

# The Veneration of Mary and Its Implications for Women in the Church

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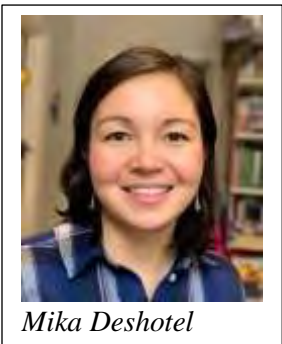


The veneration of Mary, the mother of Jesus, has been around for as long as the early Apostles. It emerged in conjunction with the understanding of the dual roles of Jesus Christ, as both fully human and fully divine. As the "Mother of God," naturally Mary's position was elevated. In order to be a sanctified vessel for the Son of God to be born, Mary needed to be recognized as having exceptional qualities, similar to Jesus.

The qualities of perpetual virginity, being immaculately conceived herself, and her bodily assumption into heaven were implemented within Roman Catholic Church doctrine from the 16th century. Mariology is the theological study of Mary through written accounts and the subsequent doctrines associated with her throughout the history of Christianity. It is distinct from, albeit related to, the practice of veneration and devotion to Mary.

Here, I explore the underlying circumstances for the prominence of devotion to Mary, especially in the Roman Catholic Church, how it became official

dogma, and how official statements about Mary have been somewhat problematic for women of the Church in particular. I also explore how the Unification Movement addresses such issues attributed to Marian devotion, through the current leadership of co-founder, Dr. Hak Ja Han Moon, and how she is trailblazing a new view on feminine value which may ultimately help reform and encourage women leadership in the Church.



Mika Deshotel

## Historical background of the veneration of Mary

Given that so little is said about Mary in the Bible, it is amazing how the church as a whole, and Roman Catholic Church in particular, adores Mary. The rise of Mary came naturally as a consequence of the church developing its Christology, and the idea of Jesus being both fully human and fully divine. The term *Theotokos*, meaning "God-bearer," was ascribed to Mary by the Third Ecumenical Council at Ephesus in 431 CE.

This was in contrast to the idea of Mary as *Christotokos*, or "Christ-bearer," meaning Mary was the mother of Christ only in the sense of his body, but not

his divine nature. *Theotokos* was not to make the assumption that from Mary's body came the Word of God, but rather, as theologian Raymond Potgieter notes, Mary "was the vessel through which the eternal Word was incarnated in [the holy body of] Jesus Christ." At the Council at Ephesus, Mary's special role, not only as divine mother, but divine virgin mother, became clear.

Eventually the church credited her with titles like Mistress of the World, Queen of Heaven, and Mother of God. The early church historian and apologist, Irenaeus, called her the "New Eve," as her son, Jesus, was the "New Adam." Mary "obeyed" God, "whereas 'the virgin' Eve, did not." Additional theological statements pertaining to Mary began from the 4th century, with church fathers such as Jerome and Origen promoting the idea of Mary's perpetual virginity. The Council of Chalcedon, which reaffirmed Mary's status as *Theotokos*, did not address the issue of her perpetual virginity, but by that time it was accepted within the larger ecclesial tradition. It was only a matter of time for the idea of the virgin Mary to be sinless.

Mary's devotion and reverence took on differing degrees of significance as the church continued to develop, fracture and reform itself. (The Eastern Orthodox Church does not worship the Virgin Mary, but rather holds her in high esteem and gives her the honor and reverence as a role model for all Christians.) Following the Protestant Reformation, and rejection of the Catholic Church's traditions and rules of faith in favor of looking to the authority of scripture over the authority of the Pope and bishops, devotion to Mary by Protestants became restricted to her historical significance as the mother of Jesus.

While Protestants do not dispute the importance of honoring Mary, they have not felt that she should be

given exceptional status. Rather, the predominant idea among Protestants is that Mary's contribution was part of a plan predestined by God. In other words, Mary was chosen to fulfill the responsibility to be the Mother of God; it was her destiny and she followed her due course.

With the reformation of the Catholic Church and the Council of Trent beginning in 1546, Pope Pius IX's declaration of Mary's sinlessness in 1854 reflected popular sentiments towards Mary by the masses. In 1950, Pope Pius XII, after consulting the bishops, declared the assumption of Mary as dogma. The purpose of this declaration may have been to assure believers of their own resurrection through Jesus Christ, since the Mother of God shared fully in the resurrection of her son.

Mary's status continued to be elevated to that of co-redeemer, and was incorporated into the Second Vatican Council in 1964. In an effort to uphold and maintain Jesus' position, however, which can be seen as a frequent issue in dealing with Mary, Pope Francis refused to add "co-redemptrix" to Mary's titles in December 2019.

### **Mariology and its impact on women of the Church**

The Catholic Church has continued to show its reverence for Mary. However, one of the challenges of honoring Mary is that in an effort to maintain her "place" as Jesus' mother, her value is effectively capped by her role, which reinforces a common notion of women in the Bible as simply being valued either for their womb or their righteousness under extreme conditions, and never truly for their womanhood.

Women of the church have continually faced the difficulty of not having a female figure with whom they could emulate. The trinitarian view of God is a perfect example, which holds that all aspects of God are masculine, the Father, the Son and the Holy Spirit. "In the end," according to Ye Jin Moon, eldest daughter of Unification Church founder Rev. Sun Myung Moon, "Christianity may have elevated Mary, [but] her fundamental purpose was to serve Jesus. She was in no way understood in equal terms as the daughter of God, as Jesus was the Son."

Another aspect of Mary's veneration that is contradictory for women is that Mary is both mother and virgin, which effectively negates the reality and beauty of sexuality, along with the essence of Mary's own contribution to the creation of Jesus. Instead, the church became hyper-focused on Mary's womb and the need to keep it purified and holy. Again, according to Ye Jin Moon, "Greek and Latin Christianity in particular had strong desire to pursue such idealized vision of Mary, as they had been heavily influenced by Platonic spirituality which devalues physical bodily love as a lower form compared to spiritual love, which they believed could reach a higher ideal. The logic of the argument was that if Jesus is divine, his mother could not have been flawed by the low love of human sexuality, which is, according to St. Augustine, mainly necessary for the 'procreation of children.'"

Veneration of Mary by the traditional patriarchal church elevates her status and piety so greatly that it creates a disconnect for women in general to come even remotely close to attaining it. An example of this reality is its effect on women seeking the priesthood in the Roman Catholic Church. Women are denied the ability to give the sacraments because they are not in the "personhood of Christ," i.e., they are not male, like Jesus was. This was made clear in the 1976 Vatican declaration *Inter Insigniores*, and describes the role of the priest as "in *persona Christi*, taking the role of Christ, to the point of being his very image, when he pronounces the words of consecration." This further elucidates the reality of women as "a weaker, but honored vessel."



*"The Virgin" by Joseph Stella (1926); courtesy Brooklyn Museum.*

### **Implications of veneration of Mary for Unificationism**

In terms of Unification faith, it is instructive to consider the veneration of Mary and compare it to Unification Church co-founder, Hak Ja Han Moon (Mother Moon), understood to be the Only Begotten Daughter of God. Since the passing of her late husband, Rev. Moon, Mother Moon has declared a new age for the Unification Movement, which includes her messianic position along with the idea of God as Heavenly Parent, or the perfect union of Heavenly Father and Heavenly Mother.

Prior to her declaration, the Unification Church operated on a similar patriarchal foundation as Christianity, although it aligned more closely with Protestantism than Catholicism. In some ways, it is advantageous that Protestantism did

not delve too deeply in the veneration of Mary. This would seem to make a transition to the idea of a divine Son and Daughter possibly easier than the dogmas of Mother Mary by the Catholic Church. Nevertheless, the role of Mary in the Roman Catholic faith continues to be dynamic and in process, which opens the possibility of a different outlook on its impact for women as well.

Ultimately, the issue at hand behind Mary's elevated -- but not too elevated -- stature as the "Mother of God" has to do with human value and gender equality, which is where Mother Moon's leadership offers clear guidance. One of the greatest benefits of the Unification view of Mother Moon and the idea of Heavenly Mother, is it makes it possible for women to have a unique and personal relationship with the feminine aspect of God. This understanding of Mother Moon, in her salvific capacity as the Only Begotten Daughter and True Eve, has also profoundly opened a way for women to realize their original, sinless value as God's daughters in a way never before possible by traditional Christian faith standards. Women now have an example of their own, which embodies the fullest experience of womanhood, including the beauty of sexuality and familial roles of daughter, sister, wife, and mother.

Nevertheless, the actual reality and manifestation of such an age in the Unification Movement, on an organizational level at least, seems to be lagging behind. Despite the Movement using phrases like the "Age of Women" time and again, there have not been very many women in the forefront of leadership able to stand together with Mother Moon. This has been a painful reality, especially for elder "first generation" women, who spent many years of loyal devotion and investment to the Movement.

In the years since her husband's passing, Mother Moon has often shared how lonely the work has been, continuing the path of God's providence. It has been no secret she has not often felt supported nor understood by those around her. As a result, it is imperative to ask ourselves whether we are truly adopting this new age as quickly as Mother Moon would like us to.

Several very important questions stand out, including whether women have genuinely been given opportunities of leadership in the Movement and if so, do we currently see so few women leaders because of their negative experiences, particularly with their male counterparts? Also, there has been an understanding in some respects, that during the Age of Restoration, and in particular the need for the restoration of the role of women, perhaps women were unable to assume leadership positions before because Mother Moon was not herself able to stand in that position. It may be that the Age of Restoration was a time of predominantly masculine leadership, where there was a requisite need for furthering the Will in an organized and strategic fashion, and that perhaps, as we now transition out of that Age, the Movement can settle into a time of greater feminine leadership than before.

Of course, to be clear, it is less about the need for increased leadership roles for women as it is ultimately a matter of demonstrating a real acknowledgement and reverence for the true worth of men and women of God equally in the precious work needed for God's providence ahead of us. Ultimately, an increase in women leadership ought to naturally occur as a reflection of such accepted values. At the same time, it will be interesting to also see the subsequent evolution of the devotion to Mary, as truly a devoted woman of God in her own right, and how the Christian Church shifts its own patriarchal views towards women as a result as well.

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Painting at top: "Madonna and Child" by Giovanni Battista Salvi (1640).



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### The Need to Recover Gender Balance, to Understand God as both Heavenly Father and Heavenly Mother

WRITTEN BY YE-JIN MOON

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On January 7, 2013, Hak Ja Han Moon, the wife of Sun Myung Moon and the current head of the worldwide Unification Movement, made a truly momentous and historical announcement: from that date forward we in the Unification Movement should all be addressing God not as Heavenly Father, but “Heavenly Parent.”<sup>[1]</sup> The term Heavenly Parent necessarily implies that God is equally Heavenly Mother as well as Heavenly Father, for in Korean the word “parent” means both father and mother.<sup>[2]</sup>

In the movement until now, it was customary to designate God in the masculine as Heavenly Father. This was mainly because of influences coming from the Old and New Testament Ages, when God was regularly viewed in male terms. *Exposition of the Divine Principle*, one of the major texts of Unification Theology, acknowledges that the book was written largely for the Christian audience.<sup>[3]</sup> Yet one of the drawbacks of viewing God from the Christian perspective, as that of Judaism and Islam, is that its image of God is limited to Heavenly Father. This is strikingly different from the way God is imagined in the world’s other religious traditions.<sup>[4]</sup> However, since the movement claims that it is the central providential, messianic movement and the “only place on earth” that provides a “religious ideal in one unified ideological system” that can lead fallen people from ignorance to the truth of God, the very first issue that needs to be elucidated is why viewing God in male terms should not continue, as God is in fact the Heavenly Parent who is both Heavenly Father and Heavenly Mother.<sup>[5]</sup>

This paper will pursue an inquiry into why the One God is both Heavenly Father and Heavenly Mother. It will discuss the reasons why, during the history of restoration through indemnity, Heavenly Mother’s existence had been obscured owing to Adam and Eve’s Fall and Eve’s greater sin.<sup>[6]</sup> It takes the perspective that to understand the cause, one must first commence from Heavenly Parent’s eternal purpose of creation and absolute standard of value. These are elucidated in what this writer would term the *Divine Heart Principle* in place of the Divine Principle.<sup>[7]</sup>

In discussing human value, we will begin by clearly defining what it means for a human being to be the sum total of the essence of all things and of the dual, spiritual and physical worlds.<sup>[8]</sup> We must elucidate why Heavenly Parent finished His/Her 95-percent portion of the creative process with not just one human being but with one man and woman, each equally the sum total value of the creation but different as to their sex.<sup>[9]</sup> Moreover, Heavenly Parent’s eternal purpose of creation is not to realize the 100-percent “ideal” reality at all times, but to co-create with human beings and honoring their 5-percent human portion of responsibility.<sup>[10]</sup> Hence, there is need to review the 5-percent human portion. As we shall see, this has to do with the fulfillment of the Five Roles of the Three Great Blessings, encompassing the dual positions, or individual and collective levels, of human responsibility.<sup>[11]</sup>

Since Heavenly Parent cannot realize the ideal of creation without the fulfillment of 5 percent human portion, we must begin from the first human ancestors Adam and Eve and the various ramifications of their Fall. In tracing the course of the Fall, it is obligatory to study not only the implication of Adam and Eve’s sin together on the collective level, but also to scrutinize their differing individual sinful choices, because Adam and Eve’s disparate individual choices affected mankind and womankind differently. In addition, one must also review the collective level implication of Adam and Eve’s Fall with a lower creation—the archangel Lucifer, as it lowered collective human value below that of other physical creations and created havoc in the Cosmic Four-Position Foundation.<sup>[12]</sup>

Another ramification of the Fall was that by Adam and Eve lowing human value below the physical creation, humanity lost internal or spiritual knowledge relating to Heavenly Parent and external knowledge relating to the physical world.<sup>[13]</sup> After the Fall, fallen humanity and fallen human culture began from the debased, ignorant, and primitive position, just like that of physical-self-only creations that lack spiritual senses to experience spiritual reality and the intelligence to comprehend the mechanics of the physical world. As such, part of the history of restoration through indemnity is Heavenly Parent’s 95-percent effort to elevate fallen humanity’s understanding of internal and external knowledge by means of religion and science, respectively.<sup>[14]</sup> However, even this point must be properly understood, in that no matter how quickly Heavenly Parent wanted human beings to recover internal and external knowledge, S/He cannot interfere with the 5-percent human portion but has to reckon with the level of humanity’s growth. Yet because the central foundations underwent repeated failures and prolongations, the recovery of external knowledge, and in particular of internal knowledge through religion, has taken a convoluted path.<sup>[15]</sup>

Humanity’s understanding of God has followed the similarly complicated path. At the outset, Adam and Eve should have been the ideal first human ancestors who would connect the Heavenly Parent to humanity as their ultimate Parent.<sup>[16]</sup> However, when they com-mitted the sexual Fall with archangel Lucifer, since sexuality unites the partners into one and implicates the lineage along with it, humanity came to have two or multiple parents—Heavenly Parent and a being of the lower creation. Both took part as parents of the human lineage.<sup>[17]</sup> This is the reason that the early expressions of religion were polytheistic, believing in multiple gods instead of revering one single God or Heavenly Parent.

Moreover, since Eve, who represented womankind to come as well as Heavenly Mother, had committed the more unpalatable double sexual sin, fallen humanity began to think of women as lowly sex objects. Not only that, their concept of female god was often narrowly imagined only in relation to “various aspects of fecundity” through sexuality, including even the perversion of sexuality in the form of grotesque “exaggeration of... [sexual] organs.”<sup>[18]</sup>

Thereafter, when restoration began in earnest with Judaism, the first monotheism, since womankind’s restoration had not been completed, and since Eve and by extension womankind were still “double sinners” in a position twice removed from the absolute standard of value as compared to Adam’s single sin, restoration could only initially begin from the male side. Consequently, God was perceived predominantly in male terms even amongst the monotheists.<sup>[19]</sup> Following Judaism, Christianity began with only the foundation of a male individual in Jesus. There was no contribution from the Bride, but it simply continued the firm grip on the masculine interpretation of reality with the Father God.

Thereafter, the Unification Movement, which inherited the providential mission from Christianity and its legacy as well, initially began centering on the male central figure with Father God.[20] Restoration on the male side, with True Father the male central figure working with Heavenly Father, occurred prior to the activity of True Mother as the female central figure along with her daughters.[21] True Mother and her daughters must open the way to womankind’s liberation, as well as to Heavenly Mother’s advent, and complete the process of restoration, which continues still.

## 1. A Problematic Issue in Unification Theology

Paul Tillich, one of the leading theologians of twentieth century, defines theology in the following manner. He states:

Theology moves back and forth between two poles, the eternal truth of its foundation and the temporal situation in which the eternal truth must be received. Not many theological systems have been able to balance these two demands perfectly... Some of them... identify it with some previous theological work, with traditional concepts and solutions, and try to impose these on a new, different situation. They confuse eternal truth with a temporal expression of this truth.[22]

Granted that Paul Tillich’s “two poles” strategy is a correct method to define theology, one should apply the same to the current theology of the Unification Movement, which views itself the providential movement having the mission to educate fallen humanity with the new expression of truth.[23] That is, even what is termed the “new expression of truth” of Unification Theology must necessarily be separated into two poles: Heavenly Parent’s eternal purpose of creation or absolute standard of value on one pole, and the process of restoration on the other pole. The latter is only a temporal solution for the purpose of undoing the human mistakes that began from the Fall and which, as it has nothing to do with His/Her eternal truth, should never again repeat once restoration is complete.[24] Further, from the perspective of the Divine Heart Principle, a systematic effort to separate what is God’s eternal purpose of creation from what is consequence of free willed human choice, which may not always coincide with Heavenly Parent’s absolute standard, is the proper method to examine any given reality. That is because Heavenly Parent’s eternal purpose of creation is not that S/He alone perfects the 100-percent of given reality, but co-creates it with human beings’ 5-percent free willed portion of responsibility.[25]

When we approach the current *Exposition of the Divine Principle* text, one of the major sources of Unification Theology, with the above awareness to separate the content into two poles, we run into a certain difficulty relating to its presentation of who Heavenly Parent is. To begin with, the text starts from the premise that one way that we human beings can comprehend the “divine nature of the invisible God” is to observe the creation that S/He created, as “everything in the universe is a substantial manifestation of some quality of the Creator’s invisible, divine nature.”[26] It argues that just as we can observe in creation that “everything is created to exist through the reciprocal relationships of dual characteristics,” we can also infer that God or Heavenly Parent is the one unified being of “dual characteristics” or that “God is the one absolute reality in whom the dual characteristics interact in harmony.”[27] It continues, “Every creation exists with correlative aspects... internal nature and external form... masculinity and femininity... inside and outside, internal and external, front and rear, right and left, up and down, high and low... rising and falling, long and short, wide and narrow, east and west, north and south,” because everything imitates the very nature of Heavenly Parent who exists possessing the same reciprocal relationships between His (and Her) dual characteristics.[28]

In a further attempt to divine Heavenly Parent’s nature, *Exposition of the Divine Principle* takes the concept of the dual characteristics internal nature and external form found in the creation as the starting base to probe Heavenly Parent’s “original internal nature” and “original external form,” or what in another influential Unificationist text are called Original *Sungsang* and Original *Hyungsang*, respectively.[29] Then, building on the foundational concept of original internal nature and original external form, the text moves on to discuss other dualities such as “subject partner” and “object partner,” “masculinity” and “femininity,” and the East Asian notion of “yang” and “yin,” to arrive at the surprising but confusing conclusion that God is the “internal and masculine subject partner, [and] we call *Him* “*Our Father*.” [italics added][30]

This is a very perplexing and contradictory statement, for if the assumption is that all the dualities found in creation are equivalent to the dual characteristics or dual positions within God, the one unified being or Heavenly Parent, it also follows that God the one unified being or Heavenly Parent cannot be expressed exclusively with just one side of the dual positions, e.g. as Heavenly Father.[31] Father has the correlative aspect of mother, as is the case in human beings. In fact, in *Cheon Seong Gyeong*, a collection of Reverend Moon’s teachings, Moon clearly states that God is “like... person{s},” and that God is “both our Father and Mother.”[32]

This writer is in agreement with *Exposition of the Divine Principle*’s basic proposal that the way we human beings can best comprehend the invisible Heavenly Parent is through His/Her creation.[33] I also concur with the inference that Heavenly Parent is the one unified being of dual characteristics, or dual positions, for that is how all in creation are created possessing dual positions on various levels.[34] However, given that Heavenly Parent alone is the Origin and the Cause, and that the entire creation, including human beings, is the created or the Effect, it is evident that human beings can never fully claim to know their own cause, Heavenly Parent, in the way that S/He understands Him/Herself. The best that we can possibly surmise of Heavenly Parent is through our understanding of the most complete creations in Heavenly Parent’s image, which are human beings, man and woman.[35]

Specifically, at the end of the six symbolic stages that was Heavenly Parent’s 95-percent portion of the creative process to substantiate the creation as Heavenly Parent’s complete image, in God’s last creative act to symbolize the entire creation S/He finished with not just one human being, Adam, but with Adam and Eve, a man and a woman. This itself is a telling prompt that our most complete knowledge of God, the Creator and Ultimate Parent of human beings, is that Heavenly Parent is the original (as in, of the Origin) unified being of gender-balanced and co-equal Heavenly Father and Heavenly Mother, just as human beings are also destined to become fathers and mothers by fulfilling the second blessing of the Three Great Blessings.[36]

With the proposed goal to best perceive of Heavenly Parent through the creation, and especially through understanding what human beings are as the sum total of the entire creation, this study will first examine the meaning of Heavenly Parent’s eternal purpose of creation and the absolute standard of value, according to the very principle that Heavenly Parent first established when S/He chose to create which S/He applied throughout the creative process.[37] Heavenly Parent’s eternal purpose of creation is not to manipulate the 100 percent of created reality as if all the created beings in it were mere automatons, with S/He alone creating 100 percent perfect reality at all times. Instead, it is for Heavenly Parent to co-create with His/Her creations. Heavenly Parent first fulfills the 95-percent portion by bringing created beings into existence and giving them appropriate purposes. Then created beings are allowed do their 5-percent free-willed portion of responsibility to fulfill the purposes that they were created with.[38]

Out of all created beings, only human beings are the sum total of the entire creation, the spiritual world as well as the physical world. We are in Heavenly Parent’s complete image, and therefore the only created beings that are His/Her children. The 5-percent human portion is to fulfill all of the Five Roles involved in the Three Great Blessings. It equates with human beings co-creating the rest of the 5 percent of created reality—the dual spiritual and physical worlds—to yield 100 percent of His/Her ideal.[39] Then human beings are to return it back to our

## 2. Why God is Heavenly Parent, Heavenly Father and Heavenly Mother: Examining God’s Movement before and after the Creation

In the church right now, some members are raising the issue regarding the identity of Heavenly Parent. A number of them question whether it would be better to name God the Heavenly Parent in the plural as “Heavenly Parents.” Others insist that God must be seen as inherently masculine, or that the Heavenly Mother aspect of God is derivative of His primary identity as Heavenly Father.<sup>[40]</sup>

In this discussion, this writer will propose why God, the unique Origin, the “eternal, self-existent,” “perfect” and “absolute” reality,<sup>[41]</sup> should be addressed as the Heavenly Parent, and then, once God chose to create, S/He became Heavenly Father and Heavenly Mother. The process of understanding this argument will involve the examination of God’s movement from before God chose to create, which is the origin or cause position, to after God chose to create and to co-exist with created beings, which is the effect position. When one differentiates God’s movement from the origin or cause position to being part of the effect position, one clearly perceives that God in the origin position prior to the Creation can only be viewed as the undivided, all-encompassing Original Oneness, as God was the only Original Being in existence at that time. This means then when God alone was in existence as Original Oneness, one should not attempt to divide God into any categories such as dual characteristics or dual positions, even if such characteristics are innate within God. Also, God in this origin position can only be numerically illustrated as one, being that God must necessarily was the only existent, singular Being that encompassed all that could possibly be, without any divisions.

