

PROCEEDINGS
OF THE
VIRGIN ISLANDS' SEMINAR
ON
UNIFICATION THEOLOGY

Darrol Bryant
General Editor

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UNIFICATION THEOLOGY

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PREFACE

In May, 1979, Mr. David Kim, president of the Unification Theological Seminary, Barrytown, New York, invited Dr. Richard Quebedeaux and myself to submit a proposal for a week-long summer conference that would center on the teachings of the *Divine Principle*. A proposal was submitted and accepted. The result was a week-long conference held in the Virgin Islands from July 22-29, 1979. It was attended by a wide-ranging group that included theologians, professional scholars of religion, philosophers, ministers, social scientists, and others. For a week we listened to lectures, heard critiques, and engaged in long hours of discussion, debate and conversation. The volume you hold in your hand is a partial record of our time together, of what was said in explication, attack, critique and defense of the teachings of the *Divine Principle*. A further volume containing the edited transcripts of the small group discussions will complete the record of that week.

Although the conference was, as the reader will see, an event of mixed quality, it was, I believe, an event of some significance. When viewed within the longer history of Christianity, it is quite remarkable that a group as young and as admittedly controversial as the Unification movement should invite informed criticism from other and more established quarters of the Christian tradition. Although the Unification movement understands itself as a further development within Christianity, this understanding has been rejected by many who would deny its claim. Nonetheless, the Unification movement has maintained its avowed commitments to Christianity in its establishment of a seminary

which offers a conventional Christian curriculum and in its sustained efforts to initiate and continue dialogue with other branches of the Christian family. Moreover, it has opened itself to the wider Christian examination and on-going conversation concerning both the practice and belief of its adherents. This conference, then, stands in the developing tradition within the Unification movement to both articulate its teaching within the context of the larger Christian family and to hear the criticism—as well as the commendation—of others. It is a movement which is attempting to resist the sectarian tendencies that arise both from its own historical origins and path and from the often hostile and rejecting elements of established Christian traditions. In spite of these difficulties, the Unification movement has persisted in its attempts to speak to and to be spoken to by the larger Christian tradition. This conference was a further stage in those attempts.

Dr. Quebedeaux and I were approached to serve as the co-convenors of this conference because we had each convened a number of conferences sponsored by the Unification Seminary in the preceding year.* Most of those conferences were held at the Barrytown Seminary, and usually they lasted for three days. These conferences often served to simply overcome misgivings that people had concerning the Unification movement—misgivings that related to whether or not this was a genuinely religious movement, whether or not there was anything within the Unification movement that bore further investigation, and so forth. At the same time, these conferences served to begin a theological conversation which, although the participants retained their differences, seemed worthy of pursuit. The week-long summer conference, then, would seek to bring together members of the Unification Church and, in the main, people who had attended an earlier conference at the seminary. In this setting, people would have an opportunity to hear, in a more or less orderly fashion, the teachings of the *Divine Principle* on a series of significant points and to engage that teaching in a critical way.

The reader can judge for himself how successful the conference was in attaining this end. It seemed clear to me from the outset that such

*The following volumes have emerged from these conferences: M. Darrol Bryant and Susan Hodges, eds., *Exploring Unification Theology*, New York, N.Y.: Distributed by the Rose of Sharon Press, Inc., 1978. Richard Quebedeaux and Rodney Sawatsky, eds., *Evangelical-Unification Dialogue*, New York, N.Y.: Distributed by the Rose of Sharon Press, Inc., 1979. Darrol Bryant and Durwood Foster, eds., *Hermeneutics and Unification Theology*, New York, N.Y.: Distributed by the Rose of Sharon Press, Inc., 1980.

a venture was fraught with difficulties. Given the highly controversial character of the Unification movement, could we ever get to the point at which we would be able to consider in a reasoned way the various claims of Unification theology? Given the highly diverse theological backgrounds of the participants in the conference and the current stage of theology in general, could we find agreed-upon courts of appeal for judging the theological claims made by the Unification movement? Would we be able to find a language sufficiently common to allow us to truly talk to one another? Would the charm of the setting dissipate altogether our critical capacities? Would we be able to achieve something that would be seen as more than a propaganda victory for the Moonies?

Regardless of the varying judgments that we may come to concerning these questions, it does seem to me that it is worth having this document as a record of the event itself. In my view, the success or failure of the conference is not a matter to be judged simply by reference to the conference itself. As one who has been a participant in perhaps twenty conferences sponsored by the Unification movement over the past three years, I am convinced that the kind of ecumenical exchange emerging in these settings may well prove to be of value to the future of theological reflection independent of the future of the Unification movement. I know that I personally have found the conversations to be consistently stimulating, of generally high quality, and generative of a desire for the conversation to continue in the future. Hence for me this document and the conference to which it attests is simply one moment in a growing conversation that seems worthy of continuation.

Of significance here is not the particular question of whether or not the Unificationists are right or wrong on particular points of theological interpretation, but that a genuinely theological conversation is occurring. In our time, such conversations are far too rare. And even if the Unification movement makes no other contribution to contemporary theological reconstruction, it will have played a valuable role by forcing those committed to theology to clarify their own theological thinking and challenging them to think creatively about the issues that currently confront the Christian community as well as humanity as a whole.

The editing of the transcripts has been a large, often nearly impossible task. The transcripts of the conference ran to more than nine hundred typed pages. However, discussion and debate as it occurs and is participated in is often something other than what appears in the stark reality of typed pages. Gestures, tone of voice, the twinkling of an eye,

the little grimace, the unspoken but assumed elements that get built into a conversation, are all lost when the voices captured on a tape are transferred to the fixed shapes of a typewriter. Consequently, a discussion that one remembers as having been coherent and interesting often appears on the transcription as babble. In editing this material I have attempted to spare the reader as much of the babble as I could. At the same time, a considerable amount of rambling and seemingly out-of-place comments, interjections, and irrelevancies have been retained in order to give some taste of what we suffered as we sought to find our ways towards conversation. In other words, this document is, so far as is possible, a record rather than an edited precise of the conference.

Many people have assisted in this process. Jolanda Smalls and Barbara Mallory did the initial transcribing of the text. After I had made my way through the whole transcript editing in the minimal way I suggested above, they then retyped the whole transcript. Then Susan Hodges Bryant, an editor of proven abilities, turned her hand to the manuscript, attempting to put the whole into a form that would meet the standards of written English syntax and grammar. Parts of this I then read again, doing some further editing where I felt the babble had overwhelmed the intelligible. Theological responses to the lectures were edited initially by those who gave the responses though I have subsequently read them through, attempting to standardize notations, notes, and references. The sections involving discussion have been sent out to those whom we were able to identify, asking them to agree to stand by what the edited version said they said. Finally, then, the whole manuscript was given a further copy editing by Lynn Musgrave who with Sylvia Grahm, Shirley Stadelhofer, and Sarah Witt, proofread the manuscript. There is perhaps a year's worth of additional effort that could be spent on this document, but it is now, in my judgment, in a form sufficient for its purposes.

In editing the discussions an attempt was made to identify the speakers; where that was not possible we have simply used the designation "participant." Surprisingly, given the public controversy that surrounds the Unification movement, there was only one participant in the conference who requested anonymity.

The readers will find that the debate and discussion was far-ranging and unrestrained. In spite of the charges that have been leveled against the Unification movement concerning its distaste for and active discouragement of critical thinking, I have consistently found otherwise. I think that the reader will find in this volume evidence that

critical thinking is both respected and encouraged. The participants from outside the movement did not, so far as I am aware, feel at all constrained in their comments and observations. Frankness has been a consistent feature of seminary-sponsored conferences. While that is to be expected, the more important indication of the Unification movement's openness to critical thinking is the participation of the members of the movement. They exhibit, it seems to me, the range of both ability and desire for engagement in critical exchange that one would expect in any group. What differentiates the Unification movement on this point is their willingness to underwrite the kinds of events that nourish both critical and constructive exchange. That, it seems to me, is a considerable recommendation. In particular, Mr. David Kim of the Barrytown Seminary and Rev. Chung Hwan Kwak of the World Mission Office of the Unification Church must be thanked for their support of this venture. Mr. John Maniatis must be applauded for his superb and consistently good-humored handling of the myriad details that come with organizing a conference like this.

Finally, I want to personally thank all the participants in the conference, both for their participation and for their subsequent cooperation in preparing this record of our meeting. Without their sustained participation throughout the week, without their concerted attempt to hear fairly and with discrimination what was being said, without their capacity to entertain for the moment points of view representing a wide range of theological, philosophical, moral and cultural perspectives, the conference would have failed altogether. As it is, it will be the ongoing results of our meetings with each other as they bear fruit in our own work and in our own attempts to bridge the considerable gulfs which keep us from becoming contemporaries with each other, the kinds of on-going respect for the integrity of each other's lives and beliefs, that will determine the success of what happened there under that warm sun, stroked by that constant wind, and refreshed by that warm sea.

I hope that this document will mark not an end but rather the beginning of an increasingly rich, multifaceted, international and interreligious conversation that, to use a Unification phrase, will contribute to a "God-centered world."

April 1, 1980

M.D. Bryant
10 Willow Walk
Cambridge, England

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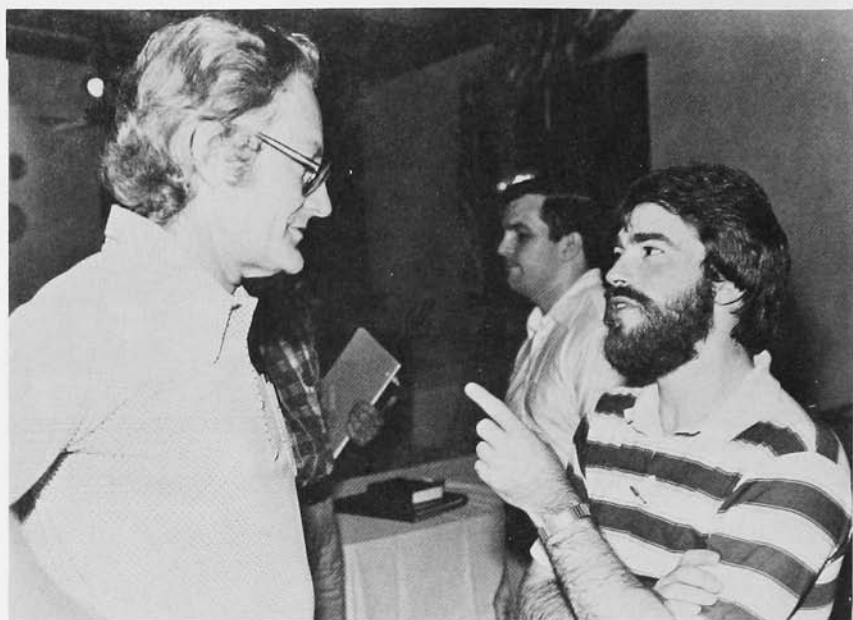
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- George Whitfield*, graduate of UTS and campus minister for the Unification Church.



Seminar participants listen to a presentation on the *Divine Principle*.



A group discussion of seminar topics.



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OPENING REMARKS

John Maniatis

I'd like to welcome you all. My name is John Maniatis, and I will be the MC as well as the coordinator of this conference. It's been quite a job these past two months trying to get this conference together. It brings me great joy to see you all sitting here.

This evening we are going to have introductions and fellowship. We will begin with welcoming remarks by Mr. David S.C. Kim, president of the Unification Theological Seminary. After that our two co-conveners, Drs. Darrol Bryant and Richard Quebedeaux, will also give some opening remarks. I'd like to begin by introducing Mr. Kim.

Mr. Kim is a charter member of the Unification Church. Back in 1954, Rev. Moon, Mr. Kim and three other men and one woman began the church in a small mud hut in South Korea. The church has grown, obviously, or else you wouldn't be here right now to hear me or to hear him. Mr. Kim's life has been dedicated to the Unification Church. He has been working with the church for the last twenty-five years. He was the first missionary in 1955 to go to England; he stayed there two years, went back to Korea and then came to America in 1959 as its second missionary. Since 1959 he has been here in America, working to build the church and being very instrumental in its growth. I have been very fortunate to work with him over the last three or four years. He is widely respected for his many accomplishments in the church, but the greatest value I find in him is his heart. He has shown me what God's loving heart really is. So without any further introduction, I would like to call on Mr. Kim to give his welcoming remarks.

David S.C. Kim

Ladies and gentlemen, on behalf of the faculty, students and staff of the Unification Theological Seminary I would like to extend to you a warm welcome to the Virgin Islands. I must thank all of you participants for your positive response and your acceptance of the invitations which were, with very short notice, sent by the two professors, Dr. Bryant and Dr. Quebedeaux. These names are widely known among the Unification people and they are respected as semi-experts on the Unification movement and its practice. Their academic and scholastic capabilities in dealing with this internationally controversial new religious movement are manifested in their sharp, critical, objective observations and appraisal of the Unification movement.

Very recently I personally found interesting the statement by Brezhnev, prime minister of Soviet Russia, in the SALT talks with President Carter in Austria, and a statement made by the American evangelist Billy Graham who appeared in Lincoln Memorial Hall and on the *Good Morning America* program on ABC national TV. Brezhnev said, "If we fail in our treaty, *God* will not forgive us." Some say, the comment reveals a slip of the consciousness of God in his deepest mind. Others say the terminology "God" implies a different concept to communists than it does to the free world. Billy Graham said on July 4, the 203rd birthday of America, "In order to solve the existing problems of the world, the return to God is the answer. Many young people turn their concern and interest and trust to new religious movements."

I'd like to paraphrase a portion of Rev. Sun Myung Moon's commencement address on June 30, 1979:

"The Unification Church movement is not only concerned about life and death, but more concerned about life on this earth and trying to build the kingdom of God on earth out of this troubled world."

These are quite radical and revolutionary concepts, indeed. Because of radical approaches to the solution of the world's problems, Unification people have been misunderstood, misrepresented and mistreated by established Christian churches, by the public and by the news media. Most of the accusations are unfounded and have proved to be entirely false when the true picture came to light after all the facts were explored and investigated. When we found something that needed to be

corrected, we responded quickly to criticism, then tried hard not to repeat the same mistakes. As a very young movement, we had to go through what might be called a painful growth, and sometimes we were almost completely crushed. But with the help of God, we continued and will continue our steady progress and advancement under the leadership of Rev. Sun Myung Moon, a twenty-first century prophet, sent by God to speak out to the world on behalf of God.

What are the crucial and pressing world problems needing solution as they are seen by the Unification movement? Rev. Moon is raising three issues with his hard-working followers which he is asking them to solve. We cannot build the kingdom of God on earth until these three problems are solved. They are as follows:

1) Problem of youth.

- No clear ideals.
- No clear ethics and morality.
- No clear goals for life.
- No values and traditions in education.

2) Problem of decline of religious values.

- No religious values prevailing.
- The Judeo-Christian heritage as a dynamic force to influence society, nation and world is being lost.
- Ecumenism is needed.
- Social action programs are needed.

3) Problem of communism.

- The power of communism is prevailing over the free world in all five continents and six oceans.
- A practical counterproposal or alternative to Marxism is needed.
- A new ideology based on theism is needed to overcome the weaknesses of communist ideology.
- A clear concept about the existence of God is urgently needed.

The Unification movement can *partly* contribute to the solution of the above three problems. If Christianity and other major religions work together with Unification, we can make it. Team work is absolutely needed. All approaches to solve these problems are potentially existing in Christianity and other religions. We are simply lacking the way to apply them in actual practice. Unification has been exploring to find some “workable recipe” to treat these problems. Some may ask for proof to support this brave, optimistic statement.

Let me give you some facts.

a) Ninety-five percent of Moon people are in the age bracket of 23-28. Potentially, they are future leaders.

b) They have good God-centered ethics and morality, strictly living pure lives, both spiritually and physically.

c) They engage very actively in interfaith and ecumenical work. The unity of Christianity and all religions is their approach to building the kingdom of God.

d) They are strong anti-communists and ardent believers in Christ and God. They even believe that they can convert communists to a belief in God with their new ideology based on Unification Principle. They believe that with divine love they can change atheistic communists into theists.

Then, where does this Unification frame of reference derive from? It originated from a new theology and new philosophy contained in a book commonly called *Divine Principle*; more closely translated from the original Korean text it might be called *Unification Principle*. (Tongil-Wolri).

The word "principle" in our movement must be clarified. Principle of what? This has been a natural question to raise both outside and inside the Unification movement. I personally think that it is the "principle regarding the universe and man," dealing with the following fundamental questions.

—Why did God create the universe and man?

—How did God create the universe and man?

—What is the original purpose of the creation of the universe and man?

—What is the source of the problem in the universe and man?

—What is the process of restoration and the methodology of solving problems?

—Other unsolved theological and philosophical problems.

This is a vast, broad concept indeed! Therefore the applications based on Unification principles are wide open and deep and broad.

Out of these broad contexts, this seminar will explore mostly theological (philosophical) aspects of the Unification Principle as presented by several lecturers from the church, with your response, critique or further discussion and elaboration. Unification theology and philosophy are being developed by academicians both inside and outside of the church. We need more time and more assistance from outside academicians, from theologians and those in other disciplines

as well. With all the help we get, Unification Principle then is able to contribute something to academic circles and expedite the realization of God's coming kingdom on earth.

A simple analogy may be fitting to explain the above bold statement. If, after long years of hard work in the mountains, a miner finds a sizable stone which contains precious diamonds, skills and technique in refining are still needed to extract the diamonds from the stone. And further processing is needed: cutting, shaping and polishing the raw diamonds, in order for them to be finally mounted in the royal crown as perfected jewels. The value of these jewels might be more than a million dollars.

If you find value in the Unification Principle, why not, all of you, make the newly-found Unification theology into something of priceless value, equivalent to diamonds, so that it can contribute enormously to the existing theological world? Your constructive critiques shall speed up the completion of this process.

Your participation and presence here in this seminar during the next eight days can help in making this most difficult task successful. Let us work together to build the kingdom of God for all of us on this earth in our lifetime. The Unification movement has already started to build the kingdom even under all kinds of hardships, rejection and persecution—indemnity paid for the sake of all. You don't have to pay so much now. Why not join hand in hand, shoulder to shoulder, to build the kingdom of heaven for the sake of Christ, our Lord, and for the sake of God? May God bless this seminar and all the participants. Amen.

Darrol Bryant

This whole project began about two months ago when Richard Quebedeaux, John Maniatis, Anthony Guerra and I met in New York about some other matters. Our meeting came at the same time that Mr. Kim had suggested to Rev. Moon that it might be appropriate to have such a gathering as this. So when we arrived in New York, we were asked to make a proposal about the kind of conference we might be willing to help put together. It is from these very fortuitous and modest beginnings that this event has emerged. It is seldom in the life of an academic that one gets to begin a project and see its fruition in such a

short time as two months. So it is especially pleasing to see you all here.

I wanted to make some comments this evening about why we are here. Mr. Kim has already given you a number of larger reasons for why we are here—I want to begin with some autobiographical reasons.

As a young boy growing up in North Dakota and enduring those incredible winters that we have, I used to hear my mother say, periodically, that we should really move to the Virgin Islands. R.D. Laing has recently told us a lot of things about the way in which neurotic formations pass through families from generation to generation. I'd like to offer a variation on that theme. I'd like to offer our presence here as the realization of a certain fantasy that has existed in my family and which you now will all help realize. So really we have these people to thank for being here: Rev. Moon, Mr. David Kim and my mother. (Laughter.)

All of you have had some prior dealings with the Unification Church. I suspect that you came to those first meetings in much the same way as I came to them and that is, with a great deal of trepidation. Having known only the kinds of things that one saw in the public media about the Unification Church, it was an act of courage and curiosity that, I suspect, brought many of us to our first meetings with the members of the Unification Church. I also suspect that, like myself, many of you have had the common experience of coming away from those first weekends surprised and delighted. My involvement with the Unification Church goes back over two and a half years. During that time I have had the pleasure of moderating a number of conferences at the Barrytown seminary. In those settings, I have always explained my participation in terms of my own understanding of our responsibilities as professional teachers of religious studies and as theologians to ensure that all religious groups receive a fair hearing. But after having been around this movement for two and a half years, it also seems important, in addition to our professional and religious liberty points of view, to begin to explore more seriously the range of theological proposals that are being made by the Unification Church.

Our gathering here, then, is the opportunity to explore together the proposals that are being made by the Unification Church. It will provide us with an opportunity to hear, in a more-or-less systematic way, the teachings of the *Divine Principle* presented to us as they have been presented to countless other people in North America. Thirdly, I think it provides a unique opportunity for theologians of widely differing backgrounds to begin to speak together. And on the other side, it

provides an opportunity for the Unification Church to hear and receive informed theological criticism. I must applaud them for their willingness and openness to hear such criticism.

It was only after I had moderated several conferences at the seminary that I discovered that my conferences were called the conferences for the liberal theologians. I realized that after Richard Quebedeaux came to one of those conferences and subsequently was asked to moderate conferences for evangelical theologians. I had always thought that liberal theologians were essentially a nineteenth-century phenomenon that had long since died out. But, lo and behold, at least in some people's minds, I was being cast in that tradition. In retrospect, it struck me that in a sense there was something true about that labeling. Hence, one of the exciting things for me about this conference is the presence here of a number of evangelical theologians. I must admit, (and again I suspect that this is a fairly common experience for many people here) that in the circles that I move in, I am not often in conversation with representatives from the evangelical world. I suspect that this also works the other way: namely, that there are people here from the evangelical world who are not often in conversation with the so-called liberal world. This conference then begins to move us in the ecumenical direction that Mr. Kim spoke about earlier, though perhaps not in the precise sense that he might have wished. Nevertheless, at this conference we will at least begin to speak with one another.

Lastly, this conference provides us with an opportunity to test in some preliminary and provisional way the fundamental claim made by the Unification Church that it offers a new locus and context for contemporary theology. As I reflect upon what it is specifically about Unification theology that accounts for the excitement and vitality that I sense within the movement, I have come to focus upon a heightened eschatological sense, the sense of living in a moment of some decisive import. I know that this is an obvious thing to say and I know it has been said many times before. I simply find myself one of those people who is willing to go some distance in trying to see what the implications of that sense of eschatological urgency are for the reworking of the contemporary theological map.

These, then, are my understandings of why we are here. Again, I am delighted that you have come. I very much look forward to this week. And I want to thank you, on behalf of my mother, for helping to fulfill her fantasy. Thank you.

Dr. Richard Quebedeaux

I am going to surprise a lot of you and not talk too much. Darrol said enough. I'm going to be talking later this week.

Can you imagine telling people that you work for the Moonies? Especially evangelicals? I sort of fell into this process by attending a theologians conference at Barrytown. As a result of that I was very much stimulated, first by the community of people at the seminary. Then, I think, as time goes on, when you see people who are very interesting, you wonder what makes them tick. What is it that makes them the way they are? I think that ultimately we have to go beyond the people to what motivates them. Part of what motivates Unification people is "divine principle," whatever that is! I am still not sure exactly what it is, and I hope that some of you will help me find out this week. But whatever "divine principle" is, that has something to do with what makes Unificationists tick; and I think Rev. Moon also has something to do with what makes Unificationists tick. I'm sure we will be talking about these things this week.

My hopes for this week are very simple: I want to learn what "divine principle" is. I have been doing this kind of conference organizing for a year and a quarter now, and I'm still not sure. I want to find out more about why Unification is able to turn people on. I know very few people coming to the conferences I've put together who could keep their mouths shut after they went home. How many of you have been to church conferences and denominational meetings? Well, you generally forget what they are about before they are over. But nobody forgets about these conferences, and I hope this conference will be another example.

What makes the Unification movement so controversial? Does it merit this controversy? Do the established churches have something to learn from Unification? I'm sure we will have a very good week exploring these questions. I am glad that you all finally arrived. We never know the exact mixture of people there will be at any given conference, because people change their minds about coming and don't show up. Here there are some people who have never been to a Unification conference, and there are some old timers. We have a very good mix of people and I think it should be an exciting week.

PRINCIPLE OF CREATION LECTURE

Joe Tully

The *Divine Principle* has three fundamental parts. The first is what we will cover during this morning's session, and that is called the principle of creation.* The principle of creation deals with the nature of God and the principles by which he has created and sustained the world. The second major part is called the fall of man. It deals with man's deviation from God's original principle. The third part comprises a number of chapters, which may be referred to collectively as the history of restoration. It explains how God intends to restore man back to the original ideal.

First, let me put this in perspective. A result of the fall of man is that man's spirit has decayed. Subsequently, God's communication with man has been proportionate to the redevelopment of our spirit—as development in our spirit takes place, God is able to communicate more of his nature. The Old Testament is a foundational communication with man through which we learn certain elementary principles of God. The New Testament is a deeper expression of God's nature and will, but there is clearly more to come. In John 16:12,25 Jesus says, "I have yet many things to say to you, but you cannot bear them now . . . the hour is coming when I shall no longer speak to you in figures but tell you plainly of the Father."

In this context we see the appearance of Rev. Moon's teachings. Rev. Moon has explained that his teachings are not something that he

*For a more in-depth treatment of the contents of the lectures on *Divine Principle* in this volume see *Divine Principle*, New York, N.Y.: Holy Spirit Association for the Unification of World Christianity, 1977.

has based simply on what he has studied. He describes them as coming from revelations that were given to him by God—revelations which led him to a deeper understanding of God's nature and will and his providence of salvation.

On that foundation, I will present the principle of creation. We can begin to understand God's nature and his principles by looking at the world. Paul says in Romans 1:20, "Ever since the creation of the world his invisible nature, namely, his eternal power and deity, has been clearly perceived in the things that have been made." However, in order fully to understand God and his principles, we need to do more than just look at the creation. We also need to look at the Bible because God has tried to teach us through the prophets and through Jesus Christ. By viewing the creation through biblical revelation, and ultimately by relating to Christ himself, by experiencing his presence and life, we can understand the nature of God.

Let's begin by looking at the creation. Since the world was made by God, we assume we can understand something of his nature by looking at it just as we can understand something of an artist or an author by looking at what he has created. When we look at the creation with this in mind, we find *polarity*. We find two primary kinds of polarity. The first that we'll talk about is the polarity of positivity and negativity, or masculinity and femininity. (When we talk about positivity and negativity in this case, we're *not* referring to good and evil, but to polarity of the sort that we find in protons and electrons.) Such polarity is universal: man and woman in the case of mankind, male and female in most animals, stamen and pistil in many plants, cation and anion in the molecules, atoms of positive valence and negative valence, particles with plus and minus charges.

Now created beings presumably could not have such polarity if it were not also in the nature of the Creator. For biblical support, we turn to Genesis 1:27, which says that "God created man in his own image, in the image of God he created him; male and female he created them." Man and woman together are mankind, the image of God; and God has this polar nature within himself, the polar nature of positivity and negativity or masculinity and femininity.

There is another polarity within God also—one which is actually more fundamental—and that is the polarity of internal character and external form, or in the original Korean, *sung sang* and *hyung sang*. For instance, in human beings we have mind and body. In animals we have something which can be called the animal mind or instinct, as well as

the animal body. Even in plants, we find what some people call a plant mind. There is an inherent directive nature within living organisms, and ultimately also within molecules, atoms and particles. The dual aspects of internal character and external form are universal. They, too, presumably reflect the nature of God. So then, God is a being of internal character and external form, or of sung sang and hyung sang, as well as a being of positivity and negativity, or masculinity and femininity.

What is the relationship between positivity and negativity and sung sang and hyung sang? Positivity and negativity, or masculinity and femininity, are attributes of internal character *and* external form. Human beings are fundamentally beings of mind and body, and secondarily beings of masculinity and femininity.

The relationship between sung sang and hyung sang is that of subject and object. The subject is the position which initiates or stimulates, whereas the object is in the position which responds to the stimulus. The relation between sung sang and hyung sang is also one of vertical to horizontal. In other words, internal character relates to the past, present and future, transcending time and space; whereas external form is limited in time and space. So it is through the sung sang that we relate vertically to God, who transcends time and space. The hyung sang essentially reflects sung sang. They are not fundamentally separate or independent, and one cannot exist without the other.

Each individual being contains sung sang and hyung sang, and positivity and negativity, and therefore reflects the dual characteristics of God. So each being is an "individual truth body," an incarnation of the fundamental nature of God. However, we can make a distinction between people and the other beings of creation. People are created to be the image of God; that is, created to reflect the full nature of God, whereas the other beings of the creation are created to be symbols of God; that is partial expressions of the truth or the beauty that is within the Creator.

Since God is the origin of all dual characteristics, his internal character and external form are called "original sung sang" and "original hyung sang." God's original hyung sang is like energy: not physical energy, but "universal prime energy," about which I will have more to say in a minute. God's original sung sang includes such qualities as beauty, goodness, principle and law; but at the most fundamental level, God's internal character is heart and love. Of course, these qualities are not separate and distinct, but rather are entirely harmonized within God. Thus, we can refer to God as the

harmonized subject of dual characteristics.

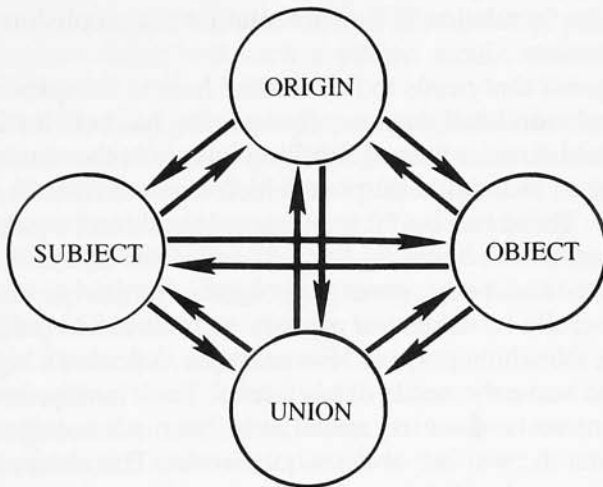
At this point I would like briefly to distinguish between this view and some aspects of oriental philosophy. For example, Taoist philosophy includes the polarity of positivity and negativity, or masculinity and femininity. However, in addition to this polarity, the *Divine Principle* speaks of internal character and external form, which enables it to describe the Creator as a being of will, heart and purpose. And we can have a relationship of heart and love with our Creator. That is a parent-child relationship. This understanding of the personal is rarely found in oriental philosophy. Furthermore, oriental philosophy does not really clarify the nature and origin of evil, and tends to identify it as a permanent polarity in God and the creation. But the *Divine Principle* is not dualistic in this sense. God is entirely good, and so is the original creation.

Now, I want to talk about the basis of existence. God is eternal, absolute and unchanging, a self-existing being. According to the *Divine Principle*, there is a fundamental force within God: the "universal prime force (or energy)," the original force from which all other forces are derived. Universal prime force is generated by give-and-take action within God. Furthermore, universal prime force allows the created beings to enter into give-and-take relationships, or perhaps more accurately, giving and receiving relationships, without which beings cannot maintain their own existence. In fact, give-and-take relationships are the basis for all existence, development, and multiplication. For example, atoms exist by virtue of relationships between protons, electrons and neutrons. Living organisms exist, develop and multiply by virtue of give-and-take relationships such as respiration, nutrient uptake and elimination, and circulation. Families and societies exist and develop by virtue of relationships between individuals. If these giving and receiving relationships break down, then so does the basis for existence, development and multiplication.

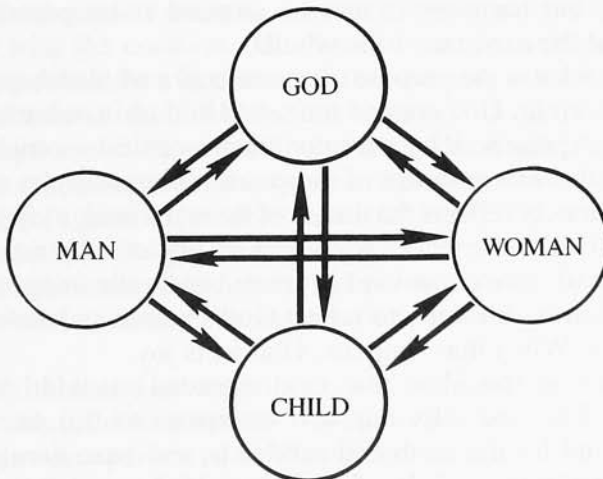
Now, give and take, or giving and receiving action, is initiated on the foundation of two things. The first is common purpose. There must be a common purpose between subject and object in order for a relationship to result which we would call a giving and receiving relationship. Secondly, the action of giving and receiving begins with giving. It is not the other way around. Taking, or receiving, cannot initiate the relationship. Furthermore, ideal existence, ideal development and proper multiplication come about through God-centered give-and-take action.

When two created beings unite to form a subject-object relationship, a new being results. The origin, division and union, taken together, then form a "four position foundation."

FOUR POSITION FOUNDATION



EXAMPLE:



Within this four-position foundation each being can act as object (or subject) to the other three, thus fulfilling a "triple objective purpose." God creates each being to enter into this type of relationship in such a way that God is the primary object of relationship. The fulfillment of the triple objective purpose, centered on God, is the foundation for the expression of God's love, and beauty, goodness and energy in the creation. Without this, there is no way for God's power and love and goodness and beauty to be expressed in the substantial world. So the four-position foundation is fundamental for accomplishing God's purpose of creation.

One point that needs to be clarified here is the question of whole purpose and individual purpose. Every being has both a whole purpose which should direct it toward fulfilling its role in the community or the world, and an individual purpose which leads to its own survival and fulfillment. These two ought to be harmonized, and a proper harmony would resemble the harmony between mind and body. Mind is generally subject, and body, generally object. Similarly, whole purpose should generally be subject or primary and individual purpose, object, supporting the whole purpose. For example, a person's higher purpose would be to serve the needs of his family. Each family, in turn, should place the interests of society ahead of its own. And each nation should consider first the welfare of the whole world. The alternative to this is individualism and selfishness, leading to racism, ethnocentrism, exaggerated rationalism and so on. Individual purpose must not be ignored or denied, but harmony cannot be attained if we pursue individual purposes at the expense of the whole.

Now, what is the purpose of creation as a whole? According to the *Divine Principle*, God created the world and us in order to experience joy. Joy is experienced by a creator when a creation completely fulfills or reflects the will or desire of the creator. For example, a work of art which accurately reflects the dream of the artist brings joy to its creator. Similarly, God experiences joy when an object fully reflects his own ideal and will. Since mankind is created to be the image of God, it is mankind that is able fully to reflect God's nature and to fulfill his will and desires. When that happens, God feels joy.

What was the ideal that God intended mankind to fulfill? In Genesis 1:28, God tells our first ancestors to "...be fruitful and multiply, and fill the earth and subdue it; and have dominion... over every living thing..." Be fruitful, multiply, and have dominion. It is God's will or desire that mankind should do these things;

and when mankind carries them out fully and completely, God will experience joy. The *Divine Principle* refers to these ideals as the three great blessings.

The first blessing is to be fruitful, which means to become perfect. Jesus says, in Matthew 5:48, that we must become perfect as our heavenly Father is perfect. In a perfect individual, mind and body are united centering on God. A perfect man or woman is the one whose thoughts and desires are one with God's, and whose actions and way of life are one with God's way of life. Such a person could be said to possess deity, and such a person would never sin. Jesus was such a person.

The second blessing is to multiply, and it is fulfilled when a perfect man and perfect woman unite in marriage and have children without original sin. If our first ancestors had fulfilled the first blessing, they would have become the perfect image of God, and they would have begun their marriage under the blessing of God as the true parents of mankind, establishing the kingdom of heaven on earth from the very beginning. Their God-centered family relationship would have been the foundation for the full expression of God's love. God's love would then be expressed in three fundamental forms: parental love or the love of parents for their children; conjugal love or the mutual love of husband and wife; and filial piety, or the love of children for their parents.

The third blessing is to have dominion over the creation, and it is fulfilled when a perfect man or woman enters into a God-centered relationship with the creation. The result would be an ideal environment. The key would be a God-centered relationship in all these things. However, because of the fall (which is the topic of our next lecture), our first ancestors failed to fulfill the three blessings. As a result, we now have something less than perfect men and women, something less than perfect families and perfect children and something less than an ideal environment.

Participant: Is the first blessing realizable without the second and third? Can a man or woman become perfect without entering into the other two?

Joe Tully: Yes, in fact, the first must be fulfilled before the second and third can be fulfilled properly. Nonetheless, it is true that a perfect individual has not experienced the fullest love of God until he or she has fulfilled all of the three blessings.

I would like to speak about the three stages of growth. According

to Genesis, God created the world in six days. We can think of these "days" as six periods of time. Creation takes time. Furthermore, we can observe in the world around us that every living thing needs time to grow to its "perfect" or mature stage. The number three is often symbolic of completion in the Bible; and *Divine Principle* divides the growth period into three stages: the formation stage, the growth stage, and the perfection or completion stage. For example, the formation stage of a plant is the seed, the growth stage is the young plant, and the completion stage is the mature flowering plant. Similar stages can be seen in the life of a human being.

However, there is an important difference between the process of growth in human beings and the process of growth in the rest of the creation. Normally, created beings grow to perfection automatically in accordance with natural law. Human beings grow to maturity naturally as far as their physical bodies are concerned, but their spiritual development is *not* automatic. In order for us to grow to perfection spiritually, we must fulfill our portion of responsibility. I will explain more about what I mean by "spiritual" in a minute. But first let me say something about our portion of responsibility.

When a person reaches perfection, he or she is under the "direct dominion" of God. This means that such a person is dominated by the full love of God, as God's son or daughter. He or she shares God's heart and desires and would never sin. Such a person would also share in God's creativity, exercising dominion over the creation. But in order to be a son or daughter of God, a person must be free, as God is, and must exercise that freedom responsibly in order to grow to perfection. Since God cannot relate directly to something which is imperfect, a person in the growth stage is under the "indirect dominion" of God and is guided primarily by law or principle. The commandment which God gave our first ancestors (Genesis 2:17) was intended to guide them through the growth stage to individual perfection. If they had fulfilled their responsibilities by obeying the commandment, they would have become co-creators with God by contributing to their own spiritual development. They would then have been qualified to be a true son and a true daughter of God.

According to the *Divine Principle*, the creation consists of two realms, the physical and the spiritual—the spiritual realm is called the "invisible substantial world" to indicate that although it is presently invisible to us, it is nonetheless substantial. Human beings are distinguished from the rest of the creation in that they are both physical and

spiritual. In other words, during life on earth a person consists of a physical self and a spiritual self. Just as there is a physical sung sang and hyung sang, so there is a spiritual sung sang and hyung sang. The physical mind is concerned with the material dimension: food, temperature, work, and other factors that relate to our physical body. The spirit mind is concerned with truth, beauty, goodness, justice, and other values that relate to spiritual life. Just as there are five physical senses, so there are also five spiritual senses. Normally, our spiritual senses would enable us to perceive the invisible substantial world; but the spiritual death caused by the fall deprived us of our spiritual senses under all but the most extraordinary circumstances such as when the disciples saw the spirits of Moses and Elijah at the Mount of Transfiguration (Matthew 17:3).

Now, the physical self needs certain nutrients to survive and grow, such as food, water, sunlight and air. The spiritual self also needs certain things in order to function and develop. It must receive what we call "life elements" from God, namely God's love and truth. Without these the spirit is not able to develop properly. However, something else is also needed for proper spiritual development: that is vitality elements from the physical self. These vitality elements can either be good or bad depending on the activities of the physical self. If a person lives a morally upright life, the vitality elements will be good and will nourish the spirit. But if a person lives immorally, the vitality elements will be bad and will poison the spirit. So spiritual growth depends on two factors: life elements from God and vitality from the physical self. The human spirit cannot grow apart from a relationship to God *and* a righteous life on earth.

Not only does the spirit receive vitality elements from the physical self, it also contributes "spirit elements" to the physical self. The physical thereby reflects the spiritual. Because of this intimate relationship between the physical self and the spiritual self, a human being is in the position of *mediator* between the physical world and the spiritual world. The physical self consists of physical elements and exists on the physical plane, whereas the spirit consists of spiritual elements and exists on the spiritual plane. In the ideal world, a human being would exercise dominion over *both* realms, and would act as the center of harmony between them.

I would like to conclude my presentation of the principle of creation with one final point. As sons and daughters of God, human beings are meant to live eternally in the spiritual world. The physical

self, like all other physical beings, has a finite existence; but the spiritual self continues after physical death. However, spiritual growth takes place in the context of life on earth. According to the *Divine Principle*, when a person dies he or she is not sent to heaven or hell. Instead, our spiritual situation after physical death is determined by the level of spiritual development we have attained while on earth. We take our vices and virtues with us, so to speak. We reap what we sow. If I want to live among the saints in the spiritual world, in close communion with God, then I am well advised to grow to that level while I am here on earth. The alternative is to grow when I am in the spiritual world by helping others who still have their physical bodies—which means that my growth is dependent on my participation in the good deeds of others. Therefore, spiritual values should be our first priority in this life; and people who sacrifice spiritual values for the sake of physical well-being are squandering an invaluable opportunity to achieve eternal happiness.

DISCUSSION

Participant: Are we to understand such figures as Adam and Eve as abstract symbols to be used for heuristic purposes, or are they historical concrete beings?

Joe Tully: We will of course deal with this in the section on Adam and Eve, and I am sorry to have used concepts which I have not yet properly explained here. But we will explain them fully. Let me briefly say that we do believe they are actual historical and substantial beings.

Participant: In your characterization of man, you indicated that the primary characteristics were mind and body; and then you indicated that for mind there are both positive and negative secondary characteristics, and for the body there are also positive and negative secondary characteristics.

Joe Tully: That is correct.

Participant: I presume that there are examples of how the positive and negative are reflected in bodies and minds.

Joe Tully: There are some examples. Again, I'd like to point out, first of all, that positive and negative are in no way supposed to connote good or bad. Yes, we believe in both the intellect and emotions. When we refer to mind we do not mean only the aspect of man that is involved

in intellectual reasoning. The mind contains emotion, intellect and will. We believe that there are fundamentally active and passive aspects of the intellect, emotion and will. These aspects would be a characteristic of the positive and negative aspects of the mind. With the body the positive and negative is much easier to see. We talk about the concave parts as the negative or receptive parts and the convex parts of our body as positive parts.

Participant: You made a point of comparing Unification philosophy with oriental philosophy. You referred to the yin and yang of oriental philosophy, but you said that there were differences between the oriental concept and Unification theology. Apparently the difference is that God has character, will, heart and purpose. I'm not clear what you meant there. Can you clarify that difference? In what way is that not yin-yang philosophy?

Joe Tully: As far as I understand oriental philosophy, when it explains the nature of a being in the universe or the creation, it explains it as having the nature of yin-yang. However, our thinking is different. Oriental philosophy, it seems to me, draws a line; it doesn't go beyond yin-yang. It doesn't see any other aspect to the creation, no other fundamental principle or aspect to the ultimate nature of things. We see that all things have internal character and external form as well as the plus-minus, male-female element. This is an important point because it ultimately leads us to seek God as a being of character, as a being of heart and will and purpose as well as a principle or law that operates in things. So it ultimately leads to God being a personal God, a God with whom we are able to have a "heartistic" or emotional relationship. God is not simply a law which governs us or through which our life goes on. We see principle operating in everything, but we don't see that as the full understanding of God at all.

Our theology also differs from the oriental concept of yin-yang in that, in my judgment, oriental philosophy does not clarify the nature and the origin of evil. Often, but not always, the concept of yin-yang is presented as including the aspect of evil; although many tell me that that is not what was originally intended. We in no way include in our concept of male-female and plus-minus the consideration of good and evil as part of the original nature of things and as part of the ultimate nature of God. In making the comparison with yin-yang, I was just pointing out what seemed to be similar in relation to these polarities; I was not referring to all oriental philosophy by any means.

Participant: Is it possible for an object to take on some aspects of

being subject and object?

Joe Tully: Absolutely! Yes, often. Especially as subject and object achieve a harmonious relationship, then the role of stimulation or initiation is very much interchangeable, especially on the higher planes of existence, that is, in the case of man and somewhat in animals.

Kurt Johnson: I thought that it might be helpful, since the four-position foundation is a new concept to some people, if you ran through a number of examples of the four-position foundation on all kinds of levels. The concept is so universal; if you gave just five examples from the top of your head, anything from the physical world, to the family, to governments, then people could see the universality of that model and how it is regenerated over and over in creation.

Joe Tully: Yes, I will do that. Is there another question?

Participant: You said a number of times that male-female, positive-negative are not related to good and evil. Does that mean *moral* good and moral evil? Or is one to be preferred over another? Do you mean that the positive is the primary analogy to which the negative should conform?

Joe Tully: No. Man and woman are just two aspects of humankind; neither one is more complete or incomplete than the other. Let me just address myself to what Kurt suggested. Here are some examples of what we would call the original four-position foundations, centered on God. I am going to focus on marriage. Man and woman enter into marriage and one result of their union is a child. We speak of this as a four-position foundation, a family four-position foundation. On the individual level, we speak of people as having both mind and body. As these two enter into a proper God-centered, give-and-take relationship, the result is a perfect man or woman. Ultimately, we speak of this as a four-position foundation. We can also speak of this in the case of the proton and electron. Subject and object enter into a give-and-take relationship, and the result is a new being, an atom. We can speak of it in political terms. In a nation there are leaders and the people. If a proper relationship is established, then you will have a unified body consisting of the leader and the people which are able to exist harmoniously, multiply and grow.

Participant: If we take democracy as the example, then each person is a subject within that form. Is that the kind of thing you were getting at?

Joe Tully: Possibly. You could look at your family that way and say that each person is subject; but actually, unless you have the subject and

object relationship established you will not be able to establish a unity. You cannot have unity by having only subjects. It would be the same thing as trying to establish an atom by having all protons. You know what would happen. The protons would repel each other so that they would not be able to form a unity. The same thing would happen if you had all electrons. The point is the way in which unity is established. You need to have giving and receiving roles. But remember the earlier point that was raised, namely, that subject and object are not fixed roles.

Participant: Are we all objects to our own nation then? That is crazy.

Joe Tully: Our roles are varied. As far as the nation is a nation, we are all individual parts of that nation. I am not the nation by myself. Individually, I don't see how I can be the nation. But when we are all individually uniting together with a common purpose, then we can become a group or a nation. This will relate to what we speak of as individual purpose and whole purpose. We believe that we each have an individual purpose, direction and needs. Yet there is a bigger purpose: there is my family, my neighborhood, my town, my city, my society, each of which I am part of. My individual existence is involved in that greater whole. There is no way to do without them.

We believe that a proper system of life and growth means that the individual purpose has to be guaranteed, has to be supported. It is not right that the purpose of the whole be so dominant that individual purpose and fulfillment cannot be carried out. However, we believe that life cannot be maintained wholly by individual purpose, with no consideration for others or for the environment around us. So there has to be a harmonization of the two.

Participant: What about reincarnation?

Joe Tully: We would normally explain that in our lecture on resurrection. Briefly, we do not believe in reincarnation in the same sense that I believe you are talking about. In other words, as conception takes place, a spirit form and a physical form are created at that very moment, and a new spirit form is growing within that very body at that moment. There is no shell that is produced that some other spirit man can jump into and live again. No. We will go into more detail later.

Participant: What about extra-sensory perception? How does that relate? That is sometimes understood as being a communication between the spirit world and this world.

Joe Tully: Right. We believe that we originally had spiritual senses that went beyond the limits of our physical senses, and that by means of

them we would be able to communicate in a manner different from our speaking here. We don't normally teach about that or have any distinctive understanding of it.

Participant: What about glossalalia?

Joe Tully: Speaking in tongues? Generally, we don't address ourselves to it much.

Participant: So what happens if someone has had a lot of spiritual vitality for a number of years, and then gets cantankerous in the end of his days and begins to embody vitality of another kind? What happens if that person dies in the grip of negative attitudes?

Joe Tully: Well, there are so many refinements here. There are a number of factors. First, I don't believe that if a person has generally been living under the dominion of God and with his Word that he can all of a sudden become cantankerous. I would believe that that would be contrary to what he is spiritually. It can happen, but there would have to be something that is then projected out as his anger or cantankerousness or whatever.

On the other hand, if you have been living your whole life in a way that is consistent with God's way of life, being angry or upset on one day is not going to entirely recreate your spirit form in this negative form. In other words, it develops through time and it takes time to actually form the spirit structure.

Participant: Is there some kind of element that qualifies a person as a vital spiritual being other than a moral view of how that person has acted and behaved? Are there two different criteria as to what stage you would enter into in the spirit world?

Joe Tully: I think what I first tried to explain is that it is not simply a moral judgment that takes place at that point. You are judged already by what you have created. So it is not a decision of how much of this you have or how much of that you have. You are just what you are when you go there. If you have got this much love and you have got that much cantankerousness, that is just what you are.

Participant: When you were speaking of the development of the perfect man, you indicated that that man would reach a stage at which he would never fall. Is that right? Could you say why he wouldn't fall? Some of the work going on in the theology of death and dying now talks about the final object of death and things like that. Is that what you are referring to?

Joe Tully: If I understand the second part of the question, we are not talking about the same thing. If at that moment of death you repent

or you do a number of things, such a change would have some effect. However, it is not going to bring a fundamental change. It is not going to completely transform you into a good person that you were not. In other words, you don't get to be a good person by wishing to be one. You get to be one by living a good life; you have to live goodness to become that very thing.

Participant: If you reach that stage of perfection, why can't you fall?

Joe Tully: Well, you become so entirely one with God's heart, so completely sensitive to the heart, so completely one with the love of God, that any process of deviation from rightness or goodness causes the same sort of agony and pain within you as it causes within God. It is such an intense thing to deviate from goodness when we are that being.

Participant: In the ideal world or the real world?

Joe Tully: We are speaking about the ideal world, that is, the original world that God intended. That comes for each person only at the point after they've grown and become the incarnation of God's Word. It comes only at the point of spiritual maturity or perfection. Here in this world it is still possible to fall, as it was possible for Adam to do so during the period of growth.

Participant: Do the figures ninety-five percent God's responsibility, and five percent man's responsibility operate in both the ideal and the fallen worlds?

Joe Tully: Yes. I didn't mention those percentages. Nonetheless, you are correct to do so. Figuratively, we refer to our concept of man having a portion of responsibility in God's scheme of things by saying man has his five percent to do. The numbers are rather arbitrary. They are simply to show that man has a small portion in relationship to God's overall responsibility. Nonetheless, that portion of responsibility applies both in the original process and in the fallen state.

Participant: Is this figurative percentage the way you would respond to the standard question, "Isn't Unification theology a theology of works rather than grace?"

Joe Tully: Again, that is a very complex issue. I would say no, it is not fundamentally by works at all. We need God's grace very much.

Participant: My question is, is the ninety-five percent which is God's responsibility your answer to that?

Joe Tully: That's right.

Charles Barfoot: I guess I'm bothered by something that has come up here. Do you believe that one can have a spiritual destiny

and still not achieve it? The woman I am writing on, I think, had a real spiritual destiny, a real call, and every time she deviated from that there was hell on earth; but she certainly wasn't a moral person in the traditional sense. I am bothered by it. For instance, if Rev. Moon turned out to be an adulterer, how could he serve any historical purpose?

Joe Tully: If you live in violation of God's Word, you cannot fulfill any good purpose God may have wished you to fulfill. This gets into the question of calling and its fulfillment or nonfulfillment. We will discuss this in the lecture on predestination. One specific example would be Moses. He was supposed to lead the people out of Egypt and into the land of Canaan. Nonetheless, we find that God says "... you shall not go there, into the land which I give to the people of Israel" (Deut. 32:52). We don't believe the change is the result of God's trickery or betrayal. We explain it as the result of Moses' violation of something which he should have been doing, a violation of some part of God's will for him.

PREPARED THEOLOGICAL RESPONSES

Roy Carlisle

When Darrol asked me to do this a couple of weeks ago, and said we had twenty minutes, my first thought was that my old days in preaching class were returning, so I should make one point and make it well. After listening to this morning's presentation I realize that the material we have to cover is extremely broad, so I'll try to make one point about something which I think is significant. At this point I am not concerned with the actual content of the dogma and doctrine that we are listening to, but with the whole context of biblical interpretation.

For me it has to begin with a quote from Barth who said our approach to sacred scripture must begin without any overt presuppositions. Or at least, Barth said, it must begin with a critical attitude towards those presuppositions.

It is my feeling (and I will make this descriptive rather than necessarily didactic or analytical) that the Unification theologian has come to scripture with a set of presuppositions. Let me describe what I mean by that. It seems to me, and I am specifically talking about the Old Testament at this point, that in the history of Old Testament interpretation there have been major paradigmatic shifts. I describe those shifts in this way: Initially the Bible was not the Bible but it was read as a group of writings with no sense of them as a canon. They were simply read as a part of the Hebrew culture. Then the major shift came when the Hebrew people began to read those writings as a scripture, as a canon, as a religious document; that was a major paradigmatic shift. They thus brought to those writings a whole different set of presuppositions of faith and cultic understanding.

Another major paradigmatic shift took place when the New Testament church brought to the Old Testament a Christian interpretation of Old Testament texts. In effect, the Christians have set up, just like the Unificationists, a principle outside the canon itself, or outside of the Old Testament canon by which we interpret the Old Testament. Often (and here I'll make a value judgment) the Christians prostituted the Old Testament texts and themes. That did and does happen.

Another paradigmatic shift came with biblical criticism. Types of criticism such as literary, historical, form, and source criticism brought presuppositions to the text. This shift has affected all of us who study the Bible professionally, and indirectly anyone who listens to a sermon or talk. Not even the strict fundamentalist is immune.

Inherent in these paradigmatic shifts is the fact that we can never go back. We cannot possibly go back to a pre-critical understanding of scripture. Certain conservative elements in the history of the Christian church have tried to do just that, but it is impossible. These paradigmatic shifts historically chronicle this tendency to bring to the text another set of suppositions by which we interpret the text. Now that is my understanding of what has happened with the Unification Church. They have adopted a set of presuppositions, elucidated and elaborated in the *Divine Principle*, to interpret the text. The key statement this morning was that the *Divine Principle* is not a commentary on the scriptures; this text was and is a revelation. This was a divine revelation: a certain body of information that helps us understand the Bible. Now what are the implications of that kind of paradigmatic shift?

The key thing is what that means we can do with language. If you have a set of suppositions or presuppositions outside the text, giving you the criteria by which you judge the text, then you are doing certain things with language.

For example, to understand the nature of God as creator or just his nature as God, we have inherent in the Old Testament text a use of language that tells us how we can interpret and understand the nature of God. In the Old Testament, God is always described with language that is highly metaphorical and analogical. It can't be anything else but that, obviously. The only way humans can communicate symbols is by means of language. Also God is described not in terms of what he is but in terms of what he does. This reveals a fundamental cleavage between how scripture describes God and how the *Divine Principle* describes God; each uses a different set of presuppositions. In the Old Testament God is described with metaphors such as "a rushing stream" in Isaiah

59; “he will roar like a lion” and he comes “like a bear robbed of her cubs” in Hosea; in Psalms he is like “a light.” In other words, the metaphors in the Old Testament, the language of the Old Testament, are used to describe God’s action. The emphasis is not necessarily or primarily on the essence of God except as it is reflected in those active ways. That is a way in which the language is used in the Bible to interpret itself, which, of course, is the great Reformation doctrine that the Bible always interprets itself. Now in the *Divine Principle* you see a different kind of thing happening. You see God described in his nature by the use of reasoning from science. God by his nature is positive and negative because we see that in his creation.

That description is something foreign to biblical language. Biblical language does not describe God in those terms. Now I am not making a value judgment about whether the *Divine Principle* is true or not true. I am simply saying that in speaking in scientific and philosophic terms, the *Divine Principle* is not congruent with the biblical way of describing the nature of God. Coming from my tradition, the minute you take language and use it in a way foreign to its own suppositional framework, you have made a major, and violent, shift. Then you have to ask questions like “Is the *Divine Principle* within the Christian tradition?” For future reference, we must ask questions of hermeneutics; the questions of interpretation and meaning. They are prior to questions of dogma.

Herbert Richardson

I hadn’t anticipated that my debate with my colleagues would begin so early. I had intended to begin with the Apostle’s Creed and the Nicean Creed, and introduce as critical for the Christian understanding of the doctrine of creation words like *homoousios*, *creatio ex nihilo*, “of one substance with the Father,” a whole language that is dogmatically *de fide* obligatory upon every Christian from the point of view at least of the Catholic tradition and surely never denied by Calvin or Luther as a proper summary of the teaching of scripture. But here my starting point has been ruled out of order as non-Christian by my colleague Roy Carlisle.

I want to say some things about the Christian doctrine of creation. First, we believe that God is Father, creator of heaven and earth and of all things visible and invisible. We believe about God that God is Father, Son and Holy Spirit. Yet we didn't hear anything this morning about God as Father. Now I know as do most of you that within Unification theology, God's essential character as Father is stressed. Yet we only heard peripherally this morning about God as Father. Why? Here I think my colleague Roy Carlisle is pointing out something very specific. Namely, that there is a certain pseudo-scientism that is being offered to us as a kind of prolegomena before they get around to what they really want to say, namely, that God is Father. But if that is what they really want to say, then shouldn't they say it first? Now this is just a minor point on procedure, but central to the Unification understanding of God. Here one moves directly from an understanding of human life within the family-parent-child relationship as they call it—to knowledge of God. From this natural knowledge we can move to understand the heart of God. I want to mention that first as a point where Christian faith and Unification theology have a great deal in common. However, that commonality didn't come out this morning.

Secondly, within Christian theology it is said that the *opera ad extra* of the Trinity are indivisible though God is one in three persons. Yet, *terra propriatione*, by the proprieties of language, we can say that God's creative activity is really an expression of God's fatherhood. Creation is like the act of a father bringing whatever a father brings into existence into existence. Now is it thought within Christian theology that the world that God creates stands in relation to God as something like a child? This is something that it seems to me has never been adequately explored within Christian theology. The reason is, I believe, this: when, within Christian theology in the early years of the church, there was speculation about whether or not the world might exist in relation to God as progeny or child, there arose a very serious problem, namely, that we want to say something about the character of Jesus as the only true and perfect child of God and therefore we can't say those kinds of things about the world. Also, as you know, in the early period of the church, the world was in fact perceived as material hence less godly than God ought to be. Consequently, in relation to this problem, the church taught the third point—a point where we may have some interesting differences between Christianity and Unification theology—*creatio ex nihilo*, that the world is created by God, not from something else. Some people say *ex nihilo*, but that isn't the proper way to say it

because of *ex nihilo nihil est*, nothing comes from nothing. The correct doctrine is *ex nihilo per deum*, God from nothing at all creates the world through the power of God. Now some Christians obviously think that the world is created by God out of nothing. But nothing could be more nonsense, for the reason just stated. Christians, I believe, teach that God created the world out of nothing more than his own sovereign power and life. Now this is in fact very close to the Unification Church. And why did the church teach this? It taught this because it wanted to say that the world is good and as good as the power of God can make the world to be. I mean the affirmation of the goodness of the world is the motivation behind the doctrine of *creatio ex nihilo*. It seems to me that on this point, if I may say, Unification theology though it teaches a certain immanationism, is in line with the intentionality of Christian theology. The world does in a sense, come from God, understood as a Father whose own being flows before himself. Indeed, it even seems to me to be vindicated in terms of the doctrinal niceties. 45=

I have mentioned three points. I just want to review them quickly. I found that the biggest defect in the presentation this morning was the putting of what seems to me to be the essential teaching of the Unification theology away from the center of the discussion. Consequently, the doctrine of creation was presented without talking about God as Father and talking about the creation as that act which most appropriately expresses the heart and the will of God. This, it seems to me, is a very disturbing thing. Why is it that the *Divine Principle* is being presented in a way that obscures from the hearer the true intentionality of the theology, namely, that the creation is an expression of the fatherly heart of God. That is, it seems to me, a very critical question that points to a serious failure in the presentation—not the content—of the theology.

My fourth point concerns the doctrine of the *imago dei* that we heard today. What is the doctrine of the *imago dei* in Christian theology? Christians teach that God is Father, Son and Holy Spirit, one and indivisible. But creation is most appropriately related to the Father. Creation is purely an expression of God's sovereign power. But Christians say that God creates the world in his own image. Now let us consider this for a moment. Do we mean that the whole world is created in the image of God? Or do we just mean man is created in the image of God? The Greeks say that man is the microcosm of the macrocosm, consequently the whole world exists in the image of man who is created in the image of God. In some way, then, the whole world is created in

the image of God. Now this, it seems to me, is in fact Unification theology's position. But the point at which it seems to me that Unification theology is offering an important suggestion—one with which I am inclined to agree, by the way, because it seems to me to be more truly scriptural—concerns how we should conceive the character of that image. In the Unification view it should not be conceived in terms of Greek categories of rationality and freedom or in terms of the differences between man and animals. Nor should it be conceived along lines of the Reformation tendency to talk about the image of God as man mirroring back to God God's own characteristics while lacking them substantially himself. The suggestion of Unification theology is that we conceive the *imago dei* as man as co-creator. We all know that every group tends to believe that their ideas are a little more novel than they really are and that is true here as well. The suggestion that the *imago dei* is man as co-creator is also in my Calvinist tradition where man's co-creativity is understood to be the very point of the *imago dei*. The grounding of this doctrine in Calvinism is the scriptural text wherein man is created on the sixth day to have sovereignty over all the world, participating in or imaging thereby God's own sovereignty.

In Unification teaching I would be inclined to think that the foundation in scripture for the third blessing—have dominion—is the scriptural account of the six days of creation. Here man is created last, not merely as *sinos* but as *telos* of creation, as the purpose of creation. It is said that by exercising dominion over the world, a man can have in his own responsibility and life a share in and an imaging of God's own dominion of the world. I think that is a point that has been argued many times within the Christian tradition. I happen to think that it is a viable and correct interpretation of the *imago dei*. And now it is appearing again in Unification theology.

Earlier someone suggested that co-creativity might be related to the Reformation debate over salvation by faith or works. I don't think that a doctrine of co-creativity is related to that at all. Within this theology, it seems to me, that it is related to the determination of the character of man within the creation, realizing the image of God within himself by becoming one who shares the dominion with God over the world. God has created man for that. Since the true character of God's own creativity is fatherhood or parenthood, then the true character of man and woman exercising dominion over the world is also going to be through their parenthood. This is why the form of *human family life* and *parenthood* is so crucial to the realization of the *imago dei*. Now one of

the interesting things about Unification theology is precisely the notion that the *imago dei* is not something which is complete in the moment of creation, but rather something man must realize within himself by developing the capacity to exercise freedom, love and parenthood. God's purpose, we might say, is to bring his child into a state where the child might also be a parent and a co-creator. This is a time process.

Is this consistent with the Christian view of creation that creation is something which is fulfilled within a time process? I think it is scriptural. Moreover, it is consistent with our talk about historical time having a meaning, a purpose and a fulfillment. Hence this doctrine is consistent with the teaching of scripture and what we know about human life. The idea of the *imago dei* as co-creatorship and learning to love as God loves—as a parent—is, it seems to me, quite consistent with scripture and with the Christian dogmas on this point.

Now concerning the “real” Adam and Eve, I want to make a case for a particular view of the matter. I know the “real” Adam and Eve didn't come up in Mr. Tully's presentation this morning at any great length although the question was raised. Now within the Christian doctrine of creation there is a real Adam and Eve. I wanted to make an appeal to my sophisticated colleagues who don't believe in real Adams and Eves to think a minute about what the purpose of the argument for a real Adam and Eve is, why in fact a defense of a real Adam and Eve is so important within Unification theology. It is related to what Karl Rohner, calls monogenism: does the human race have a single origin, or does the human race have many different origins? And if the human race has many different origins then isn't it right that blacks and whites and yellows and all these peoples of all these different colors should be kept separate from one another? Don't they all really have different ancestors and shouldn't we keep them from becoming mongrelized? Within scripture the doctrine that the human race has a single ancestor is related to the belief that we are all one race, that separate races and the animosity among various races are themselves an expression of our fallen condition. Now I don't want particularly to defend an historical Adam and Eve, but I do want to raise the question among theologians of how if we are not going to defend an historical Adam and Eve are we going to defend the integrity of the human race? How can we argue as Rev. Moon argues for the importance of building one human race? Within Unification theology I would argue that systematically the reason why the doctrine of Adam and Eve is held so tenaciously is precisely because in the doctrine of restoration the same tenacious affirmation

about the importance of overcoming racism is made. Thus, we must take care that we not judge the doctrine without seeing its true intention and systematic consequences.

My next point concerns the four-position foundation. I think that the four-position foundation is in fact a very helpful way of putting some kind of philosophical conceptuality on what is affirmed both in Genesis and in the New Testament. Now I don't want to use the Genesis example of "God created man, male and female created he them" because we run into problems with feminism there. I frankly think that God created us all complete. I tend to think that male and female get a little bit overdone in our society. But I want to show you where in fact there is a textual foundation within Christianity for the four-position foundation. It is at the point where they said to Jesus, "Master give us the word," and he said, linking two separate texts from the Old Testament, "... thou shalt love the Lord thy God with all thy heart and ... soul, and ... Thou shalt love thy neighbour as thyself." (Mk 12:30-31 KJV) We hear over and over again that this is the central Christian teaching. But why is that teaching so radical and significant? It's for this reason. Kierkegaard along with others has said that purity of heart is to will one thing. (Consequently, Kierkegaard gave up his fiancée believing that was true love.) We have the religious tradition that goes down through all history saying that purity of heart is to will one thing. We have St. Augustine confessing to us that he cried when his friend died. It was, he believed, terrible that he would do that because it showed that he didn't love God, he loved his friend too. Augustine loved two things. Now there is within Christianity and within other religious traditions a certain false spirituality which believes that true love is to love one thing. But Jesus said that purity of heart was not to will or love one thing. If you love just one thing, God, then you are not loving properly. Purity of heart and true love always require that you love at least two things: your God and your neighbor. This is true no matter who you are. The "love one thing" spirituality tends to result in seeking to love God but neglecting the neighbor or to loving the neighbor and neglecting God. It leads either to spiritualistic religions or to atheistic humanitarianisms, the options that constitute the two major alternatives today. To this Jesus says no! Full and true love requires that we orient ourselves within the four-position foundation: there is you, there is your neighbor, and there is your God, and then there is the purpose for which this unity exists, the common purpose. And it seems to me that the four-position foundation is in fact a helpful way of orientating people, Christian people and non-Christian

people, to realize that their position in life, if they are to love truly, requires that they look at least two ways and if they look at least two ways, then their love will be productive. The four-position foundation is, it seems to me, a help here and falls within the Christian orientation though Christianity has not done particularly well on this point.

Next: it seems to me that Unification theology introduces a very interesting and helpful corrective into contemporary theology. What is a corrective? Unification theology begins talking about theology with a doctrine of creation. Now you know that if we theologians were present at any other theological conference at all we would have begun somewhere else. We would have begun with eschatology, or we would have begun with the doctrine of time and history. Here we are beginning with creation and with God's purpose for creation. It seems to me that that is where scripture begins and it seems to me, if I may make this appeal, that that is where theology should begin. Why should theology begin with a doctrine of creation instead of with christology or with the doctrine of sin? It is because beginning with creation gives theology its proper perspective on all other doctrines. Here I want to remind us of the point that was made by St. Athanasius when asking why we know that Jesus is the son of God. St. Athanasius said that the formal answer is that the Messiah must, if he is to be divine, have as the purpose of his life the same purpose as God himself. If the purpose of the Messiah is any less than the purpose of God himself then in his work at least he falls short of divinity. Jesus has to have the same purpose as God in creation, says Athanasius, if Jesus is to be son of God. Now unless you begin a theology with the doctrine of creation, you can't have a proper doctrine of the deity of Jesus Christ and you can't have a proper doctrine of the messiah at all. And so it seems to me that Unification theology by beginning here is restoring Christianity to a true understanding of its Messiah, Jesus Christ. It is an understanding of the messianic task in relation to a number of alternative proposals about what the messianic work is. Much as I love liberation theology and theology of play and this and that, I don't think any of those activities, good as they are for human beings, are all that is required to be divine.

Now my last point. It is the best one. I am going to tell you why it is the case that Unification theology, or better, Rev. Moon, has raised and in fact offered a solution to a theological question that has never been raised within orthodox Christian theology and therefore has never been answered. This is related to the doctrine of creation though it is not adequately treated at this point. The problem is this: in the Old

Testament, although the messiah is anticipated, it is never anticipated that the messiah when he comes will be God's own son. In the Old Testament the messiah is anticipated as king, prophet, as son of man, as an angelic being, under various kinds of symbols, but never as God's own son. When Jesus comes fulfilling the messianic task he proclaims himself as God's own son and is recognized by the church as such. Here is the question, why did the messianic task have to be fulfilled by one who was God's own son? The Old Testament doesn't anticipate that the messianic task is going to have to be fulfilled by God's own son. Something novel happens here. Why did the messianic task have to be fulfilled by one who is God's own son? And that is the question to which Rev. Moon is suggesting an answer. Now I think this is a good theological question for Christian theologians to discuss with Unification theologians. I think that it could lead us into very fruitful further debate.

Mary Carman Rose

It is fruitful to start at the point to which Roy Carlisle has brought us: i.e., attention to presuppositions which inform our explication of the Christian revelation and our philosophico-theological reflection on Christian beliefs concerning reality, and man, and the relation between them. Of course, any thinker will have presuppositions. And it is a truism to say that even the view that one ought to approach scripture and reflection about Christian beliefs without presuppositions itself has a number of presuppositions: i.e., that this enterprise is possible; that is, is desirable; and that one can always become aware of one's presuppositions and successfully expunge them from one's inquiry. Some of us remember that a decade ago the "new theologians" advised us to accept no interpretation of scripture which was not compatible with current scientific conclusions. This is a prime example of the epistemological status of many presuppositions which inform religious thought: e.g., it was initially unclear and never sufficiently clarified; the reinterpretations of Christian beliefs to which it gave rise were declared rather than submitted to the Christian for assessment; and the relations between revelation and science were not adequately explored. Why, for exam-

ple, should the science of any particular day provide the limits within which scripture must be interpreted?

Certainly in our philosophico-theological work it is a *desideratum* to become aware of our presuppositions. This is, of course, not always an easy task. I have tried to become aware of what I am assuming in this response, and I will mention some of my presuppositions. These are, by the way, presuppositions only relative to this context. I can examine them and have done so. They are not intended to be *a priori*.

First, I presuppose that ideally the individual's mode of interpretation of his life's experiences is informed by his metaphysico-religious commitment; that these experiences provide opportunity for assessment of his commitment; and that what he learns from these experiences he does not legitimately leave out of his philosophico-reflection. Widespread today, however, is the view expressed by a professional colleague at a conference on theological topics. He confessed to a Christian commitment but then added, "I do not let my religious views have any effect on my philosophical inquiry." There is also another point of view on this topic, one which was never challenged in classical Chinese and Indian thought and which in the West is certainly as old as Socrates and Plato and very likely to be found in the teaching of Pythagoras. This is the view that whatever the thinker's areas of inquiry, he may never turn away from any opportunity to assess and develop his hypotheses and verify his conclusions in experience. This is my presupposition, too; and in what I am going to say about the principle of creation in Unification thought, I draw upon my experience with its tenets.

Second, I presuppose that we are on the verge of a new day in philosophical thought which will bring what probably will be seen (by those prepared to comprehend the true magnitude of events in the philosophical community) as the most tremendous philosophical creativity the world has ever known and which will break through the limits imposed artificially and dogmatically on philosophical thought during the past century. I have grounds for this presupposition. Thus, there has been a progression in twentieth century American and British philosophy from the very stringent limitations imposed by logical empiricism through the greater generosity of instrumentalism toward the *de facto* range of human concerns and ending now in phenomenology and existentialism to which, it may properly be said, that nothing human is foreign. Each of these views is an important contribution to contemporary philosophy. But even taken all together they are not sufficient. For

accompanying the increase in generosity toward human affairs, there has also been a progression toward a more thoroughgoing enclosing us in our human condition. The lack of self-consciousness properly associated with spiritual maturity and essential to the willingness to lose one's life to find it as required by Christianity becomes impossible with the latest philosophical developments. We need the philosophical creativity which will lead us out of this.

Third, I presuppose that this new day in philosophical creativity will move in the direction of establishing a worldwide philosophical community in which the many philosophical perspectives on man and reality will each be recognized as contributing something of value to the new philosophical ecumenism. Further, this ecumenism must salvage and develop ancient concepts and beliefs which are necessary today but which have not had sufficient attention in recent years when both philosophical and theological communities have been primarily interested in "that which has never been said heretofore," regardless of how destructive these novel ideas might be.

These three presuppositions have determined my response to this morning's presentation of the principle of creation as set forth in the *Divine Principle*. I want to say initially, however, that when I first read this book I immediately felt at home. Without realizing it, I had been thinking along Unification lines during all my professional life. In my opinion the *Divine Principle* is, as David Kim said last night, an uncut jewel; and as such it is a major contribution to present philosophical and theological thought. In particular I want to stress these things.

The *Divine Principle* draws our attention to many ancient philosophical, religious concepts which are of the highest significance. One of these is "man is the microcosm" and its correlative "man is the measure of all things" as interpreted, of course, by Plato rather than by Protagoras. These dicta are promising today because they may become the basis of a response to the view that man is alienated from reality which, as I indicated above, has been widely accepted in twentieth-century thought. To be sure, they will need to be newly developed before the philosophical community can be persuaded of their metaphysical, epistemological and axiological content and import. The *Divine Principle*, however, may be interpreted as making just that suggestion.

Another ancient view common to both East and West which the *Divine Principle* restores to philosophical thought is the teaching that all inquiry, whether in history, science, philosophy or religion, can be

adequately carried on only by the person possessing the proper holistic development. The Unification word *heartistic* draws attention to the valuational, humanistic, and affective dimensions of holistic development. Further, I take this Unification view of holistic development to be in our day a return to Plato's view of the role of the just man in inquiry and in practice. The effects of our long neglect of spiritual, humane, and moral considerations in technology and in our approach to nature are evidence of our need to listen once more to what Plato had to say about holistic development.

