

A Time for Consideration

A Scholarly Appraisal
of the Unification Church



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SYMPOSIUM SERIES

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INTRODUCTION

The picture on this volume shows the Rev. Sun Myung Moon, Founder of the Unification Church, together with Mr. David Kim, President of the Unification Theological Seminary. The Seminary was established in 1975, enrolls 100 students in a two-year graduate program, and has already graduated two classes of fifty. That the Unification Church has established such a seminary is evidence that it considers itself something more than an evangelical or revival movement preaching church and moral reform.

What, then, is the Unification movement? At this point, it is not possible to fully answer this question. It appears to be many things. It seems to be a reform movement within Christianity since it seeks to restore unity to the Christian churches. It seems to be an evangelical movement since it seeks to awaken us all to the love of God, to rekindle a passion. It seems to be a social gospel movement since it seeks to transform the social, economic and political orders. It seems to be a theological movement since it is developing an insightful and systematic theological stance. It seems to be a spiritual movement since it is seeking to develop a spirituality which, centered on instructing and shaping a God-centered heart, will lead to perfection in individuals and families. It seems to be a cultural movement since it seeks to enlarge our understanding of Christian revelation by interpreting it in Oriental terms. It seems to be a scriptural movement since it believes it has discovered the true center

of scriptural teaching. Although all these elements are present within the Unification Church, it is not yet clear how to characterize this movement most adequately.

At present we can best proceed by analogy. Consider, for example, what happens if we put just two of these elements together, namely, the reform and scriptural elements. We know, from the Protestant Reformation of the sixteenth century, something of the potential significance of a movement which bases itself on new teachings rooted in the discovery of previously unsuspected meanings of biblical texts. Protestant readings of Scripture and their consequent theologies led not only to church reform but also to the creation of new Christian traditions.

The Protestant Reformation is, we believe, a fruitful historical analogue for understanding the Unification movement. Like Martin Luther, Moon offers a new teaching. And, like Luther, its newness consists in part in discovering previously unsuspected meanings in certain biblical texts. Initially Moon's interpretations may appear confusing. Nevertheless, when more closely examined they reveal a comprehensive theology, sociology and practice which may perhaps generate a new Christian tradition. It will also probably have a reformist impact on the older churches. More than likely, there will be unified Protestants and Catholics, just as by now there are also protestantized Catholics and catholicized Protestants.

Like Luther, Rev. Moon comes from the periphery of Christendom. Rev. Moon learned his Christianity from Presbyterian missionaries. He has sought, however, to enrich and expand our understanding of the Christian

revelation by reading it in an Oriental idiom. This new voice disturbs many in the established centers of Christendom, as did Luther's in his time, because it does not always speak in the accustomed idiom, nor always frame its theology and practice in the accustomed conventions.

Unlike Luther, whose scriptural discoveries run along the axis of God/man-as-individual/church/world, Rev. Moon's readings of Scripture run along the axis of God/creation/humankind-as-family/world. For Luther, then, it is the individual-before-God that is addressed in his message of justification, whereas it is the human-family-before-God that is addressed in Moon's message of restoration. When viewed in relation to earlier movements within Christianity, the Unification movement comes into a clearer and more differentiated perspective. It is for reasons like these that the Unification movement represents an unusual research opportunity for scholars and theologians.

The movement itself is disseminating its ideas. Contrary to the popular impression, this dissemination is taking place less through active "Moonie" evangelism than through quiet reading and discussion among businessmen, politicians, professors, and clergy. One might recall that, at the time of the Protestant Reformation, it was often humanist scholars and political leaders who carried the seed of the new faith. These men read, deliberated, and then wrote. Some eventually made decisions that led them to the new faith. Some did not.

In the same way the Unification movement is now being read about and deliberated about, and eventually

practices of other churches and analogies with earlier developments in history come easily to their minds. Although there are substantial differences between the authors of the various essays, they are all concerned with understanding this movement. Most of the contributors view the Unification Church in relation to the larger history of Christian traditions. In addition to studying the writings of the Unification movement, they have all sought out direct contact with its members. This field research has involved visiting Unification institutions: church centers, conferences and the Unification Seminary itself.

Some of the essays in this volume were prepared specifically for it. Others were first presented on other occasions. In these cases, we have noted this fact and allowed references to the original setting to remain. This means that this volume lacks a certain stylistic uniformity, yet it also communicates something of the vitality characterizing the on-going scholarly debate concerning the Unification Church that is going on among scholars everywhere.

In this volume we have placed the essays by Professors Cox, Sawatsky, Testa and DeMaria under the heading of cultural analyses. These essays look at various factors--mythic, historical, institutional and psycho-social--which condition and shape our responses to and readings of new religious movements in general, and the Unification Church in particular. The essays by Professors Richardson, Flinn, Lewis and Matczak are placed under the heading of theological analyses.

These essays all seek to appraise the theology and philosophy of the Unification movement within the larger context of the Christian traditions. The last papers in this volume by Professors Bryant, Lewis and Richardson are placed under the heading of heuristic inquiries. They provide additional angles of vision and commentary for the reader in his consideration of the Unification Church. We believe that, taken together, the essays in this volume contribute to the construction of a larger context for on-going scholarly discussion and debate of this multi-faceted movement.

Should we fear such debates? We believe not. Many Unification criticisms of traditional churches have long been made by traditional Christian theologians themselves. Others are at the very least new oriental perspectives on the Bible that a Christian Church still interested in world mission might find very helpful. Still others are interesting, though minor points of doctrinal deviation or idiosyncratic church practice of the type which Luther called "adiaphoria," that is, things in which variety is tolerated because of personal preference or local custom and about which ecclesiastical uniformity is totally unnecessary. To debate the whole range of these questions is both enlivening and instructive for theology and scholarship. It clarifies our thoughts and feelings and helps us to make wiser judgments. Such study will also result, we believe, in a better *Christian* future.

M.D.B.

and

H.W.R.

July 3, 1978.

CULTURAL ANALYSES

MYTHS SANCTIONING RELIGIOUS PERSECUTION

HARVEY COX

This theological perspective I have adopted in this paper begins with the freedom of God and the *a priori* quality of the human experience of the holy.

This perspective yields two pregnant possibilities for the examination of deprogramming. Both possibilities involve "myth analysis" and can be called the "myth about the heretic" and the "myth of healthy religion." The first explains and organizes the reality of the insider, in this case the investigator, diagnostician or deprogrammer, and the second classifies the person on the outside who is to be studied.

With the aid of myth analysis we can see that the critics and diagnosticians of religious movements often proceed on the basis of their own implicit myths and values. Hence I would like to turn the tables for a moment. Rather than examining the underlying mythology of the religious movements I intend to examine briefly the mythologies of persons who are hostile to them, and of the cultural mood which finds them deviant, cultic, or dangerous.

Within the cluster of myths about the heretics ("cultists" may be a better word), there are several components. There may be more components, but those

Earlier versions of this essay were presented at the International Conference on Deprogramming, Toronto, November, 1977, and the Graduate Theological Union Conference on *New Religious Movements in America*, June, 1977. The latter version will appear in *Understanding the New Religions*, eds., Needleman and Baker.

I have chosen to discuss are derived from the history of the persecution of both Christian and non-Christian religious groups, now and in the past. I call them the subversive myth, the orgy myth, the dissimulation myth, the evil eye myth, and the fifth one I call the benevolent inquisitor myth. This last one is a little different because it links the myths about the heretics to the person doing something about the heretic or the cultist. Each of these myths is an example of the subordination of religion to some other allegedly more inclusive, more intelligible, or more comprehensive category.

We all know that the history of the persecution of religious groups is as old probably as religion itself. And it is too grisly a history to try to recount here. The salient point is that there is hardly a religious group in history which has not engaged in the harassment or persecution of another group. Christians were sought and persecuted by the Jewish authorities of the day. As soon as the Christians achieved power, they quickly turned to the persecution of Jews. The Catholic Church in the Middle Ages looked for Jews, witches, heretics, and Protestants. When the Protestants came along, they looked for Jews, witches, heretics and Catholics. Indeed, both Luther and Calvin intensified the search for witches. Nor was religious persecution limited to the Western World.

My main concern is not to rehearse this sordid history, but to look for a moment at the mythic dynamics which seem to be at work wherever such persecution occurs. And here a very short methodological note might be in order. Those scholars who like to use a structural approach to the study of religion

and religious movements tell us, and I think with some validity, that one can distinguish between the deep structures of a religious myth and its surface manifestations. In describing these myths, it becomes apparent that the myth itself is very persistent over the ages, and manifests itself in different religious movements. The surface manifestation differs, the language differs, but, as it were, the posture, the significance, the function of the myth remains.

Let us begin with the myth of the heretic as subversive. This is the classical expression of the reduction of the religious *a priori* to the political. In this myth, the persecuted group is seen to be a clear and present threat to public order, which is valued more highly than the freedom of the religious group. In most instances, the harassment, and the indictment and trial of religious dissidents is based on the idea that their growth and operation constitutes a threat to the state, the monarchy, the magistracy, the family, or to some other institution valued by the society. In other words, they are seen as an omen of chaos or disorder, which probably explains why the persecution of religious minorities seems to quicken when fear of chaos or disorder is highest, during periods of social dislocation.

The group is thought, then, to be a threat to the public order. This attitude is functionalism run rampant. Since they are obviously threatening the public order, the next step is to assert that this must be their intention, therefore the spiritual or religious element is a cover--these people are really spies. The Methodists were clearly spies, the Anglicans said, for the French revolutionaries, in

eighteenth century England.

Since the group is a threat to the public order, it becomes legitimate, of course, to use state power to control or harass them. Even in the New Testament, those who wish to rid themselves of a single embarrassing religious dissident found it necessary to claim that he was a threat to the Roman imperium, in order to use the authority of the imperium against him. "We have no king but Caesar." The theme appears time and time again in the history of religious persecution. The deep structure is there; the surface expression varies.

Given this history--that religious dissidents are seen as threats to the political order--it is not surprising to find, for example, that Quakers and Baptists were excluded from the Massachusetts Bay colony because it was felt that their presence would undermine the theocratic state. Kai Erikson, in his book on the wayward Puritans, brings out the curious fact that the judges and magistrates in the colony at that time did not know and really did not seem to care what the Quakers thought. We hear of no record of what the Quakers were teaching. The fact that they refused to doff their hats in the presence of magistrates and governors seems to have been sufficient evidence that they were Quakers, and, therefore, *qua* Quakers, were a threat to public order.

It is also not surprising to find that a good deal of the literature today criticizes new religious movements as somehow constituting a political threat, either from the left or from the right. Ted Patrick is convinced that all these religious movements are part of a Communist plot to brainwash young people,

so that when the Communists take over, there will be no resistance. As we know, other suggestions have been made about right-wing conspiracies. Again, surface variants of the deep structure are there.

Religious movements often do constitute, in fact, a threat to existing social institutions either in the short run or in the long run. It would be idle not to admit this, though this is rarely their first intention. Nevertheless, it is important to recognize that the criticism of religious movements in the defense of one or another social institution, whether it is monarchy or family, is confessional, not scientific, and perhaps not even clinical. It is simply opting for one set of institutions rather than another, and for the theological and ethical bases of those institutions.

