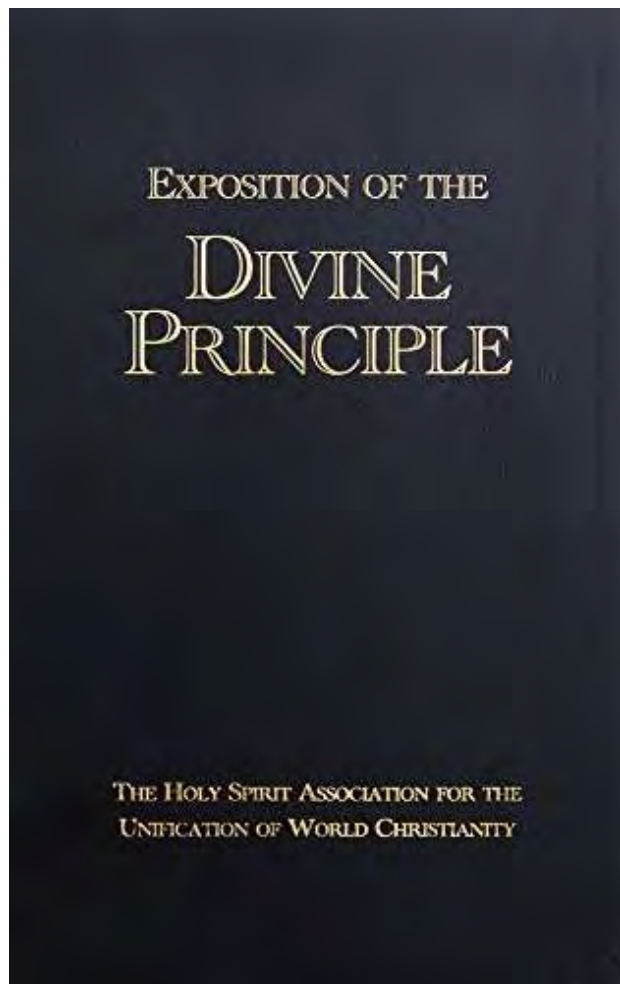


## The Divine Principle Needs Updating

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If you think of studying or discussing Principle (Divine Principle, Exposition of the Divine Principle, or Original Substance of the Divine Principle) be aware the Principle is down for review and in need of considerable correction, updating and completion. Read on:

One brother recently stated EDP (Exposition of the Divine Principle) was translated by Jin Gun Kim and Andrew Wilson and Co; no argument there. However the post goes on to say the "church" should be commended for taking the time to deliver the EDP in '96. Of course father proclaimed the age of Family Federations by '93 and the Family Federations announced their substantial founding in 96; so no church is likely to be found there if one refers to Father's announcements. Church is a pretty vague and collective concept anyway. Moreover I already posted an article by Eugene Harnett entitled, "Family Federation is not a Church."

Nevertheless, is EDP as wonderful as some claim? In Europe in particular there have always been discussions over content. The section on European history and in particular the period embracing Charlemagne has been questioned by a number of well healed lecturers from that part of the world. Dates names and events in this section are not as accurate as they might be. Then from Father's

speeches there are quite a few contradictions to EDP as well. EDP promotes democracy as a final outcome of the providence, which Dan Fefferman promotes. Father does not promote democracy in his speeches and both he and the Family federations promote a Trinitarian outcome of the synthesis in maturity of, God-Father-Mother. Sovereignty, as its called here, is quite different from democracy so democracy is merely a step in the right direction - on a good day that is! - not the conclusion.

There are other challenges to EDP so the editing of EDP is problematic as I said, so lets go to that. Andrew Wilson in September, 18, 2017, posted an article on theological developments since Father's death. Of course this involves the simple fact that Principle involves God's masculine and feminine nature so that 'The Unification Thought Institute' was also directed by Mother in early 2017 to focus less on 20th Century philosophy and direct their attention to psychology, which was far more prevalent and significant in that time than philosophy was. Philosophy had devolved into deconstructionism and a general increased focus on technicalities in the subject, which made it all harder for the layman to read.

