agreed upon:

(1) We agree to make an appointment for discussing a sensitive topic, clearly defining place and time.

(2) We determine to limit our dialogue to the one topic that we previously selected.

(3) We will each spend 10 minutes writing one brief but loving letter to our spouse expressing our feelings about the selected topic with empathy.

(4) We will read each other's letter carefully twice.

(5) We will start our dialogue by explaining to each other the feelings we have based on the letter we received.

(6) We will observe the rule of active and empathic listening.

(7) We will patiently discuss possible solutions for solving the previously defined difficulty or problem.

(8) We agree to implement a clear course of action for improving our situation.

(9) We will limit our dialogue to 30 minutes (or any suitable length)

(10) We will agree when to meet again for discussing the effectiveness of our course of action.

The above-listed points outline one possible set of rules. It is up to the couple to find rules they are comfortable with. As long as they observe the essential skill of empathic listening, their dialogue will move in the right direction. Empathic listening means that you as the listener repeat the major points of your partner's message in an emotionally responsive manner so that our spouse is assured of being fully understood.

5) Become best friends as a couple

Friendship is the result of sharing common interests whereby the daily practice of kindness and respect creates an atmosphere of joy and trust. For the couple to build their friendship, they need to take time to share mutually fulfilling activities. In this way they fill their hearts with joyful memories and develop a team spirit that will enable them to maintain an optimistic outlook in their marriage even in difficult times.

To be best friends means to enjoy each other's company, not in a pleasure-seeking, superficial way but by exploring our partner's inner world, thus creating an atmosphere of mutual understanding. Friendship is also carried by the courage to have fun together. Often, our marriages are driven by a sense of duty, the calling to fulfill a never-ending list of responsibilities. Here, it takes courage to break the routine and to share fun activities together, such as listening to our favorite music, going on a skiing trip, or spending an afternoon at the bowling alley. The idea is not to escape our responsibilities but to allow new life and joy to enter our marriages. The benefits of husband and wife being best friends are indeed beyond any rational calculation.

In summing up the above issues, we can say that, once our internal attitudes are firmly rooted in a vibrant spiritual life, we are prepared to focus on relational skills that will strengthen our marriages. Today, we often find an imbalance between caring for our spiritual life and becoming more proficient in communication skills. On the one hand, there are numerous sincere believers who practice a spiritual path but are still ineffective in their attempt to improve their marriages and family relationships. On the other hand, we witness the rather limited success of secular marriage counselors who only employ psychological insights in their practice, thus fighting a losing battle against the alarming decline of family life. A balanced approach is needed that combines the strengthening of internal attitudes based on religious convictions with the development of external skills that prove their effectiveness within the daily life of husband and wife.

Original Human Nature and the Mandate of Dominion: An Exploration of Unification Thought

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Abstract

The exploration of Unification Thought on the topic of original human nature presents not only a representative study of a theistic position on authentic human potential, but also shows the centrality of the mandate of dominion within the initial self-understanding of human beings. Such a study is justified when facing the need for healing declining family relationships and correcting an abusive technological application of scientific discoveries.

According to Unification Thought, the general presupposition for analyzing original human nature is the biblical pronouncement that men and women are created in the image of God. Human nature in its God-intended condition is then perceived as reflecting God's attributes. The following paragraphs present a brief summary of the understanding of authentic human nature and its defining function for the mandate of dominion.

The central and primary attribute of human beings in their original state is heart, or the impulse to realize joy through love. As God seeks to fulfill the desire of His heart by exercising dominion over the created order through human beings, He endows them with the ability to express His heart and to act on His behalf in the position of lord over creation. Thus, the underlying purpose for all human faculties that define original human nature and the mandate of dominion is the realization of true love. Men and women then become *homo amans* (loving beings) who act as God's representatives in their calling of exerting dominion over creation.



Figure 9: Dr. Dietrich Seidel

Once the internal content of heart is understood as the underlying purpose for human existence, the question arises of how to realize that purpose through concrete human beings with their unique original nature. For Unification Thought, original human nature shows three major aspects: resembling God's image, reflecting God's character, and expressing the universal order of subject and object positions. In particular, original human beings reflect God's Image, consisting of the mind-body and the husband-wife relationship, both of which express a unique individuality, while God's Character is reflected through heart, the concept of logos (including freedom and responsibility) and creativity. The original ability of human beings to be co-creators,

reflecting God's creativity, is then understood as the essential faculty for exercising dominion over creation.

The further explanation of original human nature and how it informs the mandate of dominion rests on the argument that human beings are qualified to assume lordship over creation only once they attain the level of being a complete microcosm of the universe. In other words, men and women need to resemble all those things and relationships in creation over which they will have dominion. They achieve such a resemblance through their own being and through their consciousness of acting as subject and object partners toward the surrounding world. In the final analysis, human dominion then becomes the very activity through which the purpose of creation, the realization of true love, is fulfilled.

Introduction

The twentieth century gave rise to repeated efforts to rethink the enigmatic character of human nature. In particular, when confronted with unprecedented scientific findings and their often abusive technological exploitation, not only philosophers and theologians but also fiction writers tend to emphasize the irrational, self-centered disposition of human beings.¹⁰⁶

¹⁰⁶ The existentialist philosopher Karl Jaspers speaks of people experiencing the despair and frustration of boundary situations (Karl Jaspers, *Philosophy*, Vol. 2, 1969). The Lutheran theologian Helmut Thielecke draws attention to the reality of Satan and the fallen condition of humankind (Helmut Thielicke, *Man in God's World*, 1967). Among fiction writers, there is Aldous Huxley who offers in his *Brave New World* a critique of civilization that is based on abusive scientific advancement (Aldous Huxley, *Brave New World*, 1932). Friedrich Durrenmatt focuses on the implications arising from the discovery of a fictional world formula in his comedy *Die Physiker*. Again, it is the irrational, self-centered dimension of human nature that determines the conclusion of his play, namely, to see the further advancement of modern physics as an undesirable event (Friedrich Durrenmatt, *Die Physiker*, 1980).

Since Jewish and Christian theologians developed the doctrine of salvation based on the revelation about the fallen condition of human beings, it is not surprising that there has not been much emphasis on teachings that would explain the pre-fallen state and the original human potential to live in harmony with the Creator. It seems that the preoccupation with human sinfulness in Western religious traditions has robbed believers of a clear perception of God's vision for human beings to attain their goal of realizing their original endowment to have dominion over creation.

To use an illustration from the medical field, I would argue that any attempt to heal sickness and to find the right therapy is intrinsically bound up with a profound knowledge about the healthy state. Likewise, even if we are confronted every day with actual or potential dangers emerging from abusive human behavior, and if most of our efforts are directed toward seeking to contain damage and pain, we still become increasingly aware of the need for understanding our latent capacity for achieving the state of harmony of man-in-nature. In fact, our behavior that results in abuse, pain, unhappiness, and environmental exploitation gives rise to a distinct awareness of a possible state of righteousness, health, fulfillment, and responsible stewardship. Escalating suffering and decline urge us to explore the characteristics of our "original nature," thus discovering an unchanging reference point that exposes the perils of what theologians call "fallen nature."

As people struggle with the reality of their own brokenness, they realize that this predicament can be detected and dealt with only by having a clearer sense of our original wholeness that is indelibly present in our subconscious being. Such an awareness about our alienation from our true purpose and God-given potential seems to be augmented by the ever-increasing need for responsible ethical decision making when facing the advancement of modern science. In other words, we are confronted with an explicit need to clarify our original human nature in order to develop the right understanding about our calling of assuming the position of lordship over the created order.

It is the task of this paper to present the Unification position on the topic of original human nature based on *Essentials of Unification Thought*,¹⁰⁷ while at the same time focusing on the question of how to understand the mandate of dominion for human beings. Since Unification Thought was developed as the philosophical explication of the Divine Principle,¹⁰⁸ it is essentially a theistic philosophy. Subsequently, the exploration of the harmony of man-in-nature presupposes the self-understanding of human beings as existing with an intrinsic orientation toward fulfilling an intended harmony of man-with-the-Creator.

In our exploration of the Unification view of original human nature, it will become clear that the concept of dominion itself largely defines human nature. I will first present a discussion of theological presuppositions for fulfilling the mandate of dominion in terms of original human beings reflecting the Divine Image and resembling the Divine Character. In the final section, I will analyze issues related to the self-understanding of men and women as beings with distinct positions of subject and object partners toward the surrounding world. In all three sections, I will also relate our findings about original human nature to the question of how human beings can better understand their calling of exercising dominion over creation.

Reflecting the Divine Image

The biblical account of the creation of human beings in the image of God remains the starting point for the discussion of original human nature in the Judeo-Christian tradition.¹⁰⁹ Likewise, Unification

¹⁰⁷ Sang Hun Lee, *Essentials of Unification Thought: The Head-Wing Thought*, Seoul: Unification Thought Institute, 1992. Henceforth cited as EssUT.

¹⁰⁸ *Divine Principle*, Washington, DC: HSA-UWC, 1973. Henceforth cited as DP.

¹⁰⁹ Genesis 1:26 and 1:27. Note that the biblical texts connect createdness in the image of God with the blessing of lordship over creation.

Thought presents a careful analysis of what it means to be created in God's image by informing the reader that our knowledge of God focuses on the attributes of God. This means that first we discuss the extent of God's attributes defined as the "Divine Image" while assuming that divine attributes are communicated to us through the created order and divine revelation. Thus, to understand human beings as created in the image of the "Divine Image" tells us that we resemble the content of divine attributes in their characteristic form. This initial level of resembling the Divine Image also implies a certain pattern that is universally applicable to human beings.¹¹⁰

How then does original human nature resemble the Divine Image from the viewpoint of attaining lordship over creation? Unification Thought focuses on three issues that parallel the attributes of the Divine Image. First, the general principle of the dual essentialities of internal nature and external form finds its supreme manifestation in human beings as mind and body, respectively.¹¹¹ According to Unification Thought, each person is a dual being described as both spirit person with a spirit mind and a physical person with a physical mind. In order for human beings to establish the foundation for dominion, they need to develop complete unity of their spirit mind and physical mind. In other words, attaining a harmonious relationship between mind and body constitutes the first presupposition for fulfilling the mandate of

¹¹⁰ Unification Thought speaks of the Theory of the Original Image, making it clear that we discuss God's attributes and not how God exists in Himself as an uncreated being. This Theory of the Original Image has three parts: the Divine Image, the Divine Character, and the Structure of the Original Image. See EssUT, pp. 1, 2, 93.

¹¹¹ The original Korean text speaks of *Sung Sang*, the internal invisible aspect, and *Hyung Sang*, the external, visible aspect of created beings. See EssUT, pp. 2-11, 93-95. As much as Unification Thought affirms the essential homogeneous nature of both *Sung Sang* (mental elements) and *Hyung Sung* (energetic elements) and their total oneness in the Creator, still their manifestation in the created order is still perceived as the different elements of spirit and matter.

dominion.¹¹² The contemporary debate on the question of whether human beings possess an independent soul or spirit is extensively discussed by Malcolm Jeeves. His position is one of respect for the traditional Christian view that affirms the existence of an immortal soul, when he says that “we must give ontological priority to mental life.”¹¹³

The second issue that confirms us as God’s image is our resemblance to the dual attributes of masculinity and femininity in our createdness as man and woman.¹¹⁴ However, we resemble our Creator only when we achieve a harmonious loving relationship between husband and wife in a God-centered marriage. According to Unification Thought, neither men alone nor women alone are entitled to have dominion over all things. Only after being perfected as a couple “that is, as husband and wife, can they become rulers over creation.”¹¹⁵

In the third place, the original nature of men and women resembles God’s “Individual Image,” which is seen as the cause for the uniqueness of each created being. That is to say, human beings foremost are beings with individuality reflecting in a supreme manner

¹¹² The function of the spirit mind is described as striving for a life of truth, goodness, beauty, and love, while the physical mind seeks to fulfill the needs of food, clothing, shelter, and sex. Here, human life is seen as the harmonization of a life of values with a life of material needs. See EssUT, p. 94.