Now, let us move on to the orgy myth. This second myth, structurally consistent but historically variable, is one in which the dissident group becomes a screen upon which society projects its own repressed fantasies. This is especially true of movements which maintain some degree of secrecy. The rumors suggest mouth-watering sexual excesses, midnight orgies, and other delectations forbidden to the conventional populace. They also often suggest forms of cannibalism and barbarity. It is astonishing how often this theme recurs through the centuries. The early Christians were accused of, and widely believed to engage in, the eating of flesh and the drinking of blood. The origin of this rumor is easy to understand. Medieval Jews were believed to kidnap and cannibalize young Christian children, a theme still preserved in the art

at the Prado.

On the sexual side, witches were imagined to enjoy intercourse with Satan. Father Divine, of course, slept with all the angels in all the heavens. Wherever there are Mormons and non-Mormons, there are wonderful stories about what happens in those secret marriages in the temples. When I grew up among the Amish, there were titillating stories about what the Amish did--believe it or not--out in their barns. And many people have heard about that tunnel connecting the priests' residence with the convent.

That these myths persist so robustly and are attached to current religious movements suggests that their structure lies very deep in the public psyche. Psychoanalysts might find the orgy myth to be an example of projection, the exteriorization of fears and impulses that are unacceptable, leading to the classical scapegoat syndrome. The scapegoat group may sometimes introject, and even act out the roles projected on them by the majority culture. In so doing, they both reinforce the stereotype and demonstrate how the majority culture can influence the self-identity of the minority.

The third myth I call the dissimulation myth, and this is an especially persistent one. This myth focusses on the essential untrustworthiness of the group in question, or of any of its members. It is impossible to engage in any dialogue with them because they engage in, and are taught to engage in, conscious falsification. According to this component of the myth cluster, conscious falsification is legitimated by the theology of the group. A communication barrier

is thus created, known by logicians as "poisoning the well". Nothing can be said, now, because everything said by the group under suspicion is said with conscious dissimulation. It is the "you really can't believe them" theme.

In many countries for many years it was believed, for example, that Roman Catholics were not to be tolerated in the commonweal because they could not be trusted to be loyal to the sovereign if the sovereign were not a Catholic. Hence, anything they might say was intrinsically suspect because Catholics were permitted not to tell the truth when there was a conflict of loyalties. The same superstition used to be attached to Jews, who were believed to be absolved of all promises made during the year when they recited the Kol Nidre on the Day of Atonement. Perhaps the best example is that of the Jesuits, who were taught, so the myth goes, the principle of mental reservation. This meant that Jesuits could consciously lie, deceive, and distort whenever they thought some higher truth was to be served. We still have in the English language the terms "jesuitical" and "jesuitism" which refer to the elaborate rationalization of the means if an end is thought to be worthy.

The notion that minority religious groups practice conscious forms of deceit is a widely circulated one. The Krishna Consciousness movement is often accused of doing so and so are other modern movements. The major effect of this myth is that it acts as a barrier to any kind of communication. There are two considerations here. One is that the myth determines perception--a very important point and one that applies

to all myths. Thus, the same act can be perceived in radically different ways depending on the mythical instruction of the context in which it occurred. There are probably people who occasionally lie or dissimulate in all religious groups. In the case of lying by a member of a majority movement, the offence is attributed to the individual and seen as an exception, whereas the same act committed by a member of the minority group is perceived as sure and certain evidence that all members are probably also liars. And, if they are caught being honest and not lying, this is a tactic to prepare the ground for later dissimulation, or a lapse of judgment, or an exception. In any case, the well remains poisoned because of the power of the myth to structure perception.

The second consideration is that the more suspect and the more persecuted a group becomes, the more likely it is that its members will in fact, turn to evasion and dissimulation, because openness about what they were doing would engender hostility. I have a story about that: a pastor friend of mine and a woman from the Unification Church had a conversation which this pastor related to me as clear evidence of legitimated dissimulation, yet it sounded to me like she was not lying but defending herself against an attack. The history of the relations between black and white people in America is a very good example of the way in which the myth of dissimulation compels a minority group to begin indeed to use certain kinds of dissimulation. It is a very complex process, viewed by some sociologists as a self-fulfilling prophecy.

The fourth myth is the myth of the evil 'eye, or

the myth of the vampire. Like the other myths it is structurally persistent, although its surface manifestations differ widely. Throughout the history of persecution of religious groups, those persecuted are believed to be the victims of malevolent influences or powers or forces beyond their control. Sometimes, they are seen simultaneously as both the agents of unusual demonic or psychic powers and also the victims. That is easy to see in the case of vampires. Innocent people get bitten in the neck by vampires; they become vampires, and then they go out and bite other innocent people in the neck. So, in a sense they are partly victims and partly predators. Sometimes Satan himself is seen to be the originator or the actual agent of this power. Sometimes the agents are supernatural, sometimes they are human, but invariably the agents are external.

This belief in the capturing of the mind and soul by a power outside the individual takes a wide variety of forms. Theologians used to discuss it in terms of demon possession and call in exorcists, and only in the last decade did the Roman Catholic Church remove the office of exorcist from its registry. At very, popular levels, it is the evil eye to be feared and to be avoided.

Finally, there is the myth of what I call the benevolent inquisitor, which suggests that what is done to the schismatic, or the cultist, or the heretic, is done for his own good. Witches are not tortured and burned just to make them suffer. They are burned to assure their eternal salvation, to cleanse them for the next life. Heretics are brought to repent so that they may enter the kingdom of God. Religious

dissidents are being impelled against their will by the Devil. Thus the use of any means which might return them to a normal state is legitimate. It is difficult now to accept that the inquisitors sincerely believed that their actions were for the good of the people they were investigating. We think that they were sadistic people, or at least selfish and narrow-minded (and many probably were), but I believe that they sincerely felt, just like any modern deprogrammer, that they were acting in the dissident's own best interests.

Myths have both positive and negative functions. They do structure reality for a person or a group; they facilitate conception and decision-making. However, they also exclude certain elements of truth. They make it difficult to engage in thorough self-examination, or deep self-awareness. Perhaps the most important thing to notice about the cluster of myths concerning the heretic is that it reasserts itself in any historical period when religious movements begin to be seen as a threat, when people begin to join them in numbers or when important people begin to join them. The Bay colony magistrates got concerned about the Quakers only when people in the Bay colony began converting to Quakerism.

Notice that there was very little objection to the Hare Krishna movement when its members were busy proselytizing hippies in Haight-Ashbury and delivering them from hard-drug abuse, presenting an alternative life within the counterculture. It was only when the Hare Krishna movement began presenting an alternative to the culture which endorses graduate school, nuclear

family, and career success as the way of life, and when people began joining, that this whole cluster of myths emerged and the Krishna Consciousness movement became its target.

As a theologian, I would like to point out to those of you who share my perspective that in the biblical record, God is constantly judging and renewing his people by the use of improbable outside agencies (e.g., Cyrus the Persian). The religious movements which threaten Christianity and Judaism today could have a cleansing, purging, and renewing impact. I am interested in that possibility because I am unapologetically a theologian within a religious movement. If we can open ourselves to the implicit criticism that they bring to us, if we can allow ourselves to understand that their appeal reflects certain weaknesses or inadequacies in Christianity and Judaism, then these movements can contribute a cathartic effect. We can see them, for example, as appealing to a certain kind of universalism at a time when Christianity is stuck in a global society with a very severe case of particularism. We can see them as appealing to a certain kind of idealism or simplicity, encouraging people to sacrifice, to work hard for higher objectives, whereas everyone else in this society seems to be saying, "Get your degree, get your money, get your job, get your references, get rich." For some reason we do not want to face that alternative appeal, and so, out of the depths of the collective psyche, these myths emerge to protect us from just that kind of self-awareness and self-scrutiny.

Myths have a positive function, just as defense mechanisms do. Any psychiatrist or psychoanalyst will say that defense mechanisms are very useful in keeping the person from falling apart. However, as new things happen to that person, as he or she grows older, or has some tragedy, the defense mechanisms often collapse because they do not allow the kind of self-awareness and self-confrontation which is required for survival. I think that is a very good analogy for what is happening to our culture today. The myths have worked, but they have worked so well that now they are dysfunctional.

I will end this section with some hypotheses. Could the myth of subversion perhaps be evidence of a societal projection of our own deep fear of chaos and of the erosion of civilization around us (and therefore everyone is guilty of subverting)? Could the myth about orgies be a projection of our society's fear of its own primal energies, for which the traditional constraints no longer seem convincing? Could the myth of dissimulation be a projection of our society's fearful unwillingness to be open to new and threatening possibilities, its fear of the consequences of real encounter and real dialogue? Could the myth of the evil eye be our fear of assuming responsibility ourselves, including a deep desire that somebody else put the eye on us and make our decisions for us?

Now let us turn to the consideration of the myth of healthy religion. I have been very interested in, and I have been investigating with my graduate students at Harvard, the use of the concept of healthy

religion. Where does this idea come from? What is its content? What is its intellectual history? There is of course a very wide spectrum of positions on this question. If you put Freud on the far left, for whom all religion is essentially illusion and neurosis, and put Jung on the right, for whom all neurosis has to be *cured* by religion, the middle of the spectrum is occupied by those who say that some religion is good and some is bad, some is healthy and some is unhealthy.

I want now to look at the writing of a single psychologist, and within his writing to look at a single paragraph. I want to take a man whom I greatly respect, the late Professor Gordon Allport, who was one of my teachers, who was enormously sympathetic to religion in comparison with other people, who wrote books about it, and who was himself a gentle and benign person. He is not an easy target for criticism.

I think that the effort on the part of psychologists and psychotherapists to define healthy religion is an example of the reduction of the *a priori* religious experience to a culturally defined ideal of what "healthy" is. Since, as any cultural historian knows, definitions of what "cult" is gyrate widely from society to society and from age to age, the criteria for judging the validity of religious experience on the basis of whether it is healthy or not inevitably become highly provincial, class-specific, culture-specific, or limited in other ways. Theologically, the attempt to make such a judgment clearly amounts to making God a function of societal norms. In the Judeo-Christian tradition, God is not

the *representation kollektiv* of any single tribe or of any nation. Therefore, religious provincialism is idolatry. It is through variety and heterogeneity that God reminds us that He or She cannot be contained within the behavior spirals or the thought forms of any particular culture. Thus, I have theological grounds, as a Christian theologian, for fighting for the freedom and diversity and heterogeneity of religious groups, even if there were not a Constitution or a Bill of Rights.

Now, let us go to Professor Allport, because he is an exceptionally benign proponent of the myth of healthy religion. I use Allport because he has had a remarkably wide influence on other psychologists; he trained a whole generation of the teachers of psychologists in schools all over the United States, especially in the field of psychology of religion. His little book *The Individual and His Religion* is very widely used. It is not an inherently bad book. Now, here is what he says in the book about what he calls "mature religious sentiments":

The term varies from book to book. Mature religious sentiment is a disposition built up through experience to respond favorably in certain habitual ways to conceptual objects and principles that the individual regards as of ultimate importance with his own life. Mature religious sentiment is 1) well-differentiated, 2) dynamic in character despite its derivative nature, 3) productive of a consistent morality, comprehensive, integral, fundamental. Later on, faith is basically man's belief

in the validity and attainability of some goal or value. The goal is set by desires. So important is this forward thrust in all desires emanating from mature sentiments, that I propose the term "intention". Better than "desire" this term designates the presence of the rational and ideational component of all productive striving.¹

This sounds like a very workable definition of religion--if you happen to be a conventional middle-class Protestant who is working his way up the career ladder in an industrial society. The most noticeable provincialism about this paragraph is that, first of all, it uses the category of faith derived from the Judeo-Christian tradition, which it uncritically universalizes.