The *Divine Principle* throughout is not only asking for, but predicting the development of a worldwide philosophical community. There are recurring references to the permanent importance of the teachings of some of the great world religions, notably Taoism, Buddhism, and Hinduism. To be sure, these references are only suggestive, and by no means complete. Yet these suggestions can become the basis for this important work. Outside of Unification thought the work of building a world philosophical community is certainly going on. It is, however, going on very slowly and without sufficient attention to the very important irreducible differences among Western and Eastern views of man and reality. This danger, I think, is remedied in the suggestions of the *Divine Principle*, which may be interpreted as a warning not to overlook these differences.

Finally, last night David Kim and this morning Joe Tully brought to our attention two very important ancient concepts which I have never before heard discussed in any academic milieu. One is the ineluctable role of numbers in the flux of human affairs. Lao-tzu told us, "The one begets the two and the two begets the three." We may, of course, interpret this superficially; but surely we need not. Perhaps this Taoist insight needs to be studied in connection with the Judeo-Christian use of numbers, of which the Catholic *novena* is an example. Joe Tully summed it up when he said that, although the mathematically structured flux may look like an accident, it really is a process being worked through. And David Kim called our attention to *indemnity* which is a new emphasis on what throughout the history of religion is known as sacrifice and which in the Christian tradition is known as *intercession*. Surely, it is of the highest significance if one person or group of persons can fulfill the claims that divine justice makes on another person or group. And surely it is also of the highest significance if we can accomplish through indemnity what others either cannot or will not achieve for themselves. In introducing this concept into philosophical

thought, the *Divine Principle* has done us all no small service.

There is, however, one issue—and perhaps only one—where I have to back off from Unification teaching on the principle of creation. This is the Unification denial of the divinity of Christ, as it has been traditionally interpreted by the church. My own belief in this ancient Christian teaching, together with the literal interpretation of the virgin birth, the resurrection, and the ascension is for me a major achievement. This is a belief that affects all aspects of my life. So when I speak in defense of it I am—in accordance with my presuppositions—drawing upon my experiences. The four-position foundation illumines these experiences.

In particular, the four-position foundation in relation to natural beauty is a help here. At the top of the four-position foundation is God. As steward of creation, under God, I am subject in relation to natural beauty—e.g., bird songs, sky and clouds, and the wonder and whimsy of animals—which is object. Now if I am responsive to natural beauty, then I am also in the object position and the beauty of nature is in the subject position. That is, I learn from natural beauty. And then a fourth thing is, indeed, created: i.e., a new spirit within me, new insight which arises from my caring for and response to natural beauty that man has not made and which, although we can ruin it, foster it, or cultivate it, is not human art. What I have learned from Augustine, Francis of Assisi, and Bonaventura, as well as many others, is that in natural beauty I find the *logos*, who is divine, who became man, and who is Jesus Christ, the Redeemer. That is the greatest thing I know.

DISCUSSION

Don Jones: I would like the panel to respond to what I think is a clear-cut difference between Herbert Richardson and Mary Rose: Rose's preference for the Greek Platonic mode of discourse and Richardson's preference for the Hebraic dramatic and historical discourse. Do you have a preference for your own mode of discourse and means of expressing your faith? Is it with Mary or is it with Roy and Herb?

Anthony Guerra: I would say that both of those modes are certainly present within the text of the *Divine Principle*. Both the Hebraic and Hellenic, or, if you will, the mythic and the discursive

modes are present there. I think it is healthy to maintain both modes and I find at various times the use of one or the other to be more appropriate. I would suggest, for instance, that it is very important for communicating with most of the secular world to use a discursive mode and to have a kind of natural theological perspective which is pretty much what was presented this morning. This serves as a kind of prolegomenon to speaking about God as parent. In my experience of presenting the *Divine Principle*, that was the most effective way to reach the deeper spiritual points, and therefore I would prefer not to choose between either mode.

Paul Sharkey: I would like to ask a question about that because what I hear you saying is that perhaps the discursive mode is heuristic. I think that there is something in the original question about which is preferred. It sounded to me as though you were saying that you found the use of a natural theology to be a means of getting to the deeper spiritual modes. Do you in fact see all this stuff as basically heuristic, as a means of getting to a deeper truth, or do you take the natural theology or metaphysics more literally?

Anthony Guerra: Again I would say that it is in a sense a prolegomenon. One uses the discursive mode—one might say both the ontological mode and the existential mode—in speaking about reality. Whether or not it is heuristic involves the question of what is the relationship between a language and reality or truth? Is it best got at by the discursive mode alone? I think that it is not. That is one perspective by which one perceives what is. But multiple perspectives, especially these two traditional ways, are valid. As to the relationship of those two modes, I must say that I think that within each thinker, within each individual, they are in dialogue. One doesn't think only inductively or only deductively, but one uses both modes of thinking. These, together with others, lead to a certain world view. What we are being presented with is, in one sense, a world view. Several modes of thinking contribute to its construction. I would put it that way.

Darrol Bryant: I think there are two ways of asking this question: you might ask it in terms of the modes of discourse, or you might ask (and I suspect that Professor Sharkey means this) if when you use the language of metaphysics you are telling us something true about reality. Is that language to be taken seriously at that level? Or, is metaphysical language just a device to open the way for saying something later? When, for example, we talk about God's fatherhood, how is that language to be understood? Are we to understand that quite literally? It

seems to me that is where some of the confusion and some of the questions that are being raised here come from.

Stanley Johannesen: As a matter of fact, when you come to the fall and you talk about Satan having actual sexual intercourse with Eve, that is a mode of discourse that certainly seems different from Joe's presentation this morning. Why is creation, then, not a dramatic personal act of the father who may in fact be a grandfather? What is wrong with that language? When you get to the fall, you don't hesitate to use that kind of mythological or factual or dramatic language.

Joe Tully: I think I'll probably be responding to a couple of people here. It seems to me that what you are asking is whether or not there is some motive for choosing a certain way of expressing things. I don't think that there is any particular motive that I am aware of for speaking in one manner or another. That is why I pretty much agree with what Anthony said in his first answer: we can speak comfortably in either mode.

One other thing—I find it interesting that both Roy Carlisle and Dr. Richardson commented on the use of the concepts of positive and negative as some sort of attempt to be scientific. Frankly, I have never thought of that reason for talking about positive or negative. Either positive and negative, male and female are part of reality or they are not. We are simply using terms to describe what is out there. The fact that they were discovered through science, or only called positive and negative by science, is not at all our reason for using them. I feel comfortable discussing the whole thing in any kind of terms you would like. This is simply how we have expressed it. Does that get at what you have been asking or not?

Darrol Bryant: I think that raises a whole new set of problems which is evidenced by the fact that all of a sudden there are several people who want to make comments.

Thomas Boslooper: I was just going to comment that maybe one reason that the Unification people use one kind of language for creation and another kind of language for the fall is because the Bible uses two kinds of languages. The language of Genesis 1 is different from the language of Genesis 2 and 3.

Tom McGowan: One of the problems I'm having—and I have frequently dialogued about this with Unificationists—is this eclecticism. I have experienced it theologically and I am experiencing it right now philosophically. People up and say "I don't care which philosophical discourse I use; I am comfortable in both." That makes me

uncomfortable. The problem comes up especially with the question of evil. One answer to the problem of evil is Satan; so we have that kind of language. But then, this morning Joe Tully spoke about evil in terms of a process of growth, giving us a whole new idea of evil as frustration at not reaching perfection. Maybe creation is still going on and we are still perfecting ourselves. This would be similar to the Mormon concept of ongoing creation or Teilhard de Chardin's view of a universe moving towards Christ. But the problem is that we have these two definitions of evil being used, and I find it frustrating when Unification theology neatly moves from one to the other.

Mary Carman Rose: There is a question here of what Unification theology is all about. I didn't talk long enough so I can say a couple more things. The very idea of unification needs clarification. The implication of the *Divine Principle*—and I think it is exactly right—is that when you face a new day, the 21st century, you are dealing with many valuable things which have to be put together. The Hebrew approach which, according to the *Divine Principle*, is the Abel-type and the Greek which is the Cain-type both have gifts for us. The idea is to practice that unification which can waste nothing of value; modulate each jewel, using Mr. Kim's metaphor, to its place in the system. You'll remember that there has been more than one such unification thinker. Many people have tried it. Plato, in the dialogues, did a very interesting job because he didn't even waste the insights of his opponents. We know about the Sophists only because of the brilliant job Plato did of showing them, them and us, the value of their questions. So, as we face a new day of unification, it is not going to be a question of eclecticism but of rather seeing how the truth which comes from the East and West and from many areas all fits in together. That is what you people are doing, and I think that is exactly where we all have to go.

Durwood Foster: I want to make some observations that perhaps imply a question. It seems to me that Joseph Tully's procedure this morning was to follow closely the *Divine Principle*. That is to say, he began with Chapter One and expounded the first part of the *Principle*, the principle of creation. And, if one looks at the material, it does say on page 20* that a beginning is to be made in determining the nature of God—the characteristics of God as creator—by observing the world of creation. The biblical passage cited there is Romans 1:20, where we are

*The pages referred to are in the fifth edition of the *Divine Principle*, New York, N.Y.: Holy Spirit Association for the Unification of World Christianity, 1977.

told that ever since the creation of the world, God's eternal power and deity have been clearly perceived in the things that have been made. (I may observe, in the manner of a footnote, that the *Divine Principle* at this point seems to pass by without mention of Romans 1:21 which goes on to say that the original knowledge of God has now been darkened and is in need of being restored. Of course, the need of restoration is taken up later within the *Divine Principle*.) In any event there is the suggestion here on page 20 that what in the main was being said this morning by Joseph Tully might be understood as a series of inferences from empirical observation of creation. Now, on the other hand, it is at the same time true that the whole *Divine Principle*, including what is stated here in Part One, Chapter One, is grounded on the premise that what it tells us is divine revelation itself. So there is a profound methodological or hermeneutical issue right at the outset. It concerns how the appeal to observation of the created world is related to the other alleged source of truth, namely the direct utterance of revelatory insight which *Divine Principle* itself gives into the nature of things. There is a tension, in other words, between a natural theology and a directly revealed theology.

I might also point out that there is another appeal mixed in with the suggestion on page 20 that we are to observe the world of creation. It is an appeal to what is further taught us through the historical providence of God and particularly through the Christ. Presumably, that means Jesus Christ in the first instance and then also possibly the lord of the second advent, whom *Divine Principle* seems to me to want to claim as the source of its entire disclosure. In that context, on page 19, there is the statement that no one previously—until this new revelation, that is the *Divine Principle*, appeared—has known the original plan for the creation of man and the universe. Now I think that will probably remind readers of the New Testament of the striking passage in the first chapter of Ephesians, 1:9-10, which states that the mystery of the purpose and the plan of creation hidden through the ages has been revealed at last in Jesus Christ. My question here would be whether *Divine Principle*, on page 19, is proposing to supersede the claim made in Ephesians.

Lloyd Eby: First of all, I want to make a comment in response to what Mary Carman Rose said in response to the question of two kinds of language. I agree with her completely. That is, I think that at least one of the things which is happening with Unificationism is the adoption of both Hebraic and Hellenic language in an attempt to unite those into one kind of view or way of knowing things. I often find people reacting

against things that I say. They want to know which way I mean something and I find myself replying that I mean both things. What I am trying to do is put both of those things together into one unified, whole way of seeing things.

Now in response to the issue raised by Durwood Foster, I have a distinction to make. I think it is a helpful one. I would distinguish various levels of the "divine principle." Level one is the divine principle as it is expressed within God himself, that is, the Word or the logos or whatever term one wants to use. That is the principle by which God exists and by which God creates. The second level would be any utterance of God. The third level would be the logos or the Word of God incarnate within a person, and I would take the Word made flesh, Christ, to be such an expression of the Word. The fourth level would be the utterances of such a person. The fifth level would be the oral tradition that develops around such a person and his disciples and his activity. Then I would want to introduce a sixth level which would be any part of that divine logos which is discovered by any person. And I would want to say that the relationship among those levels three through six is dynamic. Actually there is another level I would like to mention; that is, any canonical or quasi-canonical expression of that logos. Now I take the *Divine Principle* book as it now exists, to be not a canonical expression; I want to call it a kind of quasi-canonical expression. It has a certain status in that it exists, it is something that one can read and that one can study. At the same time, I feel comfortable with criticisms that say that it either doesn't express something as well as it should or that it is mistaken. I feel comfortable with any of those kinds of criticisms of it. I also feel comfortable with criticizing the oral tradition on the basis of the book; that is, I think that there is a dynamic relationship among these various expressions of what I take the "divine principle" to be. I think that if one makes the distinctions, one can see that the relationship is at least partly dynamic. I think that goes some distance towards solving some of the problems: the problems of authority, the problems of canonicity, the problems of the development of the theory, the question of the relationship between the divine principle and the Old and New Testaments. I think that at least part of the answer to all of those questions can be facilitated by making the kind of distinction that I have made.

Jonathan Wells: I have two very brief comments. First of all, on the question of different types of language—specifically, the language of Greek philosophy and the language of the Old Testament—and how

the *Divine Principle* uses them. How many of you have ever read Augustine's *City of God*? Quite a few of you I am sure. The *Divine Principle* reminds me very much of the *City of God*. In the *City of God* Augustine uses the language of Greek philosophy and the language of the Old Testament to try to express Christian truth. He did it very humbly. He admitted that the best he could do was to take whatever language was available to him and use it to try to express what God was saying through Jesus Christ. Now, I think that the *Divine Principle* is trying to do the same thing. It is taking the language that we have available to use that we as Christians have been speaking for two thousand years which happens to be derived from Greek philosophy, the Hebrew Old Testament, the Christian New Testament, and everything that has been added since then and it is using that language to talk about God. I see no serious problem with that.

Second, concerning the status of the *Divine Principle*. As Joe pointed out at the beginning of his lecture, the Gospel of John quotes Jesus as saying, "I have yet many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth..." and "...the hour is coming when I shall no longer speak to you in figures but tell you plainly of the Father." (John 16:12-13,25) The New Testament therefore leaves open the possibility of new revelation; and the *Divine Principle* claims to be new revelation, at least in part. This does *not* mean that every word in the *Divine Principle* is supposed to have been dictated by God; nor does it mean that every example, illustration, or metaphor used in the book claims divine authority. It *does* mean, I think, that the fundamental principles and insights presented in the book are attributed to a revelatory act of God; and that those principles and insights are supposed to be capable of illuminating scripture, history, and the world in such a way that we can know God more directly and understand his will more clearly. Now, many people are quick to point out that this is a very large and problematical claim. It certainly is! But it seems to me that, as theologians, we are obliged *not* to reject it without a hearing, but rather to take it seriously and see if it lives up to its promises.

Charles Norton: I'd like to raise a question about the attitude of the person in the position of theologian. The question that I have is this: can I assume that a theologian here has taken it upon himself to be serious? Am I listening to a person who is doing his best job to explain to himself what he feels is true, or is he simply being an academic collector of ideas? I think that there are plenty of academic collectors of oddities

here. On the other hand, I think that occasionally I hear somebody who is doing his best to put together for himself, in a way that he would think is true, something that is very difficult to understand and articulate. In doing this in my own profession, I have thrown out, year after year, many things that I have found were not true. I think I hear that to some extent happening here amongst the younger people. I think I can see some attempt to put a great many things together in a way that is convincing to somebody, but I would like to know whether most of the theologians here think that that is their task.

Darrol Bryant: Well how do we want to answer that one? I think the question is well taken. I don't know that we need an altar call, but I do think that it is an important thing to be reminded of.

Frank Flinn: I would like to return to something that Roy brought up earlier, and that is the question of whether the *Divine Principle* is going at the Bible with presuppositions. I would hold Barthian principles on this point, too. But I really think that Balthazar has shown that Barth states this as a principle and then goes on to use all the presuppositions of the nineteenth century, particularly those of Kierkegaard. What I do want to say about the *Principle*, though, is that the whole question of whether Rev. Moon did get a revelation requires us to rethink the whole concept of revelation. I know that he didn't get a revelation like Joseph Smith got a revelation because he didn't go out and write a Book of Mormon. The *Divine Principle* is not a Book of Mormon, so what kind of revelation did he get? I am going to ask this question: what kind of revelation is it that we have in the *Divine Principle*? Sometimes I think that it is an inspired interpretation making, as Jonathan said, its claim on what was there already. Right now I am thinking that "inspired interpretation" is the best phrase that fits the *Divine Principle*. Maybe we should rethink the whole concept of what we mean by revelation. There is a lot of theological language there that we haven't yet put under critique.

Robert VanDale: He raised a question and I'll raise one too. Either I misunderstand Athanasius and Anselm or I misunderstand Herbert Richardson. Did you really say, Herb, that the question that Rev. Moon has raised about why Jesus had to be God's own son had not been raised by Christian theology? I must not have understood what you said. Did you mean that?

Herbert Richardson: Where in the tradition is the argument put forward as to why the messianic task has to be fulfilled by someone who is God's own son? Where has that question been tackled?

Robert VanDale: Well, let us start with Anselm.

Herbert Richardson: Well, I don't think that is right, though I think that you are raising a good point. I might say on that point that it seems to me that Anselm is interested in the question of why the one who made a sacrifice for our sin would have to participate in divinity and not why one who is divine has therefore also to be son. The operative word is not divinity but son. Why does Anselm think that it is absolutely essential theologically that the messiah be the son? How is that answered? Where is there speculation on the soteriological significance of the category of sonship as such? I would like to ask this question since the character of the theological argument isn't quite clear either in tradition or in Unification theology.

I want to put on record here my feeling that it is time in these discussions for some responsibility to be taken for the Unification form of theological argument and presentation. God knows, I am a friend of the Moonies but you can't go on responding to criticism by saying, "I meant that rather than this." I have been through this for three years. We have the principle of creation being laid out in terms of masculinity-femininity, positivity-negativity, subject-object. Then we have give-and-take process introduced. But then problems arise, and I think it means that there is a contradiction between the way you are presenting your give-and-take process and the way you are laying out the polarities. We have been in theological discussions over a number of meetings, asking this same question about an internal contradiction between two things. Perhaps it is not a contradiction in truth but in the mode or presentation. But we do know that there is a contradiction here because the same question is raised again and again. And the same reply to that question is given: "Oh, well, we meant in the beginning that subject includes object, masculinity includes femininity, positivity includes negativity, at least sufficient for the process to allow for reciprocal interaction." Now it seems to me that as we get these discussions going and begin to correct each other, we should ask the Unificationists not merely to say things such as "Well, we mean this," but we should say that if that is what you mean, then these particular problems arise that need to be straightened out. I think that is a fair demand.

FALL OF MAN LECTURE

Jonathan Wells

If God is a God of goodness, and if God's ideal is to have a perfect world, then why is there so much evil in the world? This fundamental question has been plaguing religious people for centuries. The Christian tradition has generally dealt with the question in the context of the story of Adam and Eve. According to that story, as you know, God placed Adam and Eve in the Garden of Eden and gave them a commandment: "And the Lord God commanded the man, saying, 'You may freely eat of every tree of the Garden; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die.'" (Genesis 2:16-17) Then the serpent, which Genesis calls more subtle than any other wild creature, asked Eve, "Did God say, 'You shall not eat of any tree of the Garden?'" So she explained the commandment to the serpent. "But the serpent said to the woman, 'You will not die. For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.'" Eve then ate of the fruit, and took some to Adam. He also ate of it, and then both of them, for the first time, felt ashamed of their nakedness. Subsequently, God expelled them from the Garden on account of their sin.

The elements of the story that we are interested in are the two trees that Genesis says are in the midst of the Garden, the tree of life and the tree of knowledge; and the two people in the Garden, Adam and Eve; and the fruit of the tree of knowledge; and the serpent. The question we have to answer first is whether we are going to take this story literally or symbolically. If the fruit is literal, we have a problem. For one thing, we have a problem with God's purpose for putting it there. As we learned

yesterday, the *Divine Principle* maintains that Adam and Eve were young children in the Garden of Eden. Incidentally, Irenaeus maintained the same thing. But why would God put a fruit in front of his children that was so tempting, when they would die if they ate it? If a human parent were to do that, we would probably hold him or her responsible for the subsequent tragedy. For example, if I were to place my children in a room with a bowl of fruit, set a poisoned apple on top of the pile, and then tell my children they could eat all they wanted except the one right in the middle, would you consider me a good parent? So it just doesn't make sense to say that God put a literal fruit in the Garden solely for the purpose of testing his children, knowing that they would die when they ate it. But if the fruit isn't literal, then what is it a symbol for?

At this point I am going to outline the *Divine Principle's* analysis of the symbolism of the fall story. Since the tree of knowledge is not mentioned in many places in the Bible, and the meaning of the fruit is so ambiguous, let's take a look at the tree next to it. The "tree of life" is mentioned in many places throughout the Old and New Testaments. For example, the Genesis story says that after the fall, Adam was prevented from reaching the tree of life by an angel with a flaming sword. The implication, of course, is that Adam's desire was to reach the tree of life. In Proverbs 13:12, we read that "Hope deferred makes the heart sick, but a desire fulfilled is a tree of life." And skipping ahead then to Revelation 22:14 we find, "Blessed are those who wash their robes, that they may have the right to the tree of life and that they may enter the city by the gates." Now we also find several references in the New Testament to Jesus as a vine; and in Romans 11:17, Paul compares Jesus to the olive tree to which sinful people are grafted like branches. Looking at all these passages, we could infer that the tree of life generally refers to perfected man. Jesus, unlike Adam, reached perfection; and Jesus was the tree of life. But in the story of the fall, the *Divine Principle* says that the tree of life is actually a symbol for Adam. Now originally, the whole creation was the Garden of Eden, and as we heard yesterday, Adam and Eve were meant to be the center of that creation. So with two trees standing next to each other in the center of the Garden, if one is a symbol of Adam, I think we can infer that the other might be a symbol for Eve.

Durwood Foster: Jon, would you repeat very briefly how you moved from the tree of life as a symbol for perfected man to the tree as a symbol for Adam? Adam was not yet perfected.

Jonathan Wells: That is a very good point.

There is a very subtle distinction in the symbolism here. Jesus was the tree of life. Adam wanted to *become* the tree of life, but he fell instead while he was growing toward perfection. During the growth period both Adam and Eve were in a position to fall. If Adam had reached perfection, he would have been called the “tree of life.” If Eve had reached perfection she would have been called the “tree of the knowledge of good,” and she would have borne good children; but since she disobeyed God’s commandment, she became a tree of evil and bore evil children. But according to the *Divine Principle*, the symbolism of the Genesis story—which of course was written *after* the fall—does not mean that Eve was by nature inferior to Adam. OK? Next, let’s take a look at the serpent.

Some traditional Christian versions of the fall maintain that Satan used an actual serpent as his instrument. The *Divine Principle*, however, interprets the serpent merely as a symbol for Satan, or fallen Lucifer. In any case, I think that it is generally acknowledged that we are talking about Satan here. The Christian tradition interprets the Genesis story in the light of New Testament revelation. In Revelation 12:9 we read “And the great dragon was thrown down, that ancient serpent, who is called the Devil and Satan, the deceiver of the whole world—he was thrown down to the earth, and his angels were thrown down with him.” Now what is the nature of Satan? Presumably, before the fall there was no evil. Since God created everything good, whatever we are talking about here became evil because of the fall. The fall is the *origin* of evil. Before the fall Satan was Lucifer, the archangel. As Revelation 12:9 points out, Lucifer had angels under his dominion. The archangel somehow turned away from God and became evil, and his identity then became Satan; but originally he must have been good.

Now in I Corinthians 6:3, we are told that mankind is to have dominion over the angels: “Do you not know that we are to judge angels?” And so according to the *Divine Principle*, Lucifer was originally supposed to be the *servant* of Adam and Eve. After all, Adam and Eve were God’s children, and Lucifer was God’s servant. So here we have an angelic figure living in the invisible substantial world with whom Adam and Eve before the fall could communicate readily. As Joe pointed out yesterday, the fall damaged the human spirit; but if we hadn’t fallen, our spiritual senses would have been quite acute. So Adam and Eve presumably had fairly easy communication with the spiritual being, Lucifer.

Now we can begin to take a look at the meaning of the fruit itself.

What could have been the nature of the sin whereby Adam and Eve fell? In Jude 6-7, there is an interesting juxtaposition between Sodom and Gomorrah on the one hand and the sinful angels on the other: "... likewise [they] acted immorally and indulged in unnatural lust..." In Job 31:33 in the Old Testament, we read (in some versions) "I have concealed my transgressions like Adam." Also, in several passages in the New Testament, both John the Baptist and Jesus refer to fallen mankind as descendants of Satan: "You brood of vipers!" and "You are of your father the devil..." (Mt. 3:7 and Jn. 8:44). The implication in these passages is that the angel indulged in unnatural lust, that Adam concealed his transgressions when he covered his nakedness, and that fallen people are descended from Satan. Taken together, they imply that the fruit represents the misuse of love. Unification theology finds corroboration for this in the practice of circumcision, which would appear to be a very bizarre practice for God to require of the chosen people *unless* the misuse of love was the root of sin; and also in the fact that every major religion condemns fornication and adultery as being among the worst of sins.

The Unification interpretation, then, is that the fruit of the tree of knowledge of good and evil represents Eve's love, specifically the love of immature Eve. Somehow, Satan and Eve and Adam must have been involved in the misuse of sexual love, and this must have constituted the original sin. This isn't actually such a novel idea. Several commentators both Jewish and Christian, have come up with similar notions of a sexual fall. But I think the most valuable contribution of Unification theology has been to explain the *internal* aspect of the fall. It is not enough to say that Adam and Eve fell by committing fornication. For one thing, we know from yesterday's lecture that God intended for us to have sexual relationships. The fulfillment of the second blessing is a God-centered marriage. How, then, was innocent love perverted to fornication? First of all, I would like to comment on the meaning of perfection in Unification theology. As we heard yesterday, to fulfill the first blessing Adam and Eve had to center their minds and bodies on God. Having established this relationship with him, they would have become a perfect man and a perfect woman. Unification theology emphasizes the *relational* basis of perfection. We know, for example, that God is free. Nobody would want to say that God has not free will, and yet God would never sin. Now if someone achieves this intimate relationship with God, this unity with God's heart, his or her body would act as though God himself were directing it. With this kind of

intimate love relationship with God, perfected man and perfected woman would be so much the image of God that they would not sin. It would be completely alien to their nature; nevertheless, they would be free.

However, as we learned yesterday, for this relationship to be a genuine one, for it to be the kind of relationship which could bring joy to God as well as joy to us, it must depend at least partially on our own responsibility. For such a relationship to work, the center of it can't be law. It can't be all legal requirement; and it can't be some kind of "non posse peccare" substance that God injects into the blood stream. Its basis has to be love, and for that reason God made love the strongest force in the universe, stronger even than the Principle itself. For example, plants and animals grow automatically, by virtue of natural law, to perfection, i.e., to maturity; but in order for us to be the children of God and to fulfill the three blessings, we have to be co-creators with God. And the only way we can do this is, in a sense, to help create ourselves by fulfilling our own responsibility.

Now in the Garden of Eden before the fall, Adam and Eve were in the growth stage. God was not exercising direct dominion over them, and so the fulfillment of the commandment was their portion of responsibility. It was during this period that something happened between Lucifer and God's growing children.

Angels are God's servants and messengers. The archangel was with God from the early stages of creation and originally God's love flowed to the angels and the creation through Lucifer. When God created Adam and Eve, he loved them as his children, with a much greater love than the love he felt towards Lucifer. Nevertheless, since God's love is infinite, his love towards Lucifer and the angels did not diminish. But Lucifer perceived himself to be in a situation which we see now often in families. When a baby is born, love and attention is showered on it, and the other children sometimes become jealous. According to the Unification interpretation, when Adam and Eve were created, Lucifer mistakenly felt that God's love for him had diminished. When he felt God's love for Adam and Eve, he was strongly attracted to them; because after all, especially in the spiritual world, God's love is the source of life. So the archangel was attracted to Adam and Eve, and especially to Eve. At first there wasn't anything wrong with that attraction; in fact, God wanted the archangel to become attracted to Adam and Eve and to serve them. In a certain sense, even Lucifer's envy wasn't evil. For example, I could be envious of somebody's

accomplishments and be motivated thereby to emulate them. Envy is not necessarily destructive; and in the archangel's case, it could have served merely to draw him closer to Adam and Eve.

So Lucifer and Eve began to have give and take. As we learned yesterday, give and take is the basis of existence, action and multiplication. It generates energy. Their relationship actually generated a force of its own. In that context, however, God wanted Eve to obey the commandment, and resist the temptation to misuse the love that God was giving her and to direct it faithfully towards him. If Eve had done so, she would have attained perfection, and the archangel would have kept his proper position as a servant. Instead, as their relationship developed its own power and attraction, Lucifer told Eve that she would not die, but would become like God. Of course, there was a kernel of truth in that, because God *did* want Adam and Eve to become like him, but not by engaging in fornication with Lucifer. At that point the archangel and Eve lost faith in the commandment and fell, and according to the *Divine Principle*, they had a sexual relationship.

Now that undoubtedly seems very odd to many of you, that a human being and an angel could have a sexual relationship. In fact, for a lot of people it seems odd to talk about angels at all these days, and certainly I can't offer you any empirical proof for their existence. But in the Bible we read about angels having very real and vivid encounters with people. For example, in Genesis 32:25 we read that an angel put Jacob's thigh out of joint: "... he touched the hollow of his thigh; and Jacob's thigh was put out of joint as he wrestled with him." We also read about angels eating with Abraham. So the idea of an intense physical interaction between Lucifer and Eve is not alien to biblical themes. Furthermore, throughout the Christian tradition we encounter stories of people's experiences with spirits. Biblically and theologically, it is neither unacceptable nor inconsistent to conclude that Eve and Lucifer committed fornication in a spiritual—but nevertheless very real—sense.

Because of the unity which was thereby established between them, Eve then acquired certain things from the archangel. One thing she acquired was knowledge and an increased awareness that Adam and not Lucifer was to be her spouse. She also realized that Adam, who was at that point still innocent and growing towards perfection, was her only route back to God. Actually, if Adam had attained perfection he could have saved Eve. He could have been Eve's messiah. But instead, when Eve went to Adam, he also lost faith in the commandment and

committed fornication with Eve. Although they would have eventually been husband and wife, it was not yet time. This was the physical fall. So we have first the spiritual fall and then the physical fall.

God had said, "... for in the day that you eat of it you shall die," so the first result of the fall was death. However, as Joe pointed out yesterday, we are not meant to be physically immortal. The *Divine Principle* teaches, like Augustine, that the death immediately following the fall was a spiritual death. The spirits of Adam and Eve were supposed to unite with God, and that would have been their source of life. But instead, they united with Lucifer, who became Satan through the fall. They thereby cut their spirits off from God, and died spiritually. However, unlike Augustine, the *Divine Principle* teaches that their subsequent physical death was *not* a result of the fall. It would have happened anyway.

A second result of the fall was lust, as Irenaeus and Augustine pointed out. According to the *Divine Principle*, lust followed the fall precisely because Adam and Eve misused their sexual parts. If they had eaten a literal fruit, then they would have covered their mouths or their hands. Why would they cover their sexual parts? Augustine attributes lust to disobedience: since they disobeyed God, their bodies disobeyed them. But that still doesn't say anything about *sex*. Where does the sexual aspect come from if it wasn't involved in the fall? The *Divine Principle* does a better job than Irenaeus and Augustine of explaining the connection between lust and the fall.

A third result of the fall was Satan's dominion. Originally, Adam and Eve were supposed to center their lives on God, and Lucifer was supposed to be their servant; but through the fall, Adam and Eve submitted to Satan instead of to God. What they inherited from Satan, their false father, the *Divine Principle* calls fallen nature. And the course of the fall that I have outlined here leads to four aspects of fallen nature which I will list briefly.

The first aspect of fallen nature is a failure to take God's standpoint. For example, if Lucifer had taken God's standpoint, then he would have served Eve instead of regarding her as an object of desire. Lucifer would have loved Adam and Eve the same way God loved Adam and Eve, but instead Lucifer failed to take God's standpoint and acted out of his own selfishness. The second aspect of fallen nature is leaving the proper position. Lucifer was supposed to protect and serve Adam and Eve but instead he left that position. The third aspect of fallen nature is the reversal of dominion. Instead of serving Adam and

Eve, Lucifer assumed dominion over them. The fourth aspect of fallen nature is multiplication of evil. After Lucifer and Eve united in fornication, they carried their sin to Adam and then to all the descendants of Adam and Eve. According to the *Divine Principle*, Satan, the god of this world as he is called in the New Testament, exemplifies these aspects of fallen nature and seeks to extend his dominion by multiplying evil through evil spirits.

As descendants of Adam and Eve, we all find ourselves in a midway position between God and Satan. In a sense, Satan has usurped the position of our original parents, so we are born into Satan's family. Nevertheless, we are not entirely separated from God, and we still have an original mind. We were created by God, and from the standpoint of creation we are still God's children. But our spiritual lineage has been tainted by the fall. Now here I want to emphasize again the *relational* aspect of Unification theology. Just as perfection would be fundamentally relational, based on give-and-take action, so sin and fallen nature are fundamentally relational. This means that we are born in a position to relate to Satan. We grow up in a family and a society and a world in which all of us have a sort of contradictory mind, a double allegiance. We don't spend all of our time relating to God. Instead, we spend a significant part of our time centering on selfish desires and on things that strengthen Satan's dominion, such as anti-religious ideologies. Crime, violence, drugs and pornography play right into Satan's hands. We find ourselves one moment relating to God and the next moment relating to Satan. We still have free will to some extent: we can still choose to turn towards Satan or towards God. But that, by itself, isn't enough to save us. We can't save ourselves because the fall disrupted the relationship between the spiritual and the physical, and free will no longer guarantees free action. We can will something good, but that doesn't mean that we can do it. We tend to be dominated by less-than-ideal motives. Yet we can turn to God, and God constantly entreats us to do that.

Traditional Christian theodicies tend to end the fall story by saying that an angry God will punish sinful people with eternal damnation. But the *Divine Principle* does not emphasize God's wrath. God created the world for joy, and he created Adam and Eve so he could experience the joy of parenthood—not so he could be a stern judge. When Adam and Eve turned against their heavenly Father, he must have been overwhelmed with grief. In Unification theology, a most terrible and tragic result of the fall was that it broke God's heart. Yet God is a perfect parent, so

instead of being vindictive, God continues to suffer and work for the salvation of his children. And that is what our subsequent lectures will be about.

DISCUSSION

Participant: Let me clarify something. I think you said angels or archangels were with God before creation?

Jonathan Wells: No. I said from the beginning of creation. The angels are created beings.

Participant: How would you react to the statement in John's gospel, "In the beginning was the Word?"

Jonathan Wells: Well, the Word is qualitatively different. The Word is not an angel, the Word is with God, the Word *is* God.

Participant: You did say that the angels assisted God in the creation. I think that is the point at which the question probably arose. I would gather that the angels were created first, then, the creation was created. Or was your comment not to be taken in that sequential way?

Jonathan Wells: One way of interpreting the first chapter of Genesis, in which God says "Let us make man in our image," is to say that he is speaking to the angels. Another interpretation is that he is speaking to the trinity. But when I say the angels were created in the beginning, I mean they were created at the beginning of the creation process to help God as his servants and messengers.

Participant: I am still confused when you say the angels assisted in creation, but are part of creation. God did not have any assistance before creating the angels?

Jonathan Wells: No, he didn't have any that I know of. In the beginning it was God alone.

David Kim: He is referring to the biblical passage in which God is talking with the angels. Angels must have assisted in God's creation in some way. They were consulted by God in his creation process. One of the functions of the angels is to give consultation and advice to God. In my family situation, if I am going to build a swimming pool in the backyard, I may talk to my oldest son, saying, "What do you think about this plan of mine to build the most wonderful swimming pool for our family here in the backyard?" In this interaction, my son is not the initiator or the creator of the swimming pool. He is merely consulted by me, his father.

Participant: I am looking at page 76 of the *Divine Principle* where

it says that God was speaking to the angels who had been created before man. In other words, the first act of creation was the angels with whom God then consulted about the creation of man and the rest of the world.

Jonathan Wells: I am not sure I can say more than that.

Participant: I am not sure of this either, but was the invisible substantial world created before the visible substantial world? Is that also in the principle?

Jonathan Wells: I don't know.

David Kim: We never talk about that. It's much too deep a question to answer.

Donald Jones: I was intrigued by your comment that prior to the fall there was no evil and that Lucifer fell when Eve fell. I am thinking of Kierkegaard's analysis of the fall and his thesis that sin posits itself. It is commonly thought by traditional Christians that sin comes by way of temptation and that the fallen angel, Lucifer, was already evil and thereby constrained or tempted or misled Eve. The notion that Lucifer fell at the same time that Eve fell is itself a distinctively different view than the Christian tradition has taught. Would you have any further comment on that?

Jonathan Wells: In one of the earliest Christian attempts to explain the fall Irenaeus says that Satan tempted Eve and she fell. When Irenaeus asked where Satan came from he found no answer. It is a mystery. But it is also the most fundamental question of any theodicy, any attempt to explain the fall. Irenaeus just left it unanswered.

Augustine talked about the fall of Satan in terms of free will. He says that Satan just decided to become prideful and thereby he fell. However, Augustine doesn't want to say that Eve fell because Satan tempted her, since Eve could not be blamed for her sin. Augustine wants to indict Adam and Eve, otherwise he can't justify eternal damnation. So he actually says that Adam and Eve fell *before* they ate the fruit by becoming prideful. So actually, the biblical story that was acted out by Satan and Adam and Eve was more or less a facade, because evil was already present. Kierkegaard, as you mentioned, talks about sin positing itself after the fall.

Donald Jones: If I am understanding Kierkegaard correctly, what he says is that sin posited itself. This is to say that there is no possibility of a perfectly good being falling. In other words, for Kierkegaard the fall is absurd at any point when we talk about the beginning of sin; sin is already there.

Jonathan Wells: What Kierkegaard says in the *Concept of Dread* is

that Adam and Eve felt sensuousness before the fall. It is interesting that you brought this up since Kierkegaard actually has a sexual interpretation of the fall. For Kierkegaard, Adam and Eve felt sensuousness, and along with that, dread. When he says that sin posits itself, he is in fact saying that ultimately any free act is absurd, inexplicable. Augustine says the same thing. So there is some truth in saying that sin posits itself. Nevertheless, Kierkegaard also wanted to say that this sensuousness and dread led up to the fall by fascinating Adam and Eve and beguiling them until finally sensuousness became sexuality. At that point, sin enters.

Participant: You are saying that Adam and Eve put Satan in God's place and you're saying that they fell because of a sexual relationship with Lucifer. But how can an angel be substituted in God's place? What is the implied proper relationship between God, Adam and Eve?

Jonathan Wells: The essence of the relationship between God, Adam and Eve is not sexual; it is love. The point here is that Adam and Eve were supposed to direct their love to God with the kind of intensity with which they would have directed it towards a lover. Now, they were created in such a way that when they were finally to unite as man and wife, the bond between the two of them would be as strong as the bond with God. It is the bond of love that keeps this unity, this perfection together. By misdirecting that love, by fornication, Eve misdirected her love *from God to Lucifer*. So the bond she established with Lucifer took the place of the bond that she was in the process of establishing with God.

Participant: Then the fall was due more to a love bond than a physical bond?

Jonathan Wells: That is quite true. The sexual aspect is external, but the essence of it, the internal aspect, is love.

Donald Jones: Isn't there a false dichotomy, though, between the sensuous and the sexual?

Jonathan Wells: Kierkegaard made it that distinction, not I. I am not saying that Eve was supposed to have sensuous feelings toward Lucifer. She was supposed to love Lucifer, but love him as her servant, not as her lover. When a relationship begins to develop between two people, it tends to start off very low key and very innocently. But as the relationship develops, as the other person responds, this reciprocal give-and-take action generates its own force. There may be a certain sensuousness involved which isn't necessarily evil but which could become evil. In the case of the fall the sexual act was the point where

Eve passed the point of no return.

David Kim: Maybe I can clarify the question of the different kinds of love taught in the *Divine Principle*. What is God's love? God's love must be the combination of the three or four different kinds of love. Western people may think that sex is the highest point in life. However, in reality, genuine love between husband and wife is the highest thing. It can be channeled, expressed and further completed through the act of sex between husband and wife. Many people in the world live together as husband and wife for only just physical sex without any real love between them. On the weekend, the husbands go after other women and the wives go after other men. That is not the expression of real love. Instead it is a promiscuous and adulterous act. Thus many people live together without real love, with only a physical, sexual relationship. People in this world emphasize physical sexuality much too much. When a mother loves her baby, is that sexually oriented? You have to understand clearly about the different kinds of love we are talking about in the *Divine Principle*.

Jonathan Wells: Joe mentioned yesterday that we speak of three kinds of love. First, there is the love of a parent for children. Adam and Eve, if they had fulfilled the second blessing, would have felt this kind of love for their children. Second, there is conjugal love which is the love we are talking about in a marriage relationship, a love between equals. The third kind of love is filial piety which is the love that a child directs towards its parents: the respect, trust and obedience that a child feels.

As Mr. Kim was saying, many marriages today exist on the basis of sex and have very little love in them. In the ideal situation, of course, love is established and sex follows. Here sex is centered on God and serves God's purpose. These questions often come up about the sexual aspect of the fall. Often the *Divine Principle* is criticized for dwelling on sex. Actually, I wonder who is really dwelling on sex. It seems to me that contemporary American society—and that includes many churches—is obsessed with sex. Much more so than the Unification Church. Here all I am saying is that, according to the *Divine Principle*, the fall was the misuse of love, which took the form of an illicit sexual relationship at the dawn of human history.

Participant: What I heard today is that the culmination of the fall centers in an adulterous act between Eve and Satan. I'm confused. How does one have a sexual relationship with a spiritual being? Is Satan thought of as a physical being? Is Satan masculine or feminine?

Anthony Guerra: We claim in the first chapter of the *Divine Principle* that human nature has two aspects, both of which have a bi-polar nature. There is a physical aspect in which there is a physical mind and physical body, and there is a spiritual aspect which consists of a spiritual mind and a spiritual body. We say that the spiritual body is substantial but not physical. The differences between an angel and a human being is that ontologically an angel does not have a physical mind and physical body but is simply a spiritual being, with both a spiritual mind and a spiritual body. So presumably since a human being and an angel both have spiritual bodies, then there is a possibility of give and take.

Participant: But that is on a spiritual level. I don't understand how sexual intercourse is possible.

PREPARED THEOLOGICAL RESPONSES

Donald Jones

What I would like to do is focus on one term and say something about that and if it strikes anyone as interesting perhaps they can articulate the issue better than I. The term is "freedom," and I find it strange the way it functions in the language of Unification theology. I want to quote Young Oon Kim's book *Unification Theology and Christian Thought** in which she says, "Free will is the highest gift God gave man." I would agree with that affirmation, but I want to contrast my own perspective (which you will recognize as a combination of Reinhold Niebuhr, a little bit of Søren Kierkegaard and Ernest Becker) with the Unification understanding of freedom as it relates to sin and salvation.

Here is my thesis. The preoccupation with fornication and unnatural lust in the treatment of the fall at the expense of an emphasis on freedom, or on responsibility, or on decision, or on voluntary control, or on obedience, seems to be rooted in an understanding of God and the self that does not do full justice to the full range of freedom both in the sovereignty of God and in an understanding of the self.

The notion of a perfected love is rooted in an understanding of the self that does not gauge realistically human finitude and so the treatment, as I see it, of the self—the anthropology of Unificationism—does not in my view take sufficiently into account the paradox of finitude and freedom. If I had to do my chart, I would put mind/body on

*Young Oon Kim, *Unification Theology and Christian Thought*, New York, N.Y.: Golden Gate Publishing Co., 1975.

the side of finitude, and freedom on the other side, for mind is as finite as body. Freedom is the capacity to make contact with God.

Now I just want to point out quickly the difference between a traditional view of the fall as disobedience and a view of the fall as concupiscence. I know both are traditional, you can find them both in Augustine, among others. But it seems to me that there is a preoccupation with concupiscence in Unification theology at the expense of disobedience, and that has to do with an understanding of freedom.

In the *Divine Principle* we read the statement "man fell because of fornication." Now I ask why shouldn't fornication be the expression of the fall or the result of the fall? Unificationism says "Eve should not have done that. Eve should have restrained herself." These are the words of the *Divine Principle*. If Eve had restrained herself there would have been no fall. A statement such as that presupposes the capacity of Eve to restrain herself, but Eve didn't and I know one of the problems is that Eve was a young woman. (What would you say—13, 14 or 15 years old?)

She was not fully mature in wisdom and knowledge. And that is why she can't be held completely accountable. This points to one of the differences between a traditional Christian understanding of the fall and the Unification understanding of the fall.

On the one hand, you have the Unification emphasis on fornication and unnatural lust of a young woman; on the other hand, you have the traditional Christian emphasis on disobedience and the radical freedom of the self. This, of course, is rooted in an understanding of God as sovereign freedom. If I am not mistaken, this is a phrase of John Calvin; "God is sovereign freedom" which is finally the one thing that one can say about God. I might add that the term "sovereign freedom" is more meaningful than to say God is omnipotent or omniscient. What sovereign freedom means is nothing else is necessary. If that is the case, then what does the *imago dei* mean? It means that which is essential to the human is freedom. Freedom is the capacity not only to choose but the capacity to stand out from oneself, the capacity for self-transcendence and the source of both obedience and disobedience to God. Hence, the very gift which I think is admitted by Unification theology, is in my notion a traditional interpretation, the source of disobedience as well as obedience. As Reinhold Niebuhr said, it is the source of "man's grandeur as well as man's misery."

So in this view, freedom is the source of man's creativity and is also the source of destructiveness. Now in this view, then, you couldn't

possibly posit or project a perfected world. Given this view, you couldn't even project a perfected small family because the more freedom you get, the greater the capacity to do evil as well as to do good. Indeed the real problem is narcissism or idolatry: the more freedom you have, the more godlike you feel, the more you deny your finitude and fly off into reveries of divinity, at least one expression of which is spiritual pride. Is this not a danger for Unificationists? I am just pointing out that according to this classic Lutheran or neo-Lutheran understanding of freedom, you could never have a doctrine of perfected love, a doctrine which is a hallmark of Unification theology.

Now on the other side, if the emphasis is on fornication, premature sensuality and sexuality, and unprincipled love, then it is not freedom which is the source of the fall but precisely the loss of original freedom. That is the case, isn't it? Isn't the problem a loss of freedom and not that freedom itself is the source of the fall? On page 93 of the *Divine Principle* "Man could not have fallen due to the freedom of the original mind." Another passage says, "Therefore in accordance with the principle of creation, freedom is always accompanied by responsibility and it is always in pursuit of actual results that make God happy." (p. 92) This is the key: freedom can only act in the direction of good; it can only do things that make God happy. This is not the kind of freedom that Niebuhr is talking about, or I am talking about, or, what I think the early Christians were talking about, or what, I think, the early story of Adam and Eve presupposes. The vision I get is that when a command was given, "You shall not eat of this particular tree," Adam and Eve were faced with limits. When I can identify with something like that, I suddenly become conscious of my own capacity to do precisely what I have been told not to do. The awareness of freedom was the precondition of the fall in this view. But not so in the *Divine Principle*.

Now of course this is why the Unification Church can be perfectionist. If you create the social conditions and the conditions in the family that enhance freedom and if that freedom can do only the good, then with that understanding of freedom a perfected love and a perfected community can be envisioned. Now, I'll just close with a couple of summary points.

First, it seems to me that the treatment of freedom in the *Divine Principle* doesn't really do justice to the human experience, at least to my experience. I don't know if my methodology is meaningful to any of you—it is an existential/phenomenological/introspective approach in which the test of religious language and religious stories is whether or

not they do justice to the human experience, to my experience. What I am saying is that the classical Christian approach helps me to grasp my life the way it is more than the Unification approach does. My primal parents, Adam and Eve, were adults.

And secondly, I think your language is wrong. Is freedom the word we want if we mean simply directional freedom, that is, freedom in the direction of the good? Or could another term be clearer? The Unification version seems to me to rest on a qualified understanding of freedom. In sexuality—and I don't mind the sexuality part of the *Divine Principle* in its articulation of the fall—it seems to me that the spiritual issue is not fornication; the spiritual issue is in the control of sexuality. For me "spirit" is almost a synonym for "freedom." Freedom, commitment and decision are what makes the human a real human; it is the freedom to withstand the sensual drives, to withstand the external pressures and moreover, the freedom to affirm the joys of human sexuality, that is the spiritual issue.

I have two other minor points. First, do we really believe that Satan is male? I don't think the *Divine Principle* states explicitly that Satan is male, but it seems assumed. Why not female? Why not neutral? Have you ever thought that the angel that wrestled with Jacob might have been a female and not a male? Why do you think that Satan is a male? Herb Richardson has reminded me that in medieval cathedrals, in sculptures and carvings and on the roofs of churches, you frequently will see Adam being seduced by a female Satan. That is interesting, don't you think? Secondly, is there—and this goes back to the lecture on the creation—a notion of ideal created sexuality: that is, sexuality in the ideal, created, original state? Or is the ideal sexuality in the restored, perfected, love state only? In the Hebrew tradition, Adam and Eve were one flesh, or they had sexual intercourse and that was good. There the primal parents represented healthy, normative sexuality. Does the Unification Church affirm the goodness of sexuality in the created order and is it mythologically presented in a way analogous to the Hebrew scriptures?

My aim has been to point to fundamental differences in perspective on the doctrine of the fall between traditional Christianity and the Unification Church, and to stimulate discussion. Thank you.

J. Stillson Judah

I should preface my remarks by saying that when Darrol first put the bee on me to present something concerning the fall, I told him that although I was a historian of religions rather than a theologian, it just so happened that I was reading something pertinent in the galley-proofs of a book by Carl Raschke entitled, *The Interruption of Eternity*.^{*} It dealt with Alan Watts' interpretation of the fall, which became one of the pegs on which the counter-culture of the sixties hung its mantle. I began to ponder about that and about how certain repeatable cultural conditions might be able to give us a clue concerning what particular doctrines might become attractive at just a particular time. One might call this tendency a symbolic cultural identification in which a particular belief has special relevance during a period of cultural change and expresses in symbolic form either an identification with some aspect of change or an aversion to it. I shall give two examples which might be compared with the sexual interpretation of the fall in Unification theology.

If one views the idea of the fall as a universal concept separate from its individual interpretations, the common denominator in all cases is some explanation of why humanity is in its particular predicament and must be saved. In orthodox Hindu philosophy, instead of an event there is the belief in *avidya* or universal ignorance of the truth of one's real nature, the knowledge of which one must attain for salvation. In some of the sectarian Hindu religions, however, there is a better indication of a real fall as an event. One example is that of the Gaudiya Vaishnavas, the parent organization of the Hare Krishna movement. Their particular sect dates from the 16th century, the time when Chaitanya, one of India's greatest saints, lived. His thought has some interesting parallels with that of the Unification Church. Chaitanya based his teachings not only on the *Bhagavadgita* and other sections of India's great epic, the *Mahabharata*, but also upon later *Purana* and *Pancharatra* texts, as well as the love poetry from the 12th to 14th centuries. This poetry was interpreted in a spiritual sense as the love of God for humanity, his creation, and its response expressed as *bhakti* or devotion to God.

^{*}*The Interruption of Eternity: Modern Gnosticism and the Origins of the New Religious Consciousness*, Chicago: Nelson Hall, 1980.

Chaitanya taught that this God was Krishna, the highest personality of Godhead, comprising the all-expansive Brahman interpreted as spirit. Its universal form was personified as Vishnu, an expression of Krishna. Krishna, like the concept of God in Unification theology has both male and female aspects. As a being he is male, but his energy, which has various grades, is female. Thus Krishna forms a unity with his energy, but in order to receive spiritual love he separated himself from his highest energy, forming many heavenly cowherds and cowherdesses, the favorite of which is Radha, his eternal consort. Thus spiritual beings were formed, to have a God-centered love for Krishna. Chaitanya taught, however, that some began to become selfish and thought of their own sensual gratification with one another. Consequently a fall occurred. Krishna decided that if they wanted this kind of sensual love, he would create a world and their physical bodies from *maya*, his illusory lowest energy. Therefore, the doctrine of the fall in Chaitanya's thought entailed death and reincarnation until one recognized the necessity for practicing a truly God-centered love. Thus in the Hare Krishna movement very similarly to the Unification Church the doctrine of the fall is centered on the primeval misuse of sex.

It is noteworthy that in the 16th century at the time of Chaitanya a great acculturation process was occurring which conflicted with Hindu religion and culture. In the cultural confusion many Hindus and Buddhists had converted to the religion of the Moslem conquerors and had entered their civil services, while Hinduism and Buddhism showed signs of decadence. A form of Tantrism promoting sexual license had become popular in some forms of Hinduism and Buddhism. Therefore, Chaitanya's doctrine attributing the fall to a misuse of sexual freedom instead of a God-centered spiritual love militated against this religious licentiousness. This belief became particularly important as an explanation and tenet of faith for those who were dissatisfied with these sexual forms of religious practice, and it served to purify the religion.

While millions in India today believe in Chaitanya's teachings, they had a particular relevance again in the 19th century when Western culture and Christianity were strongly fostered under British rule. The process of cultural change was again similar to that under Moslem domination in Chaitanya's time, and the Gaudiya Vaishnava movement under Bhaktivinode was formed to purify Vaishnavism again of the "left-handed" Tantric sexual practices that had become influential.

If we now turn to America of the sixties and examine Alan Watts' doctrine of the fall, its relevance as a rationale for hippie subculture

should become apparent. I depend here on Carl Raschke's interpretation of the fall in the philosophy of Watts which he gives in his forthcoming book, *The Interruption of Eternity*.

Alan Watts' interpretation of Zen for the West is very well-known from his books, but particularly in the sixties he became interested in promoting psychedelics, whose use formed one important base of the hippie subculture. He developed an ethic which was called creative morality. This entailed spontaneity, festivity and the joy of living, in which there was no burden of guilt, nor was there a definite purpose, nor a socially prescribed boundary. He felt that conventional morality tied one's mind to respectability and to future objectives. He suggested as an alternative that one be allowed the freedom to cherish "the now," and "the marvelous moment." This simple philosophy provided a foundation and a rationale for the counter-culture morality of the "hang-loose" ethic of doing one's own thing and for sexual license. According to Watts the direct experience of God through psychedelics would be the antidote to ritualism, moralism and dogmatism. Like the Sahajiyas against whom Chaitanya contended, Watts also gave a rationale for a sexual type of Tantric yoga. Raschke observes, however, that when Watts finally declared that promiscuity was as good as fidelity, and marriage, entirely irrelevant, he followed with the divorce of his second wife. Watts believed the malaise of our modern culture began a long time ago. He taught that the fall took place when humanity surrendered to the dictates of rationalism and law in social conduct. At that time he felt humanity had neglected the impulses and intuition of its non-reflective being. Therefore, it forsook the promise of enlightenment. He declared that all were now trying to harmonize with the cosmic self, but reconciliation had to occur by revising the sacred in terms of playfulness and lack of seriousness toward secular concerns. The instincts had to redefine nature. Responsible striving for time-bound objectives had to be replaced by the joyous revelation of immediate experience.

Unfortunately acid often provided a lonely or even bad trip; and a life of free love and sexual license brought no enduring happiness. The Vietnamese war ended as did the major protests of the sixties, and the great social revolution that demonstrators in Berkeley and elsewhere had thought was imminent did not occur. Therefore, Watts' interpretation of the fall had but an ephemeral importance for a disappearing hippie subculture. By 1970 the charismatic phase of the counter-culture had ended and an organized phase had already begun. Many new

religious movements appeared, some of which became prominent in the late sixties. Many of these had a strict moral ethic. Just as the religion of Chaitanya became important earlier during similar conditions in 16th century India, and later in the 19th century as the Gaudiya Vaishnava movement, so have similar doctrines become meaningful to many Western youth today. Therefore, the view of the fall of humanity through misuse of sex, which he taught, has been a view with which many dissatisfied youth could readily identify and find meaning in the Hare Krishna movement. I do not want to press the importance of this doctrine of the fall too far. Certainly there were many other factors of equal importance, and the particular relevance of this belief may not apply necessarily to all who have entered the movement under different circumstances.

Using the same counter-cultural criteria as for the Hare Krishna movement, the survey of members of the Unification Church reveals they were less counter-cultural in many respects. One would expect this, however, since conditions in the seventies are different. Still for most of those surveyed the same lack of meaning was expressed in the biographies, and the effects of conditions of the sixties were very similar for those who joined the Hare Krishna movement. Therefore, here again such a doctrine in which the fall was interpreted in sexual terms had a special timely relevance. It is to Rev. Moon's credit that he has offered interpretations which have fitted well into the temper of these times, and ones with which many could readily identify.

Now I end this with a question: if such a doctrine of the fall represents a relevant protest against conditions here, in Korea where this belief of the Unification Church originated, did similar conditions exist to give the same relevance of meaning to the Koreans?

Myrtle Langley

I want to approach this subject from two angles: first of all as a student of religion and secondly as a member of the Christian church, more particularly the Anglican (or Episcopalian) tradition and that in its evangelical variety. What I want to do is to make two preliminary points

and then make a third point about the fall arising out of these. I believe that what I have to say will have some connection with our previous speakers this afternoon.

First—and this is a thesis which you, including members of the Unification Church, may want to shoot down—I believe that Unification theology, and more particularly the *Divine Principle*, is an Asian approach to Christian theology. Here is somebody from Asia, from Korea in particular, somebody who was in fact taught by Christian missionaries, who grew up in the Presbyterian Church, who shows influences of Holiness thought and also influences of dispensationalism, grappling with a Christian theology in his own situation: an Asian expression of Christian theology. Now this is nothing new, and in fact it is a very good thing to do; it is quite a legitimate thing to do.

I spent seven years in Africa, as some of you know, and during that period I came in contact with the Independent Churches movement. And I saw many folk in Africa trying to do their theology within their own cultural context. This is very necessary. Indeed, as Paul Tillich said, theology has got to be done again in every age. I have the feeling at the moment that it is in the West that we are not doing theology: that very often we are talking about the theology that Augustine did or that Irenaeus did or that somebody else did, but we are not grappling with a theology for today. Whereas in Africa, in South America, in Asia, people are trying to do their theology. I see, therefore, with the *Divine Principle*, certain forms and categories of oriental philosophy. I think you will agree with me. I also see within the *Divine Principle*, and within the whole Unificationist approach, a situational or a contextual emphasis arising from the concept of the ideal family perhaps: a preoccupation with the problem of sex. And I think we have here a presupposition which is brought to the Genesis account. Now I am not saying that we shouldn't approach theology with presuppositions. We all do so. On the other hand, there are unwitting ways and unconscious ways but also deliberate ways. And here I think we have got a deliberate presupposition, although perhaps, not a conscious one.

Second, I detect a fundamentalist approach to scripture, particularly in relation to the story of the fall and creation. There is some nodding toward imagery, toward symbolism, but basically there is a literalism of approach. Let me remind you that I am talking about *Divine Principle*, because there are people here—Unificationists—who would say that they don't take the Genesis account as literal or as factual but in another way. But this literalism is very strongly present in the *Divine Principle*.

I find it very irritating at times.

Now, to go on to the point about the fall: I feel that with the *Divine Principle* there is an understanding of the fall which shows the ideal family; it's preoccupied with sex; and interprets the image of God in man in a way which I wouldn't want to do, nor would others. I should like to make an alternative suggestion. If you remember, yesterday we were given the three, as it were, blessings or mandates—to be fruitful, to multiply, to rule the earth and subdue it. I should like to suggest that there are two: to be fruitful and multiply, to rule the earth and subdue it. Further, I would suggest that we look at the image of God in man not as something to do with man's nature, but, after von Rad, as primarily concerned with God's purpose for man, the purpose being here, as it were, dominion, stewardship. Man is to be the intermediary. Man is created in relationship to God (God is at the center), in relationship to his fellows (in multiplying), and in relationship to the creation (stewardship). And if we accept this interpretation, then we don't have to focus on the sexual as *the* sin. Rather, I think the sexual aspect of sin can be explained within the disobedient act. Of course the sexual is affected by the fall—our emotion, wills, whatever—but the main effect is that man takes his direction for himself and his direction no longer comes from God. I see the center here as a selfishness having something to do with power, a lust for power rather than just sexual lust. I think that here Unificationists might find other Christians more or less in agreement with them.

I have been concerned to look at the Unification Church from the Christian point of view because in England there is a concern about legitimation or legitimacy. The Archbishop of Canterbury made a bland statement that the Unification Church is not Christian. As many members of the Unification Church there want to know whether some of us consider them Christian or not, I have said that personally I think the *Divine Principle* comes within the Christian orbit. However, I am aware too that there were those within the Unification movement who would not want to be considered under the umbrella of Christianity, but who would wish to be thought of in interfaith terms.

DISCUSSION

Jonathan Wells: Thank you very much. I would just like to make a few very short comments before opening to a general discussion.

Actually, there is a lot that I would like to say in response to all three speakers, but what I will say focuses on the point raised by Don Jones concerning the apparent conflict or disproportion between the emphasis on free will on the one hand, and fornication, sexuality and concupiscence on the other. First of all, I must say that it fascinates me that the *Divine Principle* and the Unification Church are accused of being preoccupied with sex in precisely that country of the world which is obsessed with sex. But it is a fact that the *Divine Principle* draws attention to this aspect of the fall. Now all I am going to do is contrast the *Divine Principle* with the Augustinian view.

Augustine basically rests his entire doctrine of the fall on free will. He says that free will is something that has no efficient cause. That is, my free act is something that comes from me alone. I think that we might all agree with that. Augustine then claims that Satan fell solely by free will. That means that Satan, who was created good by God, decided to become evil. Now many modern philosophers have problems with that, for example, Kierkegaard and John Hick. John Hick claims that if Satan fell by spontaneously becoming evil, that amounts to a self-creation of evil *ex nihilo*. I would agree. But leaving that aside: Augustine goes on to say that Adam and Eve also became evil spontaneously. That is, they decided to turn away from God and become prideful. Frankly, I find that psychologically implausible. There is no context, no temptation, no motivation. It is simply a purely spontaneous decision to become evil. Augustine claims that when Adam and Eve ate the fruit, they were already evil. They did it out of sheer perversity, and therefore deserve eternal damnation. It is interesting to me that Augustine's version of the fall is totally independent of the Genesis story. It is a really neo-platonic fall.

By contrast, Unification theology tries to read the Genesis story as being itself the story of the fall. Free will still comes into play. Adam and Eve were given free will by God, and this tremendous gift meant that they had a responsibility to fulfill, as I think Don pointed out very nicely. All that Unification theology does is try to find within the Genesis story itself the context, the plausibility of the misuse of free will. Genesis talks about Adam and Eve being naked and then covering themselves in shame after the fall. That is the Genesis story. We don't

have to approach that story with a presupposition concerning sexuality, for we find it within the story itself. Personally, I find the Unification version of the fall psychologically more plausible and realistic than others I've read. To say merely that Adam, Eve and Satan spontaneously willed to be evil, in a vacuum as it were, is implausible. There is a lot more I could say, but I'll stop here.

Participant: Do you want to say something about Eve being a young woman? Psychologically and confessionally, I find it difficult to identify with primal parents who are 13 or 14 years old, especially when they assume only a portion of the responsibility. In the view of the fall which roots disobedience in freedom, the primal parents assume total responsibility. That accords with my experience: when I yield to temptation it is completely my yielding, my decision. I am totally responsible for my actions. I think that this is a defect in your account.

Jonathan Wells: I am glad you brought this up. This morning as you may recall, the question came up about whether Adam and Eve share responsibility with Lucifer in the matter of the fall. I said that it seemed to me that Adam and Eve certainly had the major share of responsibility and Lucifer had a minor share. I was corrected on that point afterwards, and it was pointed out to me that Lucifer had no responsibility at all in the fall. It was the responsibility of Adam and Eve, since they were the ones to whom God had given the commandment. Now it is true they were immature—I didn't give the age as 13 or 14, though I have heard that age mentioned. But despite their immaturity, they still bore responsibility. Actually, such responsibility wasn't a difficult one in those circumstances, since in a sinless world they were not surrounded by many temptations.

Frank Flinn: I have just two questions. First I have recently come to believe that in a certain sense we in the modern age have overemphasized the notion of freedom. Is freedom man's only meaning? I think the *Divine Principle* is raising a similar question by saying, "Look, it can't be just freedom, there is a growth process; there are other things that are just as primary as freedom itself." I think I would agree with that. Second, was Eve an adolescent? That is good Pauline thinking. Paul stresses weaknesses and fragility in Romans 7 and, in fact, Paul says it wasn't me, it was the sin in me that's the problem. He literally quotes Eve's phrases when he talks about his weakness, and Paul identifies the law as given for children who were weak. So the notion of a young Eve is not totally outside of the tradition. In fact I think it is very Pauline.

David Simpson: I raised the question in the small-group discussion

about some of the problems related to the sexual imagery of the sin/fall experience. One of the points that I want to raise involves an oversimplified retelling of the Genesis story. Satan in the form of the serpent comes to Eve in the garden and says, "Do you want to get it on with me?" She says, not knowing to say no, "Yes." Eve then goes back to Adam and relates this experience. He feels somewhat betrayed and she says, "No, it wasn't me, it was the serpent." That, it seems to me, is the familiar trap that your account falls into, the trap of female responsibility. I don't think you can say that Adam and Eve are equally responsible in terms of your telling of the story. That is one of the basic problems that I have with your account, its sexism.

Frederick Sontag: I feel we have overdone the extensive analysis of this story. But my point now is on Augustine. I am surprised that you swallowed him hook, line and sinker, because although he makes this assertion of free will, which is clearly to relieve any responsibility from God for the cause of the fall or of evil, he says that God foreknows the fall and that it could not be otherwise. Now, I think you would agree that that is a strange notion of "freedom." Augustine's doctrine of free will makes the fall not at all so spontaneous as it seems. God foreknows the whole sequence. What would Unification theory say—that God does foreknow the fall? And knows its inevitability?

Anthony Guerra: I think that in Unification theology the response to the question of God's foreknowledge is to make a distinction between knowledge of fact and knowledge of possibility. We take seriously God's commitment to the historical order and to human decision in that order. God does not predetermine. In that way, we must leave open his awareness until the decision is made. So, God certainly knew the possibility of the fall; that is precisely why he gave the commandment, if you read the story in these terms. He gave the commandment to forewarn them of that possibility. What he didn't know, is whether or not they would choose it. It is the distinction between knowledge of possibilities and knowledge of facts that is relevant here. We would say God knows all that there is to know and when the facts occur, then he knows them too.

Frederick Sontag: Is it possible for the fall not to have occurred?

Anthony Guerra: Yes, not only possible but absolutely preferable! (Laughter.) In Unification theology there is an intimate relationship between the principle of creation and the notion of the fall. God's original idea is to have the perfected family that brings forth the children of God, the divine-human race. Thus our view of the fall must

intimately affect the family.

Durwood Foster: I want to touch very briefly on three somewhat disparate points, although they all relate to the theme of the fall and to freedom. One is a rather broad matter that seems to emerge out of all of the commentators and this is the impression that the Unification understanding of the fall is very one-sidedly preoccupied with the sexual aspect—indeed, preoccupied in such a way that sex itself is identified with and is responsible for the evil that is in the world. Perhaps not all of the commentators were so extreme, but it seems to me that my friend Stillson Judah did specifically suggest this in proposing a parallel between the Unification doctrine of the fall and the doctrine of the Gaudiya Vaishnavas, a doctrine that is represented contemporarily by the Hare Krishna movement. It is true that in the Hare Krishna movement physical sex itself is viewed pejoratively, and that the only pure love, as Stillson said, is spiritual love directed towards God alone. However, it seems to me that the Unification doctrine differs decisively—and I would say in a Biblical way—from the Hindu or the Gaudiya Vaishnavas doctrine. Unification doctrine differs decisively in having a very positive estimate of sexuality *per se*, as David Kim brought out emphatically in our discussion group this morning. What is indicted in the Unification perspective is illicit or polluted sexuality, not sexuality *per se*. I think that point needs to be made strongly, because there seems to be a misrepresentation of Unification teaching at this point. There is a very positive affirmation of licit or principled sexuality in the Unification perspective that is worth noting.

In addition, it is also the case that if one reads the *Divine Principle*, there is no way one finds an exclusive attention to the sexual dimension of the fall. The dimension of jealousy and the note of pride come into play, particularly in respect to Lucifer, who in yielding to prideful jealousy becomes Satan. So if you bear in mind the fact that in classical Christian biblical analysis there are two great themes: the theme of pride on the one hand, the theme of concupiscence on the other, and along with them the theme of faithlessness, I think that you have to admit that the *Divine Principle* presents all three of those elements. They are not weighted in the same way, nor are they combined in the same way precisely, but nevertheless all three elements are there. Lack of faith, or unbelief, jealousy or wounded pride, concupiscence or unprincipled desire—these are present in the Unification approach as well as in the classical Christian approach. It is true, and here I certainly agree in part with Don Jones, that in the classical biblical analysis pride

plays a much more conspicuous role in the misuse of human freedom than it does in the Unification account. I don't want to blur that. I think that he is right in pointing that out.

There are two other points that I want to make very briefly. One is on Augustine. I am glad that Fred Sontag made the point he did because I think that Jonathan's presentation of Augustine is not comprehensive or complete. There are several ways in which it isn't complete, but certainly one of them is the failure to see Augustine's total perspective: while man is free initially or originally to sin—that is, that the original human being is *posse non peccare*—the original human being is not *non posse non peccare*, that is, not able not to sin, this means that within the Augustinian perspective, the fall is comprehended within the providence of God. This has very important eschatological implications, among other things, which I am going to mention when we come to echatology in a couple of days. Here it means that in the Augustinian perspective, the whole theme of evil and the fall, in my view at least, is finally more satisfyingly comprehended than it is in the Unification perspective.

The last point I wanted to make was with respect to freedom. I was interested in the citation by Don Jones of the statement from *Divine Principle* that human beings could not have fallen because of freedom or out of freedom. I know there is a statement like that. In that connection, it seems to me there is a vacillation in the approach of *Divine Principle* because that citation stands in obvious tension with the notion of the so-called portion of responsibility. This responsibility is a matter that is also emphasized in the Unification approach and is reflected again in what Tony just said. In the Unification approach there is, in fact, a conspicuous emphasis on the contingency that is involved in the fall. This is located partly in Satan, in spite of what Jonathan says about Satan having no responsibility, and partly in Adam and Eve. The point I want to make is simply that when that statement cited by Don Jones is made in the *Divine Principle*, it seems to me to be oblivious to the distinction which has been current in Western philosophy since Kant and was already anticipated earlier in other ways, the distinction between material and formal freedom. It seems to me clear that the statement on page 93 is referring to what Kant regarded as material freedom, that is, the freedom for the good, the freedom to realize oneself or to realize potentialities which are in the Christian tradition good, because God created the world very good. Material freedom is realized perfectly or fulfilled in union with God. So when a human

being attains the level of perfection, as Unification doctrine says, and is in harmony with God and is pervaded by God's spirit, human freedom will be materially perfect at that point, and incapable of falling. We have heard this here a number of times, but all of this does not introduce what Kant construed as *formal* freedom, that is, the freedom to do or not to do, to fulfill or not to fulfill oneself. It seems to me that the ghost or shadow of that formal freedom comes into *Divine Principle* discussion under the heading of the portion of responsibility which in fact is not fulfilled by Adam and Eve, and of course, not fulfilled by other human beings in the long history thereafter. So, if that distinction can be introduced, it seems to me it clarifies the fact that in spite of the statement made in *Divine Principle* about material freedom, there is still a very important categorical appeal to what I would call formal freedom in the *Divine Principle* itself.

Tom McGowan: I think Stillson Judah did us a valuable service by offering parallels. I would share one other American religious tradition in which the fall is a creative event, and that is the Mormon religion. In their theology, God has directed Adam and Eve to bear children in order to bring the spirits from the spirit world into this world and eventually forward to the resurrected world. When Eve falls, Adam had the choice of falling with her and fulfilling God's major directive of having children, or not falling. He decides deliberately to fall to join with her and to be creative. That is just one observation.

Secondly, I think we were on a very important point this morning when we were thinking of the relationship of Lucifer to Adam and Eve. It was either going to be the teacher relationship, or the servant relationship, or a combination of both. I think it is important in understanding the story of the fall to figure out who this character Lucifer is and how he fits in. I would ask the Unificationists if Lucifer was called to be the perfect angel as Adam and Eve were called to be the perfect man and woman. I presume so. And if so, there was probably some kind of a four-position foundation which Lucifer should have established. I don't know if you have ever thought of this in your theology, but what was the four-position foundation for Lucifer? Was Lucifer supposed to have an angelic bride? Or was he supposed to be complemented by Adam and Eve? And, if so, how?

My last point is another question: is there hope for Lucifer's salvation?

James Deotis Roberts: This morning I was concerned that we had not really plumbed the source of evil or the cause of the fall. Now I

understand that Satan was not responsible. The question that I have in mind is this: where did the propensity, the original tendency for evil and the result of the fall begin? What was the source of that? And if it was not Lucifer, then obviously you say it was Adam and Eve. Then, I have a problem with the rather sexist implications of that which hasn't been dealt with sufficiently. The other problem is the bringing in of Augustine. He is certainly a traditional theologian of great note, but it needs to be said that he had a very negative attitude towards the physical universe and towards the body, and that his main problem was sexuality. That was very difficult for him to overcome. I think the result of his own experience in that regard is that he got the whole doctrine of sin on the wrong trail for hundreds of years. The elements of pride and self-centeredness are those things which seem to be the real explanation of why we put ourselves in the place of God. We have been sidetracked by a preoccupation with the sensual, with the negative attitude towards the body. Would we want to buy into that attitude towards the physical universe? I don't think that is consistent with the totality of Unification thought in which natural science is brought in very frequently to illustrate theological truths.

