

# **Sun Myung Moon — His Ideal and Practice**

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## Introduction

When the publisher preparing a book on Rev. Sun Myung Moon asked me to write an article on his ideals and practices, I was somewhat hesitant for several reasons.

The first reason is that it is quite likely that anyone who is trying to describe Rev. Moon may, in dealing with particulars, fail to properly convey the larger nature of his vision and work. The scope of his thinking is often difficult for ordinary people to comprehend. His plans and designs are so immense that even his close associates are often surprised by their scale. Perhaps more importantly, he has proven to be a man who accomplishes his plans thoroughly despite all difficulties.

Secondly, he is guided by an extremely lofty ideal which extends beyond the boundaries of nations, states, races, classes and religions. Though he is a Korean, he prays for the Japanese, the Americans, and the whole world, and he teaches the members of the Unification Church to do the same. He also prays for other Christian churches, Buddhists, Moslems, and all other religions and their believers. He is devoted to the ideal of the salvation and restoration of all mankind to God.

Thirdly, Rev. Moon is extraordinary in his ability to communicate spiritually. At the age of 16 he met with Jesus Christ and was called to the providence of the restoration of man. Since that

time he has surmounted extreme difficulties, known only to God, in his search for truth. It is said that his efforts have been without parallel in human history. He has struggled with and overcome countless obstacles in the spiritual and physical worlds in his efforts to bring salvation to those experiencing all the trials of man. Thus he has achieved and maintained spiritual communication with God, Jesus Christ and the many saints in the eternal paradise, grasping the secrets of divine principles.

The last reason for my hesitancy is that I am well aware of the limits of my ability. I am not a professional writer, but rather a scientist who has no profound knowledge of religion or of the field of humanities and the social sciences. Therefore, I thought it presumptuous for me to attempt to describe the personality and ideals of Rev. Moon. Finally, Rev. Moon is a religious leader and evaluating a man who leads spiritually is certainly more difficult than assessing other persons.

I suppose that the publisher asked me to do the writing because among the people in academic circles of Korea, I had relatively closer contact with Rev. Moon than others.

Nevertheless, testifying in letters about a man is very different than simply having some understanding of him. Elaborating on the ideals and practices of a man requires a complete analysis of the social and cultural background of his thoughts, and a full volume would still not be enough to do a thorough treatment of Rev. Moon. I was asked to condense it into 50 pages but I doubt that I will be able to convey correctly even a small portion of his ideals in the following pages. My anxiety grew because this publication will be read not only by the millions of Unification Church members but also by others who are interested in Rev. Moon. Here I want to make it clear that this article conveys my own understanding of Rev. Moon, the Divine Principle and the Unification Church; it is possible that there could be some misrepresentations about them. I alone should be held responsible for any such incorrectness.

## God-oriented Thoughts

### Central Figure

The ideas of Rev. Sun Myung Moon can be called God-oriented thoughts. In this method of thought one attempts to perceive the feelings of God by thinking of everything in relation to God, and in this way finding how to please God. Human history can thus be understood from the standpoint of man's failure to please Him. This is the essence of Rev. Moon's teachings. His Unification Principle regards human history as a process whereby fallen man returns to the original form of creation. The Old and New Testaments and all historical records (according to his view) provide man with a vision of the future.

According to the Unification Principle, the concepts of God, man and nature are certainly different from conventional ideas. God created man and all other creatures to experience joy—the joy of goodness, the joy of communicating with man.

Nevertheless, Adam and Eve, the ancestors of mankind, were seduced by the archangel, represented by a serpent, and fell together with the archangel. They were evicted from the Garden of Eden and came to live under the control of Satan. Yet, man has a basic inclination toward goodness and in the course of his return to God, he finds himself struggling between the goodness of God and the evil of Satan.

From the viewpoint of restoration providence, we can see that

God has sent a central figure to man whenever conditions have been ripe to bring human history to its fulfillment. God has worked unceasingly to restore man to the original form of creation, but man has failed to fulfill his minimum responsibility to complete this re-creation, and the restoration has been put off time and again with man remaining in the sphere of Satan's control. This is the reason why the Unification Principle finds God in grief and pain. The ideal and ultimate goal of the Unification Church and Rev. Moon are to relieve God of this grief and pain, which will come about only with the complete restoration of men to the original state of creation.

The Unification Principle says that a central figure is required to restore the foundations of faith and of substance by setting up conditions of faith and indemnity. This is the responsibility of man. Such a central figure was sent to the world only when men in a specific era had developed their minds to fully accept his mission and teachings. Cain and Abel as well as the families of Noah, Abraham, and Moses were the central figures for the salvation providence in Jewish national history, and Jesus is the central figure in the providence of salvation centered on two thousand years of Christian history. In the present age men are still in the grip of evil. Do conditions exist today for God to send a central figure in the restoration providence? If so, where will the central figure appear and in what form? To find an answer, we should look back to the ages of Abraham, Moses and Jesus and see what mission these central figures had in each time period. Then we should examine the ideals, the mission and the activities of Rev. Moon who, followers believe, is to become the central figure in this era.

### Abraham and Moses

God chose the Jewish people for His salvation providence for mankind. Abraham, the ancestor of this chosen people, was born as the first son of Terah, a merchant of idols, in Ur of Chaldea, east of Mesopotamia, twenty centuries before Christ. Terah moved from Ur to Haran, where Abraham received God's order to leave his country, his relatives and his father's home. He went south,

settled in Canaan, the present Palestine, and worshipped the Jehovah God, discarding the idols of his ancestors.

From the time of Abraham, history moved from the age of pantheism and polytheism to the age of the coexistence of monotheism and polytheism/pantheism. From this time on, the history of religion has been that of a struggle between the goodness of monotheism and the evil of polytheism/pantheism. Genesis reveals the restoration providence of God with the story of the three generations of Abraham, Isaac, and Esau and Jacob and tells us how God's will was not fulfilled because of Satan's interference in Abraham's offering. Here we find that God's restoration providence cannot be achieved by God's will alone but can be realized only with man's fulfillment of his responsibility. From the events that took place in the family of Abraham, we learn that God's restoration providence was postponed when the central figure he chose could not carry out his obligation and the responsibility was thus given to the next central figure in the next era.

Four hundred years after the days of Abraham, God sent Moses to Israel. He wanted to establish the foundation of faith through the repentance of the people of Israel. The foundation of substance could then be accomplished by having the people fulfill their responsibility of indemnifying the sins which they had committed while living in the sphere of Satan.

Moses (B.C. 1230) was born from the Levites while the people of Israel were under slavery in Egypt for 400 years. He was born at the time when the Pharaoh ordered that all the babies of the Israelites be killed for fear of their taking power in Egypt. His mother put him in a box and let it float in a river until he was picked up by the daughter of the Pharaoh, who raised him in the palace. Moses had a privileged life but he killed an Egyptian when he saw him beating an Israelite and he fled to Midian where he was a wanderer for a long time. This Moses was chosen by God as a central figure of the people of Israel. God asked him to lead his people to escape from the satanic world of Egypt and to take them to the promised land of Canaan in a long journey of 40 years.

In the Old Testament book of Exodus, we can see the restoration providence having Moses as the central figure. Moses received the ten commandments from God on Mount Sinai and made them the law of the people of Israel, thus beginning the monotheism of

Judaism. The God of Moses and of the people of Israel is omnipotent and omnipresent, and He is the only God who created the universe, controls man's fate and praises goodness and punishes evil. Man has to revere and obey Him to avoid His indignation and to please Him with praise and prayer.

Until the days of Moses, many alien peoples worshipping idols were living in Canaan, the land promised to Israel, while the people of Israel were on the verge of extermination in the bondage of the Egyptians. Moreover, even among the people of Israel, many worshipped Baal and idols, even merging with the Egyptians, thus making the restoration providence unattainable. In this circumstance, Moses was chosen as the central figure by God and was given the mission of delivering his people out of the satanic Egypt to the promised land.