Also, look at the use of "desire". In Buddhism desire is not only seen as essential to mature faith, but desire is seen as the source of *dukkah*, the source of suffering. So it is the eradication of desire, especially for some allegedly attainable goal or ideal or value, which is the whole purpose of the Eightfold Path. That is a vast oversimplification of Buddhism, and a lot of Buddhists would object. However, it suggests that Allport's definition of healthy religion, which may find its way into the offices of clinicians, and eventually into courtrooms, is in fact a highly provincial Western notion.

Take the word "productive" used in the paragraph quoted. I cannot understand how the word "productive" could have crept into the definition of mature religion if we were not living in a society in which production,

goal-orientation, and accomplishment were not already very high values. Ironically, in many Christian traditions, for example, (we need not even go to bizarre cults) the idea of the *vita via contemplativa*, in which productivity is seen as a kind of sin, or a failure, has been very central.

Allport's definition of healthy religion turns out to be conventional Christianity of a fairly dispassionate nature--certainly not fanatical--which would help a person get along well, perhaps even succeed, in a capitalist-industrialist society. By inference, if your religion happens to be what Krister Stendahl calls "high-voltage" Christianity, or ecstatic or charismatic or non-productive Christianity, it is not quite healthy. If it turns out to be a Carthusian calling to solitude, or a Sufi choice of ecstatic dancing, to say nothing of Hasidism, it also does not fit.

Allport's definition of religion is made subservient to a previously accepted norm, albeit a not very carefully examined one. This norm is derived from society, and religion is then judged as healthy or neurotic, not on its own terms, but according to how much and to what extent it contributes to the type of personality the therapist finds desirable in the society. St. Paul would certainly not qualify as a person of healthy religion. Perhaps he is not the best example. What about the hundred thousand songs of the "mad monk" Milarepa in the Buddhist tradition? What would ever have happened to St. John of the Cross under this rubric, to say nothing of the Baal-shem-tov? Whatever else it is, this definition

is *highly* provincial, derived from societal and cultural norms, and then used to examine the healthiness or unhealthiness of religion.

It is interesting that this notion of healthy religion is not restricted to deprogrammers or to the psychiatrists and psychologists who legitimate deprogramming. One finds it, for example, in family magazines, where there are many articles on the menace of cults. (One that I picked up the other day was warning parents of the early signs that their child may be swept away by a cult. I read this carefully because I have three children--a 17-year-old, a 16-year-old, and a 13-year-old. The tell-tale signs to watch out for, according to this article, are that the child begins to get interested in Eastern religions and read articles and books on that subject, gets interested in metaphysics, astrology, or philosophy, or above all begins to show some interest in meditating.) The perpetuation of the myth about unhealthy religion and the myth about the heretics, which was for generations and centuries enforced by religious authorities, is no longer widely enforced by religious bodies in most places. But, in a curious twist of history, it has become the property of the mental health profession.

¹ Gordon Allport, *The Individual and His Religion*, (London, 1951) p. 134.

MOONIES, MORMONS AND MENNONITES:
CHRISTIAN HERESY AND RELIGIOUS TOLERATION

RODNEY J. SAWATSKY

Most Americans are aware of the struggle within the Missouri Synod Lutheran Church in the past decade over the question of Biblical interpretation, especially at this denomination's seminary in St. Louis. Fewer, undoubtedly, are informed over the debate regarding theories of Biblical inspiration in evangelical circles which has recently been focussed by Harold Linsell in *The Battle for the Bible*. In these more fundamentalist groups the concern for Christian orthodoxy is very much alive and the notion of heresy is still definable with considerable precision.

Cases such as these, however, gain national attention because of their novelty. For much of the Christian church, heresy is largely passé, and when the question of correct belief is raised a new headline is born. Contrariwise, our theologians can announce that God is dead, or is a woman, or is living in Brazil for the Brazilian poor alone, and Christians smile politely, displaying their lack of understanding and their unconcern. Correct belief or truth--if you will--has been relativized to the point where for

much of the church "heresy" has become a meaningless term.

But even for more liberal Americans there seems to be an exception to this general state of affairs. In the reaction to the so-called "new religions", the concept of heresy has suddenly regained a function in society. The term itself may not be used, but the attitude is clear: certain religions are illegitimate within this society.

It seems fair to say that "heresy" or at least "illegitimacy" is involved *not* when theologians spin their fantastic webs in their hallowed halls--these are only idle words; but these terms are called forth the moment common people direct their energies to creating a new order on the basis of new visions--these are fighting words. Heresy is thus found not in unorthodox ideas *per se* but in perceived challenges to the social status quo.

And it may ever have been so in Christian history. True, to pull apart ideas and actions prior to disestablishment is not entirely legitimate. Furthermore, there is much evidence that correct ideas were important in the history of the church--take the Councils of Nicea and Chalcedon as examples. Yet samplings in the history of Christian heresy suggest that both before and after the establishment of religious freedom, action was taken against a heretical group principally in response to perceived social deviance rather than to error in belief alone. Religious toleration, in turn, is gained only when the threat, real or imagined, of the new religious movement to

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the social status quo is minimized. This we will argue was true for the Mennonites and the Mormons and may well also be true for the Moonies.

These three religions, each new in their own time--the sixteenth, nineteenth and twentieth centuries--differ in many ways but they have in common having been deemed heretical and illegitimate and have experienced the harsh realities of religious intolerance. Even in America all three have come under severe censorship. In recent times the cross, the gallows, the rack, drowning, dismemberment, and so on have lost their popularity. The methods have been manicured as today the media, the psychiatrists and the deprogrammers serve as functionaries to maintain the social status quo. The mechanisms of deconversion have become much more sophisticated, yet the insistence that steps must be taken against religious deviance remains--primarily when that deviance is perceived as a threat to normative society.

Our modern heresies vary considerably from each other. Their relationship to dominant society, and, by extension, to religious toleration likewise varies. It is not by chance that the Unification Church, or the Moonies, have been particularly vilified. As a primarily Christian and western cult, they pose a particular challenge to the status quo. Eastern religions like Krishna Consciousness are also feared but are readily identifiable as "different", and more likely to be perceived as annoying but not particularly dangerous, a little like the hippies of old. It is in their Christian activism, in their Calvinistic

transformationism, that groups like the Moonies are considered dangerous and therefore not to be tolerated.

The Moonies propose to create a new order, a new community of faith, the very kingdom of God on earth. It is this program which, in its deviance from the current American search for the kingdom, places the Moonies in the camp of the dangerous heretics. The Moonies thus stand in a tradition, shared by the Mormons and Mennonites, which seeks a new order on the basis of new vision. They likewise share in the intolerance which follows when the status quo is challenged in favor of a new kingdom, even when that new kingdom is the very epitome of the dominant culture's own ideals.

In the following pages we will document the kingdom quest of the Mennonites, Mormons and Moonies. We will also note the ensuing persecution and the phases of separation and accommodation which followed for the Mennonites and Mormons as they sought to escape persecution. It seems likely that the Moonies too will experience separation and accommodation before their persecution will cease. Our society seems ever able to force aberrant dreamers of dreams to accommodate those dreams to the mythology of the standing order. Today Mennonites and Mormons stand alongside other denominations in the competition for the souls of Americans. What will it take for the Moonies to gain the same legitimization stamp? When will they no longer be deemed heretical in this nation of religious toleration? They will be tolerated only when their dreams and visions are no longer

considered challenges to the present social system. Their brains will no longer be deemed "washed" when they stop trying to illegitimately cleanse society. At least this seems to be the judgment of history.

THE MENNONITES

The Mennonites are instructive regarding new religions in that they were among the first to implement the notion of religious toleration; they sought to create a new community of faith, and therefore they were among the most persecuted of heretics in Christian history. Early on the Mennonites were known as Anabaptists, meaning "rebaptizers," since they held to adult baptism. The name Mennonite came from the most able organizer of the movement, Menno Simons of Holland and North Germany.

The Mennonite story begins in 1525 in Zurich, Switzerland, amidst the revolutionary upheaval known by us as the Reformation. Diversity reigned in those early years as the religious leaders, nurtured in various contexts in Switzerland, Germany and Holland, sought to crystallize their new understandings of the Christian faith. Ever since then division has characterized this people throughout the world, from the most conservative Old Order Mennonites in their buggies, to the more acculturated arriving at their speaking engagements in 747's.

But commonalities proved sufficient to weld a new identity, an identity which sent tremors through the sixteenth century European establishment and propelled the early Mennonites to the stake. These

radicals sought to re-establish a pure church of believers only. Believers entered the church upon adult baptism following confession of faith. The essence of the believers' life and the characteristic feature of the pure church was discipleship of Jesus as taught in the New Testament. The corollaries quickly followed: if religious choices were made by adults then religious freedom was implied; following religious freedom came separation of the church from the state; and recruitment into the church was by means of missions. Furthermore, Jesus discipleship included such ethical requirements as pacifism.

In an era of incredible religious turbulence, why were these particular proposals so heretical? On the surface these ideas appear harmless enough, but not so their implications. These early Mennonites went much beyond the mainline Lutheran, Reformed and Anglican protestants. These "mainliners" agreed with the Roman Church that a separation between the religious and secular functionaries in society ought to prevail, yet they continued to assume that the state protected the church while the church provided the moral fabric which sustained the society as a unified entity. Infant baptism consequently served as a rite of passage not only into the church but also into the state. Heretics or social deviants were defined as such by either institution and summarily prosecuted and frequently persecuted.

Given these medieval assumptions, separation of church and state and religious toleration were alike seditious. To allow all men free choice in beliefs and to break the church and state asunder,

were perceived as attacks on the unity of society. The dangerous notions propounded by the Mennonites were multiplied. A pure church of believers only, gathered out and separated from the wicked world, to be a sign of the coming Kingdom, was correctly perceived as a powerful censure not only of the Roman but also of the Protestant churches, which continued to embrace clean and unclean alike in one ark. If the Mennonites were the path to the Kingdom, Catholics and Protestants were not. Besides, Mennonite pacifism further undermined the standing order, especially since the Turks were threatening from the East, and Mennonite refusal to participate in coercive government implied again that the magistrates and their supporters were unchristian.

Here then was not only a religious but also a social challenge to Europe of the sixteenth century. Catholics and Protestants agreed that these heretics needed to be crushed before they spread. They were imprisoned, deported, beheaded, drowned and burned. Some recanted under duress, convincing their antagonists of their rightful use of these deconversion techniques. Others no doubt were discouraged from joining, and the movement never became massive. But for many their suffering reinforced their certainty about the evil nature of the world and the necessity of separating into the true church. Indeed, a patent theology of suffering developed which proposed that the truly faithful church was marked by the baptism of blood. A theology of two kingdoms likewise gained credence as the kingdom of God, suffering nonviolently in its

faithfulness to Christ, was so clearly differentiated from the sword-brandishing, persecuting, compromising kingdom of this world.