Jonathan Wells: I brought in Augustine because he is the major figure in traditional Christian theology who deals with the fall. His ideas have had a major impact on the history of Christian thought. But there are significant differences between Unification theology and Augustine. As Dr. Roberts pointed out, Augustine believed that pride was the essence of the fall, spontaneous pride that precedes the eating of the fruit. For Augustine, sexuality followed the eating of the fruit; it was the disobedience of the body following the disobedience to God. Now the Augustinian tradition, as you also accurately pointed out, takes a very disparaging attitude towards sex which is *not* in the *Divine Principle*. It is not sex that is evil, but the *misuse* of sexual love.

The other issue that Fred Sontag and Durwood Foster both raised is the question of foreknowledge. I won't deal with it at length. But it is true that Augustine felt that the fall was completely foreknown by God. God knew from the very beginning that the fall was going to happen, but in a sense it was a good thing that it did (the *felix culpa* concept), because without evil the world (for Augustine) would be less beautiful. This is the aesthetic view of evil. The *Divine Principle* clearly and emphatically rejects the *felix culpa* concept. There is no *felix culpa* concept in the *Divine Principle* because the fall was an unmitigated disaster. There was nothing good about it; it wasn't intended from the

beginning, and God did not know for sure that it was going to happen. According to the *Divine Principle*, God foreknew merely the *possibility* of the fall.

Anthony Guerra: Tom McGowan raised the question of whether Satan is to be redeemed in the final order. In Unification theology, Satan was originally Lucifer, a creation of God. God is omnipotent in the sense that he is able to bring about his purpose. Consequently, Lucifer will also finally fulfill his original purpose and then be restored. I don't think that that is specifically stated in the *Divine Principle* but that is what is commonly held in the church. Even Lucifer will be restored.

I also wanted to respond to several matters which Durwood Foster raised, most of which I agreed with, and which Myrtle Langley also mentioned. In general, they speak to the contextual way the *Divine Principle* uses the categories of virtues and vices, such as pride and envy, by placing them within the existential or the relational mode of Adam, Eve and Lucifer. That is precisely why yesterday we said that the biblical or the Hebraic language and mode of thinking is in many ways compatible with our view. Biblical language also keeps things in the personal or the relational mode. In our view, the cause of sin is the disruption of proper relationships between God and humanity, and between fellow human beings and even between human and angelic beings. Because of this relational mode of thinking, we don't point our finger at specific figures and say they are the cause, because that would be false. It must be the relationship that is disrupted. With Adam and Eve that is the central cause. Our theology is basically saying that these problems that we have in our life have an original source, and that the original source is the fall. So one can in some ways do an introspective analysis and ask if this fall story has any plausibility. If in fact the specific content doesn't seem right, at least the process is certainly one which is familiar; that is, the problem of loving God and loving one's spouse properly. This is something that people have experienced. The fall doctrine is meant to account for the present, historical, existential reality.

To another issue: I think that certainly Lucifer is responsible for failing to accomplish his mission. But the point that Jonathan was trying to make is that Eve was responsible for what she did, totally responsible. And so was Adam. This is important because it gets to the question of the sexist element: Adam could have refused to sin at that point, but he didn't. Therefore, he becomes culpable in the same way as Eve. Moreover, since we think of this in a relational sense, Adam and

Eve were having some relationship and if they were taking care of one another, being responsible for one another, then Lucifer wouldn't have had such an easy time of it. At least that is one way of looking at it.

Elizabeth Clark: I am not sure that I like what is happening to Augustine in this discussion. It seems to me that what Unification theology shares with Augustine's theology is the speculative picture that Adam and Eve would have had sexual relations in the Garden of Eden if they had stayed innocent. This is both in Augustine and in Unification thought. The problem was Adam and Eve had sexual relations too soon and without permission, which is the same as in Augustine's view. This morning in our very interesting group discussion, we got into a big debate about whether or not Unification's theology of sexuality was understanding sexuality in a thoroughly erotic way. And here I would like to ask what Adam and Eve's sexuality would have been like if they had stayed innocent? Augustine says that sex in the Garden of Eden, if Adam and Eve had stayed innocent, would have been extremely rationalistic and very unerotic. Is there any kind of speculation in Unification theology about that? Is there a difference between ideal sex, the kind of sex that Adam and Eve would have had if they hadn't fallen—and restored sex? Is there a distinction between those two kinds of sexuality?

Kapp Johnson: One question I had in reading the *Divine Principle* involves the tremendous amount of responsibility placed on various individuals in the Bible and in history who, it appears to me, did not have a sufficient amount of knowledge for the responsibility that was placed upon them. The *Divine Principle* makes a number of claims that nobody knew the principle of creation until now. Well, if that is true, how could somebody be held responsible for what they did?

Sami Gupta: I must start by saying that I am not a Christian, nor am I a theologian. So if I make some comments, it is in the context of some questions that seem to be of importance to me. Now my understanding of what theology is, is that it is really self-knowledge. Yet it seems to me that the story of Adam and Eve has come to be a kind of detective story. Who has done what to whom? (Laughter.) What does that have to do with my life as a human being? How am I to understand these very beautiful myths from the Bible as reflecting in some way my mythic and spiritual evolution?

Jonathan Wells: Darrol tells me that I have time for one sentence on each of these questions. First, the question of sexuality with or without the fall or after restoration. Augustine says that if there hadn't

been a fall, "The man then would have sown the seed and the woman received it as need required, the generative organs being moved by the will not excited by lust." That is straight Augustine. In the *Divine Principle*, the relationship between a husband and wife is more spontaneous and joyful. I don't think it is quite as coldly rationalistic as Augustine would make it.

Second, the question of free will and responsibility. Free will does presuppose knowledge, and the *Divine Principle* says that knowledge hasn't been available until now. But certainly there has been some knowledge available. The Old Testament is knowledge, the New Testament is knowledge. It has never been the case that there was no knowledge. For if there was no knowledge, there was no responsibility, as you quite rightly say. All the *Divine Principle* is saying is that the state of our knowledge improves as God continues to give us more revelation. That also means that our responsibility increases as we learn more.

The last question: The introduction to the *Divine Principle* is saying that what we need now is a new ideology, one that can illuminate the truths of science and religion, our relationship to God, the origin of evil, the fundamental questions of human life. We need a coherent, rational explanation of these things that can guide us into a moral and ethical life-style and that can restore our responsibility to God. The *Divine Principle* claims to be an ideology that can do that. Now how do we test that? This is a question that keeps coming up and I think, with Jesus, that the answer is "by their fruits you shall know them." So if in fact this explanation succeeds in its task, then its fruits will be rational satisfaction, a moral and ethical lifestyle, and a restored relationship with God. I think that is the ultimate test.

PERSONAL REFLECTIONS ON THE UNIFICATION MOVEMENT

Richard Quebedeaux

I am a bit sunburnt, so I hope that you will bear with me. I want to do three things tonight. First of all, I want to talk about my background so that you know who I am; secondly, I want to tell you how I became involved in this notorious activity of doing consulting work with the Unification movement; and thirdly, I simply want to say what it is about the Unification movement that has made me interested in it. One of the problems those of us who have been doing the work with the Unification movement face is that it becomes hard not to become an apologist for the movement for various reasons. I don't really want to be an apologist for the movement tonight; I simply want to share my own experience. I don't want to lay any trips on anybody because everyone has different experiences and different impressions. I simply want to tell you how I feel about the movement, why I feel as I do, and leave it up to you to find out if I'm correct or incorrect.

I was born in Los Angeles in 1944. Being born in Los Angeles is very important because there are all kinds of religions in Southern California. If you want to start a new church or a new religion, it is a good place to do so. And so, from the time I was a kid, I knew all about all of these groups. My father was also born in Los Angeles. He was originally a "culture Presbyterian"; that is, he and his family went to church for business reasons; my mother was a lapsed Roman Catholic, and I was baptized the first time as a Presbyterian. Later my parents got "saved"—you know what that means—in a Baptist church. And I was baptized the second time by immersion. Later still my parents became Pentecostal and my mother got baptized a third time (she had been

baptized a Roman Catholic and a Baptist, so now she did it the Pentecostal way because she wanted to make *sure* it really took effect). In the course of my childhood I was very active in my parents' church. I was president of this and that, and taught Sunday school. You name it, I did it. I also led a double life. I had a good time too while I was in this fundamentalist church trying to please all those "spiritual people."

But about my childhood religious experience I have to say, with so many people who grew up in my generation (I'm 34), I found an awful lot of hypocrisy in the church. I began to be dissatisfied. I went to UCLA as an undergraduate, became "enlightened" politically and religiously, and then I went to Harvard Divinity School. I never lost my evangelical roots; I never really threw out those convictions, or the other convictions in which I was nurtured, partly because when I went to seminary I discovered there the same limitations I had grown up with. But this time it was "fundamentalism of the left," not the right. I discovered that the issue wasn't whether you are conservative or liberal, because both groups had hypocrites; and it seemed to me that hypocrisy was an almost inevitable result of being in those groups.

I began on a pilgrimage after graduating from seminary. I went off to England to Oxford and did a doctorate with a dissertation on the charismatic movement because my parents had become Pentecostal while I was at seminary, and I had become interested in that. I also began to really look at the differences between conservative Christianity and the liberalism in which I had been educated. Finding them *both* inadequate, I decided that the way you really get the gospel is to put the "vertical" side of evangelicalism, the relationship to God, together with the "horizontal" side of liberalism, that cares about people. At the intersection you really have the gospel. In other words, I thought that the liberals basically had fifty percent of the gospel, the social side, and the evangelicals had fifty, the personal side. So I began on a quest to put these things together. In doing that, I became very ecumenical. I totally rejected my sectarian background, and in the course of putting together what I saw as the *whole* gospel, I really became converted. I had "gone forward" down the aisle in my parents' Baptist church when I was in the fourth grade, but I didn't feel that I needed to be saved from anything at that time; the only thing that I remember is that my counselor in the prayer room had very bad breath, and I still to this day remember nothing else about what happened there.

Finally I decided that either I would find what the gospel is and try to live it out, or I would cease to be a Christian. (Now I wanted to be an

academic and study religion, but that would be no problem because you really don't have to be a believer to study religion). But I decided that I was going to be a Christian and that I was committed to Christ. This was my decision.

Anyway, through the course of my doctoral studies I started writing. When I came back from England after two years there, I got in touch with a man who had graduated from my college in Oxford, John C. Bennett, who used to be the president of Union Seminary in New York. I was told by the principal of my college in Oxford that I should see him in California when I got back, just to say hello, which I did. I had read about a big evangelical conference sponsored by Inter-Varsity Christian Fellowship, called Urbana 1970, in which the traditional right wing kind of conservatism usually present in evangelicalism was gone. There was a black evangelist there named Tom Skinner telling the people that evangelical churches were racist. I thought this was very interesting, and so I told Bennett how I thought the evangelicals finally seemed to be getting a kind of social conscience, which had always been a problem with evangelical Christianity in this century. He invited me to write an article about it for *Christianity and Crisis*, and I wrote that article, and, lo and behold, my present publisher, Harper & Row, was looking for somebody to write a book on that topic. They read my article, and eventually I was given a contract to do my first book, *The Young Evangelicals*. Well, that book came out in 1974. It was simply my attempt to relate my spiritual autobiography in a way in which I could map out what I saw true Christianity to be—the integration of the personal with the social dimension of the gospel of Jesus Christ. Well, when the book came out a lot of people identified with what I had said and I got an awful lot of publicity that year. All of a sudden the phrase “young evangelicals” became an identification of a new movement of people who barely existed when I wrote the book. I wanted to build them up, because I liked what they were doing, and it worked. It is amazing what you can do with the help of the media.

Anyway, these young evangelicals, for want of a better name here, developed, and over the course of the last few years you have heard of *Sojourners* magazine and *The Other Side* and Daughters of Sarah and the Berkeley Christian Coalition and many other evangelical activist groups that have emerged from the young evangelicals movement. In the process of that happening, however, I began to see that being socially concerned in principle and having Jesus in your heart isn't necessarily enough. The young evangelicals soon became the “worldly

evangelicals," at least some of them did in the course of just a few years. That is, when they got the visibility and the acceptance of the wider society, they just became like everybody else. "We have a good magazine now; we have invitations to lecture, my schedule is full and you have to see my secretary." I became rather disillusioned in seeing all these young hopefuls who were really going to change the world fall prey to the same problems that the liberal social activists fell into in the 1960s. Somehow a lot of the vitality disappeared, cultural accommodation became more important than prophecy.

Now I am still positive about the evangelical posture, and I *am* an evangelical. But I guess I am realizing that the gospel is more than just getting evangelism and social action together. As a result of my first book I got into "bridge building" work. I spent a year at the University of California at Santa Barbara simply bringing together the evangelical campus ministries with the Protestant liberal campus ministries. Then, after that, I became for one year a staff member of the Southern California conference of the United Church of Christ to help them do the same thing, particularly to help them get to know Fuller Seminary, which was right next door to their headquarters. The United Church of Christ is a very ecumenical denomination and here is the leading evangelical seminary in the country with a lot of UCC students there and they had never even met. Why? Because they thought that Fuller was a sort of Bob Jones University, a Bible-thumping institution, and that they had nothing in common. Well, it was my job to get them together, and some amazing things happened after that. Thereafter I became a consultant to the United Church Board for Homeland Ministries, to help the UCC as a denomination meet evangelicals. Believe it or not, the UCC has a large evangelical minority in the denomination, but they are sort of outside the mainstream; so I helped the UCC liberals get to know the UCC conservatives first, and then I had some evangelical leaders speak to United Church ministers at conferences all around the country much like this.

I moved to Berkeley in 1975. I noticed then that there were some other people around, the Moonies, and they were *everywhere*. It seemed quite impossible in Berkeley to avoid the Moonies. If it wasn't the Moonies out front, it was the "Creative Community Project," which is something of a front organization of the Unification Church (that's a whole story unto itself). Anyway, I remember walking across University of California campus daily and seeing those Moonies over on the side. I was not really anti-Unification. I thought, this is just another

false messiah, you know, big deal. So I simply made it a point not to look at them, because I knew what would happen if I looked. With eye contact, all of a sudden they are walking with you across the campus. I didn't want that to happen, so I simply ignored them for about a year. And it was pretty hard, because all my friends were constantly arguing with them. "Come on, let's go argue with the Moonies," but I said no, I don't want to do that. (Laughter)

Then they had this big bus they called "the coffee break," and they parked it next to the campus and were having people come in from the street for a cup of coffee to recruit them. I thought they would just drive them up to the Boonville training center, and that would be the last you would see of them. (Laughter) But then, on Christmas Day, in 1976 I think, I was going to visit some friends across the campus, and it was pouring rain. I walked across campus and nobody who had anybody was outside on Christmas Day when it was raining, except the few street people and "crazies" as they are called, the people who have real mental problems in Berkeley and who hang on, who live on the street and have nowhere to go. Well, there was this group of people singing Christmas carols under an umbrella, and it was a pretty heavy storm, and I walked by and I thought there is only one group who'd do this. And of course I was right: the Moonies. They were out there every day, rain or shine. I said they've really got to be crazy. But then I started thinking about the fact that this was Christmas Day and here were these people who were just hanging out and living on the streets, people who have nothing. For all of Berkeley's social activism, the down-and-outers in Berkeley are not loved any more than they are loved anywhere else, and I thought: Where is my church today? Is anybody doing anything to minister to these people? Well, here were the Moonies singing Christmas carols. That really affected me.

In time, I became closely related to the Graduate Theological Union as sort of a free-lance scholar of evangelicalism and charismatic renewal. I got involved in a seminar that was being led by Jacob Needleman who is the director of a new program for the study of new religious movements at the GTU. Eric Evans, who is here, was one of the initiators of this program, and he dragged me along to seminar meetings. Lo and behold, one of the students who was in the seminar, a new GTU student, was a Moonie. I always referred to this guy as the Moonie (what a novelty) but Eric said no, his name is Mike. (Laughter) And you know, here am I—an evangelical, open to all this stuff and ecumenical too. Well, in the course of about two months in this seminar

I got to know Mike quite well, and when he discovered who I was and that I had a book coming out, he said, why don't you come to our seminary and give a lecture on *The Worldly Evangelicals*. And I said, do you mean the Moonies would be interested in hearing about evangelicals? He said sure. So he set it up. I was writing a book on Bill Bright at the time and I had to meet him in Washington. Campus Crusade wasn't paying my way, so I thought I'd have Unification pay my way to interview Bill Bright. Thus I went to lecture on the evangelicals at the seminary, and really expected to be bored out of my mind because I had *also* agreed to go to a theologians conference that Darrol Bryant was organizing. Darrol and I had been at Harvard Divinity School together. So I lectured at the seminary, and I guess I was a little bit afraid at first. I was picked up by a nice Moonie at the Albany airport, and he looked quite normal, but the closer we got to Barrytown, the more I started wondering whether something was going to happen to me there. But deep inside I knew that couldn't be true, because I knew Stillson Judah. Stillson Judah was researching a book on the Unification Church. Some of his colleagues would say, "Oh, he is just a right-winger anyway, and very naive." Stillson was always talking about the Moonies, and most people, I think, thought he was nuts or had been brainwashed. Nevertheless, I respected him.

Anyway, I lectured on the worldly evangelicals and there were quite a few people who showed up. It was a purely voluntary thing, and they were very interested in what I was saying, and there were some people there who claimed to be evangelicals and who were reading *Sojourners*. I thought this was strange. Then I met some people who had been with Campus Crusade for Christ and Inter-Varsity Christian Fellowship and other evangelical organizations, and I said to them, well, my God, why are you Moonies now? Out of the theologians conference came an invitation to me—and I'm still not exactly sure how it happened—to put together a formal dialogue with about ten evangelicals and ten Unification students. I was very high on my experience at Barrytown. In fact, I was so high that when I left to stay at another famous seminary in New York City, I got culture shock on the train. In due course, I got on the phone and I finally got the people to come, but I didn't know what was going to happen. This conference happened in June of last year, and everybody enjoyed it so much that they insisted on having a part two which took place in October, and this will be published as a book. Then I realized the first two conferences were attended almost entirely by Calvinists, and so I said, why don't we

have a Wesleyan-Arminian evangelical conference with some other kinds of evangelicals? And we did, and that had very, very different results. Then we had a charismatic-pentecostal evangelical conference, and that also was very different. Soon my reputation in the evangelical community was such that they thought I had been converted to Unification and was subverting the whole evangelical community. To that I said, well fine, I have always been controversial. The most recent conference I put together was one that was really remarkable, and I would like to say a few words about that in conclusion.

One of the students last year suggested to me that we ought to put together a conference of evangelical writers who have written against the movement, and for a period of eight months we were in negotiation with five people including James Bjornstad, who wrote *The Moon is not the Son*, Jerry Yamamoto, who wrote *The Puppet Master*, Ron Enroth who wrote *Youth, Extremist Cults and Brainwashing*, Brooks Alexander of the Spiritual Counterfeits Project in Berkeley, who lectured against the cults in Parliament in Britain last summer, a more positive person who had been to Unification conferences before, Irving Hexham of Regent College, Vancouver, B.C., and a news editor from *Christianity Today* (in the current issue of *Christianity Today* there is a three-page report on this conference). What was interesting about the conference is that I don't know of any other instance in modern times of a religious body literally inviting its enemies (or its perceived enemies) to come at its own expense and talk about the issues in a dialogical, no holds barred, no strings attached situation. And it was very baffling to these writers too. They thought that I was doing something in a conspiracy to get them there. You know, why in the world would this happen unless it could be used by the Unification Church to its advantage. We were still negotiating with these people after they arrived at the Ramada Inn in Kingston, New York, at 12:30 in the morning the day the conference was to begin.

But once the writers actually got to the conference, there was no more problem. We had the first day of the conference at the seminary and then had the rest of the conference at the New Yorker Hotel. I was just very impressed that this had happened, as it was a very explosive thing and nobody knew what was going to happen. But by the second day of the conference, the hostility that we organizers had discerned in some of the writers who had come was gone, and a trust relationship was built up to the point that we were even laughing at each other and ourselves by Saturday afternoon, although none of the guests, I would

say, changed their minds about the theology of the Unification Church. I think we came to a point of being able to respect each other and appreciate each other. And it was very interesting that at the end of the dialogue, when the visitors were summing up their responses, they all said, "We think the dialogue idea is a very good one, that it should be continued, and we have friends who would like to come in the future."

In my experience of trying to bring people of evangelical persuasion to the seminary, even people who are very antagonistic to Unification and sometimes even see Antichrist in the figure of Rev. Moon, what is interesting is what happens to the guests in terms of what the Moonies would call a "heart" relationship. In my own experience of Christianity, evangelical and liberal, I have really never been in a group of people who exhibited the heart of God so well and wanted to see things from God's point of view. Somehow I had never even thought of that. And what I saw in Unification at its best (though the Moonies have their problems too, believe you me) was a real willingness to concretize love in ways that any person can understand. In other words, you love certain people differently than you love other people. And I think that one of the reasons that so many intellectuals and even theologians in a growing number are impressed with Unification is that they are respected by the Moonies as people with something to teach them. In evangelical circles, when a person comes out with a bold statement, he gets put down and called a heretic; but in Unification I am really impressed at the willingness to take people where they are. Personally, I do not believe in the *Divine Principle* although I must say I don't know exactly what the "divine principle" is. So maybe, when I find out, I might change my mind. Nevertheless I have found this opportunity of doing consulting work for Unification extremely rewarding in my own personal life.

I heard Peter Berger lecture in Oxford ten years ago, talking about the unfortunate demise of the concept of honor in Western society. Biblically speaking, we Christians should honor one another. I think that Unification finds it easier to love people because they honor people first for what they have accomplished, for what they have done. It was very moving to me to see at the science conference an anti-communist movement invite Marxists, pay their way, and let them speak. I have never seen that done by any other anti-communist movement. All my life I have been looking for people who flesh out the ethics and behavior mandated in the gospel as I understand it; and if Unification isn't Christian, it has to be the biggest judgment of God on Christianity that I

have ever seen. I have found that the Moonies, at their best, are really living the gospel as I had always wanted to see it lived. Furthermore, I am impressed by the commitment of the people. One reason Unification can get things done and raise money is because of the absolute unflinching commitment and energy of the people involved. Many of our religious organizations would have no problems if we would be willing to do their kind of fundraising. It's as simple as that.

And finally, I have come to the conclusion that what the world really is looking for is simply love and affection and appreciation. We live in such a technological, anonymous society, that we don't even get those things in our own families. I think that when any movement really begins en masse to practice New Testament *agape*, unconditional selfless love, and once they begin to make it a style of life that affirms people and affirms culture in everything they do, such a movement will ultimately be irresistible. Unification has, quite frankly, for the first time in my life given me a glimpse of what the new humanity will be like. In the preface to Fred Sontag's book* he says that the Moonies are the nicest people he has ever met. At first I thought the guy had really been bought off; but now I too am where he is. I'm happy about it, and I know God is too. (Applause)

Frederick Sontag

My perspective is a little different than that of Richard Quebedeaux. For about a quarter of a century I have been interested in the problem of God on a metaphysical, systematic, and philosophical level. At the time that I first agreed to do the book on Unification Church, it seemed to have no connection to my professional interests; but ultimately I think it did. For instance, a former member, then a deprogrammer in Tucson said to me: "I have to confess that my most vivid experiences of God came while I was a member of the church." I replied: "I have only

*Frederick Sontag, *Sun Myung Moon and the Unification Church*, Nashville: Abingdon, 1977.

one comment. I hope you can guarantee that, for every person you deprogram, his or her experiences of God will remain just as vivid outside the church as they were within." My own interest is in the perception of God most people in the movement have. It is usually rather vivid, and I think that is largely unknown outside the church. I think most of us stumble into things unknowingly and only later find out what we have gotten into. None of the things I learned in writing the book I had in mind in advance. I know our generation has a great problem about the sense of the reality of God. I find this particularly true among my fellow theologians and philosophers. Thus to find in the Unification Church a very vivid sense of the presence of God fascinated me in a time when this is not usually the case.

I wanted to say a few things about my experiences and the comments I have received since doing the book. The book tells its own story, so I don't want to go back to that. I am often asked: Would you change anything if you wrote it today? My answer is that I don't believe my book tried to reach judgemental conclusions. I don't think philosophers do that, or ought to do that if they operate properly. Secondly, one of my conclusions was that I am content to let the future work itself out. Therefore, it was not up to me to decide.

What are my impressions today? My perception is that the growth of the movement has slowed, but that it has not and probably will not die out. I think that times have changed in recent years. Most of the people I talked to came into the movement at the high point, and the mood of the students at that time was very different. As everyone who now is on campus knows, it is a different era today. I think Unification doctrine simply doesn't appeal in quite the same way it did. However, I am not predicting this as the end of the movement in America. The church may regroup and have another period of growth. I am impressed with the adaptability of the movement.

One of the things I never thought of in writing the book is that it would be read by church members. Mr. Neil Salonen told me that it was being read within the movement, and since then I have been around and have discovered that it is true. It was never in my mind in setting out to write the book that this would happen. I couldn't see what possible interest it would have within the movement, but now I understand that there is an avid interest in self-perception and internal critical evaluation, and I am pleased that the book has had some of this effect. I think there now is a definite effort to counter public criticism. In fact, there may be a question as to whether there is too great a public relations

consciousness in the movement now. I mentioned in the book that if those who are in public relations rise to the top in Unification circles, there may be some problems sustaining spiritual vigor. The vans have slowed down a bit. Rev. Moon announced, I believe about a year ago last January that this was to be the year of the family. Now there is the home church movement. There are definite changes taking place. Mr. Salonen told me that this was also to be the year of consolidation of the American church. There is an effort to get the people off the street and into industry.

By way of conclusion, I want to comment on two things. One I didn't put in the book because I tried not to appear prejudiced one way or another. However, Harvey Cox said that I leaned too far over backwards to be objective, so you can't please everybody. I believe that with the possible exception of one of the two ladies of the church who knew Rev. Moon's early disciples, I have talked to almost everyone involved with the movement for any length of time. I found this an enormously instructive experience. I confess I really had thought that probably the closer I got to Rev. Moon the more I would begin to find nervousness, and people would appear who were alter egos of Rev. Moon. The interesting fact which I still reflect upon is that the closer I got to Rev. Moon, among the circles of those most closely related to him, the more I encountered strong independent personalities each with a quite distinctive quality. Take for example David Kim. Nobody owns him; and he is a very independent person in spite of his loyalty to Rev. Moon and the movement. And you see a quite remarkable diversity among the people in top leadership positions. This I did not expect. Some are very saintly; some very quiet; some contemplative; and some very mystical people. Then there is Col. Pak, whom the television picks up from time to time, who is constantly in action. So while they are all dedicated and loyal, they are also independent personalities. This seemed to me relatively impressive because often there are people who are too close to the leader. I admit that I thought that if you got too close, you would see too many weaknesses. Some of my impressions of the interview with Rev. Moon are recorded in the book, and so I won't say much more.

The only other thing which has happened, as far as my own experience since writing the book, is that we traveled on a Fulbright which took us to ten countries; we traveled extensively internally in them all. As Rev. Kwak knows, I took along a list of the addresses of the missionary leaders in each country. I visited Copenhagen, London

and Paris, which of course are not mission centers, we had been there before. Then we were in Israel, Iran, India, Hong Kong, Taiwan, the Philippines, Australia, New Zealand and Tonga. In each of those places we visited the Unification Church missionaries, and this was an instructive venture. I would have to say that almost uniformly these are all small, struggling groups. They have met incredible odds, as you know. Many of them came to their assignment having never met each other. Many of them did not speak a common language, or even the language of the country in some cases. Sometimes they faced absolute hostility. We arrived in Iran to be met by a missionary leader outfitted in dark glasses and a bandana. She had sneaked back into the country after having been thrown out. Their struggles form an amazing story. Yet in some way I believe they may become indigenous in at least certain of these countries. Each one had attracted native members, and who knows what will happen with even one such convert. They are struggling; they are small; but they are there.

There is a marvelous newspaper in New Zealand whose title I love. It is called "Truth." Before I arrived the paper came out with an article carrying the headline, "Professor on Moon trip." This upset the American Embassy and the New Zealand American Educational Foundation because they thought I was traveling for them. So when I arrived they arranged an interview with the editor of "Truth." We had a long two and a half hour conversation. This young man had followed the movement and was the paper's local expert. In the course of our conversation we seemed to come to considerable agreement about many things. When I rose to leave, I asked if he had ever met Grant Bracefield, who is the leader in New Zealand. The reporter said no and looked quite nervous. But I said, he is right here in your town and you write articles on him. Why don't you visit him? He said that he was afraid to. Here you have the ironic fact which puts such difficulties in the path of understanding your movement. Then as I was about to depart saying nothing more, he looked at me and said, "Professor, it has been very instructive talking with you, and you have been very helpful. But I have to say to you I can't tell you what kind of an article I will write." I said, "What do mean by that?" And he replied, "Well, this is 'Truth' newspaper," by which he meant, I have got to find some sensational angle or there is no use doing this story. Later the New Zealand American Educational Foundation sent me the clipping on the interview and it said, "Professor visiting Moon centers on all-expenses-paid trip by U.S. State Department." This was in a sense accurate, but was not the center of our discussion.

I should mention that my own fear is that the movement may go too "establishment." If it centers attention on itself and takes criticism too seriously, it might lose its drive and its mission. I for one would hate to see that happen. It happens all too often in religious movements. I think the balance lies in between and is extremely difficult to strike. But you have a timetable, and the timetable causes a certain amount of nervousness for quick success. It will be interesting to see how the church accommodates. Will it not lose its drive and mission?

One leader said to me that the real revolutionary in the church is Rev. Moon. And I have no reason to doubt that. I think as long as Rev. Moon lives, the movement will not stop innovating. Every road leads there. He's the person with the revolutionary ideas; he is the person who moves people around; he is the person who does not allow people to settle, because he himself is the main driving force and drives himself as much as others. About the doctrine, I think they are very busy developing it. You have students at most of the major theological centers. The same thing will happen here as has happened to many other religions: the doctrine will get modified; it will get explained in a variety of ways. Diversity will enter in. The church is really not that strict about doctrine. My guess is that you will probably change in many ways, but keep the "principle."

THE MISSION OF JESUS

William Bergman

This morning I would like to share with you some of the essential points of the *Divine Principle* explanation of the mission of the messiah. First of all, to understand the Unification viewpoint you have to recall the original purpose for which God created the world. God originally had in mind an ideal that was to be manifested through his first son and daughter, Adam and Eve, who were to grow to perfection in his love and then marry. They could have created an ideal love between them, the fruits of which would have been expressed in their children. Through the descendants of this first God-centered family, an ideal society, nation and world would have been created. From the beginning of human history then, the kingdom of God would have existed and mankind would have been united as a spiritual family in God. People would have related to each other as brothers and sisters. Then, having fulfilled the purpose of life on earth, men and women of spiritual perfection would have dwelt in the highest realm of the spiritual world after their deaths.

This original will of God, however, was not fulfilled. God gave mankind a portion of responsibility in order that man might manifest the unique value that comes from being able to choose for himself. Man's disbelief in God's word meant that our ancestors' original love was not fully perfected in God, and as a result, their descendants have not been able to fully manifest the perfect nature of God on earth. Rather, the world of man has been a mixture of good and evil; and as a result, a history of struggle has existed. We have been living in a "hell on earth" because we have not achieved spiritual perfection. Following such

a life, our spirits are not able to dwell in the highest realm in the spiritual world. At the end of our physical lives we dwell in a lower realm. We can say then, that there is a hell on earth and in the spiritual world as well.

Therefore, from the point of view of the *Divine Principle*, salvation is restoration; these words are synonymous. Since God could not prevent the fall without interfering with man's portion of responsibility, he began to work after the fall through a providence by which he could restore mankind. The process of human history is a process through which God and man together can establish a foundation for the messiah to come. The messiah is the one through whom mankind's original sin can be liquidated. Through Christ the pattern of perfection on every level can be established so that mankind can be grafted back into the lineage of God and fulfill the original purpose of creation.

Jesus of Nazareth was born to this mission 2000 years ago. Therefore, the purpose of the coming of Jesus was to realize the original world of God's ideal, a world which we could call the kingdom of God on earth, the kingdom of heaven; therefore, Jesus' first words in his public ministry were, "...the kingdom of heaven is at hand." (Mt 4:17)

According to the *Divine Principle*, a man who has been fully saved is identical to a man who has never fallen. Then, are Christians fully saved? St. Paul who had such a deep love for Jesus still felt he was separated from God. He felt that although his mind had been liberated, his body was under the dominion of Satan: "For I delight in the law of God, in my inmost self, but I see in my members another law at war with the law of my mind and making me captive to the law of sin... Who will deliver me from this body of death?... So then, I of myself serve the law of God with my mind, but with my flesh I serve the law of sin." (Rom 7:22-25) Also I John 1:10 says, "If we say we have not sinned, we make him [God] a liar, and his word is not in us."

Even such a devout Christian as St. Paul recognized that he was still waiting to be fully saved. He says, "...but we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait for adoption as sons, the redemption of our bodies." (Rom 8:23) Also, the Bible teaches us to pray incessantly, and we know that as Christians our children are still in need of salvation. What this indicates is that while there is salvation through Jesus, there must be some limit to the salvation through the cross. How can we understand that? Jesus came to complete the purpose for which God originally created the world, and was

rejected. He was not followed as the messiah. That he was not recognized as the son of God indicates to us that there was a great tragedy 2000 years ago. God's will for Jesus was not fulfilled.

Now what is the evidence for this viewpoint? First of all we can consider the words of the disciples. For example, Stephen said, "You stiff-necked people, uncircumcised in heart and ears, you always resist the Holy Spirit. As your fathers did, so do you . . . And they killed those who announced beforehand the coming of the Righteous One, whom you have now betrayed and murdered. . . ." (Acts 7:51-52) So clearly Stephen recognized that there was a betrayal, that there was a murder. If it was originally God's purpose for Jesus to die, why should the disciple be accusing?

God worked to raise up the descendants of Jacob and make them into a nation prepared to receive the messiah, to welcome the messiah as their savior, their hope. Israel was waiting in expectation: they were praying for the messiah to come. Then why would God work for 2000 years to prepare this people if their purpose was to reject the messiah? Also, Jesus was asked explicitly, "What must we do, to be doing the works of God?" and Jesus answered them, "This is the work of God, that you believe in him whom he has sent." (Jn 6:28) Very clearly Jesus was saying that the will of God was that the people believe in him. Now this makes sense to us in light of the fall; that is, the fall occurred through disbelief in and disobedience to God's word, so the restoration providence could only occur through belief in God as expressed through his son and his words.

There is other evidence against the notion that Jesus came to die. When Jesus was praying just before the soldiers came for him, he said, "My father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." (Mt 26:39) One common interpretation of that scripture is that Jesus was praying from weakness, fear of the loss of his physical life. But isn't this an insult to him? Certainly people of far less stature than the son of God have been willing to sacrifice their lives for a purpose they believed in. How much more would the son of God be willing to sacrifice his life even many times over if it were truly God's will? Jesus prayed that way not once but three times because he wanted to continue his ministry on earth, recognizing that if he did have to go the way of the cross, it would mean the prolongation of God's providence until the second advent. Jesus realized in the Garden that if he were to go the way of crucifixion, God himself would suffer greatly because his heart would have to endure many more hundreds of years of

man's separation from him until Christ could come again. Because of his love for God and mankind, Jesus prayed. So it can be seen that the death of Jesus was not the original will of God but a part of a secondary providence to provide some salvation once the people of Israel had rejected Jesus.

Why then did Jesus actually end up dying if it wasn't God's fundamental will? According to the *Divine Principle*, God prepared not only the nation of Israel, but certain key individuals within it. Jesus' mother, Mary, was given the revelation that within her womb was the promised one. The three wise men, the shepherds in the field, and a number of other people were given to understand that in fact the coming of the messiah had been fulfilled, he was amongst them. In addition, there were many important miraculous phenomena that occurred in the family of Zechariah. Zechariah was one of the important priests of the society. His wife, Elizabeth, was older and yet conceived a son and it was revealed (Lk 1:17) that he would come in the spirit and power of Elijah. Many people focused on the son of Zechariah and Elizabeth. When John grew to be a young man, he left their household and went out into the wilderness, eating locusts and wild honey, praying and fasting, trying to prepare himself for his most important providential mission, to be the forerunner of Christ. Ultimately, John the Baptist began to preach throughout Israel, indicating to the people that they would have to change their hearts and repent in order to be purified internally so that they could recognize the messiah. He said, "I baptize you with water; but he who is mightier than I is coming . . . he will baptize you with the Holy Spirit . . ." (Lk 3:16) According to the Bible, at one point Jesus came down to the river and John felt deeply moved as Jesus came towards him and said, "I need to be baptized by you . . ." But Jesus insisted that John baptize him, and said, "Let it be so now, for thus it is fitting for us to fulfill all righteousness." (Mt 3:14-15) Then as Jesus came from beneath the water, John saw a vision of the spirit of God in the form of a dove coming to light on the shoulder of Jesus and heard a voice from heaven saying, "This is my beloved son, with whom I am well pleased." (Mt 3:17) At that point John the Baptist actually publically proclaimed Jesus as the son of God. He said, ". . . this is the son of God." (Jn 1:34)

Historically speaking, the significance of this event is critical. It means that the most important prophet of Israel, someone who was considered to be so great in the eyes of the Israelites that there was even a certain amount of discussion as to whether or not John himself might

be the messiah, was proclaiming Jesus of Nazareth as the son of God.

Yet when we consider what happened after that, there is never a single instance in the New Testament where we have an example of John working directly with Jesus. Rather, there is a certain distance between John the Baptist and Jesus. At one point John was asked by his disciples, "... he who was with you beyond the Jordan... here he is, baptizing, and all are going to him." (Jn 3:26) Of course they were referring to Jesus, and John answered, "He must increase, but I must decrease." (Jn 3:30) One common way this has been understood is as an expression of John's humility, but why would John see himself diminishing while Jesus increased if he felt deeply connected to the life and mission of Jesus? Wouldn't John feel that his own ministry, as the one leading and preparing the way, would increase too?

Also, there seems to have been some question in John's mind as to whether or not Jesus really was the messiah. When John the Baptist was imprisoned because of accusations that he was making against the morality of King Herod's family, he sent some of his disciples to ask Jesus the question, "Are you he who is to come, or shall we look for another?" (Mt 11:3) At that point Jesus wouldn't even answer directly; he told the disciples of John, "Go and tell John what you hear and see: the blind receive their sight and the lame walk, lepers are cleansed and the deaf hear... And blessed is he who takes no offense at me." (Mt 11:4-6) Then he turned to the people and said, "Truly, I say to you, among those born of women there has risen no one greater than John the Baptist; yet he who is least in the kingdom of heaven is greater than he." (Mt 11:11)

Then what are the reasons why John the Baptist could not completely believe in Jesus? First of all, John was raised on the Old Testament, and like many of the high priests and religious leaders of that day, he may have been inclined to believe literally in the prophecies in the Old Testament concerning the coming of Christ. Daniel 7:13, for example, indicated that Christ would come on the clouds of heaven, and it was a very common understanding among religious leaders of that day that the messiah would descend supernaturally from the sky. Secondly, John was related to Jesus—they were cousins—but John expected the messiah to be someone whose sandals he would not be worthy to carry. Thirdly, without a close personal relationship to Jesus, John probably couldn't understand the things Jesus was saying and doing. Jesus spoke about being the fulfillment of the law, and he said, "If any one comes to me and does not hate his own father and mother

and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple." (Lk 14:26) These kinds of words and the kind of ministry that Jesus was manifesting might have been difficult for John to comprehend. In addition, John had a certain prestige and perhaps feared that if Jesus in fact was not the messiah and he got prematurely involved with him, he might lose his own position. Perhaps he began to think that he ought to remain at a distance and that if Jesus really was the messiah, at some point he would be able to identify him.

In any case, John kept a certain distance. Yet he had a lot of authority with the people, and there was a specific issue involving John that related to the people's capacity to recognize Jesus as the messiah. This was the issue of the second coming of Elijah. The prophet Malachi had said that before the great and terrible day of the Lord, God would send Elijah again. As a result of people interpreting these prophecies literally, they were in a certain sense waiting for the return of Elijah even more than for the coming of Christ. Of course, Elijah was a prophet who had lived about nine hundred years before Jesus at the time of the divided kingdoms, and at that time his mission had been to bring the people back from worshipping the gods of Baal and Asherah. Elijah, according to the Old Testament, had been carried to heaven in a flaming chariot and many people were expecting Elijah to come back supernaturally on a chariot. Then the messiah would descend soon after as per Daniel 7:13. Meanwhile here was Jesus trying to gather followers—sending his disciples out to proclaim the good news of the beginning of the kingdom of God. And wherever the disciples of Jesus went, people would ask, where is the prophet Elijah? Jesus' disciples were not well versed in the scripture and really didn't understand how to deal with that question. They asked Jesus, " 'Then why do the scribes say that first Elijah must come?' He replied, 'Elijah does come, and he is to restore all things; but I tell you that Elijah has already come, and they did not know him, but did to him whatever they pleased . . . ' Then the disciples understood that he was speaking to them of John the Baptist." (Mt 17:10) Also Jesus said, ". . . and if you are willing to accept it, he [John the Baptist] is Elijah who is to come." (Mt 11:14) So Jesus was saying that the return of Elijah was being fulfilled by the coming of John the Baptist.

This, of course, was fine for the disciples of Jesus because they believed in Jesus. They believed what he said; but when that explanation was given to the religious authorities of the day they must have

scoffed because they had earlier asked John the Baptist, "Are you Elijah?" and he had said that he was not. "...when the Jews sent priests and Levites from Jerusalem to ask him, 'Who are you?' He confessed... 'I am not the Christ.' And they asked him, 'What then? Are you Elijah?' He said, 'I am not.' 'Are you the prophet?' And he answered 'No.' " (Jn 1:19-21)

So John the Baptist had said that he was not Elijah while Jesus of Nazareth was saying that he was. Who should the people believe? From the point of view of the people of that day, they had to make a choice between the son of a famous priest, a person who was considered so spiritual and so authoritative that they thought he might be the messiah, and an uneducated carpenter's son speaking words that seemed very different from the Old Testament and claiming that he was in fact the fulfillment of the Old Testament. Jesus was also saying that he was in the image of God and that if they looked at him they were essentially looking at God. He claimed that he was one with God. One can understand how difficult it would be for people to put their faith in Jesus.

As a result, when John was beheaded and Jesus was left to work virtually on his own, he had to work with people who were not particularly prepared. Perhaps it seemed as though he was going through his ministry to gain something for himself rather than really fulfill their expectations of what the messiah was going to do. As a result, Jesus was finally confronted with a very powerful movement against him. We read in the New Testament that there were certain instances where people actually picked up stones to throw at him (Jn 8:59 and 10:31), and at other points there was danger that they might kill him. This meant that a condition was being made, that the chosen people were actually turning away from God's providence and were coming closer and closer to standing on the side of Satan who was, of course, completely opposed to the providence. Finally the point came when Satan could argue before God that the chosen people of Israel had rejected the son of God and were in fact siding with him, and that he should be able to claim them. If this had happened, the providence of God would have been completely defeated at that point. However, our understanding is that Jesus changed the nature of his ministry and, rather than continue to try to win support of the people in order to establish the kingdom of God on earth, determined to offer himself in place of the people who could otherwise be controlled by Satan because of their faithlessness.

Jesus should have come to the world in the position of the second Adam. Paul recognized this when he spoke of Jesus as Adam (I Cor 15:45). Paul also understood "... there is one mediator between God and man, the man Christ Jesus." (I Tim 2:5) Jesus came as a man of perfection; his mind and body were so perfectly united in God that he was the incarnation of God, God's true son. Then, his desire for mankind when he was on earth was that people should believe in him—believe his words and actually put into practice what he was saying. If a man living when Jesus was alive, had united with him, that man would have become one with a mediator who was perfectly united with God. By uniting with Jesus this man could have been shown the solution to the problem of original sin and could have been given the capacity to attain perfection, the original purpose of creation. We believe this is why Jesus taught that we should be perfect as our heavenly father is perfect (Mt 5:48). He made it clear that would happen through understanding Jesus as the way, the truth and the life.

Through Jesus, our lives on earth could have been fully restored. In the *Divine Principle* this is called full salvation; it is salvation of the body as well as the spirit. We believe this was the original purpose for which Jesus came into the world. On his foundation there could have been a restoration of perfect families and eventually the building of an ideal society and an ideal world, the kingdom of God on earth. Of course, this did not happen. Because of the inability of the people of Israel to recognize him, and the failure of John the Baptist, this original providence could not be fulfilled. The people were led astray by their leaders to whom Jesus referred as blind guides because they were closing the gates to the kingdom of heaven not only for themselves but for others as well. Although Jesus early in his public ministry was saying that the kingdom of heaven was at hand, near the end of his ministry he was speaking about paradise and the second coming, revealing that his original expectation of building an ideal kingdom of God on earth would not be fulfilled.

The last point to consider is that often people have pointed to passages in the Old Testament as evidence that Jesus came to die; for example, Isaiah 53, where it is very clear that the Lord will come and suffer. In Psalms it is even indicated that there will be a crucifixion. Many people have taken this kind of scripture as evidence that the Lord came to die. But when we consider the totality of the Old Testament, it does not point primarily to a suffering Lord but to a Lord who is recognized, to a Lord who is welcomed, to a Lord who is raised up. For example, Isaiah

9:6-7, "For to us a child is born, to us a son is given; and the government will be upon his shoulder, and his name will be called 'Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.' Of the increase of his government and of peace there will be no end . . ." Also, in the New Testament, Luke 1:32-33, "He will be great, and will be called the Son of the Most High; and the Lord God will give to him the throne of his father David, and he will reign over the house of Jacob for ever; and of his kingdom there will be no end."

Our understanding is that both of these prophecies refer to the Lord at the time of his first coming because, as Jesus indicated in Matthew, "For all the prophets and the law prophesied until John . . ." (Mt 11:13) The reason why there are two different lines of prophecy in the Old Testament is that God was prophesying two different alternatives that could occur, depending on whether or not man believed in Jesus as the son of God.

This view is consistent with our understanding of the fall of man. Of course God never willed the fall to occur, but Adam and Eve did have the possibility of falling because they were given free will. While God said, do not eat the fruit, in fact they did, based on their own portion of responsibility. In the same way, God has provided for mankind's salvation by sending the messiah. It is God's portion of responsibility to send the messiah, but whether or not the messiah is accepted or rejected, believed or disbelieved, depends on man's own free will and his own portion of responsibility. If Jesus had been accepted, he would have been recognized. Israel would have been honored as the first nation to recognize the son of God, and the kingdom of heaven could have been accomplished on earth at that time. Because in fact this did not happen, the prophecy of a suffering Lord was fulfilled instead, which necessitates the second advent of Christ. This is our understanding of the mission of Jesus.

DISCUSSION:

Participant: Could you explain to us the Unification view of the birth of Jesus with respect to the notion of sinlessness:

William Bergman: Our understanding is that Christ must come in the position of Adam in order to fulfill what was lost when the first Adam fell. Therefore, we believe that Jesus, like Adam, was conceived and born without sin. Like Adam, Jesus needed to perfect himself by

going through a growth period. He was sinless as an infant, and his sinlessness could continue as he matured and developed until he was the sinless and perfected son of God. So we believe that Jesus was of the lineage of God, born without sin.

Participant: What real effects of spiritual salvation are there? Are there any?

William Bergman: Spiritual salvation, according to the *Divine Principle*, means a whole new level of the spiritual world has been opened through Jesus' condition of merit. In other words, prior to Jesus' time, mankind had the ability to reach in the spirit world just to the top of the formation stage; but through the resurrection victory, Jesus opened paradise. Now Jesus himself was perfected, but he like his disciples and like those who for the last two thousand years have united with him is in paradise. For everyone other than Jesus, this is a sinless but unperfected state similar to that of Adam and Eve before the fall. In other words, once we have left this physical life, then, if we are united with Jesus in spirit we would pass to a sinless, unperfected state where Satan has no influence. In other words, paradise is a Satan-free sphere of the spiritual world. The fall occurred, according to the *Divine Principle*, at the top of the growth stage, and Satan thus has dominion from that level of the spiritual world down. Jesus' resurrection victory opened up a higher realm which is free of Satan's influence and accusation. Unfortunately, while we are on earth, even though our spirit may have resurrected to that higher level, our bodies still go the way that they did before Jesus came. This is the reason why human history does not look any different after the coming of Jesus than it was before. We still have war, we still have problems with racism, the problems of a world separated from God.

Participant: I would like you to make a comment about whether in your understanding Jesus succeeded or failed in his mission.

William Bergman: We believe that Jesus succeeded in providing spiritual salvation for mankind, which is all he could provide when the people of Israel failed him. The failure was not Jesus' failure.

Participant: Do you believe in sins of omission as well as commission?

William Bergman: Yes I do.

Participant: Then isn't it really true that the reason Christ did not accomplish physical redemption is that he didn't marry? And isn't that an omission: a misunderstanding on Jesus' part. Or am I misunderstanding?

William Bergman: The reason we don't consider Jesus' not marrying a sin is that there were conditions that had to be fulfilled by the people before he could marry. We haven't had time to develop that aspect today.

Participant: That is clearer. I guess my next question would be whether God was incompetent in sending Jesus when the foundations of faith and substance weren't adequate to support his ministry.?

William Bergman: God certainly was competent. The problem has to do with man's portion of responsibility. Even though God prepares everything and tries his best to halt evil, he can't fulfill man's mission. Ultimately, it comes down to the individual responsibility of individual people. Even God cannot interfere without violating the principle of free will.

Participant: Back to the birth. I take it that you do not believe in a virgin birth. Did Jesus have a biological father and was it Joseph?

William Bergman: We believe that Jesus was in the position of the second Adam, and therefore had to be conceived here just like any other person. Therefore, Jesus had to have had a biological father.

Participant: OK, John the Baptist *did not* rather than *could not* understand what Jesus was doing. Is that correct?

William Bergman: He could have, but he didn't.

Participant: Is the fallen condition of John the Baptist a possible reason for his failure? What does that mean for the fallen condition of humanity vis-a-vis understanding God's viewpoint?

William Bergman: Actually, that in a way is a deeper explanation. The problem is always man not being able to see God's viewpoint because he is separated from God through his sin and fallen nature. So, John did not believe because he was not able to see things from God's viewpoint. Now that doesn't mean that he couldn't have, but there is a condition that makes it difficult for us to see from God's viewpoint. There was every possibility that John could have accepted Jesus if only he had been more humble to God. In other words, if he had been more prayerful and more patient, he could have really understood.

Participant: How can we explain why in Hebrews it says that without the shedding of blood, there cannot be the forgiving of sin?

William Bergman: We believe that the whole foundation of the disciples' understanding of Jesus in relation to salvation was set after the crucifixion had occurred. Based on that historical reality, there was no way for people to achieve salvation except through believing in Jesus dying for man. If they accepted that, they would at least be able to be

saved or restored spiritually. We believe, therefore, that that portion of scripture relates to the reality of Christ once the crucifixion was already a historical fact. But if, for example, people could have believed in the one who was sent as he asked them to do, if John the Baptist had been able to completely fulfill his mission, then we believe that there could have been a condition for mankind's whole salvation which wouldn't have required Jesus' sacrifice or the shedding of blood. Then following Jesus would have been a living offering for the sake of mankind. The meaning of sacrifice is to give oneself. That Jesus would have done through his own earthly ministry if it hadn't been prematurely terminated. His whole life would have been a living offering for the sake of mankind; he would have asked people to follow him in that way of life. Following that example would have been a condition for mankind's restoration.

Kurt Johnson: Dr. Bergman, you might also mention that when God is striving through a central figure to achieve something, God's requirement will become higher and higher in relation to man's failure. For instance, when the Jews were in the desert trying to get to Canaan and they were not obeying Moses, God increased their period in the wilderness in order that they might succeed in fulfilling their responsibility. In Jesus' case all these wonderful opportunities were originally open, but he got narrowed down to fewer and fewer alternatives until finally his sacrifice had to be more ultimate than it would have been at the beginning.

Darrol Bryant: We are shifting our focus somewhat and discussing material in the *Divine Principle* that we could place under the heading of christology. This morning Dr. Bergman spoke only about the mission of Jesus, but the material leads us into this larger complex of issues. Since we have all read the *Divine Principle* in anticipation of our coming here, I asked the respondents to pay some attention to the relevant sections within the *Divine Principle* as they prepared their comments on this topic. I have asked four people to offer some comments on this topic: Professors Boslooper, McGowan, Sontag and Deffner.

PREPARED THEOLOGICAL RESPONSES

Thomas Boslooper

Good morning. Since other autobiographical notes have not been out of order, I hope that my autobiographical note may be in order: My great-grandfather, grandfather, and father were all members of the same Dutch Calvinist Reformed church, the same local congregation. I myself was baptized into that congregation. When I was seven, my family, for various reasons, became members of an independent fundamentalist church whose pastor believed that probably the only true church in the world was that church.

When I left that church to return to the Reformed Church, the members of that congregation said, "Tom has lost his faith." After I was an ordained minister of the Reformed Church in America and went on to Union Theological Seminary to get my Ph.D. from Union and Columbia in New Testament, there were many people in the Reformed Church who said, "Rev. Boslooper has lost his faith." Many years later, when as a Protestant clergyman I began to teach in Roman Catholic schools (which I continued to do for eight years), there were people who said, "Dr. Boslooper has lost his faith." When I accepted the position of teaching at the Unification Theological Seminary, everyone said (Laughter), "Boslooper has lost his faith."

I have news for all of them. I have not lost my faith. I am a fundamentalist; I am an evangelical Christian; I am orthodox and conservative. At the same time I am a liberal biblical critic. If you can't put these things together, I am sorry. I can. I have suffered through many of the things that Richard suffered through hearing both sides of the great Christian tradition and wondering, "Is it possible to bring the

creative contributions of both together?" I have felt that this was not only desirable but necessary.

I came to this conference to be a critic of Unification theology. I find myself in a very difficult position because I am reluctant to criticize those whom I love. In the past four years I have come to love the members of the Unification Church: at least two hundred students. I've read hundreds of papers, corrected hundreds of exams, and have had hundreds of hours of conversations. On this question of the mission of Jesus, I have observed how the life and spirit of our Lord Jesus Christ has been imparted into their hearts and into their minds and into their lives. With this introduction, on to the critique.

First of all, the Unification movement is making creative contributions to Christian thought. One is its presentation of the possibility for resolving the conflict between liberal and conservative Christian views on the mission of Jesus. You ask most conservatives, and I am one, "What is the mission of Jesus?" and they will quote Mark 10:45, "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (KJV) And of course here we have the suffering servant theme. I have found that if you ask liberal biblical scholars, "What is the mission of Jesus?" they will quote to you Mark 1:14 and 15, "... Jesus came into Galilee preaching the gospel of the kingdom of God, and saying, 'The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.' " (KJV) For them Jesus came to announce the establishment of the kingdom of God on earth. This is considered to be not only a proclamation that Jesus made at the beginning of his ministry but also a summary of the intent of the entire mission of Jesus.

The Christian church has difficulty today with these two views: did Jesus come to suffer and die, or did he come to establish the kingdom in his time? Unification theology makes a contribution here. It offers the insight that Jesus' actual mission becomes conditional on the basis of the response of the people. These two views must be held together. Unification theology makes an authentic attempt to put these two views together. Here is a possible resolution of the historical conflict between two different ways of interpreting the mission of Jesus. For Unificationists, the "servant" expectations of Isaiah 40-66 were fulfilled in Jesus' day rather than the messianic expectations of Isaiah 1-39 because of the failure of the people to respond to Jesus' proclamation of God's will.

Another creative contribution is the attempt to clarify the relationship between Jesus and John the Baptist. One of the major problems in

New Testament criticism, especially in criticism of the gospels, is the relationship of Jesus and John the Baptist. Most scholars who have studied the problem can be no more than tentative in trying to suggest what the real relationship between Jesus and John was. In view of the enormous complexity of the problem of the relationship of Jesus and John the Baptist, the *Divine Principle* provides a reasonable and intelligent explanation of that historical relationship. One of the major problems that I have followed in my biblical critical studies is this one of the relationship between John the Baptist and Jesus. The *Divine Principle* offers as sensible an explanation as I have ever come across.

In the second place, there are persisting problems with Unification theology. The concept of Jesus being rejected by the people is one of them, since it is closely related to the question of who is responsible for the death of Jesus. The Unification Church has learned the hard way what happens at this point. The charge of anti-Semitism is quickly raised when the responsibility for Jesus' rejection and death is laid at the feet of the Jewish people. Although this is the understanding of the fourth gospel, modern interpreters, like the Unificationists who pick up on it, meet with considerable resistance in contemporary Jewish circles. There should be more delineation of this problem in the *Divine Principle*, especially in terms of other views which exist in the synoptic gospels.

Another persisting problem comes in the answer to the question "Why did Jesus die?" I find the *Divine Principle* unsatisfactory at this point. It quotes from Paul and elsewhere: "because of the blindness and stubbornness of the people." The *Divine Principle* adds as a reason the failure of the mission of John the Baptist. However, there is at least another dimension that must be added here. An authentic explanation of this problem must be made in terms of what I call "divided Judaism." Judaism was sectarian in Jesus' day. There were the Pharisees, the Sadducees, the Zealots, the Essenes—all different kinds of groups with different kinds of messianic ideals and visions. Thus in Judaism there were diverse, competing visions of salvation. It was mentioned this morning that some of the people looked at the messiah as a son-of-man figure from Daniel. The problem was more complicated than that. There were people who believed that the coming one would not be the messiah but would be the son of man. There were two different expectations. Some Jews did not believe in a messiah at all. They believed in the son of man. Some put the two together. The situation was terribly complex. Jesus himself in presenting his message as well

as those who recorded the gospel message had a great deal of difficulty in relating the identity and the mission of Jesus to a divided Judaism with its diverse visions of a deliverer. The *Divine Principle* should deal with this.

An additional persisting problem is the understanding of Jesus himself as the Messiah or Christ. Whereas Christians think of Jesus primarily as Messiah, the gospel tradition makes it clear that Jesus designated himself primarily as the son of man, but in the re-interpreted sense of the true human being rather than in the apocalyptic sense of the heavenly being. The *Divine Principle* view of the messiah is more akin to the Jewish view of the messiah as one who fulfills a God-appointed mission or function or office rather than what has come to be the traditional Christian view of messiah as a one and only specific individual. Thus the Unification movement has trouble with the Jews, who insist that the messiah must be a Jew, and with Christians who insist that the second coming of Christ implies solely the reappearance of Jesus of Nazareth. The problem is more complex than the *Divine Principle* or explanations of the *Divine Principle* make it out to be.

I would like to conclude with what I call "intriguing questions." 1. If the original "gospel" was the proclamation of the establishment of the kingdom of God on earth, should this be the primary and dominant theme for the contemporary church? 2. If salvation is considered primarily as restoration, rather than as deliverance from enemies or as deliverance from sin and death, what then is to be restored? 3. If restoration includes the establishment of the original plan for creation, what was God's original plan for creation? We hear time and time again from Unification people that this is the establishment of the true family. Adam and Eve are interpreted to be husband and wife with reference made to Genesis chapter 1. Now I believe that Genesis 1 has nothing to do with husband and wife. Genesis 1 has to do with male and female. In Genesis 1 we are talking on a broad social level of the relationship of male and female in many dimensions, none necessarily including the dimension of the family.

In terms of asking questions in Unification theology's own language, answers may be anticipated that point to the necessity of a fundamental adjustment in the Unificationists' vision. I must say, however, that I like the Unificationists' insistence that each of us if we are male must be "a new Adam" and each of us, if we are female, must be "a new Eve."

It may be interesting to note that according to the Bible, the mis-

sion of Elijah upon his return, which was to be the mission of John the Baptist, was the restoration of the family. These texts are to be found at the end of Malachi and in Luke: "And he will turn the hearts of the fathers to their children and the hearts of children to their fathers . . ." (Mal 4:6) The family dimension seems to be associated more with the Elijah role or the John the Baptist role than with the role of the messiah.

Finally: for many years I have sung the hymn "Love Divine All Loves Excelling." It concludes with the phrase "lost in wonder, love, and praise." These words describe how members of the Unification Church have made me feel during the four years I have spent with them.

Donald Deffner

My assignment was to respond to the issue of christology and the mission of Jesus in the *Divine Principle* and in terms of this morning's lecture. What I have to say on the first item—the response to the *Divine Principle*—I prepared essentially before our discussions began this week; but I trust the paper will also respond to the speaker's comments.

This is my basic approach—as Rod Sawatsky aptly suggested we might dialogue in our small group the other night: "This is what I think I am reading in the *Divine Principle* and hearing from you. Is this correct? If the *Divine Principle* has changed, please inform me." Also I note that the "Theological Affirmations" booklet* states it is based on the *Divine Principle* which is the theology of the Rev. Moon.

In addition, and in response, I am seeking to share my faith with you. This is one Christian's understanding of Christianity in response to the *Divine Principle* and Unification theology.

In discussing the mission of Jesus, one must first start with the norm or criterion for the truth about him. For me that norm is the holy scripture . . . in all its efficacy . . . its divine inspiration by the Holy Spirit ("Holy men of God spake as they were moved by the Holy Ghost"—II Pet 1:21 KJV) . . . the scripture in all its homogeneity . . . and find-

**Unification Theological Affirmations*, Barrytown, N.Y.: Unification Theological Seminary, 1976.

ing its fulcrum in Jesus Christ . . . the only way of salvation.

For me, and I go back to the earliest days of my training in systematics, it is always "the Bible in the light of the Bible." Scripture interprets itself. You don't add to or subtract from it.

And here is where I have my first problem with the *Divine Principle*. The *Divine Principle* (p. 9) says a new revelation is necessary, that the Bible "is not the truth itself, but a textbook teaching the truth," and that the Bible must not be regarded as "absolute in every detail." Now without holding at all to a crassly literalistic view of scripture, and recognizing (as Luther said) that "it is a cradle for Christ" and not an end in itself, nevertheless, for me scripture is the only norm for truth, especially the truth about Jesus Christ, the savior of the world and not just the Jewish people. When Christ said, "I have yet many things to say unto you, but ye cannot bear them now," (Jn 16:12 KJV) he was speaking of the coming of the Holy Spirit to inspire the writers of the New Testament and not of a present-day revelation to Rev. Moon. I do not argue this point . . . I simply share my faith with you. I believe no new revelation is needed.

Point number two: The *Divine Principle* says that "Jesus may well be called God . . . but he can by no means be God himself."

This I disagree with. True, Jesus is not the Father, but it does not follow that because he is not the Father, he does not possess the full deity of God. Rather, Paul said to the Colossians: "For in him the whole fullness of deity dwells bodily, and you have come to fullness of life in him, who is the head of all rule and authority." (Col 2:9-10) I believe here the *Divine Principle* has clearly misinterpreted the biblical data.

Point number three: Concerning Jesus as creator, the *Divine Principle* (p. 211) states that on the basis of John 1:14, John 1:3, and John 1:10, "naturally Jesus may well be called the Creator." But after a line of reasoning dealing with the perfectionism of man and his "portion of responsibility," the paragraph only concludes that "Jesus was a man who had perfected the purpose of creation, and does not signify that he was the creator himself." But I see this as a *limiting* of the divinity of Jesus. This is in error, making of Jesus no more than a perfected man. When the *Divine Principle* (p. 209) says he only *possesses* deity but is not God himself, and that while he was on earth he was no different from any other person "except for the fact that he was without original sin" (p. 212). I believe this limits Christ's deity. It does not do justice to the full implications of the John 1:1-3 passages nor to Colossians 1:15-17: "Christ is the image of the invisible God, the first-born of all

creation; for in him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or authorities—all things were created through him and for him. He is before all things, and in him all things hold together.” So I submit that Jesus Christ is infinitely far more than a perfected man.

Point number four: I do not believe Christ Jesus suffered an “undue death” (p. 217), that in effect God’s will was tragically thwarted by the crucifixion of Jesus. Or that (p. 151) he “resolved to take the cross as the condition of indemnity to pay for the accomplishment of even the spiritual salvation of man” when he discovered he could not accomplish both spiritual and physical salvation. Rather Jesus *did* fulfill God’s plan of total redemption. John the Baptist opened the eyes of the Jews to the coming of the Messiah. Jesus himself said of him: “For John came to you in the way of righteousness . . .” (Mt 21:32). He did his work well and Jesus did *not* condemn him.

And of himself, Christ Jesus said in Matthew 5:17-18, “Think not that I have come to abolish the law and the prophets; I have come not to abolish them, but to fulfill them. For truly, I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished.” In other words, all prophecy is to be accomplished. *And it was*. Hebrews 7:27 reads: “He has no need, like those high priests, to offer sacrifices daily, first for his own sins and then for those of the people; he did this once for all” (*once for all!*) “when he offered up himself.” So his was not an “undue death,” a task unfulfilled. *Es is vollbracht*. It is completed, not limited. “It is finished,” he said on Calvary.

Hebrews 9:11-12 reads: “But when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation) he entered once for all into the Holy Place, taking not the blood of goats and calves but his own blood, thus securing an eternal redemption.”

Point number five: I believe Christ is the *last* Adam. The *Divine Principle* refers to Christ as the *second* Adam. But Paul wrote to the Corinthians: “Thus it is written, ‘The first man Adam became a living being’; the last Adam became a life-giving spirit.” (I Cor 15:45). Then in verse 57 the denouement of the whole section clearly wraps up the *last* Adam as being Jesus Christ himself: “But thanks be to God, who gives us the victory through our Lord Jesus Christ.” No one else.

So there is no need for a “Lord of the Second Advent,” who again must “be born on earth in the flesh” in order to accomplish man’s phys-

ical salvation. The *once for all* act of redemption through Jesus Christ's death on Calvary, his resurrection and ascension, has finished the work of salvation.

And that leads to my next statement of faith: that Christ rose from the dead, and lives and reigns to all eternity. He is not just a spirit man with his disciples or a "being transcendent of time and space" (p. 360). For the nature of his appearance to Thomas and his later walking with the disciples puts it differently. Luke 24:38-40 reads: "And he said to them, 'Why are you troubled, and why do questionings rise in your hearts? See my hands and my feet, that it is I myself; handle me, and see; for a spirit has not flesh and bones as you see that I have.' "

Ultimately, the *benefit of Jesus' mission* is the most significant point. As Hebrews 9:26-28 states: "...he has appeared once for all at the end of the age to put away sin by the sacrifice of himself. And just as it is appointed for men to die once, and after that comes judgment, so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him."

And this salvation is one hundred percent his working in me. To be sure, "...faith apart from works is barren." (Jas 2:20). To be sure there is the *response* of faith. But even that faith is not a "good work." (As Luther said, even our "good works" are but glittering vices.) I get no credit, no five percent, no "portion of responsibility" which would synergistically contribute one iota toward *my* fulfilling my salvation. As scripture says: "For it is by God's grace that you have been saved." It doesn't say ninety-five percent! Says scripture: "For by grace you have been saved through faith; and this is not your own doing, it is the gift of God—not because of works, lest any man should boast." (Eph 2:8-9).

So as Luther stressed, we are saved *by faith alone, by grace alone, by scripture alone*. It is Christ in me which saves, not my "cooperating" with Christ or "helping him along."

This is "God's kind of God," not our devising of a new, extra-biblical conception of him or the way of salvation. *God's* kind of God: revealed only and fully and *finally* in the mission of Jesus the Christ.

This is God's kind of God, the God who gave us the three gifts: first, life itself. Man is not a "co-creator" with God. "It is he that hath made us and not we ourselves." We misuse the gift of life, we play God and need God's forgiveness. Secondly, he gives it to us in himself, in his son, Jesus Christ, dying on the cross to pay for the sins of the whole world. But, miracle of miracles, God gives us a third gift, the freedom,

the power, to reject and throw away the previous two gifts!

What a God! What a giver! What a *Forgiver*!

For me, this God is revealed *fully* and *only* in the full nature of the Godhead as revealed in scripture: The Father, the Son—Jesus Christ—and the Holy Spirit.

At the seminary in Barrytown, the students told this to our evangelical-dialogue group: “Rev. Moon says, ‘Believe in Jesus Christ! But then also believe in me.’” Is this the ultimate cutting edge of our differences? *Can* it be Jesus Christ *and* Rev. Moon? Or must it ultimately be Jesus Christ *or* Rev. Moon?

I hear Unification theology saying Jesus’ mission was limited because the people rejected him. But that is the *beauty* of God’s plan of redemption: he completed it in the face of rejection.

He completed it in the face of rejection!

“Herein is love, not that we loved God, but that he loved us, and sent his son to be the propitiation for our sins.” (I Jn 4:10 KJV)

So Christ said of himself: “I am the way, the truth and the life; no one comes to the Father, but by me.” (Jn 14:6)

“I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.” (Jn 15:5 KJV)

“... if thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.” (Rom 10:9 KJV)

“And this is the record, that God hath given us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.” (Jn 5:11-12 KJV)

And this Christ cannot be added to by another gospel or another Lord, or one loses the true God. As Paul wrote: “There is... one Lord, one faith, one baptism, one God and Father of us all...” (Eph 4:6)

And I believe that in this God-man Jesus Christ and in him alone there is forgiveness, salvation, and resurrection before our heavenly Father. Jesus Christ *alone* is the “Son of man [who] has authority on earth to forgive sins.” (Mt 9:6)

And so I submit the key issue of faith in the God who is revealed *only* in Jesus Christ—the last Adam.

This is one person’s understanding of Christianity in the light of my understanding of scripture and the history of the church. This I share with you—as I look forward to your sharing your faith with me.

Thomas McGowan

One of the problems that theologians sometimes create when trying to talk about Jesus and his mission is that they destroy the spirit of Jesus and confuse their audience rather than clarifying their topic. It might be better therefore for us today to declare a moratorium on such discussions and to concentrate on the personal nurturing encounter with Jesus Christ rather than on the possibility of intellectually understanding Jesus' person or his work. Being a theologian, however, I'm afraid I can't resist the temptation to try to say something about the *Divine Principle's* interpretation of Jesus and his role in man's salvation.

In fact, something that Dr. Bergman said this morning reminded me of this danger of over-intellectualizing our faith. It recalled to me an incident early in my theological career. Perhaps you remember the time some ten or fifteen years ago when theologians were immersed in the debate about Jesus' knowledge. Did Jesus know that he was the messiah? Did he know he was God? Some colleagues and I were being entertained by a simple Irish Catholic mother of one of my friends, and we were arguing back and forth for several hours about this question of the self-knowledge of Jesus. After heated discussion this devout lady abruptly ended our rather meaningless harangue by simply saying: "Well, of course he knew that he was God; if he didn't his mother would have told him." (Laughter) Maybe that is, after all, the best answer to such sterile theologizing.

Who is Jesus in the *Divine Principle*? There are certain code words referring to Jesus that appear in the *Divine Principle*, and they are New Testament words like "savior," "new Adam," "messiah," and "son of God." Unificationist theologians have the obligation to work out an adequate hermeneutics to deal with their new use of these christological titles.

I find the Unification use of "savior," for example, to be quite eclectic. On page 60 the *Divine Principle* speaks of Jesus as savior "by striving to have them unite with him." Now this is well within the patristic tradition of divinization through union with Christ. But on page 113 the *Divine Principle* talks about Jesus as savior by his effort "to restore the ideal world in the form intended at the creation." It seems to me that we have a different theme here: one of the restoration of a lost state of innocence. I don't find the two themes fully reconciled anywhere in the *Divine Principle*. While this may appear to be in itself a

trivial point, I raise it only to illustrate a pattern of such eclectic usages. Understandably, Unification thought has borrowed from many sources, but I suggest that what is needed now is very serious work in systematizing its theology.

Another code word that appears is “new Adam.” Here the theme of restoration is paramount. Perhaps “new Adam” is the most important christological title for Unification theology, since it implies that Jesus was called to accomplish what Adam had failed to do. What is this unfinished work? The startling answer given by the *Divine Principle* is that Adam failed by original sin to become the true parent he was called to be, and that Jesus was commissioned to fulfill this lack by marrying and having children to start anew the true family of God.

A third code word is “messiah.” On page 139 of the *Divine Principle* it says that Jesus is messiah, but only as he was expected by the Israelites—that is, a king. Yet on page 134 the *Divine Principle* speaks of his mission as being in line with that of Noah, Abraham and Moses. It adds, however, that there is a difference, since Jesus’ messiahship is worldwide. But the *Divine Principle* does not offer an adequate exegesis of the title “messiah” in the context of these biblical analogues.

The fourth key term is “son of God.” On page 209 the *Divine Principle* says that it does not deny the faith of Christians that Jesus is God, but it seems to me that the *Divine Principle* goes on to rationalize this belief beyond recognition by claiming that means only “being one body with God.” Indeed, on page 211 the *Divine Principle* does come out and say that Jesus is by no means God himself. So it seems, in summary, that these christological titles—“savior,” “new Adam,” “messiah,” and “son of God”—clearly have meanings in the *Divine Principle* different from those given in traditional Christian theology. There is nothing wrong, of course, with theological novelty of this kind, since it makes even mainline Christians examine more closely their historically conditioned understandings of the New Testament. One ongoing task for Unification theologians, however, is to make clear what hermeneutical tool is being used to integrate these four christological titles.

What about the mission of Jesus? Again, I find Unification thought quite eclectic in its soteriology. There are two key concepts in the Unification doctrine of salvation—the one, indemnity, and the other, restoration. The *Divine Principle* never seems able to correlate the two to my satisfaction. Indemnity refers by definition to some kind of paying back or making compensation for an injury. But to whom is

indemnity paid? And what is paid? Restoration, on the other hand, involves the fulfillment of creation, the completion of an original model. Again, these are two separate themes that I don't find adequately reconciled anywhere in the *Divine Principle*.