The Bible tells us that Moses had to wander about in the desert with his people for 40 years and he failed to accomplish the foundation of substance for the restoration providence by breaking the tablets of the Ten Commandments which he had received from God. Because of this, the restoration providence was again put off 1200 years to the time of Jesus. From this historical fact, we learn the following lessons.

First, God leads man's history according to His absolute purpose of restoring man to the original state of creation.

Second, the experience of Moses, like that of Abraham, reveals that whether or not the Will which God predestines is realized depends on man fulfilling his share of responsibility.

Third, God does not interfere with man's fulfillment of his obligation but only deals with the consequence.

Fourth, the bigger one's mission is, the heavier his ordeals.

## Jesus

The 2000 years biblical history of the people of Israel followed by the 2000 years of human history after Jesus, reveals the course of the restoration providence. Centered upon Christianity, the Unification Principle shows us that God is in grief because each time he has sent a central figure for the restoration of man, the task has been postponed due to human ignorance and the inter-

ference of Satan. Let us now look at the situation of Israel and the outside world at the time of the birth of Jesus.

More than 700 years before Jesus, the people of Israel were conquered by the Assyrians, and the 10 tribes of Israel which were taken to Assyria disappeared later. Judah, comprising the tribes of Judah and Benjamin, was also subjugated by the Babylonians in 586 B.C. and the people were held prisoners for 70 years. When they returned to Jerusalem, they were determined to rebuild the nation. They rejected idol worshipping and served only God Jehovah, awaiting the arrival of a messiah who would deliver them from their plight.

In the outside world, King Alexander of Macedonia established an empire stretching from Egypt to eastern India through Babylon and Persia. The Roman Empire succeeded the Hellenistic culture and prospered.

Rome was powerful, but to God it was a pagan state of pantheism worshipping idols and even the emperor as god. Accordingly, God sent the central figure to Israel for His restoration providence. This was the world situation when Jesus came 2000 years ago. Unlike Moses, who tried to establish a restoration foundation on a national level with law and commandments, Jesus taught men with love and service.

The mission of the Rev. Sun Myung Moon at the present time can be better understood by juxtaposing it with the life and activities of Jesus. Jesus came from Nazareth 70 miles north of Jerusalem, the capital of the Israelites, the son of a common carpenter. The Bible says that he is a descendant of Abraham and David and that his mother Mary conceived him as a virgin before her marriage, but this background may have been emphasized only to give prominence to the man. Many believe that Jesus was not born as Christ in this way but was chosen by God to be His Son and the central figure for the restoration of men.

Jesus perceived the will of God and attempted to accomplish the restoration providence "on earth as in heaven" by fighting against the power of Satan and delivering not only the people of Israel but the whole of mankind. Satan interfered, however, taking advantage of men's disbelief, and Jesus died on the cross postponing once again the fulfillment of the restoration providence. After his death, Jesus appeared before his disciples as a spirit man and



promised a second advent to accomplish God's will which was not realized in his life. Thus he assured the arrival of a central figure to achieve restoration at a proper time.

In the society of Judah, there were Pharisees, Sadducees, Essenes, as well as the followers of Herodias and other groups following John the Baptist or seeking the independence of Israel, but Jesus belonged to none of them. He was a nameless commoner from the small village of Nazareth. When he began preaching after having been baptized by John and spending 40 days of prayer and fasting in the desert, he chose the shore of Galilee and remote mountains instead of Jerusalem, Tiberias or other large cities. He talked primarily to fishermen, farmers, prostitutes, tax collectors, and those suffering from illnesses, taking them as his friends. He was not exclusively on the side of the poor, however, as claimed by liberation theology. Among his other friends were Lazarus and his two sisters Mary and Martha in Bethany, Mark who offered a shelter for Peter, and Nicodemus, a Jewish leader. Among his disciples were the two brothers, James and John, who were from a fishing family. Jesus was the friend of all people and did not belong to any specific class. He was a Jew but was not a narrow-minded nationalist. He was a central figure who worked for the restoration providence with the gospel of faith, hope and love.

Before Passover, he entered and left Jerusalem several times. It was not because he had no place to stay in the city—he had Mark's home there—but because he was not an urban man. From the start of his preaching, he stayed away from cities.

Throughout human history, which was a constant struggle between good and evil, cities were the base of evil and the center of fallen men. If God's state is to be established on this earth, God's soldiers have to fight against the evil in cities. The forces of goodness on the side of God should not avoid fighting evil to realize the restoration of men and all other creatures to the state of the original creation.

Jesus was aware of the fateful war and preached the Gospel for three years in fishing and farming villages around the sea of Galilee, searching for good people and giving judgment to evil people, before he came to Jerusalem on the occasion of Passover. Here he tried to save even Pharisees and Sadducees who were on the side of Satan but faced the distrust of the entire Jewish people and was crucified

by a death sentence given by the governor Pontius Pilate. God's restoration providence was again frustrated and His grief could not be relieved by the efforts of Jesus. Jesus reappeared before his disciples as a spirit man after his death, giving birth to the faith of resurrection and salvation, which is Christianity.

### Sun Myung Moon

“Truth should be substantiated. It should be preserved and accomplished in living persons, otherwise truth may be plundered and exploited by Satan. Therefore, I cannot reveal truth until the time when every condition is met for its realization.

“In a sense, the Unification Principle is a record of life. It is my life experience itself. The Unification Principle is within me and I am within it.”

The above quotation is from a dialogue between Rev. Moon and Dr. Frederick Sontag contained in his book, *Sun Myung Moon and the Unification Church*.

Rev. Moon's life has the particular national background of Korea. Whether he is a simple religious leader or the messiah of the second advent will be proven by history, but it is doubtless that all the followers of his Unification Church around the world believe that he is the final central figure who will accomplish the salvation providence by restoring mankind to the side of God.

Rev. Moon was born in 1920 in a place called Cheong-ju located about 150 kilometers north of Pyeong-yang, the city known as the second Jerusalem among Christians during the Japanese colonial days. Cheong-ju and its neighboring Sonchon were unique communities because 70 to 80 percent of the whole population there were Christian believers.

I will not go into detail about his religious calling. It will be sufficient to know that he started modern education rather late and all his family was converted to Christianity when he was 15 years old. During prayer on Easter morning when he was 16, he met Jesus and was given the divine mission of restoring mankind. For the following 10 years, he prepared for his mission through study and prayer, constantly struggling against Satan. From June, 1946, he engaged in evangelism in Pyeong-yang in the northern part

of the divided country, and was later arrested by the Communists. He was freed from prison in Hungnam by U.N. forces when they advanced to the North during the Korean War. He resumed evangelism in the liberated Pyeong-yang but had to come down to the south as the U.N. forces retreated, and he continued his religious activities in Pusan, the temporary capital of South Korea. As the government moved back to Seoul, he also established his evangelistic center in Seoul and started the "Divine Principle Movement" actively.

That he began his religious activities in a city is unique in the history of religions. Except for Islam, religions of the world were initiated in rural areas and not in cities. Such was the case of Jesus as well as that of Sakyamuni Buddha. It is believed to be the natural course of new religions to try to avoid resistance from existing social forces. It is common for a new religion to move into cities only after gathering enough power. In the case of early Christianity, the disciples of Jesus who had witnessed his resurrection, spread the gospel in Jerusalem where Jesus was crucified, and Paul travelled along the coast of the Mediterranean to such cities as Antioch, Ephesus, Corinth, and Thessalonica before finally preaching in Rome along with Peter. Whether a religion starts in cities or in rural areas is a matter of great significance.

What is a city? Basically, it is a center of evil, a satanic place. Like Sodom and Gomorrah, it is destined for destruction, but it is also a place which God wants very much to save.

A city is also the center of the politics, economy and culture of a certain era. The conquest of a city also means the subjugation of the rural areas surrounding it. Yet, the conquest of a rural area does not necessarily bring nearby cities under control. It is the same with religion.