Protestants also opposed some less overtly subversive elements in Mennonite thought. For one, regarding religious authority, the Mennonites insisted that *sola scriptura* could permit no compromise and required a literal compliance to the very details of New Testament ethical dictates. The Mennonites insisted furthermore, in opposition to other reformers, that salvation was not a matter of *sola fide* but was a more syncretistic process of faith and works in combination. These were critical issues for the Reformers but not sufficient reason for persecution. Luther and Calvin disagreed with each other passionately, but neither called for the extermination of the other. Faulty ideas alone did not readily warrant persecution, but when these implied a new social order, action followed swiftly.

A period of separation followed the formative phase. The push of persecution combined with the quest for the necessary peace and quiet to create the pure church of believers, sending the Mennonites into virtual ghettos in Prussia and Russia, in the Palatinate and Alsace-Lorraine, in Pennsylvania and Ohio, in Manitoba, Mexico and Paraguay. Withdrawal eased the tensions somewhat as the threatened societies saw the problem makers shunted into undeveloped areas. But resolution was not that easy. Mennonites continued to pursue their concern to be the true church, the sign of the kingdom, and accordingly conflicts remained.

The Mennonite quest for the kingdom tended to

insist on separate schools, and always required some alternative to military service. Besides, the work ethic and the perfectionism implied in their theology, combined with mutual aid programs for the needy, resulted in unusual material success. Almost wherever they settled, the lands produced abundantly. Taken together, their refusal to enter all elements of the dominant culture and their extraordinary prosperity, made conflict virtually inevitable.

The tactics used to enforce conformity during this withdrawal phase, from the late sixteenth to late nineteenth centuries, rarely included death, with the exception of the mass murders of the Russian Revolution. But subtler pressures could be almost as destructive, with the result that Mennonites constantly migrated in search of new lands where they might indeed be the church of God. The more conservative Mennonites still follow this withdrawal technique as they seek to be faithful to their understanding of a separate kingdom.

For most Mennonites conformity followed withdrawal. Gradually acculturating steps were taken towards the prevailing ways. Urbanism undermined the more closed communities, the public educational systems were accepted, and special alternative service programs were formulated in co-operation with various governments. Other Christian groups have been affirmed as fellow sojourners in working for the kingdom, while the denominational system has become the acceptable means to pursue the church's tasks.

The Mennonites thus have become just another American denomination. True, they continue to have

their uniqueness, some of their number are rather interesting oddities, but they are hardly a threat to the status quo. But it must be remembered they were at one time considered heretics, they were hunted down as animals, they withdrew, and they gradually accommodated to their present status. The accommodation, however, did not come entirely from the Mennonite side. Before they were accepted, their minority position on religious freedom became normative at least in most Western societies. Included in this notion for some Americans, Canadians, and others at least, is the understanding that counter-cultures may indeed be legitimate features of a democratic society and are not necessarily candidates for the wrath reserved for heretics.

THE MORMONS

Some of the same religious enthusiasm which characterized the Reformation era was repeated in the Second Great Awakening, most notably in upstate New York known as the "burned-over district". In the midst of this revivalist fervor, a young Palmyra, New York, man named Joseph Smith was visited by Jesus Christ and God the Father. Through these heavenly visitations, he learned that existing religious options were faulty and that he had been chosen as the prophet of God to bear witness to the full truth for these, the latter days. The *Book of Mormon*, alongside further *Doctrines and Covenants*, was revealed to Joseph and served together with the *Bible* as the holy scriptures for this new religion.

The religion the prophet Joseph proclaimed contrasted with orthodox Christianity on a number of key issues. The very role attributed to Joseph's revelations already distinguished Mormonism as unique among Christian groups. Other deviations followed. Man did not fall with original sin, says Mormonism, but rather man fell in the right direction. Through the supposed "fall," man received mortal bodies which are necessary for the attainment of perfection. Even as God grows in perfection, so too man by a combination of faith in Jesus Christ and his own strivings can become like unto God. "As man now is, God once was; as God now is, man may become", is an oft quoted Mormon dictum. This perfectionist notion also had special meaning, for through procreation, external souls gain bodies through which to strive towards god-likeness. This concept also provided one of the reasons for polygamy, for through an abundance of children a family would ever be blessed. The circle was further enlarged by baptizing for the dead. Special temple rites were inaugurated to provide the community's blessing on various steps towards perfection including adult baptism, celestial marriage, and so on.

These and other Mormon teachings, although considered heretical by the orthodox churches, were hardly cause for persecution as long as they remained ideas alone. But these new doctrines were set in a context that both attracted converts and elicited intense hostility among the Gentiles--the non-Mormons. The context was the Mormon proposal to gather from among the nations of the world a people of God to build Zion in America, in anticipation of the Second Coming

of Jesus Christ. Joseph did not deny the American millennial belief fostered above all by Jonathan Edwards that this nation had a special purpose in God's providence; he did not deny the quest for a utopian order on earth urged earlier by Puritans and, in his day, by Owenites, Shakers, Oneida supporters, and many others; he did not deny the potential of man's perfection as maintained by Charles Finney; rather he strongly affirmed these common American themes, but he placed his own unique interpretation on them all. He held the keys to America's role in building the Kingdom; it was through his church alone that man could be fully exalted; indeed, no man could fully come to the Father but through the door of the Mormon Temple.

The Mormon community became virtually a theocratic state. The church took an active interest in all affairs of men; nothing was purely secular. Communitarian practices were tried, following Joseph's revelation of the "Law of Consecration and Stewardship". Economic leveling was never attained, but mutual assistance remained a basic concern. The strong sense of a separate peoplehood developed especially as the outgroup placed pressure upon the people seeking to establish Zion in their midst. The mutuality and communal solidarity of the Mormons increased both their material success and the opposition to them from without.

Almost from the day in 1820 when Smith saw his first vision, he was derided. The Church, organized in 1830 under the name Church of Jesus Christ of Latter Day Saints, immediately met mistrust, which encouraged it to make its first move to Kirkland, Ohio. From

Ohio missionaries moved west establishing new communities, most notably in Missouri. Here in Independence and Far West the gathering of the Saints faced severe difficulties including extensive property losses and even the loss of life. In 1840, Nauvoo, Illinois, became for some time the city of refuge. Under a gracious Illinois charter, the city blossomed into a dynamic centre. However, as internal divisions combined with the attacks of Gentile detractors, a crescendo was reached which peaked on June 27, 1844, with the massacre of Joseph and Hiram Smith in their prison cells.

The Mormons were not particularly un-American; indeed, in many ways they were the most American among Americans in that they propounded an indigenous American religion in many ways uniquely adapted to new immigrants taming the western frontier. Neither were they peculiar in their unorthodoxy. Many heretics of the day were censured only from the pulpit and in the written word, for, at least in theory, Americans were free to believe what they liked. But here was the rub. They could believe whatever they wanted, but they could not do whatever they wanted. And Joseph Smith's new religion challenged the American myth. Zion was not going to come through orthodox Christianity, through unchecked capitalism, through individuals killing the Indian in order to take his land. Rather, Zion was going to come through the gathering of the Saints according to the Mormon plan. The Mormons challenged the status quo and successfully established alternative communities, which stood as glaring reproaches to all those on the outside. And, with the Mennonites, the Mormons faced the most severe

persecution, for their heresy challenged the dominant society.

The loss of their martyred leader caused serious divisions in the movement but far from shattered it. The main group came under the strong leadership of Brigham Young, who led the faithful to a new Zion in the Great Basin of Utah. Some members of the Smith family claimed the true heritage and established a Reorganized Church in Independence, Missouri. Other schismatics established their kingdoms elsewhere.

By 1844 Mormonism had completed its formative period and was entering a phase of withdrawal. Utah did not supply complete separation, however, and indeed the Mormons sought statehood for Utah for some time. Possibly the Saints would have been left at peace had it not been for their peculiar institution--polygamy--practiced openly in Utah, following Young's example. But again, did all the harassment, the intolerance, the legislative opposition, even the military action against the Mormon community stem entirely from polygamy? It is very doubtful. Rather, polygamy symbolized a community, a highly successful community at that, which ran counter to normative society. It challenged the American way of life and therefore drew upon itself the persecutors' hate.

In 1890, following intense pressure from the American government, the President of the Saints, Wilford Woodruff, declared an end to plural marriage. This also marked the beginning of a phase of accommodation to the dominant society. No longer were all saints gathered to Zion but rather scattering was accepted as legitimate. Doctrinal innovations similarly

lessened the critique of Gentile ways.

As the challenge of a new Zion softened, the reaction likewise dissipated. Mormonism became acceptable, a religion to be tolerated. It remains, still proclaiming many doctrines deemed unorthodox and still maintaining that truth is still held ultimately in the church alone, but Mormons are now found throughout society. The critique of Gentile America seems less strident. Once non-Mormon Americans no longer felt their way--their path to the Kingdom--threatened by the Mormon witness, these Saints of the latter days were allowed to exist without persecution.

THE MOONIES

We are living too close to be sure about it, but quite possibly the 1970's represent a time of religious ferment not unlike the Reformation or the Second Great Awakening. True society is not being radically realigned as in the sixteenth century, nor is awakening touching most areas of life as in the early nineteenth century, but the quest for meaning especially through religion is a pervasive concern of the 1970's.

Amidst this ferment, and among the new religious options offered to meet the stirrings of our souls, the Unification Church, or Moonies, have emerged with a high profile. This new religion, most correctly known as the Holy Spirit Association for the Unification of World Christianity, is not entirely new. The first missionaries arrived in America from South Korea in 1959. In the preceding decade the religion was founded

by Rev. Sun Myung Moon, who, like Joseph Smith, received special revelations from God. These visions resulted in a new theological formulation spelled out in *The Divine Principle*. This book, primarily a theological construction of the *Bible*, together with the person of Rev. Moon, serves as the authoritative base for Unification.

Like Mormonism, Unification embraces much that can only be labeled unorthodox, given classical Christian definitions. The central doctrinal tenet is creation. Adam and Eve were created for perfection which was to be attained through a perfect, loving relationship with each other, with God, and with their offspring. The attainment of perfection was frustrated by Eve's adulterous relationship with the serpent. Ever since, the countervailing forces of "Cain-type" and "Abel-type" men and nations have struggled to gain pre-eminence over the world. The Abel side is, however, gradually proving victorious in God's providential plan of restoration. In this process, Jesus, the Second Adam, saved man spiritually but not physically, for he did not fully complete the task in which the first Adam failed. He did not marry and he had no children. In these last days God has revealed to man the path to the kingdom of perfection through the *Divine Principle*. At the Second Coming, the Third Adam who is among us will become perfect, have perfect children and, thereby, break the power of the Fall. Unification believes that evidence points to Rev. Moon as, at least potentially, this Third Adam. If man will now heed Moon's teaching, develop a heart of God by loving God and man perfectly, he will be a partaker

of this kingdom.

These teachings have undoubtedly disturbed many people especially the more orthodox, but in themselves would hardly justify harassment and persecution. Persecution has been directed at the followers of Moon because of the social implications of his teaching. According to Moon, we are living in the most critical period of history. Extraordinary steps are needed to herald the new day, to open people's eyes to the truth. Hence, Moonies, in America at least, devote all their time, their talents, and their resources to proclaiming the *Divine Principle*. All is required; all is given. A communal structure has developed to embrace this unique situation. The devotees, in turn, consider this new peoplehood of completely dedicated servants of God as "The Family". Out of the world God has called them to be His people, His family.