Likewise, the mission of Jesus seems to be twofold: one, to restore fallen man's position in heaven, the spiritual salvation we spoke of this morning, and the other, salvation on earth, or the physical salvation marked by the establishment of the kingdom of God on earth. Jesus was only half successful in achieving these dual goals. He failed ultimately by not being able to marry and have children. Unification theology rejects the belief that Jesus came to die for man's sins, and holds instead that he offered his life in a last-gasp gesture, as it were, to gain at least a spiritual salvation in the face of total defeat. It is left to the lord of the second coming, a new messiah of these latter days, to finish the work of physical salvation. Now I would like to offer a critique of these points.

The first observation that could be made comes from traditional Christian orthodoxy, and in a sense it was made by the previous speaker. The Commission of Faith and Order of the National Council of Churches has published a document which pretty well summarizes this criticism of Unification theology. It states, first, that the hypostatic union is denied; second, that the trinity is explained away; third, that the work of Jesus is given only spiritual consequences; fourth, that Jesus is a savior who failed; and fifth, that the resurrection is seen not as the overcoming of physical death but rather as the resolving of tensions and the conquering of such ideologies as communism. This is not precisely my critique and I offer it only by way of information.

The second point that I want to make concerns one of the things that I like about Unification christology, and this is its criticism of the way traditional Christianity has supernaturalized Jesus. The tendency to remove Jesus from history has been a perennial problem in Christian thought, and I think that Unification theology is on the right track by trying to keep Jesus well within history. The predilection among traditional Christians to supernaturalize Jesus usually leads to sterile rationalization and sectarianism. I have always liked what Emerson said in his Harvard Divinity School address when, in the midst of the nineteenth century divisive discussion about the nature of Jesus, he observed that the problem is not whether there are two or three divine persons, but the problem is how we express the divinity that is present to all of us. I find that this idea of relationship to Christ can be developed

very well in Unification theology because it does not place Jesus beyond history and beyond humanity.

Thirdly, again in agreement with Unification theology, I think that a naive interpretation of the resurrection has to be rejected. The resurrection is certainly not identifiable with resuscitation. But equally to be questioned is the definition of resurrection that Unification theology gives as merely a process of reconciling science and religion, man and woman, nation and nation, etc. To be honest, this seems rather innocuous as an explanation of the foundational belief of Christianity. Surely something astounding happened on Easter Sunday! Somehow, Jesus, the resurrected Jesus, was recognizable and yet somehow he was new. I do not find in the *Divine Principle* an adequate confrontation with the theological complexities of this great faith event.

My fourth point is that I also agree with Unification thought that Jesus did not come to die; but I think *Divine Principle* does exaggerate a bit when it says on page 152 that "from the time of Jesus through the present, all Christians have thought that Jesus came to the world to die." I appreciate the excitement that comes with an apparently new insight into the gospel, but reformers must avoid claiming every good idea as uniquely their own. To cite just one historical predecessor in this instance, Walter Rauschenbusch, the founder of the Social Gospel movement, preached early in the twentieth century that Jesus' whole purpose was to preach the kingdom of God. But even more fundamentally, while orthodox Christianity has always linked the death and resurrection as one paschal mystery, the *Divine Principle* somehow separates the two. Traditional Christianity has never kept the Good Friday event divorced from the Easter event the way that Unification theology does. Also, I expect that the new theology of death that is developing in the United States from the psychological insights of someone like Elisabeth Kubler-Ross, or in Europe with theologians like Karl Rahner and Ladislaus Boros, will help to interpret the meaning of Jesus' death as a model for our own death. The previous speaker made a reference to Jesus' last words on the cross: "It is finished," quoted on page 152 of the *Divine Principle*. Unification thought understands the phrase "It is finished" to mean that Jesus has finished establishing the basis for the providence of spiritual salvation through the cross, but it seems to me that a better theology of death would offer a richer interpretation. I think the phrase indicates a sense of full accomplishment and completion much in the same way as an artist would say "It is finished" when the last word has been written, or the last brush stroke

taken. "It is finished" does not mean for Jesus that a phase of salvific work is over, but rather that all is accomplished.

A fifth point that I would like to make here is that in Unification thought the kind of salvation which is offered is too materialistic, and by that I mean too biological. True, the material aspects of salvation have been too often forgotten in traditional Christianity. Salvation certainly does involve the whole person, but restoration through marriage and children seems just too biological. What of the unmarried? What of the infertile? What about those concerned with overpopulation? What about the homosexual? Horace Bushnell, a nineteenth century American theologian, also spoke of salvation through the growth of "a dominant Christian stock," but frankly there seems to be something rather arrogant in a belief that dominant Christian people will expand biologically and take over the world.

A sixth point is again on the question of salvation. It may be naive for Unification theology to think that complex social evils will be solved through a kind of organic growth of the good society. Paradoxically, although the Unification idea of salvation sounds quite materialistic, as I have just claimed, I do not find in it a clear and precise social theology. Since I came to this conference I have heard several church members talking about the social action of the Unification Church, but I have deliberately kept this criticism in my paper because although I have heard the claim, I have not witnessed the reality. The church spends a lot of time and effort on fundraising. What if these same energies were used more directly to alleviate suffering in the world? But, more to the point, my criticism is not that the church does not foster social justice (I have little evidence on which to judge this one way or the other), but rather that the *Divine Principle* does not have a theology of social justice beyond the implications of its goal to build the kingdom of God. Perhaps this is only another example of unfinished work for the church theologians.

My seventh observation concerns salvation through marriage. Isn't monogamous marriage too confining a social structure on which to base the salvation of the world? For instance, would anthropological studies support the claim that God from the beginning instituted and blessed monogamous marriage? I doubt it. But aside from that, in the Old Testament it is Israel that is the bride of Yahweh, and in the New Testament it is the church that is the bride of Christ. In my own Catholic tradition, this bride-church is a community, not a family precisely, but a community of saints and sinners. I emphasize the presence of sinners in

this community. Monogamous marriage is too confining a model for the kingdom of God. Personal liberation movements have freed many people from what they have come to regard as the tyranny of marriage. The image of church as a community of people can embrace the celibate as well as the married. It encompasses all people and allows all to relate to Christ as bride relates to husband. Unification theology seems too confining on this point since it has difficulty fitting into its rigid theological scheme the person who does not marry. The very central place of the "Blessing" or marriage in the Unification Church makes it problematic to deal with those who do not marry either by desire or necessity.

My final point also concerns the concept of salvation. Since Unification thought presupposes some kind of ideal creation which was originally intended by God, the work of Jesus becomes that of restoration to the original ideal. But suppose creation has always been defective? Then salvation would be the work of improving that creation, living in it and learning from it. Or perhaps salvation would be the evolutionary spiral towards perfection, in somewhat the way it is described in the thought of Teilhard de Chardin or in the theology of the Mormons. If this alternative interpretation of creation were accepted, then the work of Jesus would not be restoration but the showing forth of God's presence in his creation. Salvation would be the revelation of God and not the restoring of something that has been lost. I make this point not to argue the superiority of one theology over another but to direct theologians within the Unification movement to the variety of soteriologies within Christianity and to encourage them again to work diligently and honestly in the effort to fully systematize their theology without isolating it from the wealth of the past.

Frederick Sontag

All the issues of theology we have been discussing come to focus in christology. I was anxious to say something about this because traditionally in Christian history this is the key doctrine. I will refer forward to the issue of resurrection too, because I think it is impossible

to separate the notion of the mission of Jesus from the question of the resurrection. I am not myself a biblical literalist. I do not think the New Testament is self-interpretive. Therefore, I rather enjoy the notion of the "completed testament," since I believe everyone uses some principle of interpretation for the scripture. Therefore, I would rather have it set out clearly where I can deal with it than to leave it in a vague claim that somehow scripture supports a certain view. If God intended a clear, dogmatic, and thoroughly precise interpretation while giving us the biblical documents we have, I think he was a poor author and did not do a good job. There are extraordinarily vague passages in scripture and they have been used to support many things during their history. I believe that scripture was intentionally given to us in this way, or God would have spoken more clearly if he wanted precision.

I think Unification doctrine is closer to orthodoxy than might at first appear. One studies the history of heresies and one understands that heresies are very close to traditional doctrine but then vary at certain precise points. This is precisely what I think the *Divine Principle* does. I don't rule doctrines out simply because they might be called "heresies," and I am interested that Rev. Moon does not either. Heresies have had an important part to play in the history of Christianity.

My position is that yours is a viable christology, but I need to explain that statement a little more. However, I would say that if you don't like Unification christology, stand outside any church in America that I know about and conduct a poll as they come out on who they think Jesus is. I think you will get a rather unsatisfactory set of answers. Or, if you don't like that, then I suggest that you hand out a questionnaire at the next meeting of the American Academy of Religion, and I think you will rend your garments and run off in disgust at the variety of answers you receive.

Is Unification Christian "Christian"? My definition is that all are Christians who respond to the question "Whom do you say that I am?" I do not believe that Jesus defined himself. I think he placed the question back on the disciples and other people. Unification doctrine gives a precise answer on who Jesus is, and therefore, in my interpretation, it falls within the Christian spectrum. Jesus gave no self-definition, and I believe there is none normative to Christianity that we must all accept. In fact, the tragedy in the history of Christianity is the argument over doctrine, and the lack of generosity we show to those who do not share our theological convictions. I work and write in theology, but I should like to say that I do not believe in establishing a theological norm, and I

really do not believe that Jesus did so. He was rather a poor theologian. Rather, I believe his statement, "They shall know that you are my disciples because you love one another." That is, I think the test of what is Christian lies in action not in doctrine. To say this does not deny that we need to spend time in trying to define "Christianity" theologically, because I believe this to be an important task.

I believe that the *Divine Principle* takes us back to the pre-Christian era, and I happen to think that this is necessary and valuable. Within Christian circles, we tend to take it for granted that the post-Christian perspective is automatic. We need to come back to the pre-Christian era and to the expectation of the messiah; we need to ask again, "Who is the messiah?" and encounter the varieties of strange notions present at the time that Jesus came. I think it is clear that many at that time did expect a literal messiah who would inaugurate a physical kingdom. And I think we are back to that expectation which did inaugurate Christianity. I have puzzled, as others have, over the question of why there are a large number of Jews within the Unification movement. One prominent member said that he felt he was living out his Jewish tradition. I believe that this is quite possible to do within the movement because of the way I see the mission of Jesus and the notion of the messiah.

Next I want to set down some issues and then give a few responses to them in serial order. There are issues here, and the value of the Unification Church is that they have raised some of these issues we need to face.

One primary one is, what were God's intentions? Unification doctrine has a rather clear notion here, and the issue is, if we do not like their answer, then we must specify what we think God's intentions were. If you don't like these notions, you have to develop a doctrine of what you think God's intentions were. It is not my purpose to do that now, but merely to raise the issue.

The single central issue I find here is the question of God's power. This I find to be the paramount question in all the christologies going today. I think that this is the question for Unification thought too. Namely, can God interfere with the processes of history and with human cycles? Does he have the power to interrupt? And the third question is, how does God operate? We are in considerable confusion about these questions in many Christian circles today. Does God operate, as Unification doctrine suggests, through a central figure in an age? Does he operate through a process that involves him in history?

That he does so is a quite prominent doctrine today. The Unificationists are not the only ones to suggest this. These three questions are the central issues: What were God's intentions? What is God's power and how is it limited? How does God operate?

Did Jesus intend to build a kingdom on earth? I myself do not think that is correct, but we need to go back and ask ourselves what was Jesus' intention then? We need to face that question and to ask why there is so little change since Jesus' coming. I think Unification doctrine is particularly strong here, since most Christians whom I know act as if the world were already changed. But as I look around, I do not find the world changed and I do not find any mass of people changed. I find a few people changed. I find a few, but not a great number. In this sense, I much prefer Unification christology because we do need to explain why, if Jesus has come, if the crucifixion was intended and the resurrection has happened, we look out and see so little that has changed physically. Too many act as if it were all done. As a Baptist I sang a little hymn which was called "Jesus paid it all." Well, if he paid it all, the returns have been rather slow in coming. I think this fact can be accounted for, but I also think we are too quick to celebrate a final victory when there is so little that does seem to be changed. The Unification Church may be going through its crucifixion period now. If that is the case, the history of Christianity certainly doesn't seem to evidence that the new age has already been ushered in.

It was a tragedy that Jesus was rejected, but I would say that this is why I tie Christianity to the resurrection. The resurrection is the symbol of God's power to overcome human failure, and this is where we get some confusions. I believe that the mission did fail; this is quite clear. Read the words of the disciples around the cross and Peter's denial of his master. The coming of Jesus ended in tragedy, and in that sense I believe that it did fail. But did God know that man would fail? Did he foreknow the crucifixion? I do not believe in foreordination and predestination and precise knowledge, but, on the other hand, I believe that God knew that the conditions for the kingdom were not present yet. Precisely what men tend to do to a human figure who comes announcing the kingdom is to crucify him.

This is an issue, and this is what we must face. What did God know about what men would do? Did a key failure doom the whole effort? In talking with a Unificationist member I once said that, symbolically speaking, John the Baptist failed his mission. She said to me, "What do you mean 'symbolically speaking?'" I got the point; John the Baptist's

failure was literal. This is an interesting interpretation, but I would respond to it by saying what I said about the story of Adam and Eve. I think using it as a central doctrine is putting too much emphasis on a single story. I do not mind if Unification doctrine does, but this is my own question. Did the failure of Jesus' mission swing on this key issue? This kind of sensitivity is prominent in the church, and I think it is crucial to face that issue. Are there certain key characters, lead characters, who are decisive, and is this the way in which God chooses to operate?

Does God work through power figures or through the lowly? This is also one of the crucial questions of the day. One of the things that puzzles people about the operation of the movement is the way in which it intrudes into the power scene: buying banks, operating factories, wanting a certain kind of prominence. But this is not simply power grabbing, or prestige seeking. It all fits the *Divine Principle* very well. The *Divine Principle* says that the kind of disciples Jesus would have preferred were not of the kind he had to settle for, that is, ignorant fishermen. And I take that as a key passage in the *Divine Principle* and one we should pay great attention to. It explains the presence of professors at church-organized conferences. Except for this belief, the church would be out recruiting fishermen. This is a key, because I feel myself that God is capable of working through the lowly. This is the amazing thing. But the issue is, how does God operate—through the lowly, or through power figures? Another question concerns whether God is a politician who manipulates and calculates. This is the picture I get from the *Divine Principle*, and I confess it is not a notion of God that I find acceptable. But I think it is plausible. It may very well be that God does operate that way. I do not know, but it is an issue we must face.

Now along with this we must ask, did Jesus change his program in midstream? That question is exceedingly crucial. What appeals to me is the notion that Jesus did not act out a script that was handed to him as he departed from heaven which he then followed in a literal way. I believe in contingency in God's action. My friends in process theology tremble when I point out the similarities between the *Divine Principle* and their own conceptions of God and contingency, but I happen to like that feature. The *Divine Principle* has done us a great service. We have lived with a predestining and foreordaining God, and that restricted God and his movements. I think the notions of contingency in God's plan are important.

What are the works which men must do to be saved or to enter the

kingdom? I am not one who believes that simply believing is enough. I have a barber who everytime I get a haircut asks me if I believe in Jesus. What he means by this is that if I will say yes, then I am saved. Of course, I simply do not think that that is what Jesus meant when he said "Believe in me," and I think that I could demonstrate that. But still, what are the works that men must do for their lives and world to be changed? I believe that there are certain works which we must do. There is a parable in the New Testament in which Jesus says that the person who does this work, not the one who says yes, yes Lord is the one who shall be saved. A simple notion that there are no works to be accomplished but that simple belief is enough seems to me appalling.

The question is, are the works which must be accomplished the program that is set out in the *Divine Principle*? It is quite possible. It isn't my particular program, but the issue of what work must be done is the important one. However, I think we have a new legalism here in the *Divine Principle*. That is my objection. God is bound to certain specific procedures. Can he act unexpectedly? I believe that he can. For instance, why didn't God do a better job of public relations? It is silly of God to send Jesus in a way that he could not be recognized. The crucifixion is the symbol of human failure, but the resurrection is a symbol of God's power to overcome human failure. Did the disciples and the people of his time understand Jesus' mission? No, I don't think they did. The gospels are quite clear about this. Peter is devastated at the cross. Peter is the first of the popes, but he is also the man who denied Christ three times. This indicates that he does not understand Jesus. Peter is mystified most of the way through. It is only afterwards that he understands.

Did Jesus' mission fail? Whether he "failed" or not depends on what we think his mission was. Those who have seen the musical *Jesus Christ Superstar* know that Judas wanders about the stage lamenting Jesus' failure to seize the hour. Judas thought Jesus had it almost made. What the authors are saying is that Judas felt that Jesus was failing to seize the opportune moment to do what he could. The resurrection of the body is the crucial symbol to interpret, but I believe that it is only a symbol. It is the symbol that man cannot frustrate God's will even by his own failure, and Jesus' mission is to show that this cannot happen. How did God accomplish his purpose? I think he did it by his power after failure, and not through the power instruments available. Men are too weak to be trusted with the power to free themselves. Do I believe in a trinitarian doctrine in the sense that Jesus is an incarnation of a

pre-existing person? No, but I believe that he needs to possess the full power of God.

We face the issue of grace versus indemnity conditions or works. As I have said, I believe that Jesus' mission was to announce amnesty available to all, and I would ask in return whether the *Divine Principle* offers us a new Mosaic Law. Paul, and those who continued to follow Jesus, discovered that they were released from the law and the fulfillment of its conditions. I believe that Jesus did free us from strict fulfillment of the law. Jesus' mission was to announce God's future intentions and his forgiveness of our failure. Considering future intentions, calling attention to the second coming is important, for it is a teaching some Christians have tended to forget. John the Baptist and others did fail, but the mission did not. God will save us in spite of ourselves. That is his intention, although he will not do it quite yet. Must men go through various stages of growth first—that is the issue. What must we do? I do not believe that we need to attract leaders and power figures to support the movement; but I do believe, as Jesus said, that we need to minister to those around us, just as he did himself.

DISCUSSION

Darrol Bryant: I think a tremendous number of issues were raised in those several responses. I want to first give Dr. Bergman, Lloyd, Anthony, Don Deffner, Tom McGowan, Dr. Fred Sontag and Jonathan a chance to make some comments in response. I told them that between the seven of them they could have about eighteen minutes.

William Bergman: I appreciated very much the comments of the commentators. There is only time to highlight some of the things that were mentioned. Dr. Boslooper talked about the responsibility of the Jewish people and the problem of anti-Semitism, and I think that is important. We have had to clarify as we've shared the *Divine Principle* that the point is not to bear resentment towards providential figures or nations, but rather to understand the reality of history as God saw it so that we don't make the same mistakes again. We have to feel collectively responsible for the original sin and for the sin that has been transferred from generation to generation and feel ourselves to be part of one universal family of God. We must not point a finger of accusation at one another or at the Jewish people or at John the Baptist. Rather we

must understand what we as a collective humanity need to indemnify or need to restore our failures.

One comment about Dr. Deffner's comments concerning our understanding of Jesus Christ as a man of perfection or as a man of original creation. We are not devaluing Jesus when we say that he is a man equivalent to a man who had never fallen and had fulfilled the original purpose of creation. Rather such a statement is meant to clarify the great and potential value of every human being: once man has been completely perfected in God, he has the possibility of himself manifesting the value of the Creator. Jesus was the example of how valuable every human being can be; he was the embodiment of that nature in God which in us is still waiting to be perfectly realized.

In Unification christology, Christ is the center of salvation. But the meaning of Jesus, one aspect of the value of Jesus' life to us, is what Jesus taught when he was on earth. Before his death on the cross, he taught us that we should live a certain way of life because we are the sons and daughters of God. He taught us the heart of God as a father. If we really understand that, God couldn't have begun with a fall and the need for a savior; rather, God's heart at the beginning of creation was centered around a principle of creation whereby he wanted to see perfected sons and daughters. The need for a savior was a consequence of a fall God never wanted. But as it is revealed in the gospel of John, God so loved the world that he sent his only son. From the Unification point of view, it is because God loved the world that we have to ask the question why Christ didn't come sooner. And of course the answer is that man hadn't made the foundation for him.

The concept of the trinity is not a concept I had time to develop during the lecture. Our understanding is that because of having been born into the fallen lineage of Adam and Eve, we as the descendants of Adam and Eve need to be born again. Rebirth means we need new parents. But since this is to be a sinless new birth, we need sinless new parents. So Jesus stood in the position of the spiritual father of mankind after the death and resurrection. But for there to be a sinless new birth, someone is needed in the position of sinless spiritual mother. That is why we believe the Holy Spirit was manifested at the time of Pentecost. The Holy Spirit together with Jesus are new sinless, spiritual parents through whom mankind can be reborn. In the Unification view, then, we see rebirth through the trinity as spiritual rebirth through new, sinless, spiritual parents. The meaning of a full rebirth and the liquidation of original sin requires the third Adam to be manifest on the

earth and to marry on earth. Jesus wanted to do that, according to our viewpoint. But the foundation hadn't been adequately prepared for him to be able to marry—not through his failure, but through the failure of the people around him.

Now to Dr. McGowan's comments concerning the centrality of marriage and what this means for homosexuality and people who can't procreate. Again, the issue of marriage, according to the Unification viewpoint, is the issue of love, God-centered love. We believe that it is fundamentally God's will that we be able to multiply. Of course there are specific situations that make that impossible. Yet the essential issue of salvation is redirecting one's heart so that one's heart is centered on God and the expression of love can be the perfect love that God feels for us and that we can feel for our wife, for our husband, for our children. Salvation depends upon a quality of heart rather than the actual capacity to bear a child. We need in some way to inherit a parental heart.

According to our understanding, homosexuality would be unprincipled according to God's original plan for man and woman to unite together in order that his full image could be manifested on earth. Therefore, we would say that homosexuality is another external expression of man's spiritual confusion resulting from separation from God. It is not just an alternative lifestyle. Actually it represents a consequence of man's separation from the original purpose of creation. The solution to homosexuality would be through a process of spiritual education and through an actual experience with God through Christ.

In conclusion, in response to Dr. Sontag's comments, we believe that Jesus in fact did intend to accomplish the kingdom of heaven on earth. God's will is absolute, unchanging and eternal. It is expressed through Genesis 1:28. God wanted an ideal on earth, and when Jesus came to do the will of God, that meant that his original intention was to pursue the heavenly kingdom on earth. He tried right to the very end to consummate that goal. That is why he prayed as he did in the Garden. Spiritually, the work required his physical death. Spiritual salvation was accomplished, but that in fact was a sorrowful situation for Jesus as well as for God.

Lloyd Eby: I am going to address my remarks primarily to the response of Professor Deffner because somehow his comments are the ones I find most critical. Professor Boslooper's remarks, insofar as I understand them, I agree with. I also agree with the point that Professor McGowan made—that theology usually destroys the spirit of Jesus. I think that is very correct. I think that the history of the christological

controversy is not a good reflection on the church's behavior.

As I see it, Professor Deffner raised seven issues: first of all, the norm or the criterion for the mission of Jesus; second, the question of the divinity of Jesus; third, the question of whether or not Jesus is a creative being, or whether he is merely a perfected man, that is, whether Christ's divinity or deity is limited by the *Divine Principle*; fourth, the question of whether Jesus' mission was thwarted by the crucifixion; fifth, the question of whether Christ is the last Adam; sixth, the question of Christ's resurrection; and seventh, the question of the benefit of Jesus' mission. Let me say at the outset that in the *Divine Principle* there is a distinction made, an implicit distinction at least, between the messianic office and the messianic person. That is, the person who satisfies all the requirements can appear and hold the office without the office thereby being consummated. And the non-consummation of the office does not necessarily reflect unfavorably on the qualities of the person who holds that office. This is an obvious point, yet I think it needs to be made clear because in much of Christian history, the distinction between the office and the person hasn't been made. Now the question of the norm for the mission of Jesus. Professor Deffner says that for him and generally for the tradition that he represents the norm is scripture. The problem here is the question of whose reading of scripture one is taking. It seems to me that the Lutheran tradition and other evangelical traditions have presumed that there is some reading of scripture which is non-controversial. I reject that view. That is, I think that there is no such thing as an unclouded reading of scripture. Everybody reads scripture through a particular set of lenses and that particular set of lenses casts scripture in a particular light. So to say that scripture "plainly" teaches something seems to me not to solve any problems.

Second question: is Jesus God? It seems to me that the *Divine Principle* is not in any way denying the divinity of Jesus Christ. In fact I see it as asserting all of those things that Paul and the other New Testament writers want to assert about Jesus Christ. I do not see that it is denying that Jesus possesses the full deity of God. What it is doing is distinguishing between God the Father and God the Son, and saying that one has to see that ideal man as the personification of deity. Therefore, whatever qualities one can ascribe to God the Father can also be ascribed to that ideal man. Since Jesus does fulfill those qualities, then it is true that he is fully divine. Fully human, fully divine, just as the Creed states.

Now, the question of whether or not God created everything through Jesus. I think the answer is yes, provided that you understand it this way: in the *Divine Principle* view of the purpose of creation, creation is made by God with the ideal of the perfected man as the model or paradigm for that creation. Therefore, creation does take place through the ideal man, or in other words, through that paradigm which is that ideal. Therefore, one can say, as John said, through him God made all things (Jn 1:3). I think that is exactly correct. Through and by reference to this ideal man, at the time of creation, God created. Therefore, it is perfectly true to say of Jesus that through him God created everything.

Now to the question of whether or not Jesus' mission was thwarted by the crucifixion. It seems to me that there is no way that one can say otherwise than that it was. If you say that Jesus did fulfill God's plan of total redemption, then you must face the question that Professor Sontag raised of why it is that the world is still in a mess. Furthermore, you must face the question of why it is that no matter how devout a Christian husband and wife are, they can't give birth to children who do not need a savior. Or, to put it differently, if the mission of the messiah is to solve whatever problem it is that is introduced by the fall, then that mission needs to be accomplished and when it is solved there is then no further need for a savior. But clearly in Christian history it has been asserted that the need for the salvific work of Jesus remains. When Jesus said "It is finished" on Calvary, does that mean that everything is finished, or does it mean that the part that he is going to be able to accomplish is finished? It seems to be the latter. It seems to me that this statement doesn't necessarily mean that everything that should have been finished is finished. You may want to read it that way, but there is no need to read it that way.

The question of whether or not Christ is the last Adam. Several things can be said here, but I think that the distinction between the messianic office and the messianic person does something towards answering this question. That is, if the messianic office is not filled with the second Adam—and notice in the *Divine Principle* that the second Adam's office is essentially parallel to the office of the first Adam—then this mission must be fulfilled by someone. Now it is true that in traditional Christian christology, it is asserted that Jesus of Nazareth must be the one to come again. It seems to me that that christology and the whole process of salvation cannot be understood except in light of a principle of creation. Now Professor Deffner comes from a Lutheran

tradition in which natural theology, if not rejected, is certainly attenuated. In the Catholic tradition one gets a much clearer natural theology. And I think that in the Catholic tradition this question would be much easier to answer than it is in a Lutheran one. But anyway, more can be said about that.

Christ rose from the dead and lives and reigns for all eternity. Yes, of course, the *Divine Principle* does not deny this. It does not deny his appearance to Thomas, it does not deny that he appeared in a bodily form, but what it does deny is that his bodily form was physical in the same way that my body here is physical. Whatever characteristics the resurrected body of Christ possessed, they were characteristics at least partly different from those of an ordinary human body because there are in the scriptures events described—appearing and disappearing through walls, for example—which are clearly not things that physical bodies can do.

Darrol Bryant: Now I am sure there are many things that have been mentioned by the Unificationists to which several of these people would like to respond, but we are first going to expand the boundaries of this conversation. Dr. Quebedeaux.

Richard Quebedeaux: First of all I want to say that I really appreciate Dr. Bergman's speech because you remind me of a "Jew for Jesus" somehow. However, I want to raise a functional question that comes out of Dr. Deffner's response and Dr. Sontag's response. Theologically, I tend towards Dr. Deffner because I have experienced the grace of God in a way that I know that it is the only way. I am actually not a Lutheran but a Calvinist, but I have always been impressed by perfectionist Arminians. In Lutheran theology, and I might say also in Protestant liberalism which I think that Dr. Sontag would represent, there is a concern about faith and works. Nobody is trying to throw out works since both the liberals and the Lutherans say that faith without works is dead. But in the history of the church and in the history of Christianity in America, neither the liberal nor the conservative side of Protestantism has provided any real plan for living to actually make the ethical commands of Jesus and the prophets functional in one's life. Liberals say we ought to get into social action. We try, we make some progress, and we burn out. There is something lacking, I think, in the theology of works and of grace. What I see in Unification is a plan to make concrete in one's life and in society those ethical commands of scripture. I would like to ask both Dr. Sontag and Dr. Deffner if they have any plan comparable to Unification for the

accomplishment of God's will in the physical world—in society and in human relationships. I hope this doesn't sound too simplistic, but it is a question that I have to raise not just to Protestant liberalism and conservatism but to the whole Christian tradition throughout its two thousand year history.

Mary Carman Rose: I was scared when our Lutheran friend, whom I enjoyed very much by the way, quoted out of context Rev. Moon saying "believe in Jesus and believe in me." I am only an unofficial Moonie, but I believe in Rev. Moon. I think he is a genius; I think he is a leader. I have now attended several theological conferences and I have attended three of the science conferences. It takes a genius and a leader to create these meetings and I am disturbed when he is quoted out of context.

I want to bring together three things that have been going on here. There has been some conflict, particularly in the discussion groups, between substance thinking and process thinking. We need them both. And it is true that our friends the Unification thinkers have given us back this old process approach. They have also a "day of all things" which is substance thinking. We do need them both.

I want to get Augustine in here too since we didn't do Augustine justice. In relation to the *felix culpa* or the aesthetic view of evil, what Augustine is saying is that a great thing happened through the divine artistry because of the fall. It would have been great had there been no fall, but God in his greatness was able to save things. Concerning the aesthetic view of evil, Augustine isn't saying that evil *per se* is a thing of beauty; he is saying that despite evil God brings beauty out of the terrible things we do. Mary Magdalene becomes a saint.

Don Deffner: In response to Richard: I am simply trying to discuss the basic theology. The Lutheran church has been particularly slow and quietistic and politically uninvolved, at least where I grew up. But I think that in the last few decades some of us have been getting involved. I am happy to see that the response of faith must be there. I do, however, have difficulty with the phrase "portion of responsibility." The response of faith must be there—"obedience," in the language of the New Testament. Faith must be lived out. Regardless of what Luther said about James being a straw epistle, faith without works is dead.

To Mary: I didn't mean to quote Rev. Moon out of context. I have been to the Barrytown Seminary twice and have had many conversations with Unificationists, and I must say that I love the Moonies, too, for I see here a love that I don't often see in church groups. But I

did want to get at the issue of what their belief means, especially on the question of the relationship of Rev. Moon to Christ. I think that is a crucial issue.

Frederick Sontag: I suppose I have a plan, but I hadn't thought that I was going to work it out. As far as the movement is concerned, I thought I had made it clear that I believe they do have a plan and that I don't wish to rule out its possible success on theological grounds. I, too, believe in the test of action. In my book on the Unification Church, I said I had found people of self-giving love in the movement and also outside the movement. I do believe that it is necessary to have a plan. I believe that we do the best thing we can to bring the future kingdom into the present age. I think that Jesus is reasonably clear about that: we heal the sick, we feed the poor, and we preach the gospel. Where that is done, Jesus is present and the kingdom comes. But I still feel that no one representing the movement has spoken to the question of God's power, to put it very simply: Is he bound to the program of the *Divine Principle* or could he violate it?

Anthony Guerra: I am going to take up some of the new questions, particularly the one Dr. Sontag raised about God's power and about how God operates. How does God work? There is an emphasis in the *Divine Principle* about God working through a central figure, and that is absolutely essential. At the same time, one must realize that the *Divine Principle* also said that the central figure can only be a central figure if in fact he has those who are in an objective position to him. God's power is not realized through the central figure unless that kind of objective response is there. Let me give you an example. This is what we are saying about Jesus. He was empowered by God to accomplish the full restoration, but that power could not be realized unless he had the response of his followers. This goes back to one of the fundamental principles.

Moreover, the central figure must be object to God as subject. It is in this way that there is a heavy emphasis upon fulfilling both the mandate to love God and also the mandate to love human beings, all human beings. That God works through central figures means that, if possible, we should reach those people who influence many people's lives. Individual actions are important, but the only systematic way we are going to change the world and bring God's love, power and beauty to full realization is if we affect those who influence many people's lives. However, if this doesn't work, I have no doubt that Rev. Moon will try different ways. Rev. Moon is now working to build a home church

system. The members of the Unification Church, rather than just living in large centers, are now going into neighborhoods and working with people on a one-to-one level. Working on this level too, there is an element of universalism that is being carried out programmatically.

Did God foreknow the crucifixion? God foreknew the possibility that the people would reject Jesus and that the crucifixion would then be necessary. This is why the *Divine Principle* says that there are dual prophecies in the Old Testament. God foreknew that the response of the people could be either that of accepting Jesus and then fulfilling the ideal at that time, or not. If the people did not accept, then that would lead to the crucifixion. Again, I would have to say that the reality was not known. That is the same distinction that Occam made between knowing possibilities and knowing actualities; it is a traditional distinction that should be brought up again.

The last point that I want to make concerns what Richard and Dr. Deffner were saying concerning the statement that God so loved the world that he gave his only son. That is right. However, love is essentially a relationship. Therefore, God's love must be received once it is given. The responsibility of receiving that love is precisely what we are talking about as the portion of responsibility. Within the Unification Church I have been reminded of the spiritual principle that is not only in the *Divine Principle*, but something that we try to live by and remind ourselves of. That is, that God works his good works in and through us. This is something that is essential to the practice of our movement. Finally, what we are talking about is not just theology but a way of living.

Kurt Johnson: I haven't retailed things that I have thought of as we went along so I may repeat some things. First to Dr. Boslooper. You seemed to think that maybe our preoccupation was more with salvation as restoration than with the liquidation of sin. I think that in our thinking it is the liquidation of sin that makes restoration possible.

Secondly, to Dr. Deffner. What he presented is a traditional view of Jesus' mission which heartistically all of us can embrace. Before the *Divine Principle*, that was definitely all of Christianity that was available to us. But I have a problem with that view now that I've learned the *Divine Principle*. I consider Unification theology liberation theology because it has the characteristic of giving man back his responsibility. If you look at liberation in any context, it has to do with people taking responsibility. I think that what you invite us to embrace we tend to agree with, but in a sense it is too easy. It doesn't answer

questions about the world. People are suffering, and in many ways America is open to the accusation of being a racist, greed-oriented society. It has a silent ally, if you will pardon me, in your type of thinking. People are suffering as a corporate result of ignorance about what is wrong with the world.

Thirdly, one characteristic of Dr. McGowan's point of view is an ability to understand the sense in which the *Divine Principle* is a spherical theology, a three dimensional theology. It is very difficult to understand the principle linearly. The thing is huge. So without understanding this, critical things are missed.

RESURRECTION

William Bergman

This afternoon I would like to share with you the part of the *Divine Principle* which is called resurrection. The formal definition of this word is "to revive from the dead." So to begin, one needs to understand the original status of man at the time of creation; next, one must grasp the situation of humankind due to the fall, and finally; the process of salvation.

God's ideal is that man be a perfect incarnation of his nature. Man was created as a being who can reflect God's love, truth and goodness, so that each man or woman can stand as the son or daughter of God, the visible reflection and image of God's nature. Man was to live in the dominion of God's love. God is the source of life; his essence is love, and God's love is the source of our spiritual life. In the world God intended, all people would be united through their relationship with God.

Because of the fall, God and man became separated. By inheriting the fallen nature of the archangel, people began to have a relationship with Satan equal in degree to the extent of that separation. Thus man became the incarnation of both good and evil. Man is good because he still possesses his original God-given nature, but he is also an incarnation of evil in that through his fallen nature, he expresses a nature which is not of God. Satan has a certain dominion over man. Separated from God's love, man is thus spiritually "dead."

Now this is consistent with the Bible. At the very beginning God warned Adam and Eve that they could do whatever they wanted except eat of the fruit of the tree of knowledge of good and evil. If they did that,

God said they would surely die. So we believe that restoration, or the providence of salvation, is a process of moving from a state of spiritual death to one of spiritual life. For man to move from Satan's dominion to the original dominion of God is the process of his being revived from the dead, the process of resurrection.

In Matthew it is recorded that someone told Jesus that before he could follow him, he had to first go and bury his father. Jesus replied, "Follow me, and leave the dead to bury their own dead." (Mt 8:21-22) Jesus clearly had two concepts of death. The man's father, of course, was physically dead and in need of being buried. But people who were physiologically alive were going to bury him. They were "dead" because they were still in Satan's dominion and therefore spiritually dead. In John 11:25 Jesus says "... he who believes in me, though he die, yet shall he live..." again indicating that spiritual life and death are quite independent of the physiological functioning of the body.

What then is the nature of the death caused by the fall? It is not physical death. According to the principle of creation, man's physical body, made up of the elements of the physical world, was not created for eternity. The physical body of man is a foundation upon which his spirit can grow. In addition, it serves as a means through which he can have children and fulfill the original purpose of creation as expressed in the three great blessings: to be fruitful, multiply and have dominion.

Man has the desire to exist eternally because this is in fact God's will for man. Even though our ancestors fell away from God, we still have the deep internal longing for everlasting life but because of the fall, we are often not aware of our spiritual natures or the existence of the spiritual world. We may think of existence only in relationship to the life of our physical bodies. Yet we have a tendency to want to live forever, even physically, because we are expressing the essential meaning of our eternal spiritual lives. The death caused by the fall was the death of man's spirit, not his physical body. Adam and Eve would not have lived eternally in their physical bodies if the fall had not occurred. They would have lived physically only a certain period of time; but during that time, they would have achieved the purpose of life, attained spiritual perfection, and then passed on to the highest level of the spiritual world, as God originally desired.

What changes occur as a person passes from a state of spiritual death to one of spiritual life? We believe that there are few external changes. There would be very little by which, for example, one could externally distinguish between Jesus and the thief who was crucified

next to him. Therefore we don't necessarily see external changes as the resurrection process occurs, but the internal changes may be very dramatic as a person progresses toward union with God.

According to our understanding, resurrection is a process of re-creation. Man was originally to have perfected his spirit through the principle of creation. There must, then, be principles of re-creation, and we will now look at four of them.

First of all, the essential cause of the fall of man was our ancestors' disbelief and disobedience to God's word and their acceptance of something that turned out to be untrue. Therefore God pursues the process of resurrection by giving man truth and calling upon him to put it into practice in his life.

Secondly, God is revealing truth in successively higher degrees as human history unfolds. Therefore, another principle of resurrection is that it takes place according to the merits of the age. The standard of truth that is available to us at any given time will partly determine the degree of resurrection that can occur. If we had been alive after God brought truth to the world through Moses, we could have been resurrected to that degree. If we had lived on the earth when Jesus was alive, the standard of truth that would have been available to us would have been much higher.

A third principle is that resurrection takes place on the foundation of our physical bodies. Just as in the original principle of creation, development requires the physical body. We can gain vitality elements from the actions of our physical bodies. Since resurrection occurs on the foundation of the physical body, the kingdom of heaven must be accomplished on earth in order to be opened in the spiritual world. We believe this is why Jesus, when he first came into the world, spoke about the kingdom of heaven being at hand and asked people to believe in and follow him. When it became clear that the Israelites in fact were not able to respond to him, then he began to speak about his crucifixion. He left Peter the keys to the kingdom of heaven on earth. He spoke of paradise: he would be going to paradise. The fulfillment of the providence of God would require a second advent.

A fourth principle is that resurrection takes place through three stages, according to the Bible. The period of time beginning with Adam up to the time of Abraham (or the time, actually, when Moses could reveal substantially a body of God's words) was the time when God was building a foundation for the resurrection providence. Due to this foundation, God revealed the Mosaic law and the commandments,

which ushered in the Old Testament providence. If people believed in that word of God and lived in accordance with it, their spirits could resurrect through the formation stage. Such spirit men, "form spirits," could enter the "form spirit" stage of the spirit world. Then, on their foundation, Jesus came 2000 years ago to reveal a higher body of God's truth. By believing in the gospel and putting it into practice, people ushered in the New Testament providence, the age of faith. Through Jesus, people's spirits could resurrect through the growth stage, become "life spirits" and dwell in paradise. Then on the foundation of that providence, the lord of the second advent can reveal a completion of the truth. This ushers in the age of attendance where people believing in the words of the Lord and practicing them, can resurrect through the perfection stage of the resurrection providence to become "divine spirits" and dwell in the kingdom of heaven.

According to the *Divine Principle*, the New Testament age and the resurrection providence through the growth stage to attain paradise brings mankind's spirit to the top of the growth stage just past the level from which mankind originally fell. Thus people need to grow spiritually to be able to master the whole spirit world. Partly for this reason, as we enter the period of the second advent, there are many spiritual phenomena associated with the providential time. God said that in the last days, he would pour out his spirit upon all flesh, and many spiritual phenomena would occur (Acts 2:17). Many people can have revelations to a degree unparalleled in human history. It is not uncommon for a person who is spiritually sensitive to receive a revelation that he or she is the lord and begin to embark on a messianic mission to initiate some kind of plan for world salvation. Therefore, Jesus warned that in the last days we would have to be careful because there would be many people claiming to possess the truth. Our understanding is that this is because mankind is getting ready to enter the perfection stage, overcoming the level where Satan has dominion and entering that level of the spiritual world where a person can restore his position as lord of creation. So even though a person may receive the revelation that he is the lord, it does not mean that the person is the lord of the second advent and can complete the work of the salvation providence. However, he (or she) may have an individual mission, a kind of messianic role in a particular area. If these people maintain a basic humility before God, they will be able to see their relationship to the overall providence. Someone who is spiritually sensitive can understand his mission and how he is being raised in his particular field to act as a forerunner.

Then, what would the qualifications be for the lord of the second advent? He must be able to complete our salvation by having a full understanding of God's heart and God's situation and of God's viewpoint concerning good and evil. Also he has to be a person who comes on the foundation of Judeo-Christianity which has been the central providence for the re-creation of mankind. Therefore he would be able to clarify the Bible in order that there could be a basis for the unification of Christianity and beyond that, the unification of all religions. We expect the lord of the second advent to enable people to transcend previous denominational viewpoints and see the completion of God's will on earth.

In the New Testament, the book of Revelation mentions the first resurrection. According to the *Divine Principle* the first resurrection means the first humanity to recognize the lord of the second advent at the time of his coming and thereby perfect themselves and actually fulfill the purpose of creation. While a number, 144,000, is mentioned, according to our understanding, this refers symbolically to those people who, representing the world, receive the lord during his lifetime.

Then, what about those people who have already lived their physical lives and are in the spiritual world? What provision is made for their resurrection? According to our understanding, God's will is that all mankind fulfill the purpose of creation and ultimately dwell in the kingdom of heaven. Therefore, if even one person is still separated from God, God's will is not accomplished. So we believe that there is some provision through which those who are in the spiritual world can be resurrected. Since man's spiritual development occurs on the foundation of vitality elements received from his physical body, those people in the spiritual world who no longer have a physical body depend upon the actions of those still on earth to gain vitality elements for their resurrection.

According to the *Divine Principle*, on the foundation of mankind believing in the Old Testament age words revealed through Moses and the prophets, people were able to resurrect through the formation stage. Then spirit men at the time of Jesus' coming could spiritually cooperate with Jesus and those united with him. By spiritually cooperating with them, these spirit men were making a condition to receive the benefit of their good actions. As Jesus carried on his mission and the disciples of Jesus moved to a higher level, they created vitality elements for those in the preceding age to be able to move to a higher level of the spiritual world as well. We call this process the returning resurrection, since it

refers to the returning of spirit men when Jesus was on the earth. Then, according to these principles, there will be a perfection stage returning resurrection at the time of the lord of the second advent. Those in the spiritual world will have the opportunity to cooperate with those on earth who are participating in the new dispensation; and by cooperating, make it possible for people to move to the kingdom of heaven. Through the spiritual phenomena associated with the coming of the messiah people are not only fulfilling a providence on earth but creating the conditions for a change within the spiritual world itself.

According to this viewpoint, the theory of reincarnation which has developed as a result of people sometimes feeling very deeply that they have lived before, is not due to the fact that their spirits have lived before in another body. It is because they are under the influence of spirit men who are either related to them based on ancestry or drawn to support them by the quality of their character or the nature of their mission. Originally, God gave man one physical life in which to perfect his spirit and the principle of creation has remained intact despite the fall.

We also believe that through the returning resurrection the ultimate unification of mankind can be achieved. The unification of mankind comes on the foundation of a unification of ideology, a clear understanding of how God is working to establish his ideal kingdom on earth. The basis for the unification of ideology centers around the unification of religious thought. We believe that one key to the unification of religious people has to do with this principle of the returning resurrection. In the spiritual world at the time of the second coming, it will be clear to those spirit men who have a high standard how significant God's new teaching is, even though it may not be so obvious to us on earth. Due to a relationship between these spirit people and people on earth, however, people on earth can gain deep inspiration that this is the time of the fulfillment of their messianic hopes and ideals. Most religions teach about some kind of ultimate fulfillment. Of course Christianity is teaching very clearly about the second advent of Christ; but also Buddhism teaches about the Maitreya Buddha; Islam says that the imam or the mahdi will come; the Jewish people are still awaiting the coming of the messiah to usher in a permanent era of peace and tranquility on earth. According to our understanding, all these different religions are speaking about the same event, though they see it through their own ideological viewpoints. Therefore, through the returning resurrection people on earth in various religions can gradually begin to identify the lord of the second advent. They may even receive revelations from the

founders of their religions: Buddha or Mohammed may appear to their followers and reveal his identity. The consolidation which takes place in the spiritual world can then be gradually reflected in the unification and consolidation of the followers of different religious traditions on earth. In addition, there is also the returning resurrection of conscientious people—people who do not identify with religion.

We believe that God's will is to be realized at the time of the second advent through the same principles of resurrection by which he has conducted the providence since the beginning of history. God is working through consistent laws. If we can understand these principles, we are in a better position to understand how God's desire for the kingdom of heaven for all mankind can be realized.

DISCUSSION

Participant: What is paradise?

William Bergman: Our understanding is that the fall of man occurred at the top of the growth stage, which meant that Satan gained some dominion over that level of the spiritual world and every level beneath it. His influence is particularly strong in the very lowest realms where there is an opportunity for him to have give-and-take action with those spirit men who have lived the most evil and unrighteous lives while they were on earth. In other words, we believe that there is a realm that is even in a sense a negative area. The meaning of the foundation for resurrection was that time when man's spiritual standard had to move to the zero point in order that the formation stage of the resurrection providence could begin. We believe that man can dwell in any level of the spiritual world. The spectrum of spiritual planes is defined completely by the degree to which one is able to experience the love of God. As we move into these realms, Satan's influence is less. Through the resurrection victory of Jesus, paradise is opened up which is a free spiritual world where Satan has no influence. In our understanding, even Jesus has been waiting for the second coming in order that that highest level of the spiritual world could be opened.

Participant: Does that mean that Satan has absolute control of some realms of the spirit world?

William Bergman: No, Satan doesn't have absolute control; he has relative control. For example, the saints in the Old Testament age had a

lot of merit because of their relationship to God's providence and because of the offering that they were making in relationship to that providence. We believe that everyone has a good and an evil nature. In some spheres Satan and God share influence, but other spheres are totally Satan-free spheres.

Participant: Can you elaborate a little bit on the notion of the unification of religious ideology? Does that mean that we all have to come to believe the same story in the same way?

William Bergman: Truth is an aspect of the nature of God, so it is not a matter of everyone agreeing on everything, but only on some fundamental points. According to our thinking, there has to be an understanding of God's situation—his heart—and an understanding of the principles through which God is seeking to restore mankind. There also has to be common agreement as to who has come as the mediator at the time of the second coming to actually provide the conditions for the liquidation of original sin. There needs to be a common viewpoint on the basic points that would enable us to solve the problem of original sin. But many of these matters would need to be developed in the course of the completed testament age.

Participant: Why is Rev. Moon so interested in international and interracial marriages?

William Bergman: I think there are many reasons why international marriages have been suggested by Rev. Moon. I think his reasons are very deep and have to do with the individual situations of individual people. In general, it is our understanding that God is seeking to transcend all of those things which have traditionally divided us, and to embody quite substantially the idea of a family of God on earth.

Participant: Lady Dr. Kim has some kind of healing ceremony for people who have spiritual problems. In those ceremonies one brings a white robe and things of your ancestors and some old clothes. Now the ritual there is an attempt to allow these spirits to revitalize so that they can move up to a higher stage. Is it true that if people leave the movement their ancestors have to go back to their own neighborhood?

David Kim: Where did you hear that?

Participant: Well people who were Moonists have several times talked to us and told us this story.

David Kim: You have gotten all your information from a source that is not necessarily informed. It's on the level of supersitition, or of private opinion. When Lady Dr. Kim speaks about the spirit world, she is not speaking on a theoretical level, but is speaking on the basis of her

individual practice.

Participant: You were talking about Confucianists and Buddhists. To what extent has the Unification Church been in dialogue with representatives from those religious communities, and what has been their response?

William Bergman: Once again I am not the best equipped person to talk about this. There is a very strong desire for us to engage in religious dialogue with representatives from all religions.

UNIFICATION THOUGHT

JOE TULLY

In this lecture* I would like to present an overview of what we call Unification thought. There are some limits to what can be presented here; the first is the time limit, and the second comes from the current state of Unification thought itself. The content, language, and methodology of Unification thought are somewhat different from traditional western thought, and a great deal of work remains to be done in order to bring Unification thought into a form in which it can be directly related to and compared with the western tradition. I myself have not been trained in philosophy, so I am ill equipped to do this.

I would like to begin with the origin and status of Unification thought. It is a complex philosophical development based on fundamental principles which are given within the theology of Rev. Moon. Briefly, some of these principles are the existence of an Original Being or God, who has an original purpose, the existence of man as the recipient of or inheritor of or expression of that original purpose, man's deviation from that purpose, and a process of restoration by which and through which man can and is to be restored to that purpose. Based on these fundamental principles, a philosophical development has been made, primarily by Dr. Sang Hun Lee in Korea, along with a number of others in Korea and Japan and elsewhere. It is currently written in English in a blue paperback book (hence often called the "blue book") entitled *Unification Thought*.** In addition some outline and summary versions are available.

*This lecture has been edited, rewritten and expanded for publication by Lloyd Eby.

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As I said earlier, most of Unification thought is in formative stages of development. The section on ontology is called the fundamental theory and is the most highly developed. The other parts of Unification thought are called partial theories because they are, as yet, only partly done.

One of the most essential features of Unification thought is that it is relational: all beings are seen as existing through relations, both internal and external. In addition, Unification thought is relational in that it attempts to join or relate or unify the many received systems of thought; the underlying concept here is that in order to have a unified world it is necessary to have a unified and harmonious system of thought. This does not mean *uniformity* of thought, but *harmony*. This unification of thought is not simply an *eclectic* gathering from the previous philosophical traditions, but a unification and harmonization accomplished through use of certain principles which govern what is selected and how it is to be put together. The fundamental principle or basis on which Unification thought is developed and by which it attempts to solve fundamental problems is an understanding of Original Being or ultimate origin, also called God.

As currently written, there are six sections in *Unification Thought*. These are ontology, theory of original human nature, epistemology, axiology, ethics, and history. Three other sections—logic, aesthetics, and education—have been developed in unpublished manuscripts. At least two other important areas, economic theory and political theory, remain to be developed. The most highly developed section is ontology, and beginning with that section I would like to look briefly at and comment on each of these sections.

(1) *Ontology*. Unification thought claims that there is an ultimate Original Being that (who) is the original base of existence, and that all other beings are created by that Original Being or God. This does not mean that each being is immediately created, but that each being can be traced back through a chain of causes to God or Original Being. Furthermore, the ontological structure of the Original Being is the basis of the structure of all other beings. Ontology explains the relationships between the attributes of existing (created) beings and the attributes of Original Being. Those relations have been covered, at least in basic form, in the lecture you heard earlier on the principle of creation, so I will not elaborate them at length at this point. I will however express what these fundamental attributes are. I stress the word *fundamental*.

The fundamental attributes of the Original Being are the aspect-pairs that are called sung sang and hyung sang, internal and external, nature and character, plus and minus, and masculinity and femininity (or male and female nature). In addition to those aspect-pairs, there are within the Original Being what is called heart, logos, and creativity, along with something called individual images, which are the prototypes or images of created beings. Heart is a combination of love and directed energy or impulse toward realizing that love. Within the Original Being, there is a particular relationship that occurs between these particular elements; much of that was explained in the principle of creation lecture. In the Unification view, the most essential element of the Original Being is heart, which is the very source and motivation of love.

In addition to the relationship *between* sung sang and hyung sang, *within* the sung sang itself there is a further relationship called inner sung sang and inner hyung sang. To put it differently, we can say that there are aspects of relational activity within the mind or inner being of the Original Being.

The process of creation takes place fundamentally through a two-stage process. In the mind (the sung sang) of the Original Being there is an interaction between the inner sung sang and inner hyung sang; the inner sung sang is comprised of emotion, intellect and will, and these inner elements of the mind of the Original Being interact with the outer elements of the mind, or inner hyung sang, which is comprised of law and idea. To put it simply, this comes to the same thing as saying that within the mind of the Original Being there are both originating or active elements—thought, and the feeling and will by which thought acts—and recipient or object elements—law and idea—by which or through which thought acts. The process of creation begins with this mind and comes about through interaction between these inner elements (i.e. inner sung sang and inner hyung sang), by which what we call logos is generated, and then through the interaction of this logos with the outer form (or hyung sang)—what we might call energy—a new created being is produced. To summarize: inner sung sang and inner hyung sang interact to produce a *lógos*, and logos interacts with outer hyung sang (energy) to produce a created being. Within the Original Being the essential element is that of heart and it is around this that the inner nature is working and moving.

(2) *Theory of Original Human Nature*. The second section of

Unification Thought is the theory of original human nature. I think that this is one area in which Unification thought is more or less unique in that it has developed a theory of what the nature of man would have been had he/she not fallen. Most theories of human nature have attempted to describe man as he/she now is or now appears, but Unification thought deals here with man as he/she *should* appear or be. This is an important element from the Unification perspective because if, in fact, there is some original nature which we should have, but now fail to have, and if we want to attain that nature, then it is important that we first know what it is. To put it differently, we must know the ideal nature of human beings.

The fundamental elements of the original human nature are that people are beings created in the image of God, created to be the incarnation of God's heart and love and God's creativity and logos, and that people are beings of sung sang and hyung sang, as well as beings who are either male or female. The essential nature of the human being reflects the essential nature of the Original Being; a human being is supposed to be an image of the Original Being and therefore to have the same nature of love. A person is a being who stands in a dual position; in one position he/she stands as the object to God, responsive to God's love and direction, and in the other position a person stands as subject to the creation, responsible to give love and harmony to the creation. So people originally were supposed to be the center of harmony between God and the creation, the center or basis of harmony for the entire created order.

Man/woman has not attained or developed this original or intended nature due to human enslavement or imprisonment because of sin. The effect of the original sin was to disrupt this intended harmony; because of the original sin, man/woman has been unable to achieve this harmony. It is important that we see our social, political, economic, and ecological affairs as not now being in this originally intended state, and as needing restoration to that state. As we move toward that ideal, we are in fact moving out of enslavement in which we now find ourselves. So we can say that what we need is liberation; liberation from all the kinds of enslavement and mis-arrangement in which we now find ourselves. From the Unification perspective, both man/woman and the rest of the created order are in bondage as a result of sin. A proper understanding of the original nature of man/woman and of the intended relationship between people and creation is therefore both a prerequisite and a foundation for the necessary liberation of all of mankind and all creation.

(3) *Epistemology*. According to Unification epistemology, we know things based on an interactive process between the knower and the thing that is known. This interaction is made possible because there is in the mind of the human knower a prototype of the known; the prototype is latent until the process of knowing "triggers" it. So the prototypes themselves undergo development in the interactive process that is knowing. Thus, we can say that the prototypes form the basis of our knowing of natural kinds. Knowing then is an interaction, it is neither purely subjective (as idealists would tend to hold) nor something purely objective that happens to the knower (as empiricists would claim). The Unification view is similar to Kant's view in that it combines perception and conception, but it is dissimilar to Kant in that the Unification view claims that the world as it is in itself is known to the knower as it is in itself; there is no cleavage, in the Unification view between the knower and the known, as there is in Kant's distinction between the phenomenal and noumenal worlds.

(4) *Logic*. Unification logic is, as yet, almost completely undeveloped. Therefore I will not discuss that section of Unification thought at this time.

(5) *Axiology*. According to Unification thought we have to differentiate between potential value and actual or realized value. The elements that provide the foundation for value, or the elements necessary for potential value, are purpose and, centered on that purpose, a harmony of all the elements involved, including both form and the particular elements of that form, or content. All these elements, centered in harmony on a purpose, are the objective or necessary conditions for potential value. Actual or realized value is created when there is interaction between a subject and object in such a fashion that there is stimulation of the potential value within the subject. Subjective conditions certainly enter into value; we can say that such things as a person's view of life, his/her actual background, history, perspective, beliefs, education, personality, and other things all are parts of the nature of that person as subject, and are part of the subjective conditions of any interaction between that person and anything in the position of object. These subjective conditions are the fundamental necessary elements that provide a basis upon which actual value is created. In addition to those elements that are peculiar to the individual, there are certain universal elements that are common to all persons. So not all persons

will approach or see any particular object or person or thing or situation as having the same value; in fact each subject will perceive a different value according to the subjective conditions of that subject. But because of the universal conditions, each person shares with every other person some uniformity or similarity in his/her perception of value.

Considered from the divine perspective, since God is the Creator who has given the ultimate purpose to man and is the ultimate center of harmony of the universe, God is the ultimate standard of value as the ultimate subject who can perceive the true value of things.

(6) *Ethics*. The foundation of ethics in Unification thought is based on God's being the origin of goodness. The ultimate standard or base of ethics is found in the fulfillment of God's will, and God's fundamental will is that the relationship of love be fulfilled, thus love itself is the core element of ethics. In the Unification view the family (or the so-called family four-position foundation) is the basic unit in which love is expressed and transmitted, and is the foundation for the full expression of God's love, therefore the family is integrally involved in any expression of love and goodness. Other ethical relationships, such as social ethics or business ethics or any other type of ethics, would be developed on the basis of this family model.

In the family four-position foundation, there is the so-called triple objective purpose, which means, in effect, that each person stands as object to three subjects, and stands as subject to three objects. The fulfillment of this triple objective purpose is the establishment of the family, centered on God. The triple objective purpose means that any being does not stand solely as related singly to any other being, but any being stands simultaneously as related to three other beings. Selfish or narrow relationships are, therefore, a violation of the family four-position foundation, and hence unethical, a violation of the Divine order. But the family four-position foundation also means that there is a proper nature to each type of relation, and that violation of that proper type or kind of relation is also unethical (e.g. the love or relation that is appropriate between spouses is inappropriate between children, or between parents and children). Because the family is the foundation of all other relationships, in the Unification view it is impossible to establish any other ethical relationships properly if the family relationship is not properly established.

(7) *Aesthetics and Art*. In the Unification view, art involves the realization or creation of and appreciation of beauty. Beauty is whatever stimulates joy in its subject. The Unification view of aesthetics is closely allied with its view of value in that, in order for beauty to be achieved, there must be the interplay between the subject and object that we discussed above under *axiology*. Beauty is fundamentally an emotional stimulation that is given from the object to the subject perceiving it. Here again, as above, we must consider potential beauty and actual beauty. An object has potential beauty based on its characteristics. Actual or realized beauty depends on the reception of that beauty by the subject, so subjective considerations are also determinants of actual beauty or *perceived* beauty. According to this view, the meaning of the phrase, "The kingdom of heaven is within you," is that the conditions for determining what beauty (or goodness) will be perceived are within the perceiving subject; the subject's heart of love makes the difference as to what beauty and goodness will be perceived as being in the observed object.

(8) *Theory of Education*. Unification thought is concerned primarily with the purpose of education, and not with methodology, although it does turn to consideration of methodology consistent with fulfilling the ultimate purpose of education. The purpose of education is based on man/woman's becoming the image of God, which means the fulfillment of the purpose of creation given to man/woman by God; it means that man/woman is to become a true child of God. As explained in earlier lectures, the purpose of creation for humankind is expressed as fulfillment of the so-called three great blessings, which are individual maturity, establishment of the family and extended social relations according to the divine ideal, and true dominion over the creation by human beings. The purpose of education then is to direct people toward the fulfillment of the three great blessings. In order to do that we must teach people how to be mature children of God, or true persons, how to establish true families according to the divine ideal, how to extend those relationships into other social relationships so that all social order will embody the divine ideal, and how to establish harmonious dominion over the created world.

The true person is one who is an image of God, which is to say an embodiment of the divine characteristics. The fundamental characteristic of God is love or heart, so the fundamental goal of education must be the teaching of people to embody divine heart or love. In addition to that

heart or love, people must develop their other abilities, including such things as mental ability, creativity, technical competence, and so on. We can call these latter the external abilities, and we can call heart or love the internal character of man/woman. Both the internal character and the external abilities of people must be developed in order that people can function properly and fulfill their purpose and potential. In the Unification view the internal character takes precedence and is prior to external abilities, but internal character cannot be expressed except through external abilities. The development of both aspects is therefore an absolute requirement for, and the goal of education.

Although Unificationism sees that there is an ideal goal for a purpose of education, this must be seen in the context of the Unification thought view of human nature. In the Unification view, each person is a unique expression of God's character or being, and therefore each individual is unique. Therefore Unification theory of education does not claim that each person is to be trained to be like each other; Unification education is not monolithic. When Unificationism speaks of an ideal type of education this does not mean that it is claiming that each person should be trained to grow according to the same pattern as every other person. Instead, there is a general pattern for humanity but within that general pattern, there are variations for each individual.

(9) *Theory of history.* The Unification thought approach to history has been covered to some extent in prior lectures. In the Unification view, history is not merely a series of unconnected events, but is an expression of mankind's fallen condition, along with the working of the divine providence of restoration. Because of the divine providence of restoration which must be worked out in human affairs, and because that restoration providence has both successive stages as well as provision for repetition in later history of earlier unsuccessful attempts, history exhibits both a cyclical and progressive character. Both the degree of progress and the speed (or lack of it) with which that progress can be achieved depends on the degree to which persons or groups of people fulfill their particular responsibilities in carrying out the given restorative tasks. Unificationism calls these tasks *indemnity conditions*. Unificationism sees the restoration process as a cooperative task between God and mankind, with God having the major part or portion of responsibility, and mankind having the lesser part or portion. Both parts must be fulfilled in concert in order for the given indemnity conditions to be successful and for the restoration providence to advance

to the next stage or step. Because God is faithful in doing his/her part in the scheme or task, the fulfillment or non-fulfillment of mankind's part or portion becomes the key to whether the particular restoration condition at hand will succeed. In practice, therefore, Unificationism stresses what it calls mankind's portion of responsibility as being the key to restoration/salvation. This does not mean that Unificationism denies divine grace, but it does mean that human effort and fulfillment is the necessary condition for reception and appropriation of divine grace, and that human effort and fulfillment are therefore in practice the key to salvation/restoration.

Unificationism sees certain laws operating in history, as expressions of the divinely instituted providence of restoration. One of these laws is the law of creation (operating according to the principle of creation). This law was in existence from the beginning, and continues in operation even in spite of the fall, although the fall disrupted its proper functioning and fulfillment. The second major law is the law of restoration through indemnity; this law came about only after the fall. It was divinely instituted for the purpose of overcoming both the results of the fall, and ultimately the fallen state or condition altogether, so that ultimately the whole creation is to be as if the fall had never occurred. These laws of restoration are not meant to be permanent, but to be operational only as long as the results of the fall obtain; when these laws are no longer needed, they will pass out of existence (at least as operative laws). Within the law of restoration, there are more particular historical laws that are in operation; I cannot present those now; they can be topics for further study and investigation.

Summary. I have presented what I think are some major areas of Unification thought. All of these things need to be developed in much more detail, and with much greater sophistication. It is my belief that if this is done, if this development takes place, then this can and will be the basis for an ideal orientation of personal, social, economic, and political relations.

DISCUSSION

Frederick Sontag: I'll try to keep my remarks brief. Joe, you're a very good teacher; I have tried to read that book and your exposition is much clearer than the book. What I want to say is not so much anything about your exposition or the philosophy outlined there, but something about your basic premise, your beginning and your ending. And what I would say is that you shouldn't try to do it. Theologians are a very contentious group, but the only group I know that are more contentious and divisive are philosophers. The notion that somehow a theory is going to be a basis upon which you can unite is a very questionable premise. And if you want to take it to the American Philosophical Association and try it out, you'll find out in five minutes that it will split them wide open . . . if you can even get them to come and listen to it in the first place.

The very notion that a theory can serve as a unifying principle is, I think, very questionable. As I tried to explain to one of my friends, I think that the notion of theory as a unifying factor goes back to the assumptions underlying modern philosophy. The middle ages and classical times were more pluralistic. But modern philosophy got the notion that, somehow, a final philosophy could be written based upon their understanding of modern science. And one only has to take a look at contemporary scientific theory to see that only a handful of philosophers around still pursue that dream. Scientists don't even dream it any longer. I think theory is divisive, not unifying. These comments apply to the whole task of *Unification Thought* and the *Divine Principle*. One thing reading *Unification Thought* does is to make the *Divine Principle* seem like a model of clarity. However, you do find this concern to unify through a theory or ideology in the *Divine Principle*.

It is true, and quite well documented, that the first printed Principle was much briefer and even briefer than that for those who first heard it orally. It follows a classical pattern: Rev. Moon preached the principle orally before it was written. Yet there seems to be no question that the early principle preached is identical to the core of the present *Divine Principle* text, that is, the first chapters which I regard as the core of the principle. Then, the present book was elaborated. The weakest and most controversial aspects of the current *Divine Principle* book are not the opening chapters, which are the core of the theory, but the incredible elaboration that goes on after. When you start such detailed elaboration, you don't draw people together; you send them

running for their shotguns or hiding in various areas. Looking for a philosophical base for unity involves looking in the wrong place.

From these comments I draw two simple conclusions. I suspect that, as your members go out into graduate work, they will begin to go in different directions theologically. One of my New Testament friends, who doesn't care much for the Moonies, was delighted when I said that the church was sending students to graduate schools. He said: That will cure them of their faith quickly. But I believe you should go that way. Unification students should go through the test to see if they can hold to a core and on that basis expand. I could show you letters from some of your friends who've had the experience of suddenly being thrown into a bath of a thousand theories and discovering how difficult it is. My other conclusion is that I believe that the core of the identity among Unification members is not the detail of the theoretical structure, but something that has to do with its practice. It is the practice that holds you together. So I would suggest that the real basis for unity will come more from the practice, the family structure and the kinds of communities you create, than from a single intellectual structure. Indeed, if you put the intellectual structure forward as a basis for unity, it may prove self-defeating.

Paul Sharkey: I have to begin by confessing that I was brainwashed by Professor Sontag. He taught me most of my philosophy as an undergraduate. Consequently, I would just simply reiterate much of what he's already said. But there is a specific point in *Unification Thought* that I'm totally mystified by. I found it an interesting but humorous text after awhile because I couldn't take it seriously as a philosopher. I've also been through a seminar presented to some scientists in which *Unification Thought* was gone into a bit more deeply. And, as one interested in the philosophy of science and epistemology, I was absolutely horrified. First, I was horrified to find out that there is no philosophy of science in *Unification Thought*, even though the unification of science and religion is, according to the introduction of the *Divine Principle*, the major precondition to establishing the restoration. The other appalling thing is in the area of epistemology. We've all heard explained here the idea of the relationship between the internal archetype and the knower being somehow related to the archetype and the thing known. This is basically the epistemology that Plato presents in the *Theaetetus* and quickly rejects. He says that what is needed is some standard by which we can judge whether or not the archetype that we have in our minds as opposed to the archetype in the external world is

correct. Without that standard there is no way of determining that connection. In the *Sophist* he then develops a notion which comes down basically to a certain definitional theory of truth. But that leads him into a great deal of trouble concerning language. What the form of a thing is, the Platonic form, is basically that set of necessary conditions which taken together are sufficient to describe or characterize the thing for what it is. But his latest development—in one of his latest dialogues, the *Timæus*—is what he ends up saying about science particularly. He also makes the same comments concerning religion; that at best these things are “likely stories” and that they can’t be known clearly and described and set forth once and for all.

In other words the process of science and the process of theology in their theoretical aspects are continually ongoing. Consequently, there are bound to be these various, if you will, competing “likely stories.” Indeed, that’s what makes science and theology fun. It also leads to the comparing of these various “likely stories” in order to find out, perhaps by axiological and other kinds of criteria, which are the most plausible or most probable of them. I think that your way is dangerously mistaken especially when the *Divine Principle* is full of lots of things which are, in terms of contemporary scientific theory, just plain false.

I think that what Dr. Sontag was saying is that if you begin developing a position which philosophers say is just mistaken, and then you wed that to a wrong science as a justification for the theology, then nobody is going to pay any attention to the theology at all.

Frank Flinn: I have a comment that leads to a question. First of all, we have tonight’s presentation which I thought was quite well done. It was nice, succinct and right on the mark. But I want to know where this is coming from. Classically speaking, the relationship between theology and what traditionally is known as metaphysics arose on the basis of the distinction between reason and revelation. The Church fathers tried to understand and appropriate Greek thought. They tried to see it as preparation for the gospel. Thus they distinguished what man can know by his natural reason and what is known through revelation. Some people find that that was a good thing and others that it was a bad thing. Regardless of our evaluation of this project, there was a firm foundation for making the distinction between reason—what man can know by his natural powers—and revelation—things man cannot know by his own natural powers. What I want to know is this: what is the theoretical foundation underlying what now emerges as the difference

between principle (that is, the religious or theological presentation in the *Divine Principle*) and thought (the philosophical presentation in *Unification Thought*). I don't see that theoretical foundation for making this distinction.

George Exoo: It strikes me that under consideration of "original human nature" there might be some very interesting ground for speculation on normative definitions of personality such as Abraham Maslow has done with his self-actualizing being. I'm curious to know whether you have attempted to expand Unification theology in that way. Perhaps another way of asking the question would be to note that it seems that a lot of the genius of the Moonies has to do with the way in which their community life operates. Is there a set of middle axioms by which you attempt to take that ideal and institutionalize it in a very concrete way in your community?

Kurt Johnson: I'd like to just throw out another question. But first of all, I would reject the notion that what we have in the *Divine Principle* or in *Unification Thought* is a false science. I say that standing on the foundation of my own doctoral work in a scientific discipline which is heavily related to all this. What bothers me is this: I think we're definitely obliged to examine what actually might be there in the thinking that comes out of Rev. Moon's thought. What I see as of possible interest to science coming out of the *Divine Principle* and *Unification Thought* are some models that can be very useful in relation to what I might call mechanics or in relationship to systems models. And the reason I say that is this. If I look at what now in biological science is pure science (and there are some methodologies now which rank in that area), I can't go from science to philosophy for the things that are needed. If I go to philosophy I find out things about logic and about falsification, questions about the nature of hypotheses. But what's not there is any intuition about models. And so then I ask a question: where does science start to see these models? There is some stuff available in Marxism. And this is interesting because what Marxism offers is not science *per se*, but something about structures, models, relationships, and the way things may be put together. This is what I think is available in Rev. Moon's thinking too—even better models. If I take a look at, for example, evolutionary biology, the recent things that are considered real breakthroughs methodologically and in theory have been inspired by basic insights that have come from such things as Marxism, or metatheories of relationships, or hierarchies, things that have to do with other than word games or even critical

thinking. These have value in themselves, but what we need are understandings that come from some deep insight about relationships and structures and their interrelationships. That is why I don't think we should be too premature in dismissing this material. It may be very relevant to science. I think it is.

PROVIDENTIAL HISTORY LECTURE I

Joe Tully

The history of mankind, from Adam and Eve until now, is really the result of the fall of man. In other words, if Adam and Eve had fulfilled their responsibility and perfected themselves in God's image, they would have established the kingdom of heaven on earth from the very beginning. Because of the fall, history took a different course; but even so, God continues working to establish his original ideal of restoring the world to its original state of sinlessness. Therefore, we refer to history since the fall of man as the history of restoration.

It could also be called the history of re-creation. God is re-creating mankind according to his original plan. Just as there were certain principles governing the original process of creation, so there are also principles governing the process of re-creation. A most fundamental and important principle here is the principle of re-creation through indemnity which takes place as mankind indemnifies or makes restitution for sin and evil. Before we pursue that in detail though, I want to go through general patterns of restoration that also apply to every person.

Adam and Eve should have originally gone through the three stages of growth to perfection. However, when they fell, they dropped even lower spiritually than the formation stage. They formed a four-position foundation centered on Satan which led to the involvement of Satan in human affairs. Therefore, the first important point in the process of restoration is that we have to separate from Satan. We must learn how to disassociate ourselves from him, from his viewpoint and his ways. That is the very beginning of the course of restoration. Then man needs to grow spiritually until he stands at the top of the growth

stage. At that point, there is a foundation for the messiah to come. Then man must receive the messiah and be reborn through him, after which man is freed from original sin and can continue growing to perfection. The messiah is the one who has already perfected himself by going through his own course; by following him, we can attain our perfection, and having done that we can fulfill the purpose of creation by establishing a perfect family and an ideal world.

Now, I would like to speak more specifically about the principle of indemnity. Fallen man stands in the position between God and Satan. We have the original nature that God instilled in us. It still exists within every person and as a result, there is a basis for God to relate to fallen man. However, each person also has fallen nature, so there is also a basis for Satan to relate to man and lead man in his direction. Thus, fallen man is in a midway position between two masters. Therefore, neither God nor Satan can have complete dominion over fallen man. The degree to which God or Satan will have dominion over a man is determined by that man's own actions. If he acts in accordance with God's will, then he creates a foundation for God to act in his life; however, if he commits evil acts, then there is a basis for Satan to have dominion.