Furthermore, even after God made the choice to create, one would still need to separate the point when God first established the heartistic Will, purpose, and idea—the Divine Heart Principle—delineating to how God was to bring about the entire creation.<sup>[42]</sup> Having established His/Her Will, purpose and idea, God began in earnest the substantial implementation of that purpose in God’s 95-percent portion of the creative process. In other words, at the point when God had only established the absolute and eternal purpose that God would eventually become the Heavenly Father and Heavenly Mother to human beings upon reaching the end of God’s portion of the creative process, when God was still the only Being in existence without any substantiated creations, God would still need to be considered in the singular. At that point God was the only Being. God was Heavenly Parent only in Will, purpose and idea—the Divine Heart Principle—but not in actual substantiation. Then, at the point when God established the Will or purpose to create prior to embarking on the creative process, God’s innate dual characteristics or dual positions began to emerge outward, ready to substantiate into the creation throughout the creative process. In this way, at the end of Heavenly Parent’s 95-percent portion of the creative process, when with the last creative act God brought into existence Adam and Eve, or human beings, God finally became the Heavenly Parent who to human beings is Heavenly Father and Heavenly Mother.

The “Heavenly Parent” part indicates God in the origin or cause position. It indicates God’s singular status prior to embarking on the creative process in earnest, even though God in Heart already had the Will or purpose to create. The part where God is “Heavenly Father” and “Heavenly Mother” designates God’s participation in the effect position. It indicates that God has completed God’s portion of the creative process that consummated in a man and a woman, human beings in His/Her complete image, who together are the sum total of the entire creation and the culmination of all the dual positions of the four-position foundations employed throughout the creative process.

The creation of human beings, God’s last creative act representing God in the most complete way among all creations, ended with not just one human being but with two human beings of different sex. At the same time, Heavenly Parent from the origin position most thoroughly manifested His/Her dual positions in a manner similar to human personhood as fathers and mothers in the distinct person-like beings of Heavenly Father and Heavenly Mother. Also, just as the last creations, human beings, were a man and a woman of separate individual status but of equal human value, once the Heavenly Father and Heavenly Mother had emerged independently, Heavenly Father and Heavenly Mother each assumed a distinct individual status of equal value as well.

The dynamics between Heavenly Parent’s origin position and Heavenly Father and Heavenly Mother’s effect position can be better understood when one considers why the numerical value of each of the three positions—Heavenly Parent, Heavenly Father and Heavenly Mother—is one, and the total of the three positions is numerically three. *Divine Principle’s* statement, “God is one absolute reality in whom the dual characteristics [positions] interact in harmony,” and therefore God is “a Being of the number three” supports this argument.<sup>[43]</sup> As for Heavenly Parent at the origin position’s numerical value, it was already discussed that it can only be one. However, once God chose to create, the eternal purpose of creation is for God to multiply individual entities or independent positions imitating God the Origin having the numerical value of one. Creation takes place through origin-division-union action or the establishment of the four-position foundation; hence, it also follows that each of the division positions as well as the union position of the four-position foundation must necessarily possess the numerical value of one.<sup>[44]</sup> Each position of the four-position foundation, which is God’s eternal purpose of creation for Heart-Principled, true love multiplication, must of necessity have the numerical value of one for God’s ideal to function well and perpetuate for eternity.<sup>[45]</sup>

In order to clearly grasp why the above must be the case, as a thought experiment let us conceive of a scenario when each position of the four-position foundation does not possess the equal numerical value of one. Suppose that at the level of the division into dual positions, one side’s numerical value is 1 while the other side is only 0.5. Normally, from the origin position with the numerical value of 1, the purpose of separation into a two-fold division is to unite the two positions’ numerical value of 1 and 1 each in order to produce the union position of an independent entity whose value must be 1 in resemblance to Heavenly Parent’s original oneness. However, if one tries to unite the values of 1 and 0.5, the combined value of the two entities of the division is only 1.5. Since 1.5 signifies the sum of the two entities of the division, then in order to arrive at the value of the union position, that sum must be divided by 2 to result in a value of merely 0.75. That union position would be less than the numerical value of 1 that would signify resemblance to the Heavenly Parent of Original Oneness. Hence, clearly, a scenario in which the positions of the four-position foundation are not equal in numerical value cannot work for God’s eternal purpose of creation.

In all, it is accurate to address God as the Heavenly Parent in the singular because this represents God alone, when God had not yet created and had not yet moved from the origin (Heavenly Parent) to the effect (Heavenly Father and Heavenly Mother) position. Addressing God as Heavenly Parent according to the origin position already anticipates the manifestation of Heavenly Parent’s fatherhood and motherhood in relation to human beings at the end of the creative process, as has already occurred. In this wise, when a person invokes Heavenly Parent, he or she is wishing to relate to the harmonized Heavenly Father and Heavenly Mother. However, one may very well address specifically either Heavenly Father or Heavenly Mother, as that would be similar to approaching one’s human father or human mother for differing reasons.

Given the above, the suggestion to address God as “Heavenly Parents” is incomplete and incorrect, as it does not include God as the Original One who chose to become the Heavenly Father as well as Heavenly Mother with the creation of Adam and Eve. Moreover, the claim that God the Origin is exclusively Heavenly Father, and that Heavenly Mother is merely a part of the creation, is an egregious mistake on two fronts. First, it violates God’s original oneness by prematurely dividing God into the dual positions of Father and Mother, when the manifestations of such dual positions are only the consequences of God having exercised His/Her “free will” to create and bring forth human beings as His/Her children.<sup>[46]</sup>

Second, the claim that Heavenly Father predates Heavenly Mother is to tantamount to asserting that God the Original Being of Oneness is not perfect. The dictionary defines perfection as the state “free... from fault or defect” in that nothing further “can... be improved.”<sup>[47]</sup>



Accordingly, if God the Original Being of Oneness is the very definition of perfection, it follows that whatever would come forth through created reality, including God’s innate Fatherhood and Motherhood that would emerge at the end of Heavenly Parent’s portion of the creative process, should already be present within the perfect God. Because God is perfect, the potential for being both Heavenly Father and Heavenly Mother should already be equally included in God the Original Being of Oneness. To claim that only Heavenly Father and not Heavenly Mother was present in God’s origin position would insinuate that God the Origin is not a perfect being.

It is difficult not to question whether such unequal and prejudiced treatments of Heavenly Father and Heavenly Mother stem from a fallen, culturally conditioned view of the value of man and woman. Such views have nothing to do with Heavenly Parent’s eternal purpose of creation and absolute standard of value, but everything to do with the Fall. In fact, when we clearly perceive the meaning of human value and the implications of Human Fall, we can comprehend why gender inequality came into human reality as well as into our wrongful understanding of the Heavenly Father and Heavenly Mother sides of Heavenly Parent. As for the reasons for this, we will turn to examine human value among created beings and our portion of the responsibility to co-create with Heavenly Parent. Only then will we be able to pursue the meaning of Human Fall.

### 3. The Human Portion of Responsibility to Co-Create with Heavenly Parent for the Fulfillment of the Three Great Blessings

#### *Overview of the Five Roles of the Three Great Blessings, and the Individual and Collective Levels of Responsibility*

In the *Exposition of the Divine Principle*, the meaning of the Three Great Blessings given to the human beings is only briefly explained with reference to Genesis 1:28, “Be fruitful and multiply, and fill the earth and subdue it; and have dominion over... every living thing.”[48] The first part of the quote, “Be fruitful,” is defined as the first blessing of individual perfection, where each individual forms “a four-position foundation within... [w]hereby... mind and body become one... through give and take action with God as their center.”[49] The second blessing or “multiply” is related as creating a family or society based upon the “four-position foundation in line with God’s ideal... pattern[ing] after the image of a perfect individual.” For instance, “in order to construct the four-position foundation in their family, Adam and Eve should have joined in loving oneness as husband and wife and raised children.”[50] The third blessing or to “have dominion” is understood as “the perfection of a human being’s dominion over the natural world,” as each person contains within oneself “the sum total... essences of all things.”[51] In other notable Unificationist texts such as *Cheon Seong Gyeong* and the *New Essentials of Unification Thought*, the discussions of the Three Great Blessings are just as brief and cursory as that in *Exposition of the Divine Principle*. [52]

To approach the issue of the Three Great Blessings, this writer will begin with the fact that human beings are the sum total of Heavenly Parent’s entire creation and the only creation in His/Her complete image. Accordingly, the human portion of the Three Great Blessings equates to human beings completing their 5-percent of the process of creation after Heavenly Parent’s 95-percent, thereby securing 100 percent of Heavenly Parent’s ideal reality for all time with Heavenly Parent at the center. [53] Relevant to this topic is the fact that all created beings are endowed with the inseparable dual-positional individual and collective existential modes of being, or what Sang-Hun Lee calls “individual” and “connected” modes of being. [54] Hence, the meaning of the Three Great Blessings also relates to the inseparable individual and collective portions of human responsibility. In this light, the first blessing speaks to human perfection at the individual level. It denotes each human person’s—whether man or woman—vertical relationship with Heavenly Parent. [55] The second blessing denotes human perfection at the collective level within human sphere, and the third blessing relates to human perfection at the collective level relating to all other created beings in the dual positional, spiritual and physical worlds. Accordingly, the second blessing and third blessing, which together constitute the collective level of human responsibility, signify each person’s horizontal relationship to the creation. [56]

In the fulfillment of the Three Great Blessings they are inseparable from one another. Together they constitute the individual and collective portions of the human responsibility, which bring about human perfection on the vertical and horizontal levels. This means that although human perfection necessarily has to begin from the individual position, in that its starting point is each person’s vertical relationship with Heavenly Parent, perfection also requires completing various levels of the collective, or horizontal, portions of human responsibility.

To fulfill the Three Great Blessings, human beings are required to take on what this writer would term the Five Roles. The first role pertains to the first blessing; it speaks to becoming a true child of Heavenly Parent by attaining individual perfection through Heart-Principled unity of the spirit self (spiritual mind and spiritual body) and the physical self (physical mind and physical body). [57] This applies to both man and woman, since each is a human being. Every human being is the sum total of the entire, spiritual and physical, creation and thus eligible to be a true child of Heavenly Parent.

Moreover, since individual perfection can only begin with recognizing one’s human value from the perspective of the absolute standard of value, fulfilling the first role means that one needs to be the absolute owner of the absolute standard. This is none other than the Divine Heart Principle, whose center is the 5-percent human portion of the responsibility to co-create with Heavenly Parent. This point is all the more critical, because once Heavenly Parent had taught Adam and Eve the absolute standard of value regarding the human portion of the responsibility, it became Adam and Eve’s responsibility as parents to teach it to their children or humanity thereafter. Heavenly Parent does not remind each human person what is right and wrong in terms of absolute standard regarding human portion of the responsibility; that is the role of human parents. In the ideal, every human person would learn the absolute standard from their parents and be able to make the most Heart-Principled choices by the time they reach twenty-one years of age, the age for attaining individual perfection. [58]

The next three roles pertain to the second blessing. The first is how to be true brothers and sisters, both to one’s own siblings and to entire humanity who share the same original parents, Adam and Eve. [59] It is not enough to make efforts to perfect oneself, if one neglects to aid other people to reach the same ideal. It also means then just as one supports oneself and one’s children’s growth towards individual perfection, one must also make collective endeavors to create the ideal social environment to realize the same for the entire human family, both in the physical world and in the spiritual world.

To be a true brother or sister also includes respecting other human beings, not violating them by engaging in random sexual intercourse, which is the instinctive sexual behavior of physical-self-only creations whose purpose of creation is necessarily different from that of human beings. Clearly understanding that there should be only one eternal spouse of the opposite sex, one should not covet other people for sexual intercourse, but treat them as a true brother or sister.

The second role for the fulfillment of the second blessing is to be true husband or wife. [60] Ideally, people should have only one spouse of the opposite sex. This arises from the fact that every man or woman is the sum total of the entire creation, which Heavenly Parent created only once, finishing His/Her creative portion with the first human beings. They were one man and one woman, Adam and Eve, who were of equal human value but of different sexes. This is all the more so because Heavenly Parent is one unified Being, being the one Heavenly Father and the one Heavenly Mother. Heavenly Father has one spouse in Heavenly Mother, and Heavenly Mother the same in Heavenly Father. Heavenly Parent would surely want the same for man and woman, who are to resemble Heavenly Father and Heavenly Mother’s complete image by loving and cherishing only one eternal spouse of other sex.

Another point about how to be true spouse is this: once blessed in marriage to a spouse, it is not enough to make endeavors to maintain one’s individual perfection; one need also to be diligent on the collective level to help one’s spouse maintain his or her individual and collective level

Heart-Principled true love choices, including marital commitment. Since each always has his or her individual portion of the responsibility, the spouses are always making independent individual choices even as they engage in collective family decisions. This means that whatever one's spouse chooses on the individual level has repercussions not only for the spouse but also for oneself, as well as for the other family members, notably the children. Given so, if one's spouse happens to be negligent in keeping the absolute standard relating to human portion, even though one cannot fulfill the spouse's individual portion of responsibility on spouse's behalf, one would still have to make persistent endeavors to help the spouse recognize any mistakes and lead him or her back to the absolute standard. In the long run, alert action to help one's spouse benefits not only the spouse but also oneself and the other family members, since everyone in the collective family unit has to bear the same collective fate in one form or another.

The third role pertaining to the second blessing is to be a true parent to one's children and to be a true child to one's parents. These are interconnected relationships.[61] First, before one can be true parent to one's own children, one should already have attained individual perfection and become a true spouse to one's husband or wife. The purpose of human multiplication is not just multiplication of the species, as it is the case with the physical-self-only creations, but to raise Heavenly Parent's true children who can co-create with Heavenly Parent. Therefore after having children, ideally parents should be thoroughly involved in each step of their children's development during the twenty-one years of their growing period to reach individual perfection.[62] They should provide them with Heart-Principled education and nurturing with true love, all the while seeing to it that the children respond to parents' efforts properly and adequately.

In raising children, parents take after Heavenly Parent. Specifically, during a child's growing period, the parents have the 95-percent portion of responsibility to raise that child to the ideal of human maturity, just as the Heavenly Parent has the 95-percent portion to create the entire creation and the first human beings. Of course, a human child is born with the innate human potential given by Heavenly Parent. However, during the child's growing period of progressive and incremental movement towards human perfection, the parents must assume the Heavenly Parent's parental and creative portion to mold the child into an ideal human being. This is done by the parents providing exemplary Heart-Principled true love education, loving support, and an ideal social environment whereby the child can learn to thrive. They should foster the child's ability for self-control as well as mastering greater expression in sharing true love with others. When all the above elements are sufficiently afforded by the parents and the social environment, it is more likely that the child will respond positively to all that s/he has learned and fulfill his/her 5-percent portion of responsibility.

Connected with the role of how to be true parents to one's children, there is also the reverse role of how to be a true child to one's parents, especially once the child has matured into a Heart-Principled adult. Ideally, before parents come together to create a child they have attained individual perfection, and afterwards they are presumed to continue to maintain their individual and collective levels of perfected status at all times. Nonetheless, there is ever the possibility that parents may unwittingly make unprincipled choices. In such event, once the child has become a Heart-Principled adult, s/he can intervene on behalf of his/her parents by helping his/her parents choose to practice Heart-Principled true love according to the absolute standard. The child's intervention on behalf of the parents' choice is always possible, because the absolute standard already exists eternally; it is the fundamental ideological base upon which Heavenly Parent's entire creation is based.

Indeed, in the long run, the Heart-Principled adult child's choice to intervene with the parents' choice would benefit the child him/herself and their lineage on the collective level as well. Suppose the parents' unprincipled choice were left unrestored. Then, when the parents ascend to the spiritual world, since it is in the physical world where human perfection has to be completed, they would leave a burden of indemnity for their lineage, including the child, to suffer through and make effort to restore that issue on the collective level.[63] Heavenly Parent's absolute standard of value regarding the purpose of creation, including the human portion of the responsibility, is absolute and eternal. Therefore, once a person has learned of it, he or she must vigilantly maintain the standard by not only checking him/herself but by also helping others, including his/her parents, make the Heart-Principled true love choices. By so doing, the child affirms that he or she is a true child of Heavenly Parent as well as of his/her human parents.

The fifth role pertains to the third blessing of the Three Great Blessings. It concerns how to be a true owner who has true stewardship over the entire creation or the dual, spiritual and physical worlds.[64] First, unlike the physical world, the spiritual world is the eternal world transcendent of time and space where Heavenly Parent's law and order based upon Heart-Principled true love reign supreme.[65] Moreover, the spiritual world has the angels, who are the highest of the spiritual-self (spiritual mind and spiritual body)-only creations. Angels have the supreme intelligence to understand the Heart-Principle and the will of God; and as we know, they can even sexually tempt human beings as happened to Adam and Eve.[66] As the highest of the spiritual self-only creations, we can infer that an angel is the sum total of the spiritual world, given that the movement of Heavenly Parent's creative process is from the simple to the complex in a progressive and incremental way; just as human beings, representing both the spiritual and physical worlds, can be described as the sum total of all the elements in the cosmos.[67] Further, it would follow that to have dominion over the spirit world is equivalent to having dominion over the angels.

Unlike the spirit world, the physical world is bound by time and space and operates under the natural law Heavenly Parent established as part of His/Her 95-percent creative portion. It was created to maintain a natural equilibrium, so that the diverse types of physical creations in the physical world all exist under all-encompassing, natural, collective system that impacts their living conditions in the most balanced and harmonious way.[68] However, unlike the angels, the highest of the spiritual self-only creations, physical self-only creations such as animals do not have the highest intelligence to understand Heavenly Parent's purpose of creation, nor are they able to manage the physical world and understand how its natural system operates. Therefore, we human beings, who are originally endowed with both Heavenly Parent's internal intelligence relating to spiritual reality and external intelligence pertaining to science and the workings of the physical world, must be the true masters or true stewards overseeing the physical world. Human beings are to maintain Heavenly Parent-initiated natural equilibrium, in order that all beings living in it may continue their existence to fulfill their purpose of creation without any harm being done to them.

### ***Why Heavenly Parent Finished His/Her Creative Portion with Not Just One Person, but with One Man and One Woman***

At this point, it is pertinent to discuss why Heavenly Parent finished His/Her creative portion with not just a single human being but with one man and one woman, or Adam and Eve. The clue to understand why Heavenly Parent did so once again refers back to the meaning of human value and what it means for human beings to co-create with Heavenly Parent. First, as stated earlier, each person's created value is equivalent to Heavenly Parent's entire creative effort, or the sum total of the spiritual and physical worlds. Further, for human beings to co-create with Heavenly Parent means to imitate Heavenly Parent's work by multiplying the sum total value of the entire spiritual and physical creation. This is the effect, the multiplication of other human beings in Heavenly Parent's Ideal.

According to *Exposition of the Divine Principle*, in order to multiply and manifest the original value, original beauty, original truth, and original goodness of Heavenly Parent's eternal purpose of creation, the creative process must follow the multiplicative formula.[69] This is the origin-division-union action that forms the four-position foundation, where with the Heavenly Parent as the center or origin position, the give-and-receive action would freely flow among the four positions in all directions, establishing the dynamic circular (elliptical) or spherical mode of existence, ready yet again for further multiplication.[70] One such example of four-position foundation that the *Divine Principle* talks about is the God as the origin, a husband and a wife creating the division, and the child as the union. They engage in the dynamics of give and receive action in all directions, based upon the Heavenly Parent's absolute standard of original value—original beauty, truth and goodness. Once such a Heavenly Parent-centered four-position foundation is established and all relationships are freely flowing, it would also engender further multiplication onto the rest of the creation, inclusive of other human beings.