¹¹³ In his discussion of “Explaining Consciousness Now: A Contemporary Issue,” Malcolm Jeeves explains the complexity of the mind-brain relationship and the diversity of opinions about the independent existence of the human spirit. Malcolm A. Jeeves, *Human Nature at the Millennium*, Grand Rapids, MI: Baker Books, 1997, pp. 195-211.

¹¹⁴ The general principle that underlies masculinity and femininity is identified as the attributes of *Yang* (positive, male) and *Yin* (negative, female). Unification Thought understands the *Yang-Yin* polarity as attributes of *Sung Sang* and *Hyung Sang*. See EssUT, pp. 95-97.

¹¹⁵ The perfection of couples in marriage is then understood as the completion of the universe. EssUT, p. 96.

the distinctive characteristics of the created order.¹¹⁶ It seems to me that the concept of individuality sums up the previous two aspects of human nature. In our initial development we are to attain unity between mind and body, which requires full personal investment, thus reaching the goal of a perfected unique personality. The next step toward our maturation consists of building a fulfilling marriage and family life, and in that phase we accomplish our unique identity as a couple. We could speak of husband and wife reaching a common, higher personality in their marriage relationship that would resemble Divine Reality in a more fulfilling way. In other words, once we reach maturity as a couple centered on God's will, we are summing up the uniqueness of the whole created order in its spiritual and physical dimensions and stand as a microcosm within the universe. At that point, original human nature has actualized its inherent potential and fulfills the necessary presuppositions for exercising dominion. This means that human beings can rule over only things that are in a rudimentary sense present within them. Lordship over the created order then reveals itself in the human ability to lead creation to the realization of its underlying purpose.¹¹⁷

Reflecting the Divine Character

The form or pattern of divine attributes has been described with the term "Divine Image," whereas original human nature has been perceived on a first level of resemblance as the image of that Divine Image. The question remains what exactly is to be realized with that form of attributes, be it the mind-body interaction or the union of

¹¹⁶ That all created beings are envisioned by God as individual images is explained on a scale of distinctiveness, with human beings exhibiting the most distinct individual characteristics while lower beings on the evolutionary scale show less distinctive features. EssUT, p. 97.

¹¹⁷ That underlying purpose is identified in Unification Thought as the ability of human beings to bring supreme joy to God based on the unique individuality inherent in original human nature. EssUT, p. 98.

husband and wife in terms of an inherent relational quality or purpose. Unification Thought addresses this question by first explaining the “Divine Character,” a concept that describes the function or ability of divine attributes, such as heart, logos, and creativity.¹¹⁸ Original human nature is then understood on a second level of resemblance as reflecting these three aspects of the Divine Character.

For Unification Thought, the core of all divine attributes is heart, “the emotional impulse to obtain joy through love.” Heart is further understood as the irrepressible motivating power behind all creative activity for realizing qualified objects for God’s love, namely, mature human beings. Likewise, among all attributes of original human nature, heart occupies the central position, thus defining the human being as *homo amans*, or a person of love.¹¹⁹ In reflecting the Divine Character of heart, men and women then seek to fulfill their own desire for love by becoming an object partner for God. In fact, human beings realize their partnership with God by going through the stages of individual maturation, interpersonal fulfillment in marriage, and lordship over creation. In this way, the qualification of human beings as object partners for God’s love is secured by attaining the internal disposition of heart in their self-relatedness, their marriage life, and their relationship toward all things. In short, centering on heart, people are

¹¹⁸ Unification Thought affirms the traditional understanding of the functional aspect of divine attributes, such as omniscience, omnipotence, omnipresence, supreme goodness, supreme beauty, and supreme love, while at the same time emphasizing the central position of heart, logos, and creativity among the divine attributes. EssUT, pp. 16, 17.

¹¹⁹ The Korean term *Shimjung* describes an all-embracing concept of heart that can be best defined from a Western perspective as the driving impulse for the different forms of Christian love, such as *agape*, *eros*, and filial love. Unification Thought affirms that human beings, according to their original nature, are persons of heart who desire to realize love. Here, the notion of personhood is explained with the ability to express one’s heart in a loving relationship. For a further discussion of the notion of heart, see EssUT, pp. 17ff, pp. 99ff.

originally endowed with a motivating power that would guide all their activities toward the fulfillment of love.

According to Unification Thought, heart becomes the stimulating force for intellect, emotion, and will to seek truth, beauty, and goodness in the process of maturation. Again, it is the internal quality of heart that determines human interaction with creation, and as such it becomes a description for the quality of dominion based on original human nature. In other words, in order to realize the original culture of heart, all our activities should be grounded in the pure desire to realize the ideal of love.¹²⁰ At this point, it becomes clear that ownership, the presupposition for exercising dominion, is determined by the ability to love that which is owned. Therefore, the Unification view of dominion is best described by stewardship, the loving care and guidance for all things and relationships toward the fulfillment of their intrinsic higher purpose.

Another functional attribute of the Divine Character is identified as “logos,” a concept rooted in the biblical teaching that all things were created through God’s word.¹²¹ In order for God to realize the desire of His heart through creating a qualified object partner who could respond to His love, the unique design for human beings and the order for their growth process within creation first had to be determined. The outcome of this initial creative activity in the mind of God is identified with logos. The Unification view of logos focuses on two aspects, namely, reason, the initiating, spontaneous, mental dimension, and law, its containing counterpart. In particular, reason is understood as a mental

¹²⁰ The culture of heart, or “Adam culture,” then appears as God’s original intention for human beings. The quality of dominion in such a culture is determined by the motivation of the heart, or unselfishness. *EssUT*, p. 101.

¹²¹ The ongoing theological discussion for clarifying the meaning of the logos is based on John 1:1-3 “In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through him, and without him was not anything made that was made.”

activity that represents the reality of freedom, while law describes the dimension of purposeful necessity within a course of action. Both reason and law are seen as operating in unity, thus establishing the “Law of the Universe.” According to Unification Thought, one can distinguish in each created being an element of reason and an element of law.¹²²

Unification Thought makes the interesting observation that generally in created beings, with the exception of men and women, the function of reason is secondary to the function of law. That is to say, the natural order develops according to natural law, which shows a predetermined course and purpose, while in human life reason is the dominant force which is able to give direction to the surrounding world and thereby enabling people to exercise dominion. This means that human beings are conscious of their unique endowment with free will that allows them to perceive their exceptional position among all created beings. At the same time, they are also aware of the necessity to act in accordance with ethical law. Original human nature can then be described in terms of reflecting the logos dimension of the Divine Character by stating that human beings are created for the purpose of exercising not only the ability of self-determination as it is shown through the experience of human freedom but also to be guided by ethical law with its power of defining human responsibility.¹²³

¹²² The development of the universe is then explained with the guiding function of reason based on the operation of laws. That presence of reason is also identified in Unification Thought as cosmic consciousness. *EssUT*, pp. 23-25.

¹²³ In my view, it is the unique feature of Unification Thought to extend characteristics of individual human nature to the family level. As human beings embody freedom and ethical law, they are guided in their exercise of free will through specific norms, which ultimately are norms of family relationship. Ethical law then expresses its dimension of necessity through its normative power and causes the awareness of human responsibility not only on the individual level but more importantly on the family level. *EssUT*, pp. 25, 103.

Our assessment of original human nature in terms of reflecting heart and logos as the functional aspects of Divine Character leads us to the discussion of creativity. In order to find a substantial expression of His heart, God first employed His creativity on an internal level by forming the logos. Through the logos the external dimension of creativity could take its course by calling creation into existence. Thus, Unification Thought speaks of a two-stage developmental process for explaining God's creativity. Human creative ability, understood as the reflection of Divine Character, also follows the two-stage pattern, distinguishing the internal dimension of purpose, design, and plan, and the external dimension of production, distribution, and consummation, thus fulfilling the originally experienced creative impulse.¹²⁴

A careful reading of Unification Thought shows an intrinsic connection between human creativity and the mandate of dominion. As creativity is guided by the motivation of heart in order to realize love, likewise to exercise dominion over creation means to rule and govern with heart and love. In fact, the whole spectrum of creative activities that govern society, including the fields of politics, economics, art, and science, is an expression of applying dominion over creation. According to Unification Thought, we need to pay attention to the original standard and internal quality of exercising dominion by performing creative activities with God's heart and love.¹²⁵

In my view, Unification Thought offers further insight for answering the question of how men and women should inherit the internal faculty of heart that would qualify them as lords over all

¹²⁴ EssUT, pp. 103-104.

¹²⁵ Unification Thought offers an extended notion of dominion by stating that "Dominion incorporates the meaning of ruling, managing, processing, protecting, and so on." It continues to mention the original quality of dominion in the following quotation: "If human beings had inherited God's creativity completely, they would have been carrying out all of these activities centering on God's heart and love." EssUT, p. 104.

created beings. The argument rests on the assumption that the right of exercising dominion belongs only to those who actually produce the particular entity that is to be ruled. For example, the artist who finishes his work of art not only experiences the joy of seeing a substantial manifestation of his creative effort but, because of having created it, he also owns it and is therefore entitled to have authority over it. Ownership and the right to assume dominion are here understood as expressions of creativity that are directed toward the inherent purpose of realizing joy.¹²⁶ Thus, we can conclude that the mandate for men and women to exercise dominion carries the original intention of increasing the experience of joy.

Likewise, since God is the Creator of all things, human beings need to fulfill a certain condition that allows them to be recognized as co-creators, thus qualifying for receiving ownership and the right of dominion over all things. In fact, men and women fulfill that condition of co-creatorship by responding to their calling of creating their own unique personality as an expression of God's heart. According to Unification Thought, to be creative in terms of developing a personality centered on heart, one needs to achieve maturation on the individual level and on the level of partnership in marriage that includes the goal of a fulfilled family life. This means that attaining the mature internal disposition of heart as the qualifying criterion for exercising dominion will confirm human beings as microcosms, with the implication of having participated in the creation of the universe. Human creativity then defines a distinct realm of personal responsibility, within which the exercise of free will would accomplish the goal of maturation.¹²⁷

¹²⁶ The discussion of the relationship between creativity, ownership, and dominion can be seen as another argument for the unique position of human beings in the universe. EssUT, p. 104.