Now, once something has lost its original status, in order for it to be restored to that original status, effort must be exerted. If some wrong has been done, restitution must be made. Sins must be "indemnified," but there are different degrees of indemnity. We might speak of indemnity of an equal amount if the amount of restitution to be made is equivalent to what has been lost. The Old Testament calls this an eye for an eye, a tooth for a tooth. However, there might be a situation in which the indemnity to be paid is actually less than the loss. Although it is a partial payment, it is accepted as payment in full. Thus Jesus himself took the way of the cross in order to make restitution for man's sins, but we don't literally have to be crucified. We can be resurrected by virtue of our belief in him, and the indemnity that we thereby pay is much less than the indemnity Jesus paid. There might also be a situation in which greater indemnity is required. If a certain amount of indemnity is required at one point but is not paid, then a greater amount of indemnity might be required later. For example, if a central figure in God's providence fails, then the next one to come along must pay the indemnity not only for his own situation, but also for the failure of his predecessor. When failures occur in providential history, then the amount of indemnity to be paid increases, and the situation becomes

very complex. So indemnity can be of equal amount, lesser amount, or greater amount.

Who is responsible to pay indemnity? It was man who failed to fulfill his portion of responsibility, not God. Man can be restored to his original position and freed from the dominion of Satan only if he fulfills his portion of responsibility. However, because of original sin, man is not really able to free himself from the dominion of Satan. That takes place only when the messiah comes. Man is freed from the dominion of Satan by being reborn and cleansed of original sin through the messiah. Fallen man can only provide conditions; he conditionally or symbolically affirms his desire to relate to God and separate from Satan. He partially or conditionally fulfills the original portion of responsibility, which is obedience to God's word and commandment.

How is an indemnity condition made; what will indemnify something? Indemnity is paid by reversing the course of the fall. In other words, it is simply the reversal of the process of deviation from the original status. In order for us to be restored to the position which Adam and Eve lost, according to this principle we need to indemnify their failure. However they failed, we are going to have to reverse that process. The question then is: What did they fail to do? First, Adam was supposed to establish what we call the foundation of faith, by obeying God's commandment. The foundation of faith is a vertical relationship between God and man, established through living in accordance with God's word. However, as we know, Adam and Eve turned away from God's word and fell, thus failing to establish this vertical relationship and this foundation of faith.

Man also failed by establishing a fallen relationship with the archangel. Man failed to keep his original position in the whole scheme of things, the position of child of God and true lord of creation. Man actually put himself under the archangel's direction, rather than standing in a position to give direction to the archangel and guide him in accordance with God's will. Now, man's original and proper relationship with the creation, including the angels, is what we would call the foundation of substance.

Thus, in disobeying God's commandment, man failed to establish a foundation of faith; and in submitting to the archangel, man failed to establish a foundation of substance. Therefore, some central person in God's work of restoration must stand in the place of Adam who failed, and must lay the foundations of faith and substance which Adam failed to establish. Since Adam and Eve were to have grown to perfection

through a period of time, the process of restoration also involves a certain period of time. So we have the following elements in the foundation of faith: some central person representing Adam, some condition that must be met, and a certain period of time during which this must be fulfilled. And since Adam and Eve were supposed to establish a God-centered dominion over the creation, including the angels, the process of restoration also requires a condition of indemnity to remove fallen nature by correcting the improper relationship between man and the archangel. So we have the following elements in the foundation of substance: a central person to represent Adam and someone to represent the archangel.

When fallen man establishes the foundation of faith and the foundation of substance, the foundation for the messiah is set. The foundation for the messiah is this combined foundation.

Now, each of us is actually a historical being. We are products of what took place in the past and we are also looking forward to the future. What has affected those in the past affects our lives now, and will affect the lives of our descendants in the future. If people in the past have been able to contribute to the success of God's providence according to their ability to understand what God is really trying to accomplish, then it is important for us to understand how God has been working throughout human history. Making use of the general principles I have just described, we can begin by looking at the historical accounts that we find in the Bible, starting with Adam's family.

God initially gave Adam two sons, Cain and Abel. Through these two sons, God wanted to separate good and evil symbolically. I say symbolically, because actually both Cain and Abel had an original nature of goodness and a fallen nature of evil. Nonetheless, as we shall see, it served God's providence to have one son represent evil and the other, goodness. The question is: Which would represent good and which, evil? That was determined by the actual process of the fall itself. Two relationships take place in the fall: the relationship between the archangel and Eve and the relationship between Eve and Adam. Through these relationships, mankind fell. In the first case, the relationship between the archangel and Eve, the motive was entirely self-centered, entirely against God's will, and thus extremely evil. The relationship between Adam and Eve was also an evil relationship. Nonetheless, there were mixed motives on the part of Eve: her fallen mind was moved in accordance with Satan's wishes, but her original mind longed to return to God. She was attracted to Adam partly because he was,

before he fell, closer to God; and in this respect, her motivation was partly God-centered. Furthermore, even though the relationship between Eve and Adam was premature and against God's will, nonetheless the relationship was ultimately supposed to take place, unlike the relationship between Eve and Satan, which should never have occurred. So from God's perspective, there was some basis to look at this second relationship as less evil, or in a sense more forgivable. Thus, the first son, Cain, represented the position of evil, that is the first relationship. Of course, both Cain and Abel were the offspring of the relationship between Eve and Adam and not Eve and the archangel. Nonetheless, Cain was in the position to represent the first fallen relationship, while Abel was in the position to represent the second one. Thus, Abel represented Adam, and Cain represented the archangel.

According to Genesis, both brothers made offerings to God, but God found Abel's offering satisfactory, and he did not favor Cain's offering. And Cain's countenance fell and he became angry, and then God said to him, "Why are you angry, and why has your countenance fallen? If you do well, will you not be accepted? And if you do not do well, sin is couching at the door; its desire is for you, but you must master it." (Gen. 4:6-7) Cain was upset. But Abel made his offering in a way that was acceptable to God and thereby fulfilled the foundation of faith. The next step should have been the foundation of substance, which could have been fulfilled if Cain had then humbled himself to his younger brother. The original relationship between Adam and the archangel should have been such that Lucifer loved Adam just as God loved Adam. He would then have received God's love and direction through Adam. But the relationship was never realized; instead, Satan came to hold the subject position, and wanted Adam to love him and follow his direction. Now, in order to indemnify that fallen relationship, the relationship must be reversed. Cain had to love Abel just as God loved him, and he had to receive God's love and direction through Abel. In order to have his offering accepted by God, Cain needed to make his offering through Abel, and relate to God through Abel. Instead, as we read in Genesis, Cain killed Abel, and the foundation of substance was never established. Consequently, the foundation to receive the messiah was never established, either.

A fundamental lesson to be learned from this is that the person in the Cain position must come to God through the person in the Abel position. Fallen man is able to come closer to God by following a good central figure, a person through whom God is working. Cain had to

come to God through Abel, and that is true for fallen man in general. Finally, the messiah comes in the position of Adam, the ultimate Abel, and all of mankind stands in the position of Cain, and comes to God through the messiah.

DISCUSSION

Participant: By the time you have gone through the position of Lucifer, Satan, Cain-lineage, Abel-lineage, even though you say positive and negative are to be understood in terms of electrical charges and not in terms of moral or valuative terms, I can't escape the impression that now we are somehow working with a moral evaluation. Are Cain and Abel involved in the give-and-take action, the polarity idea too?

Joe Tully: Of course they are. But in their relationship, as with all human beings, there are some original and some fallen aspects. Simply because there is a give-and-take relationship doesn't mean that we are speaking only about men and women. We talk of give and take between men or women.

Tom McGowan: I would like you to clarify the question of indemnity because I am having real trouble with that. This morning when I raised the question of indemnity one of the Unification respondents said that I had missed the point, that it doesn't mean paying back. Now you defined indemnity at one point as the "reversal of a process of deviation." Let's leave aside the fact that you are playing with language here, taking a word that means one thing in an English dictionary and transposing it to a theological context. This can be confusing, but we are all at times guilty of it. But you also used the words *paying* indemnity. So there is this concept of payment, and it does begin to sound exactly like paying back. If so, there is a question of to whom is it paid. Now that is a good question because there is one strong tradition that says God is paid and another equally strong tradition that we pay Satan. I would like to hear Unification theology on this point.

Participant: Also, you can move from various levels of understanding but I wonder if you could become very concrete and tell me, Joe Tully, whose bad karma are you indemnifying? How are you doing it in your life?

Joe Tully: A very interesting question. To a large degree it's my own sins, but we also believe our lineage's sins affect us.

Participant: You are working out something from your immediate family and your ancestors?

Joe Tully: I think that is to a large degree evident; we can't help but be affected by our families. My parents teach me, and the kind of ideas they give me are things I have got to work out.

Herbert Richardson: The word "indemnity" creates problems, and the biblical word that we all know and that we might think about here is the word "sacrifice." In the Old Testament there is a highly developed practice of sacrifice. What sacrifice does in the Old Testament is maintain the ecological balance of both the natural and the moral order. There is such a thing as the ecological balance of the moral order: the words "eye for eye and tooth for tooth" are saying that evil has to be balanced out in some way, and that is through, in part, the practice of sacrifice.

Now just a couple of observations. First, in the Old Testament there are guilt sacrifices and there are thank offerings; sometimes you offer a sacrifice to make amends for an evil deed that has been done, and sometimes you offer a sacrifice to add your blessing to a blessing you have received. Here is what you have in Unification—not because anything has happened to you but because you want to start something happening. This is clearly not the "pay back" type of thing. The whole practice of sacrifice is related to the order of the moral universe which is understood to operate under the rule of justice and harmony. If Unification theology is to take seriously many of the fundamental ideas of the Old Testament, one of which is the idea of sacrifice in the many modalities in which sacrifice appears, then problems arise. I can think of two of them. The first is that the word "indemnity" does not capture in our ears the idea of a moral universe maintained by justice and a certain harmony to which the person has to orient himself with the attitude of sacrifice. The way you are using the word indemnity does not plug us into the Bible. And the other problem is that in the entire Christian tradition there has been a movement away from the idea of sacrifice because we say that Jesus paid the full and final payment, and thereby abolished the cult of sacrifice. The belief that the universe, the moral universe, is governed by an order of justice to which we have to relate through the practice of sacrifice is undercut, even though in the Catholic tradition the notion is preserved by the idea of repeating the death of Christ as a sacrifice for maintaining the harmony of the moral universe. Protestants have given it up completely and moralize the idea of sacrifice as if it were penance for getting rid of guilt. I feel that this is the root of the problem of understanding that we are having. We have so forgotten the meaning of sacrifice in the Old Testament sense of the

word that we can't understand what you are saying in any sense except that sense of guilt and payment back. That is characteristic of the modern rationalistic mentality. Something has to be done, therefore, to resurrect the whole biblical context of the idea if we are to understand what you are saying.

Joe Tully: Let me make a couple of points. First of all, indemnity is not intended to engender a feeling of guilt. If I am aware that I have damaged a relationship, I think the proper way to approach it is to show that person that I would like to put things back in their original order.

Herbert Richardson: Excuse me, but that is why I think we misunderstand you. We don't have either the Oriental sense of the moral universe or the biblical. . . .

Joe Tully: You think the word "sacrifice" says it all?

Herbert Richardson: I think that you haven't invested your explanation with sufficient meaning for us to understand. I personally believe your doctrine is true, because it is simply a spelling out of a whole understanding of sacrifice as a method of relating to the moral order as articulated in the Bible. But you must be clearer in your explanation.

PROVIDENTIAL HISTORY LECTURE II

Joe Tully

According to the principle of creation, we grow spiritually by living in accordance with the word and the principles of God, thereby fulfilling our portion of responsibility. However, the nature of fallen man is fundamentally different from that of original man because of original sin and fallen nature. Therefore, fallen man is incapable of really fulfilling his original responsibility; so God gives fallen man certain conditions, through the fulfillment of which man can be considered to have symbolically fulfilled his portion of responsibility. Now, in the process of reaching the original state of perfection we go

through two fundamental phases: the way of restoration and the way of principle. The way of restoration brings us back to the top of the growth stage from which our ancestors fell; and then at that point we receive the messiah, and through our relationship with the messiah we are reborn and freed of original sin. From that point on, we must grow to perfection by fulfilling our original portion of responsibility. This final course through the perfection stage is the way of principle, the second of the two major phases.

In the process of restoration, indemnity conditions are very important. Without them, we would never be able to reach the way of principle, since our fallen nature prevents us from really fulfilling our portion of responsibility. So indemnity is not simply a burden of hardship, but a way of compensating for our diminished capacities. Furthermore, indemnity is more than a sacrifice or an offering. Not only is there a time period involved, but also internal qualities of attitude and heart. Mere fulfillment of external requirements is not enough; man must make his relationship with God the center of his life. Then the proper horizontal order between man and the creation, including the angels, has to be re-established. This is the foundation of substance. When these are established, the messiah can come.

So the goal of history has been to prepare the foundation for the messiah, first at the family level, then the national level, and finally the worldwide level. Starting with Adam's family, God sought to have Abel accomplish what Adam failed to do. Abel made an offering in compliance with God's will and thus established a foundation of faith; but because Cain killed Abel, the horizontal relationship between Adam and the archangel was not restored, and the foundation of substance was not established. So Seth replaced Abel and out of Seth's lineage came Noah. By building the ark in accordance with God's instructions, Noah re-established the foundation of faith. The horizontal order was to have been restored by Ham, who should have inherited his father's position, and by his brother Shem. We can't go into the details of the story at this point, but Ham failed to inherit his father's position, so the foundation of substance could not be established. After Noah came Abraham. Abraham re-established the foundation of faith by offering to sacrifice his son, Isaac. Then Isaac's two sons, Jacob and Esau, came in the position of Abel and Cain to establish the foundation of substance. And for the first time in history, that was accomplished when Esau welcomed Jacob upon his return from exile. Finally, God had a family foundation for the messiah.

The providence then moves to establish a national foundation for the messiah. God named Jacob "Israel" on account of his faith, and his family expanded into the nation of the Israelites. After this expansion took place, in Egypt, Moses re-established the foundation of faith to become God's new central figure. So Moses was in the position of Abel, and the people of Israel in the position of Cain. The people were supposed to respond to him in obedience, receiving God's direction through him; but the Bible tells us that they failed repeatedly. Because of their failure, the providence was further delayed—as it always is when man fails to fulfill his portion of responsibility. But finally, by its obedience, the nation of Israel was able to establish a national foundation for the messiah. Yet in spite of all this preparation, when Jesus came he was not received, but rejected. Because of this rejection, another foundation for the messiah has had to be established, this time on the worldwide level. That, in fact, is the purpose of Christianity. Just as the Israelites were supposed to establish a national foundation for the messiah, so Christianity is supposed to establish a worldwide foundation for the messiah.

Because of man's repeated failures, history shows a certain cyclical nature; certain kinds of events repeat themselves in the effort to establish a foundation for the messiah. When there is a providential failure, God has to find another person in another era, and repeat the attempt. Thus, we see a parallel relationship between the history of the Israelites and the history of the Christians. In fact, we see six major subperiods that are parallel to one another. Briefly we see in Israelite history roughly four hundred years of suffering and oppression in Egypt, followed by four hundred years under the judges, then a one hundred and twenty year period of the united kingdom, four hundred years of the divided kingdom, a two hundred and ten year period of exile and return, and then four hundred years of preparation for the messiah.

In Christian history, we see, again roughly, four hundred years of persecution, followed by a four hundred year period under the Church Patriarchs, then a one hundred and twenty year period of Christian monarchy, four hundred years of divided kingdom, a two hundred and ten year period of papal exile and return, and then, starting with the reformation, four hundred years of preparation for the messiah.

The main reason for the delays in God's providence (and thus for these historical parallels) has been man's failures. Actually, the foundation for the messiah could have been established many times if only

man had adequately responded to God. Despite our many failures, God continues trying to inspire us to fulfill our responsibility; that is, to establish the foundation of faith and the foundation of substance. These are the basic elements of the Unification view of providential history.

DISCUSSION

Darrol Bryant: As everyone is aware, there were a number of questions and issues that were raised yesterday afternoon and this morning that were not exhausted. We thought we could pursue some of them in this half hour. Mr. Tully has laid out some of the structure of Unification belief on the relationship between providence and history. Yesterday there was some discussion of the principles of resurrection. Some of you were in the same position as I: having some difficulty understanding what the question was to which this material in the *Divine Principle* was being addressed. Perhaps in this discussion we can get some clarification. What exactly is being addressed in this part of the *Divine Principle*?

David Paulsen: I want to talk about indemnity and restoration. I think that Christians today have to recognize that a real part of Christian life involves letting God undo the damage that has already been done in our life by sin. This is what Christians have usually called sanctification and growth in faith. What I found almost totally missing is the idea of justification by faith that emerges very clearly in Romans and Galatians. I have heard almost nothing about that that is crucial. I really have trouble with the statement in the *Divine Principle* on page 174 which says that God carried out the providence of resurrection in the formation stage in such a way that people were justified by believing in and practicing the law of the Old Testament. Now in Romans and Galatians it says just the opposite. It says very clearly that Abraham was justified by believing. Abraham believed God and God counted it to him for righteousness; that theme runs throughout Romans 3 and Romans 4 and Galatians 2 and 3. You have statements, for example, in Galatians 3, that those who are men of faith are blessed with Abraham who had faith. But in the *Divine Principle* it says that Abraham failed to have complete faith. It is very clearly stated in Romans and Galatians that he was the father of faith and that the men of faith—Christians who believe in Christ—are blessed with Abraham who had faith. I would like to see how you

resolve these differences.

Durwood Foster: I think that last suggestion is really very interesting and plausible in a broad way. I wanted to make some brief observations about the parallels between this part of the *Divine Principle* and what has gone on in the history of Christian thought and reflection. At first glance, it might seem that these sections of the *Divine Principle* are rather bizarre compared to the way we, for the most part, do theology today. Nevertheless, historically, it seems to me there are some striking parallels. What first comes to mind is the whole development of covenant theology and the very elaborate way in which the various covenants—in one fairly standard version the five successive covenants—were worked out in the federal theology according to different historical dispensations. Very much of the same material was used. There was the Adamic covenant, or the primordial covenant, then the Abrahamic covenant and the covenant with Noah and all of these were covenants of works. Eventually they were superseded by the definitive covenant of grace and the whole movement was resolved. I don't want to dwell on this in detail, I just want to observe that a similar thematization did go on in historic Christianity.

Another somewhat parallel development that exists in the history of Christian thought is the very elaborate way in which in scholastic thought (and thenceforth down into the modern Catholic tradition, though rather dropping out of the picture since Vatican II) the reciprocal interrelationships between the order of grace and the order of merit were worked out so that a very careful interplay between what God undertook to do and then left to human beings as the human portion of responsibility was articulated and elaborated. An interesting recent review and discussion of this whole development is found in Karl Barth's *Church Dogmatics*, vol. 4, part 2. Of course, Barth is very sharply critical of it since, generally speaking, it is true that in Protestantism the whole theme of reciprocal synergistic interplay tended to be abolished. But nevertheless in any kind of ecumenical Christian discussion today, I think that these questions would have to be reopened.

My point is simply that there are these general parallels between what the *Divine Principle* is undertaking at this point and what has historically been part of Christian thematization. Now I wanted also to suggest that in some general way what is being told us this morning is *prima facie* acceptable in terms of a common Christian understanding of historical providence and dispensation. That is to say that in some

broad way, Judaism is a period of preparation for the coming of Jesus Christ as the center of history. Then, following upon that, the period of Christian history is a period of further preparation for the consummation of history, or, if you will, for the second coming. It seems to me there is nothing novel or heretical about this at all, though finally it will depend on how the second coming is construed. But in terms of the broad picture, this is very normal and orthodox. In Christian history there would be various ways in which this might be worked out. I was thinking at one point, for example, of the view of Franz Rozenzweig who construed Christianity as a kind of diaspora of what had been a nucleus—an intensified core—prepared in Judaism. But in Judaism the preparation had not, we might say, laid a worldwide foundation. So, in order for what had been prepared in Judaism to be given as it were a worldwide foundation—or dispersion, in Franz Rozenzweig's view—Christianity comes into the providential picture. It seems to me that this is very parallel in some basic aspects to the *Divine Principle*. That is to say, what went on in the history of Judaism brings things up to a certain point, but it is not universalized enough. Hence, it has to be carried on in a way that does truly universalize it. It is the vocation of Christianity to carry on that universalization, and when it is completed we are at the point at which the consummation can then take place.

Darrol Bryant: Thank you, that was very helpful.

Joe Tully: I wanted to address, first of all, the question of faith. I meant to give the impression that the first aspect of man's responsibility, both in the original course and in this process of setting the foundation for the messiah, is fundamentally and essentially bound up with the question of faith. We have said that man had to be faithful to God's word, had to obey God's word. Establishing a foundation of faith in this first part of restoration is absolutely crucial. Without demonstrating proper faith, we can't even begin to move out of the condition in which we find ourselves. So though there is still discussion on the actual content of faith—of whether it is God who does the total work as you were suggesting or whether there is a portion of responsibility for man—I want to be clear about the importance of faith.

The very last verses of Matthew 28, when Jesus says to the disciples, "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you" makes clear that faith is receiving and practicing the word of God. I think that is exactly what Jesus is commanding there: teach them to observe all that I

have commanded, and not simply believe.

The question of whether it is God alone directing and inspiring faith or whether it is partly man's responsibility is, I think, a very serious question. But if God is entirely responsible for the faith that we have, then that means that when we have insufficient faith, it is because God has not given us sufficient faith. That's one problem if you don't have some notion of man's portion of responsibility.

Lloyd Eby: Let me say a few more things about this question of faith and Abraham's justification by faith as it is explained in Romans and Galatians. I think that one of the things that is at stake here is the question of what faith means. It seems to me that in the Protestant tradition, especially the Lutheran tradition, faith has been interpreted almost completely mentalistically; at least it has primarily meant something that one does as an internal spiritual thing. Now I think that in the *Divine Principle* the claim is being made that yes, indeed, Abraham was justified by faith, but that that faith is simultaneously the having and the maintaining of an attitude and a showing of that attitude by means of some kind of outward expression. The claim that is made in the *Divine Principle* about Abraham's failure in faith is that that outward expression failed and therefore it had to be repeated in a second attempt. The *Divine Principle* claims that Abraham failed in the first offering of separating the offering—the sacrifice of the animals—and therefore had to offer his son Isaac. Now notice that in the talk about the foundation of faith and foundation of substance in the *Divine Principle* the claim is that it is faith that needs to be restored as the first condition of accomplishing God's providence. But the restoration of faith is shown through some external manifestation so that the having of the attitude without the external manifestation accomplishes nothing. It is the external manifestation which, so to speak, consummates the faith. The *Divine Principle* is not denying grace but it is saying that the method of appropriation of grace is through man's fulfilling his part in the divine economy, and that the divine economy is a cooperative project between God and man. Man's part in this is to have faith and to manifest that faith by consummating it in some manifestation of it. So grace cannot be given to man; God's grace is there all the time, but in order for man to appropriate that grace, man has to fulfill his part in this economy.

It comes back to the meaning of the term "indemnity." I am not happy with that term, but the problem is that any other term I can think of doesn't really solve the problem either. If you notice in the green

theological affirmation booklet,* the term "reparations" is used. I am not sure that that is a much more helpful term. Sometimes I use a colloquial expression: "you got to pay your dues." In the original principle of creation, responsibility for the accomplishment of God's providence or God's ideal is given to man. And what the principle of indemnity is basically saying is that this responsibility in some fashion or other remains with man even after the fall. Of course God's grace is given to save man, but something must be done on the part of man to respond to that grace; then that grace can be appropriated. This response is indemnity. I think a lot more needs to be said about that, but let me move on.

The *Divine Principle*, as I understand it, is claiming that the vertical relationship with God is the foundation for success in the horizontal relationship. Or, to put it differently, both relationships are absolutely essential, but the vertical one takes precedence, or needs to be established before the horizontal relationship. I hope this helps to make things clear.

Charles Norton: What I really wonder about is whether or not, from God's perspective if you got one family perfect, might not that be "premature suboptimization"? You would have perfection in too small a spot.

Lloyd Eby: I don't think so. My understanding of the *Divine Principle* is that in God's providence this optimization is an unfolding process so that subsequent developments depend on the completion of any prior developments. If that is the case, you have to have complete optimization in a small unit before that can be expanded to a larger one.

Charles Norton: What I am saying is simply a different way of looking at it. That is, the way it is represented in the *Divine Principle*, it looks like a little progress and then a failure, and then for some reason progress seems to be going on through the next period and then the next failure. All I am saying is that you could change your perspective and say that that wasn't a failure at all. God was just stopping before he got suboptimization, and he kept on moving right on.

Darrol Bryant: There are several comments or questions. We'll go in the order I spotted you.

Frank Flinn: As a Roman Catholic I am perfectly happy with the

**Unification Theological Affirmations*, Barrytown, N.Y.: Unification Theological Seminary, 1976.

word “indemnification.” So I would like to address this to my Lutheran colleague. There is a curious aspect of evangelical theology that I have trouble with, and that is that I think Paul’s notion of justification gets elevated out of context. Why is it that Paul uses the word “justification” only a couple of times in all the Corinthian literature, whereas we see an explosion of justification language in Galatians and Romans? That is not explained to me by the evangelical tradition. What is going on there? Why should we absolutize justification? Can we absolutize agape? I am a conservative Catholic and I don’t think we can absolutize either one. We have to find the proper context for each one as well as for the notion of indemnification. From a metatheological level, what I see going on with the whole notion of indemnification is something like this: Catholics from the medieval tradition make a distinction between different kinds of merit. The first one we call *meritum de condigno*. I call it merit that is merited. And the second is called *meritum de congruo*; that is, merit that really isn’t merited but God finds it fitting to let it be merited. Now what I see going on with the theological concept of indemnification is a mediation of that Catholic notion of *meritum de condigno* with the Protestant notion of justification. Hence by comparing indemnification with justification we are going to fail to see the point. What Unification theology is doing with the notion of indemnification begins, I believe, to resolve a classic conflict between Catholics and Protestants, and opens up a whole new field for theological reflection.

Responding to Charles—and I agree with you—it is actually in the *Divine Principle* that, for example, communism is a false anticipation, a suboptimization. But the problem is that the Unificationists don’t have an adequate theology of evil.

Jonathan Wells: We have now heard from the Lutherans and the Catholics. I’ve been waiting for the Calvinists and Wesleyans to point out that we have heard very little about sanctification in this lecture. Because of the way the *Divine Principle* is taught, it often seems that we are saying that by a gradual process of works righteousness we achieve justification. But that seems to me to be a misunderstanding. According to the *Divine Principle*, even under Satan’s dominion we have an original mind. God’s grace reaches our original mind and inspires us to approach him, and that is justification. Now the process of indemnification is a process of sanctification: that is, a gradual process of purifying ourselves so that we can relate more closely to God. The end that we are talking about is not justification, but *restoration*, which in its final stage

is complete union with God. First comes justification, then sanctification, and finally restoration.

Bettina Gray: I would like to address myself to the question of the picture of eternal life because this has always been part of the Christian question. As you explain it, structures of horizontal and vertical have more to do with the kingdom of heaven on earth now, or within three generations. And the personal practice of identifying with God is spoken about in terms of family life. But a great part of the Christian tradition has understood "be perfect even as I am perfect" as an eternal commandment requiring a continual perfection. Others say that if you are saved by Jesus, you instantly have eternal life. I would like to hear some comment about the perspective of eternal life within this structure.

Kapp Johnson: This is partly a question and partly a statement. I think that part of the problem that we are all having in trying to grasp the concept of indemnity is really one that is a problem in classical Protestantism, namely, the problem of God's complete power and responsibility. That is not just a Unification problem. Now what seems to be evident to me in the *Divine Principle* is that there is an aspect of limitation of God's power. On page 283 of the *Divine Principle* it says that the providence of restoration cannot be fulfilled without man's joint action with God. On page 341 it says that even God cannot grant man grace unconditionally because Satan came to possess man under the condition of the fall and could accuse God of unfairness if grace were given unconditionally. However, the situation of the covenant in the Old Testament is not that of two equal people coming together to mutually support one another, as in an alloy where you bring two weaker metals together to make a stronger metal. That is not the purpose of the covenant in the Old Testament. God does not have a covenant with Israel in order to make himself stronger and to make his power more effective. So I see a fundamental problem in the *Divine Principle* as one of understanding the Old Testament covenant.

William Bergman: To the question of God's power alone. The viewpoint of the *Divine Principle* is that God cannot accomplish his will without man responding freely and fulfilling his own portion of responsibility. I think this is validated in the Old Testament: for example, in II Chronicles 7:14 God said *if* my people who are called by my name humble themselves, and pray and seek my face, and turn from their wicked ways, *then* I will hear from heaven, and will forgive their sin and heal their land. Clearly God's capacity to hear, to heal and to

forgive is contingent on man fulfilling certain conditions of turning towards God.

Myrtle Langley: I wish to ask how, from the Unification point of view, rebirth takes place?

Anthony Guerra: I wanted to amplify one point that Dr. Bergman was making about God's power. Fundamentally we want to emphasize God's love, and would say that it is precisely because of God's love that he limits his power. The goal of restoration is not God being alone and somehow satisfied. It is the fulfillment of the purpose of creation. God's nature necessitates a response. I think that is fundamental. In other words, the idea of irresistible grace is rejected, as I think it is rejected by most theologians today. But we have heard that idea in this discussion. We would reject the idea of irresistible grace and would say that there is some response necessary—as in the idea of a covenant. Even with the covenant you still have the possibility of either breaking the covenant or not breaking the covenant; that is the form of the human response in the Old Testament.

I just wanted to make one other point about the question of eternal life. In Unification theology we believe that the eschatological state is not simply a state in which the *individual* comes to a full relationship with God. Rather we maintain the Christian notion of a community of saints, with the stress on community. To spell that out more specifically, we believe there will be eternal families and marriage relationships. Salvation takes place within a community in a world of people who live together not simply as individuals connected to God but also related to one another. This is the whole point of the history of restoration. The principles that we have been talking about are a foundation of faith and a foundation of substance, a foundation of faith in which individuals become reconnected to God and a foundation of substance in which God's family is reconstituted. Brothers are brought together, clans are brought together, nations are brought together. Ultimately the world is brought together. This history is not circular but it is definitely cyclical. It has a linear direction also. It is history in preparation for the messiah. In both the Old Testament and the New Testament, history is given a linear direction that is not simply a repetition or simply circular as in the Greek view of history.

Finally, I wanted to make one final comment on the question that was raised concerning the purpose of the resurrection lecture. It has something to do with the notion of spiritual life. In a sense the lecture on resurrection seeks to explain spiritual phenomena. Theologically, it

addresses itself to the question of what you do with all the people who live in the spiritual world before Jesus comes.

Darrol Bryant: It is that time. But I acknowledged Mr. Salonen and I want to give him a chance to comment.

Neil Salonen: One point I want to make is that there is a distinction in our thinking between eternal existence and eternal life. What we are actually saying is that from the moment of your creation, your spirit exists eternally. This does not depend on whether you want to or not; whatever you do, your spirit continues to exist eternally. But we define eternal life in terms of our relationship to God; so although you have an eternal spiritual existence, in order to attain life you have to develop your relationship with God. That is really an important point. The whole purpose of the resurrection lecture is to explain what happens to a person's spiritual being before they reach a certain relationship with God, or a certain understanding of the gospel, or enter into a faith relationship with Jesus.

I want to make one other point about rebirth. There is spiritual rebirth and there is also complete restoration. We enter into a relationship with God for the first time through our rebirth through Jesus and the Holy Spirit. However, we also look to the time when that relationship can be substantiated in the physical world. We believe that can take place at the time of the marriage blessing; marriage is the point at which we reestablish our relationship with God, at least conditionally, in the physical sense.

PREPARED THEOLOGICAL RESPONSES

Frank Flinn

In a recent article in *Evangelische Kommentar*, Rolf Rendtorff, the Old Testament scholar at Heidelberg University, reviewed a book by Carl Amery who makes the charge that Christianity is fully responsible for our present secularized view of the world as well as for the exploitation and devastation of the created order.* Amery's thesis is worthy of a separate discussion. What I would like to do here is underline some of Rendtorff's observations on the relation between creation and history as they relate to our theme, providence and history in Unification theology.

Rendtorff notes how in the modern secular view of man's relation to nature, man is seeking—to use the words of Francis Bacon—empire and dominion over things themselves. The way we are doing this is by technological mastery. And behind the secularized belief in the end of history is the deeper belief that in gaining mastery over the physical world we will win back for ourselves the true image of God spoken of in Genesis 1. Rendtorff argues that Francis Bacon and Rene Descartes, in particular, and the modern technological society, in general, have gotten the biblical message backwards. The image of God, he stresses, is prior to and hence the precondition of exercising dominion over creation.

Rendtorff goes on bluntly to lay the blame or at least a significant part of the blame at the doorstep of modern liberal and, strangely

*Rendtorff, "Machet euch die Erde untertan: Mensch und Natur im Alten Testament," *Evangelische Kommentar*, vol. 10, no. 11, 1977, pp. 659-61.

enough, neo-orthodox biblical theology. One common feature of modern theology has been to stress history and the doctrine of redemption as an historical event at the expense of both the doctrines of creation and glorification. (Students of the early Church will recognize these three doctrines—creation, redemption and glorification—as the articles of the Christian creeds. Calvinists favor the term “glorification” for the last article, while Roman Catholics use “sanctification” and the Eastern Orthodox stress consummation and the *theosis* of man). Our modern preoccupation with history as redemption has led us into a distorted relation with the created order and has befogged our perception of time and space as the *theatrum gloriae Dei*.

In biblical theology we have someone like Gerhard von Rad, the great Old Testament scholar, who finds the heart of the biblical teaching in the so-called “historical credos” (Dt 6:20-24, 26:5-9; Josh 24:2-13). Von Rad calls Josh 24:2-13 “the ‘Hexateuch’ *in nuce*.”* If you examine the “historical credos” carefully you will find that there is an awful lot of talk about God acting in history but little or none about the meaning and purpose God established in creation. For von Rad, the starting point for biblical theology is history or *Heilsgeschichte* and not creation. However, it goes without saying that for the biblical authors, historical events like the Exodus were not a sufficient starting point.

If we turn our attention to the neo-orthodox theology of Karl Barth we find a parallel situation. Although Barth was reacting against the historical immanentism of the nineteenth century, he succumbed to it nonetheless in a peculiar way. In *Dogmatics in Outline* he declares unequivocally that the New Testament expression “Jesus Christ is Lord,” which pertains to the second article of the Creed, is the true first article and that the first and third articles are merely secondary elaborations. “Indeed,” writes Barth, “the second article does not just follow the first, nor does it just precede the third; but it is the fountain of light by which the other two are lit.”** In order to be fair to Barth, however, I must point out that he was rightly reacting against the naive optimism of liberal humanism. We must not forget that his monumental commentary on the Epistle to the Romans was written during the devastation of Europe in World War I.

Now I would like to make some remarks on the consequences of both the historicist liberal and the neo-orthodox positions. In both, the

**Genesis: A Commentary*, Philadelphia, 1961, p. 16.

***Dogmatics in Outline*, New York, 1959, p.65.

doctrine of creation, as Rendtorff states, is reduced to *ein blosses "Dass,"* a contentless "That." In historical biblical theology, creation becomes a mere "prelude" to the "real," i.e., to the historical. In Barthian theology, which underlines the wholly otherness of God and the radical fallenness of creation, we really cannot know very much about God's providence in the created order. Even the revelation of God in Jesus Christ is God's "No" to the old Adam. Because the theology of creation drew a blank in Barth's system, the secularist theologians came along and tried to fill it in. But they did this in a very Barthian way. For people like Friedrich Gogarten and Dietrich Bonhoeffer, the theological statement that "God is Creator of the earth" meant that the world was dedivinized and desacralized such that man was now free to assert his supremacy over the created world in history. As Gogarten put it, the world was now free to be "only world." What the secular theologians fail to do, however, is to make a distinction between *domination*, by which man claims a man-centered supremacy over the created order, and *dominion*, a shepherding of creation in a God-centered way. The secular theologians fall into the absurd position of making pollution seem "providential."

For a moment now I would like to make a digression and refer to the diagram I have made on the blackboard. (I just want to prove that Unificationists are not the only ones who can make diagrams!) What I try to represent here are two ideal types of theology. I understand "ideal types" in Max Weber's sense. You will probably not find a pure form of either one. Here is the schema: I would like to stress at the outset that I intend this theological schema as a heuristic device, not as a cookie-cutter.

First, the left side of the schema (C-R-G) represents the fullest possible Judeo-Christian theology. Hence the capital letters and the connecting lines. By the capitals and lines I want to signify fully articulated doctrines of creation, redemption and glorification which are interrelated. The other side represents the weakest possible Judeo-Christian theology. Hence the miniscules and the slashes (*c/r/g*). By the miniscules and the slashes I signify minimalized doctrines which are not related.

Let me give you a couple of examples of how I use this schema. The first one is from St. Thomas Aquinas. It is a well-established fact that St. Thomas tried to reconcile the reason of Aristotle with the revelation contained in the scripture. St. Thomas, however, accepted Aristotle's notion of an everlasting *Natura* (in Greek, *physis*) which he

tried to square with the biblical belief in creation. This attempt led him to the mixed notion of "sempiternity," i.e., a world which was "created from eternity." Now this is evidence of a nimble mind, but I would say that St. Thomas lets the Aristotelian notion of nature overtake the doctrine of creation with the result that we would have to write his schema N-R-G. A second example I take from Joachim of Fiore, the medieval millennial theologian. Joachim taught that there were three ages in the schema of salvation. First there was Creation, the Age of the Father, which is now over with; then Redemption, the Age of the Son, and that too is over with; and finally the Age of Sanctification in the Holy Spirit, an age which Joachim and his Franciscan Spiritualist followers thought would arrive in 1260 A.D. Following the schema, I would write Joachimite theology as c/r/G. (My reason for bringing up Joachim is that there are many affinities between Unificationist and Joachimite theology; still, I would say that the Unificationists are not ultimately Joachimites because of their strongly articulated theology of creation and its interconnection with the theology of glorification.)

At this point, I will pick up my earlier line of argument about neo-orthodoxy and the theology of secularization, two theologies which have had immense influence on this country. In my schema Barth's theology reads c-R-g. He funnels the full content of revelation into the second article of the Creed without allowing for the check-and-balance that the earlier Christian fathers felt was necessary between the three articles. In Barth's theology we do not know much about creation because of our corrupted nature. Nor do we know much about glorification because of our paradoxical situation in Christ as *simul iusti et peccatores*, at once justified and sinners. Barth so radicalizes the Lutheran doctrine of justification that he makes no room for the possibility of regeneration. In effect Barth is a christomonist who sees the revelation in Jesus Christ as a *new* creation, a radical new departure that clouds over the providential intent of God in the original creation.

Now the point I am going to make might seem trivial, but we should not forget that the christological controversies between the Council of Nicaea and the Council of Constantinople raged over the addition or subtraction of a single letter of the Greek alphabet: was Jesus Christ *homoousios* (of the same being) or *homoiousios* (of similar being) with the Father? My point is that Paul's famous phrase *kaine ktisis* (2 Cor 5:17; Gal 6:15) ought to be translated "creation *anew*" or "creation *renewed*." In giving too much weight to the radical otherness of the revelation in Jesus Christ, christomonists seem to be saying that

God gave up on the first book (the Old Testament) he was writing and started over with a second one (the New Testament). One gets the impression that dialectical theologians like Barth, Bultmann and Gogarten really think that God had cancelled his copyright on the Book of Creation.

I think that in our time we need to emphasize that God was writing only one book and that creation and gospel are interconnected chapters in that book. (The Unificationists remind us that there is a third chapter, too!) Contrary to what many *Heilsgeschichte* (salvation *history*) theologians are saying, I would assert that the providential plan of God for history must be seen in light of "the creator of the heavens and the earth" and that creation cannot be subordinated to historical events like the Exodus. If I may refer to the Epistle to which Barth paid so much attention, the revelation in Jesus Christ (in Greek "revelation," *apocalypsis*, means literally "uncovering") was a revelation about something that was *already there*, namely, the creation. Hence Paul indicts the nations not on the basis of their accepting or rejecting the gospel but on the basis that they "worshipped and served the creature rather than the Creator, who is blessed for ever!" (Rm 1:25). And just as Paul sees creation renewed by the revelation in Jesus Christ, so also he relates his eschatology to this same creation, "... has been groaning in travail..." (Rm 8:22). The human, bodily process of conception, pregnancy-labor, and childbirth is an apt metaphor for the way Paul relates creation, redemption and glorification and a key to understanding Paul's reading of the single "divine economy" or schema of salvation.

If we turn our attention to the American liberalism which colors all of our thinking, we discover an even more radical neglect of the doctrine of creation and how it relates to history. For us the creation no longer manifests the revelation of God's will for man but has become instead a kind of "raw material" and "resource" which we shape and transform at will. Furthermore, God's redemptive providence in history has become for us a kind of self-provision through our mastery of technique. Finally, in terms of the traditional Christian Creed, we have abandoned belief in "the Last Things" and substituted in its place a belief in progress which is registered in terms of what is calculable, e.g., the expanding economy, technological innovation, the exploitation of our resources, etc. In the schema I employ, one would have to say that we are secularized economic Joachimites. I would write our transformation of the Creed as *c/r/P*(rogress).

Yet the American liberal faith in progress has been shaken to the

core by the economic, political, ecological and technological crises which have imperilled our future. Typically, the American response in such situations is to return to "Jesus as the only one." Now I for one do not want to put down christocentric evangelicalism or even the charismatic resurgence within the mainline churches. But, theologically speaking, these responses to our situation are second article answers to a first article problem. What is needed is a first article response to problems having to do with our distorted relationship to the created order.

Let me give an example. All of us recognize that we are on the horns of a great dilemma. On the one hand, there is the energy crunch. On the other hand, our means for extracting energy from the earth have led to ecological and social devastation. How did this situation arise? The answer is that we thought we could get progress without paying attention to the laws of creation. We wanted progress without restoration and regeneration of the earth. Our predicament arose precisely at the moment we thought we could separate God from the natural order and twist and torture nature—the image is from Francis Bacon—to our own, purely man-centered, purposes. By now it is clear to us that nature is not a passive and neutral "raw material" on which we can realize ourselves in freedom and history. The creation resists our exploitation and violence. In our time we can see nature striking back and revealing to us the laws God embodied in the creation.

It is precisely this view of creation as the active revelation of God's providence that is inaccessible to modern man. And not only does liberal secular theology fall short here, but also Marxist humanism. Marx unwittingly took over the Enlightenment concept of nature as raw material which he opposes to history, the arena in which man "creates" himself. Just as Marx turned Hegel "on his head," so he inverted the structure of the Creed and put creation in the last place. What gets created is man himself who realizes himself in history by overcoming the material conditions of existence. Marx saw clearly that certain classes could garner the means of production and thereby oppress other classes. Yet in order to overcome the destructive tendencies of class society and bring about "the humanization of nature and the naturalization of man," Marx was impelled, by the sheer logic of his immanent historicism, to give free reign to applied natural science for the sake of maximizing the means of production. Thus there is no possibility for a critique of technology built into Marxism. The reason for this is that in Marxism there is no original purpose to

the creation other than a view of nature as the raw material for human productivity. There is no providence other than man mastering the forces of nature for his satisfaction and enjoyment. Although Marx saw in religion "the sigh of the oppressed creature, the heart of a heartless world," religion was nonetheless "the opium of the people" because it numbed humanity into deferring plucking the living flower in favor of the imaginary flowers of an illusory heaven.* Because he had no vision of the original purpose of creation, Marx was led to reject the notion of providence in history. "Providence, providential purpose," he wrote, "this is a big word used today to explain the movement of history. In actual fact it explains nothing."** Using the schema, we would have to write Marx's transformation of the credal formula as n-r-g (nature as raw material, "redemption" as human productivity, "glorification" as the human creation of the classless society).

In this final part of my response I am going to focus on Unification theology. Now while it is easy to see Unification thought as a reaction to Marxism—and it is that—it is equally important to relate it to the structure of Christian theology. Again, using the schema I have proposed, we could write Unification theology as $\overline{C-(r)-G}$. First, one of the reasons I am excited about *Divine Principle* is that it restores the doctrine of creation as the first subject theology has to deal with. As I have noted above, modern theology, orthodox and secular, has drawn a blank when it comes to creation, and theologians like Gustav Wingren (cf. *Creation and Gospel*, New York, 1977) have underscored this deficiency in modern theology.

Not only does Unification have a strong doctrine of creation but also this doctrine is articulated in a creative way. In the *Divine Principle* God is not primarily conceived as a solitary cause, author or architect but as parent. That is, creation is thought of as a parentage. Not only this. Because the godhead is represented as true parent, i.e., as a being whose very nature is relationship, the creation is represented in a *relational* way with the Creator. This relational bond articulates a neglected side of the theology of creation: God did not make the universe the way an artisan makes a chair. The artisan can make a chair

*Cf. Marx, "Toward a Critique of Hegel's Philosophy of Law" in *Writings of the Young Marx on Philosophy and Society*: New York, 1967, p. 250.

***Ibid.*, p. 489.

and forget about it. That is, the artisan's *act* of making is an ephemeral relation. When parents bring forth offspring, their relation to their offspring does not cease even though children grow up to become parents in their own right. With the image of God as parent, the *Divine Principle* is able to ward off the tendency in Christian theology to think of creation as an event "back then." Rather, creation is an *enduring, sustained relationship* between Creator and creation. In the *Divine Principle* this notion of sustained relationship is treated under the rubric of "give and take" (cf. *DP* 1.II.2, pp. 28 ff.).

Professor Richardson has pointed out another creative aspect of the theology of creation in the *Divine Principle*. It is an aspect to which Roman Catholics can respond with affirmation, for Catholics believe that humans are co-creators with God in parenting. Richardson notes the radical theocentricity of the Unification notion of creation. God did not want mute objects as his image in creation but co-creators.* Modern notions of human creativity tend to see it as the autonomous self-productivity of individuals, i.e., as non-relational activity. In the *Divine Principle*, however, human creativity is grounded in the duality of give-and-take vertically between the Creator and the creation, horizontally between humans, and vertically between man and the environment.

A second major feature of Unification theology flows from the principle of creation, namely, the doctrine of glorification as restoration. Here, again, Unification theology picks up a theme of earlier Christian theology that has long been neglected. The early Church fathers believed that the Last Things (eschatology) were intimately related with the First Things (creation). Hence, theologians like Irenaeus saw redemption not as the cancellation of God's claim on an evil material world, which many Gnostics thought was fabricated by an incompetent demiurge, but a restoration and reassertion of the supremacy of goodness in the creation, both spiritual and physical. Traditional Christian theology, in my estimation, needs to recapture this early Christian insight: the *material* creation is as good as the *spiritual* creation because both are from the same Creator. For various reasons, Christianity has succumbed to the temptation to rank the spiritual dimension of life above the physical or even claim that the physical is in some way evil in itself, e.g., the extreme "denial of the body" in some forms of asceticism. The important thing is to see the goodness of both

*Cf. *A Time for Consideration*, New York, 1978, pp. 298-309.

and how that goodness flows from the proper relation between the spiritual and physical. Now I think that one of the great insights in the *Divine Principle* is that goodness (as illustrated by the three “blessings”) is not manifested by the ranking of either the spiritual or the material above one another or in their independent development (religion vs. science) but in their reciprocal co-ordination.

Another way in which the *Divine Principle* relates the First Things and the Last Things, creation and restoration, is to see the fall not so much as a transgression, incurring a guilt for which a penalty must be paid (the cross), but as the interruption of the process of the blessings. Thus in Unification theology the saving act is the restoration of the *creational process* of formation, growth and perfection or individual perfection, marriage and dominion over the earth (*DP* I.1.v.2, pp. 52-57). In other words, Unification theology is able to uncover the eschatological directionality of God’s original intent in the creation. The *Divine Principle* teaches not so much that Adam and Eve were disobedient when they sinned but immature and weak. Thereby Satan (sin) was able to get a toe-hold on the material world and exert his false dominion.

Before traditional Christians take the Unificationists to task on this theological point, they had better first consider that Paul had the same opinion about Adam and Eve being immature and trickable in the face of Satan’s wiles. Paul makes this point in Romans 7:7-11, which is a kind of midrash on Genesis 2-3.* Secondly, Paul constantly stresses the restoration of the spiritual growth process in Christ (1 Cor 13:11). Another link between Unification and traditional theology is that it holds to the Calvinist doctrines of our “federal headship in Adam” and of the two sovereignties (God’s and Satan’s). None of us should overlook the important fact that Rev. Moon’s parents converted to Presbyterianism when he was 10 years old.

A final note on Unification eschatology. I think that the Unificationists have been able to regain that sense of *eschatological urgency* which the early Christians had. I think there is no getting away from the fact that the early Christian expectation of the second coming became de-eschatologized and “ontologized” into a cosmic topography (“heaven”). This is the point of Martin Werner’s book *The Formation of Christian*

*What Paul is doing is appropriating Eve’s excuses in Gen 3 (compare Paul’s Greek with the Septuagint).

Dogma.^{*} As the second coming became de-emphasized, I think Christianity lost sight of what Paul calls the *oikonomia tou theou*, the crucial moves of God in the "economy" of salvation.

Because the second coming was lost sight of, greater emphasis was placed on the first coming and, in particular, on the *person* and *acts* of Jesus rather than on the *office* and *mission* of the Christ. In other words, Christianity started emphasizing the definitive act of God in the cross and resurrection rather than seeing the cross and resurrection as part of the broader plan of salvation. Paul, for example, sees the definitive turning point in God's plan of salvation beginning with the call of Abraham (Romans 4).

This question about eschatology leads me into the Unificationist handling of the second article of the Creed, and more particularly their christology. I have written their theology of redemption as -(r)-. I am not at all sure this is the right way to do it. But this much can be said: from the perspective of the mainline Christian traditions, they have a *low christology*. But I would like to point out that mainline Christianity has tended to emphasize the theology of redemption at the expense of creation and glorification. Furthermore, mainline Christianity is also plagued with overweening *individualism*. It is this excessive individualism, I suggest, which accounts for the stress on the uniqueness and singularity of the person and work of Jesus Christ. This is particularly true (I am going to be unkind!) of certain forms of evangelical Protestantism. Catholics, though they have their problems with it, do realize that there is a third article of the Creed which includes the doctrine of the church and the *communio sanctorum*. Now I would like to point out that as long as Christians play the individualistic "Jesus-and-Me" game or place everything into a "Decision-for-Christ" (Has anyone noticed that Billy Graham and Rudolph Bultmann are speaking the same language on this point?!), they will not be able to account for the full structure of Christian theology nor will they have any practical answer to Marxism or secularization.

When we look at Unification theology from within, however, I think we can say they have a high christology. Unification, like Calvin, stresses the *offices* of the Christ. Jesus is prophet, priest and king rather than God-man (though the latter is not denied). Now office christology looks to the whole plan of salvation and providential history, including both Testaments. Secondly, office christology also underscores the

^{*}New York, 1957.

fulfillment of the *functions* of that office. From this perspective, Unification theology would say that Jesus in person completed his mission but that certain functions were left to God's future providence. Was not the early church saying something similar when it felt the need to have a third article in the Creed? In other words, the early church (and Unification) is saying that providential history was not over with sometime around 30 A.D.

A final note on Unification christology. Technically speaking, the Unificationists do not talk about "redemption" but about "indemnification." This follows consistently both from their notion of restoration as a renewal of the *process* of growth intended in the original creation and from their notion of the messianic office. Professor Richardson is not happy with the word "indemnification" and thinks a word like "sacrifice" would fit better. The word is all right by me. (As an aside, I think a case can be made that the notion of indemnification strikes a mediate position between the classic Catholic notion of *meritum de condigno* and the Protestant notion of justification by faith alone. This point deserves a separate discussion.) What I would like to indicate in this context is that the word "redemption" speaks to a single act whereas "indemnification" speaks to the process of compensation for what was lost in the fall.

Now that I have spent so much space interpreting (and defending!) Unification, I will end with three "negative" notes of caution. Sometimes the Unificationists talk substance language and sometimes they talk process language. Now if one is going to use substance language, one has to pay the indemnity (!) for the whole weight of the Western philosophical tradition stemming from the Greeks. In substance language, isolated individual objects have being in the full sense while relations are held subordinate. I have already pointed out how Greek "nature" terms got St. Thomas Aquinas into trouble, and I think the *Divine Principle* (as opposed to the doctrine of the principle) generates some needless entanglements by not carefully distinguishing these two modes of speech. Relations like "give-and-take" and processes like formation, growth and perfection get short-shrifted in substance language. A second critique I would like to give is that Unification theology is going to have to give some weighty attention to the notion of ineradicable evil if it is not to seem Pollyannish toward the perils of the present. I am not saying that they can give no account, but if they truly want to unify the Christian traditions, they must give a thorough account to other Christian churches which hold to this teaching.

A final critique. There is no critique of science and technology in the *Divine Principle*. I think there needs to be a distinction between a false domination of the created order and a true dominion in which man is in a give-and-take relation with the material world. They can do this on the basis of their own theology. Science deals with the physical world and we all know that the archangel made his first move on the physical level.

One thing I am grateful to Unification theology for is the way in which it provides a practical, heartfelt motive for the love of the creation. Only such a love, I think, provides the proper framework for sensing God's providence in history. It is because the *Divine Principle* begins with creation that it is able to articulate an authentic theology of history as restoration. Others might disagree as to the interpretation of this detail or that, but I do not think anyone would deny that the *Divine Principle's* view of history is theological. Such a grand view of providence in history as a dialectic between man-centeredness (the Cain type) and God-centeredness (the Abel type) has not been seen since the anonymous artisans depicted the great themes of creation, fall, redemption and glorification on the porticos and windows of the medieval cathedral.

Lonnie Kliever

As a philosopher of religion and culture concerned with religious and cultural symbol systems, I am interested in the Moon movement as a new linguistic community—"language" being here understood in a broad enough way to include signs and symbols, gestures and rituals. As with any new wedding of language, the language of the Moon movement contains—like the proverbial bride's attire—"something old, something new, something borrowed and (perhaps) something blue," though the latter remains a matter of conjecture. I am only interested in seeing what is old and what is new about this new linguistic community. I will leave it to others to discover what is borrowed and what if anything is blue!

In accordance with my assignment to respond to Mr. Tully's lectures in "providential history," I will focus attention on the way language is used in the Moonist interpretation of scriptures and history. Given my own interests, it will not be surprising that I will not explore Mr. Tully's specific constructions on "providential history" from the standpoint of some normative orthodoxy, either personal or communal. Nor does time permit questions or comments about how specific linguistic markers seem to be functioning within Unification theology. Rather, I want to make some observations about how language is *used* as a whole in the Moon movement by taking this interpretation of scriptures and of history as a particularly revealing example of that use.

One further introductory comment and then I can proceed to the task. My characterization of how language is used in Unification theology will take the form of a comparison. I want to indicate the precise points at which *modern* linguistic usage finds difficulty in the way language is used in the Unificationist interpretation of scripture and history. By implication, I will thereby indicate the kind of metalinguistic shifts that would have to be made for Unification thought to "connect" with the operative use of language in modernity. In one sense, this comparison may be an exercise in futility. Is not the "glory" of the Moonists their "reversal" or "refusal" of modernity? Are there not "pre-moderns" and "post-moderns" aplenty who are quite comfortable with their *way* of speaking if not always with *what* they say? Perhaps so! I have heard enough comments from a variety of corners this week to gather that many here are only too happy to leave the moderns to their epistemological quandaries and existential anxieties. Yet modernity cannot be so easily dismissed—even in the Virgin Islands! There are moderns to be dealt with on the streets, in the academy, in the churches—even here at this conference. Besides, the Moon movement does strike up "dialogues" with an interesting variety of conversation partners, as this seminar so clearly attests. Therefore, seeking to show how and why Moonism and modernism belong to entirely different universes of discourse—even and especially when the *words* used are the same—is worth one response at this meeting.

To put it in a sentence, scripture and history are interpreted *allegorically* rather than *metaphorically* in the Moon movement, and that use of language presents insuperable difficulties for any modern engagement with an acceptance of their message. Obviously, "metaphoric" interpretation and "allegorical" interpretation are similar. Indeed, I believe there is a great deal of confusion in the minds of users and

auditors of Moonist language between these two approaches because of their similarities. Therefore, I want to pin down the differences between "metaphorical" and "allegorical" uses of language as a way of characterizing the way I see language being used in the Moon movement.

I want to stress at the outset that my terms "metaphorical" and "allegorical" are *not* identical with or drawn from the sense assigned them in the classical "four-fold method of exegesis," nor am I appropriating in any direct way the wide-ranging discussion of these terms in literary criticism and linguistic philosophy. I am defining and using these terms in my own way, though I have, of course, learned from these other discussions.

Confusions arise because both metaphoric and allegorical interpretation start with the acknowledgement of the *symbolic* character of language. But from that common beginning, these approaches diverge dramatically on questions of the source, scope and force of symbolic meaning. To grasp these differences, we must begin with a definition of symbol before proceeding to a comparison of metaphoric interpretation and allegorical interpretation.

1. *Symbol*

The problem of defining the term "symbol" is complicated by the fact that most of the familiar definitions in vogue today implicitly contain or presuppose an ontology. I want to admit the difficulty facing any attempt at defining "symbol" at the outset. I am well aware of the quarrels between definitions that are too narrow (symbol as analogy) and too broad (symbol as medium). Without recapitulating that discussion here, I will proceed directly to a definition that seems to me to have the requisite specificity and inclusiveness for purposes of this discussion. A "symbol" is any unit (word, object, gesture) which condenses meaning and calls for interpretation of that meaning.*

This formal definition of symbol needs to be unpacked briefly before looking at the different ways in which symbols are used and understood. The key words in the definition are *condenses* and *interprets*. Every symbol condenses meaning as indeed does every sign by naming, classifying, generalizing, idealizing, comparing and the like. The ability of a symbol thus to condense meaning is not what distinguishes symbols from signs. The distinguishing feature of a symbol lies in the requirement that every symbol requires interpretation—thus, every symbol is a *hermeneutical* problem and venture. Needless to say, it is

*I am indebted to Ron Grimes for this definition of symbol.

this necessity to interpret symbols that gives them their peculiar power and makes them a perennial problem.

It is worth noting that this hermeneutical flexibility and opacity arises out of the formal nature of symbols themselves. Symbols are *double-meaning* linguistic expressions.* The hermeneutical requirement to interpret symbols rests in this double-meaning structure. Every symbol has a *first* intentionality and a *second* intentionality—a literal sense and a symbolic sense. The symbolic sense is always *derived* from or *mediated* through the literal sense. Thus, for example, symbols occur only in a language where signs of sufficient complexity and sufficient irony are present to allow one meaning to *stand for* another meaning.

We can see a number of issues arising from the fact that the meaning of any symbol is given in, with and under its literal, conventional, natural or ordinary meaning—1) why interpretation belongs to the nature of symbols as such, 2) why symbols are subject to different and often radically different interpretations, 3) why so much attention has been given to establishing the *true* or the *authorized* interpretation of a symbol, 4) why symbols are peculiarly useful for maintaining communal and individual identity over long periods of time marked by sharp changes in sensibilities, 5) why symbol use and symbol meaning are so often regarded as the definitive activity of human mentation and creativity and 6) why “discussion” or “dialogue” over the same symbol so often gets nowhere and changes no minds.

This whole range of issues can be focused another way by contrasting what I am calling “metaphorical interpretation” and “allegorical interpretation” of religious symbols. I simply note in passing that modernity is consistent only with a metaphoric approach to symbols, while the Moon movement is deeply wed to an allegorical understanding. Let me then contrast the two, beginning with the metaphoric use of language.

2. *Metaphoric Interpretation*

Three aspects of a metaphoric approach to symbol use and symbol meaning seem crucial to me. 1) First, all symbols are derived from and answerable to human experience. Symbols are in the final analysis projections of human imagination. Whether some or all of those symbols are descriptive or informative (more or less) of structures, processes, relations or entities in the real world need not be denied,

*I am obviously drawing on Paul Ricoeur in this explication of symbol.

though questions of how the cognitivity of symbols are adjudicated are variously answered in the modern context. The general point is simply that in a metaphoric approach, symbols are made and used, interpreted and confirmed according to the rules that prevail within the human community of discourse and argumentation. Ordinary human beings decipher the meaning of symbols in ordinary human ways.

2) A second defining feature of the metaphoric approach is the acknowledgement of the multivalency of symbols. A metaphoric approach does not pin down *the* meaning, *one* meaning or even *a* meaning. It glories in the surprising plasticity and irony of symbols and waits to be caught and taught by "the more" or "the overspill" that the symbol maker (whether poet, philosopher, theologian or conversationalist) may or may not have foreseen when the symbol was minted. There is a relativity, a fluidity, a perspectivity in symbol use and symbol meaning that defies *all* literalizing. (I simply note in passing that I do not equate the *literal* with the *photographic*, which is merely a crude form of literal correspondence. By "literal" I mean the *veridical*—corresponding to facts—the *factual*—claims founded on compelling evidence—and especially the *conventional*—claims understood without confusion and accepted without argumentation. In a brief word, the "literal" is the unambiguous, the obvious.)

3) Despite the inherent multivalence of symbols, their meaning is not entirely free and undisciplined. Precisely because symbols are construals of the world in terms of something else, because symbolic seeing is always perceiving things *as if* they were something other than they appear to be, because symbolic meaning is always mediated *through* the literal meaning of the symbol, there are inherent limits to *hermeneutical inventiveness* in the interpretation of symbols. The symbol *restrains* and *constrains* what can be legitimately meant by it. This is precisely why on occasion even the most treasured symbols die, despite all our efforts to stretch them to new meanings and purposes. In other words, the symbol does not literally interpret itself but it does *metaphorically* interpret itself.

Though I have been brief and even cryptic in my schematic sketch of metaphorical interpretation, I believe you can readily recognize in this description the *way* language is used and interpreted in a variety of language games within the modern context, including religion and theology. How different the use and interpretation of language in the Moon movement, despite seeming similarities, and despite the fervent wish of many who wish the movement well to forget these differences.

The differences do not lie in the first instance with the symbolic character of language—both metaphoric and allegoric approaches admit to that—but with what is done *with* symbolic language and *to* symbolic language. To highlight the differences, I want to suggest that allegorical interpretation *reverses* each of the three characteristics of metaphorical interpretation sketched above. Indeed, the Moon movement does represent a categorical refusal of modernity, despite all the claims and appearances to the contrary, what with their interest in unifying all knowledge and value, all science and religion.

3. Allegorical Interpretation

As I am defining “allegorical interpretation,” three characteristics are crucial.

1) Allegorical interpretation is neither constrained nor restrained by the concrete symbols under interpretation. It is free to stay as near or to stray as far from the image as the “hidden” message concealed in the image requires. This enormous and undisciplined elasticity is, rather than marginal, the most recognizable thing about allegorical rendering. It is what often gives allegory its contrived and farfetched—sometimes bizarre—character. There are formal reasons why the bond between image and meaning, meaning and message is characteristically all but dissolved. There are also historical reasons why allegorizing is necessary—e.g., to conceal and to reveal “the truth” while speaking to the same audience, to “update” an antique or opaque canon scripture, and the like. The point is simply that in allegorical interpretation the image does not *in and of itself* limit or suggest interpretation.

2) Since there is no disciplined relation between the symbol and the interpreted meaning of the symbol, the second characteristic may come as a surprise. The second characteristic is that in allegorical interpretation we have the peculiar phenomenon of joining a *symbolic form* with a *literal force*. The whole purpose of allegory is to give *the* meaning, to unlock *the* mystery, to uncover *the* truth. At each step of the way in allegorical interpretation, the image or the narrative is pressed for its *descriptive* truth—whether that description be of historical or metaphysical “facts.”

3) The third characteristic explains how the first two are held together. Allegorical interpretation does not arrive at the true meaning of a symbol by subjecting the symbol to the canons of scientific experimentation, philosophic argumentation, social utility or even aesthetic sensitivity. The truth, which remains hidden to the eyes and ears of the natural or unenlightened mind, is revealed or discerned in

occult fashion. *The* interpretation rests on *the* interpreter or *the* interpreters who have privileged access to the truth—which in this case means access of *discovery* and of *confirmation*. For this reason, appeals to the restraints or constraints placed by the symbols themselves (their plain or their poetic sense), much less to arguments from experience, are simply beside the point. The truth allegorically is not derived *from* the symbol, much less *from* general experience—rather, it is read *out of* the symbol and *into* experience by the one or the ones who possess the *secret*—in this case, by those who rightly divine “The Divine Principle!”

4. *The Dividing Line*

Thus contrasted, the *differences* between metaphorical and allegorical interpretation are clear, though the *dividing* line may be very difficult to draw in the case of specific acts of interpretation. To clarify the point, I want to close with an example. I want to take an ordinary symbol and run it through in close succession a metaphorical interpretation and then an allegorical interpretation. I believe this will show perhaps more clearly than my analysis when we leave one universe of discourse and enter another, though here again where the passing happens may not be clear.

You will forgive me an example from my Texas boyhood: “Life is like a mountain railroad.” A metaphoric interpretation, sensitized to the many meanings though still constrained and restrained by the image itself, would likely suggest that this means: life is an uphill and winding journey; life has to run on certain established principles to get anywhere; every life needs an engineer at the throttle; life runs on power from some outside source; every life exacts a price according to how far you go and what style you travel. Here already we begin to sense a shift—a certain loosening of the ties between the image and the meaning. The meaning can still be seen in the image but it requires stretching the image and the imagination. Perhaps we have already begun to allegorize the image: history moves in a spiral like the engine wheels move around and along the track; all of life is “give and take action” like the drive wheels on the locomotive; the whole of reality runs on the two rails of “positivity and negativity”; life always requires a “four-position foundation” just like every railroad requires an engineer, a locomotive, tracks and a station; finally, the *real* meaning of that hillbilly song (that no one who has ever sung or heard the song knew before) is “The Divine Principle”—Rev. Moon is the engineer, communism is the hill, science and religion are the tracks, give and take

action is the coal. Here we are clearly in the universe of allegorization where any meaning can be read into the symbol and any moral can be drawn from it. Where the dividing line falls is not clear, but that a shift—a decisive shift—has been made is clear.

And perhaps my point is clear. The problem that moderns have with a religious movement like the Moonists is simply this: The Moon movement is a return to the language of *mystification*. It is a retreat from *critical* intelligence, a return to the *enchanted* world—the world of dream and myth, of cosmic cycles and ritual obligations, of celestial and chthonic powers, of mediated ecstasy and occult dread. There are plenty of folks who are ready to opt for the enchanted world. There are many who are urging us to rush pell-mell forward into the magic universe of the post-modern world. These are the people who are sick to their ears of critical intelligence and hermeneutical suspicion. They welcome the return of the beauties and the surds of the mythic world. Well and good—so long as we know the price and the possible perils of walking back through the shaman's doorway!

James Deotis Roberts

I wish I had compared notes with Lonnie. I should have come before him. My experiences with the Moon movement have been ones in which I have been able to present some paper on a subject that had very little to do with the *Divine Principle*. I am wiser now than I was when I accepted that invitation to respond to this material. I feel I'm in a situation of "learned ignorance" in which I am mystified by the profundity of the text that we have examined. I consider my task as a theologian to be that of a critic, but certainly in a constructive mood. I have great appreciation for the confessional foundation of any religious movement. Faith seeking understanding is my stance. In taking up my task I am assuming that we are dealing with confessional material when we turn to the *Divine Principle* and the movement that it informs. We are examining what Unification theologians and believers consider to

be foundational to their religious movement. As one who stands outside of this circle of belief, I bring to it a distinctive autobiography of belief, of thought and life in a community of faith.

There's a certain personal and existential posture involved. Much of my early life as a theologian was invested in a search for a reasonable faith. I came out of a very conservative Pentecostal home and was very early called to the ministry and baptized into the Baptist tradition. There was also an ethical and social component to my faith claim. I have never been able to separate faith from ethics. But it was my extensive involvement as a theologian in the black consciousness and black power movements which provided a distinctively ethical and political direction to my whole outlook.

Another perspective has been my serious study of and dialogue with believers in other religious traditions throughout the world. Presently I am developing a doctrine of the church out of the experience of Afro-American Christians who have attempted to be true to the claims of Christian faith in the midst of a situation of racial oppression. The positive pole is the manner in which Christianity itself has been transformed by the interpretation that has emerged out of this experience.

I approach all religions, first of all, with a hermeneutic of suspicion. I desire to know how the Bible is being used and for what purpose. I am almost horrified by an uncritical use of biblical texts. The Bible is a source of God's revelation in the Black church. It is usually not taken literally but seriously. Jesus Christ is the norm of God's revelation, and therefore the revelation of God in Jesus Christ is attested to in engagement with a text from scripture. Now there's a kind of ecumenical consensus in most serious biblical scholarship which transcends denominations. Using all types of criticism, we want to put the text in its context and get as close as possible to the original meaning before any kind of fruitful interpretation and application of the text can be made.

When proof-texting is used, as it seems to be used in the *Divine Principle*, I get worried. Less proof-texting and more careful exegesis would be more valuable to me. It is also essential to measure interpretation by a serious engagement with christology and the doctrine of the Holy Spirit. The Bible for the Black church has always been an instrument of faith, but it has been an instrument of oppression as well. It was used in slavery theology, and even today I find that the most fundamentalist biblical scholars are the most conservative Christians

on social issues, including racism and sexism. Hence we may be evangelical as Christians and yet be very cautious about how the Bible is used. Biblical interpretation is a very serious concern.

Secondly, the *Divine Principle* is a mixture of a lot of currents and experiences from both the East and the West. I've looked at what Warren Lewis* and others have said and have been informed by their essays and by discussions here. But I'm still in search of more components of that thought and experience brought together in the *Divine Principle*. A background document that would make this clear would be very useful to many of us, I am sure. I see the Presbyterian background, Methodist elements, Chinese metaphysics, the ethics of Confucius and Roman Catholic thought, but these are just a few things that seem to be leaping out from the pages of the *Divine Principle*.

Third, is the requirement here a total commitment in the Western missionary sense? Or is it understood in the tolerant East Asian sense as "teachings" which may co-exist in a person's world view without any kind of conflict, each supplementing the other, so that meanings may not be easily transferred from one culture to another without being filtered through the living world of the believers? How are we to sort out the complex mixture of beliefs and ideas that seem to come through in the *Divine Principle*?

Fourth, there seems to be an intense and unnecessary preoccupation with the correspondence between natural science and the revelational material of the *Divine Principle*—much more than in most Western theological circles. In my dialogues with Eastern religionists, there seems to be a general tendency to be preoccupied with justifying theology and religious beliefs with the claims of natural science. We have had a long history of this dialogue in the West between theologians, philosophers and scientists. Many of the battles that seem to be fought in this discourse have already, I believe, been sorted out, and thus the natural science and mathematical concerns in the *Divine Principle* seem to be a kind of overkill. Science is for many of us in the West a God that has already failed. It has little to do with meaning for many people; it has little to do with social transformation. It is for many people in the West a full-grown Frankenstein which they would like

*Warren Lewis, "Is the Rev. Sun Myung Moon a Heretic? Locating Unification Theology on the Map of Church History," M. Darrol Bryant and Herbert Richardson, eds., *A Time for Consideration: A Scholarly Appraisal of the Unification Church*, New York, N. Y.: The Edwin Mellen Press, 1978.

now to destroy or at least bring under control, especially genetic and nuclear research.

Blacks are a people of African descent. Therefore, my fifth point is that we have learned to appreciate the cultures of African peoples prior to the white man's discovery of Africa. We have found the basis for our artistic talents in Africa and we have also discovered a profound religious heritage there. It was the combined religious and familial roots of the African experience which sustained and nurtured Black people through their dark night of suffering in the new world. I am concerned that I find the same mind-set in the *Divine Principle* that I find in Euro-American thought to this very day. In that mind-set there is a dialogue going on between East and West, but not between North and South. This is true in the history of religion. It is true in biblical scholarship. Even in biblical scholarship, Egypt is taken out of Africa and embraced in Mediterranean studies. Africa, which contains hundreds of millions of believers, does not come in for serious attention within the *Divine Principle*. Why does Africa remain hidden? Why doesn't this revelation include Africa?

Now I want to just raise some questions arising from our discussions. What or who is God? What is the nature of man? If the whole of the history of salvation is caught up in restoration—the restoration of man as originally contained in the mind, being and the will of God—then we need more insight into the nature and character of God. To say that God is parent isn't really sufficient. We might ask, what is meant by an "ideal parent"? What about man? Isn't there too much optimism here about man, his knowledge, his moral ability? Where does this view of man come from? Does it come from the Bible? Or from Western humanism? Or from Confucianism? Is man finite? Is God free? In what sense is God free?

Does God have to depend upon human frailty as much as it would appear in the *Divine Principle*? Why is so little said about many crucial concerns in the Bible and biblical history—the meaning of the Exodus, the prophets of social justice, the Sermon on the Mount? Why is there so little emphasis placed upon the life of Jesus and upon identifying him with the oppressed and the suffering peoples of his time? And why is there so much emphasis placed upon his death? Why did an all-wise God depend upon a man and upon a people that failed him so woefully?

If God is so dependent upon human response, what hope is there for the lord of the second advent to be successful? If Satan is to be saved finally, then we need to know something about the timetable. Upon

what basis do we have hope? If the cross results in physical death, why are the results spiritual rather than physical? Why doesn't physical salvation result from Jesus' physical death?

Social and political issues are a large part of my concern. How do we get from interracial marriages to a society that undergirds these marriages? How do we move from such miniscule love relationships and family ties to the transformation of a nation, the whole society? How do we really deal with collective evils like racism and poverty in bringing God's kingdom on earth? In what way is love related to justice and equality? Is it on the grand scale, as Dr. King saw it?