Nevertheless, the change in the 20th Century concerns the root of psychology, which lies in the late passages of EDP (p 356) concerning the German Idealists who brought to light questions regarding the unconscious; it is not conclusive nor comprehensive in its list of thinkers but does serve the purpose for taking a look at psychology and the roots of the discipline of psychology. This period mentioned, supplies a dual-characteristic nature to the conscious-unconscious self by focusing on the unconscious which is largely discussed after Kant. Meanwhile, there is obviously a cross over both from EDP to Unification Thought, where the concept of the 'Original Mind' tends to proffer a psychological insight about the nature of the self and a continuity moving on to the history of psychology here, which is still unfolding. Such changes taking place are akin to a Process theology which might reveal ongoing processes, field adaptations, changes and advancements which would bring Principle from unchanging virtues into the realm of a living dynamic system in its horizontal expression rather than a fixed dogma which lies unchanged in its vertical component.

By early 2014, Mother had the Cheon Il Gul Constitution drafted which arguably reinforced the ongoing and authentic developments aforementioned, including the theological underpinnings of the Family Federations. What emerged here was the revised and "polished Cheon Il Guk Scriptures" published in 3 languages. The Exposition of the Divine Principle is so far not included here. So metaphorically and realistically it is parked, and up for review - As I said.

Andrew Wilson continues in his article, "Theological developments in the FFWPU since the death of Rev. Moon - Sept. 18, 2017: " that the Exposition of the Divine Principle is still the core instructional text of the Unification Movement, and Rev. Moon included it in his list of eight textbooks. "Its systematic nature makes it well suited for the FFWPU's educational programs, and it is still in wide use. Yet it is not one of the three Cheon Il Guk Scriptures; and I anticipate that over time it will become theologically subordinate." However he also notes: "True Parents is inclusive of True Mother, while the Second Coming of Christ is not. This makes it less than ideally suited for the Unification movement during this period when it is being led by True Mother." And continues: "That the Exposition of the Divine Principle is incomplete has been well known for many years. At one time members had the expectation that before he died Rev. Moon would write a "gold book" that would replace the existing "black book." In citing such problems True Parents is inclusive of True Mother and where True Parents represent and embody the fundamental duality of God as masculine and feminine made manifest in the world. So EDP, in fact, loses sight of a vitally, important theological point.

The Original Substance of the Principle developed after EDP refers directly to True Parents and emphasized a move to focus on the dual nature of God and True Parents but the work there fell short of its stated purpose in rewriting EDP and updating Principle to a full representation of what the Principle and God's nature actually amounts to. The article continues, "Mrs. Moon moved on to the new educational format that she chose - the three Cheon Il Guk scriptures." Likewise, the Wollongong-1951 initially embraced God as both God the Father and God the Mother, whilst criticizing Christianity for narrowly focusing on only the male side of the divinity.

In Applied Unificationism, in an article entitled "First Steps on the Royal Road: Living with God and the Angels," such developments and insights continue. Kathleen Burton reports on March 16, 2018, Dr Hak Ja Han Moon, True Mother, made a historical remark at Famicon 2018, at the International Peace Education Center in Las Vegas (<http://familyfed.org/true-mothers-words-on-march-16-2018-a.../>). In her address, she referenced the need for updating the Divine Principle: "In the future, the Divine Principle will need many updates. What I mean is that theories from the Completed Testament Age do not suffice." Indeed I would say Father touched on this issue many times saying on one occasion; " When God created man, His ideal, Logos, was expressed in a male being and a female being; and in their unity, God's love was to be enjoyed by them" - SMM, Heart- Unification Home page. In this we could argue Logos and Eros (Adam and Eve with God) create a completed picture of what the Principle refers to today. This is the conclusion that all couples were asked to move to in their personal and final move through the 8 stages of development of one's Tribal Messiahship. Logos Eros and God completed also by a defined community would place the Principle on the ground as a relational system. Logos as a Trinitarian proposal is also found in EDP p 170, seeing its still being used.

The paradox in all this is that EDP is still referenced but is 'parked' and obviously under review of elements that do not fully represent the theological advances which are underway. Additionally from the difficulties in translations I referenced in another from the The Boston Confucianists, as they are humorously known (Concerning Creativity: A Comparison of Chu Hsi, Whitehead, and Neville by John Berthrong - p 209), views translations as profoundly problematic in the area of philosophy and theology when texts end up set between Western and Eastern linguistic models. In exploring facts, the record and experiences of, and the dynamic changes we witness in theology, and in theological groups, as time unfolds can take some energy and applied wisdom. This is more evident again when we face yet another change which seems to be in the works.