This family emphasis is at the heart of Unification social organization, and it embraces another important feature, namely, the formation of perfect families. Romantic love and western marriage patterns have not served the attainment of perfect marriages. Hence, Rev. Moon selects marriage partners for those converts who have attained a sufficient degree of perfection to be married. He and Mrs. Moon, as the first parents, in turn consecrate these marriages, which in some cases are not consummated for several years until further perfection is reached. For the time being, those married as well as the single Moonies do not follow traditional work patterns for the most part but remain to witness, to teach, and to collect financial resources on a full-time basis.

At the same time as the converts are spreading the word on the street, Rev. Moon is establishing a financial power base, especially in the eastern United States. This base is critical, he feels, in order to gain the necessary hearing to assure that America will fulfill its role in the coming Kingdom. And it is all important that America play its role, for Rev. Moon shares the millennial notion of America being a chosen nation of God. Although Korea is the new Israel, America is her defender, and, as the leader of the Abel forces of this world, it must maintain its democratic strength--ideologically and militarily--to shatter the Cain forces of totalitarianism represented above all in communism.

More left-leaning Americans worry about Moon's militant anti-communism and unfailing belief that America is called to act on God's behalf. His economic fervor and his assumed links with the repressive South Korean regime give them further cause for concern. But most Americans who call for the repression of Unification respond less to its politics than to its blatantly critical commentary on their lives. The 100 per cent dedication of young Moonies, their self-sacrifice, their communal life-style, their quest to establish perfect families, their willingness to enter arranged marriages all underscore weaknesses in the lives of most Americans and, moreover, challenge the values central to American life in our time. The challenge to the status quo is reinforced by these Moonies' claim that their way is God's way, when most Americans (including the parents of Moonies)

like very much to think that it is their way that is God's way.

Why is it that Unification members are being persecuted by deprogrammers, by some psychiatrists, by the media and even by the law? Are not all religions free to exist in America? Are these people any more brainwashed than Billy Graham converts, or Jesuit priests, or soldiers? It is very doubtful. The problem with the Moonies is that they are challenging the status quo. They are giving their whole lives to their faith. They are seeking perfection, the kingdom of God on earth. When the majority culture likes to think that "I'm OK, You're OK," that it is indeed building God's kingdom, Mennonites, Mormons and Moonies come along with an alternative proposal--and persecution begins.

Will the Moonies have to go through separation and accommodation before they will be fully accepted and tolerated, and no longer considered heretical or illegitimate? Speaking sociologically, the Moonies will probably follow the way of Mennonites and Mormons. But in the meantime Americans could possibly learn something from the Mennonite and Mormon experience. Perhaps these groups do not need to be made into the image of status quo America before they are tolerated. Their protests, their alternative kingdoms might, if allowed to blossom, bring all Americans closer to the realization of the kingdom--whatever its definition may be.

SUMMARY

Heresy continues as an influential concept in

this society with the result that certain religious groups are not granted complete toleration. The problem is not with unorthodox ideas *per se*. If it were, many of our modern theologians would be lying on psychiatrists' couches or would be entrapped in basements or motels for deprogramming. Rather, the spectre of illegitimate religion rises when that religion proposes a notion of the kingdom at variance with the accepted definitions, and when it proceeds on the basis of that idea to gather into a new community disciples of the new way which stands as an obvious critique of prevailing understandings. Such an alternative community is condemned and the participants persecuted until it withdraws and/or accommodates. This has been the experience of the Mennonites and the Mormons and now appears to be the lot of the Moonies.

PROPOSAL

At the basis of this state of affairs in America is the tendency of religion in this country to be polarized towards the extremes of a privatized religion of the individuals and of a civil or national religion of the entire populace. As one element of this civil religion, America is characteristically seen as playing a unique role in God's providence with the entire nation working towards this end. As long as people maintain their religion in private, or at least relative privacy, there is no problem. Nor is there any problem when people hold to a public religion which is shared by the larger populace. There is little problem for those religions which have been accommodated

as in the cases of the Mennonites and Mormons.

But a problem looms large for those religions, like the Moonies, who propose a notion of community and who aggressively work towards creation of that community, when the self-definition of that community is deviant from prevailing norms. This is particularly true for a religious movement like Unification which has taken many, if not all, the highest virtues of American society, has repackaged them in such a way as to maximize the critique of the dominant society on issues like the family, with the result that the wish to crush the prophets becomes obsessive.

It seems that societies like America need to learn to tolerate deviance of both orders, intellectual and communal. Such toleration is most taxing for a society as Canada knows all too well. Yet true religious toleration must allow for new movements to rise up which claim that it is the will of God to remake our societies, and then aggressively proceed towards that new *telos*. Such true toleration would enrich our world in many ways: at least, it is a better option than destroying the prophets either in cold blood or cooled brains.

MAKING CRIME SEEM NATURAL: THE PRESS AND DEPROGRAMMING

BART TESTA

Myth prefers to work with poor, incomplete images, where the meaning is already relieved of its fat...such as caricatures, pastiches, symbols, etc.

--- Roland Barthes, *Mythologies*

"A good kidnapping is like fixing a flat tire."

--- Mick Mazzoni ("Not his real name") to Josh Freed.

The representation of public controversy is an important activity of the mass media and particularly of newspapers. It lies one step beyond factual reportage (like news stories on hotel fires) towards the discussion of abstract ideas (like a science page feature on new theories in astrophysics). Most often in newspapers the representation of public controversy consists of arranging interview materials

An earlier version of this paper was presented to the Seminar on Media Ethics sponsored by the Toronto School of Theology and the Institute of Christian Thought in Toronto in March, 1978. The particular series analyzed in this article is, in the judgment of the author and editors, representative of general newspaper coverage of this issue.

and facts from opposing sides of a question in order to reconstruct the arguments and data relevant to that controversy. This is most commonly done at "feature" length and in a more leisurely fashion than the writing of news stories. The telling of the "story" itself is subordinated to the *differing interpretations* of what the facts mean to those who are interviewed. Such features usually come after several, and sometimes many, news stories have already familiarized readers with the relevant facts and ideas. Such features are intended to sort out information into arguments, and these can concern educational planning, racial conflict, proposed legislation or any number of other questions. Such features have a model which is very flexible because it alternates viewpoints, the opinions of the people interviewed, which reconstruct the controversy for the readers.

But other models for the representation of public controversy are available and some of these have been given names that have become familiar such as "investigative journalism" (the reporter brings to light new facts which create or change controversies), "advocacy journalism" (the writer chooses a side), or "New Journalism" (the writer's subjective responses are made an explicit component of his writing). The *Montreal Star* series on deprogramming uses such alternative models for the representation of public controversy over the "cults" and deprogramming extensively and effectively. My concern here is to examine how these alternative models are used in this series in order to open the question of their ethical

appropriateness in dealing with these issues.

First, some particulars. A newspaper "series" consists of a number of features on one or a few very closely related topics. The *Montreal Star* series on deprogramming appeared for six successive days at the very end of December, 1977, through the first week of January, 1978. The six stories were written by Josh Freed, a *Star* staff reporter. Each of his articles was long, covering almost a whole page, counting the "sidebars." Sidebars are shorter features written either by the same or another writer which supply supplemental information of either an expository or interview kind. In this series, the sidebars consist of two accounts of the Unification Church (the Moonies) and one interview with the Church's San Francisco lawyer, Ralph Baker. The body of each main article differs greatly in style from these sidebars. Whereas the sidebars are "conventional," aside from the occasional "flashback," the articles sustain a single narrative of events to which writer Josh Freed was an intimate witness, and in which he was often a participant. Freed writes almost all of the stories in the first person with close attention to his own reactions to what is going on. In generic form, then, this series is New Journalism: Freed's presence to events is very closely identified with the reader's "presence" to these same events.

After its initial publication in the *Montreal Star*, the series was subsequently run by *The Hamilton Spectator* and *The Calgary Herald* (and perhaps by other Canadian newspapers as well). Sometimes the series

ran with additional sidebars originating with the paper carrying the series.¹ In each case, the series was titled *The Moon Stalkers*, but only after the first installment. With the exception of a far more conventional, interview-model series done in the Toronto *Globe and Mail* in early 1978, *The Moon Stalkers* was the first major series published on deprogramming in some time and it emerged out of a relative vacuum of news on the topic.²

I was invited to a seminar on Media Ethics to do a paper on *The Moon Stalkers* because I am a theologian and a journalist, but I am not sure I accepted for the same reasons I was invited. As a theologian, I am expected to have competence in the new religions, but most of the material I have read is inadequate. This is a real problem. Despite the recent and fascinating example of Harvey Cox³, theologians conventionally work with texts and rarely work without them. While some groups, such as Hare Krishna and the Lovers of Meher Baba, and to a lesser extent the Church of Scientology, have been studied and we have a few pieces of work we can depend on, in the case of the Unification Church we are still in a pre-textual situation. *The Moon Stalkers* deals exclusively with this group, as well as with deprogramming. Moreover, the controversy surrounding the Moonies concerns aspects of their religious practice about which conventional theology has little to say. These are questions concerning recruitment, biographies of the group's leadership, financial resources, institutional "fronts" and "life styles." That is why, I think,

the Unification Church has seemed more the province of journalists than of theologians and I suppose this is because journalism is the profession that deals with things for which there are "not yet" specific "professional" treatments. Journalists are "generalists" who write about things before the specialists have begun their formal enquiries.

As a journalist, I am a specialist. I am not a news reporter but an entertainment writer. I review films, books and popular music. More rarely, I write cultural "think pieces." I am not at all sure the Seminar on Media Ethics invited me in this capacity exactly, but it is in this role that I feel competent to address Josh Freed's series. Like myself, Freed has no apparent theological tools to deal with the new religions and he evinces no interest in "hard" news whatsoever. We both tend to see these new religious groups as pop culture phenomena and I, at least, see him writing out of a pop perspective. These are, if I may jargonize a bit, our shared "conceptual grids."

While this is not the place to theorize about pop culture, I would like to assert a corner of my own operative attitude.⁴ I think pop culture's means are trite and do not bear close scrutiny; but its effects on the way we think are serious. My reading of Freed's series reflects this attitude. Freed has, in my view, used trite means to achieve a serious effect. Freed uses trite means to tell the readers things he takes, and believes his readers should take, very seriously. In my judgment, what Freed is doing is not presenting news, but transforming

news into advertising.

Like most journalists, including myself, Freed is intellectually facile. Journalistic writing is consumed quickly and does not allow the long reflective pauses other kinds of writing allow. Put them in and editors will tell you, "It doesn't go anywhere!" But it seems to me that unlike most good journalists, Freed is not emotionally cautious. *The Moon Stalkers* is very passionate writing. Now, the notoriously "cool," "hardboiled" detachment of journalists is not a function of cynicism but the result of "newspaper-type" writing. The emotional caution embodied by this writing does not reflect the author's feelings; rather, it reflects the ethical attitude of a style of writing which precludes a writer's feelings, at least in part, because it seeks to limit the writer's "emotional authority." As style, newspaper writing rarely says, "I was there." It says, "Here's what happened."

So too is passionate writing a function of a certain style that has its own ethics. It forcefully inserts the writer's commitments because it seeks to announce the writer as a knowing and feeling presence.

