

## Drink of the Fruit of the Vine

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Christianity in general, and Unificationism in particular, contend that the Kingdom of Heaven on Earth has not been realized because of the Fall of Man, requiring thereby the advent of the Messiah. The God of creation became therefore the Providential God striving ceaselessly to create the conditions necessary for the Messiah to fulfill his mission. For this purpose, in the fullness of time, Jesus came. Alas, he was crucified before making possible complete salvation. Consequently, the Providence was prolonged, in travail, to realize the Second Advent. And this Second Advent has taken place, claims Unificationism, in the person of the Reverend Sun Myung Moon, Messiah, True Father. He has solved original sin through his marriage with Hak Ja Han and together they have

become the True Parents of all humankind. These pretensions, scandalous and outrageous to many, have been the subject of passionate controversy. Reverend Moon in particular, has provoked the ire of detractors whilst the “Moonies” have received their fair share of the opprobrium. They have been treated with condescension, with some pity for having been “brainwashed” by the Reverend who has drawn upon himself the full fire of passionate zealots. This is probably as it ought to be: the Messiah is also the lightning rod. Christians do understand the principle of vicarious suffering.

Central to the mission of the Messiah is the solution of original sin which entered the world through the disobedience of Adam and Eve and the adulterous relationship with Lucifer. It is from this that sinful children were spawned and multiplied. The Reverend Moon, as the Messiah, had to restore the adulterous, the illegitimate sexual relationships of the major protagonists of the Fall. In the first instance, he had to discover and uncover what actually transpired at the Fall. Then to reverse the process of that Fall. This necessarily entailed the restoration of the sexual act. Sex per se is not sin, for it is part of the original plan of God for Adam and Eve to multiply and fill the earth (Gen. 1:28). What Unificationism contends is that Adam and Eve’s intercourse was premature and not God-centered. For sex is meant to be a physical expression of love for both pleasure and eventually procreation, making human beings like God. An orgasm is meant to be a peak of realized divine and human love, an experience of sublime joy, of ecstasy, of unadulterated happiness. This experience is very likely what the Revd. Moon was also called to restore. Reverse the usurpation of Lucifer, stand in the position of True Adam and restore fallen Eve. The divinization of the sexual act required (still requires) the presence and approbation of God. This remains a sine qua non condition for the solution of original. It could very well be that God demanded the repetition of the act until He was fully satisfied Satan could have no claim on this offering. These divine exactions imposed by God and willingly accepted by the Revd. Moon may shock traditional notions or propriety. It would appear that the accusations, leveled at Revd. Moon in the early days of the Unification Church and since, stem from earlier (and later) members who, for one reason or another, fail to grasp the full significance of the rituals that eventually led to the blessing of Revd. Moon and Hak Ja Han in 1960.

The elevation of sex to a sacramental dimension is present in many religions. In ancient Judaism, for example, traditional norms of morality seem to have been suspended for the foundation of the kingdom of Judah and the perpetuation of providential lineage (Gen. 38. See also Gen. 19: 30-38; Gen. 35:22). With the New Messiah, what is at stake is not only the institution of a new lineage but also the solution of original sin. Human protagonists, raptured by God for His Providence, remain at the same time themselves and are no longer themselves. They do what they are enjoined to do because they are “possessed” by the indomitable Spirit of God. Like Abraham called to sacrifice Isaac, his only son, the very one through whom God had promised to multiply his lineage (Gen. 22:2). The acts of these central figures include and transcend conscious volition, attain a supernatural dimension in the breaking of established taboos. Central figures make acceptable offerings and God claims the resulting conditions. This God of the Old Testament is the same as the God of the New Testament and the same as the God of the Completed Testament.

It would appear that to properly understand and accept the nature and mission of Revd. Moon it is necessary to attain a state of mind, nay, a condition of spirit identical to that of those controversial central figures of the Old Testament. This is not achieved without a form of prayerful surrender to the Spirit of God operating in the original mind, without a “provisional suspension of disbelief.” Otherwise, there may arise sentiments of outrage, revulsion, betrayal, not to mention the deep hurt of probably sincere former members of the Unification Church, leading to defections, revolt, accusations and a desire for reparation. Who “lieth at the door if thou doest not well?” (Gen. 4:7) Attack, attack, attack.