Additionally, in assessing the four-position foundation, one needs to consider the numerical value of each position in relation to Heavenly Parent’s own origin position in numerical terms. As stated earlier, as Heavenly Parent in origin position before any creation was the only Being in existence, the numerical value to describe that position can only be one. As for the other three positions of the four-position foundation, since the eternal purpose of creation is to imitate the one and only Heavenly Parent whose numerical value is one, it follows that every creation, and thus each of the other three positions, would also have to have the numerical value of one on the individual level. Thus, it is without question that in the case of the four-position foundation with Heavenly Parent as the origin, a husband (a man) and a wife (a woman) as the divisions, and a child as the union, the creational value of both the man and the woman is one and the same.

One important remark has to be made at the division level of the four-position foundation. It should be clear that the eternal purpose of creation is not the cloning of identical entities, but to create individually independent entities or individual beings of truth that are at the same time all parts of the collective whole that is one creation under Heavenly Parent.[71] This means that at the dual, division level, there must be commonality but also difference between the two sides. Since both originate from the one and the only Heavenly Parent, there has to be commonality between them. At the same time there must be difference as well, being that the eternal purpose of creation is not to clone identical creations.

On the other hand, being that there are three dissimilar types of the created beings: ones with only a spiritual self, ones with only a physical self, and human beings with both a spiritual self and physical self, the dual division cannot occur with dissimilar creations. For example, in establishing the dual division, one cannot pair a human man with a female animal or a human woman with a male animal.

These were the reasons that Heavenly Parent ended His/Her 95 percent creative portion of the sixth stage of creative process with not just one human person but with a man and a woman, each having in common their human value as the sum total of the entire creation, and each different in being of the opposite sex. In this they took after Heavenly Parent, who is the dual gendered but co-equal Heavenly Father and Heavenly Mother. Further, since the eternal purpose of creation is to co-create with human beings, Heavenly Parent ended His/Her portion with not just one person, but with a man and a woman, so that they can engage in the four-position foundation’s multiplicative movement to start creating human children. Each of their children, in turn, would continue the same process of the multiplication of ideal human beings through lineage for perpetuity. In other words, if there were only one person, the eternal process to multiply beings of the sum total value of the entire creation through the movement of the four-position foundation that resulted in humanity would not have been possible.

#### 4. The Human Fall and the Original Sin

Although *Exposition of the Divine Principle* and Unification thought in general mainly focus on the sexual implication of the Fall and the need for a messianic couple representing the Adam and Eve positions, or True Parents, to “convert... the [fallen] lineage” into ideal one, this writer would pursue the concept of original sin from the perspective of the 5-percent human portion to co-create with Heavenly Parent by means of fulfillment of the Five Roles of the Three Great Blessings.[72] This work of co-creating necessarily includes the Heart-Principled human sexuality. Moreover, since human responsibility is dual position, on the individual and collective levels, I will pursue the implication of the Human Fall from the vantage point of distinguishing Adam and Eve’s sin that they committed together on the collective level from their differing individual sins that affected mankind and womankind differently. Only when we have divided Adam and Eve’s sins into individual and collective levels can we clearly see why Eve’s individual-level “double sins” did not affect mankind (as in men), but horribly impacted her daughters or womankind, further lowering their position to below that of mankind and through that inequality and even obstructing Heavenly Mother’s equal representation with Heavenly Father.

##### *The Sexual Fall of Adam, Eve and Lucifer*

*Exposition of the Divine Principle* delineates the course of the Fall as Eve’s spiritual sexual intercourse with the spiritual being Lucifer followed by Eve’s spiritual and physical sexual intercourse with another human being, Adam, is symbolically illustrated in the Bible.[73] The biblical serpent, identified as the archangel Lucifer, tempted Eve: “when you eat of [the forbidden fruit] your eyes will be opened, and you will be like God, knowing good and evil” (Gen. 3:3, 5).[74] Then, once Eve had eaten of the fruit of the tree of knowledge of good and evil or committed the spiritual sexual fall with Lucifer, she then ‘gave’ it to Adam, and together they ‘ate,’ or committed the spiritual and physical sexual Fall together.[75]

From the viewpoint of Heavenly Parent’s eternal purpose of creation, since various creations are created for disparate purposes, including sexuality, there should not have been a crossing of sexuality between dissimilar creations such as human beings and angels. However, what transpired with the Fall of Lucifer, Eve and Adam was exactly that: the crossing of sexuality between differing types of creations, and this would have devastating consequence for the Heart-Principled order of the Cosmic Four-Position Foundation thereafter.

When the archangel tempted Eve to have sex with him, immature though she was as a teenager, she already knew that she should not have sex with a lower creation, for that much had been already taught her by Heavenly Parent. Heavenly Parent would have been thoroughly involved with her, as was His/Her 95-percent parental portion, to educate her appropriately for each stage of development during her growing period. However, although teaching Eve not to have sex with a lower creation was Heavenly Parent’s 95-percent portion of parental responsibility, S/He could never forewarn Eve as to when, where, and how Lucifer was planning to seduce her, as that would have been interfering with Eve’s 5-percent portion of the responsibility. It was for Eve to practice the absolute standard of value she learned from Heavenly Parent and resist lower creation Lucifer’s unprincipled advances. Instead of yielding to Lucifer, Eve should have gone straight to her Heavenly Parent in order to gain Heart-Principled wisdom as to how to deal with the situation, and let Heavenly Parent deal with Lucifer. Eve should have made the most Heart-Principled choice, which would have been to be a true child to Heavenly Parent and turn to Him/Her, who would surely have guided her to keep her human dignity and value appropriate for the eternal purpose of creation.

After Eve fell sexually with Lucifer, without paying indemnity for her sexual sin with a lower creation she went to Adam and seduced him. Adam went along with her, completing the Human Fall both on the man and woman’s sides. At this point Adam also made a grave mistake. When fallen Eve approached Adam, instead of going along with her, Adam should have been a true brother and true future spouse by reminding her that she should go to Heavenly Parent and seek out Heart-Principled wisdom to resolve the situation. However, Adam also failed to act according to that standard and committed the sexual sin with Eve, further complicating fallen reality.

The end result of this string of sexual liaisons involving a lower creation and human beings of both sexes was that the unprincipled elements Eve received from the archangel Lucifer through their intercourse were transmitted to Adam as well. Thus, both the spiritual self and physical self of the human persons of Adam/Eve, who represented all humanity that would come through them, were contaminated with unprincipled elements. Sexuality unites not only the individual partners into one, but the consequences of sexual intercourse implicate lineage on the collective level. With no indemnity paid to restore the situation, humankind to come through Adam and Eve was already implicated in Adam and Eve’s unprin-cipled sexual sin with the lower creation, Lucifer, on the collective level.

The unprincipled sexual liaisons between Lucifer, Eve, and Adam had further complicated consequences. Since sexuality unites the partners and their lineages as one on the collective level, even though Adam did not have direct sex with Lucifer, through Eve who had sex with Lucifer and Adam, two males, Adam came to stand in the position to have had indirect sexual union with another male, Lucifer. It follows,

then, that through the unprincipled sexual unions involving two males and one female, not only did the unprincipled sexual possibility between differing creations of dissimilar purposes come into reality, but also homosexuality or unprincipled sexual possibility even between the same sex came into both the angelic world and human reality.

***The Original Sin was Adam and Eve’s Failure to Fulfill All Five Roles of the Three Great Blessings***

Indeed, the original sin of Adam and Eve was their failure to realize all Five Roles of the Three Great Blessings:

First and foremost: They each defaulted in becoming a true child to Heavenly Parent. That is, they failed to gain individual perfection to fulfill the first blessing and thus become perfect, ideal human beings able to unite in Heart-Principled true love unity with Heavenly Parent at all times.

Second: Adam and Eve both failed to be true brother and true sister to each other. During their growing period before the age of 21 that marks individual perfection, Adam and Eve as brother and sister were not permitted to engage in sexual intercourse. Human sexuality is not just for instinctive pleasure, but for the ultimate purpose of creating the highest of the creation—human beings—in Heavenly Parent’s complete image. Adam and Eve’s sexual union should have occurred after they had reached individual perfection by the age of 21 and received the marriage Blessing from Heavenly Parent. In the meantime, they should have been a true brother and true sister to each other by always being vigilant to aid the other to turn to Heavenly Parent for Heart-Principled true love wisdom, in the event the other was tempted to make an unprincipled choice.

Third: Adam and Eve forfeited being true spouses to each other. First, because they fell before they matured as individual adults eligible to receive the marriage Blessing and welcome the spouse given from Heavenly Parent, they did not even have a chance to stand equally to qualify as a true spouse to each other. Even after they fell and started to create their fallen lineage, they should still have endeavored to regain that Heart-Principled wisdom from Heavenly Parent to first become individually perfect in order to become true spouses to each other and to collectively become true parents to their children. Nevertheless, when they failed to perfect themselves and assume the true spouse position, they also failed to become the true parents to their children, including Cain and Abel.

Fourth: As just stated, Adam and Eve neglected to become the true parents to their children. Of course, in order for Adam and Eve as parents to create the individually perfect children capable of multiplying other perfect human beings, they had to first become individually perfect adults themselves. However, when they did not mature into individually perfect, ideal adults with the Heart-Principled true love standard and instead fell with a lower creation, Lucifer, they came to lower human value below the physical-self-only creations. This resulted in the unthinkable sin of connecting their children and humankind to come through them not to Heavenly Parent but to the lineage of fallen angel, a creature originally whose value is lower than human value. In addition, because of Adam and Eve’s dissimilar individual sins, they caused mankind and womankind’s unequal positions on the collective level and Cain and Abel unequal positions as well, which became the *modus operandi* in the collective human sphere.<sup>[76]</sup>

Fifth: Instead of claiming their God-given human value by fulfilling the third blessing and becoming true stewards over other creations, by the acts of the Fall Adam and Eve debased human value below that of spiritual self-only creations as well as physical self-only creations. When Adam and Eve ignored Heavenly Parent’s absolute standard regarding human sexuality and fornicated with an angel, a spiritual self-only creation, they thereby imitated the instinctive sexuality of the physical self-only creations incapable of comprehending the Divine Heart Principle. This conditionally lowered human value below that of other creations, whether spiritual self-only or physical self-only.

Further, having fallen below physical self-only creations through instinctive sexuality, Adam and Eve caused the humanity to lose Heavenly Parent’s internal and external knowledge. With no knowledge of the spiritual world and spiritual senses, fallen humanity came to envy the angels; and with no clear understanding of how the physical world operates, fallen humanity failed to be true stewards capable of caring and maintaining the natural equilibrium Heavenly Parent initiated for the physical world.

**5. Various Ramifications of the Fall and the Original Sin**

***Subversion of the Cosmic Four-Position Foundation, as Lucifer Claimed Heavenly Parent’s Parental Position***

Adam, Eve and Lucifer’s unprincipled sexual acts caused the greatest havoc on the Cosmic Four-Position Foundation, which represents the entire creation or the dual, spiritual and physical worlds. In the Cosmic Four-Position Foundation, Heavenly Parent is the origin; the dual division is the spiritual world with its spiritual self-only creations, the highest of which are the angels, and the physical world with its physical self-only creations, the highest of which are the animals; and each human person, being the sum total of the entire creation or the dual worlds, is the union.

First, sexual activity is what both the human beings and the physical self-only creations engage in the physical world not only for pleasure’s sake but for the purpose of reproduction. However, unlike the instinct-driven physical self-only creations that cannot perceive of the standard for sexual morality, for they exist mainly with “physico-biogenetic programming that requires less self-awareness and decision,” human beings can and must make Heart-Principled judgments regarding the significance and consequence of our sexual acts.<sup>[77]</sup> Hence, by abandoning the Heart-Principled standard for human sexuality, which clearly defines that human beings should not engage in unprincipled sex with lower creations, they lowered their created value to a level below that of physical self-only creations. It is lower than that of physical self-only creations, because physical self-only creations do not lower their created value when they instinctively propagate their physical kind by sexual acts, which from human standard could be viewed as random and promiscuous. They are simply following their created purpose for the propagation of their kind, which is different from human beings’ created purpose.

Adam and Eve should have been true masters or true stewards to the rest of the creation, and that would begin by being true masters over their instinctive and passion-driven physical self that had evolved from physical self-only creations.<sup>[78]</sup> However, despite having received from Heavenly Parent Heart-Principled education regarding human sexuality that they should be masters of their physical selves, Adam and Eve knowingly disobeyed the Divine Heart Principle and imitated the physical-self-only creations by engaging in sexual acts that do not belong in Heavenly Parent’s absolute standard of human sexuality.

Also, through their unprincipled sexual union with the archangel, a lower creation, instead of elevating Heavenly Parent as the Ultimate Parent to humankind, they had linked the human lineage to come to Lucifer. This effectively placed Lucifer in Heavenly Parent’s place as the parent of the humankind to come, as Jesus stated, “You are from your father the devil” (John 8:44) Thus, Adam and Eve implicated humanity to come through them to stand not only lower than the physical self-only creations by their instinctive behaviors, but also lower than the spiritual self-only creations whose representatives are angels. This wreaked havoc and chaos on the order and balance of the Cosmic Four-Position Foundation and deprived Heavenly Parent of hope for the ideal fulfillment of the eternal purpose of creation through human perfection.

***Eve’s Greater Sin Lowered the Position of Womankind***

Another truly regrettable ramification of Adam and Eve’s Fall upon humankind is the issue of man and woman’s inequality. As illustrated earlier, originally, the created value of man and woman in numerical terms must each be one, in order to form the four-position foundation on the family level to create another perfect human being with numerical value of one. Commencing from Heavenly Parent as the original oneness with the numerical value of one, each position of the dual division—a husband and a wife of equal sum total value of the entire

creation—must possess the numerical value of one, so by their union they can create the fruit of a child with the same numerical value of one.

Adam and Eve, as the first man and woman, were to connect the respective mankind and womankind to come through them to Heavenly Parent.<sup>[79]</sup> However, when Adam and Eve each committed dissimilar individual sins, the respective fate of the mankind and womankind to come through them on the collective level necessarily became disproportionate as well.

Heavenly Parent’s eternal purpose of creation calls for all created beings to have dual individual and collective position portions of the responsibility. Hence, S/He necessarily had to separate Adam and Eve’s sins on the individual level from their collective level of responsibility. On the collective level, since sexual union unites the partners into one, Adam, Eve and the archangel all came to share the sins of the Fall that disrupted the Cosmic Four-Position Foundation in the dual, spiritual and physical worlds. On the individual level, however, Eve was more at fault than Adam, because she was the person who committed double sins by engaging in unprincipled sexual relations with two sexual partners—the archangel Lucifer and her future spouse Adam, albeit without Heavenly Parent’s Blessing of marriage. Adam, on the other hand, though he heedlessly followed fallen Eve, only committed the unprincipled sex with fallen Eve. Thus, his sin was a single sin, not a double sin.

When it comes to human value, man’s and woman’s inequality was never Heavenly Parent’s eternal purpose of creation. Hence, if Adam and Eve’s unprincipled choices on the individual level that affected mankind and womankind differently are not restored, no human being is restored. That is because unless both sides of the man and woman positions each regain the numerical value of one, as required by the Divine Heart Principle, no human being will recover the original whole human value of one. This is to underscore that when Heavenly Parent finished His/Her 95-percent portion to create the first human beings, S/He bestowed equal human value on Adam and Eve, the first man and woman human representatives, hoping that they would each perfect themselves on the individual level and work together to perfect the collective level, in order to open the way of human perfection for their lineage to follow.

However, no matter what Heavenly Parent may have desired, it is up to the 5 percent human portion to realize His/Her ideal of creation 100 percent. When Adam and Eve created an entirely unprincipled reality by choosing dissimilar individual sins, they in fact chose the dissimilar fates that the respective mankind and womankind would assume, and Heavenly Parent could not interfere with their choice. When Eve committed the greater sexual sins, she degraded womankind to come to assume a lower position than that of mankind to come. This situation of unequal value will continue until complete restoration through indemnity can take place to recover Heavenly Parent’s original purpose of creation, which requires man and woman to have equal value.

Given the fallen and dissimilar reality that Adam and Eve separately created for themselves and for their respective male and female descendants, until the providential time when Adam and Eve’s differing individual sins that affected respective mankind and womankind can be restored, not to mention their collective sin that contaminated humanity on the collective level, Heavenly Parent could not relate to male and female central figures of the providence as equals, let alone the entirety of mankind and womankind. This unnatural relationship between Heavenly Parent and womankind is owing to the fact that Eve’s double sin put Eve’s daughters or womankind in the doubly removed position from Heavenly Parent’s absolute standard, while due to Adam’s single sin mankind ended up in only a singly removed position.

Heavenly Parent had no choice but to abide by the reality created by the first human beings. No matter how much Heavenly Parent longed for recovery of His/Her children and man and woman’s equality in imitation of His/Her complete image, the providence of restoration was continually prolonged owing to repeated failures of the central human foundations. This included lack of central women’s contributions to elevate woman’s status, because even when it came to selecting the central figures for the human portion, Heavenly Parent could not engage with the female central figures directly, but only after having first connected to the male central figures.<sup>[80]</sup> Given so, often times male central figures not only represented mankind, but both mankind and womankind collectively.

***Heavenly Mother’s Advent onto Humanity Was Blocked***

One truly lamentable consequence of Eve’s greater sin and womankind’s lowered position was that the humanity to come through Adam and Eve had lost the chance to learn and experience the Heavenly Parent who is not just Heavenly Father, but Heavenly Mother as well. According to the Heavenly Parent’s eternal purpose of creation, Adam and Eve were supposed to start creating and raising the highest of creations—human children—through fulfillment of all Five Roles of the Three Great Blessings. Among these roles was that Adam and Eve would become true parents to their children and to humanity to come through them by becoming perfect human examples. By example they were to educate their children about who our Heavenly Parent is and what is His/Her eternal purpose of creation for human beings. Adam, the first man, was in the position to represent the image of Heavenly Father. Eve, the first woman, was in the position to represent the image of Heavenly Mother. The only way Adam and Eve’s children, or humanity, could have learned that the Heavenly Parent is the gender-balanced Heavenly Father and Heavenly Mother was by way of both Adam and Eve completely and perfectly representing Heavenly Father and Heavenly Mother respectively. They were to do this by fulfilling their individual and collective human portions of responsibility and thus secure equal human value.

However, when the Human Fall occurred, and as a consequence Eve and her daughters or womankind were degraded to the lowered position than Adam and his sons or mankind, the Heavenly Mother side of Heavenly Parent lost the very people (womankind) whom Unification Thought would regard in the object partner position to Herself (Heavenly Mother) in the subject partner position.<sup>[81]</sup> As a result, Heavenly Mother’s existence could not be revealed to humanity.

During fallen history, when fallen Adam and Eve’s dissimilar choices affecting mankind and womankind differently were not restored, humanity could not learn of Heavenly Mother side of Heavenly Parent. Half of Heavenly Parent’s identity was obscured, and S/He was inadequately represented mainly as Heavenly Father to humanity. This lamentable situation placed Heavenly Mother in a position where She lost any connection to Her children; moreover, Her children did not even acknowledge Her existence. The situation was surely heart-wrenching and traumatic for Heavenly Mother. At least through mankind’s lesser sinful position, Heavenly Father had initial basis to relate to humanity, and humanity responded to Heavenly Father in return. Thus, Heavenly Father suffered much less trauma in comparison to Heavenly Mother. However, with no object partner in Eve and womankind, Heavenly Mother must have been left to suffer in “historical bitterness, grief, and pain,” shedding deluge after deluge of heart-wrenching tears, that none of Her children knew that She exists and wants to be connected to Her children.<sup>[82]</sup>

**6. The Slow Progress toward Gender Equality in the History of Restoration**

***Central Figures Repeatedly Failed to Restore Gender Equality***

Even through Adam and Eve’s Fall thwarted Heavenly Parent’s ideal of creation and prevented the revelation of Heavenly Parent’s full identity as Heavenly Father and Heavenly Mother, His/Her eternal purpose of creation to co-create with human beings does not change. Therefore, S/He had no choice but to wait in sorrow for the succeeding central human foundations to complete the restoration.<sup>[83]</sup> Nonetheless, what one learns from the restoration history is repeated failures of the central human portion and subsequent prolongations.



Also, looking at the 5-percent human portion to co-create with Heavenly Parent, which is the fulfillment of human responsibility on both individual and collective levels, one finds that each central family failed to realize its collective foundation, or even complete its individual foundation. Even if the male central figure completed his individual foundation, the individual foundation remained incomplete without the female central figure establishing her own individual foundation alongside that of the male central figure.

We understand that, due to Adam’s single sin as opposed to Eve’s double sins, when Heavenly Parent commenced with each subsequent central human foundation at a specific providential timing, S/He had no choice but to initially engage with the male central figure first. This was a consequence of the indemnity route of reversing the course.[85] Yet once the male central figure had been called and made covenant with Heavenly Parent, it then became his responsibility to be true spouse to his wife by alerting his wife to fulfill her individual portion to reach Heavenly Parent. He should have utilized his Heart-Principled wisdom to encourage her to make providential efforts, which would have benefited Heavenly Mother’s side to promote gender equality in humanity and our understanding of Heavenly Parent as Heavenly Father and Heavenly Mother.

For instance, Noah and his wife’s family is described in *Divine Principle* as the “second ancestor [family] of humanity,” meaning that it was once again the providential moment when Heavenly Parent could have begun working with a central family to connected to the worldwide and cosmic level foundation.[86] However, as was the case with Adam and Eve’s family, that family did not fulfill the dual position, individual and collective-level perfection of all Five Roles of the Three Great Blessings. Thus, complete restoration of the original sin did not occur. True, on the individual level Noah is described as a “righteous man.”[87] Yet, there is no trace of Noah being a true spouse and helping his wife to attain her individual-level foundation benefiting woman’s side.[88] In fact, his wife’s name is not even mentioned in the Bible, which suggests some clues to the level of her faith. Moreover, on the collective, family level, there is no indication of Noah and his wife working together as true parents to help their Cain and Abel position children Shem and Ham to fulfill their providential roles for the purpose of restoration.[89]

In all, in Noah and his wife’s family did not realize the restoration of man and woman’s equal value. They did not fulfill all Five Roles of the Three Great Blessings. They did not substantiate the restoration of the original sin. Hence they were not able to represent humanity realizing Heart-Principled true love unity.