¹²⁷ A further source for explaining the concept of creativity in relationship to the fulfillment of "the three blessings"—be fruitful, multiply, and have dominion

Unification Thought points out that for human beings to resemble God’s heart in their personality, they need to practice selfless love by living for the sake of others. The fallen condition of humankind is then identified with the loss of the personality of heart and the practice of selfish love. In other words, the present problems arising from a distorted form of dominion over creation, such as the destruction of the natural environment and the abusive technological application of scientific discovery, can be traced to a certain inability of human beings to inherit the internal disposition of heart that would enable them to practice pure and selfless love.¹²⁸

Human Nature and Dominion as Defined by Position

Even in our estranged condition of being separated from original creation, we experience an inherent desire to increase order and harmony in the world around us. Yet, because of our struggle with self-centered desire, we end up with a distorted sense of order, and our efforts of exercising dominion result in abuse and frustration. In my view, it is an important feature of Unification Thought to explain original human nature in terms of its rootedness in a right sense of order that permeates all of created reality. Consistent with our previous findings, original human nature reflects the order within the Original Image that is identified as the subject and object relationship between original internal character and external form as well as the attributes of original masculinity and femininity. That is to say, the universal underlying order for all existence is expressed in human beings through

(Genesis 1:28)—is found in the chapter “Theory of the Original Image” in *EssUT*, pp. 25-27.

¹²⁸ Unification Thought points out that the fallen condition of human beings in terms of practicing selfish love has its root in a disordered and abusive practice of human sexuality. *EssUT*, p. 105.

the positions of subject and object that define the relationship between mind and body as well as the interaction between male and female.¹²⁹

What needs to be emphasized in discussing the Unification concepts of subject and object is their extended meaning when compared with the traditional philosophical notions of “subject,” defined as self or ideas, and “object,” perceived as things or matter. Unification Thought holds that subject and object do not refer only to the human being as the agent of cognition in relation to a thing or that which is cognized, but that the positions of subject and object refer also to purposeful relationships between human beings and among different things or entities. In other words, the subject and object positions imply a relationship of “give and receive action” that is ultimately rooted in the higher purpose of expressing the nature of God’s heart, and, as such, subject and object denote a unique partnership. For example, parents and children stand in a subject-object partnership in order to realize the ideal of parental love and children’s love.¹³⁰

Unification Thought further discusses original human nature with the determining category of “position,” by distinguishing the object position, the subject position, and the connected-body consciousness. We will see that each of these concepts offers further insight for analyzing the notion of dominion within the Unification understanding of original human nature.

¹²⁹ A further explanation of the terms “subject” and “object” is found in EUT in the chapter “Ontology.” See EssUT, pp. 51ff.

¹³⁰ A detailed presentation of the Unification position on the concepts of subject and object is found in the Ontology chapter under the subheading “Types of Subject and Object.” For our purpose it may be sufficient to mention a few attributes that define subject and object. In general, the term subject denotes qualities such as taking initiative, being outgoing, and having spontaneity, while attributes of the object can be identified with being responsive, having a reflective nature, and showing receptivity. EssUT, pp. 54ff.

Why does Unification Thought discuss the object position first? Since human beings experience themselves as object partners vis-à-vis God, the object position, or the internal disposition of object-consciousness, appears as more fundamental in comparison with the subject position. In short, original human nature is rooted in object-consciousness toward, or expressing itself through, a heart of attendance and loyalty. In fact, object consciousness describes the willingness to accept the purpose of God's heart as the guiding principle for one's actions. In particular, the whole spectrum of human activities that realizes the mandate of dominion is then carried out with the mental attitude of object consciousness toward God. In daily life this means following the original desire of the heart to exercise dominion for the sake of others.¹³¹

The Unification understanding of the subject position is derived from perceiving God as the ultimate subject of creation. However, Unification Thought also defines the subject position in relation to the purpose that is to be realized while interacting with the object. This means that the final purpose of creation, namely, the fulfillment of true love, defines the internal disposition of the subject. Unification Thought then implies that God, being in the position of subject, assumes object-consciousness toward that goal of realizing true love.

Since human beings are seen as reflecting God's attributes, their self-understanding of occupying the subject position is determined by their awareness of being God's representative toward all things in creation. This, again, includes the willingness to accept the purpose of the whole as having priority over one's individual purpose, and in this way clearing the way for object-consciousness to arise within the subject. In other words, the internal disposition of the subject toward the object, defined as subject-consciousness, is directed by an ever

¹³¹ Object consciousness is seen as the root for loyalty and filial piety, both attributes that describe the relationship between God and human beings. *EssUT*, pp. 106-107.

present object-consciousness toward the final common goal. In daily life, original human nature then includes a subject-consciousness that functions through an authority based on concern and love. Here, concern means taking responsibility for the object, thus creating a relationship of trust, while loving the object implies standing in a parental position representing God's will and affection. Therefore, authority, the ability of providing firm direction and being assertive in leading others, should originate from object-consciousness toward God and being rooted in the voluntary response of the object toward the subject. Unification Thought states that authority represents the strict aspect of love, instilling in the object a sense of seriousness and respect. However, it is also emphasized that true authority is never authoritarian but inspires those in the object position to use their full creative potential and to feel gratitude.¹³²

As our previous discussion of the subject and object positions already indicated, human beings experience object-consciousness and subject-consciousness at the same time, in particular on account of their object position toward God. Thus, original human nature in its relational dimension toward all beings can be described by the notion of "connected-body consciousness." At this point, Unification Thought sums up its previous findings about human nature by pointing out that the dual positions of subject and object are integrated in connected-body consciousness, in this way allowing human beings to resemble God and the cosmic order in an ultimate sense on the level of consciousness.¹³³

¹³² Subject consciousness then includes an essentially loving attitude towards the object position. As human beings exercise dominion over subordinates and all things, they will then guide all their activities through the desire to lead their subordinates and all created things to their true purpose. *EssUT*, pp. 107-109.

¹³³ We can say that connected-body consciousness attempts to explain that human beings represent the created order also on the internal or mental level of reality. Here, the self-understanding of men and women as the microcosm of the universe seems to be advanced to a conclusive level. *EUT*, p. 109.

In fact, connected-body consciousness describes the original faculty with which human beings should exercise dominion over creation. In other words, relationships of dominion and governance always require a subject-consciousness that is directed by object-consciousness toward the fulfillment of the common higher purpose. Unification Thought points out that the lack of object-consciousness toward God is the major reason for the present corruption of human relationships and the practice of abusive dominion. Therefore, the key for exercising true dominion among human beings and toward all things presents itself in resurrecting object-consciousness toward God, with its heightened sense of wholeness and purposefulness for all created beings.¹³⁴

¹³⁴ EssUT, pp. 110-111.

God's Plan for Your Marriage

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The underlying secret for enriching our marriage consists of uncovering our original nature, the God-intended original state of our existence. First, we need to look beyond all the suffering caused by marital conflict, and then we can unearth the hidden qualities of our original being. Knowing the healthy state is the precondition for healing. We would agree that a physician must have a clear understanding about health before determining any illness and finding an effective remedy.

We are created as men and women to reach maturity as couples in our marital union. In fact, as married couples, we have the potential to experience the most fulfilling loving relationship with God, who seeks to share His heart with us. In our present condition, we may feel alienated from God, thus finding it difficult to build an active partnership with Him. However, we can discover distinct aspects of our original nature that will allow us to unite with God's plan for our lives.

I often wonder why it is so difficult to maintain a true loving relationship with my wife even if both of us have a strong life of faith and seek to do God's will. My understandings of how to love God and how to love my spouse sometimes go in different directions. Recently, during a conversation over lunch, one of my friends shared his experience about raising his son. He was moved to tears when he realized that his love for his troubled son does indeed reflect God's love for us. Likewise, his difficulties and the suffering he encounters in trying to love his wife demonstrates for him God's agony. He realized

God's difficulty in loving people like us, who are often busy building walls of self-centeredness.

This short conversation illustrated for me the value of true love and how we can make use of its transforming power. In other words, I realized that loving God and loving our neighbor cannot be separated. My spouse is the closest to me among all my neighbors. By loving her, I love my Creator, comforting His heart. Thus I offer Him the most meaningful worship. In this way, my life of faith finds its immediate application in the daily task of marriage building. The ideal of a God-centered marriage then becomes the fulfillment of all theological teachings and religious practice.

I also understood that God does not shower His love on us in a one-sided manner. Rather, He seeks to build the ideal of true love through an active partnership with human beings by becoming the center of the marital bond. As much as I experience oneness with my wife through loving her, I also become aware of God's presence in our relationship. In other words, God becomes the third party in our marriage as we both seek to love and serve Him.

Why is it so important to discuss the original God-given ideal for marriage?

God wants to be much closer to us than we would admit according to our traditional religious upbringing. Inasmuch as God remains our Creator, He occupies a position of transcendence, being different from us. Here, images of God as patriarchal ruler abound, which emphasize authority and judgment. However, with regard to God's relationship with human beings, God reveals Himself as the partner who is close by our side. He seeks to realize the ideal of true love through us together. It is interesting to note that both God and human beings strive to accomplish true love through partnership. Here, God's presence is perceived within human beings as the voice of conscience or the parental heart. He is a true Creator of total giving.

It is important to maintain a vivid reason for our marriage. In order to make the needed breakthroughs in our relationship with our spouse, we need to be constantly motivated by a higher purpose. In other words, just the goal of personal marital fulfillment will not provide the motivation needed for improving our marriage. However, once we understand that the realization of true love in marriage will draw God's presence between the marriage partners, we open the flood gates of lasting motivational powers. That is to say, the marriage ideal is a seed-like presence in our original nature. Fulfilling it will not only bring about the higher purpose of consoling God's heart, but it will also become the cornerstone for a society of lasting peace (the kingdom of God on earth).



Figure 10: Dietrich and Elisabeth Seidel

Improving Your Marriage by Setting Goals

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Goals provide direction and purpose, serving as an ever-present catalyst in interpersonal relationships. Especially the development of the marriage relationship depends on the spouses' clear vision of their common future. There is one effective way to go about goal setting, namely, to come up with a mission statement. Here, you make it clear for yourself and your spouse what specific vision you have for your marriage and how to accomplish that vision in daily life.

First, you both agree to put down in writing several major goals that provide an ongoing direction and purpose in your marriage life. It is best to start thinking about the higher purpose of your marriage in terms of serving God and humankind.

1) Such a higher purpose manifests itself in the desire of husband and wife to actively contribute to the fulfillment of God's will. As a couple, we can get involved in church or mission activities—for example, helping with Sunday school or supporting an overseas missionary. To love God is also deeply connected with loving our neighbor. Thus, we will include in our marital mission statement activities connected with service projects such as taking care of the elderly, the sick, and the homeless or assisting support groups for overcoming drug addiction, sexual abuse, or alcoholism.

2) A central goal in marriage will always be to develop our spiritual life. As a couple you can picture yourself as God's instrument by striving to live the ideal of true family values. In other words, you

become more conscious about the true potential of your own marriage relationship by uncovering your original desire to contribute to the healing of those who suffer due to conflict and ignorance. Here, you may consider acquiring basic skills as a marriage counselor, simply being able to share your own struggles and victories for the benefit of other couples.

3) Both goals, one related to the higher purpose of serving God and neighbor and the other dealing with the individual or personal sphere, need to be clearly understood and agreed upon by the marriage partners. In fact, a successful marriage shows the fruitful interaction between fulfilling the higher purpose and effectively building the desired marital intimacy. Therefore, it is of crucial importance for husband and wife to communicate clearly their mutual expectation for developing their personal sphere of intimacy. Here are four points that can be a source of inspiration for completing your marriage mission statement.