Rev. Moon started his evangelization of the Unification Principle in a city with many existing Christian believers and intellectuals. This same pattern has been repeated in Japan and the United States, as well as other parts of the world. If the early Christians could not have evangelized Rome 2000 years ago, Christianity could not have fulfilled its mission up to the present time. Likewise, if the Unification Church in this era is propagated only in a remote unknown corner of the world or if it is content with spreading its influence in collaboration with many political

or economic forces, how can it assume the role of saving mankind as a central religion?

What, then, is the reason for the extreme forms of persecution by existing churches all over the world? The persecutors may be aiming to remove the Unification Church from the face of the earth, but they are actually strengthening the church and boosting its influence although this may sound paradoxical. Without the attacks, it would have been impossible for the Unification Church to spread across the world in such a short time. Thanks should be given to Almighty God for this grace, and praise to Rev. Moon for his fierce struggle against Satan in this decisive stage.

### Man's portion of responsibility

The Unification Principle does not teach that the development of the salvation providence is unconditionally predestined by God. This is proven by the case of Abraham's family as well as by the cases of Moses and Jesus. More precisely, each era has its central thoughts and these thoughts are gradually elevated with the intellectual development of men to approach God's will. When the central figure sent by God is unable to find a nation of sufficient intellectual maturity to readily accept God's new message, the mission of the central figure fails. Therefore, in the restoration providence, God does not randomly send a central figure but rather chooses a specific nation or state at the most opportune time. If Jesus had arrived on earth as a Greek or a Roman and not as a Jew or if he had come at the time of the Jewish people's captivity in Babylon (B.C. 586-38), would the gospel of Jesus have been accepted by the people of that time?

Therefore, it is not hard to understand that the responsibility to realize a new central way of thought in an era is not laid solely upon the central figure, but is also shared by the nation, state and the entire mankind which are to accept the way of thought. This raises the question of man's portion of responsibility. It is accomplished through faith—through the realization of being actively involved in the fulfillment of the restoration providence—and the willingness to offer blood and sweat in the fight against Satan. The sharing of responsibility is as important as the actions of the

central figure (in the providence of restoration). When God sends a central figure, He has to choose a people by considering their spiritual maturity. It is for this reason that a central figure has appeared only at times when there existed a powerful body of people to share the responsibility for his mission.

In the struggle between good and evil, it is not always the good that triumphs. Our natural hope is to have the good side subjugate the evil forces one by one to gain the final victory. The Principle asserts, however, that it was Satan who corrupted men, and he is not easily manageable. If the side of good wins, it is the result of God's providence of love and grace as well as man's fulfillment of his portion of responsibility. Unless man accomplishes his share of responsibility by conditions of indemnity, the victory of the side of good is always postponed to another time. The immediate result, therefore, frequently appears to be the victory of evil.

Let's look at the case of Cain and Abel in the Old Testament. The older brother, Cain commits the act of murdering his brother Abel when he is angered by God's rejection of his offering and acceptance of Abel's. The Principle assigns Abel to the side of God and goodness and Cain to the side of Satan and evil. The murder of Abel by Cain seems to be the victory of evil over goodness, but God chose Seth as the successor of Abel to carry on goodness.

The Unification Principle teaches the strategy of victory in the fight against Satan. The strategy is drawn from the providential meaning in the relationship of Jacob and Esau in the family of Abraham. Jacob was born holding on to the heel of Esau and took the rights as the first-born son from Esau in exchange for pottage of lentils. He escaped to his uncle in Haran where he spent 21 years of indemnity. On his way back from Haran to Canaan, Jacob won in the fight with the angel at the Jabbok River and earned the name "Israel." Returning to his home, he served Esau faithfully, thereby winning the heart of his brother and finally subjugating him.

Then what is the strategy of Jacob? It is to dissipate the anger of the other side. Generally, the relation of the younger and the elder is similar to that of good and evil, as in the case of Jacob and Esau as well as Abel and Cain. The elder has fulfilled his historical mission, however, and if the younger is to assert himself, he has

to refrain from despising, hating or cursing the elder one. The new should never attempt to remove or exterminate the old, but should respect it, because the old tends to disappear when the proper time comes. The elder one always envies and hates the younger one and tries to kill him, but as long as the younger one serves the elder from the side of God, the final victory is his. This is the strategy of Jacob and the lesson of history.

Rev. Moon considers the Unification Church as a younger brother of the Catholic and Protestant Churches. He teaches his followers to serve Catholics and Protestants as older brothers. The Principle recognizes Catholic and Protestant Churches and even Buddhism and Confucianism as having fulfilled their portions of responsibility in the course of restoration providence. Over the past 2000 years, the two older Christian churches have carried out historical missions to prepare for the arrival of a new era. Buddhism, Confucianism, Hinduism and other religions have also served to bring peace to human souls although according to the Principle, they have not produced a central figure for the restoration providence up to the present time. Guided by this Principle, the Unification Church has never hated or cursed the existing Christian churches that have persecuted it, but has only sought better ways to serve them. As for governments and persons comprising those who have ill-treated the Unification Church, it has loved them and has prayed for the early arrival of the time when they will understand the Principle of the Unification Church. Its constant request to the existing churches has been, "just listen to what we say." The request for opening an avenue of dialogue is made not for the benefit of the Unification Church, but for the future of the nation and for the whole of mankind, as well as to relieve God of His grief by accomplishing His will on earth as quickly as possible.

#### **Four Position Foundation and Spirit World**

Rev. Moon holds that the spirit world is of higher value than the physical world. The reason is that the spirit world is the territory of God, while the physical world is a temporary existence within the sphere of man's portion of responsibility. The temporary world has great significance for the spirit world, however, as things bound

on earth remain bound in heaven. Paradise on earth is a preparation for the foundation of the Heavenly Kingdom.

Why should man, born on earth, be delivered from the fallen state and become a citizen of the Heavenly Kingdom? What human effort saves him from corruption and guides him to build Paradise on earth? During a conversation which I had with him in New York some time ago, Rev. Moon said:

“Dr. Yoon, do you believe that there is a spirit world? You may not believe, but there certainly is a spirit world. What you are now was possible with the help of your ancestors in spirit world. Maybe your ancestors accomplished many good things on earth.

“Your mind and body have a correlative relationship with each other while you are not aware of it. Sometimes the body moves as ordered by the mind and sometimes the mind is operated as asked by the body. Then on what foundation should this interaction be based? When the standard is centered on God, it becomes an act of goodness, and when the standard is a body which has become the object of Satan, it is an act of evil. By our Principle the mind is the subjective being and the body is the objective being. When the subject and object interact centered on God in complete harmony, the God-blessed ‘four position foundation’ is accomplished in an individual. The four position foundation is the basic form which comprises Paradise on earth, and here is found the individual accomplishment. A man who completes this foundation can perceive God’s will.

“You may not believe it, but God is now grieved. It is because fallen men are still in the grip of sin and they are far from returning to the original state of creation. He feels like the father of a prodigal son. It is my anxious desire to see all men understand God’s compassion, form the four position foundation with harmonized interaction of mind and body, and become God’s blessed sons and daughters freed from sin.

“God is pleased when a mature man and woman form a home with love, thereby embracing God in their center. Such a couple achieves the four position foundation in their home and multiplies children of goodness, fulfilling God’s second blessing. The Unification Church regards it as a most beautiful event to give joy to God by having men and women who have accomplished their individual four position foundation receive the blessing and form families.

God is greatly pleased to see husband and wife share love having God in their center. In a home like this, parents and children exchange love and respect with God in their center, and God gives His blessing to this four position foundation in the family.

“Society has individuals and families. The social four position foundation is achieved when members of society realize value through the harmonization of ideals and practice, with God as their central standard. God is pleased to see such a community; this is Paradise on earth. The achievement of God’s will is the ideal of this society; the course of history expresses this ideal into reality.

“It is quite natural that individuals, families, societies, nations, mankind and the universe should have God as the center of their behavior, but even this is not the final accomplishment. Man does not live eternally on this earth, and yet God is eternal. Man created by God, should become an eternal being by resembling the character of God. This is realized in the spirit world.