Both kinds of writing have ethical dimensions because each, as writing, offers a formula for reality. Newspapers are, of course, one of our crucial media for grasping the world; their representations of the world carry immense weight. Most newspaper-type writing has a highly developed format and is rigorously monitored by editors to give readers the facts, just the facts. This is because facts elicit an interpretive

response. They do not impose it. In this way newspaper-type writing seeks to limit its authority as writing, to keep that authority with the reader and his freedom to interpret. Other types of writing that appear in newspapers, like "editorial," "opinion," "analysis" and "criticism", are clearly labelled as such. It follows that professional ethics within the newspaper industry are concerned chiefly with two kinds of responsibility: truth of the facts and truth of labelling.

However, problems arise with features. They are a "second-order" type of writing intended most often to inform the reader about interpretations of fact. This aspect, together with the length of features, often requires "invention" in style, and complexity in form in order to convey a greater richness of information than is elsewhere usual for newspaper journalism. Sometimes new forms result from these requirements, and, with them, new ways of structuring reality. This is one way to interpret the important development of New Journalism, as practiced by Truman Capote, Norman Mailer or Tom Wolfe in the 1960's.

The controversial new religions have come along at a time when religious journalism in the commercial press is at a particularly low ebb. (Did it ever have a high tide?) The most obvious difficulty for journalists who have to write about religion is that it is hard to discern a "fact." Religion is always interpretation and fact together; its "hard" news is always intermingled with the "good news." When a

reporter interviews a Hare Krishna "devotee" or an Anglican bishop, he is immediately aware that he is not interviewing a fire marshall or even a treasury official.

The new religious groups have not been handled at all well by newspapers who have also had to report on the counter-development of deprogramming at the same time. Already controversial as separate topics, the "cults" and deprogramming also are controversial in relation to each other. The press has found a typical solution to the complexity that has arisen from all these controversies: the issues which have arisen discreetly in new religions and deprogramming have been re-organized as a grand, simplified antinomy. Journalists now stand back and report, as they would a war, the fight between the "cults" and the deprogrammers. As a publicist for one of the new religions put it to me, "It's a battle of the (P.R.) flacks." The conventional interview-model feature has become the field for this "battle of the flacks" with the result that everyone who is interviewed sounds like a flack. The reader naturally is led to the conclusion that both sides are a little mad.

It is in this sense that the new religions and deprogramming are pop phenomena: they have experienced a thinning-out of the serious questions into trite polarities that require one to choose one or the other, or to throw up one's hands. But, as with all pop phenomena, when one chooses a polarized side, the simplified position has complex historical effects. When chosen, a side regains its density. Where Freed and I disagree as journalists is that he believes the

serious controversies over the "cults" and deprogramming can be resolved by his choosing to pour his feelings into an act of writing that chooses deprogramming. Freed's series is a problematic example of "advocacy journalism" because it seeks to choose a side while also uncovering new facts and revealing Freed's own feelings. The unusual combination of these three alternative models--investigative reporting, advocacy journalism and New Journalism--results in Freed writing not news, but an advertisement, or what Roland Barthes calls a "myth."⁵

In this partial analysis of *The Moon Stalkers* I will quote generously. Since the series is long and carefully structured, a preliminary outline will help place the events and the quotations.

OUTLINE OF THE MOON STALKERS

1. Josh Freed, in Montreal, hears that a friend, Benji Carroll, has become involved in some strange project while on vacation in San Francisco. Mike, another friend, goes off to find Benji and disappears. Josh and other friends of the two, now worried, do some investigating and connect the twin disappearances to The Creative Community Center which they find out is an alias of Rev. Moon's Unification Church. A meeting is called. Interwoven into the account of the meeting are the biographies of Mike and Benji, both 28-year-old college graduates with solid ties in the Montreal community where they had lived.

It is decided that money be raised to send a "mission" out west. But before the mission leaves, Mike returns to Montreal in preparation for moving back to California permanently. After a few days, however, he "loosens up" and is persuaded to talk with an ex-Moonie who persuades him to quit the Unification Church and stay home. The mission, which includes Josh Freed, does go to San Francisco and meets with Benji at a restaurant. Benji is accompanied by two Moonies who appear to control him; he otherwise appears to be "a zombie." Freed visits the Moonies' Community Center himself. The sidebar gives the standard account of Moon and his church, with a few notes on deprogramming woven into the account.

2. Josh Freed visits the Moonies' San Francisco Center and goes from there to Boonville, the Church's "ranch" located about 100 miles north of the city, where he experiences Moonie indoctrination first hand. He finds it mentally exhausting and he leaves after two days, convinced that Benji, who had been in the group for five months, had undergone a powerful "programming." The series is now entitled *The Moon Stalkers* and is accompanied by a curious logo that looks like a hybrid of the Iron Cross, the Japanese Imperial "setting sun" flag and a target.

3. A kidnapping is planned carefully and executed in a manner more than a little suggestive of a farce. This installment ends with a cliffhanger: the police right on the kidnappers' tails.

4. Escape from the police to a new hideout is reported--it seems to have occurred in the ellipsis

between installments 3 and 4. Most of this article describes the anxious wait for the deprogrammer they have decided they need. Benji is described as nearly comatose. Included is a biography of the deprogrammer, Ford Green, who is said to have "deprogrammed himself" while in the Moonies. This installment ends with the apothotic arrival of Green. The sidebar is about the Moonies in San Francisco, emphasizing their presumed questionable fundraising activities.

5. This article gives a very detailed account of the deprogramming. For the first time in the series, Benji speaks at some length.

6. This article gives an account of Benji's "recovery period" in the Laurentians in a Quebec resort area and includes an interview with Benji "today." The sidebar contains an interview with Unification Church lawyer Ralph Baker who protests the "improper" kidnapping and deprogramming.

The first article in the series begins, "The last time I'd seen Benji Carroll, he was heading west...". The series begins, then, with the establishment of "places" and "times" as subjective realities, a tendency that deepens as the story unfolds and that circumscribes both time and space with a system of values. In the first article, "here" (Montreal) is a place of community, of intimacy, mutual knowledge and concern. The "west" (California) is definitely an "elsewhere." Very soon after we learn Benji and Mike have disappeared, a meeting is called and the community is mobilized for some action. Thus, a "we" (the Montrealers) and a "they" (the

California Moonies) are established.

Implied are two different types of human organization: the known Montrealer community and the reported-alleged one of the "cult." Here are the reports, on the Moonies--

The emotional effects were said to be so severe that women ceased menstruating and men became impotent and even stopped growing facial hair.

and on the community's meeting--

But worried friends of the two missing Montrealers called a meeting to discuss it. About 25 people came--teachers, neighborhood organizers, community doctors, unemployed. All were bewildered and somewhat shaken.

Who are Benji and Mike?

Benji and Mike were bright college graduates of 28, with close family ties and many friends. There was nothing in their backgrounds to lead them to a cult.

Two kinds of human organization are described here, and a person leaving one joins another. One cannot belong to both; one has to choose. After his return to Montreal, Mike talks to an ex-Moonie on the phone:

The conversation lasted only a hour, but friends listening could sense the whole idea turning in Mike's head and by the time he had hung up, he had agreed to stay in Montreal.

Mike's subsequent description of his stay among the Moonies makes two points: he "knew nothing of Rev. Moon" and his "mind was swimming... I thought it would

burst." Freed then informs us specifically that "On the morning of the fourth day, Mike seemed to see things with a new clarity." The reader had not previously been aware that Mike was being monitored on a close, day-to-day basis, or that, after deciding to stay in Montreal, he had shown any signs of being unclear. This passage, then, serves both to emphasize the intensity of the Montreal community's concern for its members and to indicate that something really strange was going on "out there" in California.

Mike's second description, after the "new clarity," of his experience in Boonville is far more assertive than the first:

"Something came over me...destroyed my critical thinking," he told us..."I think I was brainwashed."

This is a report. It specifies, through Mike, the vague allegations mentioned above. It also specifies in the person of Mike two kinds of human organization and their methods of eliciting commitment from members: community/clarity and cult/brainwashing. This is a good example of Freed's writing method: the writing stays on the level of experience while inscribing that experience and the talk he hears with the global structure of a basic polarity between community and cult.

If Freed were a film director (and he does allude later to film techniques), what follows would be called a "jump cut:"

A week later I was sitting in a tiny coffee shop in San Francisco looking at the pallid, expressionless figure that bore no resemblance to the Benji I had known.

The "jump cut" is an accelerated version of the "montage of attractions," editing in which one shot attracts itself to the next. "Brainwashing" attracts itself to Freed's being in California looking at Benji, without anything intervening. It is an ellipsis. It is also more generally a "motivated cut." Mike's report was so scary that Freed and the reader are propelled immediately to San Francisco. The text in this way imitates the charge of concern that has built up in the Montrealer community.

Freed and another Montreal friend, Marilyn, are at a meeting with Benji, but "he did not come alone...[and] showing none of his usual warmth and wit, remained silent and detached through most of the meal, gazing across the room as if through some kind of trance." Between these two sentences, which I have elided together, Freed describes Benji's "family" companions as "lively." Benji, however, is underweight and uninterested in the community at home; in short, he is inert. The reader, sharing Freed's confusion as he accumulates his impressions, wants to know why. Freed cannot yet tell us, but he does speculate:

It seemed impossible. I thought I knew Benji but this just wasn't him. The body was his but someone else was pulling the strings.

For Freed, these are just impressions. His writing registers dismay and tells us he must find out more. The community he and Marilyn (who never speaks), represent has failed to touch Benji. Why? The allegations reported in the earlier part of the article now seem to have some basis in Freed's empirical experience of Benji and the "family" members. The

two competing human organizations do seem radically different. What is this difference really? What has so affected Benji?

I'd like to note that my analysis reads like an analysis of a fictional text, with the usual emphasis on voice, space and time because Freed's text is written this way--as a series of impressions in time. "And then, and then..." is the mode. What little discursive writing appears reports what wonderings Freed feels, *along with the reader* who wants to know what is happening. But, for the most part, the writing is literal.

At the end of the first article, Freed begins a journey into the Moonie world to find out what it is really like. He does find out, in the second article, during his two-day visit to "Boonville Ideal City Ranch -- training headquarters and alleged 'brainwashing' centre for Rev. Sun Myung Moon's Unification Church." The article actually begins with a brief "mood piece":

The seemingly endless gravel road halted abruptly at a high barbed-wire fence and a wooden sentry post...

If this sounds like an evocation of a concentration camp, so does this 'report' Freed read from a colleague: and the only reporter whose first-hand account I had read had collapsed vomiting and hallucinating on fleeing the camp after 48 hours.

When Freed tells us he is nervous, we readers are worried for him. As the narrative itself begins, Freed meets "the spitting image of a young Jack Nicholson." The only word spoken by the otherwise unidentified 'Jack Nicholson' is "Bi-zarre!" Twice. Whether it is just impression or not, the presence of a Jack Nicholson is also an evocation, like that of the

concentration camp. Aside from his role in *One Flew Over the Cuckoo's Nest*, in which he played a spirited individualist finally destroyed by a mental hospital, Nicholson always plays an alienated man who can name the world around him even as it oppresses and sometimes kills his soul. It is precisely this role that Freed himself plays (or writes for himself later) at Boonville. Whether intended or not, this evocation of the movie actor informs us of the right attitude one should have while visiting among the Moonies. Who could disagree? Jack Nicholson is cool all the time and anywhere. It is keeping that internal cool that is Freed's struggle in the hours to come.