In a word, how do we combine the desire for a wholesome family life with the development of a humanized social order which makes these families a possibility? And as an American who identifies with the victims of the American dream, I do not get even a glimpse of the preparation of the kingdom of God in America. Neither do many Third World people who view America as an imperial power that leads to their own oppression in Latin America and other parts of the world. Even Harvey Cox writes in *Turning East* about the disillusionment of affluent American youth with the American dream and their search for some meaning in their lives from other cultures and other religions in other parts of the world.

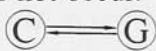
Furthermore, I do not shy away from Marxist analysis of the ills of society. Marxism does not provide a panacea, but it does point to the nature of our economic and political ills on a grand scale. It challenges the private orientation of faith of many who are preoccupied with their souls and God. Evil is social and collective, as I understand it, as well as personal and private.

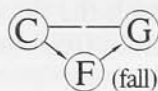
And finally, my concern for a lifetime has not been with Satan and angels but with the incarnation of evil within other human beings of flesh and bones. While holding basically all the fundamental beliefs of the Christian creed, I do not find in the Bible or the history of doctrine a preoccupation with powers outside the reach of the human situation, but rather a deep concern for salvation in history. What I ask, therefore, in the understanding that I seek in the Bible, in God, in Jesus Christ and all the other concerns of theology is, how can we remake human beings so that life and the masses of people on this planet will be more in line with the divinely created purpose for human life?

DISCUSSION

Lloyd Eby: Let me begin by saying I really enjoyed every one of these responses. I'm very excited by them; I think this is the most exciting interchange we've had yet.

I'm going to speak to what Frank Flinn had to say. I come prepared because I've already spoken to Frank once before about this and I have had time to think about the model he introduced. I agree with him up to the point at which he represents Unificationism. I think that Unificationism should be represented this way: C,R,G. I think that Unificationism does indeed fit that model of an ideal theology that he outlined before with a capital C, a capital R, and a capital G. But I feel that I would want to represent it somewhat differently. It seems to me that within Unification theology there is a claim that creation and glorification go hand in hand. Or, to put it differently, that creation automatically expands into glorification, provided that the fall does not occur.

So the model would look like this:  Had the fall not occurred, this is the kind of development you would get. But the fall did occur, so you get something like this.



And as a result of the fall, the necessity for the principle of redemption is introduced. I claim that in Unificationism the principle of redemption is not indeed a truncated principle of redemption, as he's saying, but is indeed a full-blown one. However, I admit that it doesn't look quite like traditional or classical Christianity. The full-blown principle of redemption in Unification theology is the principle of restoration.

In Unification theology these (C,R, and G) are all intimately connected to one another. In other words, the nature of the fall dictates or controls the nature of the principle of restoration. I'm very happy with Frank's symbol system, but it seems to me that if you want to represent Unification theology, this is the best way to do it.

Also, notice that Unification is a relational theology, so there's a relational connection between the principle of creation and the fall and the principle of restoration. And there's a relational connection between the principle of restoration and what is to be restored, namely, a restoration of the original principle of creation resulting in glorification.

Anthony Guerra: I'll offer some responses to some of Dr. Roberts' questions. First, about the relationship between theology and science.

Why is Unification theology concerned with that? It comes from the basic affirmation that God created the spiritual world and the physical world. Therefore we believe that there should ultimately be a reconciliation between the two because they derive from the same source. It's that fundamental belief that leads us to have the courage to begin something like the science conference, which we've held for about five or six years now. Now I admit that that's not the entire solution to the dialogue between science and religion, but it's probably more than any other movement has done. As a matter of fact, I think it's because of the inspiration of our science conferences that one week ago the World Council of Churches held a similar conference at MIT, bringing together both scientists and theologians. Unification is taking the question of the relationship between science and theology very, very seriously.

Secondly, about the direction of the dialogue. Why isn't the dialogue North and South? Why doesn't it include the African continent? It is true that there is this lack. The reason is that the Unification movement arose in the East, and consequently the dialogue has gone from East to West because the Orient has had more contact with the West. But I think there is a firm commitment to begin dialogue with Africa. The conferences that are being planned by the Global Congress of World Religions, for example, are an indication of that commitment to initiate North-South dialogue. I think that our commitment to dialogue on every level has been verified by our action thus far, and I think that the promise to have more dialogue with other world religions is also there.

But there is a reason in Unification theology for the present form of things in the *Divine Principle*: namely, the view that God has been using a kind of central providence, which is the Judeo-Christian tradition. We also believe that God has worked through all religions and cultures. . . . There is a basic affirmation that God is working through religions for the purpose of bringing about a preparation for all of the family of God to receive the messiah.

You asked very good questions about the finitude of man. We would say that man is created in the image of God, and that each individual is capable of perceiving and embodying a unique aspect of God. However, the image of God is not to be equated with God. Furthermore, man has a physical body which will be dropped; the spiritual man will live eternally in the spiritual world, but he's still limited. I'm not sure when you use the word "finite" whether you are

talking about limitation in the temporal sense or in a qualitative sense. In a qualitative sense, I'd make the distinction that I just made, namely that man is in the image of God, that he is in fact in some sense an embodiment of God, but not the full embodiment of God. He's not to be equated with God. Secondly, man's physical nature is limited temporally, but his spiritual nature is not.

Now, on another question: Is God free? Does God depend on man for response? This is again a central aspect of the *Divine Principle*. God has made the decision of love, and the decision of love implies commitment. So God, in deciding to love us and to create beings who could respond in love, has made the commitment, in a sense, to be limited by our responses. He has decided that himself. So there's that sense of self-limitation, and it's because of the basic nature of love that this kind of limitation has come about. If you think the most important thing in life is power, then it becomes a mystery why there would be that kind of self-limitation. But when one emphasizes love as the central characteristic, then that becomes explainable.

On the question of hope for the lord of the second advent: In the same way that we argue that Jesus in fact did all that he could do, likewise here the determination of whether or not the kingdom of heaven will be established or not is decided by the response of those people who are living at that time. So the time in which the kingdom will be established is dependent upon our response. However, the embodiment of God's ideal in the person, or one might say in the family of the lord of the second advent, is a substantial, indestructible embodiment or full image of God. That cannot be destroyed. They will have eternal life. The lord of the second advent will make available the very pattern and the very embodiment of God's ideal; that's unshakable. But the matter of when people respond to that incarnation is, of course, up to us.

The last thing I will say concerns the emphasis on the death of Jesus. I don't believe that Unification theology emphasizes the death of Jesus as much as traditional theology does. We rather emphasize the life of Jesus. There's a great emphasis upon following the pattern of Jesus and living the life that Jesus showed us. If people had followed him and accepted him during his earthly life, then there would have been no crucifixion and the kingdom could have been established. So the emphasis is not on his death, but rather on his life.

Jonathan Wells: I'd like to second Lloyd's congratulations to our commentators this evening. Actually, the quality is so good that I wish I

had a day or two to prepare an adequate response. But I will make just a few brief remarks about Lonnie Kliever's presentation.

Of course, much of modern theology is concerned with the problems of theological language. According to Lonnie's argument, scripture and history in the *Divine Principle* are interpreted allegorically rather than metaphorically. Now, we haven't gone into a detailed interpretation of history in the *Divine Principle*. We've merely laid out the general pattern. We did go into more detail on the fall, so I'm going to zero in on that for a minute, particularly because Lonnie referred to Paul Ricoeur in his talk. Ricoeur, of course, is deeply interested in this question of symbolism and wrote a book called the *Symbolism of Evil* which many of you have read. Paul Ricoeur says that the serpent in Genesis is a symbol of two things: one is the psychological projection of human desire, and the other is a cosmic indifference which defies human ethical demands. Now I know, Lonnie, that you're not basing your case on Ricoeur's use of symbols, but in fact a cosmic indifference to ethical demand is about as far-fetched as you can get in interpreting the serpent in Genesis.

Now, I agree completely with the idea that symbols are not unlimited in the way they can be interpreted. Lonnie says that the allegorical approach tries to unlock the meaning or truth behind a symbol, whereas the metaphorical allows free play to a variety of interpretations. But if the problem of theodicy is a real problem, then there must have been a real origin of evil. The origin of evil is not going to be an interesting collection of various interpretations. If in fact there was a real origin of evil, then there must be one answer that's better than the others.

Now, the Unification interpretation looks to the Bible, which is the norm in this case. And the Bible says the serpent is a symbol for Satan, not for a cosmic indifference to human ethical demands. I would submit that if we go with the strictly metaphorical approach that Lonnie is proposing, we end up with the situation in which much of modern liberal theology finds itself: that is, total relativism. Any answer is as good as any other. Thus, contrary to the desire of the metaphorical interpretation to limit interpretations to a reasonable collection, we find ourselves swamped with just about every interpretation under the sun.

Now, I haven't even tried to attempt to answer here how we find out what the best interpretation is. But it seems to me that the Unification approach in interpreting the Genesis story is preferable to the total relativism of liberal theology.

Herbert Richardson: I want to begin by admiring Jonathan Wells. I was just cringing for the Moonies as Lonnie gave his brilliant presentation (Laughter) and wondering what in the world they would do with it. I was working up my defense (Laughter) and now I don't even feel like I need to offer it. Nonetheless, I want to say a couple of things because Lonnie's presentation is of course brilliant and totally wrong. (Laughter)

Let me explain to you why it is wrong by beginning with Jonathan's point. And I think Lonnie would grant it. The radically metaphorical mode of discourse is consistent with the kind of pluralistic relativism that Lonnie so loves. One of the consequences is that if we're as relativistic of our interpretations of life as Lonnie would like us to be, then there is no solution to the problems that we face. That is, relativism means no redemption.

Now, I'm going to give you my argument against Lonnie and say why I believe that Unification, far from being on the linguistic level out of tune with modernity, is in fact the only theology floating around that is totally in the language of modernity—in fact a little too much so for my taste. (Laughter) Here's the way the argument goes. First, of course, language is a symbol that has to be interpreted. Second, every linguistic symbol, word, phrase, sentence, paragraph, story, requires interpretation. The modes of meaning implicit in linguistic symbols are at least four-fold, as Lonnie said. What are the four modes of meaning in a word? The first one is the literal one. I say "desk," it means (bang) that. And when Jonathan Wells was arguing against Lonnie he was saying, more or less implicitly, here's the story of Adam and Eve; now is there evil or isn't there? He was invoking against Lonnie the notion that language has a real referent that is the literal meaning. By the way, Lonnie left this out, which I thought was rather interesting. He said life is to be now either metaphorical or allegorical. One of the answers is life is real. (Laughter) So Jonathan invokes the literal mode of meaning.

The second mode of meaning is the allegorical. What is the allegorical, the allegorical is basically the comparative, right? This is like that. Trees are like birds—they rise into the air. This is an allegorical mode of speaking. It functions in the order of language to relate individual things to one another and therefore it's ordinarily used in relation to historical accounts. Is there or isn't there a relationship between allegory and analogy? If there is, isn't there a relationship between the American Revolution and the French Revolution? Yes, there is and here it is and then you begin to play the games, right?

There's an allegorical mode of meaning.

Third, there is a metaphorical mode of meaning. In the middle ages it was called the tropological, I believe. It is the self-referential and existential mode and therefore is very, very practical. The train going up the mountain means "tough, buddy, you're going to have to strive." It has a kind of behavioral dimension.

And the fourth one is the analogical, which means that language always points beyond all the things we see in the world to something we don't see, which might even be the divine logos which is the origin of language itself. Anyway, there are these four modes of meaning.

Now here's the thing that Lonnie's trying to say. He's trying to say—not that I think that many people aren't with him—well, which mode of meaning in language is right? There are, after all, people who say the literal mode of meaning is right. There are historical critical people who study history as if it were a bunch of facts from which we can draw no moral lesson. I think they're out of their minds. I would argue that language contains all four modes of meaning. The person is wrong who denies that every one of them is there and tries to choose one or the other.

But it is true, I think, that every age gives more weight to one or another mode. The reformers said "Let's give more weight to the literal; we're overlooking it." The early Church fathers said "Let's give more weight to the allegorical because we have to deal with certain kinds of problems." By the way, why did the early Church fathers give more weight to the allegorical? Partly because they were trying to defend the Christian faith against what we might call "Marcionites," the tendency to interpret the meaning of faith in a totally metaphorical, existential way and deny that it has any rooting in the order of creation and nature. And so the early fathers plugged in allegory to say that faith is rooted in the creation and the creator God; you have to go back to the beginning.

Now, here's the question. I think that every age has its own emphasis. We come to Lonnie's contention that the characteristic of the modern age is in fact the metaphorical and not the allegorical. This is absolutely not true. The allegorical, which in fact is what is stressed in Unification theology, is what is characteristic of the modern age. Examples are Darwin, Marx and Freud. What does Freud do? Freud gives an interpretation of human behavior by talking about Oedipal conflict in early human history and in early childhood in the individual. Marx gives an interpretation of the economic life of man which he then links up with an account of the origins of society in the economic order,

and Darwin does the same thing in evolution. Now you can say, ah! yes, but Darwin, Marx and Freud aren't the really modern people. Well then, who are the really modern people? Who in the same three disciplines gives a metaphorical interpretation? Well there is Jung floating around in a metaphorical interpretation of all these different myths that have no fundamental rootage in reality or history, but in dreams. That is right where Lonnie, I suppose, wants us to go. Who is an example of metaphorical interpretation of economic and political life? Well, how about Thomas Jefferson: all men are created free, equal and independent. Here you have a totally abstract metaphorical notion of human nature which is not only anti-historistic, but is used in the most destructive of ways to try and argue that inequality doesn't really exist in society. And an example of one who uses metaphorical behavioristic examples in the scientific order is Skinner.

Now all I want to say is that you've got both metaphorical and allegorical interpretation at large in the modern world. They generate two kinds of explanations. The Darwinist, Freudian, Moonie people are generating allegorical, etiological accounts of origins, and the Jeffersonians, Jungians, Skinnerians are generating another account or explanation. They're giving what I would call not etiological myths but existential myths. Now how do we choose between them? Here I come to the end of my talk, but also back to the beginning. Why do we want etiological myths? Why do we want explanations of things that aren't merely existentially relevant, but attempt to explain how those states of affairs came into being? And the answer is because there is evil in the world. And we want to change it. We can't get rid of it unless we know where it came from. An etiological myth like the one the Moonies provide us with is needed because evil is such a serious problem. We can't live in a state of relativistic existence. We've got to get rid of it. That's why Unification language is relevant to modernity. The metaphorical language that Lonnie is recommending is, it seems to me, out of touch with what we need.

Charles Norton: About twenty-five years ago I entered the field of psychiatry. I watched for ten years my compatriots bloodying each other and lying strewn over the field around the issues of what is meaning, how do you understand people, how can you communicate about people? About fifteen years ago I retired from the field to see what I could do about that and I've been working on it ever since. I haven't got all the way to theology, so I have no answer for that. But I do have a little story that I'll give at the end of this that I heard from a theologian.

I just wanted to mention a few things about how far I have gotten in my thinking about this. When we're working on something and attempting to be scientific, it does turn out as a matter of fact that reality has its own implicit, inherent logic which, in some places, we can discover. And some of the symbol systems that we use have a relatively concrete logic embodied in them, for example mathematics. And frequently, at least every once in a while, you find a place where the logic of the mathematics in fact appears to parallel or model the mathematics or the implicit logic of reality. When that happens you can make a model that is quite functional and predictive because the logic in the math can be made operational. You can logically figure out what's down the line, and it will frequently parallel what's down the line in the logic of reality. That modeling logic I have been following in my own studies with the aid of a computer. In fact it goes fairly far into psychological things; much further than we would have thought. And it gives you a much more secure sense that you've got ahold of a symbol system that isn't going to let you down and leave you out there in the battlefield with your head chopped off. That's all I have to say on that matter.

On the matter of the theologians: I was at another church conference and a theologian said that in relation to theological matters, all he could do was stutter—that all we could do as theologians is stutter and then spend the rest of our lives trying to repair the damage we did. (Laughter)

Mary Carman Rose: Again, a very important aspect of language is that you need to interpret it. The interpreter has not been given enough attention in recent Western language philosophy. Lonnie introduced this old question of privileged access to truth. As we begin to talk to the East, we're going to meet people—Taoist, Hindu, Buddhist—who by following a very strict discipline have made of themselves metaphysical instruments of inquiry. And by virtue of their preparation, they can see what I, who have not followed a Taoist or a Hindu or a Buddhist discipline, cannot see. And it's again this special Moonie gift to us, this concept of the holistic development of the self and the importance of spiritual development and perhaps even mystical experience in order to understand the language that comes out of a particular religious community. That is, each religious community generates its own language. In order to generate the language and in order to understand it fully, you need the preparation of that community. I think that outsiders can understand, but we must be open to those who by virtue of being

inside the community are the only ones who have firsthand acquaintance with the need for the language and its meaning. We must as a matter of courtesy listen to those in every religious community and ask them if we have understood them.

Robert VanDale: During this past hour and a half I have found myself hoping that there will be a second seminar on Unification theology patterned somewhat along the lines of what we have just been through. Let me spell that out very briefly. On the basis of prior careful reading of the *Divine Principle* and other Unification literature which is available, we should prepare position papers. In this I am assuming that those of us outside of the church who make the effort have enough intelligence to understand at least basically what we are reading. These position papers can then be read by Unification theologians in advance. Then our time together could be spent in either a summary or the basic presentation of the paper itself, depending on the length; prepared responses from the Unification theologians with a brief time for clarifications; some nitty-gritty stuff in smaller buzz groups with these groups reporting back to the plenary session. I have found this to be the most fruitful time since we've been here. I'm not trying to badmouth the rest of the experience—I'm grateful for the kinds of things that are beginning to emerge, especially behind the scenes. But if we're really talking about some sort of significant consultation on Unification theology, I'd like to see us move further in the direction we have just begun to move in.

Lonnie Kliever: For the benefit of Charles Norton, Herb and I go back a long way and the blood we usually leave on the floor colors (Laughter) our lives with endearment rather than with estrangement. Besides, I'm always pleased when Herb jumps to the defense because I feel my arrow has come close to the heart of the target. (Laughter)

I will not go into the four-fold definition of language and history that Herb proposes. I acknowledged at the outset of my presentation that I was not drawing on the classical or medieval schemes of interpretation, and I tried to define rather carefully what I meant by "metaphorical" and "allegorical." Moreover, I certainly have not denied that literal signs can be conventionally established or that metaphoric symbols can make cognitive claims. But Jonathan and Herb, it seems to me, miss the crucial point.

I will simply focus on Herb's stunning closing comment to make that point. Of course, science and philosophy masquerading as science use symbols! But how the symbols are used, how they are validated is

the crucial issue that both Herb and Jonathan conveniently overlook. Of course, Freud is a master storyteller and mythologist. But I've never read in Freud that he offered or validated his interpretation of the Oedipal myth as a revelation from the spirit world.

I'm well aware of the problem that we have when we buy into the multivalence of symbol systems. But we can acknowledge the indispensability and complexity of symbols without surrendering critical control of their use and interpretation. This lack of critical control is what bothers me and other moderns about the way symbols are used and interpreted in *Divine Principle*.

ESCHATOLOGY LECTURE

Jonathan Wells

In this lecture, I am going to be speaking about the nature of God's kingdom according to the *Divine Principle*, and also about the nature of the last days. Later in the seminar Neil Salonen will lecture about the second coming.

What is the kingdom of God? What is it to be like? This has been one of the most basic questions in the Christian tradition and the *Divine Principle* provides a fairly clear answer to it.

God's kingdom was his ideal from the very beginning. In Genesis 1:28 we find God's three blessings, which are the blueprint for this kingdom. The first blessing involves individual perfection: perfected individuals with their minds, bodies and spirits united to God by such a strong bond of love, such an intimate relationship, that the individuals never turn away from God. One consequence of this would be enhanced spiritual capacity. All of us have spiritual senses, with which we ideally would be able to communicate with the spiritual world. Because of the fall, this capacity has been lost; and yet when God's kingdom is established, it will be regained. Even now, in the twentieth century, we see a great increase in spiritual phenomena and increased interest in extrasensory perception. These happenings in themselves are not necessarily part of God's kingdom. The essential aspect of the kingdom is the centrality of people's relationship to God.

In the last days, as God's kingdom approaches, however, spiritual phenomena will become more common. According to Acts 2:17, "In the last days it shall be, God declares, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young

men shall see visions, and your old men shall dream dreams.”

Another aspect of individual perfection is a certain freedom of mind, both in terms of what we know about ourselves, and also in terms of what we are free to believe and speak. Even now, in the twentieth century, we find increased interest in problems of psychology, and in how to solve the internal conflicts that all of us have within ourselves. We also find an increased interest in the meaning of human rights, in freedom of belief and worship, and in responsible free speech. Ironically, we also find the opposite of these things. It seems to be characteristic of the modern world that at the same time that we see progress in the directions that I will be talking about, we also see some of the worst manifestations of their opposites.

For example, in modern psychology there is tremendous confusion about *purpose*: a lack of awareness that the central purpose of our lives is our relationship with God. So we find psychological techniques and methods being perfected without any clear idea of how they are to be used, and we find that in fact they are terribly misused sometimes. Another example concerns modern estimates of the value of the individual. It is becoming increasingly clear what a division we have in the world today. On the one hand, there really is an enhanced awareness that somehow all people are to be brothers and sisters. The world no longer seems as big as it used to, and it is becoming clear that we are actually part of the same family. On the other hand, we find at the same time an increase in oppression in some parts of the world, a callous indifference to human rights. The contradiction between good and evil is becoming sharper.

Still another example concerns love. In the kingdom of God, of course, love grows only out of a relationship to God and manifests itself as a self-sacrificing concern for others. But in many parts of the world today we find an increased interest in love as sexual self-gratification. Once again it is evident that there is a confusion about purpose and direction. In the kingdom of God, according to the *Divine Principle*, the primary emphasis is on the centrality of the relationship with God. Since God desires our individual happiness, true love follows naturally if we put God first.

The second blessing involves the family and society. Throughout history, too often the family has been a breeding ground for crime and emotional problems. Today, we find an increase of crime in this country, especially in our major cities. At the same time, we find an increased awareness that many of these problems have their roots in the home.

There is an increased interest in tackling those problems by getting to their roots. On a larger scale, the fulfillment of the second blessing involves political and economic issues, that is, a perfect society. In our universities today we find a great deal of emphasis placed on departments whose interest is solving the problems of society. Likewise, the *Divine Principle* wants to see this world cured of its social problems. Abject poverty, hopeless gaps between the wealth of some people and the poverty of others, crime, wars between nations, terrorism, concentration camps, the holocaust—all of these are results of the fall. In the ideal world we would live as one family, one world family. The *Divine Principle* does not prescribe a specific political system, but it does maintain that the basis for solving social problems is this one world family.

The third blessing involves the creation. At the same time that we now find ourselves equipped with the means for controlling our environment, curing diseases, solving ecological problems, we also find shortsighted and selfish exploitation of our natural resources, troublesome pollution, and misdirection of resources into areas that are serving special interests rather than areas that could benefit large numbers of people. For the first time in history, we have the technological capacity to think seriously about subduing the creation for the sake of mankind and for the sake of God; but our fallen nature leads to widespread misuse of that capacity. When Genesis says “have dominion” over creation, it means God-centered dominion, not selfish exploitation. Once again, the central problem is purpose and direction. Religion and science must unite and technology must be centered on God and God’s purpose. For this reason we find Paul (in Romans 8:19-22) talking about how the creation waits with eager longing for the revealing of the sons of God, and how the creation groans in travail until it is released from its bondage by the children of God.

So these three aspects of the kingdom of God are at the center of Unification eschatology. And it is important that they be taken in the proper order. The first blessing must be fulfilled before the second and third. In order to establish an ideal world, we want to subdue the creation; but we find that when we direct our efforts primarily towards technology, the dominion we establish over creation tends to be misused. It tends to miss the point, because even more pressing than technological problems are social and political problems. Yet even here, we find that if we direct our attention primarily to solving social and political problems, changing the political structure and instituting

external reforms, somehow we are again missing the point. Inevitably, these things fall short of the goal because society is made up of individuals. If we put a new group of people in power politically, and they are just as corrupt and just as separated from God as the people who preceded them, then we have just as serious a problem as we had before. If we train new scientists and give them new tools for controlling the environment, and yet as individuals they have all the same problems as the previous generation, then we are not closer to the kingdom of God. So the first emphasis in our eschatology is the individual perfection. And of course at the center of all these aspects must be *God*.

This is the meaning of God's kingdom. Here we have a practical blueprint for the kingdom of God, the kingdom of heaven on earth as well as in the spiritual world. This is a *practical* ideal that we are talking about and for that reason it is also a revolutionary ideal. It is not the sort of thing that can only occur in the distant future; it is the sort of thing that can happen in *this* world right now.

Of course this means that the *Divine Principle* has to explain some passages in the Bible which seem to indicate that the world we are living in now is *not* the world in which God's kingdom will be established. For example, in Revelation 21:1 we read about a new heaven and a new earth.

In II Peter 3:10, we read how "the elements will be dissolved with fire and the earth . . . will be burned up." And there are other apocalyptic passages in the New Testament which seem to indicate that this world has to pass away, and that God's kingdom involves a new world, a new heaven and a new earth. How do we deal with those passages? First of all, we have to look at them in light of other passages in the Bible which seem to indicate that this world is *not* going to be destroyed. For example in Psalm 78:69, God "built his sanctuary like the high heavens, like the earth, which he has founded forever." In fact, this world that God created is not evil. Why *should* God destroy this world? There is nothing wrong with the trees, or this island that we are on, or the sea around us. The problem is within us.

Therefore, the *Divine Principle* takes those passages which refer to a new heaven and new earth to be symbolic. There seems to be a precedent for this in what happened at the time of Jesus. Malachi 4:1 talks about evildoers being burned up at the time of the Messiah's coming: "the day comes, burning like an oven, when all the arrogant and all evildoers will be stubble; the day that comes shall burn them

up . . .” But perhaps we can find a key to this in Luke 12:49. Jesus said, “I came to cast fire upon the earth; and would that it were already kindled!” According to the *Divine Principle*, both “heaven” and “earth” can be taken literally or symbolically. Taken literally, this world would have to be destroyed, but taken symbolically (as it seems to be in the New Testament), then heaven would refer to God’s kingdom or the spiritual world, and earth would be the fallen world. Instead of expecting a literal change by literal fire, we can expect a change, albeit a radical one, within the world that we have right now. Then a verse like I Thessalonians 4:17, which says that Christians will be caught up into the air, would be interpreted symbolically to mean that Christians are resurrected on the foundation of Jesus’ salvation work. This air would not be literal but symbolic. That is, Christians are caught up spiritually; they are resurrected spiritually and reunited with the coming Lord.

Now of course we have some other problems with biblical passages referring to the second coming. For example Matthew 24:29 says, “Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from heaven . . .” Now many people have interpreted this literally; but we can perhaps find the key to this passage in the Old Testament, back in Genesis 37:9-11, in which Joseph is telling his brothers about a dream he had. He says, “Behold, the sun, the moon, and eleven stars were bowing down to me.” Then his father rebukes him and says, “What is this dream that you have dreamed? Shall I and your mother and your brothers indeed come to bow ourselves to the ground before you?” Of course, this is exactly what the dream *did* mean, and this is exactly what Jacob and his sons did. So in this case, the sun refers to the father and the moon to the mother and the stars to the children. This is the interpretation that Genesis gives us; and according to the *Divine Principle*, the symbolic meaning of these terms in the New Testament would be that the father is Jesus, and the mother is the Holy Spirit, and the stars are Christians who find rebirth through Jesus and the Holy Spirit. And the meaning of this verse then for the second coming would be something like this: when the lord of the second advent arrives in the last days, the sun will be darkened and the moon will fail to give its light and the stars will fall from heaven, meaning that the truth, the glory and the love that accompanies the second advent will be so bright and so powerful that what went before will look pale by comparison. As an analogy, consider how the light of a candle would be dwarfed by the brightness of a powerful electric light, which in turn would be dwarfed

by the brilliance of the sun itself. And finally, the stars falling from heaven would be the Christians who forfeit their positions by rejecting the messiah.

Please note that there is a basic practicality to the *Divine Principle* interpretation, a fundamental this-worldliness about the eschaton. This also applies to the last judgment. The Bible speaks about a judgment by fire, but what kind of fire? James 3:6 says, “the tongue is a fire.” In Luke 12:49, which I already quoted, Jesus talks about casting a fire on the earth, yet we know he didn’t cast a literal fire. The word of God is the fire. It is judgment by the word. What does this mean? All of us have a contradictory nature because of the fall. That is part of us, our original self tends to be centered on God and part of us, our fallen nature, is related to Satan. We have an internal contradiction, a divided allegiance. Now if in the last days, at the time of the second coming, people like us were condemned to eternal damnation, then this good part would also be eternally damned, which would be an injustice. Therefore the meaning of judgment in the *Divine Principle* is that by God’s word, good and evil are separated. By hearing the truth, we are able to recognize our evil nature and separate ourselves from it. God gives us the clear light and truth which slays evil, so the fire represents our separation from evil by God’s truth. God’s truth enters the world in a newer and brighter form than ever before, in a form that can touch us so deeply that we can separate ourselves from Satan and evil.

The next question then is: What should be our attitude towards the new truth? We know that in the time of Jesus many people were awaiting the messiah. Many people were sincerely religious, sincerely devoted to doing what they thought God wanted them to do. We also know that many of the people of Israel failed to understand that Jesus was the messiah. They failed to recognize him or to understand the truth that he brought. Now I have often heard people tell me—good devout Christians—that surely when the messiah comes, surely when God speaks, they will have no difficulty understanding. But in my own life I have found that it doesn’t always work that way, that in fact I often don’t understand God’s truth. I don’t necessarily recognize a holy person by meeting him in the street. We started these lectures several days ago with a quote from John 16, in which Jesus said, “I have yet many things to say to you, but you cannot bear them now. When the Spirit of Truth comes, he will guide you into all the truth. . . I have said this to you in figures; the hour is coming when I shall no longer speak to you in figures but tell you plainly of the Father.” How are we going to recognize

this truth when it comes?

It seems to me that the fundamental attitude we have to have is one of *humility*. Every day in my life of faith I realize once again that I have to be humble in the face of God's truth. Our understanding is so limited compared to God's! None of us understands the whole truth. So an attitude of humility is, I think, essential if we are really going to be open to God's truth when it comes. Another attitude we can have is one of prayerfulness. In spite of our fallen nature, our original mind is still with us. There is a part of us which can still talk to God. Through sincere prayer, through humble prayer, I think we can be guided by God. In Matthew 18:3, Jesus says, "Truly, I say to you, unless you turn and become like children, you will never enter the kingdom of heaven." As far back as I can remember, since I first started reading the Bible, I have wondered what Jesus meant by this. And now that I am a student of theology, a scholar, I often have to remind myself that there really is a fundamental truth here. There is a childlike innocence, an openness, an uncriticalness even, that we have to maintain in spite of our professional obligation to be scholarly and critical and systematic. I think this may be one of the fundamental challenges of a conference such as this. I hope that in the course of our theological dialogue we can somehow maintain this childlike innocence and openness. This is demanded by the very nature of what we are talking about this morning. It is not for no reason that there has been such an avalanche of hostile reaction to Rev. Moon and the Unification Church. It is because the *Divine Principle* is not just a theory, not just words on a page. It is practical idealism. It actually involves people in something fundamentally revolutionary, and it is happening right now. And we, as theologians, have a responsibility to combine theory and the practical, and thus contribute to the transformation of this world.

To conclude, I would like to return briefly to something that Joe Tully covered yesterday. I am not going to go into detail because you can refer to the book. I refer to the historical parallels that the *Divine Principle* finds between the Old Testament and the history of Christianity. Jacob fulfilled the foundation to receive the messiah, but the foundation wasn't strong enough since it involved only his family. So we have a repetition of the foundation up to the time of Jesus. These eras are all divided into what are seen to be parallel periods, similar in their spiritual content as well as their numerology. I merely want to point out the similarities between two of the points. After the return of the Jews from exile, in the time of Malachi, Ezra and Nehemiah, the temple was

rebuilt and Israel prepared to receive the messiah. Roughly 400 years later, Jesus came. Now in Christian history we find a parallel in the case of Martin Luther, who in 1517 tacked his ninety-five theses on the door of the Wittenberg cathedral and initiated the reformation. We see a fundamental similarity here: a reformation as the beginning of a preparation period for the coming of the messiah.

I am sure that it comes as no surprise to you that the *Divine Principle* is thoroughly eschatological here. It claims that these days are the last days, and that the transition to the new heaven and the new earth is occurring now. This is the most revolutionary challenge of the *Divine Principle*. On the one hand, we see so much promise in the world today. We are so close to fulfilling God's three blessings. And yet in another sense we are so far away. There must be a fundamental divergence between good and evil in this world. We can't just have the external form of the kingdom of heaven: technological achievement, political freedom, and techniques for self-fulfillment. We know that these will not do the job. We have to have an intimate relationship with God at the center of it. And this must develop right in the midst of the world we are living in. The change takes place in each individual. The new age grows out of the old age. That has always been the case in history. The Christians were building the kingdom in Israel while the rest of the world was oblivious to them.

But something is missing. The central event of the last days is the second coming of Christ. This is the essential link between us and God. That is the key to establishing our intimate relationship with him. And that is what our next lecture is about.

DISCUSSION

Rod Sawatsky: How does your eschatology regard the possibility of a nuclear holocaust that would wipe out everything tomorrow?

Jonathan Wells: It would be a disaster. (Laughter) Seriously, it would set back God's providence considerably. It is not God's desire to see millions of people destroyed. Ideally, conflict should be resolved on a spiritual or ideological level. That would be God's ideal.

James Deotis Roberts: When you talk about heaven coming to earth, do you have to take into consideration the meaning of love and man's situation? Is there such a thing as justice and how does that relate

to love? And how do you deal with collective evil as well as private?

Jonathan Wells: Dr. Roberts' question involves the relationship of love to justice in the new heaven and new earth. Love of course starts with God, with a relationship with God. My knowledge of ethics is quite limited, so I feel unqualified to answer your question adequately; but it seems to me that the foundation for an answer is the idea of God's family. The injustice that we find in the world today, economic, and political, is not God's desire. But the fundamental problem that underlies such injustice (I would say) is a certain disrespect for people. For example, the feminist movement is a response to the fact that women have not been accorded their full respect as daughters of God. It seems to me that fundamental respect for each other as brothers and sisters, as equals before God, is the basis for anything that we're going to say about love and justice.

Kapp Johnson: In its most fundamental form, Walter Rauschenbusch's program for Christianizing the social order is based on the notion of redeemed individuals. What is it within the Unification movement that leads you to believe that it can succeed now when it couldn't in the Social Gospel movement of the 1920's and 1930's?

Jonathan Wells: Good point. Actually, even before Rauschenbusch, Luther and Calvin talked about the kingdom being here with us now, in a certain sense. The church was, in a hidden way for Luther and visibly for Calvin, the kingdom on earth. But in each of these cases we're dealing with sinful people. The question, the fundamental question at the heart of all of this, is the elimination of original sin. In fact, that has never been accomplished in Christianity. Thus what Rauschenbusch is talking about, the Christianization of society, is impossible. The only way original sin can be eliminated is through the second coming of Christ. So, the *Divine Principle* is a social gospel in a sense; but instead of being a liberal social gospel, it's a radical social gospel.

Frederick Sontag: I'm leaping ahead just a little because my comment involves communism. But I think this comment relates to what you're saying and I'd like to underline it. It involves the revolutionary quality of your doctrine which it seems to me is many, many times missed. I say this because it came home to me when I was in Korea and talking to the early members. I always asked, "What interested you in the doctrine?" At least one of the answers was, because communism was all around us and they are laughing at us Christians, saying, "We're going to change the world and revolutionize it and bring a new kingdom in, and what are you Christians doing besides praying?" And of course,

the answer is that you're not just praying, and you're not a bunch of nice guys who have little social programs; you really are going to usher in the kingdom of God. This has amazing parallels religiously to Marxism. That is, there is an unfolding of God that the Marxists believe, but you can grease the skids a little. You can hurry it along its way. You're going to try to change society and you're going to get the same kind of reaction that Marxism gets because you really want to fundamentally change society. You're often politically identified as conservative which, in some senses, is true: your anti-communism is often considered a conservative doctrine which wants to keep the established society as it is. Consequently, people overlook the revolutionary quality of your intention. But the people who sense it are the people who respond quite strongly against you. And it seems to me that that quality is often overlooked. But if you see your program as a religious parallel to the Marxist program, then you can draw some striking parallels.

David Paulsen: In the midst of all these broad, sweeping questions, I'd like to raise some very picky issues. I do this as a student of the Old Testament. My problem is related to Lonnie Kliever's presentation last night about allegory. Let's look at your account of the Joseph story. Almost any biblical scholar worth his salt would say that yours is a totally irresponsible exegesis. And you seem to have a lot of this in the *Divine Principle*.

Jonathan Wells: Dave, could you explain why the account of the Joseph story is irresponsible exegesis?

David Paulsen: Because you're taking a totally independent event which stands by itself—Joseph's dream—and you're suddenly jumping with that to a totally different situation, that of eschatology. Here's some remote Old Testament figure who has a dream and now we're in New Testament eschatology. That's a tremendous leap. I just want to pose this question. Obviously, the Unification Church is moving into the larger academic world. (I tell you this very frankly because some of the most interesting, stimulating conversations that I've had this last year at the Harvard Divinity School have been with Unification Church people. It's been very enriching.) And I think you have to ask yourself some hard questions. Do you want to continue this type of exegesis? You seem to take science very seriously. Do you not want to take biblical scholarship as seriously? Now you can go the route of allegorizing, since the early fathers did it, and the New Testament did some awfully weird things too. However, the weird interpretations of the New Testament as applied to the Old Testament took place as a result of what early

Christians and most Christians since then have considered the earth-shaking event of the resurrection. We have to ask, what earth-shaking events have taken place already that justify your interpretations?

Paul Sharkey: I have one short question and that is my concern about the way the word "science" is used both in the book and also in the lectures. Whenever the unification of science and religion is talked about, it's talked about in terms of technology! The word "science" means more than this. How is it that science is conceived? Is it mainly in the sense of technology?

Jonathan Wells: First, just one sentence on David's comment, which by the way I think is an excellent point. It also happens to be a point which could be raised in any discussion of Christian theology, namely, how do we interpret the apocalyptic passages in the Bible? I'm not going to dwell on that but I will observe that I find that when I discuss these questions with Lutherans, Calvinists, Catholics, or whatever, the variety and imaginativeness of the interpretations is incredible. Unification offers one version. Dave has a good point, but it's problematical for all Christians.

Paul's question, which was never adequately answered yet, is quite important. It's quite true that I dwelt on technology, which has grown out of science. But more fundamentally, of course, science is the attempt to understand the world. It seems to me that there is a serious imbalance between religion and science. Although the origin of the universe and the development of life are open questions, scientists dominate the theoretical consideration of them these days. Theology tends to be intimidated by science; and even a very speculative scientific theory tends to be taken more seriously than theology—even by theologians!

Now, the unity between science and religion about which the *Divine Principle* speaks is a certain consistency between scientific explanation on the one hand and theological explanation on the other. The *Divine Principle* does not structure its theology to fit scientific theory, but the two approaches are assumed to be compatible. Unification thought, though not yet well-developed, represents an attempt to develop a metaphysical and ultimately cosmological explanation out of theology. Christian theology, on the other hand, took over an alien metaphysics and tried to wed it to Christian doctrine. I think Unification thought is off to a better start in this respect.

Lonnie Kliever: Simply one comment concerning something that I think arises at this point in the *Divine Principle*. It's perhaps a footnote

to Professor Sontag's comment. It concerns the political timetable and rationale of the *Divine Principle*. This bothers two groups of people. It bothers those people who see in the Unification Church a threat to American civil religion, to the established social-political way of life that prevails. But it also bothers a deep American theological tradition that challenges any identification of the kingdom of God with any political or economic or social order. I remember Richard Niebuhr's rather forceful comment in the preface to the *Meaning of Revelation* that the great source of evil in the world is absolutizing the relative—seeing in any historical, political, social order, the coming of the kingdom of God. Now, it seems to me that the *Divine Principle* is on record as doing precisely that. Granted that *Divine Principle* envisions a purified and fulfilled democratic social order, a democratic political order and a socialist economic order. Nevertheless this is not in your view of things some far-off utopian ideal. It's breaking in, it's happening right now in the struggle between democracy and communism. In other words, Unification messianism troubles both those who politically identify and those who theologically separate the present order and God's kingdom.

Jonathan Wells: OK, I'll keep this short. Much of what you're talking about will be covered in other lectures today and I won't touch on those questions even though they're very good. The main point here I think is that for Unificationists the external form, the political structure that evolves in God's kingdom, is secondary. However, I happen to think it will be some kind of democratic socialism. The essential point, though, is that in God's kingdom, the people themselves must be fundamentally better, and if they're not, the political and economic forms are irrelevant.

Now, we're talking about a transformation of sinful people to sinless people. But how can we know that the *Divine Principle* can show us how to make this transformation? On the one hand, we've got a movement that's attempting to convince people that despite the failure of earlier apocalyptic and utopian movements, this is the one that can work. And on the other hand, we have to face the possibility that the only way we can find out if it works is to see if it works. I don't pretend to have an easy solution to this dilemma.

Darrol Bryant: Since I've been allowed to make my comments, I'm going to do that. I'll try to be very, very brief. I do this in the context of someone who has been concerned to try to understand historically a number of people who've tried to develop eschatology. And I'm thinking here particularly of works like Augustine's *City of God* and

Jonathan Edwards' *History of the Work of Redemption*. These works always strike us as in some respects bizarre and strange. There are in them very odd uses of scripture. Now I think that the question we need to consider is this: what is the question that eschatology is addressing? I would argue that the central question these works are addressing is the question of the orientation of the Christian community in time. How should the Christian community orient itself toward the future?

Now there are two things that consistently, especially in contemporary theology, undermine that project. One of those is historical criticism which insists on limiting the meaning of scripture to knowing its literal, grammatical meaning. The other is that perverse kind of historicism that always says, "Oh, this is nothing new; it has been tried before and has failed."

Admittedly, it is true that these millennial groups have failed. But that doesn't undercut the importance of the question that an eschatology is trying to address. It is trying to answer the question of how the Christian community should be oriented toward the future. That effort needs to be linked up with scriptural foundation in precisely this allegorical way by saying this which we see here in scripture is like what we see here in the present. Why is this necessary? It is necessary in order to create continuity and to build into the present eschatological perspective a dynamic which allows us to critically reflect on the relationship between our scriptural origins and our present historical time. This allows both our scriptural base and our present historical time to undergo mutual criticism and revision.

I agree with Professor Kliever that it is a disaster when the eschatological mode is developed in such a way that it becomes closed and fixed. But one of the things that strikes me as interesting about the Unification proposal is that we know that it has already undergone revision. We've seen that creative dynamic in the writing and rewriting of the *Divine Principle*. We've seen it in the many people in the church who aren't even sure if the principle of restoration as presently articulated is even central to the Unification movement, and say instead that what is really crucial is the principle of creation. We've seen it in these kinds of conferences where it becomes clear that many of these ideas are negotiable. We've seen it in the promise that has come from several people that there is going to be a further revision of the *Divine Principle*. So I think there is considerable evidence that there is something very dynamic here. Unification theology is dealing with a very, very serious problem which we in contemporary theology in the

main just don't address. It's the question of God's continuing work in time and the eschatological end of creation and history. For many, these questions have simply dropped out of the picture. That's why I think we have to attend to what is going on in the Unification movement; even if we don't agree with their proposals, we must take these questions seriously.

PREPARED THEOLOGICAL RESPONSES

Durwood Foster

I'd like to begin with a quick word of appreciation for the week we are having together in spite of the serious problems that have recently been articulated by Lonnie Kliever and James Deotis Roberts and by others during the seminar. I think we have been on the way toward significant dialogue. But it seems to me that we should acknowledge continuously how fundamental these problems to which I've just alluded are. The hermeneutical problem, which I associate particularly with the statement of Professor Kliever yesterday, is something that looms as a kind of colossal obstacle that we have to address. And I would say that the consciousness of liberation theology, or of the oppressed peoples of the world, which has made a tremendous impact upon the whole current scene in theology, has come to expression through Deotis Roberts. This also poses an immensely serious agenda for all of us, as it seemed to me many of you have acknowledged and affirmed in a very wholesome way. We could have become preoccupied with either or both of these problems in a way that would have swallowed up the whole week. If our dialogue continues beyond this conference, there is no way we can avoid engagement with those problems. I want to emphasize that, but I also want to say I think it has been useful to be exposed to the content of the *Divine Principle* and of Unification theology in the way we have been, prior to taking on other problems with which we could easily have become totally engaged. I believe that the mutual exposure that has been taking place, in spite of frustrations that are always part of the opening phase of a dialogue of this kind, may very well lead to deeper mutual acquaintance and trust

out of which more significant dialogue can emerge. In this way, a contribution has been and is being made to unification—to Christian and human unification—and for this I am grateful. I want to be very clear about that.

I have decided to use the rest of my time simply to state in somewhat staccato fashion twelve points which I appreciate about Unification theology but also have questions about. I don't know whether this puts me in an Abel or a Cain position, or dialectically in both.

The first of these is the effort in Unification theology to *interrelate* the historical, the biblical and the living Christ. I should remark, since this session is focused on eschatology, that I regard the accent and thrust of the Unification movement *in general* as eschatological. I see it as one of the manifestations of the theology of hope in our time; and, as with the theology of hope, at almost any point where we dip into it we are dealing implicitly with eschatology. In the first point I have mentioned—the effort to integrate the historical, the biblical and living Christ—it is notable that Unification theology lifts up the third of these Christs as its primary point of departure. This is the experience of the reappearance of Christ in our time, the consciousness of living in the last days. The eschatological thrust, it seems to me, is the very heart of the movement. I have some questions about what may lately have been happening to this consciousness which in my perception was stronger some years ago than today. Nevertheless, the emphasis upon the living, coming Christ remains one of the foremost marks of the Unification movement.

At the moment I see that there is also an effort to integrate the living and coming Christ with the historical and biblical Christ. This adds to Unification theology a great deal of interest from my own point of view. I consider myself an evangelical Christian, as many of you who have spoken from up here have also identified yourselves, because I acknowledge Jesus Christ as my Lord, or I affirm the “Christ norm” as the center of my own thinking and living and existential striving. But for me, as I think for the Christian tradition generally, the Christ norm, or the Christ who is Lord, embraces three dimensions which we can identify as the historical Jesus Christ, the biblical Christ, (that is, the biblical witness to the historical person), and thirdly the Christ who is risen, who lives and reigns, and who is to come. The other day when Don Deffner was making his strong presentation, which I much appreciated, it seemed to me he did not do justice to this third dimension. Along with the historical and biblical Christ, this third dimension is very central to the New Testament witness. Christ is the Lord who lives

and is to come! This is maintained in at least two senses in the New Testament witness itself. One is exemplified in a passage such as John 16:13 where we are told that the Spirit of Truth will come to bring to our remembrance all that Jesus said and to lead us into all truth. Thus the "Holy Spirit" is looked forward to as the Spirit of Truth who will *continue beyond what already is given* in the first historic appearance of Jesus Christ and the biblical witness to that as a further expansion of the truth.

The second sense of the "third dimension" projects the Christ who is to come at the end of the age to consummate the process of salvation. This expectation of a second coming to consummate history seems to me an intrinsic, deep-seated part of the total Christian witness. It is because I take this third dimension of Christ seriously, along with the first two, that I am bound to be open to Rev. Moon and the claims made by him or for him. Because I too expect a returning Lord, I cannot *a priori* shut myself off from those claims. And I am bound to respect the effort that runs through the *Divine Principle* and Unification theologizing to corroborate the identity of this third dimension of the Christ (in terms of the claims made for the Rev. Moon) by reference to the historical and the biblical grounds I affirm as normative. This process of checking out the witness of Rev. Moon in terms of the established "Christ norm" I find theologically very challenging.

Of course, a lot of problems exist at this central point. I am not going to go into them at the moment; the vastly complex hermeneutical problem looms before us in that whole connection. But nevertheless, this commitment to deal with the three dimensions of the total normativeness of Christ is something that I must acknowledge and with which I must enter into conversation.

A second thing that I like about Unification theology is that in it the *salvation of the world, the setting free and making whole of the world*, as I like to put it, *is construed as definitely both a divine and human process*. I strongly welcome the note of the "human portion of responsibility" as this is featured in Unification theology. For me this is grounded in the decisive christological paradigm itself: Christ being the union of the *divine and the human* in which the fullness of participation of both sides is categorically affirmed. And on the basis of this normative paradigm itself as well as of so much else in the biblical and Christian tradition, it seems to me crucial to indefeasibly integrate into the total witness and thematization of Christian theology that *element of human responsibility* that is to be joined with the divine activity. Here I

find something I can decisively affirm in the Unification perspective.

In the third place, I like the way that the intentionality of salvation as envisaged in Unification theology *embraces the whole world*. This is also a part of my theology. I think it is a theme toward which the ecumenical Christian witness has been steadily moving in a clearer, more emphatic way, and I welcome the manner in which it comes to expression in Unification thought. The Unification development of this theme even includes the dead, as William Bergman made clear in his presentation. The biblical witness in a text like II Peter 3:9, which is cited in the *Divine Principle*, or in I Timothy 2:4 to the effect that God does intend the salvation of all men is something we should appreciate and affirm in Unification theology and which we should make common cause.

There are problems that manifest themselves at this point. Again, one of the most pressing is the way in which the situation particularly of oppressed peoples is not yet adequately a part of the thematization going on in Unification theology. If this theology is to make good its universalistic promise, obviously it must come to terms with the claims of those people who have been so far left out of account. Nevertheless, Unification's universal intentionality is something I would like to celebrate and endorse in passing. I see this as an authentic biblical-Christian element.

In looking at the *Divine Principle*, my attention was caught by the way in which Neil Salonen was able to affirm that even those individuals, groups, nations and movements in history who have served the "Cain principle" contribute in their own way to the fruition of history. They too presumably are covered by the vision of Revelation 21:24, that says in the consummation of all things the nations of the earth shall also bring forth their riches and their glory into the realm of God. This seems to me terribly important: Unification avoids a two-value black-and-white categorization of history and foresees the redemptive inclusion of the forces of negativity in history. I like that very much because I agree with the three or four people who, during the course of the week, have pointed out that there is a problem in Unification theology with respect to evil. Evil tends to remain unredeemed, or to fall totally outside the providence of God in such a way that it constitutes simply unprincipled, and irrational and negative beings forever and ever. I think this view falls short of the fullness of the Christian vision. As Don Deffner said with particular eloquence in his presentation, the Christian witnesses that God's grace is able to suffer

evil and to undergo it, to bear it, and yet redeem it. There is a question as to whether that theme is fully taken up in Unification theology, but in the statement about the Cain principle of history, I see a movement in that direction. This is something I would encourage.

Another interesting detail is the question of what happens to Satan, the first principle of evil or of deviation from the divine will in history. Will Satan, too, as originally a good creature of God, be redeemed in the end? The *Divine Principle* seems to say clearly in about four places that Satan will be destroyed or perish. It does not foresee that he will eventually be restored in that kind of apokatastasis (restoration of all things) that Origen, for one in the history of Christian thought, envisages. But I noted that Tony Guerra the other day unabashedly conveyed to us that more recently in the continuing development of Unification theological consciousness *there is good hope for Satan too* as one of the good creatures of God. From my own point of view, this is a tendency in the right direction. I see it as having implications that would help us solve the problem of the inadequate account of evil that Professor Deffner and Professor Frank Flinn among others have called attention to. But the basic point that I want to affirm is that the Unification intentionality of salvation embraces the *whole world*, including the world of nature, including all creatures, including, it would seem from Tony at least, even finally Satan himself.

Let me rush on because I'm taking too much time. I'll just mention some of the other points. In the fourth place, I want to endorse the way in which *the unity of creation and redemption* is asserted and developed in Unification theology. Professor Flinn made this point in passing. There is an affirmation of the goodness of creation including its polarities, its disparities, energies, its positivity and negativity in the Taoist sense, prior to the disruption and corruption of these energies and polarities. Thus Augustine's great affirmation "being as being is good (*esse qua esse bonum est*)" is a part of Unification theology which in this aspect seems to be genuinely within the biblical-Christian tradition.

In the fifth place, Unification thought reasserts strongly the unity of the Bible. In the historical and present situation of theology in general, there are those who argue the unity of the Bible and those who argue the diversity of the Bible. In the evolution of historical-critical method, the insight into and appreciation of the diversity of the Bible came to prevail over the sense of unity of the Bible. Therefore many theologians besides Unificationists have made an attempt in recent

years to recover the unity. Now I think there is a serious problem in Unification biblical study with respect to the diversity of the biblical witness. This is again the hermeneutical problem to which Lonnie Kliever so well called our attention the other day. Nevertheless, in acknowledging that problem I would also like to acknowledge the way in which the theme of the unity of the Bible is forced upon our attention here. As a systematician, when I attend the American Academy of Religion or the Society of Biblical Literature, I never am confronted in the way that it happens here with the issues of the thematic thrust of the *whole* Bible. I appreciate this confrontation very much if we can only conjoin with it an honest and thorough dealing with those hermeneutical and critical problems that have come to light through modern criticism's exposure of the diversity of the Bible. In this respect, I would say there is a critical deficiency at present in Unification exegesis as it appears in the *Divine Principle*.

Now along with the Bible's unity, there is, in the sixth place, the proposal to recover the meaning of history. This I suppose has an affinity with what I said about the value of dialectically affirming the Cain principle. The effort to comprehend the whole of history, though it may appear fantastical and bizarre to some of us because there are inevitably simplifications and grievous omissions in it, is nevertheless engrossing. It reminds us of St. Augustine in *The City of God*, of Giambattista Vico in the 17th century, and of many other Christian efforts to interpret history in the large. In contemporary theology, the best that any of us can hope to do is perhaps something like Langdon Gilkey does in his recent thick tome *The Reaping of the Whirlwind*. I feel close to Gilkey in a lot of ways. Yet his laborious study does not yield the positive kind of interpretation of history that Unification thought proposes. Such an interpretation tends to get dissolved in the corrosive acids of critical insight. In the established scholarly community, we live and move in those acids, which is the intellectual obligation of our faith. Yet I want to affirm the effort once again to engage us in a more positive envisagement of history in terms of its special concentrations. This is a wholesome service of Unification theology, even though an enormous number of specific problems confront us here.

Leaping on, since I'm out of time, let me affirm in one breath, the intention of unifying religion and science, of unifying politics, and of unifying economics and culture. Those are my seventh, eighth and ninth points. However, the affirmation is subject to a very serious

proviso. The proposal of unity is fine *if* it is not heteronomous and imperialistic. From the *Divine Principle* it is not clear to me that it is not. Many statements in the *Divine Principle* seem to suggest there will be a merger of the spiritual and temporal powers under a kind of new super-pope who will create a unified world culture. The preservation of genuine pluralism and freedom in that scenario is a very real concern for me.

The tenth point that I like in Unification theology is that the *kingdom of God is both this-worldly and other-worldly*. This is a specifically eschatological point. In theology generally, there's always the danger that the two will break apart and we will have only a this-worldly eschatology or only an other-worldly one. Both are present in Unification thinking. Wherever God's will of love reigns and achieves its purpose, there the kingdom is instantiated, as Jonathan Wells said beautifully this morning.

In the eleventh place, the *comprehensiveness* of Unification theology impresses me. This threatens to break down into an eclectic conglomeration because there are bits and pieces of various kinds of theory in it that are not fully unified. For example, in soteriology one discerns elements of both a physical theology, an indemnity theory, and a moral-influence theory. No doubt further integration of these elements will occur. The movement seems disposed to assimilate whatever it can, and this spirit of inclusiveness is, I would say, catholic and Christian.

Twelfth and last, I want to affirm the openness, the dynamic willingness of Unification theology to work itself out in give and take with the contemporary theological *oikumene*, including even the skeptics and atheists who reside on the edge of it. A statement by Tony Guerra in the *Harvard Divinity Bulletin* that was put out here a day or so ago, struck me as a pithy statement of this openness: Tony says, "Our theology is not a set of closed doctrines, it is in the process of formation. I see my mission to help formulate it in dialogue with other faiths." Other people, for example, Richard Quebedeaux, have mentioned this already. But I also want to endorse very strongly this commitment to openness, which I think belongs to authentic Christianity. In the whole history of religion, it has been both rare and creative. It augers indeed for a more hopeful and fruitful eschaton, and it gives excitement and promise to the kind of event occurring here this week.

Tim Miller

I feel as if I'm joining Lonnie Kliever and maybe some others in being a skeptical respondent here. Whatever my religious convictions in other areas, I'm basically a nonmillennialist. Simply put, I think too many people have "cried wolf" too often and I don't buy it. As I read it, the New Testament argues that the eschaton is going to come very quickly. Jesus suggests in Mark 9:1 that those listening to him right then will see it. The early church lived in the belief that the end would be coming right away; but it didn't happen. As time went on, the church had to make some accommodations to the fact that for some reason the end of things had been delayed.

But over the years many have again proclaimed the proximity of the end. In art history, I think it's notable that in the last half or so of the century before the year 1000 little happened. There was a widespread belief that the second coming would take place in the year 1000, and in that light it made no sense to start a 200-year project like a cathedral. But nothing happened. Similarly we can see great expectations of the end of things in American religious history—expectations which were not fulfilled. William Miller had tremendous numbers of people fired up in upstate New York expecting it to happen in 1843, and I think it's amazing that when it didn't happen he was able to recalculate and light another fire under his followers for a new date later in 1844. The people were so convinced that we have reports that they bought ascension robes and did a lot of other highly irregular things out of the conviction that the event was about to happen. But it didn't, and the failure killed William Miller. He was despondent, and so he died.

The Jehovah's Witnesses announced 1914 as the date of the end, claiming to have lots of evidence for it. When it didn't happen, they revised their theology and claimed that there had been a war in heaven and so events here on earth had been delayed. Later they came to suggest that 1975 would be the year of doom, but the last time I asked a Witness about the apparent failure of that date, I was told that they really had never exactly made a claim for it, that it was a "maybe" date, not a firm one.

Herbert W. Armstrong of the Worldwide Church of God also used to talk about 1975. And we could go on and on. The point is that there's an enormous history behind the practice of proclaiming an imminent end of things, and I don't see why I should believe the Unification

contention that it's going to happen very soon any more than I should believe anyone else's. The *Divine Principle* suggests that we are in the last times right now, that it will all be over very soon. But I don't see any evidence for that. Billy Graham has been quoted by Martin Marty and others as saying in 1950 that he had previously announced that we had at most five years before the end; but now wanted to revise that and say that it would be no more than two. Now, of course, Billy Graham isn't setting dates. So today I'm the skeptic here: how can anyone argue that we're in the end times today any more that we were in 1000, or 1844, or 1914?

I'm not denying possibilities; certainly there *could* be an eschaton in some form. And I wouldn't restrict its form or nature; I think it's perfectly plausible to believe the second coming could involve the person and form of a Korean electrical engineer. I see nothing more unreasonable in Unification eschatology than in other eschatologies in that sense. Anything is possible; I just don't think it's going to happen.

Actually, I do have one eschatological strain in my personal outlook on the world. It's very this-worldly: I think the human race is running an excellent chance of destroying itself regardless of any act of God, and it is to underscore that point that I'm wearing my antinuke T-shirt today. That we continue to generate electricity from splitting atoms astounds me. To hear statements after Three Mile Island that we must accept some risk in any technology is overwhelming and it seems to me that it is entirely logical to believe that we're going to be putting the human race out of existence. We could well do it within this century. Thus despite what I have just said, maybe the people who say we're in the end times right now are right.

Nuclear power is something I personally have a real interest in stopping. But I don't think it's the only mortal peril; there are a myriad of environmental problems, such as our continual production of long-lived toxins which are going to haunt the human race for hundreds of millennia. Our local city commission in Lawrence recently looked into the disposal of nuclear research materials used by the university. The research officials said, "We put them in the approved nuclear dump rather than the regular city landfill and when we catch our people throwing them into the wrong disposal bag, we try to correct it." Obviously we don't have any comprehensive idea at all of what we are doing to our environment. There are lots of catastrophic problems looming. So in that sense, I'm a real doomsday millennialist.

One criticism of Unification theology which has been voiced here

and which I second is that it embodies virtually no critique of technological culture. The Unification acceptance of technology has been striking to me this week. For example, the visible technological artifacts here are excellent; the taping is being done on first-rate equipment, as is the filming.

I have some fairly broad misgivings about a lot of our uses of technology. I think some of my friends feared that I would come back from this conference a zombie, but my own hesitations were different. One of my misgivings is that I don't like airplanes much. I think they're a tremendous waste and I think that most of our flying around is unnecessary. We all should be asking ourselves about that kind of matter. Our use of resources and of technology bother me a lot more than some of the things others bring up when they criticize the Moonies. So the lack of a Unification critique of technology is an important issue which is an eschatological issue. We need to keep asking questions about what is important in society, about what will help and what will hurt us.

There's one other topic I want to pursue: the difficulty in criticizing Unification eschatology due to a lack of information. When the Unificationists say that we are in the last days, that is actually quite a vague statement. What is the schedule? Does it involve information we haven't heard? What is the importance of the year 1981, which I've heard about now and then, in bits and pieces? Does that year have an eschatological importance in the movement? Without basic information like that, it's hard to make a comprehensive analysis of Unification eschatology. Is Rev. Moon in fact the messiah in the second coming? When I ask that question of Moonies, the answer is usually something like "We hope he is." Even though some things may not yet have been announced, certainly many in the movement do believe that he is the returned messiah. But we don't have clear information on that point; bits of data crucial to making an informed judgment are missing.

I might expand my comments here to note that generally I think that a lack of information has been a consistent problem as we have discussed Unification theology. Some of us have heard of the seventy percent and the thirty percent, that you can get thirty percent of the *Divine Principle* by reading the book, but the rest comes through oral teaching. Those of us who haven't had the teaching are missing out on seventy percent of it. Similarly, we've heard of the inner spiritual church versus the outer structure. I feel as though there are many instances in which we really don't have all of the pertinent information.

Now, I'm not saying that there's something sinister going on, that there's a cabal doing terrible things and keeping it all from us. At least it doesn't seem that way; rather it just seems that there's some hedging on important issues.

I believe that there can be public and private theology in this or any other movement. I wouldn't propose that I should be able to go down to the Masonic temple and be admitted to the ceremonies; they're secret and I'm not a member. One of several reasons why I didn't join a fraternity in college is that they are loaded with secret hocus-pocus and I'm not interested in that. Having made my choice, I wouldn't propose that I have the right to know the rituals. Actually a lot of these things do get out; people defect and tell some of the secrets and you can piece it together. But I do respect the idea that you can have an inner theology for members only. In the case of certain Oriental traditions, esoteric transmission of information is the rule, and I think that's valid. There are things you simply can't master readily by reading a book; you have to work through them for a long time in a more personal way. I have no quarrel at all with that concept; but I do think that if that is the system, and it seems to me that there is some of that in Unificationism, it ought to be specified. If there are ideas that are too complicated to explain to us here, they should be defined as such. And I don't think that kind of clear definition has been made here this week.

So I have two basic reactions to Unification eschatology. One is that I don't have enough handles to be able to analyze it; the other is that no matter what, I'm still a skeptic. I feel like Paul Krassner did several years ago. He wrote in his little magazine *The Realist* that Timothy Leary had announced the formation of a cult in which the sacrament would be LSD, and Krassner replied that there would now be yet another religion for him not to believe in. The Moonies may be able to construct an interesting eschatological theology, but so what?

People who criticize the Unification Church almost always do it on different grounds than I do. The idea of total involvement in the movement doesn't bother me much. It seems to me that that's a reasonable norm in religion. Some people complain about street fundraising and a lot of other things; I could go on at length and tell you why they don't bother me much.

That there are attractive things about the movement is obvious enough; I won't duplicate what Durwood Foster has just said about that. My real concern is that there's still a lot we don't know. The other day somebody raised the question of the possibility of a Korean wife for

Jesus who is now alive. Is that topic off limits? Is that an esoteric datum for members alone to know and discuss? Are we not to ask about it? If that's a ground rule, I'm willing to deal with it, but if so, the rule should be specified.

DISCUSSION

Jonathan Wells: I'd like to address myself to the issue of biblical interpretation, which I think is a crucial one and one which has come up repeatedly ever since the beginning of this lecture series. I think we have a serious problem here. I don't think it has been resolved this week and I frankly don't think it's going to be. What is legitimate biblical interpretation? Roy Carlisle got us off to a good start talking about the integrity of Old Testament language at the very beginning of the conference. Several other people have mentioned since then that if we really want to be rigorous, then the New Testament and the Old Testament must be kept completely distinct from each other. According to this view, the way the New Testament uses the Old Testament is illegitimate, based on the Old Testament itself. However, I'm going to take a different point of view; and I suspect that many of you will agree with me when I say that Jesus is using the Old Testament legitimately when he refers to it in interpreting the events of his ministry.

In the Old Testament, Malachi 4:5 says, "Behold, I will send you Elijah the prophet before the great and terrible day of the Lord comes." The Jews of Jesus' time were waiting for Elijah to come before the Messiah. Yet Jesus tells them that this verse refers to John the Baptist. For example, in Matthew 11:14 Jesus says, "and if you are willing to accept it [referring to John] he is Elijah who is to come." In Matthew 17:11-13, Jesus says: "'Elijah does come, and he is to restore all things; but I tell you that Elijah has already come....' Then the disciples understood that he was speaking to them of John the Baptist." Nevertheless, the real Elijah, in spirit, appeared to Jesus on the Mount of Transfiguration, quite a distinct figure from John.

Now here we have a case of a very clear prophecy in the Old Testament, utterly unambiguous, that Elijah, a specific person, would usher in the messianic age. Yet Jesus tells us, quite accurately, that John the Baptist is Elijah. So we have the New Testament claiming, without any warrant from the Old Testament, that John the Baptist is Elijah. The *Divine Principle* does something like this with the second coming of Christ, but with far more textual justification than Jesus had for his

claim. According to Revelation 3:12 "he who conquers, I will make him a pillar in the temple of my God; never shall he go out of it, and I will write on him the name of my God, and the name of the city of my God, the new Jerusalem which comes down from my God out of heaven, and my own new name." This is open to a wide variety of interpretations, and I'm not claiming that it proves the *Divine Principle* position. But if we're going to grant Jesus any warrant whatsoever for saying that John the Baptist is the Elijah of Malachi 4:5, then the *Divine Principle* has even more warrant for saying that the lord of the second advent comes with a new name.

Neil Salonen: I'd just like to make a few quick comments. I think we'll probably leave more time for questions afterwards. To comment, first of all, about praying in Jesus' name: We pray in the name of the True Parents. It's an important point since these are just maybe important facts to clarify about the movement. We don't pray in the name of Rev. Moon. We pray in the name of the True Parents which is a position, an office. Whether or not Rev. Moon fulfills that office, the point is that it's not in contradiction to praying in the name of Jesus. That's my basic point.

Acts 1:11 talks about this Jesus, who was taken up from you, will come back, in the same way. We understand that to mean that Jesus, who was at that time a spiritual body and not a physical body, would return in spirit and has returned, many times. To claim that that's justification for the doctrine of coming on the clouds is almost as embarrassing, I think, as is the following "disproof" of Christianity: a physical body which is heavier than air couldn't rise into the sky, and therefore Christianity is false. Anyway, we believe that Jesus was at that time a spiritual body. He arose in spirit and has come back in spirit many times. That's not the second coming which we're still longing for. I won't say so much else about interpretation, and I'll leave Dr. Foster's comments to Lloyd who would like to respond to them.

There is one further point that I would like to say regarding what Durwood Foster referred to as the "Cain principle." I think the fact that in our understanding God divides for the purpose of reuniting is certainly as central as his comment made it seem. We are anxious to work out the areas of the principle that need emphasis. And that's one reason why we're very much in need of conferences like this. I always remember Herb Richardson's comments at a press conference about the dangers of the potential ghettoization of Unification Church members. If we don't keep talking about things because we don't agree about

them, there's always a danger that tensions will develop and important things that could be resolved won't be.

Now moving quickly to Tim Miller's point that the fact that many people have cried wolf about the second advent so many times is ample justification for a skeptical attitude toward anyone who cries wolf again. I think that's right. I think that what it really means though, since we know a wolf exists and we know he will come around someday (Laughter), is that we have a commitment, an obligation, almost a burden, to investigate each and every time. Because sure enough, the time you don't investigate, the time you don't look, you'll find him at your door. But I would say that our movement is not crying wolf in the sense of predicting a second advent to come next year or in 1981 or at some particular point. We're saying the process, however involved or condensed that process might be, has actually begun. So we're not saying it will happen or it may happen, but we're saying that it did start, and that seems to me a critical difference. Perhaps this doesn't mean much to you, but I feel that's why we skeptics (I'm from New York; I'm probably more cynical and more skeptical by nature than anyone else here) suddenly became fanatical Moonies.

Participant: Is there an outside limit to the point by which it will definitely have been completed?

Neil Salonen: No. But that doesn't mean that we are still waiting for a particular event either. When I joined the church in 1967 a number of spiritualists had received that that would be the end of the world. Anthony Brooke,* if you know him, was going around the country at that time, and he gave a speech and we invited a lot of people. I invited all my friends and lost all my friends at that meeting when he announced that he wasn't making any plans after Christmas 1967 because that would be the end of the world.

In the Unification understanding, 1967 was the end of one of what we call seven-year courses. It didn't mean that anything happened in some kind of supernatural way, and we don't think anything supernatural will happen in 1981 either. We believe and hope that a certain era will close at that point and a new stage will begin. We think that happened in 1975, and we think it happened in 1968. We just analyze history that way. So we're not expecting the clouds to open in 1981 any more than we were at any of the previous points; but perhaps you understand that.

Now concerning the question of our lack of a critique of techno-

*Anthony Brooke is the author of *Towards Human Unity*, London: Mitre Press, 1976.

logical culture, I think our critique wouldn't be of technology *per se*, but rather an admonition to find the right values with which to use it. We consider, and the *Divine Principle* states, that it's the rise in technology which makes it possible to physically and literally establish the kingdom of God on earth. However, we don't have the heart or the will to do that. So we do pollute things, but we don't have to. We look for technological advancement, because we believe that that will make it possible to raise the standard of peoples all over the world.

Finally, I never heard of the thirty and the seventy percent before. I'd be interested in knowing where that came from; it didn't come from us. But it is true that not everything we believe is written in the book. That is true, but we do not have an esoteric body of doctrine. As someone mentioned, we're bursting at the seams to share things, to share virtually everything. Sometimes that leads to our being misunderstood, because we're not always conscious of the proper modes of expression. But there are no off-limit topics and I welcome any and all questions. You may make members uncomfortable, particularly people who aren't confident to share their understandings of things. But Rev. Moon himself is an extremely outspoken person, and it would have been much easier for our movement thus far if he hadn't been. He tends to say everything. If I could say anything about him on this point, it is that he doesn't know how to keep a secret. I mean that only slightly tongue in cheek since he seems to talk about everything to everyone.

Now it's certainly true that a full conception of the church requires some foundation of understanding, but I'm sure that's true in any group. Before we can explain the inner details of the meaning of marriage, for example, some things have to be understood. But if you're willing to make the commitment of time to understand the first part, we're always willing to tell you the second part and the third and all the way to the very end. I invite you to take us up on that. I think you were asking what are the limits to discussion, and I would suggest that there are no limits. So I hope this has cleared up a few points.

Anthony Guerra: I wanted to first of all thank Dr. Foster. As always he praises me too fulsomely. Now to the matter of Satan's restoration. The assertion that Satan will be restored back into Lucifer is something which was taught to me. I think it's pretty clear in the *Divine Principle* that Satan will be destroyed, but that doesn't mean that Lucifer will be destroyed. In a sense, Satan stands for the enemy nature—it literally means "enemy" actually. And so there can be destruction of that position without the destruction of Lucifer. So I

cannot take credit for that interpretation, though I thank you.

I want to make my remarks brief but they relate to some of the questions that were raised earlier today. I think the central thing to understand in terms of our understanding of the lord of the second advent and his bride is precisely that the mission which the lord of the second advent and his bride are to fulfill is something which can occur only through both of them, in the same way that we argued earlier that Jesus and the Holy Spirit must function together, representing in a sense both male being and female being. And it's through the love which is generated between the two of them that rebirth comes about so that man can be resurrected to the growth stage. So again it's quite clear in our notion of the messiah that it includes both a male person and a female person. The purpose of the messiah is simply to restore what was lost in the original couple, Adam and Eve. That's why we emphasize the second Adam and second Eve—so it is intrinsic to the concept of the messiah that there be both a man and a woman, taking the positions of Adam and Eve in order to bring about the salvation. And that also means that once the lord of the second advent comes, he is not able to fulfill his position of bringing complete salvation unless he can first establish the family, that is, take a bride. Therefore Unification theology gives an essential position to women.

I hear many critiques from the feminist perspective at Harvard University to the effect that there's a problem if you emphasize Jesus as the sole source of salvation. The problem is that then you don't leave room for the feminine aspect in theology, and therefore you have to work it in through the back door. But Unification theology is saying that if one understands the purpose of the messiah, then one must realize that it is to restore the original family—man and woman; and thus the messianic role must be fulfilled by man and woman.