(a) As husband and wife, we determine to become a source of happiness for each other by discovering daily the meaning of true love in action. We will build marital intimacy based on fidelity and trust, thus making it the motivating force for serving others.

(b) We understand our marriage relationship as an ongoing process of enrichment within which we communicate to each other our honest feelings, thus attaining perseverance and stability for our common love. Enrichment in my relationship with my spouse describes here a journey of discovery based on the insight that we were originally created for marriage and that we need to discover again our God-given potential.

(c) We will build our marriage based on the conviction that the power of true marital love will prevail over all hardships and resentments, thus leading us to our true destiny. In this way, we will multiply the standard of true love for our children.

(d) We are affirming the community aspect of marriage by helping those with marital difficulties. We determine to become a living testimony of marital success, thus being able to lead other couples.

As mentioned above, a successful marriage needs to define a higher purpose that becomes a lasting source for motivation and inspiration. Being active together in service to others will draw the spouses closer to each other and generate an atmosphere for genuine intimacy. Likewise, by consistently developing our love for each other, we will generate inexhaustible motivational powers that inspire us to live for the sake of others. Therefore, we need to pay sufficient attention to building love and intimacy on a personal level.

Finally, we need to include in our mission statement our individual expectations of what our marriage relationship should be. Even if there may have been many disappointing experiences and frustrations in our married life, a new start requires a clear understanding of each other's vision for a fulfilling relationship. Only by letting our partner know what our personal needs and priorities for marriage are, can we set up the necessary conditions for healing to take its course.

The following set of questions will help to draw up a personal mission statement that communicates our individual expectations for marriage.

1. What have been the happiest moments in our marriage?

Identify the individual needs for your spouse and yourself that were fulfilled during those moments. This will provide a list of attitudes and behaviors that allows you to revive your marriage relationship.

2. In what significant ways has my spouse made me a better person?

Write down points in your character you have improved because of your spouse's input and those points you are still working on so that you can build more intimacy with your partner.

3. How did I contribute in a specific way to make my spouse a better person?

Clarify for yourself not only those points in your spouse's personality that have been improved based on your help, but also points

you think need improvement. There may be character traits or habits in your partner that leave your needs unfulfilled. Rather than confronting your partner with unresolved weaknesses, come up with a wish list of desired behaviors.

Your desire to make a new start in your marriage will most likely turn into action once you agree with your spouse on a mission statement that identifies your common needs and expectations. This will remove any kind of fog in your relationship and provide focus and inspiration for your daily task of strengthening your mutual love.



Figure 11: Marriage and family enrichment seminar at Seidel's home

Marriage and Family Enrichment Seminar

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God's Plan for our Marriage: Creating a Relationship Vision
(adapted from Harville Hendricks)

1. Marital health. Our sense of a healthy relationship as a couple is based on our commitment for each other to accomplish our common higher purpose. In fact, that higher purpose is the ultimate goal of all religions, namely, to experience the love of God in our marriage relationship. The mutual love between husband and wife should become the source of fulfilling joy for God.

Based on this standard, we need to reaffirm what is good in our marriage. This will help us to generate motivation and endurance for working on our marriage relationship. Here are a few points to remember on a daily basis:

a) Always think positively about your marriage not just generally but with the conviction that the blueprint of the ideal of a fulfilled marriage is already engraved in our hearts. Therefore, your decision to put your best effort into marriage building becomes a journey of discovering what God already provided for you and your spouse.

b) Your marriage relationship becomes the highest form of worship because our renewed love for each other is comforting God's heart. We worship God most intimately by loving Him as a couple, thus overcoming past estrangement and separation from God.

c) Visualize repeatedly the goal for your marriage, how you and your spouse live as object partners of your Heavenly Father within a relationship of true love. Without vision we keep repeating past mistakes, but knowing God’s plan for our marriage will bring new life.

d) Faithfulness emerges as the indispensable condition for God to dwell in our hearts. We have to be absolutely clear that any form of abusive love becomes a destructive force causing separation from God.

2. Developing our relationship vision. We will focus for now on the positive points in our marriage dealing with the problem areas at a later time. The following step-by-step process will help with the task of applying God’s ideal for our marriage to our concrete situation as a couple. Our goal is to come up with a list of issues we fully affirm as a couple. Recalling all the good things you can say about your partner will be an effective preparation for developing your relationship vision.

a) Identify the good qualities of your partner. Take some time to write down what you appreciate in your spouse. Think of him or her as God’s son or daughter who has an original mind that desires to live out our God-given potential. Ask, “How much do I value him or her as the parent of our children?” or “In what way am I aware of the unique qualities in my spouse that help me overcome my own weaknesses?”

b) Write individually several short statements that describe your vision of a fulfilling loving relationship. Write in the present tense as if you were already experiencing what you desire for each other, for example, “We are caring parents,” “We are best friends,” “We are absolutely faithful,” or “We fully enjoy our sexual life.” Mention qualities of your relationship you already have and want to keep and those you wish you had.

c) Always use positive statements such as “We will be committed to a clear budget plan” or “We will settle our differences peacefully” rather than “We will not argue over money” or “We will avoid fighting.”

d) If you are a single person, this exercise is also useful in preparation for your future marriage. A clear relationship vision will help you to define your values, thus providing more motivation for improving your character.

e) Share your list of vision statements with your spouse. Underline common points and expand your personal lists with items on your partner's list you agree with. You both will now have expanded lists that contain all the points you share in common. Deal with items that are not shared at a later point.

f) Evaluate your vision statements on a scale from 1 to 10, giving 1 your highest priority and reserving 10 for the least important issues. Mark those 3 items that are most important to you and identify with a check mark those statements you think will be most difficult for you to accomplish.

g) You and your partner now work together to come up with a shared relationship vision by using your individual prioritized lists. You start with those statements that you both have in common and that mean the most to you. Then you work your way through the less important issues. Here is an example:

- We will leave a legacy of true love for our children (1)
- We will maintain an active life of faith, inviting God to participate in our activities (1)
- In everything we do we will be aware of the higher purpose in our marriage by living for the sake of others (1)
- We will develop the good habit of listening to each other and regularly working on our communication skills (1)
- We will set aside one day a week to have fun together, going to the movies, visiting an exciting place or sharing a meal at a restaurant (2)
- We will have a yearly family reunion (2)
- We will have the same political views (3)

h) The final list represents our common relationship vision. It will be displayed in a highly visible place—for example, the refrigerator door. We determine to commit ourselves to our relationship vision reading it at least once a week when we consciously set time aside to improve our marriage relationship.

Focus on Feelings

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Knowing our feelings means learning about our inner self. We will then be able to express ourselves more effectively to our marriage partner. In short, we will learn to talk to each other about what is going on in our hearts. The purpose of these reflections is to show how we can gain a better understanding of the dynamics of feelings and how that would improve our communication skills with our spouse.

Feelings are best described as internal emotional states of consciousness. A feeling emerges as a spontaneous inner reaction to a certain situation involving persons, places, or things that we are experiencing or thinking about. In their spontaneous stage, feelings are not right or wrong, good or evil, but need to be dealt with as they are.

However, in daily life, we do have feelings that we identify as wrong or undesirable, such as anger, envy and jealousy. In general, we are conditioned not to share those feelings that we think are bad, because we are afraid that our partner will reject us once we honestly share how we really feel. In fact, we hold back half of who we are by ignoring the feelings we think are bad. However, only if my spouse knows me to the depths of my heart will he or she be able to love me fully, and vice versa.

Once both partners admit that their initial feelings about a certain situation just happen beyond their control, then they will provide enough emotional space for each other so they can honestly share their feelings. We need to remind ourselves that unshared feelings are like

little time bombs that keep piling up for later explosion. Usually, we paper over our feelings, but we should treat feelings as they really are and learn to share them effectively.

Here is one example that illustrates the dynamic behind feelings and how easily they can get out of control if we do not find an orderly and structured approach to express them. Tom discovered that his wife Laura made a major purchase on her credit card without telling him about it. Worn out by constant budget constraints due to his limited financial resources, Tom felt intense anger when confronted by his wife's irresponsible action. The feeling of anger and frustration simply welled up in him with full force, and he felt powerless to suppress, deny, or control his initial emotional reaction. In no time, he found himself entangled in a heated argument with his wife about her spending habits. However, when he started shouting at his wife, he realized that something was wrong with his response to his initial feelings about the issue. He then asked his wife to give him some time to sort out this situation.

Tom went to a quiet place where he wrote a letter to his wife expressing honestly how he felt about the whole incident. This was his way of engaging in a structured approach for dealing with his feelings. As he wrote down his feelings of anger, frustration, and disappointment about his wife's behavior, he also became aware of the larger context of his relationship with his wife. In other words, he realized that behind all the emotional upheaval caused by the immediate situation there was his unwavering commitment to love and cherish his wife. Now he was ready to develop an effective approach of communicating the necessary steps for solving their financial dilemma, based on his appreciation and respect for his wife. Tom could not change his initial emotional reaction to his wife's action, but in the end he was successful in controlling his behavior by creating enough emotional space for communicating with his wife in a clear but loving manner.

The above example shows that even if we cannot exercise direct control over our initial feelings, we have to make provisions for

controlling our actions. Thus, husband and wife need to exercise self-discipline and continually seek ways for developing their skills to achieve mastery over their reaction to initial feelings, no matter how intense and overwhelming they may be. Ultimately, the couple will discover that their increasing unity between mind and body becomes the bedrock for marital harmony.

Let us further analyze our feelings. In order to feel well one can discern four basic needs to be fulfilled: the need for self-worth, the need to belong, the need to love and be loved, and the need for autonomy. In light of these needs, try to be yourself, to be responsible for yourself and to be in touch with your emotional needs. Then you will feel good about yourself and have “green light” feelings. When your basic needs are not fulfilled, then you are emotionally upset about yourself and end up with “red light” feelings.

That simple understanding about personal needs and emotional well-being applies directly to the marriage relationship. Spouses need to be in touch with each other based on their feelings; only then will they experience growth in their mutual relationship. We need to keep in mind that feelings are a vital part of our communication. Sharing our feelings is more essential than exchanging our thoughts, ideas, and viewpoints. In other words, understanding each other’s heart becomes the indispensable foundation for genuine dialogue between the spouses.

We need to distinguish between the experience of spontaneity, having to do with feelings and emotions, and the intellectual faculty of reflection, having to do with thought and opinion. Often we tend to bypass or ignore feelings and find it easier to analyze or rationalize a given situation.

For example, when your wife says to you, “Thank you for fixing the leaking faucet. I like it when things work again around the house.” In that situation, you could describe your spontaneous inner reaction by saying, “I feel appreciated,” expressing a real feeling.

However, if you were to say, “Right now I feel that I am useful around the house,” you would not be speaking of a real feeling but you would be voicing a thought or opinion. Every time you say “I feel that ...” you are expressing an opinion or judgment, as in “I feel that I have too much work to do.” However, by saying “I feel overworked” you are communicating a genuine feeling.

How do we describe our feelings? First, we practice labeling our feelings: we feel happy or sad, peaceful or angry, proud or disappointed, secure or afraid, pleased or disgusted, encouraged or hopeless. Second, we simply share our feelings without justifying them. No explanations are needed of why feelings are present; they simply are. Third, we keep in mind that “I” statements help to reveal feelings more effectively. Between spouses in particular, using “I” in our talk is a non-threatening way of communicating and our partner will find enough emotional space to be a good listener.