As a reader I myself identified with all this, and I understand why. Boonville provides a great opportunity for Josh Freed (and me, too) to stand alone against a whole organization and outwit it. (It will not be the last opportunity the series gives us to do this. The structure of the kidnapping story works the same way.)

Here is how Boonville seemed to Freed. I quote at some length:

Constant activity, enthusiastic discussions and holding hands soon proved to be the most notable feature of life with the Moonies.

Here is Freed's response after 90 minutes (by his own count) after arrival:

I was as eager for a breather and some personal space as I was for food. But even meals were another link in a chain of totally structured activity that continued unbroken to day's end.

The implication is clear--the Moonies try to break down individuality by constant group activity. This is how Freed interprets "sharing":

Sharing required each person to divulge a bit about his or her life story and inner feelings. But the invasion of Josh's personal space is not only verbal:

...my food was salted for me, my coffee doused with cream and everything done for me but the positioning of the fork in my mouth...As well, my hands were being held as though they were communal property.

Next comes a lecture which he relates to "sharing" by suggesting that the lecturer begins by explaining that custom:

"Nowadays people are used to doing their own thing."
(...)

...the lectures struck me as being meticulously prepared...They were absorbing, humorous and thought-provoking, but ideas wheeled past far too fast to reflect on them critically.

But the lectures are more than lectures. They are another kind of personal invasion:

If my attention wandered from the lecturer for even an instant, a "helpful" family member would prod me politely and say: "Josh...try to listen. This part is very important."

The representation of such invasions is full and systematic, though Freed presents them narratively. Two events break up what we read as "a dizzying stream of singing, 'hooching' (cheering) and hand-holding": a short interview with a Moonie and a sports event. Josh tries to be alone:

I hadn't taken three steps when a clammy hand came down on my shoulder and a voice asked: "So, how do you like it so far, Josh?"

The voice belonged to a chubby fellow in thick glasses and a stunned smile quite common to many Moonies--a dull, hallow look in the midst of apparent enthusiasm that reminds me of one of

the androids that fetch Boris Karloff's coffee in late-night films.

Being alone--to reflect--at Boonville is clearly impossible. Or rather, it becomes a mode of rebellion:

I paused to collect my wits, then stared at him as intently as I could. "NO," I declared, then turned and walked quickly away.

Two women nearby spotted me within seconds and came rushing over bubbling, "Josh! Josh!" as though I were a boyfriend they had not seen in years.

The women pulled my unwilling hands from my pockets, fondled them lovingly and minutes later I was back in the lecture hall again.

The "kickball" game is all chanting, rendered in "caps":

"BOOTWITHLOVE BOOTWITHLOVE BOOTWITHLOVE! CATCH WITH LOVE! CATCHWITHLOVE! CATCHWITHLOVE!" shrieked the other team, as the two cheers drowned each other into meaningless, deafening sound.

This chanting continued for two hours. It did not rise and fall with good and bad plays. It simply continued like a TV set accidentally left on at maximum volume.

Finally, Freed analyzes his responses and tells us about his resistance to the indoctrination:

...Like so many other *techniques* at Boonville, the purpose of the mind-numbing chant was to keep you from "spacing out"--finding seconds to day-dream and possibly to entertain "negative" or "unproductive" thoughts about life at the camp. (...)

Only my original cynicism kept me *consciously resisting*... Fortunately, by this time, I had developed a number of small tricks to preserve my sanity--minute gestures that somehow helped me to keep my sense of self. [emphasis mine] (...)

It is astonishing how important these trivial tricks seemed when I felt every fibre of my person being sucked into this anonymous collectivity. The pull of the group was so strong that, at times, inexplicably, I felt like giving in myself--despite what I knew.

His overall evaluation of the process suddenly leaps into a medical discourse, hooked to the term "programming." Freed's evaluation proceeds through three steps.

[one], Several bright and normal people who came up with me were clearly swayed by the group's *indoctrination techniques, shredding their critical faculties* quickly in the intense environment. [emphasis mine.]

[two], Reality somehow shifts a few degrees. Isolation, dwindling sleep, little protein and no time to re-evaluate what is happening cause you increasingly to lose perspective. You never really decide to stay--you simply defer indefinitely the decision to leave.

[three], As effective as this 'programming' technique is, it can be interrupted fairly easily in its early stages.

Interwoven with this evaluation is an analysis of the steps in becoming a Moonie. The first, *influence*, so the life at Boonville seems normal; second, *shift in reality* so that when Moon's name comes up, "it doesn't seem to matter as much as it might have;" and third, *enlightenment* identification with Moon and his church--"You have become a Moonie." This is the full "programming" seen as a progressive disease: its early stages and full tumescence.

Freed's rebellion takes the form of interrupting the process for his fellow visitors at Boonville, including Jack Nicholson who is present. Freed flusters his "group leader" by the mere mention of Moon's name,

causing her to deliver "a lecture that usually comes two weeks later." But the lecture fails; the name alone was enough to interrupt the "programming." "Within an hour Jack Nicholson and two other recruits had hitchhiked out. Among them was...a huge Colorado mountain man--sort of a hippie Paul Bunyan I had taken a liking to..." "Paul Bunyan", whose real name is Keith, as we learn in the third article in the series, gets a bit part in the kidnapping, but a flat tire prevents him from actually participating.

Having detailed Freed's sojourn into the Moonie world to find out what it is really like, I would like to make two observations. Freed writes as if he were naive about the whole issue of the "cults" and de-programming. For a newspaper reporter, he seems unaware that the rhetoric he uses is commonplace in the rather copious journalism extant on these subjects. Moreover, he does not seem conscious that the structure and language used in his narrative is identical to that of the early chapters of Ted Patrick's book, *Let Our Children Go!*, in which the noted deprogrammer tells how he found his vocation after a visit to a Children of God center prompted by his son's conversion to the group.⁶ This raises the question: Is Freed really an open and naive observer? Can we believe this when he has mentioned "scouring" newspaper files and has conducted an interview with an "anti-cultist", a middle-aged San Francisco pharmacist?

Freed's writing would have the reader believe in the "innocence" of its author, who is merely a representative of his community. The writer argues this innocence by refusing to disclose his rhetoric

as rhetoric, as a systematic contending, and instead pretending to use the rhetoric of narration: the rhetoric of events and Freed's response to events.

I do not object to the truth of Freed's account. I have never been to Boonville myself and I have no reason to doubt Freed's story. It sounds like something I might have written myself. I, too, tend to identify with Jack Nicholson and have felt my share of hostility towards religious persuaders (Catholic mostly) who presume to intimacy. But one has to question the "innocence" of a style which falls so neatly into an argument that converges on the term "programming," which seems to have a "merely" symmetrical relation to "de-programming." Freed's is not just an innocent first-person story. It is also an argument based on a theory. If Freed tells the reader all about his inner mental processes, why doesn't he tell the reader about the formulation (and sources) of the theory that underlies his argument?

My second observation concerns the title *The Moon Stalkers*. The third story in the series goes to great lengths in recounting the kidnapping of Benji Carroll to include all the details it can to make the venture into a farce perpetrated by a band of well-meaning but rank amateurs. Yet the title of the series is a sign of a certain kind of professionalism. We find this kind of title frequently in pulp fiction, such as Donald Hamilton's "Matt Helm" books, like *The Destroyers*. These titles are formed by making a verb into a proper noun. "To stalk" becomes "stalker." Such neologisms are ironic. They express the terms under which an ordinary man becomes something else,

becomes a professional something-else.

The plot of much pulp "action" fiction tells us how a regular guy is propelled into dangerous circumstances and has to come to a moral decision, in the midst of intrigue and danger, to act within the terms of those circumstances to reach a moral end. Much of these novels is taken up with defining these terms and "proving" to us that the hero has no choice but to accept these terms to be effective. He has to become a temporary professional. But the profession is limited to one "unique" action wholly defined by the plot, and hence the hero's new name, the title, becomes a verbal-name.⁷ A recent example of such fiction is the now-defunct TV series *The Night Stalker* which stars Darren McGavin as a newspaper reporter who accidentally discovers a "classic" monster living in an American city (Dracula in Las Vegas, Werewolf in Phoenix). McGavin does serio-comic battle with these monsters, and with his editors who never believe his story. *The Night Stalker* is an ironical title because Darren McGavin is such a fumbler. He can no more "stalk" than do karate. He is a farcical night stalker (he bangs his head or stubs his toe every episode) who is more like a night stumbler.

The Moon Stalkers is a title in this tradition, and certainly not in the tradition of newspaper headlines. It fits, too. Freed and friends are unwilling "Moon Stalkers" who act out of the imperative of community feeling. They did not seek this job. They just want to get their friend back.

This title, together with the innocence of the writing, permits the reader to deflect attention from

questioning the complex issues the series raises and encourages him to focus on plot. The title embodies only one personalized conflict-- that between the community and the cult. This stylistic deflection increases enormously in the third article, which treats the most controversial, indeed illegal, event in the series, the kidnapping. It is, I should point out, written as farce.

It begins, "They were hardly the Magnificent Seven." In fact, they are amateurs, to a man. The team consisted of a Jungian psychologist, two "kidney, not kidnaps" specialists, an "aging hippie general practitioner," Benji's father, the "hippie Paul Bunyan" Keith, a consulting private eye and "us", Garry, Lenny and Josh. The private eye is the one who tells Freed that a kidnapping is like fixing a spare tire. "There's no point in doing it if you don't do it right." Wrong, but that's how it seemed at first:

Our plan was to lure Benji back to his mother's and sister's hotel--and snatch him fast. (We'd often seen it on television.)

It is curious that Freed and friends have often seen it on television when such a plan has never been executed on TV. Kidnappers do not lure people to mother's and sister's hotel. People who hold surprise parties (maybe on the *Mary Tyler Moore Show*), do. This may be the befuddled rhetoric of amateurism, but the plan itself is standard deprogramming procedure, as encoded by the press and by Patrick's book. By the way, how was contact made with all these doctors? Freed does not tell us, but the reader might wonder what inspired all these amateur kidnappers.

As I said above, the form of the article is farce.

It is written from Freed's limited point of view. Yet lest the reader forget the deeper seriousness of the venture, Freed interrupts the rollicking narrative with passages like this:

...Lenny and Simon arrive, grabbing Benji from the front, as he flailed his arms to escape--his eyes registering a terrifyingly blank expression.

Then momentarily, he noticed Simon, and for an eerie second he seemed to return to the Benji of old. He stopped, as in a freeze frame in a movie, and said:

"Hi Simon--what are you doing here?"

But an instant later his eyes were distant again and he was fighting to escape as though we were total strangers.

The Benji who can recognize reality (i.e. his friends) has flashed out of the Moonie-Benji for a moment, a "freeze frame," before the "possessed one" returns to his previous condition, expressed through his eyes.

The farce ends with a cliff-hanger, with the police about to close in, and line, "'My God,' she [the hotel clerk] whispered the blood draining from her face. "'They're standing right behind you now.'"