“You have been teaching young people in this world, and you have worked in search of new scientific knowledge. These are acts of goodness. Would your parents frown at such acts of yours? God is the same. When your parents are displeased by any acts of yours, God is also displeased, and when your parents are pleased, God is pleased too. What consequence will be brought about by your acts that please God? They nourish the spirit man of Dr. Yoon.

“In other words, all your acts on this earth will make the spirit man of Dr. Yoon in the spirit world either fat or thin, beautiful or ugly, great or worthless. All acts of men are reflected in the spirit world. On the other hand, the spirit world constantly influences people on this earth. Can you believe that these two worlds are working together?

“You study physics, Dr. Yoon. I understand that there are laws and formulas in physics. If there is no law in nature, this world cannot exist and only total chaos will prevail. It is the same with human society. It needs law and order. The law and order of human society are developed in accordance with the development of man’s intelligence. The advancement of human intelligence makes man more capable of understanding God’s will. There is law and order in the spirit world as well. You cannot see the spirit world now, but you will be able to experience it if you make an effort.”



Rev. Moon told me about many other things, but I cannot remember them all. In essence, he expressed his completely God-oriented thoughts as well as the relationships between the physical and spirit worlds.

### Korea and Israel

“The Korean nation has many particular characteristics. First, it is a homogenous nation and secondly, it is very religious. Koreans have an in-born nature, by which they are able to accept religions deeply. Thirdly, they understand pain. Throughout their long history, they have experienced numerous trials and hardships. With these conditions, they have developed a spirit of loyalty and devotion and formed an unperishable spiritual foundation.

“All these are important characteristics that should be possessed by people who are to be chosen by God, because they are close to the characteristics of God. Throughout the course of human history, God has experienced extreme suffering because His children fled from Him. Since the fall of man, God has ceaselessly worked for the restoration of His children.

“Man can hardly perceive the grief of God. The above three aspects of Korean character are very important for a people who must understand correctly the pains of God and communicate with Him. The chosen people of Israel 2000 years ago also possessed these traits. The spiritual state of Koreans and the compassion of God have many things in common. Because of the pains they have suffered and the sorrow they have experienced, Koreans can readily perceive the grief of God and therefore can easily respond to God’s calling.”

The above is another quotation from the dialogue Dr. Sontag had with Rev. Moon. The meaning of these remarks becomes clear when the history of Israel from Abraham to the days of Jesus is compared with the two thousand years of Korea’s history from the time of the Three Kingdoms to the present.

Israel was situated at the connecting point of the Eastern and Western cultures and on the north-south route linking Assyria, Babylonia and Egypt. Similarly, Korea has Japan and the Chinese continent on each side, and today Eastern and Western ideologies

clash on the Korean peninsula. The Israelites were constantly invaded by the Assyrians and Babylonians from the north and by the Egyptians from the south, while Korea experienced frequent aggressions by the Chinese, Mongols and Manchus from the north and the Japanese from the south. Yet both Israel and Korea have no history of invading any neighboring country.

Israel and Korea are homogeneous nations. The people of Israel were enslaved in Egypt and forcibly taken to Assyria and Babylonia. Their captivity in Babylonia greatly helped in the revival of Israel's national spirit. Many Koreans have been similarly displaced from their own country while it faced more than 1000 foreign invasions. The recent ordeal of 35 years under Japanese occupation likewise resulted in an increased national awakening.

At the time of Jesus, the Jewish people numbering about six million were scattered all over the Roman Empire and they accounted for nearly one-tenth of the whole population of Rome. The total number of Koreans today is estimated at some 60 million and about five million of them are believed to be distributed in Japan, the United States, China, Russia and other parts of the world.

In religion, only the people of Israel served Jehovah as their only God while their neighboring people all practiced pantheism or polytheism. In the same way, Koreans, while keeping the concept of a personal God originating from the Dangun legend as the base of their religious culture, accepted foreign religions and then naturalized them. Especially in the introduction of Christianity, they have shown great initiative, much more than has been commonly seen among other nations of the world. The Koreans, like the Israelites, are highly religious people.

Though he was born in their midst, the people of Israel could not understand Jesus and they killed him. If the Israelites had accepted his teaching and accomplished God's restoration providence having Jesus as the central figure, mankind would have fulfilled God's will and a paradise would have been established on earth. They failed to understand his mission, however, and they crucified him, thus undermining God's plan.

Rev. Sun Myung Moon of Korea has been selected as the central figure to accomplish the restoration providence in the present era. If the Korean people fail to understand him—if they persecute

him and deny his teachings—they will be making the same mistake committed by the Israelites 2000 years ago. The believers of the Unification Church regret deeply the apparent failure of the Koreans to accept Rev. Moon as the man who will lead them in fulfilling their portion of responsibility for the restoration. If the Koreans, chosen by God for His plan to indemnify the sin of men, give up their task and cause another postponement of the providence, it will be the greatest misfortune of mankind. Korea's history of ordeal will then be extended thousands of years like the people of Israel.

If, however, the Korean people are awakened from ignorance without repeating the mistake of the Israelites, and they embrace Rev. Moon as the central figure for the restoration providence, the nation will emerge as the brilliant leader of mankind bearing the torch shedding light on the road to salvation.

## Unity of Religion and Science

### **The Giving and Receiving relationship between religion and science**

Followers of the Unification Church believe the Unification Principle to be the result of the Rev. Sun Myung Moon's triumph in a deadly battle with Satan through which he received God's revelation. They believe that the Principle encompasses the providence of restoration of fallen man returning to the original state of creation. According to the Unification Principle, the unity of religion and science is indispensable for the realization of the Kingdom of Heaven on earth. Is, however, the unity of religion and science possible as the Principle claims? What does this unity mean? If this unity were possible, on what common ground could it be realized? I think these basic questions should first be resolved.

The Unification Principle states that everyone desires happiness. It asserts that man achieves happiness by overcoming ignorance and securing true knowledge. According to the Principle, there are two means by which to secure true knowledge; one is a scientific method and the other is a religious way. The Principle defines religion as man's effort to elevate his heart and mind centered on a higher standard of value by overcoming internal ignorance.

Science is defined as man's effort to achieve a higher material standard by overcoming external ignorance. Thus, religion and science share a common ground in that they both seek to over-

come ignorance by attaining true knowledge; they differ in that one is internal in character and the other is external.

Religion and science have so far been thought to be entirely different because of the different objects with which they deal, despite the fact that they share common aspects. Then is there a mutual interplay between religion and science?

Realizing the unreliability of the myths of Olympus, the ancient Greeks turned to the investigation of natural phenomena which seemed to them startling and great and yet exhibited a regularity amid constant changes. They were mainly concerned with the substance, form and motion of the natural world. Thus, even in this early stage of development, the study of nature, science, and religion developed independently.

With the advent of Christian faith, however, Hebraism spread to Greece and Rome, which were the centers of Hellenism based on reason, and a struggle began between Hebraism (Christianity) and Hellenism. As Hebraism won in this war, science became enslaved by religion. The Ptolemaic system, for instance, was interpreted by the school of Scholasticism as supporting Genesis in the Old Testament, and the contents of the Bible were accepted as truth separate from science. We define the period between the beginning of the Catholic Church and the times of Copernicus as the period in which science was ruled by religion. We can describe this period as a "dormant age," in which man ceased to continue the creative activities which could overcome his material or external ignorance.

The period of two hundred years from the time of Copernicus and Galileo to the time of Newton was the period in which science struggled to liberate itself from the framework of religion. Science was eventually triumphant over religion and from this time science made a remarkable development.

The objects of modern scientific research turned from macro-physics to such micrological objects as atoms and particles. They also included bionomics and the origin of thought and cognition. The present century has witnessed a striking development in these fields. Based on this scientific development, we can even perceive to some extent the state of the world at its beginning—its evolution and destiny. There was a remarkable development in the science of life and spirit as well. Man realized, however, that the more

that he overcame his ignorance, the more unknowable things began to appear in his sight. As he came to realize the limits of science the borderline between the knowable and unknowable became gradually distinct.