The failure of Noah and his wife’s family was at the world and cosmic levels. Hence, before Heavenly Parent could hope to make another attempt to restore the world and cosmic-level foundations, His/Her providence to recover fallen humanity had to take a prolonged route. Now clan and national divisions arose in fallen humanity, and these called for new indemnity conditions. Something called clan and national divisions in humanity was never the eternal purpose of creation. Originally, worldwide humanity would have expanded from Adam and Eve’s family, or Noah and his wife’s family, to become one family with God.[90] Adam and Eve as the first human parents would have been the parents of entire humanity. Instead, after Adam and Eve’s family and Noah and his wife’s family failed to achieve Heart-Principled true love unity at the family level, divisions arose in humanity, their collective extension. Hence, before Heavenly Parent could hope for the providential moment to resume worldwide and cosmic-level restoration, which came at the time of Jesus and his Bride, S/He had to first work at the clan and national levels. Heavenly Parent had no choice but to accept this 5-percent human offering of fallen reality, even though those levels could not yet completely restore the failures of Adam and Eve’s family and Noah and his wife’s family, which affected the worldwide and cosmic levels of humanity and the entire creation.

The Abel position clan-level foundation at the time was Abraham and Sarah’s three generations (Abraham, Hagar, and Sarah as the first generation; Isaac and Rebecca as the second generation; and Jacob, Leah, and Rachel as the third generation). However, while the Bible and *Exposition of the Divine Principle* recognize the individual efforts of the male central figures—Abraham, Isaac, and Jacob, there is very little mention of central women—Sarah, Rebecca, and Rachel—making individual endeavors to support the providence and benefiting the woman’s side.[91] On the other hand, when it came to collective responsibility, both the first generation Abraham and Sarah and the third generation Jacob and Rachel were responsible for creating the divisions between Cain and Abel-position wives by allowing the Cain-position wives Hagar and Leah to their respective family foundations.

The divisions between Cain and Abel position wives were an entirely new unprincipled condition that did not exist in Adam and Eve’s family or in Noah and his wife’s family. As discussed previously, being that the numerical value of each position of the four-position foundation must necessarily be 1, man and woman’s value must each be 1. However, when one places two women (Hagar and Sarah in the case of Abraham) or even four women (Leah, Rachel and their servants Zilpah and Bilhah in the case of Jacob) into the wife’s position with numerical value of 1 to bear children, not only would it diminish each woman to a state of lowered numerical value (0.5 for each of the two women and 0.25 for each of the four women), but it would also impose unnecessary indemnity burdens to children coming from various mothers to suffer through in order to recover original human value.[92] Indeed, when Cain and Abel had so much strain between them even with the same parents Adam and Eve, how much more difficulties would multiple wives inflict upon the divided Cain and Abel-position children.

In sum, during the three generations of the clan-level foundation that began with Abraham and Sarah, there was not much of central women’s individual foundation to benefit woman’s side. On the collective level, instead of greater Heart-Principled true love unity to unite the family and clan-level foundations, greater rifts had been created with the new indemnity condition of Cain and Abel-position wives and Cain and Abel-position children coming from different mothers. Given so, during the three generations of the clan-level foundation, not only did the woman’s position not advance much, but none of the Five Roles of the Three Great Blessings were realized, and Heart-Principled true love unity between the Cain and Abel positions did not come to pass either.

Heavenly Parent still had to continue the providence with the Israelites of the lineage of Abraham and Sarah, even though Abraham’s failure of the symbolic offering caused their descendants to suffer 430 years of slavery in Egypt.[93] After the indemnity period, Heavenly Parent raised Moses as the male central figure to bring back the Israelites to the land of Canaan for the national-level foundation.[94] However, what should have been a 21-day journey was prolonged to 40 years of wandering in the wilderness.[95] The first generation along with Moses, who as their central leader had to bear the collective-level responsibility, could not enter the land of Canaan.[96] Only the younger generation entered under Caleb and Joshua’s direction.[97]

In addition, being the central figure for the national-level foundation, Moses and his family had to establish certain foundations. However, Moses could not even marry a woman of the Israelite, Abel-position lineage, and instead married a Midianite woman of the worldwide Cain lineage.[98] On the other hand, his wife Zipporah did make a significant gesture to make a separation from her former faith and attach herself to the Israelite’s Abel position lineage by the act of circumcision, which was a necessary indemnity condition for the Israelites to suffer at the time.[99] In the end, however, regardless of Zipporah’s offering of that conditional gesture and Moses’ individual-level endeavors, their combined efforts on the individual and collective levels were not enough to improve the woman’s position, nor to fulfill all Five Roles of the Three Great Blessings, nor to create Heart-Principled true love unity between the Cain and Abel positions up to the national level.[100]

Following that, it was the Jesus and his would-be Bride’s course that was once again at the providential time to lay the worldwide and cosmic-level foundation. Theirs was the next “human ancestors course,” which had the chance to restore all the failures that occurred at the time of Adam and Eve’s family, Noah and his wife’s family, and all the central foundations thereafter.[101] However, from the standpoint of the absolute standard, Jesus and his would-be Bride’s course was neither a complete success nor a complete failure.

As their initial worldwide and cosmic-level course, Jesus and the Bride were supposed to wed together to fulfill all Five Roles of the Three Great Blessings on the individual and various collective levels and to restore the original sin. This would necessarily have brought the recovery of man and woman’s equal value and elimination of Cain and Abel unequal positions that had been plaguing humanity at all levels. However, when Jesus was killed prematurely before he could unite with his Bride, it became inevitable that he could not complete the original mission. That would have required his physical person to remain alive in the physical world where human perfection has to occur.

By the time Jesus was faced with the possibility of his own death, all the collective-level foundations had failed: those centering on Jesus’ own family, namely Zachariah with Elizabeth and Mary, his Cain and Abel position ‘wives,’ as well as John the Baptist and Jesus, their Cain and Abel position children; and the same for the foundation with his own disciples.[102] At that point, being that one can exercise free will at all times, if Jesus too had lost faith on the individual level regarding the providential significance of his course, although he may have evaded immediate death, he would have completely failed the human foundation. If that had occurred, it would have been equivalent to the complete and thorough failure at the worldwide and cosmic level on both the individual and collective levels. In that case, providence would have taken a different route, where all of humanity would have had to pay indemnity, just as it was the case after the time of Adam, Eve and their family’s failure.

At least Jesus kept his faith on the individual level, even when all the collective-level foundations had failed and his physical body was sacrificed. This last act of Jesus made it possible for the human portion to make a minimum offering, though only on the male side of the individual level and only on the spiritual level without Jesus’ physical body. In this way, even though Jesus did not take his Bride and with her deliver the complete victory up to the worldwide and cosmic levels, Jesus the male central figure had established a certain foundation on the individual male side and on the spiritual level. This last choice made possible the extension of his and his Bride’s course to that of the Second Coming and Bride, after paying two thousand years of indemnity.[103]

As such, the end result of Jesus and his Bride’s course was the non-deliverance in these critical issues: restoration of man and woman’s equal value; fulfillment of all Five Roles of the Three Great Blessings and the restoration of the original sin; elimination of Cain and Abel inequality that has plagued human reality ever since the failure of Adam and Eve’s family; and restoration of subverted Cosmic Four-Position Foundation to return the creation back to Heavenly Parent through perfected human beings becoming the true stewards overseeing both the spiritual and physical worlds.

In sum, from the time of Adam and Eve’s Fall, when man and woman’s unequal positions were created owing to Eve’s double sins, until the time of Second Coming and his course with his Bride, virtually no foundations had been made on the woman’s side to recover original gender equality. During the history of indemnity, when Heavenly Parent had no choice but to begin any providential foundation by initially contacting the male central figure, it was much easier for the male central figure to maintain his individual foundation with ongoing contact with the Heavenly Parent. Women central figures, on the other hand, were disadvantaged and doubly burdened with Eve’s ‘double sins’ on the collective level. Further, since they could not even begin their course by direct contact with Heavenly Parent but only through their spouses, it was extremely difficult for them to live up to the providential expectation that their positions called for. Given this unbalanced reality between man and woman, since they had to be representatives of Heavenly Father and Heavenly Mother respectively, the Heavenly Mother side of Heavenly Parent was also left in utterly dire straits, suffering through heart-wrenching torment for being left out and ignored by Her own children, humanity.

***From Animism to the Fertility Goddess to Male Monotheism***

Fallen humanity’s understanding of Divinity has reflected the development of the human portion in providential history. After the Fall, the parentage of fallen Adam and Eve came to be multiple—not only Heavenly Parent but also a lower creation. Polytheistic worship of the Divine reflected the same multiplicity. Since the Fall subverted the Cosmic Four-Position Foundation and placed human beings below creatures with only physical selves, human beings were left with a lowered perception of their value. Hence, people of the primeval world did not differentiate between humans and animals; not only that, their imagination of the Divine was limited to the variety of things in nature, which they set up as objects of reverence and worship.[104] Hence, for primal peoples it was difficult even to envision the Divine in anthropomorphic terms as Father God or Mother God. In addition, there was little understanding regarding the need for human salvation from sin and/or suffering, in contrast to the later historical religions such as Hinduism, Buddhism, Islam, Judaism and Christianity that are preoccupied with this issue.[105]

Later, when the providence progressed to the point where fallen humanity could begin to envisage the Divine in anthropomorphic terms, veneration of the Goddess became the prevalent form of worship of the divine in ancient civilizations even amidst the various nature gods. [106] This is attested by the wealth of archeological and documentary evidence, especially coming from the Ancient Near East, touted as the “birth of civilization.”[107] The main reason for this shift is that a transition had occurred from hunting and gathering societies to agricultural and herding societies.[108] As these rely more heavily on nature for existence, naturally people connected the metaphor of female fertility that creates and sustains life to female deities or Mother Earth that does the same.[109] Plenty of recovered artifacts and materials used in rituals and their symbolism from the Ancient Near East exhibit various aspects relating to “a single Goddess, the Great Mother,” as an epitome of female “fecundity,” “particularly... connected with birth and the food supply.”[110] On the other hand, often the Goddess was portrayed in an exaggerated and even grotesque manner, overtly focusing on the sexual organs, “breasts... and the vulva region” in distorted and disproportionate forms of display.[111] Certainly, the portrayal of Goddess in such base and vulgar fashion is in striking contrast to the later monotheistic religions of Judaism, Islam and Christianity, where the male God is revered as Gracious and holy. [112]

From the providential perspective, Heavenly Mother could only have been properly represented if woman’s disproportionately lowered value due to Eve’s double sins had been completely restored. However, with continual human failures—especially the failure of Noah and his wife’s family in their worldwide and cosmic-level course at the providential moment when Adam and Eve’s Fall could have been restored—the providence took a prolonged route until the next attempt at making a worldwide and cosmic-level foundation at the time of Jesus and his Bride. In the meantime, since there was at least Heavenly Parent’s 95-percent effort to elevate fallen humanity’s internal and external knowledge, as well as fallen humanity paying indemnity in the form of an indemnity period of suffering, fallen humanity’s thinking about the Divine advanced through religion to at least conceiving of Divinity in anthropomorphic, human terms.[113] Nonetheless, since Eve’s double sin was not completely restored, and womankind and thereby Heavenly Mother could not regain the rightful respect that is Her due, fallen humanity’s imagination of Goddess was at a low level, even to the point of vulgarity. Given that Heavenly Parent must work at the level of whatever the human offering of 5 percent could achieve, S/He had little choice but to suffer through humiliating distortion.

In nomadic herding societies, where through animal husbandry the procreative function of the role of male was better understood, the worship of the Great Mother as the single source of fertility began to wane.[114] In place of the Goddess’ diminished status as a symbol of fertility, a male God as her consort, be it a “son and lover, or of brother and husband,” began to assume an ever larger role, sharing the procreative and creative power with her.[115] However, this development of a somewhat equal and comparable Goddess and male God sharing divine sovereignty over creation did not last for long. Once the introduction of male God came on the scene, soon, “male monotheism” emerged centering around the “sky-Father,” the “all-powerful Storm God,” or a “male Creator God, who presides over the pantheon of gods and goddesses.”[116] Furthermore, once the focus had shifted from a central fertility Goddess to male and female gods engaged in sexual relationships, it was only a matter of time before various gods were imagined partaking in complicated sexual liaisons amongst themselves and with humans and even with animals.[117]

The emergence of male monotheism, however, brought along an unbalanced, dualistic reality of “transcendent Spirit (mind, ego) and inferior and dependent physical nature,” relegating the transcendent former to the male God and to men by extension, and the inferior latter to the female gods as well as to women.[118] Because men were identified with the supreme, male God, men naturally assumed the superior position over women. As male monotheism developed, women were left with no representation in God. Hence in male monotheism, gender became the means to demote the power and authority of female side of God. It also created what Mary Daly calls a “sexual caste system” that denigrated women to a lowly status.[119]

The phenomenon of male monotheism was inextricably entwined with the rise of patriarchal culture, as it “reinforces the social hierarchy of patriarchal rule through its religious system.”[120] According to Clifford Geertz, religion is simply a part of cultural system, as he defines culture as “historically transmitted pattern of meanings embodied in symbols... by means of which men communicate, perpetuate, and develop their knowledge about and attitudes toward life.”[121] In this reading, by manipulating various symbols relating to male monotheism as cultural conduits, fallen men promoted and propagated patriarchy, male hegemony, and “sexist social structures” by means of language, the educational system, and the “male monopoly on definition” or meaning of existence.[122] Geertz’s definition of culture or religion as a cultural system is a useful reference point to reflect upon in relation to the Divine Heart Principle. That is, given that such things as culture and religion are often the five-percent free-willed human constructs, one should not mindlessly accept them as 100-percent God-given reality, but must scrutinize them with the absolute standard as to whether they have eternal value or should be discarded along with the fallen history.

Thus from the vantage point of the restoration history, the progress of religion as humanity’s endeavor to try to recover Heavenly Parent’s internal knowledge advanced from the worship of animals to a central fertility Goddess to the male God of monotheism. In effect, this progressive movement broadly followed the route of restoration, which is “reversing the course of... [the] mistake” of the Fall.[123]

Right after the Fall, since on the collective level humanity had fallen below the things of creation, and since the process of the Fall implicated humanity to have multiple parentage, humanity’s earliest attempts at elevating themselves through religion were at best polytheism and at a very base level worshiping nature or creatures with only physical selves. Then, amid the world of polytheistic nature-gods, once human beings began to envision the Divine in anthropomorphic terms, the female fertility Goddess came to be revered first. A providential reason for this development would be that given that Adam and Eve’s 5-percent free-willed choices would determine the outcome, and since Eve had made the first choice, albeit an unprincipled one, the Goddess came into focus first, though at an unprincipled level that was in reflection of woman’s lowered status.

Then, when it became the providential time for the introduction of monotheism, which is more Principled, over polytheism, which is unprincipled, since women’s further removed position than man’s had not been restored as of yet, between man and woman, man and male God came to represent monotheism. Most certainly this is not the completely restored version of monotheism of one God, for that would be Heavenly Parent who is gender balanced and equally empowered as Heavenly Father and Heavenly Mother. Regardless, since male monotheism was the result of the 5-percent human offering to date, Heavenly Parent has had no choice but to continue with it.

### ***Hebrew Male Monotheism***

After the failure of Noah and wife’s family’s worldwide and their cosmic-level foundational course, Heavenly Parent, in preparation for the next try at the worldwide and cosmic-level course, had to initiate the male monotheism with Abraham and Sarah. They were the beginning point of the Abel position clan-level lineage what would eventually beget Jesus and the woman who was meant to be his Bride, the central figures for the next worldwide and cosmic-level foundational course. However, since it was not the providential timing when complete, gender balanced monotheism could be available, Judaism, the male monotheism that developed out of Abraham and Sarah’s lineage, was necessarily limited in its perception of the female side of God—and by extension, its understanding of woman as having equal value to man.

From Heavenly Parent’s perspective as well, being that it was not the providential timing when S/He could expect complete restoration that included gender equality, the best that S/He could hope for at the time was for the Israelites, the children of Abraham and Sarah, to recognize that there is only “One True God,” Yahweh, although understood mainly as male.[124] At the same time, the Israelites should preserve the purity of their lineage until the coming of the worldwide and cosmic-level central figures. However, Yahweh’s hope for the Israelites to revere only Yahweh and also to keep sexual purity was constantly threatened by neighboring nations, whose polytheistic cultures featured sexual promiscuity. This was notably present in the Canaanite fertility cult of Baalism, which practiced ritual prostitution as a part of divine worship.[125]

The Hebrew Bible is full of passages in which Yahweh inveighs against Israelites who worship foreign gods such as the Canaanite male god Baal and its female god Asherah. One notorious example was against the Israel’s king Ahab, who built a temple for Baal and allowed his queen Jezebel to dine with “four hundred fifty prophets of Baal and the four hundred prophets of Asherah,” even as he “kill[ed] the prophets” of Yahweh.[126] So established and culturally imbedded was the cult of Baalism that the Yahweh, the God of Israel, had to constantly struggle to demand that the Israelites do not for a moment lose faith in Him as the one true God.

Another point of Yahweh’s fulmination against the Canaanite fertility cult was on the issue of ritual prostitution.[127] In the fertility cult sex was considered a sacred act, in that the “mystery of fertility,” so critical to the agricultural region of Fertile Crescent, was believed to be the result of sexual intercourse between god and goddess.[128] Ritual sexual intercourse with the temple prostitute or *zonah* symbolized that the devotees were not only participating in the sexual union of the gods, but they were also partaking in propagation of fertility, which is essential to survival and existence.[129] Regardless, for Yahweh of the Israelites, who gave a strict sexual code “not [to] commit adultery” and “not [to] covet” any sexual partner other than one’s spouse, Canaanite ritual prostitution was nothing less than an “abomination.”[130]

Being that the Canaanite cultic practice of ritual prostitution was more often linked to the goddess Asherah than to the male god, Israelite Yahwism’s objection to it did not simply end with what it considered to be the abominable practice per se by the goddess in question, but extended to the low opinion of the female in general.[131]

Canaanite temples were often marked by the tree symbols representing goddess Asherah. She was also illustrated with serpent symbols and was known by such epithets as “Lady of the Serpent” and “holding one or more serpents.”[132] Peggy Reeves Sanday connects the tree and serpent symbols of Asherah to that of the Hebrew creation story of Adam and Eve in the Garden of Eden, which also features the *serpent* and the *tree* of the knowledge of *good and evil* (emphasis added).[133] In the story, since Eve or woman was the one first succumbed to the serpent who enticed her with the saying, “when you eat of it [the forbidden fruit of the “tree of knowledge of good and evil] your eyes will be opened, and you will be like God, knowing good and evil,” by extension woman or female is implied to be the weaker.[134] Not only that, she is the more unethical one because she shares the connection to the immoral goddess Asherah of ritual prostitution.

Judith Ochshorn points out that even the way that Adam and Eve are punished by Yahweh in the Hebrew creation story is unequal, for the patriarchal cultural assumption of the Israelites at the time of the story is that Eve or woman lacks the “developed enough sense of right and wrong” in comparison to man.[135] Referring to Genesis 3:16, she writes that because the “only roles possible for the woman are those of mother and wife... [Eve and by extension women] are cursed in those roles.”[136] In contrast, she continues, Yahweh’s punishment of Adam is “not restricted to his roles as husband and father,” but it includes much more complex responsibilities relating to his “work, the land, and his death (Gen. 3:17-19).”[137] Other than the domestic sphere of nurturing and supporting the family, women are to have no claim in the



greater human social sphere or in relation to the rest of creation. Such Hebrew (mis-)reading of Adam and Eve's differing punishments as consequences of their culturally assumed dissimilar roles is yet another example of patriarchal culture's misappropriation of woman as marginal, insignificant, and inferior.