Sharing our feelings is not just a good idea for improving our marital life, but it becomes the bedrock for rekindling our original love for each other. When we talk to each other, we do not speak just about things and events but about ourselves, that is, our feelings. We want to fall in love with the goodness and beauty inside our partner. We long to get in touch with that original nature that is expressed through the innermost feelings of our spouse.

Discovering the Road to Love: Marriage beyond our Dreams

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Our vision is guided by the original blueprint. Our true potential as marriage partners is made clear to us through comprehending our ultimate God-given purpose. We develop a strong faith in that purpose, thus being guided by it.

Together as a couple, we draw up a marriage vision statement. We put down in concrete terms what we expect our marriage to be. Our investment in marital growth then becomes the daily activity of building the bridge between the present reality and the original ideal for marriage.

Building our marriage needs a solid foundation. The strongest foundation is our experience of the heart of God. To nourish our spiritual life allows us to stay connected with God's will for our marital life.

We walk the talk by living out our marriage vision. We live for the sake of others and include our spouse as the most significant other through whom we learn how to be genuinely loving.

Couple Exercise:

Agree on simple conditions through which you can nurture each other's spiritual life. On a daily or weekly basis, consider prayer, meditation, reaching out to others, community service, and tithing your time and income. A well-defined higher purpose for your marriage

becomes an indispensable source for ongoing growth and wholesome formation of your relationship with your spouse. Find in each other your original nature. Write a love letter in which you express five points you sincerely appreciate in your spouse. Tell your partner how you feel communicating these points (20 minutes).

Set some quiet time aside to draw up your own marriage vision statement. Start with five short statements that express what you desire your marriage to be. First, draw up individual lists, and then agree on a common list that also prioritizes your statements. Place the final vision statement that expresses your mutual commitment on your refrigerator door for daily reference (30 minutes).

Improving your Communication Skills

All existence is based on communication: First, know who you are as you relate to yourself and your Creator (communication with self and with God). The basic mode of existence is one of constant communication, which is giving and receiving between subject and object partners. Your identity as a person is developed by building relationships with fellow human beings and with creation.

Know your partner: All communication skills in marriage have one common purpose, namely, to set up the conditions through which the couple can experience genuine love. Here are a few points to keep in mind. Discover your own personality type and that of your spouse. Educate yourself about essential differences between men and women that include the uniqueness of masculine and feminine responses. Inform yourself about the childhood of your spouse, in particular experiences that influenced character and formed personality. Such a deeper understanding of your partner will give you additional emotional space and will keep your mutual expectations grounded.

Practice effective relationship skills: Good communication is made up of simple skills that are learned through daily practice. Here are three basic issues that require constant attention: learning to express feelings (self-disclosure), developing listening skills (empathic

listening) and making your needs known (draw up a relationship menu, clarify assumptions and expectations, receive the full attention of your partner).

Couple Exercise:

Reflect on your prayer life, the way you reach out to God, and on your forms of meditation, how you become receptive to God's voice. For a certain time period (one week or more), practice listening twice as long to God as you share with Him in your prayer.

Draw up a list of five characteristic male and female responses you think apply most to you as a couple. Refer to John Gray's Mars-Venus typology to get started.¹³⁵ Discuss with your partner the validity of these gender differences and how they affect your daily interaction (30 minutes).

Practice the skill of being an empathic listener. Think of an emotionally engaging experience in your life and share that story with your partner by putting emphasis on conveying your feelings. Speak for about one minute and then allow your spouse to offer an empathic response in which your feelings are reiterated in your partner's own words. Finish your story by means of these one minute intervals and then listen to a final empathic summary statement from your spouse. Take turns in this exercise (30 minutes).

Conflict Resolution

The problem of estrangement from the original order: Before investing any effort to solve a conflict situation, we need to create enough emotional space in our hearts and minds to endure the pain of conflict and at the same time find sufficient presence of mind to apply strategies for conflict resolution. We will be able to endure emotional pain with a positive attitude once we can ascribe meaning to it. That is to say, we need to find a higher level of explaining the dynamics of

¹³⁵ John Gray, *Men Are from Mars, Women are from Venus*. New York: HarperCollins, 1992.

conflict in order to be constructive even in extremely difficult situations. According to our God-given purpose, we are to realize a genuine loving relationship with our spouse. However, we live in a state of estrangement from that original purpose as we encounter the reality of conflict. In the Christian tradition, the teachings on the Fall of man address this issue of estrangement. We can expect that a thorough understanding of the roots of conflict in terms of the fallen condition of human beings will allow us to deal effectively with marital conflict.

Explore personal reasons why conflict arises: On a deeper level, there are distinct spiritual reasons for experiencing a repeating pattern of arguments with our spouse. A significant influence on our proneness to argumentation can be ascribed to our ancestral history and to our upbringing by our caretakers. It will be helpful to reflect on these factors as we explore our different backgrounds as a couple and as we seek to overcome personal dispositions that have led to marital conflict in the past.

Prevention offers the best solution: Improved communication skills based on the common awareness of our spiritual circumstances as a couple allows us to generate patience, empathy, and perseverance when dealing with confrontational issues. In particular, mutual knowledge of our personality type and a clear understanding of feminine and masculine behavior patterns become indispensable factors for developing the skill to negotiate differences and to avoid arguments. Another crucial point concerns the need for a reality check on the overall situation for our relationship as a couple. We need to be on the lookout for “marriage killers” and take preventive measures to avoid stressful situations that would tear down our marital life.

Being prepared for conflict: Even with the best of intentions it seems beyond our reach to avoid marital arguments and confrontations. The initial question is not how to reach a total absence of conflict but rather how to acquire the right attitude about conflict. If we perceive marital disagreements only as destructive, we may end up being

dishonest about our feelings and consequently reach an emotional state of depression and despair. On the other hand, once we see conflicts as opportunities for mutual growth, we will be more ready to work out a difficult situation by honestly sharing our feelings and by respectfully negotiating our differences. To master the needed conflict resolution skills, we follow an ongoing process of learning, practice, and evaluation, a process that leads us to the most important goal in relationship building: our willingness to change.

Couple Exercise:

Write down those behaviors you think make you a difficult partner to get along with. Reflect on possible reasons for these behaviors based on your spiritual self-understanding and on significant childhood experiences. Share your findings with your partner in an atmosphere of trust and empathy. Take turns.

Make a list of behaviors you wish your spouse would avoid when relating to you. Next to the stated behavior, write your feelings as to why you find it upsetting. Prepare a loving atmosphere before mutually sharing your lists.

Draw up several rules you both agree to observe whenever an argument starts. Be clear how you will handle the initial phase of anger and confusion when a conflict arises. Give each other enough emotional space to stop your interaction at any time and keep in mind to avoid any escalation of your argument. Write down a few behaviors that will help you reconcile with your partner. It is the way you make up for your argument that determines the stability and growth of your relationship.

If you are upset with your partner and you realize that talking will only make things worse, write a love letter to your spouse in which you reflect honestly on all the feelings stored up inside you. You can verbalize feelings of anger, sadness, fear, or regret, but at the end always express your loving affection to your partner.

Intimacy and Sexuality in Marriage

The fulfillment of love starts with intimacy: Your ability to create intimacy with your spouse depends on your own inner peace and self-respect. The first fruit of your love for God shows itself in achieving unity between your mind and body through self-discipline. Ultimately, it is your personal relationship with God that provides the conditions for such intimacy with your partner as selfless love, service, and faithfulness. Likewise, intimacy rooted in your spirituality becomes the foundation for a fulfilled sexual life with your spouse. As God is the original designer of our sexual life, we can understand that good sex must begin with God. Still, the question needs to be answered as to how we can express love sexually when we have to deal with the damage of having been raised by caretakers who had their own family problems.

The binding power of intimacy: Intimacy begins once you decide to live for the sake of your partner. You want to reach the state of complete trust feeling free to share your whole heart. The path of reaching intimacy requires risk taking. You make yourself vulnerable before your partner when you share your hidden feelings by practicing self-disclosure. Without such risk taking in a spirit of mutual submission, you cannot build an authentic relationship. Intimacy then becomes the experience of fully knowing each other, a knowledge that is the indispensable foundation for knowing your partner sexually. Only through consistent effort will you be able to improve your ability to be intimate with your spouse. What you need to work on is creating a feeling of togetherness by simply spending more time with each other, paying attention to the right timing when you express closeness in your partner and kindle that spark in your relationship that invites romance. In fact, couples who suffer from boredom and apathy should accept the advice to re-romanticize their relationship in order to rekindle their original love.

The right direction of sexual desire: To experience intimacy as a couple becomes the condition through which sexual love receives its stability and moves toward its God-intended purpose. In other words,

sexual desire is then guided by the presence of mutual commitment and service as expressed through intimacy. As much as you affirm sexual love in marriage to be enjoyed as God's gift, you still have to take precautions to always direct your sexual desire to your partner and to resist any misdirected sexual feelings that could lead to any form of extramarital sex. You have to keep in mind that your sexuality is the most distinct expression that you are created for the sake of your partner. Subsequently, I am the caretaker of my sexuality so that I can offer a pure sexual life to my spouse. In this sense, the goal and purpose of my sexual life belongs totally to my partner. In other words, sexual love is that part of my being over which only my spouse exercises ownership. Sexual problems arise when this original principle concerning the ownership of our sexual love is compromised. Keep in mind that your passionate sexual love within your committed monogamous marriage becomes the best means to prevent any abuse of human sexuality.

Couple Exercise:

Reflect with your spouse on God's original plan for your marriage. Write down a few points about how you feel God's presence through your partner's love. Be creative in writing down spiritual conditions that would allow you to experience God in your intimacy and sexual life.

In order to build intimacy, write down five behaviors of your spouse that would move your heart and rekindle your love. This can be simple things like offering compliments, helping with the work around the house or cooking a favorite meal. The more difficult items on your wish list could include the change of past habits like unsolicited criticism or the lack of effort to be a good listener. Be specific and do not ask too much at one time. Exchange your lists, and leave it up to your partner how to practice these new behaviors.

Agree with your spouse to put time aside to educate yourself about how to improve your sexual life. One recommended book is *The Act of*

Marriage by Jim and Beverly La Haye. Read certain sections together and discuss the content. It will take repeated efforts to create an atmosphere of openness and trust so that you can freely share topics about your sexual life.

Human Development: The Role of the Family and Education

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Introduction

I have now lived in the U.S. and Canada for more than thirty years. Teaching subjects in theology and philosophy on the undergraduate and graduate levels, I developed a special interest in marriage and family studies. My loving wife Elisabeth, who is from France, and I both treasure the experience of raising one son, Chris, and one daughter, Diesa, who are now our adult children. Being keenly aware of our share of mistakes when building our family, we thought it would be a good idea to allow other couples to learn from our experience. Thus, we conduct relationship enrichment seminars, with the goal of helping couples and families discover the power of genuine love.

The Family in Today’s Society

It may be useful to describe briefly the situation of the family in the U.S. for a possible comparison with the European situation. It seems to me that from one perspective family life in the U.S. reflects our ability to cope with abundance and affluence. What is the verdict? I have to admit that on many counts we are failing. There seems to be a

lack of internal strength to walk the talk. It appears that today's marriages suffer from an increasing tension between unrealistic dreams and the reality of unfulfilled expectations. Often, when such a tension seems unbearable it leads the couple to divorce, even if the parents are aware of the devastating effects divorce will have on their children.