### **Rational and non-rational (supra-rational) aspects of religion**

Views of God, especially the view of God held by the Christian Church, clarify the omnipotence of God, His purpose, His providence, His will, His mind and heart, and His eternity in the light of man's reason and personality. If we consider the objects of our speculation to be rational, belief can be defined as conviction deriving from man's emotion and sensibility. However, the world of religion is unable to fully express the intrinsic nature of God by a rational definition alone. In other words, if rational aspects constitute the foreground of our concept of God, inexplicable aspects seem to appear as the background of our concept of God. Thus, we cannot clearly explain man's religious experience. What is inexplicable about God can be defined in the religious world as a non-rational or supra-rational factor without which man cannot be converted. We must consider the rational, supra-rational and mystical aspects together.

Thus religion contains rational and non-rational elements. The difference between the two elements can be seen as a qualitative difference which is reflected in man's mind and emotion. If we consider only rational aspects of religion, our concept of religion is apt to become a dry epistemology which is void of spirituality. If, however, we consider only non-rational aspects of religion, the concept of religion is liable to become a primitive religion or shamanism. From this point of view we can conclude that we cannot consider a religion merely for its rational aspects nor can we view it only for its non-rational factors, but we can rather define religion as a broad world which embraces both spheres simultaneously.

### Rational and non-rational aspects of science

Science has made striking advances and has enjoyed its own philosophy independent of the rule of religion. Modern science, however, requires a new philosophic basis because of changes which science itself has brought about.

Until the end of the nineteenth century, the basis of scientific epistemology or the scientific view of the world was the law of cause and effect or determinism. It defined all the phenomena of the natural world as a function of time, recognizing no physical ambiguity. But modern physics discovered many things that cannot be determined by the law of causality. Modern physicists, for instance, developed quantum mechanics, the principle of indeterminacy, and the principle of relativity. The theory of probability emerged from this new development as a new dominating scientific thought. The theory of probability introduces non-rational factors into the realm of causal epistemology.

When an electron absorbs or releases energy, there occurs a change in its orbit, and the electron will assume a new orbit. Modern physics is unable to explain this phenomenon. It recognizes the transposition of the orbit of the electron, but the process of transposition is not completely knowable. In this case, the theory of probability is suitable in explaining the phenomenon of transposition. We must be content with a prediction of the result, according to the theory of probability. This is the tendency of modern science, which is certainly non-rational from the Newtonian viewpoint. Thus modern science, which may be thought to be thoroughly rational, contains unknowable and indeterminable factors within itself, and to cope with these factors we must see nature not as a solvable object but as a describable object, hence the introduction of the theory of probability.

As we have already observed, religion and science alike contain rational and non-rational qualities. Starting from a non-rational point, religion is oriented toward a rational point. Meanwhile, science starts from a rational point and is oriented toward a non-rational point. Then is it possible that they meet somewhere during this process? Let us examine this possibility.

### Limits of science and limits of mind and heart

In the nineteenth century, people believed that man is able to achieve ultimate knowledge if he continues his scientific pursuit inexhaustibly. Moreover, the people of the present century, think otherwise. They feel that science has its limits no matter how far man continues his scientific pursuit. The quantum transposition of the orbit of the electron, for instance, is absolutely unsolvable by modern science. The scientific limits resulted in the advent of the principle of indeterminacy and in the discovery of unsolvable elements in the micrological world, such as the velocity of light and the origin of life. We have come to realize that nature created by God is not fully explicable by human capacities.

Meanwhile, the twentieth century witnessed a new tendency in the metaphysical world as well. In other words, limits were also found in the world of mind and heart. What are the limits in the development of mind and heart in concrete terms?

Criticizing the humanities and social sciences as lagging behind natural sciences, today's intellectuals see the tragedy of the twentieth century as deriving from the unbalanced development of these sciences. In their opinion, a consistent direction and method have been established for the development of natural sciences, whereas methods of development in the fields of liberal and social sciences have varied through the ages. They point out that not much advancement has been made in the development of mind and heart. Can man's mind and heart be developed indefinitely? In what ways does the development of mind and heart lag behind the development of science? What does it mean by its tendency to return to the past?

Today, people are still inspired by the classics of the past. This indicates that there is little difference between ancient people and modern men in the standard of spiritual achievement. Modern men realize that there are simply more concepts today. They are living in a world rich in cultural heritage, a world of suitable ideological and cultural environments. They realize that no isolated thought can exist in the East or West today. In the nineteenth century, Westerners knew little of the Oriental thought and system of knowledge, and Orientals in turn knew little of the Western thought and system of knowledge. Nevertheless, Westerners and Orientals



of this period made some achievements in the development of mind and heart. But today, people are attempting to discover new value by harmonizing Western and Oriental cultures in the belief that mankind belongs to one family. In other words, they prefer, as it were, to refine the already established thoughts rather than to develop new ones. What does this imply? It means that people of both sides of the world have come to realize the limits in their respective development.

### The unification of religion and science

Physics and the life sciences, which are the apex of contemporary science, have been exploring the limits of science which can bring to light the phenomenal world of man. Even as recently as the nineteenth century, man thought that he would be able to sail forever in the world of science.

Atheism and materialism had their foundations here. Science today, however, has become more humble. This is because the more that man continues his exploration of space and nature, the clearer the limits of science become.

Where are we now in terms of the development of heart? Human beings on the earth in both the Orient and the Occident, have been through the rise and fall of nations and cultures. They have experienced personal sorrows and joys, love and wisdom, anger and revenge, and developed knowledge and deepened their hearts. But contemporary man now lives in a situation where there are a series of incidences which could affect the fate of not only himself but of all mankind as well. This kind of extreme situation itself shows us the limits of the development of heart, and provides a striking contrast to the arrogance and understanding of the people of the nineteenth century with respect to the unlimited development of heart.

Here we see another limit in this development of heart. If the limits of science are of a Hyung Sang type, then the limits of heart are of a Sung Sang type; these two limits are not separated one from the other but connect and constitute inner and outer aspects.

In this context, the twentieth century can be called the century of science and the century of religion as well.

On the other hand, science and religion differ in that one is of the material while the other is of the spiritual. Seen from the intellectual standard of humanity today, aside from the limits which we have already seen, the world of science begins from the rational yet today has come to include those aspects which are non-rational. Meanwhile, religion begins from the supra-rational but has found that it must include that which is rational in the light of man's rationality. This is another point which religion and science have in common.

When this is seen in light of the Unification Principle where God is a unified existence of Original Sung Sang and Original Hyung Sang, then Sung Sang—like religion—and Hyung Sang—like science—include respectively supra-rationality (which is Sung Sang) and rationality (which is Hyung Sang). This is the essential element by which religion and science can be unified.

On the other hand, the relationship between the limit of religion, which leads to knowledge by overcoming internal ignorance; and the limit of science, which leads to knowledge by overcoming external ignorance, is not merely a relationship where one comes before the other. It is a three-dimensional relationship in which the knowledge of science, which develops horizontally, and the world of heart, which develops vertically, intersect and form an axis.

As long as both religion and science stem from man, then their respective development cannot follow parallel courses, but must lead to a meeting point. Mankind has seen such meetings of science and religion in the course of history; it has also experienced their separation. It was by virtue of such a meeting that in the Dark Ages science became the hand-maiden of religion, and it is by virtue of their separation that today people tend to lean either toward humanism, Godism or materialism and have become completely indifferent. It is at such times that mankind experiences the misery of history. It is our opinion that in this age science and religion must attempt a new meeting and must explore their ultimate unification based on their common position.

Rev. Moon came into contact with modern science relatively late in his life and completed the middle school curriculum when he was twenty-one. He then received three years of higher education at Waseda in Japan. Despite his poor educational background, he

began teaching the Principle at the age of twenty-five. It gave a penetrating explanation of the necessity to unite science and religion. What can this be if not something coming from inspiration and revelation? What can it be if not an expression of the love of God by which He, through Rev. Moon, is working to save this age, and is working His providence to restore the myriads of souls of the past as well as the future?