Concerning the Hebrew reading of Adam and Eve story, most biblical scholars today are in agreement that the two conflicting Hebrew creation accounts of Adam and Eve in Genesis 1:27 and Genesis 2:21-22 were once separate stories that were later joined to make up the Genesis narrative.<sup>[138]</sup> The latter Genesis 2:21-22 story of God taking man's rib to make a woman out of it is written in the "language of folklore" and is dated around 1,000-900 B.C.E.<sup>[139]</sup> The Genesis 1:27 story of God making both man and woman in God's own image dates around 400 B.C.E. and is attributed to a group of "postexilic theologians" or "priestly redactors."<sup>[140]</sup> Even though these two conflicting stories of Adam and Eve's creation in Genesis were later joined as if they were one, they become useful tools for those who want to find man and woman's equal value to opt for the Genesis 1:27 account, whereas those who want to argue woman's inferiority quickly gravitate towards the Genesis 2:21-22 account. The latter point out what they consider to be the Biblical affirmation of woman's inherently lowly status in creational order.<sup>[141]</sup> These conflicting viewpoints on human creation and man and woman's value is another example of ideological confusion, being that humanity did not yet have the providential "merit of the age" to recover the absolute standard regarding man and woman's equal value.<sup>[142]</sup>

Indeed, there was very little merit of the age to recover man and woman's equal value, and by extension Heavenly Mother's equal value to that of Heavenly Father. The cultural reality that Israelites lived under at the time was patriarchy all around. The low opinion of woman in general did not help Israelites to imagine that Yahweh could possibly have female side and that She could be just as powerful and capable as Her male counterpart. All the more, because the female deities of adjoining Canaanite cultures such as Asherah, Inanna/Ishtar and Anat were often linked to ritual prostitution and portrayed as licentious and sexually aggressive to the point that they were not even viewed in a divine light but as versions of lowly misbehaving women. Hence, there were few opportunities for the Israelites to appreciate the female side of Yahweh in any positive light.<sup>[143]</sup>

To separate completely the Israel's Yahweh from the wanton and promiscuous behaviors common among Canaanite gods and goddesses, Hebrew prophets and writers opted for the other extreme and detached Yahweh from sexuality altogether. They relegated sex to the "realm... of unholy," from which people need to separate in order to approach Yahweh, "the Holy One," described in asexual terms.<sup>[144]</sup> As such, even though Yahweh is known to be male, He was in no way described as having a penis or engaging in sexual intercourse as the lusty Canaanite male gods Enki and Baal were.<sup>[145]</sup>

Eventually, however, such an asexual representation of Yahweh, who was otherwise known to be a male God, posed a problem for Yahwism when it came to establishing "sacred marriage symbolism."<sup>[146]</sup> In other cultic religions, a marriage bond is formed between a god/goddess and his or her people with a king as people's representative.<sup>[147]</sup> But in Yahwism, the marriage of its male god and a male king would symbolize a homosexual union.<sup>[148]</sup> Hence the Hebrew prophets had no option but to settle on language to feminize Israel instead. Israel becomes the bride to the male God Yahweh in order to symbolize at least a heterosexual union.<sup>[149]</sup>

Nevertheless, the Hebrew prophets' feminization of Israel as the bride to the male God Yahweh did nothing to alleviate the lowly opinion of the female sex. Instead, it only amplified it. Hebrew Bible is full of the "holy husband" Yahweh's lamentation against the Israel the bride who is accused of going around "offering herself to every passer-by" and "whoring" with other gods and nations.<sup>[150]</sup> Yahweh continues his rage against the Israel, linking it to other "wicked" nations represented in feminine imagery: "Have you not committed lewdness beyond all your abominations? ...Like mother, like daughter." You are the daughter of your mother... Your elder sister is Samaria... your younger sister... is Sodom with her daughters."<sup>[151]</sup> It is repeated over and over with exacerbating frequency that the female, not the male, is the "evil" and "wicked" one in Yahwism.

In all, the male monotheistic Yahwism or Judaism was a culmination of human portion of the responsibility. It was the base upon which Heavenly Parent had to work to continue the providence. After the Fall and the female side's lowered position with respect to both Heavenly Mother and womankind, and after the inability of central women figures thereafter to improve the female side's lowered position during the period of Israel's history before the coming of the providential time for the next worldwide and cosmic-level foundational figures, Jesus and his would-be Bride, Heavenly Parent had no choice but to continue the providence with the Israel's patriarchal culture. It was the result of their 5-percent human portion that they interpreted reality based upon patriarchal culture and its lowly opinion of the female in both humanity and divinity.

Later Heavenly Parent offered His/Her 95-percent effort to Judaism in order to introduce the feminine side of God in the form of the Shekinah, "the feminine element in God" in Jewish Kabbalism.<sup>[152]</sup> Yet with little foundation on the woman's side, S/He was not able to work with the human portion to elevate it to be a concrete concept explicating the dual genders of Heavenly Parent.

### ***Christianity as Continuation of Male Monotheism***

When Jesus was not able to take his Bride, and with her to complete the restoration and establish the worldwide and cosmic-level foundation, neither were they able to win the worldwide and cosmic-level ideological victory to establish the Gender and Dual Position Balanced Divine Heart Principle as gender-balanced monotheism.<sup>[153]</sup> Moreover, as they were unable to restore the unequal positions of Cain and Abel which affected all humanity, the male monotheism that began with Abraham and Sarah, the ancestors of the Israelites whose lineage culminated in the persons of Jesus and his intended Bride, also began to divide.

First of all, although male monotheism is a little closer to the Divine Heart Principle than polytheism, and hence assumed the Abel position, since it is not the absolute standard of the Gender and Dual Position Balanced Divine Heart Principle, it also has to be restored to a complete understanding of the absolute standard. This should take place at the time of the course to fulfill the worldwide and cosmic-level foundation. However, when the worldwide and cosmic-level providential timing was missed again owing to Israelites' disbelief in Jesus, and Jesus could not live physically to complete the mission with his Bride, then following the unequal positions of Cain and Abel, which is still the operating formula of human division after the Fall, Israel, the former Abel position lineage that culminated in Jesus and was also supposed to culminate in his Bride, assumed the Cain position, while Christians, raised as the spiritual lineage of Jesus, took the Abel position.<sup>[154]</sup> This situation also meant then the monotheism that began with the Israelites would also be divided into Cain and Abel positions—Judaism and Christianity respectively—during the two thousand years of indemnity before the time of the Second Coming. Then, with the Second Coming and his Bride's worldwide and cosmic-level course, Heavenly Parent could once again hope for complete restoration.

Moreover, in addition to the initial male monotheism that began with Abraham and Sarah being divided into Cain and Abel positions of Judaism and Christianity respectively, since the still prevailing operating formula of Cain and Abel unequal positions affected every level of human division, later on the lineage of Abraham, Sarah and Hagar would also be divided into yet another set of Cain and Abel positions, both upholding male monotheism, in the form of Islam and Judaism.

Heavenly Parent must begin the providential work at the level of human offering. The above providential background was the basis during the two thousand years of indemnity before the Second Coming and Bride's course in twentieth century for Heavenly Parent to continue the providence centering on Christianity.<sup>[155]</sup> Christianity developed because of Jesus' last choice, which only benefited the male side without his Bride's contribution to the woman's side. Nevertheless, in preparation for the course of the Second Coming and his Bride, there was still Heavenly Parent's 95-percent effort, especially during the early formative stage of Christianity, to encour-age people to recognize the

femininity of God. This endeavor too is apparent in the works of Gnostic texts and Apocryphal gospels.[156] Yet it was still up to the Christians' 5-percent human portion at the time whether to pursue it further.

Certain Gnostic Christians were already claiming that God is not just the masculine God, but a “dyadic being who consists of *both* masculine and feminine elements.”[157] They were also praying to both Father and Mother God: “From Thee, Father, and through Thee, Mother, the two immortal names, Parents of the divine being...”[158] *Gospel of Philip* claims that when “we were Hebrews we were orphans, with only a mother, but when we became Christians we had a father and a mother,” recognizing the gender-balanced Being who is Heavenly Parent.[159] In the *Gospel of Thomas*, comparing his own mother and Heavenly Mother, Jesus is reported to be saying: “For my mother [gave me... falsehood], but my true [mother] gave me life.”[160] In *The Secret Book of John*, John has a mystical vision of a “figure... [with] three forms” embraced in light, who pronounces: “I am [the Father], I am the Mother, I am the Child.”[161] The mysterious figure is understood to symbolize the central Christian symbol of Trinity or three “divine persons,” and the Holy Spirit would be equivalent to “the Mother.”[162] This is in contrast to the Greek reading of the Trinity where, given that the word for the spirit (*pneuma*) is neuter and the other two “persons” are the Father and the Son, the Trinity becomes predominantly masculine without the female representation.[163] Regardless, those early Christians who recognized God as both Father and Mother were soon silenced by “those who called themselves the “orthodox” (literally, straight-thinking) Christians.”[164] Among them were the so-called Church Fathers, who vigorously worked to reject such heterodox teachings and keep them out of the Christian canon.[165]

Recent Christian feminist scholarship has done much to raise awareness that what all Christians accept today as the Holy Scripture, the Christian canon of writings in the twenty-seven books of New Testament, is not something that simply existed from the very beginning of Christianity.[166] Instead, it is the product of first few centuries of Christian history, when divergent voices engaged in bitter polemics claiming what should be the orthodox creed as opposed to what should be heretical.[167] Yet where to draw the line between these positions was never clear. Among the major topics of contentious debates were the issues of the femaleness of God and women's leadership in the churches.[168] However, with gradual but steady “patriarchalization of early churches,” involving an “androcentric selection” and “redaction process,” the Church Fathers systematically eliminated materials about Mother God and woman's contribution in the churches.[169]

Church theologians objected to the Mother God idea for fear that it would invite polytheistic interpretation of God, whom they insisted was singularly male and the Father.[170] Yet as the Christian Church grew from a small Jewish sect to encompass gentile converts around the Greco-Roman world, well ensconced with many gods of both sexes, they needed to introduce certain feminine elements into church doctrine.[171] First, in keeping with the Hebrew idea of God as the Bridegroom and Israel as the bride, the Christians adopted the same idea of male God with His people or the Church as the female bride. In the Christian version, there is an added dimension to the male Divinity, as He begins with God the Father but ends with Christ, the Son of God and Risen Lord of the resurrection.[172]

The ensuing problem for Christianity is that since the Divine hierarchy begins and ends with the gender specific male “Father” God and male “Son of God,” all that do not belong in that category, including female side of God and woman, are assumed to be lower in the hierarchy. Specifically, even though it is assumed that all human beings would be lower than the Father and the Son, by virtue of the fact that Divinity—Father and Son—are both male, men presume the superior position over women, as Ephesians 5:20-27 lucidly demonstrates.[173]

Another element of femininity that the patriarchal Church theologians incorporated into Christian doctrine is Mariology. It is based on Mary the mother of Jesus, which developed mainly as a means to support the view that the “Lord and Savior Jesus Christ” is an extraordinary figure.[174] The underlying logic of Mariology is that if Jesus is the only begotten Son of God and was “born” through Mary, then although Mary may not be compatible to Jesus, she would still possess exceptional qualities the set her apart from ordinary people, which would in turn support Jesus as a special figure.[175] Thus, alongside the Christ's role as the new Adam, she was named the “new Eve,” which is the moniker that she also shares with the Church.[176] Unlike the fallen Eve who brought sin and suffering to humanity, Mary, the new Eve, along with the Church, were to be the obedient “daughters” of God's Will and symbolic “brides” of Christ who multiply Christians who would be reborn through them.[177]

Additional concepts that grew around Mary were the idea of her perpetual virginity and the later notion of the Immaculate Conception. These are inseparably connected to ascetic impulse of the Church, which wanted to separate Jesus' miraculous birth from any association with sexual intercourse.[178] Greek and Latin Christianity in particular had strong desire to pursue such idealized vision of Mary, as they had been heavily influenced by Platonic spirituality which devalues physical bodily love as a lower form compared to spiritual love, which they believed could reach a higher ideal.[179] The logic of the argument was that if Jesus is divine, his mother could not have been flawed by the low love of human sexuality, which is, according to St. Augustine, mainly necessary for the “procreation of children.”[180] In the end, however Christianity may have elevated Mary, her fundamental purpose was to serve Jesus. She was in no way understood in equal terms as the daughter of God, as Jesus was the Son.[181]

From the providential perspective, Christian leanings towards asceticism were inevitable. Since Jesus could not unite with his Bride with both his physical self and spiritual self to create an ideal marital union, but could lay only a spiritual foundation without his physical self, there was very little foundation in Christianity to comprehend Heavenly Parent's purpose of creation regarding a husband and wife's “absolute sex[ual union]” of physical self and spiritual self.[182]

Furthermore, since even on the spiritual level Jesus was only able to establish the human portion of the foundation on the individual male side, without having a Bride who could contribute anything to elevate the female position affecting Heavenly Mother and woman-kind, Christianity simply continued the male monotheism that had begun with the Israelites of the lineage of Abraham and Sarah. During the subsequent two thousand years of Christian history, Christian theologians continually elevated Jesus' individual, male, and spiritual side offering to extraordinary levels without thought to stabilizing it with a gender-balanced teaching. Heavenly Parent could not stop this, as it was the human 5-percent free-willed portion. These interpretations of Christianity did not progress any closer to Heavenly Parent's ideal of the Gender and Dual Position Balanced Divine Heart Principle. This would have to wait until the twentieth century, when the True Parents or the male and female central figures for the worldwide and cosmic level foundational course had to reveal the absolute standard and win the worldwide and cosmic-level victory.

### ***The Unification Movement Must Go beyond Male Monotheism to the Gender and Dual Positional Balanced Divine Heart Principle***

After two thousand years of paying indemnity by working with Christians, the spiritual heirs of Jesus, the providential time when the worldwide and cosmic-level foundations could be established has arrived. Heavenly Parent raised the Unification Movement in twentieth century in the hope of completing this worldwide and cosmic-level restoration. The people who were called to join the movement came from all over the world. They came not only on their own accord as individuals, but also because they stood upon the collective level of their ancestors, whose merit came from their efforts to live closer to a Principled life. In this they were in the Abel position compared to those who did not believe in Heavenly Parent and spiritual reality and were thus in the worldwide Cain position. This meant then it was not just the male and female central figures that were called to accomplish up to the worldwide and cosmic-level foundational course, but also all the people worldwide who have been led to the Unification Movement. They have the collective-level responsibility of the Abel position to reach out to the rest of humanity in the Cain position and testify to them of Heavenly Parent's absolute standard and open the way of humanity's complete restoration.

It was never Heavenly Parent's original desire that Jesus and his Bride's course be incomplete, or that there would be need for an extension course later on. This necessity only came about as the consequence of what happened with the human portion at the time of Jesus and his Bride's course. Hence, the Unification Movement was required to initially commence from the point where Jesus' physical life ended, having only established a human foundation on the individual, male, and spiritual side. Since Jesus' Bride was not established, who could have laid the foundation on behalf of Heavenly Mother and womankind, the patriarchal culture that prevailed ever since the Fall and Eve's double sins simply continued on, all over the human world. Christian culture was male centered, as was Confucian culture that had strong sway in Korea where the Second Coming and his Bride were raised.[183]

Hence, when Heavenly Parent and Jesus handed the baton to the Second Coming and his Bride, the central figures who would begin the extension course in twentieth century, they had no choice but to initially begin by contacting the male central figure. Then, once the male central figure consented to fulfill the Second Coming and the Bride's course, it then became his first responsibility to figure out what is involved for the complete restoration of the worldwide and cosmic-level course. Then he had to establish his Bride and, as a True Spouse, aid her so that she too might fulfill her individual portion of the responsibility—to restore Eve's double sins on behalf of womankind and for Heavenly Mother's advent.

The male and female central figures of the Second Coming and Bride's worldwide and cosmic-level course have been responsible to restore all humankind's unprincipled choices dating back to Adam and Eve. They not only had to fulfill the various collective levels of responsibilities, but they also had to properly restore their distinct individual portions of responsibility, representing Adam and Eve's dissimilar individual sins. They had to achieve, and at the proper time, the First Blessing on both the male and female sides. After all, without the fulfillment of the First Blessing, the remaining Second Blessing and Third Blessing cannot succeed. Nor can Adam and Eve's failures to fulfill all Five Roles of the Three Great Blessings—which was in fact the original sin—be restored completely. Further, because Eve committed the double sins and implicated womankind, not mankind, to suffer inordinate torment and degradation throughout fallen history and assume the Cain position to that of men, the female central figure in the position of restored Eve has been investing in women and in her daughters and fighting to reclaim woman's equal value to that of man and open the way of Heavenly Mother's equal representation to that of Heavenly Father.

Specifically, when Eve fell on the individual level and was swept into the archangel Lucifer's unprincipled ideology before she fell with Adam on the collective level, it engendered a domino effect causing the loss of womankind's and Heavenly Mother's original positions. This subverted the Cosmic Four-Position Foundation. Hence, to completely restore the Cosmic Four-Position Foundation, the central person in the position of restored Eve needs to recover womankind and Heavenly Mother's original positions, and for this she needs to champion the absolute Gender and Dual Position Balanced Divine Heart Principle. She must do this on top of what the man in the restored Adam position has to fulfill. Only in this way can lasting balance and harmony be restored to the entire creation. In a word, because Eve was the first to commence with an unprincipled ideology, which led to her double sins that precipitated all the consequences of the Fall, wreaking havoc and causing imbalance in Heavenly Parent's gender-balanced dual positional Cosmic Four Position Foundation, it will be necessary for the woman in the restored Eve position and her daughters—her collective extension on the woman side—to champion, complete, and conclude the restoration.

Being that the Unification Movement inherited from Christianity a male-centered patriarchal culture and an Eve position that was unrestored and doubly removed, it was inevitable that the movement initially began centering on a male central figure. It was also unavoidable that it initially had a one-sided understanding of God as Heavenly Father. This temporary structure carried on for decades in male centered patriarchal culture. Moreover, from the standpoint of restoration through indemnity, since Adam's sinful position on the male side was slightly closer to the Principle than Eve's doubly removed position, Heavenly Parent had to allow the providence to commence and build toward the worldwide foundation of restoration initially with the male side.

Now male central figure, True Father, has ascended to the spirit world with his last words that he “accomplished everything.”[184] They should be understood to mean that he accomplished what the male central figure could fulfill on the individual level representing man's side, along with a part of the collective level portion benefiting the entire humanity. However, the woman's portion on the individual level affecting womankind and Heavenly Mother, as well as the rest of the collective portion contributing towards humanity, still remains with the female central figure and her daughters.

Since the male central figure's ascension in 2012, the female central figure, True Mother, has been in charge of the Unification Movement. However, because the culture that came before her was predominantly patriarchal, its praxis for implementing man and woman's equality as required by the Divine Heart Principle is limited. As a result, she is faced with a lot of resistance, coming from both her Cain and Abel-position sons and even from some of her daughters.[185] They are unwilling to accept that the time has come for the providence to move beyond the culturally constructed male hegemony and one-sided male monotheism of the past. Their confused ideologies do not clarify why God is not just Father God, and why womankind, including True Mother, and Mother God should not be subservient to their male counterparts. They neglect to acknowledge that the Unification Movement's culture had been largely shaped by people of Christian and Korean Confucian backgrounds, which in turn are products of various cultural influences from the fallen past.

Yet these influences are rampant. For instance, St. Augustine, one of the Church Fathers, argued that Adam or man was the “unitary” human ancestor in the image of spiritual and incorporeal male God, while Eve was taken from Adam's side to be his helper in the “carnal, corporeal task of procreation.”[186] Hence woman is a subordinate being who must be subjugated by man as “*flesh must be subject to spirit*” for the proper order of nature.[187] Later, Thomas Aquinas, another noteworthy Christian theologian, adopted the Aristotelian biology of ancient Greece, which held that the “male seed carried all the potency for new life,” including the spiritual side, making men and their sons the “pinnacle of creation,” whereas women and her daughters, being devoid of more divine seed, are “defective,” “mutilated,” “inferior” creatures.[188] Aquinas parroted Aristotelian biology, holding a female is a “misbegotten” or “defective” human being, the result of an accident that occurred to the male sperm, which otherwise is perfect by nature to reproduce another perfect male.[189] No doubt this sort of distorted reading of biology was one of the fundamental premises for insisting upon patrilineal succession, since only sons, being little men, would be “effective and active” carriers of the precious “semen” or “seed” that would “contribute to[wards] generation” and continue the superior form of human specimen—men.[190]

As for Korean Confucianism, with its stratified and hierarchical view of human reality and rigid fixation on rituals and proper behavior, it severely restricted woman's place to “domestic confines,” while granting men full access to the rest of social realm, including all that relates to “political and economic prestige.”[191] Further, as a way to insure that this social structure would continue through the generations, Korean Confucianism developed the “patrilineal lineage system” along with “agnation” practices to ensure that only men would carry on the descent of the genealogical line.[192] In such social web of tightly interwoven male relations, women were nothing but “mere links” servicing the mechanics of connecting the generations.[193] Women had no autonomous, individual identity and rights, and they were socially recognized only in connection with the males in their lives as “someone's daughter,” “someone's wife,” and/or someone's mother. [194] The only possible exception within the limited domestic sphere for a woman to have any power and authority would be if she were to produce a male heir that would continue the line of descent.[195] This meant then the woman or daughter-in-law that married into a particular family could come into a position of significance in the domestic sphere of that family by producing a son, whereas the direct daughter who married into some other family would have no power in her natal family.

Those who oppose the female central figure as being unsuitable to hold the same status as the male central figure oppose by extension Heavenly Mother and womankind's equal value to their respective counterparts. They fail to see the cosmic ramifications of their refusal:



Since each human person is the sum total of all the dual positions, including the dual spiritual and physical worlds, unless the man and woman’s equal sum total value is established taking after Heavenly Father and Heavenly Mother, the Cosmic Four-Position Foundation for balance, harmony, peace, and prosperity between the dual spiritual and physical worlds cannot be reinstated. Those who oppose the position of True Mother do not understand that since Eve was the one who first lost the absolute Divine Heart Principle by siding with the archangel’s unprincipled ideology and dragged the womankind to come through her to a lowered position of degradation and wretchedness, it is True Mother, the female central figure in the restored Eve position, who must work with her daughters to reclaim the Gender and Dual Position Balanced Divine Heart Principle, and with it educate the rest of humanity, including her sons. They need to realize that it was never the male central figure’s responsibility to reveal how the female side of the restoration would have to proceed, as that could only be revealed by the female central figure and her daughters who have suffered through the historical indemnity of Eve’s double sins. After all, to insist that the male central figure must reveal and realize the woman side’s restoration would be equivalent to affirming that the male central figure is a woman, which obviously is unacceptable as well as untenable.

The female central figure has been making concerted effort to emphasize her equal value to the male central figure in familiar Christian idiom by addressing herself as “God’s only begotten daughter” to the male central figure’s “God’s only begotten son.”<sup>[196]</sup> Likely she is doing so because since the Unification Movement culture has been heavily Christian in its understanding of the messianic position, she feels the need to emphasize her equal value to the male central figure. However, it is to be expected that once there has been sufficient education for people to clearly perceive of the male and female central figures’ equal value, she will surely invest her efforts to reclaim her daughters’ equal value to that of her sons, and every woman’s equal value to every man. Only in this way can the four-position foundation of equal human value be established, taking after Heavenly Parent’s original numerical value of one.