In the final analysis, we see that the voices of the weakest family members, namely, the children, best describe the quality of family life in today's society.

According to Dr. James Dobson, a well-known family therapist, one elementary school teacher in California gave a simple assignment to the children of her class: to write down sentences that begin with "I wish." She expected answers like, "I wish to be a pilot," "I wish to be a movie star," or "I wish to be a professional athlete." To her surprise, she read the following sentences: "I wish my dad had more time for me," "I wish I had only one father and one mother," "I wish my mother would stop having boyfriends. They botch up my life," "I wish my parents would not withhold their love when I have bad grades." The list of similar responses continued. More than 80 percent of the answers were related to family issues, thus supporting the dismal statistics of a U.S. divorce rate of more than 50 percent.

But are the other five out of ten couples who don't divorce happy? Family experts have a negative answer. Only one or two out of ten couples seem to have a harmonious marriage. Family life is increasingly exposed to undermining influences such as the menace of free sex, adultery, pornography, and homosexuality. The whole culture, in particular the entertainment industry, appears to be saturated with abusive sex, and the resulting toll is on the rise, documented by the increase in teenage pregnancies, abortions, and sexually transmitted diseases, in particular AIDS.

A New Vision for the Family

Having said all that, I am still convinced that there is another side to the story. There are many conscientious people who are working

tirelessly to bring back traditional family values. There is the Marriage Encounter movement and the Retrouvaille program providing support for couples who seek enrichment in their relationship and helping couples whose marriage is on the rocks so they can avoid the divorce trap. There are the Marriage Savers, an initiative directed at Christian ministers and Jewish rabbis to provide extensive marriage preparation and counseling. There are Divorce Busting, Relationship Enhancement, and How the One of You Can Bring the Two of You Together, to name a few more approaches to marriage therapy. Furthermore, there are organizations that promote abstinence-based sex education such as Free Teens and the Pure Love Alliance that receive increasing acceptance from public and private schools. Thus, one could ask why there is not more success in healing dysfunctional families.

Even at the risk of over-simplification, let me offer one answer.

Successful marriages and families need both a spiritual commitment and relationship skills. Most family therapists focus on educating their clients on the skill level and develop sophisticated psychological approaches to relationship building. But where does the motivation and commitment come from to follow through with repetitive and demanding exercises that focus on increasing self-mastery and the level of sensitivity toward one's spouse? In my view, such a lasting commitment for improving marriage and family relationships has its roots in our love for God and an ensuing active spiritual life for all family members. Moreover, that renewing spiritual life aims at an inner transformation to bring about loving personalities. The new vision for attaining loving personalities and a healthy family life as rooted in our God-given potential will be the focus for our scholarly reflections.

Introducing a Scholarly Approach

Why should our time present a unique need for an internal transformation? Do not all periods in human history point to such a need when faced with conflict, corruption, and suffering? Let me offer

first a few ideas that will illustrate the nature of the needed transformation.

Human beings do not live in a vacuum. They define their lives through the interaction with others, thus creating a living space of social relationships that is primarily manifested in the family. As much as we may acknowledge such an essential orientation in our human nature, our contemporary culture nevertheless rallies behind a different message. It is called individualism. We are supposed to believe that a complete life is the result of paying attention solely to the self. The self is selected as the locus for advancing the quality of life, resulting in a pre-occupation with self-realization, self-gratification, and self-fulfillment.

It is the task of this paper to show that the core of the needed inner transformation lies in a new vision of the family. Such a vision implies that individualism cannot be an end in itself but needs to be redefined in terms of serving a higher purpose. In order to lead the reader to that redefinition of our present individualistic outlook, I will discuss the potential for human development. That is to say, rather than offering a critique of the weak points and drawbacks of contemporary individualism, I will focus on the task of uncovering our original God-given human potential that we are supposed to actualize in a healthy family life. The more we are able to focus our educational efforts on advancing our understanding of a healthy life, the better the chances to correct abuses and misconceptions.

What is included in that understanding of the original potential of human development? First, I will discuss the healthy personality. After all, we are individuals and carry a distinct identity that needs to be defined in terms of our personal experience and in relation to the world around us. Second, human development advances in stages of building loving relationships. Here, I will further explain the centrality of the family as a school of love. In the concluding section, I will deal with those dimensions of human development that illustrate the needed internal transformation as the foundation for the advancement of global

peace. These discussions presuppose the reality of the human spirit and are based on a distinct theistic world-view as advocated by the thought of Reverend Moon.¹³⁶

1. The Healthy Personality

Human development takes place in individual human beings who seek to form a distinct personality. When discussing the process involved in this formation of personal identity, two approaches can be distinguished, one proposing the attainment of inner peace and harmony independent of outside influences and the other emphasizing the interplay between the individual and the world around us.¹³⁷ A brief analysis of these two views will help us understand human development in terms of its potential for change.

a. Essentialist Thinking

The first approach to the healthy personality affirms that inner peace and wholeness of the soul is achieved regardless of the influence of society. Here, the healthy person turns inward, leaving behind the external world including our physical existence, while focusing on the strength and perseverance that comes from within. In fact, this approach signifies the path of self-discovery, with its search for the innermost core or essence of our being. This essentialist mode of thinking emphasizes the static, unique, and unchanging aspect of the human personality. Historically, Stoic philosophers would serve as an illustration of such thinking. For the Stoics, it is the rational order of the universe as shown through the natural law that becomes the manifestation of the omnipresent Divine Logos. Here, the Logos represents the origin of the essences of all beings. In particular, human

¹³⁶ Sun Myung Moon, *True Love and True Family*. New York: FFWP, 1997. Henceforth cited as TLTF.

¹³⁷ Robert Paul Wolff, *About Philosophy*. Upper Saddle River, NJ: Prentice Hall, 2001, p. 68. Henceforth cited as AP.

beings, who are created with a rational soul, possess a “Spark of the Logos,” thus reflecting the image of God in its unchanging essential form.¹³⁸ Furthermore, we can point out that the human spirit, with its faculty of reason, engages in a perpetual search for meaning.¹³⁹ It seems to be part of our human experience to affirm an original sense for a purposeful existence that leads us to explore the question of what it means to become God’s image.

b. Relational Thinking

The second way of defining the healthy personality emphasizes the interaction of the individual with the world, society, and in particular the family. Human beings find themselves engaged in a dynamic process of building relationships, a process that is perceived as the indispensable foundation for their development. The starting point for personal development now becomes our awareness of physical reality in which we participate through our body. More precisely, it is the harmonious interaction between the soul and the body that leads to the new understanding of the healthy personality. Going back to antiquity, it was Plato who developed the analogy between the healthy soul and

¹³⁸ *Ibid.* In particular, the Stoic philosopher and emperor Marcus Aurelius develops the doctrine of the Divine Logos. For our purpose, it is important to consider that such an essentialist approach to human self-understanding can lead to a preoccupation with the needs and aspirations of the self. In fact, the Stoic interpretation of the healthy personality includes two contrasting possibilities. On the one hand, the healthy personality is identified with our participation in the Logos, the unchanging aspect of God’s image. By developing our rational faculty, we are to become a manifestation of God’s character and personality. On the other hand, there exists the possibility of an inordinate focus on the self, based on its rational power, that would bypass the recognition of the divine order. We can understand that such a vantage point would result in a view of human personality that resembles the various forms of contemporary secular individualism.

¹³⁹ The inner disposition of human beings to be seekers of meaning is emphasized by the psychologist Victor Frankl. See Victor Frankl, *Man’s Search for Meaning*. New York: Touchstone, 1984.

body in order to define the healthy personality.¹⁴⁰ How then should soul and body interact?

In particular, it is Reverend Moon who advances the discussion of the mind-body relationship by not only emphasizing the dominion of the mind over the body as the primary condition for attaining a healthy personality but also affirming a distinct purpose or direction for the mind-body interaction. This goal orientation involves an evaluation of the significance of physical reality. Reverend Moon offers a unique contribution to this issue when he says that the purpose of the physical universe is the perfection of human beings.¹⁴¹ In other words, the interaction of mind and body should serve the goal of perfecting human nature. This includes the unique purpose of our physical body, namely, to be the instrument for spiritual growth. The notion of growth toward perfection is synonymous with the attainment of the ideal of true love or the experience of love as originally intended by God.¹⁴² This implies

¹⁴⁰ In fact, when considering the unique function of the human body there appears a twofold relatedness, one with our soul and the other with the physical universe including other human beings. However, in order to be successful in building these relationships the unity between soul and body needs to be established first. Such a unity implies that the well-being of our soul is connected with the health of our body. The Romans adopted Plato's teaching in their famous dictum *mens sana in corpore sanum* (a healthy mind in a healthy body). See AP, pp. 68, 69. According to Plato, the real world is the world of the spirit that consists of ideal forms, while the phenomenal world of this physical reality is merely an image of that original, real world. This implies that within human beings the soul holds a superior position over the body. See Plato's "Metaphysical Dualism" in William S. Sahakian, *History of Philosophy*. New York: Bantam, 1973.

¹⁴¹ TLTF, p.20.

¹⁴² *Ibid.*, p.4. The discussion of the relational mode of thinking can also contribute to the understanding of the above mentioned internal transformation human beings need to undergo in our present society. Again we may consider two possibilities in which the mind-body relationship can develop. On the one hand, the acknowledgment of the original direction of our mind-body interaction towards developing loving relationships results in the basic awareness that the self exists for the sake of others. This means that only by assuming a disposition of putting the self in a serving position

a new understanding of the healthy personality where mind and body interact in order to attain a loving nature.

We have seen that the healthy personality involves two modes of thinking. First, the essentialist mode leads to the understanding of becoming God's image through developing a unique, unchanging character. Second, the relational mode of thinking affirms human development through the instrumentality of the physical world, in particular through the human body. We have emphasized that the harmonious interaction between mind and body needs to follow a purposeful direction toward the attainment of the ideal of true love. How is such an ideal of loving human relationships realized? It is the human family that provides the necessary conditions for attaining a loving and healthy personality.