## The Meaning of Co-existence, Co-prosperity and Co-righteousness

The Unification Principle describes the ideal society as one in which the degenerated people will return to their original Paradise of co-existence, co-prosperity, and co-righteousness, but it gives no clear explanation as to the nature of such a community.

For this reason, sociologists and political scientists have described, according to their own assumptions, the society in which co-existence, co-prosperity, and co-righteousness have been realized. These, however, have amounted to nothing more than the traditional analogies of the ideal society such as the concept of Saedong (solidarity) society in the Orient, and the ideal state of Plato and the Utopia of Thomas More in the West.

According to the Principle, God's ultimate desire is for all men living on this earth to leave the realm of Satan and realize the Kingdom of Heaven on earth, and for their spirit bodies to go to the Kingdom of Heaven in the spirit world (which is Paradise) after death. Such an assertion is based on the prayer, "Thy Kingdom come, Thy will be done, on earth as it is in Heaven."

Catholics and Protestants, however, do not believe that the Kingdom of Heaven can be achieved on earth, but emphasize that the Kingdom of Heaven is only in the spirit world, the place where man goes after his physical death.

This emphasis is due to the fact that the particular historical situations of the Roman period, in which the Catholic Church

established itself, and the post-Renaissance period, in which the Protestant Church established itself, made it impossible for these two branches of Christianity to portray an image of the Kingdom of Heaven on earth based on their doctrines. Thus, even to this day, they deny the possibility of a Kingdom of Heaven on earth. It is here that differences appear between doctrines of the Unification Church and those of the Catholic and Protestant churches, for although they all accept the Old and New Testaments as scripture, their interpretation of the Bible differs and therefore their perspectives on the providence of restoration differs. In other words, the Unification Principle contains a portrayal of an ideal society on earth, something which we cannot find in the doctrines of Catholic and Protestant churches.

What then would the ideal society of mankind be like after the providence of restoration has been completed? There has never been a time in history when mankind has not craved for true, eternal, and unchanging love and happiness. It is evident, however, that such ideal factors cannot be achieved through man, who is changeable. Therefore, if there is a God who is absolute, eternal, unique and unchanging, then we can only find the answer to our earnest prayers in God's true love, true ideal, true peace and true happiness. Therefore, when the Hyung Sang-like Kingdom of Heaven on earth is established in the likeness of the Sung Sang-like Kingdom of Heaven in the spirit world, this heaven will be, from the standpoint of human society; a society of value in which an ideology based on co-existence, co-prosperity and co-righteousness is actualized.

Accordingly, certain sociologists and political scientists have interpreted the ideology of co-existence, co-prosperity, and co-righteousness according to their own assumptions and have seen it as a certain economic or political system. Thus, they have seen it as an ideal welfare state, or a capitalistic society in which income is evenly distributed; and politically, as a democratic system based on Godism. However today's Communism has a variety of forms, such as Soviet Communism, Chinese Communism, Albanian Communism, Cuban Communism, Polish Communism, etc. Also, the free democratic countries have American, German, French, Japanese, Korean and Indonesian forms of democracy. In contrast, the interpretation of the ideology of co-existence, co-prosperity and co-

righteousness is not diverse and its content is not expressed in terms of various economic or political systems. This needs to be clarified.

Instead, it must be seen as an expression of the unchangeable value of the relationships between God and man, man and man, and man and nature. In turn, the correct portrayal of this value and its content must be sought for in the Principle of Creation.

Then what is the relationship between truth, beauty and goodness (which are values based on intellect, heart and will) and co-existence, co-prosperity and co-righteousness?

### The meaning of co-existence— an artistic life in pursuit of beauty

Man restored to his original state of creation will establish a four position foundation centered on God with nature as his object. He will lead an artistic life, centered on the heart of God with nature as his object. Man will seek beauty, lead a life of happiness and as a result, create beauty. This is also one of God's three blessings to mankind, that is, to subjugate the earth and rule over creation. When the Bible says in Genesis 1:28, "subjugate the earth," the meaning is not really to subjugate as is written in the Korean Bible, but closer to "rule over" in the passage which follows that: "rule over the fish of the sea, birds of the air and all living things which move upon the earth." Practical examples would include changing the desert into arable land so that people can live there; reclaiming the wilderness to ensure abundant production; decorating mountains by planting trees (of a good species) that would make them beautiful and colorful; damming up valleys and creating reservoirs so that during the rainy season irrigation can be adjusted and during periods of drought, water can be released so that natural disasters stemming from floods and droughts can be prevented; building bridges across rivers and tunnels through mountains so that cities can be connected with expressways to make it convenient for travel; protecting nature and creating an environment which protects all creation ecologically. These are all related to the co-existence of man and nature; man, as an object of God, will be able to return joy to Him through such a relation-

ship of co-existence with nature. If man destroys nature, he lives against nature and grieves God by going against His desire. The meaning of co-existence here is a value behavior (system) which maintains the original beauty of creation through the relationship between God, man, and nature.

When in this way, a beautiful harmony is established by means of the relationship of God, man, and creation with God as the center, there will be beautiful songs, music and dance. There will be beautiful paintings, poems and novels which move and cultivate the heart. All this will result as the behavior of a man who has completed the providence of restoration which brings joy to God. If we were to look into the part of man's heart where he creates beauty, we would see that when this is centered on God, the expression that flows forth is unchanging, eternal and absolute.

### **The meaning of co-prosperity— an ethical life in pursuit of good**

What does co-prosperity mean? It means as the word indicates, that all will live well and prosper. Then in order for all people to live well and prosper, what kind of heart should they have? How should they act?

The original mission of Christianity is the establishment of God's will on earth. According to the Unification Principle, however, if man is to establish God's will, then he must accomplish the portion of responsibility given him by God, and man who has returned to his original state of creation must become a being who lives for others. Rev. Moon has said, "The true religion is a religion which has a serving and loving philosophy for the sake of mankind. Such a man, such a church, such a nation will never be destroyed." He also said, "Who will go to heaven and who will go to hell is self-evident; if a person spends more than half of his life living for himself, he will be unable to go to heaven; if he has lived for mankind, for heaven and earth, then he will surely go to heaven." For this reason, the true man, the one who brings joy to God, is a man who knows how to live for others, a man who is far removed from arrogance and is humble.

The way to live for God, the way to live for mankind is to stand

in the lowest position. When Jesus washed the feet of his disciples and when he was nailed to the cross, he was personally putting into practice the ideal of standing in the lowest position, and was teaching us how to live for others.

In fact man's original mind has a heart which desires to give more to others than it receives. It is because of this original mind that man, in spite of his having fallen into Satan's realm, can eventually receive salvation. If people with such original minds give to and receive from each other, they will increase rather than decrease. For example, if a Mr. Jones gives something which has a value of ten to Mr. Smith, then Smith will not give ten back to Jones, but will feel joy in returning something of the value of eleven. Then Jones will feel joyful in returning something of the value of twelve, so the give and receive relationship between Jones and Smith will increase and as a result, prosperity will increase.

Since existing for others causes all who give and receive to prosper, then this is seen in terms of value, the way of establishing goodness and the highest ideal of social ethics. Here the true meaning and pivotal point of co-prosperity will be established. Such a world of co-prosperity will be a world in which not only in relations among people, but also in the relationship between this world and the spirit world, all live for others, giving more and receiving more. Therefore all the unhappy spirit men who have fallen into hell in the spirit world will finally be able to receive salvation through the cooperation of the good sons and daughters of God on the earth. Then all souls on the earth and in the spirit world centering on God, will establish subject and object relationships and live in a society which completes the four position foundation by which they can give and receive joy and happiness.

We have come to understand clearly that co-prosperity is a value behavior which pursues goodness, and the value behavior by which man pursues goodness is a product of his will. The ideology of co-prosperity is a value which cannot be dealt with simply from the point of view of social structures.