Heavenly Parent’s eternal purpose of creation is not about creating the Triune positions of God, man, and woman or God, restored Adam, and restored Eve, but to establish the four-position foundation of perfected man and woman fulfilling all Five Roles of the Three Great Blessings.<sup>[197]</sup> One of those roles is creating a human child, be it a girl or boy, and raising that child to maturity as the highest creation. Hence, True Parents’ responsibility includes not just reclaiming their own equal human value, but recovering the equal human value of every human being as their children, starting with the very first child. Only when the proper four-position foundation of equal human value is restored centering on Heavenly Parent the Origin, will gender imbalance and the unequal positions of Cain and Abel that have been plaguing fallen humanity begin to be restored as well. Only then will Heavenly Parent’s ideal of the eternal purpose of creation begin to take shape, with human beings rightfully at the center.<sup>[198]</sup>

## Conclusion

How can we know who Heavenly Parent is? We can only come to know Heavenly Parent, who is Heavenly Father and Heavenly Mother, when we know who we are as human beings. We are in Heavenly Parent’s complete image—men and women of equal human value but different in gender.<sup>[199]</sup> The Fall, or the original sin committed by Adam and Eve, deprived us of this knowledge of who we are, as well as what it means for us to be the sum total and the center of creation. Because the course of the Fall began with an unprincipled ideology, the process of restoration must necessarily commence with Heavenly Parent’s original ideology. This is nothing else but the absolute Gender and Dual Position Balanced Divine Heart Principle, which clearly delineates man and woman’s equal value but of different genders for the purpose of multiplication by forming the four-position foundation.

That human beings are man and woman should have been enough of a clue to perceive that Heavenly Parent is Heavenly Father and Heavenly Mother. But after the Fall and Eve’s double sins, with fallen humanity under the prevalent and persuasive influences of fallen cultures that most always had low opinion of women, no one could imagine that Heavenly Mother is just as capable, equal, and vibrant a partner to Heavenly Father as woman is originally created to be to man. Therefore, the Unification Movement, raised as a providential central foundation for the twentieth century and onward, has a critical responsibility to champion Heavenly Parent’s absolute Gender and Dual Position Balanced Divine Heart Principle. Without it, we cannot complete our providential restoration and witness to the rest of humanity regarding our Heavenly Parent, who is Heavenly Father and Heavenly Mother. We must have a clear understanding of Heavenly Parent’s absolute ideology, erect it as the absolute, eternal center, and separate it from all the unprincipled and one-sided ideologies that have proliferated during the course of fallen history. Only then can we educate the rest of humanity properly.

As the first child of Rev. Sun Myung Moon and Hak Ja Han, the issues of Heavenly Mother and woman’s equality are truly critical and personal to me. Throughout my life in the movement I was often discouraged and dissatisfied because God was taught only in the limited way as a male God, and as a woman it was difficult for me to identify with such a God. It was in a sense understandable since the culture in the early days of the Unification movement in Korea was heavily influenced by not only a male-centered Christian culture but also the old Korean culture that was very male chauvinistic owing to Confucian teachings that human relationships, between man and woman in particular, are inherently unequal. This is despite the fact that both Christianity and Confucianism made great contributions to humankind.

It is absolutely essential to clearly comprehend who Heavenly Parent is, as co-equal Heavenly Father and Heavenly Mother, and by extension that True Father and True Mother are in equal providential positions. Such an understanding, paving the way for man and woman’s equality, is all the more critical for our movement at this time. I am truly saddened by the ideological confusion of some people in the movement, including some of my own siblings, who are gravely misguided, unwilling to let go of past patriarchal culture that does not recognize gender equality in Divinity as well as in humanity, and outright dismissing True Mother’s current leadership.

Such actions are contrary to True Father’s own wishes as well. During the inauguration of the Abel Women’s UN, the last public event True Father held in 2012, he proclaimed that “[m]en and women are absolutely equal in terms of value” and that “in the twenty-first century... women will be the central axis” of leadership.<sup>[200]</sup> One can surmise that he was anticipating True Mother’s leadership to come after his ascension, as he claimed that she was “victorious as the representative of woman in the world” and will be a “true woman leader.”<sup>[201]</sup> Surely, this providential juncture of the “advent of the global era of women”<sup>[202]</sup> is the ripe time to unite with True Mother and her daughters to complete the providential mission, instead of attempting to regress the providence back to one-sided and limited patriarchal culture that has already caused much ideological confusion in humanity.

This project to recover the proper understanding of Heavenly Parent as the equally valued and empowered Heavenly Father and Heavenly Mother is a milestone endeavor for me. It is of more than just academic interest, for it nurtures my existential quest to know who I am as a woman in the image of Heavenly Mother, following the footsteps of True Mother. I hope others in the movement will be just as inspired about the topic, and that the way will open for Unification theology to deeply reflect upon the equally balanced understanding of Heavenly Parent, who is Heavenly Father and Heavenly Mother, along with equal human value of man and woman. Only then, I believe, will we set the proper first step for our movement to offer the complete truth to the world.

## Notes

<sup>[1]</sup> “True Mother Announces New Directions at Leaders Conference in Korea,” Family Federation for World Peace and Unification (FFWPU) News (January 8, 2013). [http://www.familyfed.org/members/index.php?option=com\\_content&view=article&id=4021:true-mother-calls-church-](http://www.familyfed.org/members/index.php?option=com_content&view=article&id=4021:true-mother-calls-church-)

[2] This writer understands that Heavenly Parent is One Unified Being, the gender balanced and co-equal Heavenly Father and Heavenly Mother. For the sake of brevity, I will use the term Heavenly Parent to denote the one God who is both Heavenly Father and Heavenly Mother. When making specific reference to paternal or material side of Heavenly Parent, Heavenly Father or Heavenly Mother will be used. When both pronouns denoting Heavenly Father and Heavenly Mother have to be used together, I would use the notation S/He and His/Her.

[3] *Exposition of the Divine Principle* [EDP] (New York: HSA-UWC, 2005), Preface and Introduction. Elsewhere in the early version of the Divine Principle called the *Wonli Wonbon*, Rev. Moon mentions that God is both Heavenly Father and Heavenly Mother. See Sun Myung Moon, “Wonli Wonbon” (1952), translation by Hee Hun Standard and Andrew Wilson, unpublished manuscript.

[4] Elaine H. Pagels, *The Gnostic Gospels* (New York: Vintage Books, 1989), p. 48.

[5] *Cheon Seong Gyeong* [CSG (2013)] (Family Federation for World Peace and Unification, 2013), p. 602; *EDP*, pp. 2, 7, 68, 378, 404; *World Scripture and the Teachings of Sun Myung Moon* (New York: Universal Peace Federation, 2011), p. 55. See also, Ye-Jin Moon, “God as the Heavenly Parent of Heavenly Father and Heavenly Mother” [GHPHFHM], *Applied Unificationism*, Jan. 2014. <http://appliedunificationism.com/2014/01/20/god-as-the-heavenly-parent-of-heavenly-father-and-heavenly-mother>. The content of that article is also incorporated into this paper.

[6] *EDP*, p. 176.

[7] The term “Divine Heart Principle” takes note of the fact that at the core of Heavenly Parent is “Heart,” or *Shimjung*; See *New Essentials of Unification Thought: Head-Wing Thought* [NEUT], (Tokyo: Unification Thought Institute, 2006), p. 23. In *NEUT*, Sang Hun Lee discusses God’s Heart in various phrases. He states it is an “emotional impulse to seek joy through love” (p. 23). Elsewhere, he states that God’s Heart is not only expressed as love but as having a “purpose of creation.” (p. 41). This writer agrees with the assumption that God’s Heart consists of the dual positions of love and purpose.

[8] *EDP*, pp. 15, 34.

[9] CSG (2013), p. 373; The term “Creation” denotes all that is produced by Heavenly Parent’s creative effort; it encompasses the dual spiritual and physical worlds.

[10] CSG (2013), p. 373; *Message of Peace* [MOP] (Family Federation for World Peace and Unification, 2007), p. 10; Philip Hefner, “Biocultural Evolution and the Created Co-Creator,” in Ted Peters ed. *Science and Theology: The New Consonance* (Boulder: Westview Press, 1998).

[11] *EDP*, p. 33; For more on the Five Roles, see below.

[12] *EDP*, pp. 25, 47-48. The Cosmic Four-Position Foundation consists of God as the Origin, the spiritual and physical worlds as the dual Division, and a perfected human being possessing a spiritual self and a physical self as the Union of both worlds.

[13] *Ibid.*, pp. 2-3.

[14] *Ibid.*

[15] *Ibid.*, pp. 181-187.

[16] *Ibid.*, p. 18.

[17] *EDP* identifies Lucifer as Satan and fallen humanity as the “lineage of Satan” (p. 68). At the same time, since Heavenly Parent’s eternal purpose of creation is absolute and unchanging, Heavenly Parent will never cease from being our ultimate Parent.

[18] E. O. James, *The Ancient Gods* (New York: Capricorn, 1964), p. 46.

[19] F. E. Peters, *The Children of Abraham* (Princeton: Princeton University Press, 2004), p. 1.

[20] Young Oon Kim, *Unification Theology* (New York: HSA-UWC, 1987), p. 16. Kim reports that “on Easter morning in 1936,” Jesus appeared before Sun Myung Moon, the founder of Unification Movement, “to take up Jesus’ unfinished work” through Christianity.

[21] CSG (2013), p. 139.

[22] Paul Tillich, *Systematic Theology*, Vol. 1 (Chicago: The University of Chicago Press, 1951), p. 3.

[23] *EDP*, p. 7.

[24] *Ibid.*, p. 175.

[25] *Cheon Seong Gyeong* [CSG (2006)] (Family Federation for World Peace and Unification, 2006), p. 1115; CSG (2013), p. 373; *EDP*, p. 75.

[26] *EDP*, pp. 15-16.

[27] *Ibid.*, pp. 17, 41.

[28] *Ibid.*

[29] *Ibid.*, p. 18; *NEUT*, p. 3.

[30] *EDP*, p. 19.

[31] Henceforth instead of using the words “dual characteristics,” I employ the term “dual positions” for the following rationale. First, all in creation imitate Heavenly Parent’s dual characteristics (dual positions) during the process of forming the four-position foundation through origin-division-union action (*EDP*, pp. 24-25). As Heavenly Parent is the origin stage, “dual positions” indicate the two positions of the division stage formed as consequence of Heavenly Parent’s dual characteristics interacting to substantiate independent, created entities that can each assume either position of the division as a part of the process of forming the four-position foundation. Thus, once Heavenly Parent’s dual characteristics are imitated through the creative process, and independent entities have been formed taking each position of the division of the four-position foundation, these independent entities are not merely “characteristics” but substantiated entities. Given so, it is better to recognize their status within the four-position foundation as substantiated “positions.” Also, even for Heavenly Parent, since S/He is not merely a Being with “dual characteristics” within Him/Her Self, but a being of the dual Persons Heavenly Father and Heavenly Mother who each possess within them dual characteristics, it is confusing to state that Heavenly Parent merely has dual characteristics without clarifying that Heavenly Father and Heavenly Mother assume dual positions in relating to each other and to the Creation.

[32] CSG (2006), pp. 61, 68.

[33] *EDP*, p. 15.

[34] See note 32.

[35] Gen. 1:27.

[36] *EDP*, pp. 32-36.

[37] *Ibid.*, pp. 21, 25; *NEUT*, p. 41.

[38] *EDP* mainly focuses on the human portion of the responsibility, even though it does allude to the angels, the highest of the spiritual self-only creations, as having a portion of the responsibility (p. 69). However, this writer assumes that all three types of the creations—ones with only a spiritual self, the highest of which are angels; ones with only a physical self, the highest of which are animals; and human beings, who are the sum total of spiritual and physical creations—have a 5-percent portion of the responsibility relating to individual as well collective levels (*EDP*, pp. 47-48, 68). Yet since the three types of creations have dissimilar purposes, the nature of their 5-percent portion of responsibility differs. Detailed discussion on this topic is beyond the scope of this paper.

[39] *CSG* (2006), p. 1113; The duality of Heavenly Parent’s created reality as the cosmos consisting of the spiritual and physical worlds follows the logic of the dual positions.

[40] For a learned exposition of this position, see Tyler Hendricks, “An Inquiry into God as Our Heavenly Parents,” *Applied Unificationism*, May 20, 2013. <http://www.appliedunificationism.com/2013/05/20/an-inquiry-into-god-as-our-heavenly-parents>.

[41] *EDP*, p. 21.

[42] *Ibid.*, pp. 25, 37, 376.

[43] *Ibid.*, p. 41.

[44] *Ibid.*, pp. 24-25, 41.

[45] *CSG* (2013), p. 249.

[46] Norman Geisler, *Systematic Theology*, Vol. 2 (Minneapolis: Bethany House, 2003), p. 92.

[47] <http://www.merriam-webster.com/dictionary/perfection>; Geisler, pp. 345-346.

[48] *EDP*, p. 32.

[49] *Ibid.*, pp. 33-34.

[50] *Ibid.*

[51] *Ibid.*, pp. 34-35.

[52] *CSG* (2013), p. 359, *NEUT*, pp. 243-249.

[53] *EDP*, p. 32.

[54] *NEUT*, pp. 105, 118.

[55] *EDP*, p. 34.

[56] *Ibid.*, pp. 34-35.

[57] *Ibid.*, pp. 47-49; *CSG* (2013), p. 213.

[58] *EDP*, p. 297.

[59] *CSG* (2013), pp. 308-309.

[60] *Ibid.*, p. 294.

[61] *Ibid.*, pp. 521-523.

[62] *EDP*, p. 297.

[63] *Ibid.*, p. 49.

[64] *Ibid.*, p. 78; *CSG* (2013), p. 605.

[65] *CSG* (2006), pp. 847, 852, 874-875; *CSG* (2013), p. 694.

[66] *EDP*, pp. 57-59, 62-64.

[67] *Ibid.*, p. 30. Father Moon also acknowledges that the “evolution of all animals has culminated in man,” in “Founder’s Address,” Fifth Internal Conference on the Unity of the Sciences, Washington, D.C., November 25-28, 1976.

[68] *CSG* (2013), p. 622; Speaking of pollution, Father Moon states that “people have destroyed our God-given environment” that was originally designed to accommodate various physical creations to live harmoniously.

[69] *EDP*, p. 37.

[70] *Ibid.*, pp. 24-25.

[71] *NEUT*, pp. 105.

[72] *CSG* (2013), p. 164.

[73] *EDP*, pp. 58-60.

[74] *Ibid.*, pp. 57-58.

[75] Gen. 3:6-7.

[76] Detailed discussion on the Cain and Abel unequal positions as one of the consequences of Adam and Eve’s Fall is beyond the parameters of this paper.

[77] Philip Hefner, p. 176.

[78] Rev. Moon states, “The evolution of all animals has culminated in man, and we can say that man is the ultimate purpose of the first causal being”; in “The Search for Absolute Values: Harmony among the Sciences,” Fifth International Conference on the Unity of the Sciences, 1976. <http://www.tparents.org/moon-talks/sunmyungmoon76/SunMyungMoon-761125.htm>; This writer takes the theistic evolutionary approach, based upon the premise of the Divine Heart Principle that the eternal purpose of creation is achieved by a process of



co-creation with the portions of responsibility of the diverse creations with their differing created purposes. By virtue of human beings being the sum total of the entire creation, the 5-percent human portion contributes to perfecting 100 percent of entire creation; whereas other creations, whether with only spiritual selves or only physical selves, have 5-percent portions for perfecting each one’s respective worlds and realms. Thus, as regards to creations with only a physical self, the Creator’s 95-percent portion included creating the first organisms within the natural evolutionary process that S/He had designed and was continuously involved in. The limited 5-percent portion of these creations was the free will to multiply their kinds according to their individual and collective portion of the responsibility. Within the parameters of their 5-percent free will they could choose “good” by keeping true to the Creator’s original model for their particular kind of creation, or choose “bad” by going beyond the limit of what is acceptable by variations and mutations that could even cause their demise. In Genesis 1, after each stage of the creative process God proclaimed that what had been created “was good,” thus establishing the good standard appropriate to each creation. As for the creation of human beings, since the creative process is one continuous process and human beings must necessarily be the sum total of the entire creation, encompassing the dual spiritual and physical worlds, Heavenly Parent would have taken the appropriate, existent physical form of primates and infused the human spiritual self into it to create or “give birth” to the first human beings Adam and Eve.

[79] Ye-Jin Moon, GHPHFHM; According to the Divine Heart Principle, Heavenly Parent alone created Adam and Eve as first models of humankind. Thereafter, human creation was to be completed by the 5 percent human input—the parental responsibility as well as the collective lineage contribution, including hereditary means. After Adam and Eve, even though every human being has the intrinsic value of the entire creation, which is also the sum total of Heavenly Parent’s 95-percent original investment in Creation, the 5-percent human contribution coming from dissimilar situations of lineage will create differing personalities, circumstances, and indemnity burdens.

[80] *EDP*, pp. 83, 198, 206, 226, 230, 266. In comparison to providential male central figures such as Noah, Abraham, Jacob, Moses, and Jesus, their respective wives—Noah’s wife whose name is not mentioned in the Bible, Sarah, Rachel, Zipporah and Jesus’ Bride—were not able to make much of a contribution on the woman’s side. One notable exception was Rebekah, who recognized and supported Abel position child, Jacob, over the Cain position child, Esau, whom Isaac preferred (Gen. 25:22-23, 28; *EDP*, pp. 218-219). However, since the providential timing of Rebekah and Isaac’s course was not at the time of the worldwide and cosmic-level foundational course that could have restored Adam and Eve’s sins, her contribution could not affect all of womankind and the Cosmic Four-Position Foundation.

[81] *EDP*, p. 19.

[82] *CSG* (2006), p. 132.

[83] *CSG* (2013), p. 88; *EDP*, p. 176.

[84] See *EDP*, chapters Restoration, Foundation, and Moses and Jesus.

[85] *Ibid.*, p. 178.

[86] *EDP*, p. 199; see note 94.

[87] Gen. 6:9.

[88] *Ibid.*; *EDP*, p. 199.

[89] *EDP*, p. 203.

[90] *MOP*, p. 143; If Heart-Principled true love unity and human perfection through fulfillment of all Five Roles of the Three Great Blessings had occurred in Adam and Eve’s family or Noah and his wife’s family, since humanity descended from them would have learned from either set of parents Heavenly Parent’s eternal purpose of creation, including human value, all humanity would have understood that we are all brothers and sisters to each other sharing the same first parents. Hence, human perfection would have progressed from the individual and family level to humanity worldwide as “one family with God.” However, when in Adam and Eve’s family division instead of unity occurred with Cain and Abel, that inequality became the model for subsequent fallen humanity. When Noah and his wife’s family failed to restore the failures from Adam and Eve’s family, fallen humanity grew into greater, divided groups, leading to divisions between clans, races, and nations, and fights over land and resources. Further discussions on the failed consequence of Noah and wife’s family, one of which is racial division in humanity, is beyond the parameters of this paper.

[91] Exod. 3:6; *EDP*, pp. 215-222; Detailed discussions of the deeds of the central figures of these three generations are beyond the scope of this paper.

[92] Genesis chs. 16-30. However a human person is created, although by means of un-Principled lineage arrangements whether by parental and ancestral choices, Heavenly Parent waits to recover every one as His/Her true child. However long that process entails is largely dependent upon the indemnity burdens coming from the relevant ancestry.

[93] Exod. 12:40; *EDP*, p. 213.

[94] *EDP*, pp. 234-266.

[95] *Ibid.*, pp. 236-237, 252.

[96] Deut. 34:1-5; Although on the individual level Moses did not commit the faithlessness of the first generation of Israelites in the wilderness, on the collective level he could not evade their fate by virtue of the fact that he was their central leader. This is an example of how someone seemingly innocent on the individual level suffers misery coming from the burden of the collective level.

[97] Num 32:11-12.

[98] Exod. 2:15, 21.

[99] Exod. 4:25-26; *EDP*, p. 240.

[100] Detailed discussion concerning Moses and the Israelites’ national level foundation is beyond the scope of this paper.

[101] *CSG* (2013), p. 138.

[102] *CSG* (2006), p. 2029; The new indemnity condition of Cain and Abel position wives’ divisions that entered central human lineage at the time of Abraham and Sarah’s three generation clan-level foundation was unfortunately repeated in Zechariah’s family. What Zechariah, Elizabeth, and Mary should have done to properly support Jesus and Bride’s course is beyond the parameters of this paper.

[103] Because Jesus and his Bride’s course was at the providential time for restoring the worldwide and cosmic-level foundation, when Jesus established the individual, spiritual foundation on the worldwide level, Jesus’ spiritual children, the Christians, could expand through the two thousand years of Christian indemnity history to the worldwide, spiritual level in preparation for the course of the Second Coming and his Bride. However, complete restoration of both the spiritual and physical sides of fallen humanity can occur only with the male and female central figures completing both the individual and collective levels of spiritual and physical sides of restoration starting from the individual on to family, clan, national, and up to the worldwide and cosmic levels.

[104] Huston Smith, *The World's Religions* (San Francisco: HarperSanFrancisco, 1991), pp. 374-376.

[105] Ibid., p. 377.

[106] E. O. James, *The Cult of the Mother Goddess* (New York: Barnes & Noble, 1994), p. 11; Even though a Goddess came to be worshiped, since the complete restoration had not happened and the idea of monotheism was still far away, the world was still polytheistic revering many nature gods.

[107] James, *Ancient Gods*, p. 17.

[108] Ibid.

[109] “Mother Earth,” in Jonathan Z. Smith ed. *The HarperCollins Dictionary of Religion* (San Francisco: HarperSanFrancisco, 1995), p. 733.

[110] James, *Ancient Gods*, p. 46; *Cult of the Mother Goddess*, p. 24.