One such attack is the denigration of what has been called “pikareum” (the practice of ritual sex). Now, ritual sex is also practised in other religions. For example in Tantric Hinduism, in which, sex is for the

attainment of divine ecstasy, the way practitioners of yoga and meditation strive to attain nirvana. But to this writer's knowledge, no religion, other than Unificationism, purports to promote holy sex to solve original sin. There are uncanny similarities in the ritual of consecration to provide the elements to be consecrated with sacramental dimension. The maithuna of tantrism involves the "puja", the consecration of wine, meat, fish and rice as offerings, sustained by individual spiritual purification before engaging in sexual intercourse by and among chosen initiates. The wine ceremony returns with Jesus whose first miracle at the wedding at Cana (Jn.2) is the transformation of water into wine. He did protest however that his time had not yet come (Jn. 2:4). At the eleventh hour of his mission, on the occasion of the last supper, Jesus consecrated wine and proclaimed: "this is my blood of the new testament" (Mat.26:28). This sacrament of the Eucharist was instituted before his crucifixion. He foreknew he was indeed going to shed his blood for the redemption of humankind. It is significant that he added "I will not drink henceforth of this fruit of the vine, until that day when I drink new with you in my Father's kingdom" (Mat. 26:29). This contains a longing to receive the blessing of the Holy Wine. The time Jesus was longing for, the time to partake in the wine ceremony, to "drink of the fruit of the vine" is now.

What the Holy Wine contains remains a mystery to non-initiates. Suffice it to say that God Himself consecrated it through Revd. Moon as an acceptable solution to original sin. The practice of Holy sex in sanctified marriages is meant to lead to the multiplication of God-centered families, foundational to the establishment of the Kingdom of Heaven on Earth. Archbishop Milingo, a Roman Catholic convert to Unificationism, is partially right in contesting the imposition of celibacy on Catholic priests. However, the Catholic Church is also partially right in contending that Jesus himself was celibate; that some are "eunuchs for the Kingdom of Heaven's sake" (Mat. 19: 12); that St. Paul accords primacy to celibacy over marriage (1 Cor.:7: 32-35). True. But both positions do not take into account the possible eschatological dimension to the celibacy of the clergy. Abstinence, fasting, mortification, flagellation may all be part of the conditions of indemnity of the Last Days. In Unificationist terminology, they could be part of the conditions of indemnity making possible the Second advent.

Thus holy sex ritual in heterosexual blessed marriages is so central to Unificationism that it is hard for homosexuals. The Bible does not provide great comfort either. (Gen. 19: 1-13; Lev. 18:22; 20:13; Rom. 1: 26-32). May merciful God guide them to where they can find appropriate guidance. For the implications of improper sex are far too calamitous to allow any compromise on this most serious issue. Fornication cements the bastion of Satan. That is, tragically, why the Roman Catholic Church has been plagued by sex scandals. The scandal over the Legionnaires of Christ, whose founder was the notorious Father Marcial Maciel Degollado, unrepentant homosexual who repeatedly abused the young aspiring priests in his custody, was so damaging that it possibly led to the resignation of pope Benedict XVI. (Apparently, the papacy had refused to consider the evidence for years). Rumour has it that Pope Francis I is already under pressure to resign. (One of the church doctrines he apparently is willing to have the Church revisit is the celibacy of the clergy). Cardinal Milingo, for his part, has claimed that Satanism is rampant in the Vatican.

It is with such supernatural forces that Revd. Moon has had to contend. It is this writer's considered opinion that the Reverend is in a unique, unprecedented position to intercede with God. God has always been worshipped in the position of the eternal subject of the universe. Revd. Moon is the first, if not the only one so far, to have loved God, to love God in a position of "subject". For, according to Divine Principle (primary source of Unificationism), the relationship between subject and object that runs through the cosmos is not fixed but constantly in motion. "... when the subject and object unite in circular movement, the subject is able to stand in the position of the object and the object in that of the subject" (Divine Principle, p.49). The problematic relationship between God and Man has been compounded by the Fall. Thus, no one has been able to understand the heart of God, let alone to comfort Him. Until the advent of Revd. Moon. "Ecce Homo!" Revd. Moon attained deity but is not a substitute for God. Both God and he preserve their distinct and discrete personalities. He is the first to be able to comfort God's heart, to move from the position of praying to God to that of praying for God. How does one pray for God? From what Revd. Moon has indicated, it is by pledging and striving with heart and zeal to live and work for God. The pledge is a like a special prayer, a solemn commitment, not addressed to God but before God and the spirit world. Let us quote some of the words of the pledge as an indication. "... I will fulfill my Father's will and the responsibility given me...I will become a true son (or daughter) returning joy and satisfaction to our Father and as our Father's representative transfer to the creation peace, happiness, freedom and all ideals ... I shall fight with my life... and be responsible for accomplishing my duty and mission." (The Father of the pledge is now more appropriately invoked as the Heavenly Parent).

Revd. Moon, the True Man, did, has done, will do what he has to do. His detractors, and others too, will have to do what they have to do. Who knows? There might be future St. Pauls among them. The main condition is to do the will of God. Or as St. Augustine put it: "Love God and do what you will" Love God. Yes. But how? As a suppliant? Or the way Revd. Moon did and does? He does not mind, no Sir, if we all partake of his substance, if we all drink of his Holy Wine.