### **The meaning of co-righteousness— the life of justice of pursuit of truth**

What is the value which holds co-righteousness? Will the human society which has completed restoration only have artistic value behavior which pursues beauty, and ethical value behavior which pursues good? If not, then what other value behavior is there? Unification Principle presents an ideology of co-righteousness which, based on man's intellect (from his intellect, heart and will) is a value behavior which pursues truth. In this way, Principle says man will establish a society which upholds such social ideals as fairness and justice, righteousness and benevolence, thus forming a society of common righteousness which will be the object of God's joy.

We are aware that in the past, in both the Orient and the Occident, we have emphasized co-righteousness quite a bit more than co-existence or co-prosperity. Confucius thought mercy to be precious, because it sets in motion benevolence in the hearts of men. Since this is something which is innate in a man's character, Confucius said that mercy is difficult to practice. In contrast, righteousness is based on self-sacrifice. As well, the faith and attitude to stand on the side of justice and fight with strong determination against injustice is based on righteousness. Therefore, the Apostle Paul said, "the righteous live by faith," and Martin Luther, who studied the faith of Paul intensely, also valued righteousness highly. The reason righteousness is so revered is that it has the value which saves people, the nations, and mankind. The presence of only ten righteous men could have saved Sodom and Gomorrah from destruction. Had there been ten men as righteous as Min Choon-Jung at the end of the Yi dynasty in Korea, then our country would not have fallen.

Thus, the concept of co-righteousness is the foundation for a society of justice, benevolence and righteousness in which freedom and equality can be realized as they are really meant to be. On the other hand, co-righteousness is a value behavior in pursuit of truth. A God-centered man thus is expected to advance the search for knowledge, that is the development of heart and of scientific technology, to a much greater extent.

**The road leading to the society of  
co-existence, co-prosperity and co-righteousness**

The ideology of co-existence, co-prosperity and co-righteousness, as explained before, is not merely something which prescribes a certain social system. This is nothing more than a value norm for human society which has completed the providence of restoration and established the Kingdom of Heaven on earth. Then the question must arise as to what course must be followed in order to change today's fallen human society into one which has freed itself of the fall.

With respect to this, the Unification Principle does not give an answer. Rev. Moon has also never spoken publicly about this. However, the members of the Unification Church, who firmly believe that history is progressing from today's confused society toward the restored society in which the value realities of co-existence, co-prosperity and co-righteousness are realized, continue to pray daily for the resolution of God's resentment; their cup of indemnity is filled to the brim with blood, sweat and tears, and never becomes dry.

## Practice As Seen in the Life of the Believer

### Ethics and Religion

For a new religion to establish its social and historical position, it must endure many severe criticisms, slanders, libels and persecutions by the established religions as well as by society. The fact that the established churches deny and react against the emergence of a new religion and even persecute it is not due to the view and doctrine which the new religion holds, but due to the new standard of morality and ethics advocated by the new religion. We can verify this by examining the records of history.

During the formative period of Christianity, the Pharisees were opposed to Christianity and slandered it for both its new doctrine and its new view of ethics. Romans considered the Christians to be ignorant, immoral and shameless in that they shared women with one another and indulged in incest. They also considered Christians to be a group without sexual morality—adulterous people who met only at night. The Romans thus misunderstood the ethics and social conventions of the Christians, and, rather than examine the issues raised by Christ's teachings and doctrine, they started groundless rumors against the Christians.

The teaching or doctrine of a religion cannot be considered separately from the ethics of that religion, for there is a close relation between the two. In a number of today's religions, ethics are included in the doctrine, while in others, there is little in the

doctrine which pertains to ethics. The Unification Principle asserts that doctrine and ethics are related as subject and object, respectively, doctrine being the content, and ethics the form. They establish a reciprocal relationship centering on God, thereby forming a synthesized unity which can serve the will of God and contribute to man's spiritual and social development. Such a religion can be considered as advanced, while a religion which fails to transcend the boundary of race, emphasizes prayer only for one's own blessings and does not render service to God, may be considered primitive.

In modern religions such as Judaism and Islam, we can see a strong unity of doctrine and ethics because in these religions the doctrine contains most of the ethical norms. In other religions, such as Confucianism, however, stress is put on practical ethics, such as benevolence, righteousness, propriety and wisdom, rather than on the Heavenly thought and Taoist thought. In a country which practices a religion where the doctrine is regarded as practical ethics, the government is generally based on the unity of religion and politics, but in a society which practices a religion where practical ethics are emphasized separately from the doctrine, politics is usually separate from religion.

In the Christianity of today, the doctrinal outlines are relatively well distinguished from the ethics, but even prior to the end of the Medieval Era, Christian ethics of practice had undergone many changes according to changes of historical time and situation. As the result of the conflict between the church power and the political power which marked the history of medieval Christianity, the close relationship between the doctrine and ethics of religion became evident.

I will not go into details about the Catholic ethics such as purity, devotion and obedience, which greatly contributed to the development of Western society and have served as the support of social order for more than a thousand years, nor will I discuss in detail the Protestant ethics of diligence, service and economy which have made great contributions to the development of capitalist society. The atheistic materialism of Communism has put nearly half of the world under its control, taking advantage of the corruption of capitalist society, but a discussion of this is beyond the scope of this paper. Furthermore, the manner in which the practical ethics of the Unification Church—marked by purity, sincerity,

devotion and diligence—will transform the future society of man, and what role they will play in that society, is similarly not appropriate subject matter here. I would merely like to present my own view of the family ethics and the family organization of the Unification Church in light of the fact that the Church is establishing its own social ethics on the basis of the Unification Principle. The Principle itself is held as the foundation of their belief, while the family ethics are held as the foundation of practical ethics.

### Family ethics

Many people have criticized the theology and missionary methodology of the Unification Church. Some established churches have intentionally slandered the way of life of the Unification Church men and women and started groundless rumors that they are sexually immoral. As a result, the Church has undergone tremendous suffering and experienced great difficulties.

Quite to the contrary, the Unification Church emphasizes purity as the most precious virtue, more so than any other denomination of Christianity today; it sets this virtue as the fundamental family ethic. According to the Unification Principle, the fall of man was the result of the unprincipled and adulterous relationship of Adam and Eve., therefore, the basic condition for man to restore the original status of the creation is purity. Thus, the Unification Church considers purity as an absolutely necessary value, and regards adultery as the capital crime which caused God's grief. Further, they believe it is the root of the original sin and the fall of man.

The Unification Church divides man's development process into three periods—formation period, growth period and perfection period. It regards marriage as the most Godly, solemn, holy and dignified rite. Therefore, Unification Church members in the imperfect periods of development of formation and growth, and even those who are physically of marriageable age, cannot marry unless and until they reach a level of maturity based on a firm foundation of religious belief and a practical foundation of ethics. This is, in fact, their strong conviction. A home is the object in which God takes pleasure, as it provides the ground for a mature man and a mature woman to give and receive love with their heart and body.

Unification Church members who lead a life centered on God consider that a home created by the marriage of an immature man and woman is a violation of God's will.

A mature man or woman is one who has fulfilled the first blessing by establishing the individual four position foundation which can give joy to God. Such a man or woman must lead a life centering on God, establishing a reciprocal relationship between heart as subject and body as object.

The Unification Church calls the marriage of two mature persons a "blessing." According to The Principle, marriage is the embodiment of divine love, and love in human society cannot exist without marriage. God, rather than man, is the master of love. Individually mature man and woman are united horizontally as a couple, thereby establishing a home where the love of God can be received. The home is a place where the vertical love of God—the master of love—resides. A family is thus the center of both horizontal and vertical love.

Here arises the power of creation, and a history of re-creation develops. Where reproduction of the human species takes place, a life-giving sphere comes into being which originates in the divine love and power. Thus, it is through marriage that one inherits divine love and enters into the stage of perfection with a power and capacity for re-creation.