[111] James, *Ancient Gods*, p. 47.

[112] E.g. Lev. 11:44; Luke 1:49; Qur’an, Sura 2.

[113] A form of indemnity can be suffering through a specific time period during which one has to endure unprincipled fallen reality. When the central human foundation acting on behalf of humanity fails, resulting in a prolongation of the providence, the course of that prolongation is one form of indemnity involving a required time period. See *EDP*, Part II, Ch. 3.

[114] James, *Cult of Mother Goddess.*, p. 228.

[115] Ibid.

[116] Gerda Lerner, *The Creation of Patriarchy* (New York: Oxford University Press, 1986), pp. 145, 180; Rosemary Radford Ruether, *Sexism and God-Talk* (Boston: Beacon Press, 1983), p. 53.

[117] Greek myth is one example among many.

[118] Ruether, *Sexism*, p. 54.

[119] Mary Daly, *Beyond God the Father* (Boston: Beacon Press, 1985), p. 2; Lerner, *Creation of Patriarchy*, p. 216.

[120] Ruether, *Sexism*, 53.

[121] Clifford Geertz, *The Interpretation of Cultures* (New York: Basic Books, 2000), p. 89.

[122] Lerner, *Creation of Patriarchy*, p. 219; Carol P. Christ, “Symbols of Goddess and God in Feminist Theology,” in Carol Olson, ed. *The Book of the Goddess Past and Present: An Introduction to Her Religion* (New York: Crossroad, 1983), pp. 235-238; Elizabeth A. Johnson, *She Who Is* (New York: Crossroad, 1997), p. 23.

[123] *EDP*, p. 178.

[124] Peters, p. 1.

[125] James, *Cult of the Mother Goddess*, p. 79; Peggy Reeves Sanday, *Female Power and Male Dominance: On the Origins of Sexual Inequality* (New York: Cambridge University Press, 1984), p. 224.

[126] 1 Kgs. 16:32; 18:19; 19:10.

[127] Deut. 23:18; Hos. 4: 14.

[128] Bernard W. Anderson, *Understanding the Old Testament*, 4th ed. (New Jersey, Prentice-Hall, 1986), p. 191.

[129] James, *Cult of the Mother Goddess*, p. 82.

[130] Exod. 20:14, 17; Deut. 18:12.

[131] William Foxwell Albright, *Archeology and the Religion of Israel* (New York: Anchor Books, 1969), p. 168; Sanday, *Female Power*, pp. 223-225.

[132] Frank Moore Cross, *Canaanite Myth and Hebrew Epic* (Cambridge: Harvard University Press, 1997), 33; Raphael Patai, *The Hebrew Goddess* (Detroit: Wayne State University Press, 1990), 38; Sanday, 223.

[133] Gen. 2:9; Sanday, *Female Power*, 220, 223.

[134] Gen. 3:5; Sanday, *Female Power*, 223-224.

[135] Judith Ochshorn, *The Female Experience and the Nature of the Divine* (Bloomington: Indiana University Press, 1981), p. 148.

[136] Ibid., p. 149.

[137] Ibid.

[138] Elaine Pagels, *Adam, Eve, and the Serpent* (New York: Random House, 1988), p. xxii.

[139] Ibid.

[140] Lerner, *Creation of Patriarchy*, p. 162; Pagels, op cit.

[141] Pagels, pp. xxii-xxiii.

[142] *EDP*, p. 138.

[143] Rosemary Radford Ruether, *Goddesses and the Divine Feminine* (Berkeley: University of California Press, 2005), p. 81.

[144] Ps. 29:2; Isa. 6:3; Tikva Frymer-Kensky, *In the Wake of the Goddesses: Women, Culture, and Biblical transformation of Pagan Myth* (New York: Free Press, 1993), pp. 188-189; Ruether, *Goddesses*, p. 76.

[145] Howard Eilberg-Schwartz, *God’s Phallus: And Other Problems for Men and Monotheism* (Boston: Beacon Press, 1994), p. 86; Frymer-Kensky, p. 188; Pagels, “What Became of God the Mother? Conflicting Images of God in Early Christianity,” in Carol P. Christ & Judith Plaskow eds., *Womanspirit Rising* (San Francisco: HarperSanFrancisco, 1992), p. 107; Ruether, *Goddesses*, p. 76.

[146] Eilberg-Schwartz, p. 3; Ruether, *Goddesses*, p. 81.

[147] Ibid.

[148] Ibid.

[149] Ibid.

[150] Jer. 3:2 and Ezek. 16:25-36 are just a few examples.

[151] Isa. 10:11; 13:11; Jer. 50:40; Ezek. 16:43-46, 49

[152] Gershom Scholem, *Major Trends in Jewish Mysticism* (New York: Schocken Books, 1995), p. 229. As it pertains to Heavenly Parent’s 95-percent portion and the human 5-percent free willed portion of responsibility, the limit of Heavenly Parent’s involvement is to try to open the way for human beings to perceive the truth (in this case, regarding the fact that Heavenly Parent is gender-balanced). However, if human beings remain incognizant and are not responsive to the truth, whatever the Heavenly Parent’s preparation for that purpose will not bring the desired outcome.

[153] Ye-Jin Moon, GHPHFHM.

[154] *EDP*, pp. 280-282; Cain and Abel unequal positions are consequences of the Fall, which must be restored and eventually be done away with. However, during restoration history, even though Cain and Abel position divisions occur for the purpose of restoration, they are not fixed positions, since there is absolute 5-percent human free will. That is even though one may have been in the Abel position, if one does not fulfill one’s providential responsibility, one can always assume Cain position.

[155] *EDP*, Part II Ch. 6.

[156] Pagels, *Gnostic Gospels*, pp. 49-58; Ruether, *Sexism*, p. 59-60.

[157] Pagels, “What Became of God the Mother?” p. 108.

[158] Hippolytus, quoted in Pagels, *Gnostic Gospels*, p. 49.

[159] *The Nag Hammadi Scriptures*, Marvin Meyer, ed. (New York: HarperCollins, 2008), p. 161; The reference to being a Hebrew in connection to mother would be alluding to the fact that the Jewish law (*halakhah*) recognizes a Jew as a person born of a Jewish mother or one who has converted to Judaism: See *Oxford Dictionary of the Jewish Religion*, eds. R. J. Zwi Werblowsky and Geoffrey Wigoder (New York: Oxford University Press, 1997), p. 369.

[160] *Nag Hammadi*, p. 152.

[161] Ibid., p. 108.

[162] Edmund J. Fortman, *The Triune God* (Eugene: Wipf and Stock Publishers, 1999), p. xvi; Pagels, *Gnostic Gospels*, p. 52.

[163] Pagels, *op cit*.

[164] Pagels, “What Became of God the Mother?” p. 113.

[165] Ibid., 113-114.

[166] Bart D. Ehrman, *The New Testament* (New York: Oxford University Press, 2004), p. 1; Elisabeth Schussler Fiorenza, *In Memory of Her* (New York: Crossroad, 1988), pp. 53, 56; Pagels, *Adam, Eve, and the Serpent*, p. 152.

[167] Walter Bauer, *Orthodoxy and Heresy in Earliest Christianity*, eds. Robert A. Draft and Gerhard Krodel (Philadelphia: Fortress Press, 1971), pp. 131-132; Fiorenza, *In Memory of Her*, p. 53.

[168] Fiorenza, *In Memory of Her*, p. 53.; Pagels, *Gnostic Gospels*, pp. 49-58.

[169] Fiorenza, *In Memory of Her*, pp. 52-53; Pagels, *Gnostic Gospels*, p. 57.

[170] Ruether, *Sexism*, p. 126.

[171] Ehrman, *The New Testament*, p. 24.

[172] Luke 24:34; Acts 4:33; 8:37; Eph. 5:20.

[173] Ruether, *Sexism*, pp. 125-126.

[174] 2 Pet. 1:11.

[175] John 3:18; Rosemary Radford Ruether, *Mary: The Feminine Face of the Church* (Philadelphia: Westminster Press, 1977), p. 51.

[176] Ruether, *Mary*, p. 53.

[177] Ibid.

[178] Ibid., 54.

[179] Rosemary Radford Ruether, “Misogynism and Virginal Feminism in the Fathers of the Church,” in Rosemary Radford Ruether, *Religion and Sexism* (New York: Simon and Schuster, 1974), p. 153.

[180] Augustine, *On Marriage and Concupiscence*, Amazon Kindle, Bk. 1, Ch. 9.

[181] Eleanor Commo McLaughlin, “Equality of Souls, Inequality of Sexes: Woman in Medieval Theology,” in Rosemary Radford Ruether, ed. *Religion and Sexism*, p. 220.

[182] *CSG* (2013), p. 302.

[183] *EDP*, pp. 398-399.

[184] On Aug. 13, 2012, during his final prayer before ascension offered at Cheong Shim hospital, Rev. Moon stated (in Korean) that that he had “accomplished everything”; See the “Commemorative Video Presentation” for Rev. Sun Myung Moon’s Seonghwa Ceremony on Sept. 15, 2012 (FFWP Korean Historical Committee).

[185] Gerda Lerner argues, “The system of patriarchy can function only with the cooperation of women. This cooperation is secured by a variety of means: gender indoctrination; educational deprivation; the denial to women of knowledge of their history; the dividing of women, one from the other... by restraint and outright coercion; by discrimination in access to economic resources and political power; and by awarding class privileges to conforming women.” (*Creation of Patriarchy*, p. 219) Those who follow the latest developments in the Unification Movement can readily recognize that some of True Mother’s children, including some of the “True Sons,” are directly and indirectly opposing her. Also, for an earlier male-centered Unificationist argument of God as exclusively “the Father,” see Steven K. Nomura, “**God as Masculine Subject Partner**,” in *Journal of Unification Studies*, IV (2001-2002): 57-72.



[186] Ruether, “Misogynism,” p. 156.

[187] Ibid., p. 157.

[188] Johnson, *She Who Is*, p. 24; Lerner, *Creation of Patriarchy*, pp. 206-207; McLaughlin, “Equality of Souls,” p. 216.

[189] Aquinas, *Summa Theologica*, Part 1, Q. 92, Art. 1, trans. by Fathers of the English Dominican Province Benziger Brothers, Amazon Kindle edition; Johnson, *She Who Is*, p. 24; McLaughlin, “Equality of Souls,” p. 217.

[190] Aristotle, “De Generatione Animalium,” *The Basic Works of Aristotle*, ed. by Richard Mckeon (New York: Random House, 1941), p. 676.

[191] Martina Deuchler, *The Confucian Transformation of Korea* (Cambridge: Council on East Asian Studies, Harvard University, 1992), p. 280.

[192] Ibid., pp. 284-285.

[193] Ibid., p. 289.

[194] Ibid.

[195] Ibid., p. 262.

[196] Hak Ja Han, “A Blessed Family Has to Carry a Lineage Through the Generations,” speech given at the Senior Church Members’ Luncheon, Cheon Jeong Gung, Korea, February 1, 2015. <http://tparents.org/Moon-Talks/HakJaHanMoon-15/HakJaHan-150221.pdf>

[197] Fortman, *Triune God*, pp. xv-xvi; EDP, p. 25.

[198] *EDP*, p. 29.

[199] Sallie McFague, *Models of God* (Philadelphia: Fortress Press, 1988), p. 97.

[200] Sun Myung Moon, “Inauguration of the Abel Women’s UN,” Cheongshim Peace World Center, July 16, 2012. <http://www.tparents.org/Moon-Talks/SunMyungMoon12/SunMyungMoon-120616a.htm>

[201] Ibid.

[202] Ibid.







## SACRED CONGREGATION FOR THE DOCTRINE OF THE FAITH

### DECLARATION

### ***INTER INSIGNIORES***

### ON THE QUESTION OF ADMISSION OF WOMEN TO THE MINISTERIAL PRIESTHOOD

#### **Introduction**

#### **The Role Of Women In Modern Society And The Church**

Among the characteristics that mark our present age, Pope John XXIII indicated, in his Encyclical *Pacem in Terris* of 11 April 1963, “the part that women are now taking in public life... This is a development that is perhaps of swifter growth among Christian nations, but it is also happening extensively, if more slowly, among nations that are heirs to different traditions and imbued with a different culture”.<sup>1</sup> Along the same lines, the Second Vatican Council, enumerating in its Pastoral Constitution *Gaudium et Spes* the forms of discrimination touching upon the basic rights of the person which must be overcome and eliminated as being contrary to God's plan, gives first place to discrimination based upon sex.<sup>2</sup> The resulting equality will secure the building up of a world that is not leveled out and uniform but harmonious and unified, if men and women contribute to it their own resources and dynamism, as Pope Paul VI recently stated.<sup>3</sup>

In the life of the Church herself, as history shows us, women have played a decisive role and accomplished tasks of outstanding value. One has only to think of the foundresses of the great religious families, such as Saint Clare and Saint Teresa of Avila. The latter, moreover, and Saint Catherine of Siena, have left writings so rich in spiritual doctrine that Pope Paul VI has included them among the Doctors of the Church. Nor could one forget the great number of women who have consecrated themselves to the Lord for the exercise of charity or for the missions, and the Christian wives who have had a profound influence on their families, particularly for the passing on of the faith to their children.

But our age gives rise to increased demands: “Since in our time women have an ever more active share in the whole life of society, it is very important that they participate more widely also in the various sectors of the Church's apostolate”.<sup>4</sup> This charge of the Second Vatican Council has already set in motion the whole process of change now taking place: these various experiences of course need to come to maturity. But as Pope Paul VI also remarked,<sup>5</sup> a very large number of Christian communities are already benefiting from the apostolic commitment of women. Some of these women are called to take part in councils set up for pastoral reflection, at the diocesan or parish level; and the Apostolic See has brought women into some of its working bodies.

For some years now various Christian communities stemming from the sixteenth-century Reformation or of later origin have been admitting women to the pastoral office on a par with men. This initiative has led to petitions and writings by members of these communities and similar groups, directed towards making this admission a general thing; it has also led to contrary reactions. This therefore constitutes an ecumenical problem, and the Catholic Church must make her thinking known on it, all the more because in various sectors of opinion the question has been asked whether she too could not modify her discipline and admit women to priestly ordination. A number of Catholic theologians have even posed this question publicly, evoking studies not only in the sphere of exegesis, patrology and Church history but also in the field of the history of institutions and customs, of sociology and of psychology. The various arguments capable of clarifying this important problem have been submitted to a critical examination. As we are dealing with a debate which classical theology scarcely touched upon, the current argumentation runs the risk of neglecting essential elements.

For these reasons, in execution of a mandate received from the Holy Father and echoing the declaration which he himself made in his letter of 30 November 1975,<sup>6</sup> the Sacred Congregation for the Doctrine of the Faith judges it necessary to recall that the Church, in fidelity to the example of the Lord, does not consider herself authorized to admit women to priestly ordination. The Sacred Congregation deems it opportune at the present juncture to explain this position of the Church. It is a position which will perhaps cause pain but whose positive value will become apparent in the long run, since it can be of help in deepening understanding of the respective roles of men and of women.

#### **1. The Church's Constant Tradition**

The Catholic Church has never felt that priestly or episcopal ordination can be validly conferred on women. A few heretical sects in the first centuries, especially Gnostic ones, entrusted the exercise of the priestly ministry to women: This innovation was immediately noted and condemned by the Fathers, who considered it as unacceptable in the Church.<sup>7</sup> It is true that in the writings of the Fathers, one will find the undeniable influence of prejudices unfavourable to woman, but nevertheless, it should be noted that these prejudices had hardly any influences on their pastoral activity, and still less on their spiritual direction. But over and above these considerations inspired by the spirit of the times, one finds expressed - especially in the canonical documents of the Antiochan and Egyptian traditions - this essential reason, namely, that by calling only men to the priestly Order and ministry in its true sense, the Church intends to remain faithful to the type of ordained ministry willed by the Lord Jesus Christ and carefully maintained by the Apostles.<sup>8</sup>

The same conviction animates medieval theology<sup>9</sup>, even if the Scholastic doctors, in their desire to clarify by reason the data of faith, often present arguments on this point that modern thought would have difficulty in admitting, or would even rightly reject. Since that period and up till our own time, it can be said that the question has not been raised again for the practice has enjoyed peaceful and universal acceptance.



The Church's tradition in the matter has thus been so firm in the course of the centuries that the Magisterium has not felt the need to intervene in order to formulate a principle which was not attacked, or to defend a law which was not challenged. But each time that this tradition had the occasion to manifest itself, it witnessed to the Church's desire to conform to the model left her by the Lord.

The same tradition has been faithfully safeguarded by the Churches of the East. Their unanimity on this point is all the more remarkable since in many other questions their discipline admits of a great diversity. At present time these same Churches refuse to associate themselves with requests directed towards securing the accession of women to priestly ordination.

**2. The Attitude of Christ**

Jesus Christ did not call any women to become part of the Twelve. If he acted in this way, it was not in order to conform to the customs of his time, for his attitude towards women was quite different from that of his milieu, and he deliberately and courageously broke with it.

For example, to the great astonishment of his own disciples Jesus converses publicly with the Samaritan woman (Jn 4:27); he takes no notice of the state of legal impurity of the woman who had suffered from hemorrhages (Mt 9:20); he allows a sinful woman to approach him in the house of Simon the Pharisee (Lk 7:37); and by pardoning the woman taken in adultery, he means to show that one must not be more severe towards the fault of a woman than towards that of a man (Jn 8:11). He does not hesitate to depart from the Mosaic Law in order to affirm the equality of the rights and duties of men and women with regard to the marriage bond (Mk 10:2; Mt 19:3).

In his itinerant ministry Jesus was accompanied not only by the Twelve but also by a group of women (Lk 8:2). Contrary to the Jewish mentality, which did not accord great value to the testimony of women, as Jewish law attests, it was nevertheless women who were the fist to have the privilege of seeing the risen Lord, and it was they who were charged by Jesus to take the first paschal message to the Apostles themselves (Mt 28:7 ; Lk 24:9 ; Jn 20:11), in order to prepare the latter to become the official witnesses to the Resurrection.

It is true that these facts do not make the matter immediately obvious. This is no surprise, for the questions that the Word of God brings before us go beyond the obvious. In order to reach the ultimate meaning of the mission of Jesus and the ultimate meaning of Scripture, a purely historical exegesis of the texts cannot suffice. But it must be recognised that we have here a number of convergent indications that make all the more remarkable that Jesus did not entrust the apostolic charge<sup>10</sup> to women. Even his Mother, who was so closely associated with the mystery of her Son, and whose incomparable role is emphasized by the Gospels of Luke and John, was not invested with the apostolic ministry. This fact was to lead the Fathers to present her as an example of Christ's will in this domain; as Pope Innocent III repeated later, at the beginning of the thirteenth century, “Although the Blessed Virgin Mary surpassed in dignity and in excellence all the Apostles, nevertheless it was not to her but to them that the Lord entrusted the keys of the Kingdom of Heaven.”<sup>11</sup>

**3. The Practice of the Apostles**

The apostolic community remained faithful to the attitude of Jesus towards women. Although Mary occupied a privileged place in the little circle of those gathered in the Upper Room after the Lord's Ascension (Acts 1:14), it was not she who was called to enter the College of the Twelve at the time of the election that resulted in the choice of Mathias: those who were put forward were two disciples whom the Gospels do not even mention.

On the day of Pentecost, the Holy Spirit filled them all, men and women (Acts 2:1, 1:14), yet the proclamation of the fulfillment of the prophecies in Jesus was made only by “Peter and the Eleven” (Acts 2:14).

When they and Paul went beyond the confines of the Jewish world, the preaching of the Gospel and the Christian life in the Greco-Roman civilisation impelled them to break with Mosaic practices, sometimes regretfully. They could therefore have envisaged conferring ordination on women, if they had not been convinced of their duty of fidelity to the Lord on this point. In fact the Greeks did not share the ideas of the Jews: although their philosophers taught the inferiority of women, historians nevertheless emphasize the existence of a certain movement for the advancement of women during the Imperial period. In fact we know from the book of Acts and from the letter of Saint Paul, that certain women worked with the Apostle for the Gospel (Rm 16:3-12; Phil 4:3). Saint Paul lists their names with gratitude in the final salutations of the Letters. Some of them often exercised an important influence on conversions: Priscilla, Lydia and others; especially Priscilla, who took it on herself to complete the instruction of Apollos (Acts 18:26); Phoebe, in the service of the Church of Cenchreae (Rm 16:1). All these facts manifest within the Apostolic Church a considerable evolution vis-a-vis the customs of Judaism. Nevertheless at no time was there a question of conferring ordination on these women.

In the Pauline letters, exegetes of authority have noted a difference between two formulas used by the Apostle: he writes indiscriminately “My fellow workers” (Rom. 16:3; Phil 4:2-3) when referring to men and women helping him in his apostolate in one way or another; but he reserves the title of “God's fellow workers” (1 Cor 3-9; 1 Thess 3:2) to Apollos, Timothy and himself, thus designated because they are directly set apart for the apostolic ministry and the preaching of the Word of God. In spite of the so important role played by women on the day of the Resurrection, their collaboration was not extended by Saint Paul to the official and public proclamation of the message, since this proclamation belongs exclusively to the apostolic mission.

**4. Permanent Value of the Attitude of Jesus and the Apostles**

Could the Church today depart from this attitude of Jesus and the Apostles, which has been considered as normative by the whole of tradition up to our own day? Various arguments have been put forward in favour of a positive reply to this question, and these must now be examined.

It has been claimed in particular that the attitude of Jesus and the Apostles is explained by the influence of their milieu and their times. It is said that, if Jesus did not entrust to women and not even



to his Mother a ministry assimilating them to the Twelve, this was because historical circumstances did not permit him to do so. No one however has ever proved- and it is clearly impossible to prove- that this attitude is inspired only by social and cultural reasons. As we have seen, and examination of the Gospels shows on the contrary that Jesus broke with the prejudices of his time, by widely contravening the discriminations practiced with regard to women. One therefore cannot maintain that, by not calling women to enter the group of the Apostles, Jesus was simply letting himself be guided by reasons of expediency. For all the more reason, social and cultural conditioning did not hold back the Apostles working in the Greek milieu, where the same forms of discrimination did not exist.