It seems to me that the other concern that was not addressed is the question of what the Unification movement is doing to bring about a substantial social unity between the races. This is not only our intention but we are actually seeking to achieve this unity within our movement. It's one of the reasons that Harvey Cox, for instance, said that when he came to our community centers, the one thing he was impressed about was that he could feel that there was no racism in the center; there were black, white and yellow people living together. I want to share a story with you which I think demonstrates how this is taking place on a very internal and profound level within the Unification movement. At the recent engagement ceremony in New York City there were over a

hundred and fifty black men and women who were engaged to white Americans. That in itself would be significant, for it demonstrates our concern for racial unity, our devotion to one another beyond the boundaries of race. But it's more than that. A very good friend of mine who participated in this engagement ceremony—a friend who is white and is engaged to an American white person, and who was raised in a very liberal home and went to a very liberal college and certainly had all the liberal concepts about freedom from prejudice, especially racial prejudice—told me this story. He said that because so many of his good friends were engaged to black people in this past engagement ceremony something deep happened to him. He said he only realized that as he was walking down the street in Cambridge and came across a black man and white woman who were walking together. He said that when he looked at them, for the first time in his life he had no resentment in his heart whatsoever. Before, he said, he had the intellectual conviction and concept that there should be unity between blacks and whites, but had to admit that every time he saw a black man and a white woman together, in his heart he felt uneasy and had a struggle. But because people he so deeply loved in the Unification community were engaged to black people and he shared in the joy of their engagements, then somehow, in some very deep way, that kind of resentment was removed. It was washed away.

There's a way in which people in our community share in the marriages, the joy of the marriages, of one another. And that's a very deep kind of restoration. To conclude this story, Rev. Moon said the only way to overcome racism is for a white person to hold his own black child in his hands. Then he'll be able to overcome the long, deep, historical resentment. And this is why Unification theology, as it was said today, concentrates upon individual restoration, although it's also very concerned about the outer aspects of restoration. We do make a critique of politics, not only of communism but of present democracies. But we ultimately see that there's a kind of spiritual heritage of resentment that each one of us carries within us which has to be worked out. And it seems to me that it's on this level that the restoration is occurring. This is the most essential aspect of the restoration. This is why we say, for instance, that these marriages have providential significance.

Lloyd Eby: I want to begin by talking about something which was left over from yesterday. I want to reply to some of the things which

were said after the lecture on *Unification Thought*.*

Fred Sontag argued that to look to a theory for a basis for unity is to look in the wrong place. I want to know why it's the wrong place. I'm fully aware that if, as he said, one took the *Unification Thought* proposal before the A.P.A. it would be laughed out of the room. I'm aware of that. But the fact that it would be laughed out of the room does not show that there's not something there that deserves consideration. The fact that an attempt for unified philosophy was abandoned after medieval scholasticism doesn't show that that attempt was mistaken. All that it shows is that our philosophical world has been factionalized.

Secondly, to Paul Sharkey, who said that Unification thought should not develop a philosophy as a justification for theology because then no one will take either one seriously. Once again, I agree that that is an historically accurate portrayal of current theology and philosophy. But the fact that it's an accurate description of the current situation doesn't show that it's not an honorable attempt.

Frank Flinn raised the reason/revelation problem. I think that problem needs to be addressed, and I think as the situation now stands, it's only inadequately addressed in *Unification Thought*. I think Unification philosophy is theistic, that its basis is in revelation and that it's a philosophical (reasonable) development of that revelational basis. Whether or not it can be developed apart from revelation remains to be seen. I think that it can, but that's my own personal belief. In any case, I agree that that's a serious problem that needs to be addressed, and I think that problem is not being neglected.

Now I want to say two things to Durwood Foster on two of his points: first, on the point of the Unification account of history and secondly, on the Unification intention of unifying religion, science, cultures and so on. First of all, the Unification account of history is, I agree, an extremely simple account and an account that looks on the face of it as if it's trivial. But I submit that it's the same account of history, or the same kind of account of history as one gets in the Old Testament. For example, the story of the Exodus is presented in the Old Testament as if it were, among other things, a highly charged religious symbol; it is presented as a religious event. However, I doubt that half a dozen people, living at the time would have believed that. Nevertheless, from the point of view of a providential history, it's given that interpretation. I suggest that the Unification account of history is being

**Unification Thought*, New York, N.Y.: Unification Thought Institute, 1978.

presented with a similar kind of methodology. I agree that the Unification account of history needs to be made much more sophisticated and encompass many more things. But it strikes me that a kind of account similar to the biblical account is being given.

Now, to the question of whether or not the Unification intention of uniting things is imperialistic, I submit that this conference is an example in favor of the thesis that it's not imperialistic. Perhaps some of you do experience this conference as an imperialistic conference, but if you do, such a belief strikes me as fairly bizarre. (Laughter)

Herbert Richardson: I would like to make a couple of observations here that I think are of extraordinary importance for the theological evaluation of Unification theology. They are things that we academic theologians know about and have observed. I want to say them here, though in the past when I've made these points around Unification Church people I sensed that the level of anxiety went up significantly. Nonetheless, I would like we Christian theologians to think for a minute about a task that we have to face in order to properly evaluate Unification theology, and that is that we have to pay attention to the historical context in which it arose, the development that it has undergone, the many, many different sources that feed into it and the disagreements that exist among Unificationists as they attempt to present their position. We had a quite marvelous example when Neil Salonen said "No Unificationist ever said that." Somebody said, "Well, Joe Tully did." (Laughter) We have heard, if I may say this, that the divine principle is really only the principle of creation and everything else in the book is not really very important. I think that's been said right here. Yet someone else has said the divine principle is the whole *Divine Principle* book and something more too.

We are facing therefore in relation to Unification theology the same problem we face in relation to any other historical movement. In order to understand what's being said, we have to go through this difficult job of placing it in historical context, realizing that there are significant disagreements, trying to trace the development of the tradition as the disagreements are sorted out and the doctrines take shape. And now, having said these things formally, I want to make one concrete observation addressed specifically to the Unificationists.

Think about this. This book, the *Divine Principle*, about which we have been hearing lectures this week, was written in essentially the present form in the 1950's. Around 1957 it was published in Korea. And we've been hearing these lectures based on that text. But it wasn't until

1960 that Rev. Moon undertook that task which is described as the second blessing. Ever since that time there has been a whole body of teaching and theology that has been developing which in a sense is based on these events. Rev. Moon, after all, didn't have his whole life plotted out when he was 16 years old. He's thinking as he's going along and he begins thinking about the second blessing and the meaning of the second blessing from 1959-60 on. Everything that Tony Guerra said to us just a minute ago only has meaning in relation to the theological development from 1960 on. None of what Tony said is literally in the *Divine Principle*. Now we keep talking about an esoteric tradition and an oral tradition. But that's not the case. What has happened is that the *Divine Principle* lectures we're hearing are the lectures in the form that they developed in the late 1950's. But there has been all this theological development since that time that hasn't been pulled together yet. This needs to be done.

Now, I would make this plea, partly to the Unification people and partly to ourselves as theologians. When we are being asked as theologians to help them develop their theology, what they're really saying is something like this: Look, this book that we've got is just the first edition of something that has gone on for twenty-five years. We need your help to pull this all together. But in a sense, we can't even begin to pull it all together until we know the historical, developmental contexts and so on. And not only is there theological development in relation to what we might call the second blessing themes, but there will be a whole other development if in 1981 Rev. Moon undertakes that course of life related in a very specific way to third blessing themes. That's my view of the matter. I don't know if I'm right or not, but I believe that there will be a whole further theological development. Thus, the task before us is exceedingly complex.

Next, I'd like to point out that we keep using the word "revelation" as if somehow the *Divine Principle* and the teachings came from spirits in the air whispering to Sun Myung Moon. I think that is utter nonsense. The "revelation," if we call it that, is the work of the inspired and serious theologians and Unification members working together in give-and-take trying to understand the truth of God, seeking to fulfill God's purpose for the world. That is—in a somewhat Catholic sense, admittedly—where the revelation is at work.

And I want to end by saying one final thing. It's very interesting to me that in the late 1930's and early 1940's there was a charismatic woman named Mrs. Kim who founded a little group on the east coast of

Korea. And among the memories within the Unification Church is the statement that Mrs. Kim was teaching in the early 1940's a number of things which included many of the doctrines that are related especially to the blessing in the theology of the Unification Church. I want to say this about that: there are Korean Christian and charismatic movements that are feeding into Unification theology. Why I find this especially interesting is that many of the teachings relating to the blessing were taught by Mrs. Kim—and this is in the 1940's, long before Rev. Moon had even begun his public ministry, and I doubt he even knew her at that point—and Mrs. Moon comes from Mrs. Kim's group. It's very interesting to me that Rev. Moon married a woman who herself came out of a charismatic Christian community which itself had specific teachings relating to the theology of the blessing. Do you think Rev. Moon ever gets any of his theology from talking with Mrs. Moon? I'll bet he does. I mean I get an awful lot talking with my wife. And it seems to me that it is precisely these kinds of factors we must be thinking about as theologians before making premature judgments about what the meaning of Unification theology is finally or what it might become.

Roy Carlisle: Following Herb is like going to the guillotine but I'm going to do it. What I've struggled with this afternoon in a rather fun way is an understanding, especially from Jonathan and Lloyd, about how the *Divine Principle* is functioning. And it seems to me that I have to push this issue because I'm going to watchdog this item at every conference. You suggest using the scriptures in the same manner as the New Testament uses the Old Testament in terms of language. Now we all know, as Christian theologians, that there are problems all the way through the history of the church with this. We know that the New Testament doesn't quote the Old Testament correctly sometimes and that that causes amazing problems. Even though that is a problem, the real question is, even if the New Testament can and does do this, does that mean that we can do this?

Now I myself would find it rather embarrassing, frankly, if I were to quote the Old Testament incorrectly and say that that was something that I could do legitimately. In effect that's what you are saying. You are saying that the *Divine Principle* can quote the Old Testament and use it in a way that only the New Testament does. And in doing that the *Divine Principle* sets itself up as functionally revelatory. Now all I'm saying is—and my plea is—that you understand that that's what you've done. If you've set the *Divine Principle* up as a canon, acknowledge it as a canon and not as somehow in the genre of normal Christian interpreta-

tion. But that's not, so far as I can see, what's going on.

Paul Sharkey: I just want to make a few comments. I guess that since Professor Sontag is ill and consequently not here and since I am a disciple of his in the literal sense of having been his student, I will attempt to make a reply both for him and myself.

The word "philosophy" the way I understand the literal meaning of the term, means the love of wisdom. That and that only. So often the word is used in the sense of my philosophy of life, or my theory about this or that, or as any kind of theoretical concern. I think that if we stressed the notion of philosophy in its root meaning, it is impossible to have a unified philosophy in the sense of theory because then philosophy ends. So philosophy cannot be unified insofar as it is a love of wisdom. It is a continuing, ongoing sort of thing. I have been influenced very strongly by Professor Sontag's view of philosophy. He is a philosopher incarnate—a man who carries the burden, and I take it I've inherited it—of continually asking questions. Or as Kierkegaard says, I conceive it my duty to create problems everywhere. This, I believe, is the cross which the philosopher bears. And I think that for that reason it is logically impossible to have a unified philosophy in the sense of theory because if that happens, philosophy in the other sense ends.

SECOND COMING LECTURE

Neil Albert Salonen

The *Divine Principle* teaches that because of the fall of Adam and Eve people became a blend of good and evil. Because Adam and Eve were unable to accomplish their own return to God, God divided the positions of good and evil through their sons, Cain and Abel, with Cain, the elder, representing the position of relative evil and Abel, the younger, the position of relative good. When Abel made his sacrifice and accomplished God's will, however, Cain did not fulfill his duty to God and accept that. Since the time of the tension and the struggle between Cain and Abel which resulted in Cain's killing Abel, there has been an historical tension between an Abel-type, God-centered point of view and a Cain-type, exclusively man-centered, or self-centered, point of view. It has been Cain's tendency to seek to dominate Abel even by killing him if necessary. It has been Abel's responsibility to win Cain. For example in the story of Jacob and Esau, through service, love and offering everything he had accomplished in his life to his brother, Jacob, in the position of Abel, won Esau, and the two of them accomplished the goal of unity in love.

At the time of the fall, separation from God took place on the individual level, but mankind expanded from the level of individuals to families, clans and nations. And so, at the time of Jesus, Jesus came not as an individual to individuals, but rather he came to a chosen nation and ultimately to a community of nations. The Cain-Abel resolution needed to be worked out on the worldwide level. According to the *Divine Principle*, at the time of Jesus, the ideologies of man-centeredness, and God-centeredness were that of Hellenism and Hebraism. Hellen-

ism was a man-centered approach to understanding the world in which a great deal was accomplished in many fields of knowledge, for example, mathematics, medicine and astronomy. These fields were developed, however, with man at the center and were without a real appreciation of man's relationship to God. Hebraism, on the other hand, although centered on God, included a very elaborate set of covenants and restrictions which became cumbersome and separated Jews from the rest of the world. In order for the Jews to be faithful, it was necessary for them to sacrifice mankind's claim to a position of dominion in the world and simply take a position as object to God.

Remembering that these represent Cain and Abel blocks, it was not a choice of either/or. There was to be an effort to reunite these two views. The accomplishments of the Hellenic world were meant to be part of the heavenly kingdom, but they were to be subordinated to the values of God-centeredness. Whereas it would be the view of the Hellenic block to ignore, or even ultimately destroy or dismiss as mythological the belief in a transcendent God, that would not be the view of the Hebraic block. Jesus came as an individual to a chosen nation, and he would have worked within the nation to create a foundation for restoration. Nations representing the individual personages of Adam, Eve and the archangel would have become the building blocks of the kingdom of God on earth. Jesus came to the Adam nation of Israel; Eve was represented by the nation of Greece and the archangel by Rome. Rome was in the position of superior power, and virtually controlled the entire world. Had Jesus been able to continue his mission, he would have eventually taken his dispensation to Rome and from Rome would have sought to Christianize the entire world. Even though Jesus himself was unable to do this, his followers did. Peter eventually went to Rome. It was from Rome that the message of the gospel was meant to be spread, so the key foundation of unity before world restoration could take place would have been among the three nations: Israel, Greece and Rome.

There are certain parallel cycles in history specifically in preparation for the coming of the messiah. After Malachi there was a four hundred year period when mankind, particularly the chosen people, went through great tribulation. The world changed. It was the time of Confucius, the time of Socrates, the time in which a number of other things were happening to prepare the world for the coming of the messiah. Because all that was hoped for was not accomplished at the time of Jesus, this period of preparation was redone. Thus, when we

trace the history of the last two thousand years, four hundred years ago we again see a period of preparation for the return of Christ. We divide that four hundred year period into three blocks. The first is called a period of religious reformation, the second a period of struggle between religions and ideologies, and the third a period of maturity of ideologies. Based on the Cain and Abel view, we look at the world four hundred years ago and we see that there is a rebirth of these two ideologies in modern form. The Cain and Abel ideological struggle must be resolved, and the positions of the three nations must be fulfilled.

I don't know if there is a single way to date the beginning of the Renaissance, but I will take Aquinas as the point at which there was a tremendous new interest or new awareness of classical thinking on the part of the church. Aquinas was especially enamoured with Aristotle, and so Aristotle, whose works had actually been forbidden by one of the Popes, was eventually revived through the work of Aquinas, and his thinking and his teaching were again studied and influential. Aquinas did a great deal for the church. He took a church which was very otherworldly, which was not in touch with the realities of life, and made the position of the individual more important. This was reflected in art. For five hundred years, Florentine art had been rather flat and symbolic. People had been conveyed more as symbols than as realistic characterizations. Aquinas believed that man's will was fallen but that the intellect was not, and so through the use of intellect man could reason his way back to the ideal state. This is a very positive view, but it eventually grew into a negative influence.

These ideas were reflected in the art and writing of the time. In writing the *Divine Comedy*, Dante incorporated images of both Christian and classical ideas so, for example, when he took the tour through hell, it was given by Virgil, the Roman poet. Francis Schaeffer points out that in Raphael's great painting, "The School of Athens," both Plato and Aristotle are shown. Plato has his finger pointed up toward a transcendent ideal, and Aristotle has his fingers spread and pointed down, meaning that Aristotle is really more concerned with the things of this world. Aristotle is not wrong, but his emphasis can eventually take things out of perspective. Humanism, a movement which sought to bring more dignity to the individual, was man-centered but it eventually lost its ability to give value to man himself. Michelangelo's great statue David is considered a classic, but it is not the Hebraic David at all. The statue is not circumcised. This is man being great on his own; this is not David of the Bible, but man himself becoming great. The view of the

humanist was, "If you give me enough time I can do it all. I can become great; I can perfect my world." It unleashed a spirit of tremendous enthusiasm which accomplished many important things.

In contrast, the development of the Abel-type ideology started earlier with Wyclif and Huss. It is usually dated specifically from Luther. Luther and the other reformers had a much more negative view of man and a more biblical view of the fall. They thought everything should be based on the scripture: *sola scriptura*. Everything had to be found in the Bible. Man is fallen; and does not have the ability to perfect himself without God. It is a common perception that if we are talking about the Renaissance and the Reformation, we are being asked to make a choice between culture, which is exciting, and religion, which is not. In fact the culture of the Renaissance, for example, the High Renaissance of southern Italy, eventually became distorted and debauched. Much of the really great culture of this period is Reformation art, epitomized by the works of Rembrandt. Rembrandt did a famous painting, "The Raising of the Cross," in which he painted his own face on the man who was raising the cross. It is his statement as a reformer, as part of the reformation community, that "I am responsible for the crucifixion of Jesus and by dying on the cross, Jesus is redeeming me." It is a personal confession of his need for salvation. The works of many of the Dutch masters show the world in its proper perspective as a world created by God. Everything, even an apple, has dignity and meaning because it was created by God. Bach acknowledged on the beginning of his score, "To Jesus be the glory, to God be the glory." Dürer actually began before Luther, but his diaries show him to be a Reformation man, too.

To return to the original point, it was the view of some reformers, ultimately, as the Reformation matured not to simply dismiss the values of the Renaissance but to incorporate them. On the other hand, it was the view of many Renaissance figures to dismiss the claims of the Reformation. This was one stage, and we date this period as ending in 1648 with the treaty of Westphalia.

The second period is not as carefully defined and not as easily named, but it represents on the side of the Cain-type ideology the values of the Enlightenment. It is the period when Rousseau was writing about the general will, something which transcends man but which isn't God. Bacon, considered the author of empiricism, said that man knows only by his own experience. Descartes, considered the father of rationalism, said that man can know only by his reason. Both of these, and at the same time the developing concepts of deism, were attempts to work a

compromise between a God-centered and a man-centered world view. However, their net effect was to center things upon man, since they contended that things had tremendous autonomous value, and even that man in his perception of God was at the center directing that search.

From the Abel-type block at the same time we see what could be called the Second Reformation. Kant hypothesized that man doesn't come to cognition only by his own experience or theoretical reason, but that his very subjectivity, especially his ethical consciousness implies that there is something actual beyond the phenomenal world. Ultimately then, for Kant, thought is grounded in an extra-phenomenal world. Hegel proposed the idea of an Infinite Spirit. The school of pietism was developed at that time along with Wesley's Methodism, George Fox with the Quakers, and Emmanuel Swedenborg began receiving revelations. Thus, the Abel-type camp was seeking to subordinate all experience to God and to understand the position of man in his proper perspective to the universe.

I would like to just skip the third stage for a moment. Since you have all read the book and you know we are tracing several threads at the same time, I would like to briefly discuss the development of the political society of the time. From a period of feudalism, European society entered the stage of the monarchy. According to the *Divine Principle*, the purpose of monarchy in God's providence was to centralize the people in order to prepare them to accept the messiah. Therefore, the king was in the position of the representative of the nation, and if the king were faithful, then through the king, the nation could be used by God. A certain relationship between religious leader and king developed, culminating in the relationship between Pope Leo II and Charlemagne in 800 AD. This relationship, however, did not succeed. Charlemagne and his successors rather than representing God, lost faith. Therefore, the monarchy was invaded by Satan and had to be cleared away for a new beginning in preparation for the messiah. The providence of democracy was really the providence of clearing away a non God-centered hierarchy in order to prepare a second, more difficult course— that of God speaking to each individual directly.

Democracy itself can be divided into a Cain block and an Abel block. The French Revolution was an example of the Cain-type aspect of democracy, taking its values from the writers and the philosophers of the Enlightenment. The French Revolution was a glorious experiment. It is often considered the championing of the rights of man, which, in fact, it tried to do. But what was its fruit? It failed primarily because it

was not based on a transcendent awareness of God, but rather was based on a humanistic view. It is ironic that it is the very humanism which seeks to do so much for man that ultimately strips him of his meaning and of his dignity. So, at the beginning, the prisoners of the Bastille were freed, the Declaration of the Rights of Man was written and there was great hope that the French Revolution was an important statement about the position of man and the possibility for man to develop himself. It was not a God-centered movement. They wanted to strip down all the cathedrals. They had a parade of people dressed up like Romans who carried a girl named the goddess of reason through the streets of Paris. She was enthroned in the cathedral, making it no longer a shrine to a transcendent God, but a glorification of reason. They changed the calendar, separating themselves from the event that took place at the time of Jesus, and beginning their own history again. The champions of humanity, the humanists, soon found themselves plunged into a barbarous reign of terror, which was in no way humanitarian.

On the Abel-type side, the Glorious Revolution in England, and the American Revolution and the political systems that were generated following those events were ones which began with a more negative view of man. They viewed man as being untrustworthy. Therefore, they wouldn't dare let any one govern the other. Thus, they came up with elaborate systems of checks and balances. This very negative, more biblical view of man gave rise to more prosperous systems which attempted to protect the rights of individuals because they took into account man's shortcomings and imperfections.

In this period, these ideologies matured not just as ideas and thoughts, but as world views. Today there is a choice. The current man-centered ideology is historical materialism, or Marxism, the philosophical basis of the worldwide communist movement, which, although a great hope, has become the source of great pessimism because for all its dreams and hopes in Russia, in Cuba, in China, and everywhere else, those dreams are yet unrealized. The communist countries remain in a state of tension with the Western world because their system itself is inadequate to fulfill its own dreams. Communism (i.e. humanistic materialism) doesn't deal with reality comprehensively. The maturity of the Abel-type ideology on the other hand, must be a flowering of the values and ideals of the Reformation. It must be a flowering of the values of Judeo-Christianity. This is the position that an ideology or a theology like Unification theology must fulfill: a mature theology of unification which represents not just the hope of Christianity

but also a plan for its fulfillment. We believe that we are living in the time when this age is dawning.

I said also that the position of the three nations must be fulfilled: Adam, Eve and the archangel must be represented on a worldwide level at the conclusion of the third stage of this ideological conflict between Cain and Abel sides. We are faced with an effort by the Cain-type ideology to establish a world order. The first attempt, the formation stage, was World War I. Professors of government often refer to World War I as a crisis of man's confidence in his ability to govern himself, even though the barbarity of World War II was much greater. Kaiser Wilhelm II was the central figure for the first worldwide attempt on the part of the Cain-type ideology to establish a world order. He had messianic expectations. When I visited in Jerusalem, I was shown the place where he had a special gate cut through the wall so he could be driven into the city in a carriage by twelve white horses. He really believed that he was setting up a new world order, but not because of God, not because of his concern for man, but because of his desire to create a Germany and a world according to his own view. On the Cain-type side, Germany was in the position of Adam, Austria-Hungary in the position of Eve, and Turkey in the position of the archangel. These three nations together sought to become the dominant world powers by initiating a world war. Responding from Abel's side, Tsarist Russia, in the position of Adam, England, in the position of Eve, and France, in the position of the archangel, sought to respond. But just as the first Adam had been struck down at the time of the fall, so also the Adam nation, Tsarist Russia, was struck down, and it was not until America fulfilled that role and joined the conflict that the tide was turned. What at first appeared to be the invincible forces of Germany, Austria-Hungary and Turkey were turned back after the American commitment to the struggle. The victory was accomplished, and the first attempt on the part of the Cain-type ideology to establish a worldwide order was pushed back. This was the conditional formation stage: conditional payment of indemnity on the worldwide level to usher in the beginning of the period of the second advent.

The second attempt, the growth stage, again centered on the nation of Germany. Adolph Hitler is sometimes called an anti-Christ. Hitler came as a messiah with a dream of establishing a world order, with the goal of dominating the entire world not for God, not for his love for mankind, but because of his desire for power. Germany, Japan and Italy united together and sought to dominate the world. England and France

were again pushed to the very edge as America failed to respond until the final moment. It took an incredible event in which Japan provoked the United States through its own miscalculation—we would say through a providential mistake—to enter the war. Finally when America committed its support to the war in Europe and in Asia, the tide was turned. The second attempt on the part of the Cain-type ideology to establish a world order centered on man failed, and the second stage of the payment of worldwide indemnity to prepare for the time of the second advent was fulfilled.

We are now living in the time of the third World War. The *Divine Principle* teaches that the third World War need not be a military war. The Cain side may try to attack Abel. If the Abel side fails to take responsibility, fails to commit itself, then a military conflict may break out. But if in fact we learn the lessons of history, the Abel side can take responsibility and like Jacob, love and serve. The Abel side must be absolutely committed to respond to the Cain-type world, to their questions, to their accusations, and to the defects in our own world system. Only then is there the possibility that the two can unite in love and reach a transcendent stage which would take on the best characteristics of both systems and be the foundation for a future world order, a kingdom of heaven on earth. This World War III is being undertaken now. But like World War I and World War II, the question of America's commitment to the struggle is central to its outcome.

The other peoples of the world know the question, but in America we don't. In America we don't conceive of communism as a problem even though it is to people all over the globe. In America we don't conceive of the problems of the rest of the world as being our problems. But this is changing. It is obvious since the oil crisis that America and her fate are inextricably intertwined with the fate of the entire world, and therefore it becomes the responsibility of the Abel-type ideology in the Western nations to make a commitment to resolve the conflict between the Cain and Abel blocks peacefully. The alternative is to watch a holocaust. The responsibility is ours; it is the responsibility of the Christian community generally, and particularly, we believe, the role of our movement centered on the *Divine Principle*.

When will the lord come again? When will Christ return? The Bible says that no one knows: not the son, not the angels in heaven, but only the Father knows. The Bible also says that he will come like a thief in the night, and so it has often been the traditional view that we can't know when the Lord will return.

It is not worth wasting time speculating on when the Lord will return. On the other hand, we have to be prepared to understand the lessons of history so that we don't repeat the historical mistakes. When the work of Elijah was not maintained, or the foundation that he accomplished was not maintained, it had to be redone. Amos says that God will always foretell: "Surely God does nothing without revealing his secret to his servants the prophets." (Amos 3:7) So despite the fact that we can't know long in advance when the Lord will come, that is not to say that we won't receive prophecy and revelation; the Bible says that we will. In the past we have, so we can expect that there will be prophecy and revelations concerning the time of the second coming. In Acts 2:17, the Bible says that in the last days God will pour out his spirit upon all flesh. In Matthew 24:14, it predicts the spread of Christianity—when the gospel will be preached in all nations. So we are looking for certain signs. There is talk of tribulation, there is talk of Armageddon. The analysis of history through the application of Unification theology leads us to the conclusion that we are living in the time now when the Lord will come again.

How will he come? In Matthew it says he will come with a trumpet on a great cloud. In Revelation it says he will come on a cloud. So it has sometimes been the view that the Lord will return on an actual physical cloud. At an Evangelical conference that was held a few weeks ago in the New Yorker, one of the Evangelicals asked our Unification Church members, "What would destroy your faith?" For them he said it would be if they found the physical bones of Jesus somewhere; that would be the end of his belief and faith. What would it be for a Unification Church member? I know he was expecting me to say "Something that Rev. Moon might do wrong," but that wouldn't do it. That might be cataclysmic in some ways, but it wouldn't undercut the basic statement of the principle. So I thought for a minute and said, "Actually, what would do it is if Jesus came back on a cloud. Then we would have to rethink all our positions." (Laughter)

Elijah came as a prophet to prepare the people, bringing them back into faithfulness. But because the people fell back into faithlessness, in Malachi it prophesies that Elijah must come again. However, in Matthew 17:13, we find out that Jesus was teaching that John the Baptist was Elijah. Elijah himself didn't come, but someone else in the power and spirit of Elijah—John the Baptist—came to fulfill the role of Elijah. In Daniel we hear prophecy about the messiah appearing in the clouds like the son of man, and Jesus didn't come in the clouds, but he

was born of woman on earth. Therefore, the prophecy of Daniel was not literally fulfilled at the time of Jesus, but rather Jesus came in the flesh. In Revelation 17:15, it says that the waters where the harlot is seated are many peoples and multitudes and nations and tongues. We take that to mean that the water symbolizes people and that the clouds mean water at a higher level, or resurrected people. Thus, the Lord coming on the clouds means that he will come into a community of resurrected believers. He won't come alone; he won't stand as an individual somewhere, but he will come into a community, and he will be seen progressively by the world in clouds, that is, in the company of resurrected believers.

The lord of the second advent comes to restore what was lost at the time of Adam's fall. Adam was born as a man to represent the incarnation of the masculine aspect of God; Eve represented the feminine essence of God, and together they would have been a microcosm reflecting the basic nature of God. Because Adam and Eve fell it was necessary for a savior to come; therefore Jesus came, as Paul says, as the last Adam. Jesus had to come not on a cloud, but as a man so that his life, his ministry, all of his accomplishments, would have the significance of restoring or indemnifying what Adam had lost. Because Jesus represents the masculine aspect of God, he needed to marry someone who would represent the feminine essence of God. Together they would have represented the basic essentiality of God. Since the people didn't respond to Jesus, he was unable to establish that physical foundation. After his crucifixion, God gave him the Holy Spirit, representing the feminine essence so that together Jesus and the Holy Spirit represent a microcosm of the finite totality of God. Through our relationship with Jesus Christ and the Holy Spirit, for the first time in history we can have a relationship with God.

But this work must be completed on earth. Therefore, just as Elijah didn't come again, and just as in the principle of creation we don't believe in the doctrine of reincarnation, we think that Adam's position itself must be fulfilled. Then someone must come to complete the work of Jesus on earth. The position of the lord of the second advent is completely intertwined with the position of Jesus. It is not a different lord; it isn't another foundation. It has to be someone who completes Jesus' work on earth. So there must be absolute oneness between the coming lord and Jesus himself. In Revelation and in Luke, we see that there are passages which refer to a male child being born, someone with a new name.

According to Luke the kingdom of God is coming not with "signs

to be observed.” (Lk 17:20) If Jesus came on the clouds, we would all observe that. Jesus asked if he would find faith on earth (Lk 18:8). If the heavens opened and a cloud came down, we would all find faith quickly. All those things to us indicate that the lord of the second advent, most logically and most consistently with the scriptures would appear in the same way that the lord appeared two thousand years ago—as a man, without signs to be observed, but nevertheless chosen by God to complete the work of establishing the foundation for the kingdom of God on earth.

Where will he come? When a central person fails in his or her responsibility, *Divine Principle* shows they are not used again. When Adam failed, he himself could not establish the foundation for the kingdom of heaven. Even though Abraham accomplished on many levels, he failed in correctly making his offering, and thus the dispensation for the foundation of faith was prolonged through Isaac to Jacob. Thus, the Cain and Abel relationship which should have been worked out between Ishmael and Isaac as the sons of Abraham was extended to Esau and Jacob, the sons of Isaac. It was extended because of Abraham's failure. When someone fails, God doesn't use that person again but makes a new attempt, a new beginning. When John the Baptist didn't fulfill his responsibility, Jesus had to fulfill it and went into the wilderness to fast for forty days to make the foundation that he should have inherited from John. The people of Israel failed to accept Jesus, and "Israel" became a spiritual community. Paul testifies to the new Israel, the Christian community, to which the lord will come: not the same chosen people of two thousand years ago but a new community, a spiritual community, a worldwide community. So we can deduce from all these things that the lord will come some place different from where he came before.

The *Divine Principle* teaches that the lord must come to a seat of devout Christianity. He must come to a nation prepared, a chosen nation, meaning a Christian nation. He must come to a microcosm of the entire world, a nation where Eastern and Western philosophies are mixed, a nation which is divided between the Cain and Abel blocks, which is at the very frontline of that confrontation, a nation which is the universal altar, which has never been aggressive but rather has suffered many times, suffered as a sacrifice for the suffering of mankind, a nation of messianic expectation. This country is not specifically stated, or should not be specifically stated in Unification theology, but it is the actual belief of the Unification Church members that this is the nation of

Korea. We don't believe that it is an historical necessity that it be Korea. We believe that it is a fact that Korea happens to be one of the places where the lord of the second advent could appear.

What are the qualifications for the messiah?

The lord of the second advent must inherit the foundation of Jesus. He must stand on the foundation of Jesus. That is central to his claim for authority. Secondly, he must bring new revelation which clarifies things which are ambiguous or unclear in previous revelation. Thirdly, he must fulfill the three blessings: be individually perfect, establish the family which reflects oneness with God, and gain dominion over the physical universe, bringing it back into a direct relationship with God.

It is best if I add one closing note, my testimony as a member of the Unification Church movement for thirteen years. I certainly never understood the significance of many of the things I tried to explain today at the time that I first came in contact with the movement. I had been raised as a Lutheran in a fairly fundamental background. I left and became an agnostic. I had made an attempt to come back to the Lutheran church. I was concerned not so much about the fine points of doctrine but about being able to make sense out of the world in which I lived. When it comes right down to it, the reason I really became a member of the Unification Church is because I had an experience with God. In that experience, God came to me as a result of approaching him through an understanding of the *Divine Principle*. He is the same God you approach through every other understanding, but somehow things were clear that had never been clear before: the doctrine of the trinity, the hope for a world where change really could take place, the analysis of history, all those things. I did not meet Rev. Moon until two years after I joined the movement, so I wasn't caught up with his charismatic personality, if he has one. I was simply attracted to the teaching and the members. However, after meeting Rev. Moon, even if none of those things were true, I think my testimony might be that because of the relationship I have found with him, I have come to feel a relationship with God. I have come to feel God's concern for my life, God's hope for the world, God's belief in me. I have seen Rev. Moon as an example of faith. I have seen him as an example of love. I have seen him in ways that are so completely different from the way that he is often perceived that it makes me feel every day more responsible to do something to bridge the gap between what I know about him and what other people may think.

DISCUSSION

Lonnie Kliever: Would you comment on how Rev. Moon fulfills the first blessing, in the sense of the perfection of life, by establishing the ideal, or righteous family and begetting children? Would you also make a comment about the perfection of Mrs. Moon?

Neil Salonen: When Rev. Moon was sixteen years old, Jesus Christ appeared to him and began a period of revelation. During that time then he was taught through his spiritual encounters the fundamentals of the *Divine Principle*. I think that sometimes what we mean by this nine-year period of revelation may be misleading. It was not simply a hallucinogenic trip through the spirit world, but actually a time of incredible struggle and doubt; and only after enduring through every discouraging circumstance, Rev. Moon received some insight. One time Rev. Moon learned that the most fundamental truth of the universe was the father-son relationship. Can you imagine, after grappling with things, to suddenly have an intuition, or an insight, or even hear a voice and that's all it says? You're hoping for a lot more and instead you get "father-son relationship." Well, this is the way in which Rev. Moon began to understand our relationship to God and God's relationship to Jesus.

We also believe that Rev. Moon through understanding, pursuing and developing the principle came to the point at which he had to explicitly state what it was that Satan was guilty of. What was it that happened at the time of the fall? It's our belief that in front of the throne of God and before the hosts of heaven in spirit, he accused Satan of the specific action of the fall. And twice that was denied by all of heaven. Only when he persisted a third time was that acknowledged; and we believe Satan was vanquished at that point. Therefore at that point he established that victory over Satan. That's not exactly the moment when he individually fulfilled the first blessing, but that's an important key. From that point he simply lived in accordance with the teachings of God.

Lonnie Kliever: Just a footnote here. On what basis do you believe this? Is it because he has recounted this as a part of the esoteric tradition? I gather this is not publicly accessible, or at least I have never seen this in the sources of these things.

Neil Salonen: You didn't ever come to one of my workshops.

Lonnie Kliever: But he has told this to those who belong to the movement?

Neil Salonen: Yes, that's right. It isn't an esoteric teaching, although this story is not in the *Divine Principle* book.

Regarding the position of Mrs. Moon. We believe, first of all, that Rev. Moon is fulfilling a providential role. That role is not, at this point, very distinct in our minds. Whether it becomes a John the Baptist role, an Abraham role, or just what role (someone mentioned the other day that setting up families has more to do with Elijah perhaps than with the Messiah himself), the point is that we have great messianic expectations, as you know. But we're careful not to make claims that Rev. Moon hasn't made or that we cannot as yet really support. The point is that we see him setting up, according to this conditional pattern, an ideal family. It's our belief that Mrs. Moon shares in the accomplishment of that family. She has an interesting background, but she doesn't have, that I'm aware of, a specifically independent set of spiritual revelations.

Paul Sharkey: This question I've had for two days, but I've held it until now. With this lecture I thought it would be appropriate. It seems to me that Unification theology is making the same mistake that traditional Jewish theology made about the coming of the lord of the first advent. Unification theology lays down, even more than traditional Jewish theology did, the specifications for what counts as being the messiah. You've almost got a job description; if one could fulfill all of these things, maybe he could make a claim to being the messiah. And it seems to me that this specification limits very severely the idea of God's freedom, given the fact that through God all things are possible. Why is it that we have all these restrictions on who will possibly be lord of the second advent? What if the lord of the second advent comes but is rejected by the Unification movement precisely because *he* (I stress that) does not meet your national, geographical, historical, conceptual, cultural, religious understanding of him? There are many elements in your theology from which one could argue that the lord of the second advent might very well be a couple, and not an individual.

Herbert Richardson: Perhaps even a woman rather than a man.

Lorine Getz: Maybe some of the Unification women could speak to that. The whole position of Eve in the fall must be developed within Unification theology since it seems to me a view in which Eve is even more central than Adam to the process of restoration. After all, Adam fell after Eve in what you describe as a second fall. In terms of the full restoration, perhaps Eve is the one that leads the way.

Neil Salonen: These are not restraints on God's freedom; these are descriptions. I will make just two points. First of all, God does not have

absolute freedom to do anything he wants. We teach that the principle is descriptive of his nature. It's not a limitation upon him but is an explanation of his nature. If I analyze your nature I'll find that you do certain things in certain ways. That's just a function of what your being is. So the principle is not a restriction on God's freedom.

Also, these qualifications for the messiah are not things which were set up long in advance and then limited the messiah when he came. Actually "messiah" means "the anointed one"; the messiah is the one who's anointed. The qualifications are things which are either deduced after the fact or which are marshalled after the fact to help people understand. It's not that in 1917 someone received the series of qualifications for the messiah and began looking for the person who filled the bill. There was a man who believed that the messiah was going to be someone with the name Mehr Baba. This is not like that. It evolves in a different way. Our understanding of the messianic role evolves as events unfold.

David Paulsen: Can you clarify your understanding of how messianic qualifications change? Has the messiah come?

Neil Salonen: I believe that after Rev. Moon was appointed to some messianic task by Jesus it then becomes clear why that happened in Korea. Why was someone like Rev. Moon chosen and not someone like Billy Graham from North Carolina, for example? That's what I mean. What exactly has happened is not so clear, but something has happened. And since it has happened, we analyze it and try to figure out why and what we can understand from it.

Paul Sharkey: On the one hand, I hear you saying that the description of the messiah is revealed. Then the notion that is *at least* implicit is that Rev. Moon has the characteristics which fulfill the role of messiahship. On the other hand, I hear time and time again that the question of what is involved in messiahship is known only after the completion of history, and that the question of who is, in fact, the lord of the second advent is one which we will only know after that fact, not before. This is the problem of building in preconditions of what exactly the nature of the completed history is going to be. History is not completed, so we don't know that. There seems to be not only an external problem, but an internal tension in the way the theology is presented.

Neil Salonen: Well, I think there are a lot of problems. I'm sure I don't even understand them all. But in reality it's a developing knowledge; we come to know things by stages. The things that we hold at this

time are based on the things that we know at this time. And hopefully we're open enough to continue to receive more knowledge in other ways and therefore amend and adjust the things that we believe we know at this point.

Lorine Getz: I want to follow up Paul's point. We talked about this a bit in our small group. It seems to me that the position you just presented culminates in a reading of salvation history which I suspect is the story of the male's quest to return to the mother. If we look at your story in the context of a psychological model then it seems to me that you finally have completed that cycle where you have Jesus reunited with his spirit. And it seems to me that the issue that Paul raised is precisely the point, namely, that you present in the beginning a fall between Eve and Lucifer. Then that particular event gets edited out. We move immediately to Adam and Eve. From there it seems to me that you have an account of male individuation. In the second coming you have that second fall restored, but you have still never dealt with the question of women. I suspect that we in the rest of the West haven't either, but it seems to me that there are two things at issue: one of them women and the other the femininity in man. Ultimately what you're talking about in this understanding of history is the reconciliation between the masculine and feminine principles *within the male*. What's unaddressed and still to be done—maybe we'll have to wait until the next revelation—is the whole question of woman's fall. What is the meaning of the Eve/Lucifer account? Has she even fallen? Where is she in this restoration scheme? What's happening within feminine consciousness? Within the feminine spirit in women? I think this is critical but unaddressed in your theology. I see you only addressing the reconciliation of man to his own feminine spirit. Do you know what I mean?

Neil Salonen: Yes, I think I do. I don't agree with you, although I don't know if I can argue that persuasively at this point. Although we haven't especially addressed in the presentation of the principle that has been given this week, the significant role of women in providential history, there are many points at which that role is of extreme significance. I don't know how clearly that responds to what you are saying, but there have been a number of occasions where the providential responsibility for restoration has first been the woman's and only on that foundation is it possible for a man to accomplish his mission. Jacob escaped with the help of his mother, for example . . .

Lorine Getz: Excuse me, but let me suggest another confusion related to that. It seems to me that even in your example the woman as

woman doesn't really make any difference.

Neil Salonen: I will admit that I may be, or that men in general may be, somewhat insensitive to the question. But as I hear your question, I think that you may be hypersensitive. I feel that the role of women is providentially significant and it's not over against men. Their victory is the foundation for the next stage to take place. So it is very much a unique singular event that must take place as a result of their fulfillment of their portion of responsibility.

Lorine Getz: The way I see it you define man's salvation at the expense of woman's. Woman's usefulness exists in so far as they are helping to continue history, science, male individuation, procreation, whatever, but they are not taken seriously for themselves.

Neil Salonen: What would you say to man falling as a result of Eve?

Lorine Getz: I think that's where we are. I think we might just as well admit that that's what we're thinking. It is a case of women having been raped by the male divine principle to begin with.

Neil Salonen: The basic principle teaches that men and women are not complete individually. They need each other to reflect the image of God. So there's no such thing as man without woman being saved or vice versa. Their salvation must be accomplished together.

Lorine Getz: I don't think that you can pull that off. Essentially this is because of the fall between Lucifer and Eve which I've heard people here define as qualitatively different and completely evil, very different from the fall between Adam and Eve. And that's where I think you get into trouble. I don't see that this ever gets rectified in your theology. Even the lord of the second advent doesn't seem to have any ability to restore that situation. You still have a gap in Unification theology that I don't think is addressed. It seems to me that it is only the second fall that gets redeemed.

Tom McGowan: Your interpretation of the Second World War is in terms of Abel-nations vs. Cain-nations. But, interestingly enough, you did not include the Soviet Union among the Abel-nations. I know the *Divine Principle* does refer to the Soviet Union as temporarily serving God's plan to defeat Hitler, but you do not have the Soviet Union in your charts. Why not? Then I'd like to know why there is no interpretation of the holocaust.

Neil Salonen: In the holocaust, eleven million people died in concentration camps: six million of them because they were Jewish, five million more for other reasons. I have never heard Rev. Moon speak

directly about this, but I attribute that all to the Satanic attempt of the Nazi ideology to enslave the world.

Tom McGowan: Don't consider explaining the holocaust only through the Nazi ideology; I don't think that is adequate. Many people knew of it. I think that the responsibility was much more widespread.

Neil Salonen: I just want to be careful what I say in response to this. We don't have a simple explanation. It's certainly not as we have sometimes been accused—payment for the failure to accept Jesus 2,000 years ago, or anything like that. The holocaust occurred because of the total failure of the religious community to take responsibility to respond to the Nazi ideology. Now I haven't done a great deal of thinking about it, so I can't say much more than that at this time.

Francis Botchway: And what about the Soviet Union?

Neil Salonen: Well of course many nations participated in the allied cause, but they were not at that point fulfilling the three primary roles. They were not in that position. At this time we see the split as being between North and South Korea, which is in the position of Adam. We have North Korea, China and the Soviet Union over against South Korea, Japan and the United States. The two archangel nations are the two that really have the power to decide anything in that confrontation.

David Paulsen: Now that we have touched on the subject of the holocaust, I would pose this question to the Unification Church: What enabled the confessing church in Germany in that period to resist Hitler? I think the question is fundamental. That resistance was possible because of their commitment to the lordship, the sole lordship of Jesus Christ. As in the early Church, what enabled the church to stand against the Emperor was the sole lordship of Jesus. That is what I see effectively denied in your theology. You have another lord who in a certain sense is even greater than Jesus and the Holy Spirit. I see this as the fundamental problem. It centers around the question of who do we worship. I think every serious leader claims to be building on a Christian foundation. But the question is who do we worship? Who is this Jesus? Is there another person who is equal or perhaps even in a sense superior to him? And if you say there is, then I think you are effectively denying a basic teaching of the church down through the ages. I think that's extremely serious from a practical point of view, from the point of view of worship, from the point of view of effective protest against people setting themselves up as messiah and saying now I am going to fulfill the mission of Jesus. A couple of thousand people

have done this in Judaism and throughout Christian history. Since I pose that question, I think it has to be faced head on.

Neil Salonen: Who do we worship? We worship God. We do not worship Rev. Moon in any sense of the word. And as you know, we don't believe that Jesus was God himself. We believe that Jesus was divine, we believe that Jesus was the son of God, we believe that Jesus was the messiah. Part of the confusion is that people think we teach that the lord of the second advent is somehow disconnected from the position or the accomplishment or the work of Jesus, and that's not true. That's not true at all. So I would say, in response to your suggestion that the only thing that could have saved the confessing church in Nazi Germany and effectively help it to resist is the belief in the sole lordship of Jesus, the absolute sovereignty of God would be a more appropriate answer from our point of view. At each stage in our development of our relationship with God we have a certain connection or we're operating as part of a certain providential stage. But ultimately it's God alone who should be worshipped. And that's absolutely true. I don't think there's anyone here who has been in touch with even our worst critics that would ever suggest that our relationship with Rev. Moon is anything which approximates worship. We worship God.

Tim Miller: What would happen to your eschatology and your second coming theology if Rev. Moon had a cardiac arrest and died, or perhaps was assassinated by bitter people as was Martin Luther King, Jr.?

Neil Salonen: I would think King's is a very different case in a number of ways. But Rev. Moon will die. When he does, what happens will depend on the facts surrounding that event and how much confusion there is in the church at that time. But the fundamental teaching will not change. It's our personal feeling as members of the church that we need his guidance and his insight. Nevertheless, it's also our faith that after him God will continue to work through some channel to continue to guide us in understanding the principle. We're not in a personality cult, but we are hoping for more ideas from Rev. Moon who has greatly illuminated the principle. I think the independence that people often sense in the members of the church comes from the fact that we're all independently trying to deal with the principle, which he has greatly illuminated, but a lot more work needs to be done.

Participant: I really appreciate your straight-forwardness Neil, and I am thankful for it. There is a dual track of the triumphal messiah and the humiliated messiah that runs through the Old Testament. And I

am interested in a third theme related to the triumphant track which is that the messiah is the “messiah to judge.” It comes when Daniel portrays the one who comes with the power to judge the nations and maintains sovereignty, and so forth. Daniel describes him as the son of man. Jesus frequently uses this title to describe himself in the gospels. He called himself saviour less than a dozen times. Every other title that he uses to describe himself is used less than a dozen times except for the title “the son of man.” I find it interesting that he describes himself as the son of man seventy-four times in the gospels. I get the feeling that Jesus is somewhat anticipating a sense of judgment to be accomplished through his ministry, even after he recognizes that he’s going to die. In Revelation the same figure appears when John sees one who has authority and is granted the power of heaven, and he is described with almost the same metaphorical or graphic understanding that we have in the Daniel figure. He is called “the son of man” in a passage in Revelation, and he’s Jesus. How does that fit into what we’re talking about here?

Neil Salonen: You mean what do I think about your case that the son of man uniquely applies to Jesus?

Participant: Well, that one aspect of the son-of-man motif is judgment and that Jesus anticipated being able to exercise judgment, even after he knew that he was going to the cross. So I’m wondering if there is a sense of judgment in Jesus’ ministry that we haven’t heard about yet.

Neil Salonen: In one sense, Jesus has been judging the world through his ministry through the last two thousand years. Judgment to us is the separation of good from evil, which is not a simple thing: but that’s actually the work of Jesus and the Holy Spirit—to bring judgment throughout the last two thousand years of their ministry. I haven’t counted as you have the times that Jesus used various titles, but I would say that it’s our position that even when Jesus is referring to the “son of man” and referring to his office in other ways, he is not always referring to himself personally. Often he is speaking about the office that he is either fulfilling or seeking to fulfill at that time.

James Deotis Roberts: First I’d like to congratulate you for giving such a wonderful lecture on a new interpretation of history which I find extremely interesting and very helpful. I think it is going to attract a lot of discussion among historians throughout this country. However, I find your interpretation of world history extraordinarily limited. And I have a number of reasons for saying that. First, the whole history of slavery is

left out, and everything centers on Western Europe and America. The role of other countries, the end of colonialism, the emergence of the Third World—these I do not find in the *Divine Principle* or in *Unification Thought*, nor were they presented in the lecture today. I wonder why. I would further comment that during the Second World War many Third World countries fought: Africans were sent to war in Asia, Indo-China and Europe to fight against German Nazis, Italian Fascists, and Japanese militarists. Yet in your lecture these contributions are left out. Why did you leave these contributions out?

Western Europe was fighting to free itself from control by Germany. However, France, and Britain were colonial powers who were not seeking to relinquish their colonial possessions. They used their colonies to fight with them in the war. This is a very serious problem with the way the *Divine Principle* interprets history.

Finally, it looks as though the *Divine Principle* does not deal with the realities of present day life: the realities of people who are poor today, the roles of large national corporations, the problems of exploitation and hunger. How do these relate to where we are today?

Neil Salonen: I hope I can remember everything. The lecture is not meant to be an explanation of all of World War II. It is meant to provide an understanding of which nations had which providential responsibilities. God's program historically has been that there is no pure and righteous champion, and so one of the greatest difficulties has been that whoever represents God's side has never been a pure and righteous champion. So I'm not able to champion the absolute righteousness of any nation, but just their relative positions of good. Also, although it may not have been their intention to divest themselves of their colonies after World War II, in fact that is what happened, by and large. It was through the experience of World War II that that providence came about and it became possible for more nations to receive their freedom.

Regarding the question of racism. Because the *Divine Principle* was developed in the Orient among a yellow people, the sensitivity to and awareness of the position of black people and a recognition of the tension between black and white communities is not there. And that's a big gap. We know that it has to be understood. We just expect people to take us at our word that we are concerned about those things, things we have addressed and things we haven't yet addressed. That's why we need your comments. We need these kinds of discussions so that our awareness or even our sense of responsibility can be stimulated in those areas. So I agree with you that there is a gap. I just hope that

you can believe that it's not an intentional gap, that it's not a failure of the heart or a lack of concern . It's simply a question of the evolution of the theology.

James Deotis Roberts: I'm very much aware that Korea was brutalized by Japan. I'm very clear and aware of that. What I'm saying is that you should make an effort to include this aspect of life and get some historians to help you. Finally, I think the interpretation we get here is what historians might call a "Western colonial historical interpretation." It's keeping very close to what historians in Britain have done. I think that as a Christian, I may sympathize with the Unification Church. That's why I'm here. We really need new kinds of colonial historical interpretations. Otherwise we are no better off than the other traditional denominations.

Neil Salonen: Thank you very much.

CRITIQUE AND COUNTERPROPOSAL TO MARXISM

Jim Cowin

Each of us is well aware that more than half the world lives under communism. Generally, too, we are aware of the nature of communist philosophy and practice. I will touch these only briefly. My desire here is to show that Unificationism includes a counterproposal to communist ideology. I'm going to contrast the Unification and Marxist views of human nature and its restoration. Then I'll touch on problems in Marxist economics and suggest some ways in which we can deal with our economic situation. The critique and counterproposal to Marxism is too broad a topic for this short presentation. It includes many areas I will not even be able to mention here and is also in the process of being developed.*

Unificationism holds that the world is intentioned by God to be the reflection of his own perfect nature, expressing and fulfilling all of his qualities. Clearly the world as it now exists is not this way. Hence, history is a process through which God's intentional ideal can be achieved. The liberation of people is certainly the function and mission of religions. The development of religion as a means for God to attain his ideal is what the Unification movement desires.

Unificationism holds that each person is the child of God created in God's image. Every person is a unique individual image of God,

*For a much more detailed coverage of the Unification answer to Marxism see *Communism: A Critique & Counterproposal*, Washington, D.C.: The Freedom Leadership Foundation, Inc., 1973.

reflecting one of God's unlimited individual images. Each person is different and must be able to express his or her individuality; otherwise, a person does not fully develop. People are also, like God, creative; they need to mold the world in their image. Also, as beings of God's heart, they are ethical, loving, and by nature seek individual perfection. Love is the essence of personality. Because we have God's heart, we have to love. We're empty without love. We need other people. The communists don't give much recognition to this. Love is the source of all ethics and a loving personality is the sign of a perfected character.

The fact that people are created in God's image means that God is both male and female. It also means that people cannot ultimately live as either male or female. They have to live as male and female together in order to be completed persons. In this way their need for love can be fulfilled. Fulfillment then requires a family.

The family is potentially the base of a satisfying society. It is not, as Marx claimed, merely a kind of production relationship. One of the areas of life which God is trying most desperately to restore is family life. We know only too well how much the family is presently a source of suffering as well as joy. Individuals need families in which they can prosper. Even the most comprehensive of economic reforms would not create the kingdom of heaven on earth if the family were not restored.

People are also beings of position: we are the mediators between the spiritual and physical worlds. This is because we are simultaneously spiritual and physical beings. People are therefore beings to which spiritual beings, including God, and physical beings can respond directly. For this reason it is our position to bring God to the physical world and the physical world to God. People cannot be satisfied relating only to other people and the physical world—as much as we long to do these things. People must seek God; otherwise, people cannot realize their full humanity.

The Bible describes three blessings that God gave the human race at the time of creation: to be fruitful, multiply, and have dominion over creation (Gen. 1:28). These three blessings: to develop fully as an individual (be fruitful), to have a family (multiply), and to have dominion over creation, were an inheritance lost at the time of the fall. In order to regain these, we must restore our relationship to God as the source of true love and center our lives and societies on him. In order to become fully human, we must understand that what we are trying to achieve is the restoration of the three blessings. This is best approached by working with God in every area of life. Eventually a paradise can be

established on earth in which economic problems no longer exist. The Marxists sense this but do not know how to bring it about.

The Marxist view of man is quite different from the Unification view. Utilizing Darwin's theory of evolution, Marx restricted man's state to that of merely the most highly evolved animal with no soul or eternal life. Man's spirit is only an emergent quality coming from speculative ability and consciousness which exist only as functions of the physical brain. Spirit is an artifact of man's observation. According to Marx and Engels, apes developed into people through their use of tools. Using tools demanded the development of what Marxists call "social labor": the collective production and distribution of goods and services. Social labor involved communication and stimulated the development of language and eventually ethics, law, culture in all its forms, and science and technology. Hence social labor is what has made man man. Through social labor, what is valuable in man is created.

Marx claimed that people can be perfected through social labor if society becomes socialist and then communist. He also claimed that the only way socialist societies can come about is through violent revolution. Anyone who opposes Marxist socialism, anyone who opposes violent revolution, is actually preventing man from attaining his humanity, and Marx and other people after him called these opponents "enemies of the people." This is not simply a propaganda phrase. It has definite ontological meaning. An "enemy of the people" is one who prevents the human race from attaining its full value. These "enemies of the people" can and should be liquidated, annihilated.

I would like to mention here that a reliable estimate of the number of deaths under communism is 143,000,000 according to an article in the *London Daily Telegraph*, March 19, 1979, by Philip Van der Elst, quoting *Le Figaro*. Also, *U.S. News and World Report* stated that 24,000,000 refugees fled from communist nations from 1945 to 1964. This figure does not include the "boat people" or the refugees in Africa. Our missionaries in Africa tell many terrible stories but have no idea of the numbers of people involved. All of this is a result of the doctrine of social labor and of man having his value determined by his allegiance to a particular political system.

In order to look more deeply at the Marxist understanding of the role of violence, I'm going to examine the concept of the dialectic. There are three aspects of the dialectic I want to treat here. The first is that everything exists in mutual relationships; nothing exists alone. But, we have to ask, what kinds of mutual relationships are these? The

Marxists say that these mutual relationships take place in a way that enables all things of creation, including man, to progress from a lower state to a higher state. The way that these mutual relationships make this progress is through the process of contradiction. These relationships are not smooth and harmonious; they require conflict. A contradictory relationship involves two entities: a thesis and an antithesis—a thesis automatically generates within itself its antithesis. These exist in a relationship of mutual need and mutual rejection. Because they need each other, they unite; because they reject each other, they struggle. The struggle is resolved through “negation” rather than reconciliation. In negation, the antithesis begins to grow and struggles against the thesis and eventually overcomes it. In the process, the antithesis develops into something new, the synthesis. Every communist theoretician from Marx to Mao has said basically that unity is temporary.

How then does the dialectic function in society? Marx claimed that the most important relationships in society are production relationships. These relationships are based on the relationships of individuals to the means of production. These shape an individual’s consciousness and his or her relationships to other people. One’s relationship to the means of production determines what time one wakes up in the morning and how one approaches the day, when one eats lunch, what one does in the evening—and even who one marries, since people generally marry according to class. In short, everything in a person’s life ultimately depends upon his or her position in the economy.

Marx also asserted that production relationships are fundamentally dialectical. That is, there are two basic relationships to the means of production: people either own the means of production or they work for the owners. The owners are in the position of the thesis; and the workers are antithesis. These two groups exist in a relationship of mutual need and mutual rejection. They need each other because they are economically dependent upon one another, but they also reject each other because some of their self-interests conflict—the owners want to give as little money as possible to the workers, who wish to gain economically as much as they can. While this relationship of mutual need and mutual rejection continues, production forces, the technology in the society, continue to develop. Eventually the development of the production forces is hindered by the existing production relationship. The need for the development of the production forces, however, creates conditions in which the laborers will be successful in their struggle to go forward. They will overcome the owners and will,

through the struggle, elevate themselves to the position of synthesis: a new group which will be the thesis for a new economic era. On this foundation the production forces can also be developed. The nature of the dialectic dictates that reconciliation between thesis and antithesis is not possible. The antagonists must struggle until the first is overcome and the other transformed. Then progress will occur.

Unificationism certainly recognizes that all things exist in mutual relationships. However, it conceives these relationships as primarily harmonious and cooperative. The struggling aspects in the natural order are secondary and serve to further the world as a whole. In Unificationism, then, there is an ultimate common purpose which fundamentally unites any two beings and which underlies disharmony. This approach at least admits of the possibility of the peaceful reconciliation of differences.

There are, of course, many differences between individuals over economic matters. In order to examine these, I'm going to review briefly Marx's approach to economics and its inadequacies for offering a solution to our economic difficulties.

Marx wrote that profit is created in the process of production. There are three factors in production: raw materials, tools, and labor. In a modern industrial economy, profit is created in the following way according to Marx: When a factory buys raw materials, their cost roughly equals their value. Hence, their purchase does not create profit. Marx argued that machines do not create profit either. They transfer their value to the product in the process of production. Then, if a machine costs \$1000, it can create only \$1000 worth of improvement in raw materials before it wears out. Therefore, it is the laborers who create what becomes profit when a product is sold. They are paid only enough on which to live—an amount they could earn in far less time than they actually spend producing goods. The income from much of their labor goes to the manufacturer, and this is his only source of profit.

Marx is correct in stating that workers create value. His fault lies in not recognizing that machines also create value—much more value than the machines themselves are worth. In addition, machines produce things that workers cannot: precision instruments and synthetic materials, for instance. Communists admit that the idea of machines simply transferring their value has been revised in Marxist economics. Yet the description of the creation of value remains essentially unchanged in Marxist thought because it serves to explain why capitalists must be overthrown.

One can argue that presently wealth is not well distributed in capitalist or semi-capitalist societies and that economic reforms are needed. If it is clearly understood, however, that machines produce a great deal of value, it is not clear that labor and management are destined to be in conflict. They can be viewed as potentially cooperative parties in a common cause. Also, recognizing the potential of machines makes it possible to hope that through the development of technology, the living standard can be raised to a universally high level. The quality of goods and living conditions can be vastly upgraded. Eventually, assuming the spiritual rebirth of mankind through God's victory in our lives and the creation of a just society, mankind should be free of economic burdens altogether.

Today, wage levels have increased far beyond those Marx envisioned. Since the early twentieth century when Henry Ford and others recognized that high wages made consumers of wage-earners, manufacturers have even had a self-centered reason for paying high wages. Manufacturers can afford high wages because a modern industrial economy is a capital-intensive economy. Capital does not become concentrated in the hands of a few as Marx asserted it would for other reasons as well. One is that service industries comprise over half the American economy. Another is that industry, big government and big unions can to some degree check each others' abuses.

Capitalism is, of course, still burdened with various kinds of economic ills. However, it should be noted that some of these could be diminished through the concerted action of the churches. Too often we assume that the government is the only agency capable of tackling these problems. However, the church can work to improve ethical standards. It can actively care for the environment. Also, buying cooperatives, manufacturing cooperatives, and goods distribution programs can be organized by churches. Corporations are often willing to support churches in such programs. There are many plans of these sorts beginning to take shape within the Unification Church.* Churches are capable of intimate knowledge of local conditions and thus are an ideal institution to begin to deal with economic difficulties.

Marxism, with its inaccurate understanding of the world, is daily on the move trying to solve problems it cannot solve. From the point of

*The Unification Church is participating in these kinds of activities on its own through Interfaith Affairs and Project Volunteer and in conjunction with other groups through the National Council for the Church and Social Action and the World Relief Friendship Foundation.

view of mankind as a whole, communism is itself a pressing world problem. We must overcome it by solving the problems it purports to solve, while pointing out its ideological weaknesses.

PREPARED THEOLOGICAL RESPONSES

Francis Botchway

I was not really prepared for this response, since I came to this conference to learn more about the *Divine Principle* and Unification theology and not to deliver a prepared response. I learned about my role only last night at dinner. Being a friend and a critical sympathizer of the Moonists and Unificationism, I decided to honor the request. This response is therefore that of a critical friend.

First, let me say that I have searched in vain in the *Divine Principle* and *Unification Thought* for the modality or modalities of the kingdom of God on earth and in heaven. It seems to me that my colleagues in the Unification Church ought to give us a hint or specify for us the nature of these polities, or at the very least the nature of the kingdom of God on earth.

Now for my response to your counterproposal to Marxism. The preoccupation with Marxism and the critique and counterproposal to Marxism as advanced by the Unificationists seems to me to be too simplistic. The Unificationist position on communism, which seems to be central to the *Divine Principle*, does not appear to me to be well developed.

Ideologies possess historical legitimacy by virtue of their age. Is the triumph of Christianity over paganism in Rome only the triumph of Christian ideology, or has Christianity been an ideological instrument which bestowed strength and power to the social formations that already existed? Every new ideology must fit into the pattern of prior ideologies, as well as into the prevailing social and economic realities. That is how ideologies evolve.

I must also point out that the myth of history and the confidence in certain ideas of progress such as we find in Marxism are in decline. Instead, religion as an ideology is making a comeback. From Pope John Paul II, to Jimmy Carter the Baptist, to the Ayatollah Khomeini, to Rev. Moon, religion appears to be making a strong comeback. The role of history, then, it seems to me, is to furnish us with a framework within which we can superimpose the present onto the past so that we may be better able to predict the future. If an historical form is in crisis, this does not detract from its function. The crisis of Marxism and consequently the withering away of Marxism-Leninism involves the rejection by the intended recipients of that dogma as an affirmation of history. I am therefore, more comfortable with Unificationism and Unification universalism than I am with Marxist dogma.

However, we must make a distinction between Marxism as theory and Marxism as ideology and dogma. The crisis in Marxism, I have suggested elsewhere, must be viewed in global terms as the crisis of an illusion—the illusion that one single ideology could serve as the universal key to understanding. Humanity cannot be treated as a one-layered cake as the Marxists treat it; it always is multilayered, formed by many superimposed strata. To forget the bottom layers is a grave error because some day these layers will inevitably emerge.

I would like to suggest to my Unification friends that they should pay some attention to dependency theory in their analysis of Marxism, and to the major characteristics of the neo-colonial mode of production, especially the *race* ownership of the means of production as well as the dominance of external ownership and external dependence in the economies of the Third World countries. In addition, they must concern themselves with the structural transformation of the production system which should include an examination of the relevance of the Marxist theory of the transformation of social systems with reference to the modalities of Third World societies.

As theologians, you must answer the Marxist grand negation and critique of the abuses of religion as well as the abuses of capitalism. The poetic phrase in Marxism that religion is the “sigh of the oppressed creature, the soul of soulless conditions, and the opium of the people” must be answered.

The question which I am raising is whether humanity is now moving towards exploring a grand universal religious synthesis of the kind that Marxism has bequeathed to intellectual thought.

I do not, however, belong to the Marxist intellectual tradition, and

I share with you your ultimate view of history. But that paradigmatic view will not be complete if Africa, the cradle of civilization and the continent which provided the basis of an Afro-Asian religion called Judaism, an Afro-Western religion called Christianity, and an Afro-Asian religion called Islam, in addition to its own indigenous religions, is omitted from your providential view of history. Your theology is definitely an effort in the direction of a grand synthesis; but it couldn't be universal or global if you see other religions and civilizations as appendages to Euro-Christianity.

One final point. I think there is a logical continuity to the idea of the unity of religions. If that is the case, there is a logic, and an understandable logic to why Unificationism must go beyond a dialogue between the East and the West. We must remember that the only major thing in human history in which the Western world has led is precisely in modernity, science and technology. Should not the grand compromise of Unificationism also include a coming to terms with non-Western civilizations?

Rod Sawatsky

Darrol said I should be brief and I'll be even briefer than he wants me to be.

What is of primary interest to me in this discussion is the function of anti-communism in Unification thought. What role does it play? One of the things we've been discussing here is which doctrines are primary and which are derivative. I don't think that anti-communism is primary in Unification teaching but it is definitely important.

I consider it primarily in relation to its function in the ethical system of the movement or the way Unificationists do their ethics. Consequently, my comments fall under this heading. Here I want to make some comments concerning means and ends with reference to this issue. First of all with regard to ends, I have no argument with Unificationists in their challenge to and critique of communism. I agree with them that it's a great evil that has to be overcome. But the question

is what are we striving for if it isn't communism? In the *Divine Principle* we don't get much on this question, but there is a very interesting section paraphrased in the *Study Guide II* as follows:

So God intends to give everyone an equal environment and equal conditions of life. Man, having been created with such an ideal, cannot help demanding such a socialistic system of life since he searches for his original nature, striving after the democratic freedom at the consummation of history. If the will of the people should demand this, the politics according to the will of the people must also go in the same direction. Therefore there will ultimately have to come a socialistic society centering on God.*

I rather like that statement of our social *telos*. If that's what the *telos* is in the Unification teaching then I'm quite ready to go with them towards that end. Sometimes I've heard it said that Unificationists are also aiming for "theocratic socialism." Although that needs to be clarified, there is a sense in which that's OK with me, too. I don't have any illusions of the greatness of democracy. Democracy can be very tyrannical. But I am also very concerned about the tyranny of theocracy. Nonetheless, I would not reject "theocratic socialism" out of hand, assuming a mechanism can be found for dealing with the problem of the abuse of authority.

The myth of the future that we hold shapes the way we operate in the present, I believe. If our myth is of this perfect socialistic order, then that will influence the way we will operate ethically today. And that's what I would expect to be the case in Unification ethics. However, it is at this very point that I see a major problem in Unification practice—a major conflict between means and ends. There seems to have been a short-circuiting of the relationship between means and ends; something's gone wrong in the process of implementing this *telos*. Unificationists seem to have gotten themselves caught up with middle-range goals. More specifically, they seem to have placed all the emphasis on the middle-range goal of the destruction of communism. Now why is this the case? This it seems to me, is a major defect of Unification ethics and social thinking.

One of the ways that I test what Unification is all about—in

**Divine Principle Study Guide II*, New York, N.Y.: Holy Spirit Association for the Unification of World Christianity, 1975, pg. 94.

addition to sitting and talking to Unificationists—is to read their periodicals. I take them fairly seriously. One of the periodicals coming out of the Unification Church in Canada is a little periodical called *Our Canada*. I read *Our Canada* in terms of what it tells me about what Unificationists think about their ethics, their critique of society. And when I read *Our Canada*, despite the fact that I know Unification theology fairly well and love Unificationists, I get very, very distressed and worried. Why? Let me give you an example.

In the last issue of *Our Canada* there are several articles talking about the nuclear issue. The primary article in that issue of *Our Canada* argues that people who are against nuclear energy are inherently or implicitly communists. Now the assumption is that because there are communists involved in the anti-nuclear movement, the anti-nuclear movement is communist. Besides being just plain false, it worries me because it suggests to me that there has been a confusion of ends and means. This incredible preoccupation with anti-communism seems to blind people to real social issues. Although I can agree with the *telos*, I do not believe you will move in the right direction until you overcome this excessive preoccupation with anti-communism. Now why is this the case? Why this preoccupation with anti-communism often at the expense of responsible social analysis and critique?

Well, I suspect a lot of it has to do with the Korean situation, but I won't pursue that. The fact that much of the movement comes from within South Korea with the experience of communism there has had a major impact on the movement, but I don't criticize you on that basis. My own Mennonite tradition knows what communism is all about and has experienced the tyranny of it. I know what that does to the psyche of a community. But that doesn't legitimate the procedure.

Another factor that I see as a possible source of this excessive anti-communism and its high function in the ethic of Unificationism is a concern for timetabling. Here there may be the belief that there are various steps in the process leading towards the goal and that one has to first deal with communism before we can get on with social critique and socialist construction. But that seems to be based on faulty logic, since we need also to talk about what the alternative society might be.

More fundamentally though, these questions and comments return us to the basic theological principles of Unification thought. Are they such that it is very difficult for the Unification movement to criticize the capitalist system and to move us beyond that towards theocratic socialism? First there is the "geography of restoration," with its very

high role for the capitalistic nations and for America in particular. Doesn't this lead ultimately to absolutizing of the relative as Lonnie Kliever said earlier? Don't we move into an idolatry of certain nations and their economic orders? Secondly, there is the Unification definition of evil. The definition of evil is so closely linked to sexuality and the family that I think it is very difficult to see other structural evils that pervade society. The problems of technology for example, or the nature of political institutions also bear examination and critique.

Thirdly, with reference to the nature of the created order, is there a confusion here? I sometimes wonder if, when one is working with an evolutionary view of history that is ultimately moving to its inevitable goal (the inevitable aspect is definitely there in Unification, just as it is in Marxism), there isn't a temptation to project what is seen as being good in our day back into the created order. Might not some of the structure that exists today in the process of evolution be really a product of the fall? Luther talked in those terms and so did Calvin. Luther said that the state is part of the fall, whereas Calvin said that it is part of the created order. Those differing judgments had major implications for their ethical orientations. But we tend not to see too many elements of modern-day society as part of the fall. Most of it is viewed as part of the created order in Unification thought, with some important exceptions. One exception is that racial pluralism is seen, it seems to me, as of the fall that has to be overcome by intermarriage. Is that right? Nonetheless, I wonder what other elements in modern society might better be understood under the doctrine of the fall. Might we not at least have some way of critiquing from a fall perspective things like technology and economic orders?

These comments, then, are not to suggest that we don't have a good *telos* here, I think we do. Nor do I believe that we shouldn't be anti-communist. I'm fully agreed with that. The problem that I am pointing to is the possibility of getting so caught up with the means of getting to the ends that you lose the ability to criticize, to provide thoughtful social commentary, to articulate social alternatives, to even be faithful to the Unification social vision.

OVERVIEW OF UNIFICATION CHURCH ACTIVITIES

Neil Albert Salonen

I would like to make a few points and then use most of this time to answer questions. The points that I'd like to make concern the ideological consistency of the activity of Rev. Moon. It may seem like he's trying to move in all directions at the same time. I think that's true, but in fact, there are things we haven't initiated yet that we would like to initiate. This is ideologically consistent with Rev. Moon's view that we are seeking to establish the foundation for the kingdom of heaven on earth. As such, we feel the values which we find through our relationship with God should and must be expressed in all of our activities. And so, it's our desire not to limit our activities, but quite the opposite—to break new ground, to move in all directions. Now the question is whether or not this is done in a way that is consistent with God's direction and with man's responsibility for the fulfillment of our portion of responsibility.

Sometimes I think that people react against the fact that our movement seems to be moving so fast and that we seem to be organizing all kinds of human endeavor. I think that the movement can appear to be threatening at times if you don't understand the heart with which we do it and the internal guidelines by which we operate. Just as our evangelistic philosophy is one of really exposing people to our ideas, entering into dialogue with them, trying to win their support without coercion or conversion by the sword, so also all of our other activities proceed in the same way. We don't have some theory as Lenin had that we'll become a large group and then be able to impose our vision or our will on others. That's not our idea of what the kingdom of heaven would

be like for ourselves or for anyone else.

We simply want to demonstrate what we believe to be a better way of doing things. Sometimes we have to start out from way down in the cellar. Things we do are not automatically better than what anybody else might do. But we always believe that if the philosophical base is really pure and if the determination is really there, we'll be able to bring about the result because we think that is an expression of God's ideal for life on the earth.