According to The Principle, the greatest of all blessings is to inherit the love of God; second in importance is the blessing to gain the right from God to multiply goodness; the third is to take dominion over all things of the creation. Marriage carries with it these enormous blessings of God. This is why a home made up of an ideally matched man and wife on the basis of divine affection is called a family fulfilling the second blessing of God.

What is a blessed home like? According to the Unification Church, a home is blessed when it is assigned the absolute mission of restoring mankind from its present degradation to its original condition at the time of creation by winning over Satan for the sake of the divine Will. This mission can be accomplished only with divine blessings, and herein lies the true meaning of blessing.

The Unification Church believes that marriage is an act of forming a home as a foundation for the fulfillment of the second blessing of God. The three years following engagement must be devoted to

furthering the will and glory of God by serving the Church as the Rev. Moon's family did. During this life of serving, the engaged couple willingly offer themselves in a sacrificial way by maintaining absolute purity, absolute faith, and absolute heart. Such a couple can erect the Kingdom of God on earth in their home, thus bringing about the Kingdom of Heaven at home.

The family ethics of the Unification Church begin with this blessing. Through love between husband and wife, love of children, and love of parents, the ethics extend from the home to the clan, the tribe and the nation, from the nation to mankind and from mankind to the universe and God. Thus, a wonderful evolution of the work of love takes place. As a vital practical virtue, love transcends nations, races and social classes to embrace the whole world. This will provide the foundation upon which a structure of true peace and the Kingdom of Heaven on earth will be realized.

Rev. and Mrs. Moon were blessed on March 16, 1960 (lunar date). Following that, in the first twenty-one-year course, 3 couples, 36 couples, 72 couples, 124 couples, 434 couples, 777 couples and 1800 couples were blessed. In 1981, 20,000 men and women will receive the blessing. May 16, 1981, marked the start of the second twenty-one-year course; for the first time, two children born to blessed families were married. Such an historical event is a milestone in the course of the Unification Church to restore heaven on earth. All of these milestones are based on the formation of families.

### Home Church

The Unification Church considers "home church" very important as a groundwork for realizing the Kingdom of Heaven on earth. Then, what is the home church? Quotations from sermons of Rev. Moon will shed more light on what home church is:

"Building a kingdom of heaven in the home was an ideal of God from the beginning. To establish heaven in the realm of the environment, everyone should involve themselves in the activity of home church. No one can go before God unless one has undertaken activities for home church. This is a precondition of loyalty, filial piety and maturity required by God."

“The kingdom of heaven in heart is safe from the invasion of Satan. The kingdom of heaven in body is also free from the encroachment of Satan. The kingdom of heaven in the environment is necessary for realizing the ideal of creation—the original family of Adam. If you unite in thought, word and deed with Rev. Moon, you can form a kingdom of heaven in heart, this is, the real Kingdom of Heaven. If you win in a fight with the environmental kingdom of heaven at the center, you will attain the kingdom of heaven in all of these levels.”

“Home church is to be followed by ethnic church, national church, state church, world church and cosmic church, but you have only to concentrate on home church. Your success in home church will lead to the emergence of state church, world church and church in the Kingdom of Heaven.”

“Jesus gave Peter the key to the gate of Heaven. Nowadays the key to Heaven is home church. In other words, home churches of 360 homes have been erected and patterned after the model of twelve denominations.”

“Once you have created a home church of love you may stand and declare confidently before God that you have loved man on behalf of the entire humanity—all homes and races of the world. Therefore, you are not fighting to go into the kingdom of heaven. You are fighting for whether you can or cannot make the kingdom of heaven yours after you have entered it.”

“Throughout history, God came to look for mankind and mankind wandered about looking for God, but there was never an appointed time and place for their rendezvous. Today, however, the Unification Church gave the time and place for meeting Jesus and God and the saints—and that is home church.”

“Is the term ‘home church’ a nice one or does it sound unpleasant? It is wonderful and nice, for there we have found a place where we can explode an atomic bomb of love.”

“God dwells in home churches based on 360 households; there Jesus and the saints of all times are dwelling. Therefore, you should visit them with an earnest and devout mind.”

“Home church is an environmental kingdom of heaven. Ask a member of the Unification Church, ‘Where is the Kingdom of Heaven?’ He will answer that it is in home church that the environmental kingdom of heaven is to be found. It is a kingdom of heaven



in heart and in body as well. The environmental kingdom of heaven is in home church.”

“Adam and Eve failed to achieve a kingdom of heaven in the environment. If you build your life around the center of home church and form the symbolic right to perpetuating your species, your kingdom of heaven will be realized in your home automatically.”

What is a church? Church means “congregation” in Greek. In the first Christian Church, church meant a gathering or a group of people chosen by God. Those people who were inspired by the Bible to profess the resurrected Jesus Christ and to receive baptism got together, without distinction of race or language, to follow the teachings of the disciples, communicate and share bread with each other and pray together. This was called “church”.

In his first letter to the Corinthians, Paul wrote, “Surely you know that you are God’s temple and that the spirit of God dwells in you.” (I Cor. 3:16), suggesting that any man can become a temple of God. What, then, is the qualification to be considered a temple of God? According to The Principle, a man is capable of becoming a temple of God when he grows to maturity centered on God. His mind and body are then capable of maintaining a reciprocal relationship as subject and object, ultimately uniting. He has thus formed the four position foundation as an object of God’s joy.

When men and women who have reached this maturity are joined together, love one another under the guidance of God, and form a family with divine blessing, it will make a home where the spirit of God resides and His influence is felt. In this way, a church is formed comprised of individually mature husbands, and wives, and their children. A hall where devotees gather together on Sundays and Wednesday evenings can be considered a church in accordance with the conventional way. A church, however, has nothing to do with a date, time or place. The temple of God is itself a church. God considers that such a temple exists in a home made up of perfected man and wife along with their children, overflowing with God’s spirit.

The Unification Church believes that the Kingdom of Heaven on earth will come when the earth is filled with such home churches. Sons and daughters of God who have achieved the first blessing

are expected to make a home eligible for the second blessing of God. After a home church is erected on this strong foundation, the couple should go on to erect home churches in the homes of their neighbors. Rev. Moon asks each one of his adherents to build 360 home churches.

The environmental kingdom of heaven must thus be based on home church. Thus the Kingdom of Heaven on earth also begins with home church. Rev. Moon calls home church a sanctuary of heaven or the perfection of the Kingdom of Heaven—my Kingdom of Heaven on earth.

## Conclusion

The members of the Unification Church are passionately devoted to becoming true sons and daughters of God by following the Principle taught by the Reverend Sun Myung Moon. These members of the Unification Church embody the lofty ideal that, "All existence, including God, desire that their objects become better than themselves." This is analogous to the heart of parents who want to bear children who are better than themselves; they believe that God, too, wants man to become a being better than Himself.

Members of the Unification Church recognize that their life of faith is different from that of the Jews or established Christians. What is this difference?

In contrast to the Jewish life of faith which emphasizes don't's and the established Christian life of faith which emphasizes do's, the Unification Church's life of faith is one which emphasizes "be" or "become."

It is not a passive religious life tenet which says, "do not worship idols, do not commit adultery, do not steal." Neither is it merely putting into practice religious ideals such as "serve God with all your body and soul," or "love your neighbor as you love yourself." The Unification Church goes one step further and tells people to "become the true sons and daughters of God."

The ideal of the members of the Unification Church is to inherit the teachings of all the central figures in the historical course toward completion of the providence, and based on the foundation of hope,

love and faith, to fulfill the portion of responsibility for indemnity which our forefathers were unable to accomplish. Then, by separating humanity from the realm of Satan, and gaining victory, their ideal is to realize heaven on earth, resolve the resentment of God, and return joy to Him.

At some time, Rev. Moon, too, will leave this physical world. Some day, far in the future, the Unification Church will have finished its mission of unification and no longer be necessary.

Then, there will only be the Principle and the tradition left by Rev. Moon and home church will expand throughout the world to maintain the Kingdom of Heaven on earth.