2. The Role of the Family

The major lesson to be learned from our analysis of the healthy personality refers to the ability to transcend the self for building loving relationships. The experience of love does not just happen in a general way by reaching out to others, but is originally designed to take place within the family. In other words, first we need to experience loving relationships with family members, undergoing growth toward maturation, and then we will be able to extend our love to the world

will we be able to attain a loving nature. Such a process of self-emptying then appears as the condition for genuine human development that leads to the awareness of the higher purpose of loving our Creator. On the other hand, there exists the possibility that the mind-body interaction would focus mainly on responding to the needs of the body. Here, only the importance of the body for human development is recognized while the direction of the mind-body relationship towards the higher purpose of advancing the ideal of true love is neglected. The self becomes again the center of attention but now through the pursuit of material interests for their own sake. We find the results of misguided mind-body interactions in our individualistic culture of consumerism that responds to materialistic needs at the expense of developing the awareness of our universal, transcendent higher purpose.

around us. In order to understand the larger scope of family relationships for contributing to human development, I will discuss the two issues of maturation and self-transcendence. Obviously, there is a close connection between maturation and the healthy personality. By using our previous findings, I will attempt to show the unique function of family relationships for advancing the formation of individuals. The second issue, self-transcendence, will then deal with the quality and inner dynamics of loving relationships within the family.

a. Maturation

We all derive our existence from family relationships. The love between husband and wife becomes the foundation for our origin as individuals. We are born from love, and we are raised through love as we relate to our parents and brothers and sisters. Our human self-understanding is determined by discovering the potential of becoming loving beings ourselves. That is to say, within the family, we participate in a process of growth through childhood, adolescence, and adulthood that allows us to acquire a distinct identity, namely, the mature self. According to Reverend Moon, it is of particular importance to understand the inherent quality of that growth process in terms of an original God-given direction of realizing the ideal of love. Thus, the family provides education for the experience of love and also reveals the ultimate meaning of love as the connecting medium between the temporal and the eternal realms. In other words, the experience of loving family relationships in the physical, temporal order prepares human beings for their existence in the spiritual, eternal order.¹⁴³

To explain it differently, I refer to our earlier finding, namely, that human development employs the relational mode of existence in two ways. First, it points to the preciousness of physical life with its instrumentality for growth, formation, change, and development that is primarily realized in the temporal experience of family relationships.

¹⁴³ TLTF, p.5.

Second, the relational mode of existence operates with the implicit goal of defining the essence of human beings. In the context of family life, this means that individuals form their mature self by developing a loving personality. Here, the static essentialist approach to human nature finds its fulfillment in the dynamic relational existence of an ongoing loving experience where the self finds its new identity of living for the sake of others.¹⁴⁴ The mature self then reflects God's character within its ultimate determination of eternal life. How can we understand the dynamics of loving family relationships that provide the needed education for attaining maturity?

b. Self-Transcendence

The major aspect of love is the fact that it starts with our partner. We cannot generate love by ourselves; we need to transcend our own self, making it empty so to speak. Based on that condition of overcoming self-centeredness and living totally for our partner, love will appear. Family therapists agree that love is the decision to make your partner the number one person in your life.¹⁴⁵ They also agree that persevering in such a decision to live for the sake of your spouse is hard work and requires the daily commitment to transcend personal preferences. In other words, the emerging higher reality of the marital union now receives priority over individualistic considerations.

It is the family where we experience four successive stages of loving relationships, namely, children's love, sibling love, conjugal love, and parental love. Each of these loving relationships effects a distinct formation in the personality of the family members. Reverend Moon speaks of "four realms of heart" to emphasize that each human

¹⁴⁴ The starting point of Reverend Moon's thought can be stated as "living for the sake of others."

¹⁴⁵ The well-known family therapists James Dobson and Gary Smalley speak of the need to make love a conscious decision.

being has the potential to develop his or her “heart” in terms of attaining a unique, loving personality. The experience of the four types of loving relationships in the family then contributes their formative influence to our personal development.¹⁴⁶

It may take some effort to understand the unique characteristics of these four basic types of love that define family life. Generally, marriage and family therapists use a psychological approach for analyzing the love relationships among family members. Here, the experience of love is primarily seen as a natural occurrence, and explanations are expected to move within the observable physical realm.¹⁴⁷ However, upon further reflection, we may conclude that the reality of love is not the product of human ingenuity but is given to us as an original endowment and as the fruit of sincere effort. In short, loving relationships have a distinct spiritual dimension by virtue of manifesting different aspects of God’s love. A vision statement of healthy family life needs to pay special attention to that spiritual aspect of love.

Returning to the four types of love within the family, we discover a unique significance for each of them. Children’s love and parents’ love are primarily of a vertical nature, where the mutual response of dependence and unconditional giving connects two generations. Children take mainly a receptive position that is best described as a disposition of piety and gratitude, while parents assume an actively loving role that reflects a sacrificial disposition. When referring to its spiritual dimension, the parent-child relationship signifies the loving relation between God and human beings. We are created as God’s children who themselves become fathers and mothers, thus

¹⁴⁶ TLTF, p. 53.

¹⁴⁷ Diane Soelle organizes the yearly conference “Smart Marriages – Happy Families,” providing the opportunity for promotion and exchange among family therapists, psychologists, and counselors.

experiencing the parental heart of God.¹⁴⁸ Furthermore, the family becomes the place for the unfolding of God's love through establishing a family lineage through the appearance of the new generation. In fact, inasmuch as establishing the family lineage communicates the parental experience, it also marks the goal of personal maturation, namely, to become the image of God by inheriting His parental heart. Here, human beings have the potential to realize the essence of their own personality by reflecting God's unchanging parental heart of unconditional giving.¹⁴⁹

The remaining two family relationships are sibling love and conjugal love, which show mainly a horizontal nature, emphasizing growth and development in the physical order among family members of the same generation. Brothers and sisters express their love through sharing, mutual respect, and cooperation and find themselves participating in a growth process in preparation for marriage. They develop their sexual identity and face a unique growing experience during the time of puberty. The unmistakable sign of human self-transcendence consists of our identity as sexual beings. That is to say, man and woman are created for the sake of the complementary partner of love.¹⁵⁰

According to Immanuel Kant, the emerging sexual drive resulting from natural puberty needs to be elevated through self-mastery to the level of civic puberty in which the desire for sexual gratification finds its mature fulfillment in the desire for marriage.¹⁵¹ This adolescent

¹⁴⁸ Herbert Richardson, *A Time for Consideration*. Lewiston, NY: Edwin Mellen, 1980.

¹⁴⁹ TLTF, p. 24.

¹⁵⁰ TLTF, p. 22.

¹⁵¹ Immanuel Kant develops this theory based on his study of Jean Jacques Rousseau's novel *Emile*. See Jean Jacques Rousseau, *Emile*. New York: Bantam, 1998.

growth period is then focused on the task of preserving sexual purity with the spiritual implication to become the guardian of the ideal of true love in preparation for marriage.

Conjugal love begins with marriage and marks the fulfillment of sexual love as originally intended by God. Husband and wife within their horizontal loving exchange of mutual self-giving develop a two-in-oneness and in this way establish the ideal of becoming a perfect object partner for God, thus being able to respond fully to His love. That is to say, God's vertical love finds its substantial expression in the horizontal love of the mature couple, thus forming a three-in-oneness between husband, wife, and God. It is interesting to notice that Reverend Moon's teaching on the ideal of marriage finds support from Friedrich Schleiermacher, who expresses his view on the ideal of the Christian marriage in his second "household sermon" on marriage. Schleiermacher also affirms the transcendent nature of the marriage relationship when speaking of the unity of husband and wife with Christ being the third party in their union.¹⁵² The realization of true love through the God intended ideal of marriage also affirms human co-creatorship. God's fruitfulness is expressed in human fruitfulness. The birth of children then marks the propagation of true love through the establishment of lineage. Ultimately, we can understand that the married couple and the family become the full expression of the image of God in the dynamic relational sense thus expanding the earlier notion that individuals represent the divine image.

The discussion of the role of the family for human development has focused on two issues that parallel the aforementioned essentialist and relational modes of existence.

¹⁵² Friedrich Schleiermacher, *On the Christian Household: A Sermonic Treatise*. Lewiston, NY: Edwin Mellen, 1988.

The interaction of these two approaches to reality leads us to a new understanding of human maturation based on the experience of loving family relationships. That is to say, maturation is effected through our relationship with family members, with the result of forming a distinct character that can be seen as reflecting God's image on the individual level. Moreover, we have shown that the loving mature personality as the fulfillment of family life in the physical order realizes the preparation for eternal life in the spiritual order. Here, love presents itself as an eternal circle that is not interrupted by the termination of physical life.

The relational mode of existence has been further explored in our discussion of self-transcendence. All family relationships, as explained through the four realms of heart, require that the self be first concerned with the well-being of others. We have also seen that the vision statement for the family includes the vertical dimension of children's love and parental love together with the horizontal dimension of sibling's love and conjugal love. On the one hand, the experience of parental love determines the goal of personal maturation, namely, to inherit the parental heart of God and in this way to express the image of God in terms of its unique, unchanging essence. On the other hand, conjugal love expresses the ideal of marriage that substantiates the image of God in its dynamic, expanding relational form. That is to say, marriage is intended to function as the instrument for the unfolding of the ideal of true love, thus applying its horizontal functional dimension toward the vertical result of establishing the means of generational expansion understood as lineage. Here, God's self-communication of love appears as an ongoing dynamic effort that is realized through the marriage ideal.

Conclusion

In this paper, I have presented a new vision for the family that included an alternative view of human individuality as a response to contemporary secular individualism. We have seen that on all levels of

human development there emerges the quest for our original God-given potential in order to identify the content and direction of our educational efforts toward attaining maturity. Our discussions indicate that we need to experience an inner transformation on three levels to reach a new human self-understanding:

1) On the individual level, we need to redefine the healthy personality by allowing reason to exist in the service of love. The past emphasis on our rational faculty has caused an analysis of the self that often ignored our God-given potential to focus first on building loving relationships. That is to say, the education of the intellect needs to be based on character education, also described as the education of the heart. In short, the healthy personality attains a mind-body unity that is directed toward realizing the ideal of true love. In this way, we reach the consciousness of a new individualism that is centered on self-transcendence and the higher purpose of living for the wellbeing of others. In terms of the practical application of the new vision for building healthy personalities, we may point to the family-based literacy educational programs of the Inter-Religious and International Federation for World Peace (IIFWP) that promote the full development of human potential.

2) On the family level, we find the resources for making the ideal of true love substantial. The present divorce culture, having its roots in secular individualism, needs to be transformed into a marriage culture that affirms the new individualism of living for the sake of others.¹⁵³ Once the love of parents finds fulfillment in mutual commitment and

¹⁵³ The Institute for the American Family states: “We are presently waging a war over values involving traditional versus liberal family values. What is desperately needed is the transformation of our present divorce culture into a marriage culture. This is not an option but a life and death question.”

affection while embracing God's loving partnership, the raising of good children will follow naturally. Two initiatives should be mentioned that raise the awareness of the need for healthy families. Reverend Moon's International Blessing Ceremonies promote harmony across racial, ethnic, and national lines, while the Pure Love Alliance has the goal of preparing young people for committed marriages.

Furthermore, the central importance of family life has now come to be supported on the national and global levels. The United States Congress has approved the celebration of Parents Day on each fourth Sunday in July, while the United Nations declared the International Year of the Family in 1994 and is preparing to celebrate its tenth anniversary in 2004.

3) On the society level, we need to leave behind our narrow agendas of partisanship and historical divisions rooted in ethnicity, race, and nationalism. Such a healing of the past is effected by the new consciousness for humanity that is best described as the consciousness of the global family. Here lies the ultimate vision for world peace. We may add that peace is not just the absence of conflict but marks the active state of a fulfilling family life for all humankind. It should not surprise us that the deepest roots of our existence, namely, our internal orientation toward God, become the foundation for our highest dreams. Let us go forward and support with our own lives the centrality of God-loving families to attain our common goal of lasting world peace.

Thank you very much.

On the Occasion of Professor Herbert Richardson's 80th Birthday

April, 2012

First, I would like to congratulate Professor Richardson (whom I will call henceforth by the more familiar name “Herb”) on his 80th birthday, wishing him God’s blessing for his future. As one of his doctoral students I had the privilege of benefiting from his hard work and generosity.