It's impossible to think that we'll be able to do everything in Rev. Moon's lifetime. And so he conceives of his mission as being primarily that of teacher or prophet. He gives us new insight into the way in which our life should relate to God, and he inspires us to take responsibility to express that according to our own natural abilities. The first and primary thrust of his activity has always been the evangelistic work of the Unification Church, the teaching of the divine principle. Virtually everything else you see is in support of that or is an expression of that. Sometimes people see activities the church members are carrying out now as representing some kind of new thinking compared to what we did ten years ago. I don't think that's true. I think we had many of the ideas ten years ago—I know, I was present in discussions—but it's a question of having a big enough foundation to be able to sustain those ideas. That doesn't mean that the church doesn't grow and develop. It just means that these are not fundamentally new ideas, even though the manner of expression may be.

In every country where Rev. Moon has sent missionaries, they have tried by all means to teach the divine principle and to stimulate a conversion experience in the people. Converts become part of what we would consider the spiritual foundation, or the Unification Church foundation, of that country. And from that base, the church itself exists. In some cases that stage hasn't yet been accomplished. We have missionaries in over 120 different nations. In some nations the movement is large enough that many members no longer devote themselves personally to evangelistic activity. It may not be their particular area of contribution; they may not be gifted in that way.

However, in the very beginning, gifted or not, virtually everyone devotes himself or herself to evangelistic activity because that is considered the key to providing the kind of energy, the kind of inspiration, that will be necessary to spur on and develop all other projects, all other activities.

Probably a second, and almost automatic, outgrowth of the

evangelistic work of the Unification Church is the concern of the church members about the ideology of communism. So in every country where our church has enough members, where the immediate details of church activities are not consuming all their energies, the first thing they would normally take up as a second effort would be some kind of movement to oppose communism. From our teaching, I think you can understand why we consider communism not a political system nor an economic system, but really a secular religion. Someone referred earlier to the "God that Failed," and in reality that's how we see it. We see communism as something which has captured, and we believe tragically betrayed, the idealism of people throughout the world. We feel it is an attempt to organize the kingdom of heaven on earth without God. Since we think it's philosophically deficient, we don't believe that it's a possible alternative. We think communism is simply a tragedy. And yet, not enough is being done.

Since we consider communism primarily an ideological problem, our response has been ideological. We don't participate in para-military activity or so-called "activist" work. Because of our beliefs, we confine ourselves to educational activity, to an ideological response. We have formed various educational organizations. The one in the United States is known as the Freedom Leadership Foundation. These organizations have sought to generate some kind of a coalition of activity. There are many, many people who share our views about communism who don't share many or even any of our other views. Rather than limit ourselves to the activities that we ourselves could carry out as the Unification Church, we formed an organization, the Freedom Leadership Foundation, to provide a middle ground. It's a single-purpose organization; it's formed for the purpose of being able to work together with others who share something in common. Many people have been able to work with FLF who would not want to identify with our church, or perhaps with any church. We don't consider the foundation a front group. We don't consider that in any way deceptive. It's very, very clear. If you pick up *The Rising Tide*, the biweekly newspaper of the Freedom Leadership Foundation, the founder of the organization, Rev. Moon, is listed under the credits. The president is me. The purpose of the organization is to oppose communism and that is exactly stated. We've never changed that. So anyone who has ever affiliated with FLF has never found himself in the position of by implication supporting Rev. Moon or the church unless he specifically desired to do that. We try to be extremely careful about that, perhaps even more careful than might be necessary

in some cases. That's why the charge of "front groups" is sometimes painful to me. We are active; we do a lot. But we make other organizations for the sake of other people, not for the sake of ourselves, but because we want to get certain things done.

Freedom Leadership Foundation and its affiliates in other countries have distributed a great deal of material. In the early 1970's there were an incredible number of speakers running around the country—people like Bernadette Devlin and other communists—who were getting their expenses paid by student unions and getting themselves nice fat speakers' fees to simply spew out their point of view and then leave. Now that's their prerogative, I suppose. However, through the Freedom Leadership Foundation, we formed an effort to turn that into a more responsible format. We simply challenged them to use a debate format. We asked if they were willing to be accountable for their views in the presence of someone who's going to get up right after them and pick apart their argument. It's interesting to note that in more than half the challenges we issued, the whole event was cancelled because they really didn't want a debate format. In other cases I think we converted what could have been a very lopsided, damaging and destructive event into something far more constructive from the audience's point of view and from our point of view, though perhaps not from the original speaker's point of view. In making this effort, however, we very seldom could find someone willing to pay even our expenses. So it really took a commitment to challenge the ideas derived from the Marxist philosophy. That has been the work of the Freedom Leadership Foundation.

We don't consider it political work. It's ideological work. Despite many things that you may have read, the Unification Church has not backed political candidates; Rev. Moon has not backed political candidates. There have been many overtures to us to do that, more in Korea than in the United States, but we have avoided that. Rev. Moon is trying to appeal to all people. Thus, to side with one faction or another, even though it might be a gain in the short run, would ultimately lose a great deal.

Members of the Unification Church are free individuals. Some of them come out of very political backgrounds; they have been presidents of Young Republicans or Young Democrats or something like that. And there has been criticism if they have maintained any of their political involvements. I would say that because of the tremendous scrutiny that every central member of the Unification Church is under, they've actually almost had to forfeit what would be their normal, individual

right to participate in the political process. If they haven't, their actions have been attributed to Rev. Moon because of the view that everything anyone of us does is the result of a direct instruction from Rev. Moon. I doubt that view is present in this audience, but that is what we're faced with publicly. It isn't true. So not political work, but ideological work against communism has been the central concern of the group as a whole.

Third, not necessarily in importance but historically, has been the development of the International Cultural Foundation. The purpose of the International Cultural Foundation is to foster an exchange dialogue and to work toward unification. The Science Conference is the most well-known of its projects. Also, the International Leadership Seminars have brought students from Europe and Japan to the United States, where they visit Harvard and Washington, D.C., as well as study the divine principle and other ideas. Participants in ILS do not go on to become members of our church in any large number. In a few cases they do join, but in most cases they simply become people who share part of our vision.

It's not our view that everyone will become a member of the Unification Church, or even that everyone should. It's our view that if people accept or are influenced by ten percent or fifty percent of our ideas, we have accomplished a great deal. If they happen to agree with eighty or ninety percent, they may become a member, but if not, at least we work together for certain things.

One of the most frustrating things to me is the division within the religious community and the hesitancy to work together for common goals. To me the basic problem in America is the tremendous spread of anti-religious forces. I travelled with Rev. Moon to every state in America in the early 1970's. And then last year, in 1978, I went again, through the program called Frontier '78. At that time, it was obvious to me that corruption, which you can almost measure in, for example, the number of pornographic bookstores, has spread. The spread of certain kinds of moral corruption is not debatable to me. Why can't *all* churches unite together to work against that? Why not?

The answer comes back, "Because we don't want to lend credibility to this or that movement, or we don't want to be accused of blurring the issue." I don't really think that's a valid response, because while we're being separate from one another, there grow forces around us which eventually can spell our destruction. We, the Unification Church, are concerned about moral questions; we're concerned about the issue

of communism. That's why we try as hard as we can to work together with others—for the simple reason that by working together we might get something done. Furthermore, by working together on our common concerns, we develop a new foundation together from which to have a different perspective on things.

In cultural activity, Rev. Moon has supported groups like the New York City Symphony Orchestra, eventually taking it over when it simply had no other viable way to survive. The members of the New York City Symphony Orchestra are not members of the Unification Church. It is a symphony orchestra with a long history, and it continues to exist because of Rev. Moon's support. Other cultural projects as well provide a way to build bridges between people.

You are familiar with some of our other activities, but eventually people come back to the question, "Why are you involved in so many businesses?" First of all, I don't know that we are involved in so many businesses. But to the extent that we are, there would be two reasons. Number one is very simple—to support the work of our movement. Any organization needs to generate some source of support. When I first joined the church, it was basically a part-time church. Everybody had a job somewhere, and they donated as much as they could to print a little bit of literature, etc. The work went very slowly.

As we have been able to open up some sort of local business in an area which can support the activities, members have been freed to do evangelistic work. To a certain extent, we have been able to economize by doing that, setting up food co-ops which benefit not only our own organization, but also others who participate. It's part of our view of the way in which society will eventually organize itself.

Secondly, we have a clear view of what business ethics should be, and so we're trying to set a certain standard in the conduct of business. People who deal with our organizations aren't cheated and aren't negotiated out of a profitable existence. Instead, we try to stimulate the areas where we think we can make a contribution. The only thing we really have to offer—we're not really experts in any of the areas in which we're operating—is the fact that we're willing to work very hard. And hard work is an extremely precious commodity because that's exactly what most people are not willing to do. And so, the reason our businesses often not only prosper but in fact generate criticism from their competitors is that other people don't want to be challenged. It's a problem of American business in general, for example, in dealing with the Japanese competition. When people who are really committed to an

objective work very hard, they accomplish their goal.

Furthermore, we think our businesses have been able to make a healthy contribution in other areas. The businesses that members of the church or the church itself have sought to generate are those which are related to our ethical and moral goals. Rev. Moon feels strongly that, in a world which is dealing with the problem of food supply, the sea holds the same importance in our food situation now that the land held perhaps a hundred years ago. In America we really haven't eaten a lot of seafood. The fishing industry is at least fifty years behind the times. So the government is trying to stimulate the development of the American fishing industry.

Fishing is not only symbolic of evangelism, but is also good character training for the individual as well as tapping an important source of food which will have to be developed. We feel that a major commitment there is a contribution on a wider level. Fishing is not just a business to make a little bit of money.

We have also gotten into the building of boats, and we have several shipyards in operation. One of them is in Bayou Le Batre, Alabama, a small town about half an hour south of Mobile. People there know each other; they have intermarried. It's quite a closed group. And there was a great deal of upset when our members first went down to set up an organization, even though it was not a church organization. There was no particular intention to do church activity. It's not the kind of place to which we would send missionaries at this time. It's a little Catholic enclave in the middle of a very, very Baptist South. NBC did a big deal about the business there. A group who were worried that we would brainwash their children, etc. organized a group called Concerned Citizens of the South.

It's very interesting. Eventually it came out that the funding for the Concerned Citizens of the South was from the primary competitor in shipbuilding. And when that became more clear, a lot of tempers cooled down. NBC did a little survey for a documentary a year and a half later, asking, "Now, a year and a half later, what has been the result?" The result was that our members had bought homes in the area, they buy groceries at the local store, they provide jobs not just for our own members but for many others as well. Our business has been a tremendously positive economic force in the area. People found living on the block with a Moonie was not threatening or dangerous. In reality, it isn't so much different from living on the block with a Mormon, a Hindu, a Baptist or anybody else. Religious choice is important, and it

may actually be a difference ultimately, but it doesn't interfere with the fundamental unity we find as human beings who want to have good communities. We have to send our children to school someplace, so we're interested in good schools etc. I think that perhaps from the experience of Bayou Le Batre, our future involvement in small communities throughout the country will not be as stormy or difficult as before.

I really don't know all of your questions. I guess I'm trying to anticipate some of them. I will leave it to you to ask the particular ones you have. All I can say is that the members of the Unification Church, starting from Rev. Moon himself, are not seeking to make money personally. And so whatever they do, either as individuals, as the organizations they form, or ultimately as the church itself, is for the purpose of advancing the cause which you already know. If you know us, you know that that is exactly true.

Rev. Moon is accused of having a great deal of money and living a very extravagant lifestyle. I feel this is a very unfair criticism. We know his history; we know the difficulties he overcame in order to build the organization that he has. We feel that he should operate in a way that can command the respect of the people he deals with. He's the leader of an immense international organization. And, more fundamentally, he is our spiritual leader. Thus, his lifestyle compared to others in a similar position is simple and unassuming.

I guess the fact that he lives on an estate in Tarrytown implies that he just spends his time playing tennis and being served breakfast in bed. Those who know him know that that's not the case. He's an early riser, he's a hard-driving individual. I don't think there are any of us who have ever felt that we could keep up with him. I travelled with him for six months when I was five years younger than I am now, and it almost killed me. He's a really driven man because of the vision that he has. Since the members know that, you don't find that kind of criticism coming from members, or even ex-members of the church. Those criticisms usually come from people who have never been involved with the organization.

I think his lifestyle is appropriate. We wish we could bring more to him as a token of gratitude for the things that he's been able to bring to us.

Several years ago, we formed a group called the World Relief Friendship Foundation. Through that an enormous amount of money has been donated by members and by Unification Churches in different

countries which has been channeled into aid to Pakistan and other places. I don't know a great deal about it, but it is an effort which was generated primarily because of a few individuals who appealed to Rev. Moon about their concept of the way in which they would like to serve. The ideas come from God. We think all good ideas come from God. Rev. Moon has many ideas, and his members also have many ideas, and through that kind of give and take we really hope to branch out in every different direction.

There was an announcement yesterday asking if you have an idea for a project that would appeal to one of the existing organizations or an idea for an organization that seems consistent with our goals. This is really the time to voice it and the group of people to be talking to. We're trying to connect on any level which could serve God's purpose. That's the main point I would like to make.

DISCUSSION

Neil Salonen: Any questions would be good. Frank Flinn in the back.

Frank Flinn: Neil, I'm going to speak from the viewpoint of many critics of the Unification Church. A lot of people have an impression that these more financially oriented things such as shipbuilding down in Louisiana and the fishing stuff up there in New England are really a way to get out of paying taxes. They are an escape hatch for taxes. Could you explain the financial structure of those two things?

Also, a comment. It seems that in our time if you wind up being successful in terms of material goods and wealth you can't be religious. That's an interesting thought—that success is a sign that you're a fake religion. I'd like that notion to be discussed.

Neil Salonen: Success, religion and taxes? (Laughter) First of all regarding taxes: that's a really low blow. All of our businesses are organized as businesses. They enjoy no tax advantage over any other business. Then the secondary argument is, yes, but you have members working there and members don't pay income tax. That's also not true. If they receive a salary, they pay income tax. They must. Then the next thing is, well, they may pay income tax and the business must pay tax but it's unfair because they donate back all their money into the business. That's also not true. They may donate their money to other

church activities, which is their prerogative. How is that different from a Catholic nun working at a reduced salary to teach in a Catholic school because that's what she wants to do? But we have no special advantage. I really mean it. The only advantage we have is that our members get in there and they're willing to get their hands dirty. Not only willing, but starting from Rev. Moon himself, hard work is the nature of our movement. You saw the picture of us fishing; it looks very nice, people standing in the mud with the fishing nets. But just a few moments after a picture everybody's up to their waists and covered with mud. It's an exciting experience, but there are a lot of people that don't want to do those things these days and many of us didn't want to do those things either (Laughter) but we feel it's almost like Marxian alienation. I feel like after you do it you really feel liberated from the feeling of whether you want to do those things or not. And so it becomes the feeling of church members that we can do anything. *We can do anything*. But some things we do better than other things.

As much as anything, success seems to me to be a by-product of determination. Rev. Moon may be the example of two things, faith and determination. Even when the situation seems hopeless, the fact is that if you keep at it long enough everybody else just gives up. That has often been the way in which our members have been able to succeed under very, very difficult circumstances.

Second, success and religion. Well, I think that success should be a sign—success including financial prosperity—of a good religion. It's not the only sign, and I know that because of man's fallen nature, financial and material prosperity can be corrupting; that's something we have to constantly watch for within ourselves, within our movement and within everybody else's movement. But the fact is that just because that's a pitfall doesn't mean that we should avoid it. In fact, if we don't try to express our ideas in the material world, then our religion is going to forever be other-worldly, and I don't think that's right.

I had a talk with Wallace B. Muhammad when I was in Chicago. He has been very friendly and very helpful. The Nation of Islam at one point had had the religious organization itself doing all their businesses and it was terrible. They finally, with much success, separated out their religious activities and their business activity, and that's how Rev. Moon has organized it. He has devoted his attention as an individual to different areas. The members who take up a religious responsibility devote themselves to that; those who take up a business responsibility devote themselves to that. These are separate areas. Also, I think that

the fact that material prosperity is a pitfall is a sign that it is an important area to deal with.

Participant: I have two questions. One concerns the social program of the church. I've been very interested in this aspect of the church since I have been working with the group in the San Francisco Bay Area concerning Project Volunteer. I think this has been a very important project. It started in Berkeley and they've had a very large food program there. They've been working in some of the depressed areas in Oakland trying to help the people help themselves. Not only do they do some of the work themselves, but they help other people do the job that they want to do in order to make the communities better. I was also impressed when I was in Washington, D.C., with the type of program that they had there. This was just preceding the Washington Monument celebration. However, there is one question I would like to ask. Is this something that we are going to see more of in the future, or is this something that is happening in just a few places?

The second question I would like to ask concerns something that I read several years ago. I think it was in one of the training manuals. It said there that the actual MFT (mobile fundraising teams) would all be finished in about three years, that businesses were going to be established by the church, and that these would be taking the place of the MFT's. Now I think that period of time has just about passed and I haven't heard that there has been any change in your practice. I wondered if the fundraising teams are now considered something that is going to be permanent, or will businesses be developed so that eventually the church will be supported by the businesses?

Neil Salonen: Regarding social programs, something like Project Volunteer which was begun in the San Francisco Bay Area has done a great deal and made a great contribution. It's a local effort and it has spread. Now under the name of Project Volunteer they do similar things in Los Angeles, for example. English muffins, Adidas sneakers, multiple vitamins and a number of other things have been distributed all over the place. Large quantities are received. One thing we do have is the ability to distribute things, even more so now through the home-church program where members actually become familiar with different sections of a certain city. It is a distribution mechanism which can work very well at times.

In Japan, we had a paramedical team, doctors and nurses, who joined the church and donated some of their time to giving free medical care. They have either finished or almost finished the construction of a

hospital, or maybe more than one at this point. Local groups have always tried to do something: blood programs, tutoring programs and things like that. I feel that sometimes the fact that our movement is so new is not taken into account. We're being compared to organizations or institutions which are hundreds of years old in their commitment to social responsibility. We're still at the level, or just past the level, of struggling to survive. But the kinds of members that join the Unification Church are people who either went into the Peace Corps or Vista or were very idealistic about what they wanted to do, and became convinced that just feeding a few more people wasn't going to do it. They came to believe that the essential poverty of our society was a spiritual poverty and that that's where the main work has to be done. This social concern of the members must have its expression; and as the group becomes bigger, it will. To some extent we've already seen some signs of this emerging. If we were having this meeting ten years ago, I wouldn't have been able to point to anything at all. I would have just said we have that intention. Now some of that intention has been realized and a great deal more will be realized. I think that if we were to convene again even a year from now, we would find that there would be a lot more activities going on.

So far, social involvement has been largely the responsibility of each local group. There is a lot more autonomy among the local state churches than may be apparent. The leader of the state church is appointed centrally by the national headquarters, but their activities, their finances, their facilities, are—even though we may try to help them from time to time—pretty much whatever they are able to create. Our tendency has been to take many of our best evangelical members and send them as the overseas missionaries to other countries. So that too affects what we are able to do socially at the present time.

Regarding MFT and the training manual itself. I've often been confronted with quotes from the training manual. I once had someone tell me that it was actually the same one used in North Korean prison camps during the war. I know you weren't implying any of that, but I just want to say that the church has no official training manual. From time to time at certain stages of our movement, those people who have been in direct association with Rev. Moon—people like Mr. Ken Sudo who is a Japanese teacher, or Rev. Kwak who is with us today or Young Whi Kim who is president of the church in Korea have from time to time been commissioned to run a training program. In doing this they may develop their own material. Because we have no rule on orthodoxy,

that material, while it has a lot of inspirational value, may have a number of things which are not necessarily consistent with what the church believes. Later on it is weeded out. The training manual that I'm sometimes being confronted with is a print of Mr. Sudo's lectures in 1975. They were given and were used for about eight or nine months. They haven't been used since. The church never did issue it as a book; it was notes from his office, and it's not in existence now.

It's also true that until now we've received a great deal of support from public solicitation by the MFT. But it has a second purpose of equal value to the raising of funds—it is a good training experience for the members who are a part of it. In this respect it's similar to the IOWC, International One World Crusade. Witnessing activities, going on the circuit and travelling around are mind-expanding, exciting and instructive. Such work enables you to focus on something. Sometimes I've heard Rev. Moon say that even when we don't need money, the MFT would be a good training experience. And I've also heard many of our members say that some of the deepest spiritual experiences which they have had with God occurred while they were on the MFT. However, the MFT has a certain limitation. One problem is that it's very difficult to monitor the activities of each and every member out on the street from a national headquarters. And that's one of the biggest disadvantages. So we do look forward to the time, which is happening now, when more and more of our support will come from the donation of members, from what we call the home members who don't live in the centers. Maybe 10 years ago everybody lived in the center. Now lots and lots of people are fully dedicated in heart or partly dedicated in heart and contribute and support the church. They come to activities but they don't necessarily live in the very core. So I think that's another important source of support. The businesses that the church owns and operates might also fall in this category.

Rev. Moon has never said that MFT would disappear in three years. Someone mentioned yesterday, that Billy Graham predicted that the second coming would occur in 1952, or something like that. I'm sure he felt it; I'm sure he meant it. But it's difficult for anybody in any movement to date the future. We're talking about the need for billions and billions of dollars. Sometimes people say we have too much money for a church. And I say we don't have enough money for a church. I wish we had billions of dollars, because I feel that Rev. Moon could accomplish so much if we did have that kind of resources.

William Shive: Mine is a lifestyle question. One of the basic

differences between the Unification Church and the way it operates, and Christianity and the way Jesus operated involves this identification with materialistic kinds of things. Jesus' lifestyle was one of no place to lay his head. That's a long way from the philosophy of being a corporate head and living the lifestyle of other corporate heads. How do you see that difference between what Jesus set as a lifestyle and the methods of the early church and the lifestyle methods of the Unification Church?

Neil Salonen: I think that Rev. Moon went through a period in the 1950's which must have been every bit as difficult as anything Jesus experienced in his ministry up until the time he was crucified. It's our belief that Jesus would have eventually taken his movement to Rome, that he would have been recognized and that he would have been elevated in the eyes of the people and in the eyes of the world. We hope that the prophecy of the lord of glory will be realized and that the idea of the kingdom of heaven on earth will be realized. We don't think that money or material goods are evil, or that we're not supposed to deal with them. We think that they're supposed to be subordinate to spiritual values. As the Bible says, it's the love of money, not money, but the love of money that is a root of evil, and that's true.

The followers of Jesus, the pope, for example (but I'm not meaning to criticize him since he's the object of a lot of criticism), lives in castles and has jewels, robes and many things. Bishops or the heads of many other religious and Christian organizations must have somehow reconciled this question within their denominations because we don't find Christians worldwide living like Jesus did. Now the reason that we don't (it may be partly because of the love of money), is because we don't believe that you can be effective beyond a certain point on that level. We think it's important in everyone's spiritual life to go through a stage like that, a stage of purification in which you give up everything, and then the things that you adopt back you adopt for the purpose of fulfilling the cause. We believe that is the case with Rev. Moon.

We teach, and I think we practice, at least as much as we can, following the example of Rev. Moon, that we should have things for a purpose, not for their own sake. So if you need a place to meet people, then you should have a hotel like the Hotel New Yorker. It's not a palatial thing; it's a residence for our members, as well as a place where we have conferences. As much as possible when our friends visit New York we let them stay there without charge just as a form of hospitality. Everything is to be used for God's purposes. I don't think that we're materialistic in the pejorative sense of the word, but we certainly are not

denying the importance of material things in bringing the kingdom into the world now.

Participant: I have a comment and perhaps a suggestion, though I'm not sure how seriously I intend it. But it is one of the things that causes concern in my area, and it's what I hear from people who know next to nothing about the church, people whose only exposure to the church is through fundraising. Of course there are many other groups who are doing this too, and I know for a fact that the Unification Church has been accused of fundraising when in fact it has been some other group. I have a very close friend who came back from a trip and told me that the Moonies were soliciting money in the New Orleans airport, when in fact it was the Hare Krishna people. Moreover, as one of the theological conferences at the seminary brought out, this is part of the theology itself. And as you mentioned, it is good in the spiritual training of individuals to get out and see people. Nevertheless, something which might be done which would combine getting the members out among the people and improving your PR is (when you do get to the point where your finances are not dependent in any way on fundraising) to go out and give people a flower. You'll shock people in a good way if you just walk up and say, "We don't want any money; we're just giving this to you." And the difference between Unification people and other groups will become very clear on the street.

Neil Salonen: I was just recently with an evangelical team in Denver and in Denver they formed a group called UNICAP— Unification Community Action Program. They got day-old donuts donated by a bakery and then went out in the morning rush hour and just gave them away to people. And strange as it may seem, our director there, Mike Beard, became fairly well-known in that section of Denver because they gave away free donuts. They had been doing a lot of other things for a long time which didn't attract the same kind of attention. I think you're right and I hope we can do it.

Participant: I hate to belabor the obvious, but until it's settled I'm going to keep raising it. The people with whom I've spent enough time to explain both the theology of your fundraising and the practicality of it eventually come around to understanding the legitimacy and perhaps the value of doing it *when* it's clear that this is for the Unification Church. But as long as there are any of your members going around who are not acknowledging the tie, then whatever understanding I can communicate is undermined. Now I understand your problem, but I've just got to keep on making this point.

Neil Salonen: Well, you are absolutely right. Actually in two speeches that I heard, Rev. Moon asked everyone to wear a sign half as big as their chest saying "Moonie" on it. We used to react negatively to the term Moonie. Now we've just given in (Laughter) and use it. Then he told another group to write the word "Moonie" upside down on their foreheads so that people would have to turn upside down to see it. That's (Laughter) his way of saying it. Every time I have ever approached him about any kind of a case which involves either deliberate or accidental deception, he has thundered against it. Deception is not his nature, nor is it of our church in Korea where we began. And it's not meant to be the practice of the members here.

Nonetheless, I do acknowledge that it is a problem. Sometimes the reason it's a problem is that you find young people who are extremely zealous when they first join the church and they rationalize and justify doing a lot of things they shouldn't. I don't think you find that as they sustain their membership in the church they continue doing those kinds of things. I think we have a lot of work to do for which we need a lot of help. This has been a weak area. It hasn't been a policy weakness, but it has been a question of being able to carry it out.

One thing I was going to say is that everybody is being very nice with their questions. But this is the time that it's not necessary to be nice. I would rather have you say to me whatever you're thinking so that I have a chance to answer. Really, you couldn't begin to approach the things that have been said to me by other people. I had one lady come to me after a talk I gave at a meeting chaired by Congressman Pete McCloskey, a meeting he had set up so that I could respond to questions from constituents. I felt I had done a pretty good job and had satisfied a lot of people. That made some of the critics pretty angry because they don't want the hostility to subside; they don't want the questions to be resolved. A lady came up to me afterwards and she was trembling as she said, "You're just a filthy piece of slime, that's what you are." I feel, after that, there's really nothing anybody can say to me that hasn't already been said. I just wish people would say it now rather than at the bar (Laughter), or privately someplace later, since now is the time it could be answered. Now here it comes. (Laughter)

Participant: The statement I am going to make is a minor addition to what's just been said on MFT stuff. It's still definitely within the nice category because I'd formulated it before you asked for anything else. You've got a problem of harassment. Now you're much less aggressive and negative than many of the other movements are—like the Ameri-

can Labor Party for example. They really almost attack you. That is something I've never had happen from the Moonies. Now just some exceptionally minor points. When you're collecting on the street, it seems to me that what you should do is stand in one place and let the flow of pedestrian traffic move by you. This is totally minor, but it makes a huge psychological difference. If the people you're asking move by you, don't go with them, don't follow them in the same direction. You should either move in the opposite direction or stay in a specific place and let them move by. This makes your presence much less threatening. This is a minor point, but I think it has a real psychological importance. Otherwise you invade their space, and that upsets people.

Neil Salonen: Thank you.

Participant: I'm particularly concerned about your ideological consistency as it relates to the question of communism. I think it would be interesting to have a whole conference like this on that particular issue, because I think it gets to the heart of some issues that have been raised peripherally during this conference. I think that by seeing your theology as an ideology, then your critique of ideology becomes an ideology itself. I think that you pointed out that there is an ideological position that comes from Unification theology in its approach to communism. Now it seems to me that your approach to communism is the same kind of approach that many people take to you.

Let me spell that out a little bit more. Marxism, you pointed out, is not an economic theory but is primarily an ideology, or as you see it, a world view. That is one of the things that Marxism is. But it is also an economic theory; it's also a philosophy of history; it's also a theory of knowledge; it's also a revolutionary practice; it's also a social theory. It seems to me that arguing that it is primarily an ideology makes it difficult to accept it on other levels and therefore to work with it. Your highly ideological approach is, in some sense, contrary to your own basic understanding of Unification theology and its commitment to dialogue.

Again, let me say that it seems to me that approaching it in the way that you do—rejecting it as an ideology—is just the same as what many traditional Christians do in relation to Unification theology. They would say that your theology is heresy, or that you believe that Moon is God, and they won't go beyond that. So in saying that communism is an ideology, a world view, it seems to me that you do the same kind of thing to Marxism.

Neil Salonen: Well, if we're guilty of that, that's not really what we intend to be doing. I think—as someone mentioned the other day we have invited Marxists to the Science Conference—we are willing to have debates and dialogues with Marxists. A number of our cultural programs have attempted to go on tour in the Soviet Union. Now maybe our manner of expression is not in step with our actual planning and thinking. Perhaps it's like racist attitudes which may be so deeply ingrained they have to be confronted directly before you can smoke them out. Our commitment is to dialogue from a position of strength; it is not to compromise. However, perhaps our rhetoric isn't consistent with that. In that case, I think that the problem is the way we express ourselves. I watch myself make mistakes and I think I am somewhat sensitive to the area. And I've heard other members who don't think about those things too much make statements like, "We wish we could just do away with the communists." That's not really what we want to do.

What we want to do is respond to the flaws in society that they are rightly pointing out without falling into the pitfalls that they would lead us to. And we want to do that by hammering out a common vision and a common philosophy and a common ideology. So your point is very well taken. But just to reassure you, I think that actually the movement has taken steps towards dialogue. We really are concerned about dialogue and resolving the Cain and Abel relationship with the communist block rather than ignoring it.

David Simpson: Since you've asked us to be hard on you, I'll be happy to do that. I do it not because I want to jab but because I feel it's our role to raise these questions for your benefit. I think Bill Shive's question earlier about what appears to be Rev. Moon's lifestyle and the lifestyle of Jesus is at the bottom of a concern that I and other people certainly have. I don't think that your response would stand up to those who are social activists in their orientation. I don't believe that it's accurate to say that if Jesus had lived he would have come into a position of power and glory in any materialistic sense. Let me ask a series of questions and you can either answer them individually or give a general response to these issues.

First, many church-related organizations that are involved in so-called controversial things are constantly called on the carpet by the public, particularly since Watergate. I think financial accountability is a great concern for some people. We need to constantly make public our audits and to tell our constituency exactly where every penny goes that

we raise from whatever source. If I were to make a one hundred dollar contribution to the Unification Church, could somebody tell me in some very specific and concrete way, either in percentages or in actual amounts, exactly where that money would go and what it would do? Is there a way in which there could be public financial disclosure of how the Unification Church spends annually the twelve or twenty million or whatever it is that is collected through MFT?

My second question concerns Rev. Moon's salary or annual income. Are questions relating to the personal financing of the core of the Unification Church appropriate to be voiced publicly? If so, how can they be answered?

Another concern that I have is social action. I've spoken with a number of people privately. What I'm interested in is not so much what you think, but I want to know what you *do*. I was excited about the session this morning because I got the impression that we were going to really talk about what kinds of service programs the Unification Church has engaged itself in. You mentioned them in passing. In your major presentation according to the notes that I took, you concentrated on the teaching of the *Divine Principle*, a program to oppose communism, purchasing the New York Symphony and a variety of other related things, but only in passing did you speak about service programs. Some of us think that that is the bottom line of the church, since Jesus' first words were that he had come to preach good news to the poor. I also think that it is very hard to justify the amassing of either personal wealth or corporate wealth in the name of any kind of religious belief, at least as far as I understand the gospel. We could quote forever the phrases like it is easier for a camel to go through the eye of a needle, etc., etc. and that is the very nature of my concern. Do you have any general response to that or are there specific responses that could be made?

Neil Salonen: I don't have any specific responses to all the questions you just asked, but I think I can give you fairly specific responses to most of them right here from the microphone. Obviously we disagree on what Jesus would have done at a later stage in his ministry.

Originally, when Rev. Moon was first planning to speak in Carnegie Hall in, I believe it was 1973, I didn't release much information. The reason I didn't was because our church was too small. My whole reason was not that we were doing anything secret but that I really didn't want people to know how small we were. That's no longer true.

Regarding financial accountability to the public, it is true that every organization is financially accountable to the public. I think that means to the representative of the public, the government. As you can well imagine, we've had IRS agents climbing through our offices and up and down our file cabinets for several years now. I think that given Senator Dole and his desire to find some way to hang something on the Unification Church and Congressman Fraser and his effort to do the same, if there had been some problem like that it certainly would have come to light. There isn't anything left that hasn't been subpoenaed. The fact that we've made our records available, as we legally must, to the government, is the fulfillment of our responsibility on this point. Publishing statements at a press conference is a PR gesture. It's a PR gesture and it's something that we are not doing at this point. Maybe at a later time it might seem to have some value.

Our financial statements are audited by a CPA firm, Elmer Fox, Westheimer and Company. They're in the public domain; we've had to give them under deposition. They're available but we don't release them. If somebody really wants one they have to root around and they can get it and they do. I think that is an area where we have met our accountability responsibility. We've accounted to the government. If someone does ask where a \$100 contribution goes, we do and have provided percentage breakdowns as far as the income of the church goes. We say what the income is and we say percentage-wise where it goes. Other than that we don't bare all the little details of the financial transactions.

Rev. Moon receives no income or salary from the Unification Church. When he's acting on behalf of the church, traveling, or living in this country, his expenses are paid; however he receives no private income. What he does outside of this country and what he does privately—his household expenses, for example—are not paid for by the church. The facility he lives in is owned by the church; it's not owned by him. He lives there but we don't charge him rent, nor do we charge rent to anyone else who lives in any of our facilities.

There are no salaried members of the church. All of us, including Rev. Moon, myself, and everyone who devotes their full energies to the church, lives under a missionary system. Under the missionary system, our expenses are taken care of, including whatever miscellaneous money we might need. We have a ruling from the IRS that it's not income. It's not subject to income tax, because it's not in fact income.

I think you're right that it would be wrong to amass wealth, either

personally or as an organization. I didn't mean to imply that we've done that in any way. We spend money as fast as it comes in, because it's committed before we get it. In fact we only go to raise money to fulfill commitments that we've already made. Rev. Moon's philosophy of fundraising is to sign a mortgage or make an obligation and then we know what we have to raise. So we don't have large cash reserves.

The properties that we have bought that you may be familiar with are not income properties, investment properties, or speculation properties. They're all essentially white-elephants that we can get at a reasonably good price and which we think are uniquely useful for our purposes. The former New Yorker Hotel was vacant for seven years. They tried to make it into a hospital. It was a disaster. We took it over. Now it's a semi-disaster (Laughter). We've improved a lot of it and we plan to improve all of it. We do it with our own effort, as best we can, and it's useful to us. It suddenly became valuable because New York City decided to build their convention center nearby. We had offers, even from the people who sold it to us, to buy it back at three times what we had paid for it. Frankly, from a business point of view that would have been a good thing to do. We probably should have done it, but that's not Rev. Moon's nature. Each thing we own we develop a certain kind of loyalty to. So every little piece of ground we own, every little thing we own, we keep and that's it. It's a finished decision. So even if it has book value, it doesn't have any real value because we don't sell property. We buy it and we use it for certain purposes. So we haven't amassed wealth. I think I may have left that unclear and I'm glad you pointed that out, because I didn't want to leave that impression that we have a lot of wealth.

We have expended a great deal of money, and it's committed. Actually our commitments are staggering, and we live in faith that we'll be able to meet them.

Regarding the activities of the church, I guess it's always a question as to whether organizations like the NCCSA should be reported on by someone like me or not. I think I've given you a brief overview; and the advantage of the session is that in response to direct questions people who are directly involved like Kurt Johnson could give a good answer. I think that would be fine. There's far too much to discuss for a simple presentation like this. But if I left you with the basic impression that at this stage of our movement our fundamental activity and commitment is to evangelism, that is true. And I think I haven't wanted to overemphasize all these other projects even though I think

they're hopeful. I think they're growing and I think they're significant. But I don't think they represent, percentage-wise, a large commitment of the church's activities or resources yet. I think that's everything you asked. If any of you have specific comments along these same lines that you would like a written response to, I'd be glad to give that too. We do make a certain amount of financial information public; we just don't happen to make our audited statement public.

Participant: This is a very general question. It is one that has come up for me a number of times in my own thinking and in talking with other people about the church. Would you say that the polity of the church is democratic or monarchical? I know that you are notable for your advocacy of democracy, but when one looks at the actual self-government of the church, does one see democracy in action, or does one see monarchy and hierarchy in action?

Neil Salonen: That's an excellent question. We are not organized, strictly speaking, according to a democratic principle. We're organized like a family. Rev. Moon always uses the example of the human body or the human family. If I carry that analogy a little bit further I would say that when someone first joins the church, he's not in a position to understand the traditions of the church. New people don't have a very big investment in it and therefore, although they may have and express very strong opinions, it's understandable that they wouldn't necessarily have a lot of weight.

At some point, you become what we would call a middle member of the church. This phase is not defined strictly, but once people are committed, they've made a big investment and so their opinion has a lot more weight.

Finally, things operate among the senior members fairly democratically. People with an equal stake in things sit down and try to come to consensus; or whoever is responsible will poll the people involved and see what they think.

But strictly speaking, we're organized according to some kind of hierarchy. The leaders of each state church are appointed by the national organization. If a member doesn't like his local leader, for some reason, he might transfer to another branch or another activity. We're living in a world with imperfect people. So we find ways to work with people that we like more than others. We conceive of it as a family relationship.

On a day-to-day basis, I think people are always looking to find an internal Abel, a person through whom God is speaking. We are hierarchical, but it's not a rigid hierarchy. For example, if I need advice

on something, I would like to talk to Rev. Moon. But if I can't, there are several senior figures, like Rev. Kwak, or Mr. Kim, or many others, whom I would easily consult for advice and try to find God speaking through them. They wouldn't enforce their opinion on me. I know what I'm responsible for and what I'm not. But just to tear off on my own and do everything independently would be inconsistent with the principle. I'd try to make a decision consistent with God's direction. I don't know if that's really answering your question. I'm trying to tell you how we decide things.

Participant: It's speaking to it all right, but it does seem to me that there is a fundamental contradiction between the fact that you present yourselves as in some way the first fruits of the kingdom (at least that is what you aspire to be) and yet, on the other hand, you say that the kingdom is supposed to appear as a democratic system. I find that contradictory.

Neil Salonen: Maybe you've gotten the wrong impression. Originally, in our theory of history, the monarchy centering on Charlemagne should have become the foundation for the time of the second advent, or the United Kingdom centering on David. However, since that didn't happen, we believe the providence of democracy is to level down the structures which are not centered upon God in order to erect a new kingdom, a new kingdom which we think will be based in family order; not a kingdom of force and power but a kingdom of love and harmony.

Democracy is an exciting concept because of the values that it champions: the integrity of the individual, and so on. However, those values can also be affirmed in a familial, socialist system. I think certain decisions should be made democratically, and certain decisions should be made by a parent figure and so on. Democracy in practice is sometimes a rather negative system. There is the problem of people not trusting each other enough to allow anybody much of a say about how something's done. But if we can find ways to transcend the human condition of lack of trust, then the form becomes less important.

Participant: As I look at the Old Testament prophets I see them primarily doing internal criticism. That is, they say what's wrong with their own nation, Israel. Though there are judgments against other nations, they seem to be quite secondary. The emphasis is on the social gospels: the need for justice for the poor in our own nation of Israel. The impression I get from the movies that we were shown and from much of Unification ideology is that the worst enemy is communism. In the lectures somewhere the anti-christ is identified with communism. Thus

the real enemy is always portrayed as "out there." I'm sure we have communist influence in this country, but fundamentally, communism strikes people of the United States as something foreign. My question then is how you talk about Rev. Moon as a prophet when the "enemy" is conceived differently from that of the Old Testament prophets?

Neil Salonen: Even on the level of America, I don't think communism is something foreign. I think it has been a mistake to identify communism with Russia or China or Vietnam, and actually that's not the question at all. We're talking about an idea which is very influential in the United States and which has to be dealt with. Theories of education, a lot of behavioral psychology and other things have arisen which overemphasize one aspect of the truth, and they are sometimes supported by Marxist theories or derived from some kind of a Marxist base. This is dangerous. So that's I guess the consistency of our view. I thought you were going to ask, why Rev. Moon doesn't go back and clean up the situation in Korea rather than coming here. The answer is that America influences the world while Korea influences the Korean peninsula. We have a worldwide problem, so really we think that, like Abraham, he's called out of one country to come to the world.

I'd just like to say that I've appreciated the chance to answer questions, I hope I haven't missed your questions; I haven't meant to. I'd be very happy for you to pursue them with me if you think I didn't fully answer them. I really want to answer questions as best I can. If you don't like my answer, I don't know if I can do anything about it, but at least I was able to give you my answers and I appreciated the chance to do that.

CLOSING SESSION

PERSONAL REFLECTIONS

George Exoo: I'm not too certain how one makes an appeal through formal channels of polity to people in the Unification Church. But I sense that, if there is a familial model, then some of the patriarchs in the family are in this room, and I would like to make an appeal to sensitivity on the part of those people to some issues which concern at least me. But I also think they are issues of concern to members of the community of faith that I represent, namely the Unitarian Universalist Association.

I'm impressed by the statements of this group in its wish to create the kingdom of God on earth. That seems to me greatly preferable to a notion of flying away to some place other than this earth. But that view of the kingdom of God then seems to have some other implications that concern me since they potentially influence all of us, those outside of the Unification Church here in the United States and members of other faiths around the world.

I am disturbed that somehow inherent in the structure of the theology and in the method of institutionalization of that theology there seems to be an implicit totalitarianism that tends to push towards a monolithic rule for life. I want to urge people in the Unification Church, if I can, to be sensitive to this. Let me try to illustrate this point in two dimensions.

The first of these is the relationship of the Unification Church with other world faiths. I speak of those specifically outside of Christianity. In hearing the comments this last week, I am reminded of the great German-Austrian composer Arnold Schönberg who was Jewish. When I did research on him, I discovered in his writings the great idea that he

had in the early thirties. He was going to create an organization, a sort of Jewish Unification Party, which would unify all the Jews in the world—*under him*. When one is talking about a unification of religions around the world, that involves people of other faiths. People of other faiths are not, I think, going to be particularly anxious to join together under the single banner of the goals of Unification Church, if their own particular religious sensitivities and practices cannot be respected. If you move into Shinto or Buddhist contexts, and start talking about Cain and Abel and say that this is the true theology of the way the world is, I suspect you will get a lot of thank you's and many smiles, but they will leave, and that will be the end of it. It will make no impact whatsoever.

I've been impressed by the writing that I've seen from Warren Lewis that indicates that there is going to be a sensitivity to the religious symbol systems of the rest of the world. I hope that Unification as a whole does a lot of very serious thinking about what its philosophy might mean to Buddhist, or Hindu, or Muslim members.

The second sensitivity emerges out of my fear of a kind of monolithic rule imposed in a totalitarian way and arises out of my particular concern, as a parish minister, with homosexuals and with single people. I sense here that this theological emphasis is completely geared towards the notion of a heterosexual, monogamous marriage. With this as the center, other kinds of relationships do not seem possible or viable. Single people seem to be regarded somewhat like Cinderellas amidst the chosen people's family: the homosexuals have been labeled as "Satanic" here.

I would urge upon you the following kind of thinking in regard to this very, very difficult issue. The homosexual population of the world appears to be perhaps up to ten percent. It is a trans-historical, trans-cultural phenomenon. It is not simply limited to certain segments of Greenwich Village. It might be fair, therefore, to consider homosexuality as a kind of "normal" deviancy. But of those people who have that deviancy, as a parish minister, I know that most of them are not hanging around gay bars and Turkish baths. They are very good, honest, hardworking people, who suffer very much because of the nature of their being, over which they have no control.

Indeed, I would urge you to look at this problem as one of perhaps "achieved" versus "ascribed" behaviors. Behaviors are achieved because the merit or condemnation with which they are contested comes as a result of the ethical consequences of actions *people choose*. Ascription

has to do with things that people *have no control over*. It's like having blue or brown eyes, black or white skin. As far as I can see, sexual preferences are a kind of ascriptive preference that gets linked with other cultural forms and voluntary behaviors. But the people who have those particular ascriptive preferences have no control over their basic libidinal preferences. I had no control, for example, over my love of Bach, and somebody could tell me to listen to the Grateful Dead and to do so forever and ever, but that would never suppress my love of Bach which just seems to be there. Neither would it make me like the Grateful Dead. My love for Bach was there the first moment I discovered his music. It seems to me strange that in the Unification movement which is very much concerned about deprogramming, as well it should be, should also want to treat homosexuals in the church to a kind of "Anita Bryant deprogramming." This seems very insensitive to me. I think that your work with singles and your work with the gays, who are in your midst, provides for you a great opportunity to be very creative in terms of ministering to people who are denigrated by society and need your love. And I would urge you, therefore, to expand your concept of what it means to "be fruitful and multiply" and what it means to be "creative," because creativity in being fruitful and multiplying need not be limited to the creation of new babies through heterosexual intercourse. That's my statement.

Joseph Bakke: It's good to be here at this conference. I've greeted most of you individually during the past week. For those of you that I haven't, my name is Joseph Bakke. I was raised in Oregon, and twenty-one years ago I started my missionary journey to Norway where my people come from. I've been visiting Norway ever since and last year I moved to Norway. I'm based there, although I get to the Orient a great deal.

I'd like to give you a little background. I've been in the gospel ministry for thirty-five years. Yesterday I became a year older. Thank you to you who helped me celebrate my birthday yesterday. Fifty-six years as a teenager; now that's a pretty good record. But it's a joy to be here. I love people and I realize that when we come into the world, we know nothing. We are where we are today as a result of what we have gained, whether it came through studying or listening or seeing. So we have diverse opinions and this is healthy, especially when you consider that people have been playing the low key on the differences and really manifesting tolerance and good will one toward another. I'd like to see the dialogues continue.

When I was in England I was told about a young Norwegian man that they wanted me to meet. He was with the Unification Church. Well, my first thought was, boy, I'm going to deprogram him; can't afford to have a Norwegian in that outfit. All that I had heard was second and third hand and everything was derogatory; everything from the press was derogatory. But I was wise enough to realize that you can't set forth doctrines or make a valuable or even a responsible decision without knowing the facts. It says in the Bible, Proverbs 18:13, "He that answereth a matter before he heareth it is folly and shame unto him." So I purposed in my heart that I would go for myself, would hear for myself and would see for myself. So I went. The man in charge (I think it was Dennis Orme) delivered a message which was very interesting: where did we come from? Where are we now? Where are we going? And what should we be doing?

It was a very interesting address and when it was over, everything was opened for discussion and criticism. Quickly enough a couple of nuts took to their feet and all they had to offer was criticism. And I discovered that any fool can criticize and most fools do. It takes an intelligent person to try to understand. And so when they got through I stood up and when the platform recognized me I explained that this was my first visit, and that I'd heard so many derogatory things about the outfit, I wanted to come and see for myself. And then I quoted that scripture that I just gave, Proverbs 18:13. It was greeted with great applause. And then I went on to say that there aren't two people here that could agree on everything that there is. So, we can magnify differences, but let's think in terms of what we agree on. Now from what I have learned, former communists have embraced this movement. Those who have been highly immoral have now straightened their lives out and have become very moral. Those who were former drunks are now abstaining, and the smokers have given up. A friend that I knew who was staying with a lady, rooming in her home, painted the whole house and did carpentry work and wouldn't take a penny for it.

Everywhere they went, they were cleaning up and conducting great crusades. After the crusades they cleaned up the mess that was left. These things spoke well to me, and although we could be miles apart theologically, I liked what they were doing. So in closing, one thing I would like to deal with is the word of God—I'm a stickler for the Bible. Listen for a moment to a little poem that I thought was rather fitting:

*It's strange we trust each other and only doubt our Lord;
We take the word of mortals and yet distrust his word.
But oh what light and glory would shine o'er all our days
If we would but remember God means just what he says.*

If we would but remember God means just what he says. The uninformed as well as the misinformed group together in spiritual darkness. I'm sure you'll agree with me on that. But then you can sit in the darkness so long that you become so accustomed to the darkness that you actually think that you're sitting in the light.

A final thought: Martin Luther said, "Reason is the greatest enemy that faith has." It never comes to the aid of spiritual things, but more frequently than not it struggles against the divine word, treating with contempt all that emanates from God. Now a little humor. There's a story of an uneducated minister. His favorite book was the Book of Random. And one day he opened up the book and it fell to the passages in Daniel. He'd never been there before and he tried to tackle that word "Nebuchadnezzar." He'd never seen it so he started, "There was a man named . . ." he said, "I'm going to speak about this man, Nebuch." And he says, "I'm going to talk about where he got the razor and I'm going to talk about what he did with that razor after he got it." he said, "Let's proceed to the first point. Who was Nebuch?" And then he discovered he didn't know who Nebuch was. He said, "Folks, it doesn't matter who Nebuch was. Let's proceed to the second point: where did he get the razor? Where did Nebuch get that razor?" And when he discovered he had no answer for that, he said, "Folks, it doesn't matter who Nebuch was, or where he got the razor. Let's proceed to the last point: what did he do with that razor after he got it?" And then he brought his theme home. "It doesn't matter who you is, or what you got; the mainest point is what are you doing with what you got?" God bless you. (Laughter)

Frank Flinn: There are four points I would like to make. First, I'd like to talk about the relationship between Unification theology and theological discourse itself. As you all know, we had some problems with that. Then I'd like to speak about biblical exegesis, Christianity and the West, and theology on the ineradicability of evil.

First, we had some problems on theological discourse. I think that we all saw that the conference got much better when the theological discourse got up to the level of a unified discourse. When that started happening, real theological discussion started taking place. I think that should be noted.

Second, biblical exegesis. I think that the essential thing in the *Divine Principle*, the essential insight about biblical exegesis, is that the story of Israel is normative for world history. As a normative story it says that what happened in Israel happened again in America and now can happen in some other country too. That is the real heart of what I would call Unification allegory: that the history of Israel is a normative history. What happened in Israel is what God wants, not simply for Israel, but for all men.

Third, Christianity and the West. We all are aware of the imperialism both of Russia and the United States and the dangers of imperialism. I think that we theologians should recognize that God doesn't have to throw all his marbles into the West. If God wants to raise up another nation, just as Amos said in Chapter 9, "I brought up . . . the Philistines from Caphtor" he can, since he is the one who brought up other peoples from other places. They had their exodus too. And I think that we see in Unification the movement of real, genuine, indigenization of Christian thought, coming from another culture.

My fourth point concerns a weakness in Unification thought: I don't think it has a sufficient theology of the traditional notion of the ineradicability of evil. I would like to see the question of evil really posed and really faced head on. Thank you.

Stanley Johannesen: I would really like to address myself, for just a moment, to the week itself and what it seems to me happened here rather than to aspects of Unification thought. It seems clear to me from the experience of this week that even legitimate educational and public relations concerns of the church don't mix terribly well with theological speculation, for complex reasons that I think are mostly social and institutional. I'd like to express some disappointments I've experienced this week. But note that these are not severe and are certainly overcome by some very rich things I've gotten personally and intellectually out of this.

For what they're worth, I'd like to talk about two things that I think happened here. One is (and this is really not a matter of personal animus, although I've felt a little anger and frustration at times) that there are people who came here to be assured about the Unification Church in its institutional aspects, to investigate finances, and so on. Now these are certainly legitimate interests. But I think that, on the face of it, coming here to do this is hypocritical. The charade of asking questions and appearing mollified by the transparent sincerity of Mr. Salonen and other members of the Unification Church is at best a

cumbersome way to go about getting information which is very easy to get. It seems to me that most of that kind of information is a matter of fact; it's on the public record, as Mr. Salonen suggested. To accept an invitation to come to a theological seminar in order to be reassured about things which are in the nature of things not susceptible of proof or disproof in this situation, is either hypocritical or foolish. That is, to be swayed by the appearance of sincerity, which I think is genuine, is not the relevant procedure in such matters.

The other area of disappointment has to do with the nature of dialogue in meetings of this kind. The confrontation of opinion and the idea of a seminar are to me, two very different things. The word "seminar" was used for these meetings, and I presume it was intended to mean something. The seminar, to those of us who owe a great deal to an academic tradition, is an institution specifically designed to create a protected environment for intellectual risk-taking, an intellectual play among equals. The principle of the seminar, whether it's mistaken or not, is that risk and play release deep creative powers in the mind that are not released in any other way. Opinion-mongering and speculation seem to me only superficially related. Although they may be easily confused, they're profoundly different things, I think. Opinionating is a narcissistic non-growth behavior, in which ideas are reinforced by repetition of things that were there all along and are not likely to change. Speculation, on the other hand, is a social activity, a deep trusting, risk-taking and playing with other kinds of people. It's an occasion for brilliant people to open themselves to an intellectual system and let it play over the range of their own problems and, to do it in the spirit of protected play. And I don't think that's a trivial exercise. It's not an exercise that all human beings should do all the time. But it is something essential to the deepest purposes of social and spiritual life.

I think we reached a high point the other day with the papers given by Flinn and Kliever. Now that is not just because they were prepared and that they're bright and they're clever, but because in laughing at absurdity and delighting in cleverness for its own sake, we saw deeply into the profoundest mystery of our common humanity. It is suggestive to me that on some such ground of the fantastic and absurd, the deepest political and social truths are reached in the Unification system. And that's what I got out of this week: a very rich touching of all the things that interest me from an entirely fresh and original perspective that is itself not afraid of either risk or play.

Charles Norton: My wife isn't here today. That's a good thing. I'm

touched by Professor Johannesen: when he talks, I start to cry... I could never figure out why I was here. I had a long argument with Herbert Richardson last night so I'm in better shape today. I thought maybe, as they say here in the *Divine Principle*, that it was because there are many of us who thought we might be the messiah, and I thought maybe Elijah had come and it would be my turn. I'm still not sure.

It pains me in some way because I have a very deep sense that the young people, the people involved in the Unification movement, are sincerely involved. Truth to me has been very important and I've struggled for a long time trying to figure out where it lies. Sometimes I think I might have succeeded. I've considered myself a prophet in the desert for a long time and I'm still there. Seattle kind of had that function for me. I left whatever Boston would be—Jerusalem or some damn place—and retreated for twenty years trying to figure out what the heck was going on. It disappoints me in some way to figure out that I can't fit in anywhere in a place like this because I feel like my conception of truth would probably rule me out. I got into a discussion the other day which was sort of at the heart of the matter with the young fellow who had talked about communism. It seems to me the chief difficulty with what life is came about because we have followed the rule of Descartes in some way. We have killed ourselves off by overly mechanizing what life is biologically. And in the process, in order then to resurrect ourselves, we've had to spiritualize it; so in a sense we're left with trying to spiritualize a machine. And that is the fundamental mistake. Life or biology, as far as I'm concerned, is a mystery. It's got almost everything in it that we would need in order to be religious, mystical or anything else, without becoming silly, or stupid. An amoeba in itself has all the complexity, all the wisdom, all the biological stuff that you would need. No man can understand how life goes together. One can intuit and introspect within the context of biological reality and not fall into a gross materialism because that is not the way it is.

God, if there is such a being, has spent a long time creating the very wonderful creatures that we are. There is something in us that I would say represents the inheritance of the struggle of ages—millions, billions of years. There are things that we know that we don't know that we know. Nature has been through all kinds of trials before and has set within us warning signs that we have not caught up with yet. No matter how we struggle with these things, whether as religious mythology or

as psychological mythology, it is there. The fact that in a sense we are smarter creatures than we know is why we can introspect and look deeply and find something that is useful. But to call that something as silly as “spirit men” and other over-simplified stuff that I heard here is disappointing. Although I understand it’s done everywhere, to me it seems the ultimate of intellectual folly to do it that way.

Lonnie Kliever: People hearing my comments the other day—which I neither retract nor regret—may not have appreciated the positive side of what I was by implication arguing. *Divine Principle* should be taken for what it is: a wondrous story told by a gifted story-teller. It’s a story that I don’t believe a word of (Laughter), but then I don’t believe a word of any of the stories of any religion, though that’s beside the point. The point is that stories are the means by which we shape our destinies, comfort ourselves, and guide our lives. As metaphor, this story speaks of life and speaks to life.

I also want to affirm to my friends in the movement—the seminary students for whom I have great affection and Mr. Kim for whom I have great respect—my appreciation for this enjoyable week and my pledge to continue to drive those wedges of irony and iconoclasm, humility and repentance between you and your story that will further liberate and unify us all.

David Simpson: I will be very brief. I want to say that I did not work out a resolution to present tonight. Part of what I want to say is why I didn’t, and I hope that the reason is constructive. There may be other resolutions—I don’t know about them—but I did not personally pursue the suggestion I made the other night about a resolution.

I want to begin by expressing what I’m sure everyone else will want to say at some point, and that is an appreciation for finding what I didn’t expect to find when I came to this conference. Everyone has said, and now I can join the ranks of saying, that when you get to know the Moonies you’ll really like them. And that’s what happened. I can say that very honestly and openly. I was also just incredibly amazed by the quality of the minds that were here. I’m not an academician. I am neither a student nor a teacher, and yet it was very exciting to be an observer-participant to some really incredible stuff that was going on here.

My reason for not pursuing the matter of the resolution is that within the last few hours it finally dawned on me that the conference is exactly what it says it is. If I had read that at the beginning of the week, I probably would not have pursued so arduously some of the questions

that I had. I do believe that the conference fulfilled its expectations in saying that it was a seminar on Unification theology. I came here with a suitcase of other agenda items that I shared with my small group and that many of you may also have had. And I still kept wanting to get them met even as late as a few minutes ago. But it now seems to me that perhaps my suggestion ought to be recommendations for subsequent conferences or consultations having to do with those other issues that I and some other people raised.

I think the other reason for my not wanting to put together a resolution, or get some of you to help me do it, was that I sensed last night that what was happening was a division, a further separation and distancing that resolutions might have even furthered. That division is not so much between myself and people who are Unificationists, but between myself and others like me and the theologians and the academicians who came here to engage in the dialogue. And I just thought that it would be disruptive to pursue the question of resolutions. I think that can be pursued outside somewhere.

I want to make a couple of further suggestions about subsequent conferences. I kept saying that I don't really care what you think, but if I had read the invitation carefully I should have been here to care about what you think. I did learn that, I think. But I think there needs to be a dialogue with people who see the mission of the church primarily in terms of social justice issues. That dialogue might have to do much more with what you do based on what you believe.

My other suggestion for a conference would be something about *how* you go about doing what you do. That might be a conference between some of us social activists in the churches and the NCCSA. I would just like to leave those two suggestions with you because I personally would be very interested in pursuing them, interested because I really have learned a lot. I am very grateful for that.

Herbert Richardson: I'd like to thank you participants. I've been to an awful lot of theological conferences with the Unification Church and I would like to say that I always find myself intellectually stimulated and coming up with new ideas. But when I received an invitation to this conference I threw it right in the wastebasket and I said, I am not going, I want my summer to myself, I am not going!

I said that very firmly to my friend Darrol Bryant. I said, I do not want to go, and especially I don't want to listen to those divine principle lectures. I like to read it in a book. I'm a reader. When I went to college and listened to these lectures it always seemed to me like such a waste

of time. My reading pace was five times faster than my hearing pace. Some people like to listen and hear it and some people like to read it. I'm not being critical, I've just got a problem around this kind of lecture presentation. I practically flunked out of college for cutting classes. I suppose I practically flunked out of this conference for cutting classes. (Laughter)

But what happened was that as the conference was developing—I know Darrol and am a friend of Darrol's—I would ask him, well, how's it going? He would tell me Durwood Foster's going to be there. Durwood Foster! Hey now, that's pretty good. Lonnie Kliever is going to be there. Lonnie? That's really interesting. Myrtle Langley. I've never met her, gee, I'd like to meet her. Tim Miller. I've met Tim at the seminary, just briefly. And Tom McGowan is going. I thought, gee, McGowan is coming.

The next thing I knew, I thought that since there are all these people coming, I'm going to go to the conference for the participants. That's why I came. I really did. I came to have a week with you people. James Deotis Roberts, I was with Deotis ten, fifteen years ago at Harvard and we hardly got to know each other and I don't feel as if I've really been able to get to know him well. But I have a tremendous theological respect for him, if I may say that. And for you Lonnie, and for you Durwood, for you David. Joe, I've loved knowing you. Throughout the week it's been running through my mind just what a sheer joy it is to have a chance to be together with people I've known from the past and wanted somehow, in the providence of God, a chance to be together with a bit more. People like Deotis and Lonnie and many others. The chance to meet people whose names I'd heard, like Myrtle. And then to come here and meet people like Francis Botchway and Sami and Wellington. Paul, I never had a chance to hear you before. We haven't had a chance to talk, but I find you really impressive. I'm sorry I didn't get more of a chance to talk with Fred Sontag. I'm just feeling like I wish I had another month to be here with you all to talk. Bill and Bettina, what you do out there in Berkeley is absolutely fascinating to me. And so I'm very, very grateful to you. And I've been carrying around this participant list like I did in the sixth grade. Then I had an autograph book and at the end of the year I got everybody's autograph. I almost wanted to pass this list around and get autographs and exchange names and addresses. That is why this conference has been good for me.

Now I'd like to say something about what it seems to me it is that

Rev. Moon believes in. I sometimes think that even the Unification people aren't clear about it, though actually I do think they are. Nevertheless, it does take a little clarifying. I said to John Maniatis (John, I'll probably get you in trouble if I tell these stories, but I'm trying to (Laughter)), that I've heard these workshop lectures. Do I have to hear them again? Why do we do this? And John said, don't you understand that the lectures are to give us all something in common so that when we go out of the lectures we have something around which discussions and interactions can begin easily? So what's important isn't what goes on in the room, but what goes on afterward among people. (Mr. Kim, don't hold John responsible for anything I'm saying he said; I'm a great story teller (Laughter). It was really Tony Guerra who said that.) Around the discussion of the principle a give-and-take process is created. Now, I certainly believe that's true, so here's my conclusion and my pitch.

As I've gotten to know the people here there has emerged in my imagination a sense of what we constitute as a community of people that has a certain future. My point is not that I think we should be organized in any way, but the importance of the networks of friendship and getting to know one another and talking that are being created. I can see how important those networks of cooperation and interest have been in bringing us all together. There's hardly a person here who isn't here because they're a prior friend of somebody else in the room. I mean it's really interesting. We're all prior friends of one another in the room; that's why we're here. And this conference just confirms, I suppose, friendship and love in humanity. This, we might say, is the real gift that Rev. Moon has given us in this conference.

But actually I don't think Rev. Moon does it. I've thought about who gave us this conference which cost, I heard, somewhere in the neighborhood of \$65,000. When I heard that, what I thought was this: how long did it take some little Moonie kid out there selling candy to make it possible for us to have this conference? And I did a little calculation: it probably took a 22-year-old girl on a fundraising team going through mid-west America, working in supermarkets selling candy, about one year or more to raise the amount of money that was spent to bring us here. My heart is grateful to that little girl. I don't know her name; nobody knows her name. But there's some young woman or young man who has been laboring to make it possible for us to be here. And I love her and I thank her. I believe that what she has given us is something that we could make worth all her labor.

It seems to me that the creation of the community of people who are brought together in a spirit of love and talk, give and take, is the gift really of Rev. Moon and that little Moonie girl to us. I hope that this meeting and these friendships will go on and on and on to have fruit and bring good to the world. And so I thank you all. I thank Rev. Moon and I thank that little girl out there who worked so hard that we might be here today; I thank Rev. Kwak and David Kim and John Maniatis and all the people whom it's so much easier to thank because they're here. And I thank God. (Applause)

Neil Salonen: Someone asked the question this morning about the hierarchy or the structure of the church. I think that although we're hierarchical in one sense, we're not a strict hierarchy; for us to do anything, for us to work on anything, for us even to organize a conference like this, it's never simply one person doing it. It's always a number of people trying to act together.

As you can probably imagine from our understanding of Korea as the nation in which the dispensation of the second advent will begin, our feeling is that the nation of Korea will ultimately become a nation of priests. So within our movement, we look among the Korean people to find those to whom God is speaking.

When Rev. Moon brought his ministry to the United States, he came basically alone. But as he has continued to work here, we've been very fortunate in that some of his early followers have come and have helped to advise us both in Europe and in the United States. In particular, in this conference we've been privileged to work under the guidance of two of the very early followers of Rev. Moon, the president of the Unification Theological Seminary, Mr. David S.C. Kim, who gave the opening address, and Rev. Chung Hwan Kwak, who will now make a few closing remarks.

Rev. Kwak joined the Unification Church in 1957. As someone pointed out the other day, this was before a lot of what we now teach and a lot of what we now look upon as some confirmation of our beliefs, had taken place. For example, before 1960, the Unification Church members prayed in the name of Jesus Christ. It is only after 1960 that we began praying in the name and through the position of the True Parents. At that time it was very difficult to become a member of the Unification Church. There were no visible signs, and our teaching was not as well explained even as it is today, much less as it will be, we hope, in the near future.

Rev. Kwak, as one of the early members, underwent the hardships

of the early church. He became a member at the time when there were many spiritual phenomena. He went through many of the years in Korea when our church was misunderstood and mis-characterized. Sometimes the newspaper articles, no more accurate in those days than they are now, were viewed as factual documents.

He has done many things in the church. As a pioneer, he was a lecturer of the divine principle for a substantial period of time. He worked with the Professors World Peace Academy and on a number of other projects. He has a brilliant mind.

When Rev. Moon was traveling last year, 1978, and was unavailable for direct, personal guidance, Rev. Moon established a trinity representing three nations—Rev. Kwak, Mr. Kamiyama, a Japanese man, and myself. This was the first time that I actually worked directly with Rev. Kwak. I found him to be an extremely sensitive person, a listening person, someone who is responsive across cultural and national lines, someone to whom I felt I could really express myself and be understood.

I found him to be even more than an elder brother; I found him to be almost a spiritual father. And I found that he's a person who gives deep advice, a real shepherd for the members of the church. So I'm very pleased at this time to introduce someone who means a great deal to us, one of the members of the thirty-six blessed families of the Unification Church, which represent the immediate personal foundation for the mission of Rev. Moon. I ask you to join with me in giving a warm welcome to Rev. Chung Hwan Kwak. (Applause)

CLOSING REMARKS

Rev. Chung Hwan Kwak

I want to thank each one of you for your cooperation during this seminar.

During this past week, you have been introduced to the ideas of Sun Myung Moon. However, I think another type of introduction is also appropriate. I want to introduce you to part of his spiritual life.

For several days you have heard lectures on the *Divine Principle*. I am sure you have been able to absorb some of Rev. Moon's ideas, and I am sure you have come to understand many of the activities which he has begun. Nevertheless, I wonder whether you have any feeling at all about the spiritual life of the Rev. Sun Myung Moon. I want you to know that his deep spiritual connection with God is *the* most important aspect of his life.

You know enough about his past to realize that he did not graduate from a dignified theological seminary. You know, too, that he did not major in philosophy. Yet through these days of lectures on the *Divine Principle*, Unification thought and the counterproposal to Marxism, you can begin to realize that the ideal system which is being expressed throughout the worldwide work of our church could not originate simply from one man unaided by God.

Since he first received a revelation from God at the age of 16, Rev. Moon has centered his life around developing his spiritual communication with God. I know the intensity of his spiritual communication with God and his spiritual power. And I know him as a man who has an insatiable appetite for a daily life of prayer with our heavenly Father.

He himself has many times emphasized that the Unification

Church is not established by Rev. Moon, but by God. Actually, without God's support it would have been impossible for the Unification Church to even survive, because it has undergone such serious persecution. There have been many, many misunderstandings about our church. It is only in the midst of the most severe difficulties that the Unification Church has developed.

Even now, Rev. Moon sleeps less than three hours a day. He spends several hours in prayer as well as several hours in meditation. This is an important part of his daily schedule. Usually, he begins his public schedule with a 7:00 a.m. breakfast meeting with his disciples and department leaders. He doesn't even allow himself the pleasure of dining alone with his own family. He always stays on the front line. He often goes out to meet the members of various departments and the leaders of local church centers and he preaches to members every Sunday morning. This is typical of how hard he works. Please examine his spiritual life. I hope that you can understand him more deeply through your findings and prayer.

I understand that some scholars here have some questions or doubts about the revelation in *Divine Principle*. I would like to respond to this. In our viewpoint, revelation is not poured over someone all at one time. Even to God's chosen people or to saints, revelation did not come at one time, but step by step. This is because, for revelation to come, man's portion of responsibility is needed. In other words, a foundation is needed. For example, Rev. Moon has told us that he prayed ten years, reading the Bible, fighting with Satan, to understand the content of the Fall of Man, the meaning of original sin and the identity of Satan.

In a testimony, Rev. Moon's first disciple, Won Pil Kim, mentioned that in the early days of our movement, it happened several times that early in the morning or in the evening, Rev. Moon would call him: "Won Pil! Won Pil! quickly prepare paper and pencil." Then in a prayer position or with closed eyes, he would start to speak Principle and Won Pil Kim would write down his words.

Through this kind of revelation, the main points of the Unification Principle were revealed. The details were later added by Rev. Moon through meditation, prayer and research. Through this process, the original content was completed. I understand that was before 1951. Rev. Moon then directly lectured this content to the early church leaders and members.

Some scholars here suggested the term "inspired interpretation" to

describe the *Divine Principle*. This is partially true, because Rev. Moon is inspired by God and has offered a re-interpretation of the Bible. However, the most fundamental essence of the *Divine Principle* came by direct revelation.

The first published Principle book in the Korean language was entitled, *Explanation of Principle*. The second published book was entitled *Discourse on the Principle*. These books were written by H.W. Ryoo, former president of the church in Korea, from what he had learned from Rev. Moon. In my understanding, the title we use today, *Divine Principle*, is not an accurate translation of this original title. Principle itself only Rev. Moon can write; others can write an *Explanation of Principle*. Therefore, the book, the *Divine Principle*, which was not written by Rev. Moon, should not be called *Divine Principle* but *Explanation of the Principle*.

Rev. Moon has asked me to write a new textbook, on the Principle, and I am working on it now.* Even though I have researched, studied and lectured the Principle for over 20 years, my feeling is that my explanation and understanding of it are still not good enough.

Also, because of different circumstances, some parts of the original Principle were not included in the published book. Rev. Moon mentioned to me that he would like to write another edition of the Principle book in the future.

Americans hold many opinions of Rev. Moon. All forms of mass media have attacked him and attacked our church. On countless occasions they have misrepresented him, implying that their own distorted opinions were facts. Even though America has imagined many things about Rev. Moon, the image most deeply engraved in my heart, from my own experience, is the image of Rev. Moon in a prayer position, with tears flowing from his eyes. This is the image that comes to my mind when I think of him. I have witnessed his spiritual life for many years.

History has one serious lesson to teach us. There have been many saints and sages and righteous people, including the Messiah. But none of them within their lifetimes could gain the peoples' respect. Instead, each of them received persecution. Each was a sacrificial person, but during their lifetime no one attended them. It was only after death that

**Outline of the Principle* Level 4, New York, N.Y.: Holy Spirit Association for the Unification of World Christianity, 1980, is the most recently published short version of the Principle.

any of them received recognition and respect.

I want to impress upon you that at *minimum* Sun Myung Moon is a righteous person. Don't look at him wondering whether the title "messiah" describes him or not. It simply doesn't matter. Instead, look at him as the righteous man he is. Can anyone point out what wrongs he has committed? What inaccuracies he teaches? What is wrong with the Unification Church or the members of the Unification Church? The important thing for each of us to realize is that this age and this world actually needs Rev. Moon's ideas and teachings. This world needs the activities of faithful young people like the members of the Unification Church.

All the members of the Unification Church work very hard and try to be diligent in everything they do. Their purpose is not a self-centered one. The scope of their vision is too broad to allow for self-centeredness. No one actually *wants* to work hard. No one really *wants* to sacrifice. But Sun Myung Moon has taught the worldwide membership of the Unification Church the value of sacrificing oneself for the purpose of something much greater than the individual. He has educated them in this way, and he has taught them to hold such concepts. The world needs them. Also, Rev. Moon himself stands on the front line.

Some people worry about what will happen to the Unification Church after Sun Myung Moon dies. Please don't concern yourselves over this matter. Think about Jesus. At the time of the crucifixion, he was entirely alone; not *one* of his disciples stayed with him in the end. But after the resurrection, he built his church. Many people can see that the Christian church stands on the foundation of the early disciples' sacrifice and hard work, but actually it was Jesus himself who built the Christian church after his resurrection, through the support and advice he gave to his disciples.

During your stay here, you heard an introductory lecture on the spiritual world and how we relate to it. The leaders of our church in many nations have dreams and visions of Rev. Moon. He leads and guides them with his advice. After Sun Myung Moon goes to the spiritual world, we believe that he will continue to advise and assist our work.

There is no question but that, as members of the Unification Church, we respect Sun Myung Moon. We also respect and admire his wife and family. Rev. Moon's family knows him intimately. There is also no question but that they will be able to guide and help in the work of our church after Rev. Moon dies. Also, the members of our church

working in many nations will, as representatives, continue the work which Rev. Moon began at God's own urging—the work of restoring this world.

Because of his profound ideal and comprehensive teaching, he is actually a lonely person, even though he has many followers across the world. Yes, many young people enthusiastically respond to him, but his ideals still need the support of such distinguished scholars and authors as yourselves. Rev. Moon and the Unification Church are not an enemy. We are doing God's providential work and we experience God helping us. But we also need your understanding support or, at minimum, your objective evaluation.