Another objection is based upon the transitory character that one claims to see today in some of the prescriptions of Saint Paul concerning women, and upon the difficulties that some aspects of his teaching raise in this regard. But it must be noted that these ordinances, probably inspired by the customs of the period, concern scarcely more than disciplinary practices of minor importance, such as the obligation imposed upon women to wear a veil on their head (1 Cor 11:2-16); such requirements no longer have a normative value. However, the Apostle's forbidding of women to speak in the assemblies (1 Cor 14:34-35; 1 Ti 2:12) is of a different nature, and exegetes define its meaning in this way: Paul in no way opposes the right, which he elsewhere recognises as possessed by women, to prophesy in the assembly (1 Cor 11:15); the prohibition solely concerns the official function of teaching in the Christian assembly. For Saint Paul this prescription is bound up with the divine plan of creation (1 Cor 11:7; Gen 2:18-24): it would be difficult to see in it the expression of a cultural fact. Nor should it be forgotten that we owe to Saint Paul one of the most vigorous texts in the New Testament on the fundamental equality of men and women, as children of God in Christ (Gal 3:28). Therefore there is no reason for accusing him of prejudices against women, when we note the trust that he shows towards them and the collaboration that he asks of them in his apostolate.

But over and above these objections taken from the history of apostolic times, those who support the legitimacy of change in the matter turn to the Church's practice in her sacramental discipline. It has been noted, in our day especially, to what extent the Church is conscious of possessing a certain power over the sacraments, even though they were instituted by Christ. She has used this power down the centuries in order to determine their signs and the conditions of their administration: recent decisions of Popes Pius XII and Paul IV are proof of this.<sup>12</sup> However, it must be emphasized that this power, which is a real one, has definite limits. As Pope Pius XII recalled: "The Church has no power over the substance of the sacraments, that is to say, over what Christ the Lord, as the sources of Revelation bear witness, determined should be maintained in the sacramental sign."<sup>13</sup> This was already the teaching of the council of Trent, which declared: "In the Church there has always existed this power, that in the administration of the sacraments, provided that their substance remains unaltered, she can lay down or modify what she considers more fitting either for the benefit of those who receive them or for respect towards those same sacraments, according to varying circumstances, times or places."<sup>14</sup>

Moreover, it must not be forgotten that the sacramental signs are not conventional ones. Not only is it true that, in many respects, they are natural signs because they respond to the deep symbolism of actions and things, but they are more than this: they are principally meant to link the person of every period to the supreme Event of the history of salvation, in order to enable that person to understand, through all the Bible's wealth of pedagogy and symbolism, what grace they signify and produce. For example, the sacrament of the Eucharist is not only a fraternal meal, but at the same time a memorial which makes present and actual Christ's sacrifice and his offering by the Church. Again the priestly ministry is not just a pastoral service; it ensures the continuity of the functions entrusted by Christ to the Apostles and the continuity of the powers related to those functions. Adaptations to civilizations and times therefore cannot abolish on essential points, the sacramental reference to constitutive events of Christianity and to Christ himself.

In the final analysis it is the Church through the voice of the Magisterium, that, in these various domains, decides what can change and what must remain immutable. When she judges she cannot accept certain changes, it is because she knows she is bound by Christ's manner of acting. Her attitude, despite appearances, is therefore not one of archaism but of fidelity: it can be truly understood only in this light. The Church makes pronouncements in virtue of the Lord's promise and the presence of the Holy Spirit, in order to proclaim better the mystery of Christ and to safeguard and manifest the whole of its rich content.

The practice of the Church therefore has a normative character: in the fact of conferring priestly ordination only on men, it is a question of unbroken tradition throughout the history of the Church, universal in the East and in the West, and alert to repress abuses immediately. This norm, based on Christ's example, has been and is still observed because it is considered to conform to God's plan for his Church.

### 5. The Ministerial Priesthood in the Light of The Mystery of Christ

Having recalled the Church's norm and the basis thereof, it seems useful and opportune to illustrate this norm by showing the profound fittingness that theological reflection discovers between the proper nature of the sacrament of Order, with its specific reference to the mystery of Christ, and the fact that only men have been called to receive priestly ordination. It is not a question here of bringing forward a demonstrative argument, but of clarifying this teaching by the analogy of faith.

The Church's constant teaching, repeated and clarified by the Second Vatican Council and again recalled by the 1971 Synod of Bishops and by the Sacred Congregation for the Doctrine of the Faith in its Declaration of 24th. June 1973, declares that the bishop or the priest in the exercise of his ministry, does not act in his own name, *in persona propria*: he represents Christ, who acts through him: "the priest truly acts in the place of Christ", as Saint Cyprian already wrote in the third century.<sup>15</sup> It is this ability to represent Christ that Saint Paul considered as characteristic of his apostolic function (2 Cor. 5:20; Gal. 4:14). The supreme expression of this representation is found in the altogether special form it assumes in the celebration of the Eucharist, which is the source and centre of the Church's unity, the sacrificial meal in which the People of God are associated in the sacrifice of Christ: the priest, who alone has the power to perform it, then acts not only through the effective power conferred on him by Christ, but *in persona Christi*,<sup>16</sup> taking the role of Christ, to



the point of being his very image, when he pronounces the words of consecration.<sup>17</sup>

The Christian priesthood is therefore of a sacramental nature: the priest is a sign, the supernatural effectiveness of which comes from the ordination received, but a sign that must be perceptible<sup>18</sup> and which the faithful must be able to recognise with ease. The whole sacramental economy is in fact based upon natural signs, on symbols imprinted on the human psychology: “Sacramental signs,” says Saint Thomas, “represent what they signify by natural resemblance.”<sup>19</sup> The same natural resemblance is required for persons as for things: when Christ's role in the Eucharist is to be expressed sacramentally, there would not be this “natural resemblance” which must exist between Christ and his minister if the role of Christ were not taken by a man: in such a case it would be difficult to see in the minister the image of Christ. For Christ himself was and remains a man.

Christ is of course the firstborn of all humanity, of women as well as men: the unity which he re-established after sin is such that there are no more distinctions between Jew and Greek, slave and free, male and female, but all are one in Christ Jesus (Gal.3:28). Nevertheless, the incarnation of the Word took place according to the male sex: this is indeed a question of fact, and this fact, while not implying and alleged natural superiority of man over woman, cannot be disassociated from the economy of salvation: it is indeed in harmony with the entirety of God's plan as God himself has revealed it, and of which the mystery of the Covenant is the nucleus.

For the salvation offered by God to men and women, the union with him to which they are called - in short, the Covenant - took on, from the Old Testament Prophets onwards, the privileged form of a nuptial mystery: for God the Chosen People is seen as his ardently loved spouse. Both Jewish and Christian tradition has discovered the depth of this intimacy of love by reading and rereading the Song of Songs; the divine Bridegroom will remain faithful even when the Bride betrays his love, when Israel is unfaithful to God (Hos.1-3; Jer.2). When the “fullness of time” (Gal.4:4) comes, the Word, the Son of God, takes on flesh in order to establish and seal the new and eternal Covenant in his blood, which will be shed for many so that sins may be forgiven. His death will gather together again the scattered children of God; from his pierced side will be born the Church, as Eve was born from Adam's side. At that time there is fully and eternally accomplished the nuptial mystery proclaimed and hymned in the Old Testament: Christ is the Bridegroom; the Church his Bride, whom he loves because he has gained her by his blood and made her glorious, holy and without blemish, and henceforth he is inseparable from her. This nuptial theme, which is developed from the Letters of Saint Paul onwards (2 Cor.11:2; Eph.5:22-23) to the writings of Saint John (especially in Jn.3:29; Rev.19:7,9), is present also in the Synoptic Gospels: the Bridegroom's friends must not fast as long as he is with them (Mk.2:19); the Kingdom of Heaven is like a king who gave a feast for his son's wedding (Mt.22:1-14). It is through this Scriptural language, all interwoven with symbols, and which expresses and affects man and women in their profound identity, that there is revealed to us the mystery of God and Christ, a mystery which of itself is unfathomable.

That is why we can never ignore the fact that Christ is a man. And therefore, unless one is to disregard the importance of this symbolism for the economy of Revelation, it must be admitted that, in actions which demand the character of ordination and in which Christ himself, the author of the Covenant, the Bridegroom, the Head of the Church, is represented, exercising his ministry of salvation - which is in the highest degree the case of the Eucharist - his role (this is the original sense of the word *persona*) must be taken by a man. This does not stem from any personal superiority of the latter in the order of values, but only from a difference of fact on the level of functions and service.

Could one say that, since Christ is now in the heavenly condition, from now on it is a matter of indifference whether he be represented by a man or by a woman, since “at the resurrection men and women do not marry” (Mat.22:30)? But this text does not mean that the distinction between man and women, insofar as it determines the identity proper to the person, is suppressed in the glorified state; what holds for us also holds for Christ. It is indeed evident that in human beings the difference of sex exercises an important influence, much deeper than, for example, ethnic differences: the latter do not affect the human person as intimately as the difference of sex, which is directly ordained both for the communion of persons and for the generation of human beings. In Biblical Revelation this difference is the effect of God's will from the beginning: “male and female he created them” (Gen 1:27).

However, it will perhaps be further objected that the priest, especially when he presides at the liturgical and sacramental functions, equally represents the Church: he acts in her name with “the intention of doing what she does”. In this sense, the theologians of the Middle Ages said that the minister also acts *in persona Ecclesiae*, that is to say, in the name of the whole Church and in order to represent her. And in fact, leaving aside the question of the participation of the faithful in a liturgical action, it is indeed in the name of the whole Church that the action is celebrated by the priest: he prays in the name of all, and in the Mass he offers the sacrifice of the whole Church. In the new Passover, the Church, under visible signs, immolates Christ through the ministry of the priest.<sup>20</sup> And so, it is asserted, since the priest also represents the Church, would it not be possible to think that this representation could be carried out by a woman, according to the symbolism already explained? It is true that the priest represents the Church, which is the Body of Christ. But if he does so, it is precisely because he first represents Christ himself, who is the Head and the Shepherd of the Church. The Second Vatican Council<sup>21</sup> used this phrase to make more precise and complete the expression *in persona Christi*. It is in this quality that the priest presides over the Christian assembly and celebrates the Eucharistic sacrifice “in which the whole Church offers and is herself wholly offered.”<sup>22</sup>

If one does justice to these reflections, one will better understand how well-founded is the basis of the Church's practice; and will conclude that the controversies raised in our days over the ordination of women are for all Christians a pressing invitation to meditate on the mystery of the Church, to study in greater detail the meaning of the episcopate and the priesthood, and to rediscover the real and pre-eminent place of the priest in the community of the baptized, of which he indeed forms part but from which he is distinguished because, in the actions that call for the character of ordination, for the community he is - with all the effectiveness proper to the sacraments - the image and symbol of Christ himself who calls, forgives, and accomplishes the sacrifice of the Covenant.

**6. The Ministerial Priesthood Illustrated by The Mystery of the Church**



It is opportune to recall that problems of sacramental theology, especially when they concern the ministerial priesthood, as is the case here, cannot be solved except in the light of Revelation. The human sciences, however valuable their contribution in their own domain, cannot suffice here, for they cannot grasp the realities of faith: the properly supernatural content of these realities is beyond their competence.

Thus one must note the extent to which the Church is a society different from other societies, original in her nature and in her structures. The pastoral charge in the Church is normally linked to the sacrament of Order; it is not a simple government, comparable to the modes of authority found in the States. It is not granted by people's spontaneous choice: even when it involves designation through election, it is the laying on of hands and the prayer of the successors of the Apostles which guarantee God's choice; and it is the Holy Spirit, given by ordination, who grants participation in the ruling power of the Supreme Pastor, Christ (Acts 20:28). It is a charge of service and love: "If you love me, feed my sheep" ( Jn.21:15-17).

For this reason one cannot see how it is possible to propose the admission of women to the priesthood in virtue of the equality of rights of the human person, an equality which holds good also for Christians. To this end, use is sometimes made of the text quoted above, from the Letter to the Galatians (3:28), which says that in Christ there is no longer any distinction between men and women. But this passage does not concern ministries: it only affirms the universal calling to divine filiation, which is the same for all. Moreover, and above all, to consider the ministerial priesthood as a human right would be to misjudge it's nature completely: baptism does not confer any personal title to public ministry within the Church. The priesthood is not conferred for the honour or advantage of the recipient, but for the service of God and the Church; it is the object of a specific and totally gratuitous vocation: "You did not choose me, no, I chose you; and I commissioned you..." (Jn.15:16; Heb.5:4).

It is sometimes said and written in books and periodicals that some women feel that they have a vocation to the priesthood. Such an attraction however noble and understandable, still does not suffice for a genuine vocation. In fact a vocation cannot be reduced to a mere personal attraction, which can remain purely subjective. Since the priesthood is a particular ministry of which the Church has received the charge and the control, authentication by the Church is indispensable here and is a constitutive part of the vocation: Christ chose "those he wanted" (Mk.3:13). On the other hand, there is a universal vocation of all the baptized to the exercise of the royal priesthood by offering their lives to God and by giving witness for his praise.

Women who express a desire for the ministerial priesthood are doubtless motivated by the desire to serve Christ and the Church. And it is not surprising that, at a time when they are becoming more aware of the discriminations to which they have been subjected, they should desire the ministerial priesthood itself. But it must not be forgotten that the priesthood does not form part of the rights of the individual, but stems from the economy of the mystery of Christ and the Church. The priestly office cannot become the goal of social advancement: no merely human progress of society or of the individual can of itself give access to it: it is of another order.

It therefore remains for us to meditate more deeply on the nature of the real equality of the baptized which is one of the great affirmations of Christianity; equality is in no way identity, for the Church is a differentiated body, in which each individual has his or her role. The roles are distinct, and must not be confused; they do not favour the superiority of some vis-a-vis the others, nor do they provide an excuse for jealousy; the only better gift, which can and must be desired, is love (1 Cor 12-13). The greatest in the Kingdom of Heaven are not the ministers but the saints.

The Church desires that Christian women should become more fully aware of the greatness of their mission; today their role is of capital importance, both for the renewal and humanization of society and for the rediscovery of believers of the true face of the Church.

*His Holiness Pope Paul VI, during the audience granted to the undersigned Prefect of the Sacred Congregation on 15 October 1976, approved this Declaration, confirmed it and ordered its publication.*

Given in Rome, at the Sacred Congregation for the Doctrine of the Faith, on 15 October 1976, the feast of Saint Theresa of Avila.

**Franjo Cardinal Seper**  
*Prefect*

**+ Jérôme Hamer, O.P.**  
*Titular Archbishop of Lorium*  
Secretary

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1. *AAS* 55 (1963), 267-268.
2. Cf. Second Vatican Council, Pastoral Constitution *Gaudium et Spes*, 29 (7 December 1965): *AAS* 58 (1966), 1048-1049.
3. Cf. Pope Paul VI, Address to the members of the Study Commission on the Role of Women in Society and in the Church and to the members of the Committee for International Women's Year, 18 April 1975; *AAS* 67 (1975), 265.
4. Second Vatican Council, Decree *Apostolicam Actuositatem*, 9 (18 November 1965), *AAS* 58 (1966), 846.
5. Cf. Pope Paul VI, Address to the members of the Study Commission on the Role of Women in Society and in the Church and to the members of the Committee for International Women's Year, 18 April 1975: *AAS* 67 (1975), 266.
6. Cf. *AAS* 68 (1976), 599-600; cf. *ibid.*, 600 601.
7. Saint Irenaeus, *Adversus Haereses*, 1, 13, 2: PG 7 580-581; ed Harvey, I, 114-122; Tertullian, *De Praescrip. Haeretic.* 41, 5: CCL 1, p. 221; Firmilian of Caesarea, in Saint Cyprian, *Epist.*, 75:



CSEL 3, pp. 817-818; Origen, *Fragmentum in 1 Cor.* 74, in *Journal of Theological Studies* 10 (1909), pp. 41-42; Saint Epiphanius, *Panarion* 49, 2-3; 78, 23; 79, 2-4; vol. 2, GCS 31, pp. 243-244; vol. 3, GCS 37, pp. 473, 477-479.

8. *Didascalia Apostolorum*, ch. 15, ed. R. H. Connolly, pp. 133 and 142; *Constitutiones Apostolicae*, bk. 3, ch. 6, nos. 1-2; ch. 9 3-4: ed. F. H. Funk, pp. 191, 201; Saint John Chrysostom, *De Sacerdotio* 2, 2: PG 48, 633.

9. Saint Bonaventure, *In IV Sent.*, Dist. 25, art. 2, q. 1 ed. Quaracchi vol. 4, 649; Richard of Middleton, *In IV Sent.*, Dist. 25 art. 4, n. 1, ed. Venice, 1499, f 177r; John Duns Scotus, *In IV Sent.*, Dist. 25: *Opus Oxoniense*, ed. Vives, vol. 19, p. 140; *Reportata Parisiensia*, vol. 24, pp. 369-371; Durandus of Saint Pourcain, *In IV Sent.*, Dist. 25, q. 2, ed. Venice, 1571, f° 364<sup>V</sup>.

10. Some who also wished to explain this fact by a symbolic intention of Jesus: the Twelve were to represent the ancestors of the twelve tribes of Israel (cf. Mt 19:28; Lk 22:30). But in these texts it is only a question of their participation in the eschatological judgment. The essential meaning of the choice of the Twelve should rather be sought in the totality of their mission (cf. Mk 3: 14): they are to represent Jesus to the people and carry on his work.

11. Pope Innocent III, *Epist.* (11 December 1210 to the Bishops of Palencia and Burgos, included in *Corpus Iuris*, Decret. Lib. 5, tit. 38 *De Paenit.*, ch. 10 *Nova*: ed. A. Friedberg, vol. 2, col. 886-887; cf. *Glossa in Decretal. Lib. 1*, tit. 33, ch. 12 *Dilecta*, v° *Iurisdictioni*. Cf. Saint Thomas, *Summa Theologiae*, III, q. 27, a. 5 ad 3; Pseudo-Albert the Great, *Mariale*, quaest. 42, ed. Borgnet 37, 81.

12. Pope Pius XII, Apostolic Constitution *Sacramentum Ordinis*, 30 November 1947: *AAS* 40 (1948), 5-7; Pope Paul VI, Apostolic Constitution *Divinae Consortium Naturae*, 15 August 1971: *AAS* 63 (1971), 657 664; Apostolic Constitution *Sacram Unctionem*, 30 November 1972: *AAS* 65 (1973), 5-9.

13. Pope Pius XII, Apostolic Constitution *Sacramentum Ordinis*: *loc. cit.*, 5.

14. Session 21, chap. 2: Denzinger-Schönmetzer, *Enchiridion Symbolorum* 1728.

15. Saint Cyprian, *Epist.* 63, 14: PL 4, 397 B; ed. Hartel, vol. 3, p. 713.

16. Second Vatican Council, Constitution *Sacrosanctum Concilium*, 33 (4 December 1963): "...by the priest who presides over the assembly in the person of Christ..."; Dogmatic Constitution *Lumen Gentium*, 10 (21 November 1964): "The ministerial priest, by the sacred power he enjoys, moulds and rules the priestly people. Acting in the person of Christ, he brings about the Eucharistic Sacrifice, and offers it to God in the name of all the people..." 28: "By the powers of the sacrament of Order, and in the image of Christ the eternal High Priest... they exercise this sacred function of Christ above all in the Eucharistic liturgy or synaxis. There, acting in the person of Christ..." Decree *Presbyterorum Ordinis*, 2 (7 December 1965): "...priests by the anointing of the Holy Spirit, are marked with a special character and are so configured to Christ the Priest that they can act in the person of Christ the Head"; 13: "As ministers of sacred realities, especially in the Sacrifice of the Mass, priests represent the person of Christ in a special way"; cf. 1971 Synod of Bishops, *De Sacerdotio Ministeriali* I, 4; Sacred Congregation for the Doctrine of the Faith, *Declaratio circa catholicam doctrinam de Ecclesia*, 6 (24 June 1973).

17. Saint Thomas, *Summa Theologiae*, III, q. 83, art. I, ad 3: "It is to be said that [just as the celebration of this sacrament is the representative image of Christ's Cross: *ibid.* ad 2]. for the same reason the priest also enacts the image of Christ, in whose person and by whose power he pronounces the words of consecration".

18. "For since a sacrament is a sign, there is required in the things that are done in the sacraments not only the 'res' but the signification of the 'res'", recalls Saint Thomas, precisely in order to reject the ordination of women: *In IV Sent.*, dist. 25, q. 2 art. 1, quaestiuncula 1a. corp.

19. Saint Thomas, *In IV Sent.*, dist. 25 q. 2, quaestiuncula 1a ad 4um.

20. Cf. Council of Trent, Session 22, chap. 1: *DS* 1741.

21. Second Vatican Council, Dogmatic Constitution *Lumen Gentium*, 28: "Exercising within the limits of their authority the function of Christ as Shepherd and Head"; Decree *Presbyterorum Ordinis*, 2: "that they can act in the person of Christ the Head"; 6: "the office of Christ the Head and the Shepherd". Cf. Pope Pius XII, Encyclical Letter *Mediator Dei*: "the minister of the altar represents the person of Christ as the Head, offering in the name of all his members": *AAS* 39 (1947), 556; 1971 Synod of Bishops, *De Sacerdotio Ministeriali*, I, 4: "[The priestly ministry]...makes Christ, the Head of the community, present...".

22. Pope Paul VI, Encyclical Letter *Mysterium Fidei*, 3 September 1965: *AAS* 57 (1965), 761.