As a member of the Unification Church, after obtaining my doctorate in theology, I taught theological subjects at the Unification Theological Seminary (UTS) in Barrytown, New York for about 12 years. This was followed by two years of full-time teaching philosophical subjects at Marist College in Poughkeepsie, New York. In addition, I had various teaching assignments in theology and philosophy from 2003 till 2009 at Webster University and The International University in Vienna, Austria.

Among the many things I remember about Herb, one in particular stands out. This was his entrance into Lecture Hall II at UTS in 1976 to give us (50 students of the first class of UTS) a lecture about the Divine Principle (DP), the theology of the Unification Church. The DP was like fireworks of new ideas and Herb challenged all of us to see it through the eyes of a theologian. He not only presented the DP against the background of various Christian theologies, but he developed the DP further by showing us that the core of Unification Theology is the relational concept of love.

Herb was adamant that everyone has the right to see Reverend Sun Myung Moon, the author of the DP, as his or her spiritual father. He even went so far as to applaud Reverend Moon for the systematic power of the DP. There is no doubt in my mind that Reverend Moon would also have supported some of Herb's ideas and new insights.

What followed was the New Era movement in which Herb mobilized several professors and doctoral students to write about various aspects of the DP. Also several books with Herb as the editor-in-chief were published discussing the DP and its ramifications, such as *A Time for Consideration: A Scholarly Appraisal of the Unification Movement* and *Ten Theologians Respond to the Unification Church*.

Why did Herb support Reverend Moon and his followers when there was so much bad press and persecution of the Unification Church? Why did he risk his academic career by defending a minority religion? According to my opinion there are at least three main reasons.

First, Herb connects his insights with reality. He does not want to be an "armchair theologian." He reasoned that if Reverend Moon has something to offer, he deserves our attention and academic support even if we disagree with his teachings.

Second, Herb considers the religious impulse as the deepest one we as human beings can have. This is our most fundamental human right; and thus religious freedom needs to be affirmed. Herb's book *New Religions and Mental Health* addresses this issue.

Third, it is Herb's conviction that our higher humanity reflects polyconsciousness. This means that we can understand people who think and act differently. We are in a position to get under the skin of a person so to speak, and grasp his or her values. All of these reasons make Herb a defender of minorities, and that includes Reverend Moon and the Unification Church.

The Significance of the Family for World Peace

Austria, September, 2013

The family is the only secure foundation. You must have the support and love of a family or you don't have much at all.

—Mitch Albom¹⁵⁴

Introduction

Honored guests, ladies and gentlemen.

It is an honor for me to speak to you today. Let me start with a brief personal introduction.

While teaching subjects in theology and philosophy, I developed a special interest for marriage and family. My wife and I both treasure our experience in building our husband-wife relationship and raising our two children. However, being keenly aware of our share of mistakes when building our family, we thought it would be a good idea to allow other couples to learn from our experience. Thus, we have conducted relationship enrichment seminars with the goal of helping couples and families.

¹⁵⁴ Mitch Albom, *Tuesdays with Morrie*. New York: Broadway Books, 1997, p. 91.

The Family in Today's Society

Let me describe the situation of today's family. There seems to be a lack of internal strength to cope with an increasingly materialistic culture. The following is an illustration of the predicament of a declining family life as shown through a typical couple, Hans and Heidi.

Heidi thinks:

I never imagined that my life with him would be so difficult. I thought I could change him after we were married, but 20 years have gone by and he still irritates me with his uncivilized manners and uncaring behavior. Leaving dirty socks and underwear on the floor, expecting me to clean up after him. He is so irresponsible, not making any clear plan for our future. I dreamed of romance, affection, and a life of togetherness, really sharing with each other, but I feel I am the last person on his list.

Hans thinks:

Here we go again, how can she be so sensitive. She behaves like a princess. She worries about every little detail and gets upset if things do not turn out her way. She is always on my case, trying to turn me into some kind of superman. These are the moments when my self-esteem hits rock bottom. I thought our life together would be sharing our joys and burdens. How can I handle the ever-increasing financial pressure when she seems to be stuck with her version of financial reality, assuming there is a never-ending flow of cash pouring into our home?

What do we learn from such a profile? It appears that today's marriages suffer from an increasing tension between unrealistic dreams and the reality of unfulfilled expectations. Often, when such a tension seems unbearable it leads the couple to divorce even if they may be aware of the devastating effects divorce will have on their children.

In the following example, we see that the voices of the weakest family members, the children, best describe the quality of family life in contemporary society.

A school teacher in California gave a simple assignment to the children of her class: to write down sentences that begin with “I wish.” She expected answers like “I wish to be a pilot” or “I wish to be a movie star.” To her surprise, she read the following sentences: “I wish my dad had more time for me,” “I wish I had only one father and one mother,” or “I wish my mother would stop having boyfriends. They botch up my life.” More than 80 percent of the answers were related to family issues, thus supporting the dismal statistics of a divorce rate of more than 50 percent in the United States.

Family life is increasingly exposed to undermining influences such as the menace of free sex, adultery, pornography and homosexuality. The whole culture, in particular the entertainment industry, appears to be saturated with abusive sex, no doubt contributing to the increase in teenage pregnancies, abortions, and sexually transmitted diseases. In my opinion, this is the primary attack on today’s family.

A New Vision for the Family

However, there are many conscientious people working tirelessly to bring back traditional family values. The Bible says that because of the Fall of man human beings became separated from God, resulting in the first “war” when Cain killed Abel. Now war happens on a global level, and it seems that world peace is impossible. But there is still hope for the attainment of world peace. It all depends on the restoration of the original family.

Successful marriages and families need both a spiritual commitment and relationship skills. In my view, a lasting commitment for improving marriage and family relationships has its roots in our love for God, knowing that we are a resultant being, and in the ensuing active spiritual life for all family members.

Reverend Moon's View of the Family

Allow me to offer a brief account of Reverend Moon's vision of a healthy family. Human development advances in stages of building loving relationships. The experience of love is originally designed to take place within the family. To say it differently, first we need to build loving relationships with family members, thus experiencing growth toward maturation. Only then will we be able to extend our love to the world around us.

Reverend Moon tells us that the major aspect of love is the fact that it starts with our partner. We cannot generate love by ourselves. Based on that condition of overcoming self-centeredness and living totally for our partner, love will appear. Family therapists agree that love is the decision to make your partner the number one person in your life. They also agree that persevering in such a decision to live for the sake of your spouse is hard work.

It is in the family that we experience four successive stages of loving relationships, namely, children's love, sibling love, conjugal love, and parental love. Each of these loving relationships effects a distinct formation in the personality of the family members. Reverend Moon speaks of "four realms of heart" to emphasize that each human being has the potential to develop his or her "heart" in terms of attaining a unique, loving personality. The experience of the four types of loving relationships in the family, then contribute their formative influence on our personal development. Thus, the family provides the experience of love and the education of heart.

Returning to the four types of love in the family, sibling love and conjugal love show mainly a horizontal nature, applying to family members of the same generation. Brothers and sisters express their love through sharing, mutual respect, and cooperation, thus undergoing a growth process in preparation for marriage.

Conjugal love begins with marriage and marks the fulfillment of sexual love as originally intended by God. In other words, God's

vertical love finds its expression in the horizontal love of the mature couple. The birth of children then marks the propagation of true love through the establishment of lineage. Ultimately, we can understand that the married couple and the family become the full expression of the image of God.



Figure 12: Seidel family

The remaining two kinds of love, namely, children's love and parents' love are primarily of a vertical nature, where the mutual response of dependence and unconditional giving connects two generations. Children take mainly a receptive position of filial piety and gratitude, while parents assume an actively loving role that reflects a sacrificial disposition. When referring to its spiritual dimension, the parent-child relationship signifies the loving relation between God and

human beings. We are created as God's children who themselves become fathers and mothers, thus experiencing the parental heart of God.

What do we learn from these reflections? We need to be faithful to our partner and realize that love is the commitment to make our marriage partner the most important person in our life. We need to restore the Fall of man and also the first "war," which occurred on the family level.

Experiencing an Inner Transformation

Discovering our God-given potential to become loving personalities involves an internal change. To illustrate that internal change in our personality, we turn to Heidi and Hans.

After Heidi reflects, she thinks to herself:

Something deep in my heart tells me Hans is my man, and even if there are all these walls to climb, I love him. It means hard work on my part to overcome the habit of focusing on his weak points and always trying to change him. Rather, I will develop the habit of acknowledging all his good points; I will show him my appreciation.

In a similar manner, Hans thinks to himself:

I know that Heidi is special. She is the one I will always love no matter how unexplainable our marriage sometimes turns out to be. Somehow I feel that there is another dimension in our relationship, that our common journey to find genuine love actually has a destination. It is worthwhile to have a dream about our marriage and to invest sincere effort to make that dream come true. I will start really listening to her, so I can understand her feelings. We need to spend more quality time together so that our love for each other can grow and we will be able to experience genuine intimacy.

What do we learn from Hans and Heidi after their internal transformation?

The present divorce culture, having its roots in secular individualism, needs to be transformed into a marriage culture that affirms the new disposition of living for the sake of others. Once the love of parents finds fulfillment in mutual commitment and affection, while embracing God's loving partnership, the raising of good children will follow naturally.

Not only the spouses but all family members will understand the importance of a strong spiritual life. We will build a loving family by serving God as our Heavenly Parent, and we will also serve the community. We have a reason to exist in the service of love. Only in the family will the education of heart take place.

Two initiatives should be mentioned that raise the awareness of the need for healthy families. Reverend Moon's International Blessing Ceremonies promote harmony across racial, ethnic, and national lines, while the Pure Love Alliance has the goal of preparing young people be abstinent before marriage and to establish committed marital relationships.

If peace in the God-centered family is established, then world peace will emerge.

Thank you very much.

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Dietrich F. Seidel was born in Austria during World War II, experiencing the pain of war and its impact on his family. Raised Catholic, he considered joining the priesthood. As a student studying telecommunications, he maintained his faith in God despite the divide between science and religion. An encounter with missionaries from Reverend Sun Myung Moon's Unification Church led to his conversion to Unificationism. After graduating from the Vienna University of Technology he moved to the United States to study religion at Unification Theological Seminary (UTS) in Barrytown, New York. While there he was introduced to his future wife, Elisabeth, a native of France. They moved to Canada so that Dietrich could pursue doctoral studies in theology at the University of St. Michael's College in Toronto. Following the birth of their two children, Dietrich

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Dr. Jennifer P. Tanabe first met the Seidels in 1988 at UTS where Dr. Seidel had recently joined the faculty teaching theology. She quickly learned that he was a true scholar and a gentleman, a deep and reflective thinker with a generous and kind nature.

This collection reflects Dr. Seidel's ability to unify and harmonize even those apparently at odds, such as science and religion, different religious denominations, and his specialty—married couples in need of counseling. Articles on marriage and family enrichment provide practical advice on improving your relationship with your spouse, child rearing, making God central to your family and finding true love, presented in an enjoyable and easy to read style. Other articles are more scholarly in form and topic. Reflective pieces on his experiences as a Unificationist are also included.

Throughout his writings Dr. Seidel encourages us to use our individual talents and abilities not just to better ourselves, but to build successful families and a peaceful world of harmony and joy reflecting God's ideal.

Visit Dr. Seidel's website at www.dietrichfseidel.com

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