The fourth and fifth articles deal with the deprogramming itself. Actually the fourth, a very sombre piece, deals only with the wait for the deprogrammer, who arrives only at the very end. The fourth article is sombre for a good reason: amateurs may make a farce out of their kidnapping and still manage to pull it off. There is nothing mysterious about that. It requires no special expertise, no real professionalism. But now that they have Benji Carroll, they do not

know how to reach him. The community of Montrealers fail again, just as they did in the coffee shop:

"Benji...why don't you just talk?"

It was like speaking to a corpse. Hour after hour he sat there rigid as a block of concrete, gazing into space as though we weren't there.

It was uncanny and frightening: for the first time since the strange odyssey had begun five weeks earlier, we knew we had done the right thing.

And we now knew as well that we needed a "deprogrammer" if we were ever going to reach him [Benji] again.

Here, for the first time, the word "deprogrammer" is mentioned, and with it comes the first explicit identification of a professional person. Prior to this we have met only the bumbling, well-meaning friends of Benji and the mystified Moonies, of which Benji is now one. As if cued by the mention of the need for the deprogrammer, Rev. Moon makes his sole appearance in the series--on TV, right there in the room with Benji, Lenny and Josh. Benji is sleeping. The deprogrammer has been called on the phone. Rev. Moon appears on TV, having "rented an hour of television time to 'talk to America.'" As described by Freed, Moon's show was a thoroughly fascist affair:

"MAN-SEI!!" shrieked 1,500 Moonies kneeling before him, saluting skyward with clenched fists that seemed to come from a single body.

The next morning the police have arrested Benji's father. Following this, the newspapers, the local police and the FBI are described as mobilized and closing in, under the guidance of the Moonies themselves. The headline for article four is "Police Help the Moonies". The community, indeed, seems frail before this

massed power pressing down on them. But,

We had come this far...we were going to stick it out to the end.

One can almost hear the wagon wheels creak as the circle is formed to do hopeless battle with the enemy. There is no question about the right: Freed has now thinned down his prose to an extraordinarily tense enumeration of events. If the third article in the series ends in a cliff-hanger, the fourth is the dawn before the final assault. There is only one hope:

Several hours later we finally reached a deprogrammer. He was Ford Green, a 27-year-old ex-Moonie who had gotten into the Moonies training camp to retrieve his sister, and succumbed himself.

Green was in the Moonies for "eight mindless months" before he "unbrainwashed" himself. The reader can appreciate Green's strength and heroism after Freed's very brief visit to Boonville: Ford Green has passed through the most vigorous vocational rite of passage a deprogrammer possibly could. Even Ted Patrick himself only suffered through one weekend of the Children of God. Green was (mentally) dead for eight whole months before he resurrected himself. Freed doesn't make a big thing out of all this, just:

We had talked to Ford briefly over the phone, and he certainly sounded like a tough customer.

"If you want me, I have to be in complete charge," he stated bluntly, in a voice that singled my ear...

There wasn't much choice, so we agreed to his terms. Then we sat down to watch the news and to wait to see who came first---Green or the FBI.

Green may be tough, but he is not a man without personal pain, the source of even higher motives than his own

experience:

...he and his parents face a \$15.6 million lawsuit for allegedly trying to deprogram his own sister. During the session, his sister slashed her wrists--sideways--and was rushed to the hospital where the Moonies recovered her. Today they use her as a virtual saint in church propaganda.

Freed had explained earlier that Moonies have been taught that it is better to die than to be deprogrammed and have been instructed how to commit suicide, "down to the precise angle at which to slash one's wrists: across for the hospital, down for death."

Green, then, has both professional credentials and personal reasons to be after the Moonies who "identify him as the 'special servant of Satan.'" At this point the reader may well be delighted that Freed finally reached this deprogrammer, and neither asks "Where did he get the phone number?" nor notices that Ford Green's biography is an entirely conventional one for deprogrammers, right down to the demonic status he enjoys among the Moonies. Such questions hardly matter when Green speaks--and Freed listens. Green's arrival, which Freed uses to close the fourth article with a gasp, is nothing short of an apotheosis:

As the door cracked open, a gaunt six-foot figure leaned around and peered in. A pale face with fresh scars and stitches, he wore a dark patch over one eye.

The other eye stared out unblinking, burning into Lenny's forehead--while the mouth smiled and whispered "Ford Green."

Lenny hardly heard the words. Just waking up, as though still dreaming, he squinted into the doorway, and felt as if a cold wind were blowing, over his whole body:

"My God," he said to himself, "It is the devil."

The fifth article deals with the deprogramming itself and it divides into two parts. After a fast recap of the fourth article, there is a "battle" between Benji and Green and, then, the "essence of any deprogramming" which, in Freed's account, is not Green's work but a community affair.

First, the "battle order." Green and his assistant, Virginia, are described through a succession of aligned "professional" metaphors which are chosen really to say something about Benji's state. This "order" is how the first part of the deprogramming is narrated. Benji "is a dead man," says Green; "They've got you good...But don't worry. I'm here to give you a life transfusion...a soul injection." Freed calls Green "exorist." The metaphor and the dialogue are both theological. *The Exorcist* itself uses this kind of metaphor for the mystical bringer of freedom. But today, advertising uses the same metaphor for the bringer of household cleaners. Freed, I think, is closer to the more recent usage. I don't know what Green's religious self-image is. Ted Patrick means it literally when he uses religious language, but it is likely that Freed and Green use it to parody Benji's own understanding, which at this point is religious, or, as his opponents see it, pseudo-religious. The point is that Benji, metaphysically at any rate, is a zombie.

Then Green momentarily disappears (from Freed's prose) and Virginia appears, "like a summer breeze."

Like a shy child opening to a stranger, Benji began to respond to Virginia--nodding or shaking his head at first, then grunting out terse sentences as if by rote.

This childhood-mother metaphor begins Benji's gradual recapitulation of his power of speech. It is the first time he speaks in the whole series. Then, "like a fire catching, Benji and Green begin a debate." The metaphors of fighting now proliferate--"in a psychological sword fight with no quarter given." Here is Green's finest hour:

Standing, kneeling, pacing and whirling, Ford swept to the attack, his gestures lurching yet graceful--like the thoughts they were punctuating.

Freed can only follow the physical movements because this was a fight between adepts and "no one could understand what they were talking about." Gradually it becomes a battle between equals, but not before Freed's explanation that:

It was a painstaking process: winding the doctrine, *unraveling* the knots in Benji's mind, *untwisting* the half-truths that had seemed so logical at Boonville, where little sleep, less protein and no time alone had weakened him to the point where anything could slip in. [emphasis mine]

Then, Ford acknowledges that he has met an equal:

"He's smart," Ford gasped, sweating, during his first break four hours later. "The smartest I've ever gone against...the dumb ones are easy." [emphasis mine]

Then back into the ring with Benji again, with encouraging slaps on the back and a glassful of water to carry the next round.

Not only are the metaphors action-packed, but so is Freed's prose. Yet what is really supposed to be happening is a debate, a discussion. This style, I think, conveys the peculiar irony of deprogramming in the descriptions written by its supporters. They tell us

its main quality is reasoned discourse, but whenever one reads a detailed description, there is little reporting on what is said. Rather, we read metaphors of aggression, of battle. This is true here, and everywhere else where the celebrants of the technique of deprogramming put their descriptions down on paper. Freed differs, however, in that he locates the "essence" of deprogramming elsewhere: in a "caesura"---"Lots of food, lots of rest," says Green.

The battle resumes the next day, this time in gentler language. In the middle of the second day, "He [Benji] asked to see our press clippings on Rev. Moon's wealth and political connections. *Everyone left the room, and he knelt to pray.*" [emphasis mine]

This moment of private reflection, an obvious contrast to Freed's Boonville trip, is the dividing line. After this, Green gradually recedes from Freed's prose and members of the Montreal community take his place, but not before this last, crucial exchange:

"So Benji, which one is it going to be?" he [Green] *concluded* lurching toward him, his voice falling to a near whisper. "Only you can make the decision!" [emphasis mine]

There follows an exchange between Lenny and Benji on choosing during which Lenny says, "I'm not evil. None of us is evil." The exchange is emotional, an appeal from the community for Benji's return. Finally, "The next thing we knew..." the entire gathering has leapt into a loving group-grope that concludes with this:

...Virginia appeared in the doorway shouting delightedly: "Welcome home, Benji...welcome home!"

The metamorphosis in Benji, once he stopped crying, was immediate and startling.

What follows is a long description of the "new" Benji who is also the "old" Benji:

It was as though a new person had stepped into his body. As different as he was, he was nothing new to us--just the Benji *we had known before*, [emphasis mine]

That is, he is again the Benji of the community. In Freed's account the key task in Benji's deprogramming is to get Benji to choose between the cult and the community. But, as he has shown us in his Boonville story, no one "chooses" the cult; one becomes a Moonie by failing (deferring) to choose. Hence, what, according to Freed, distinguishes the cult and the community is the former's technical destruction of the power of choice. Deprogramming simply restores that power so that one can choose the community, which is the only choice anyone would make as soon as they can again choose at all. But, since the Boonville community is so effectively technical (i.e., professional) in its destruction of the power to choose, a counter technician is needed to re-evoke, and so restore, the power to choose. That is the deprogrammer, the one who "unravels" and "unwinds" the (obviously) bonded mind. Once this task is finished, the deprogramee is really "brought back" into human relationship by his community who comes in to make its legitimate claims on the person. For Freed, these claims are infallible; no one would desert a real community like that formed by Lenny, Mike, Marilyn, and Josh, who went up against the whole system (the FBI-Moonie-etc. system) to save Benji. This is why the community can perform the real deprogramming, by forcing a true choice, the only one worth making, to be "free." There is a fascinating passage, just before Benji reaches

his "breaking point" (Freed's term) and the community group-grope begins. Freed sees into Benji's mind and writes, "Images of his parents in jail, his friends kidnapping him, the concern and feeling in it all flashed through his mind."

Freed could not have known this, could he? It is a fictional device, but a very astute one given the notion of what a "person" is in this series: a member of a tightly knit community which literally has given him life again. Ford Green promised a "life transfusion." The blood came from the community --Benji's true mother. Another passage at the "breaking point" expresses this notion very well:

Suddenly Benji shuddered, then burst into a wretched sob. He grasped Lenny like a life preserver and collapsed in his arms.

Outside in the living room we heard a high-pitched wail, *like a newborn baby's first scream*. The door opened and Ford, *like a doctor*, told us, "Get in there fast...he needs you all." [emphasis mine]

The community immediately loses itself in the "mess of tears and affection." Child-fighter-blood-tears-feelings--this complex of images used by Freed are the community's claims. They circumscribe personal life and demonstrate possibilities. What else would there be to choose? Clearly nothing.

This is fascinating when one recalls the repression in this series of all traces of pre-existing texts, of any mention of organizations or anything else that might have been involved in Benji's kidnapping and deprogramming except the "organic" presence of the community and the specialized technical task

that Green had to perform. But, at the crucial moment, even Green disappears, for in the community vs. cult paradigm that undergirds the structure of Freed's narrative, the deprogrammer as a technician must disappear after his minor technical task is done.

This repression of texts is Josh Freed's writerly "innocence" made into a structuring principle. Not only is he innocent of all knowledge of the cult controversy and the deprogramming controversy, but the whole world is just as innocent, when you get down (with him) to these "organic basics." The sources for the phone numbers, the sudden materialization of "helpers," the "new hide-out" (a private house without apparent owners but with a TV), the desperate decision to call Green--these seem to be functions of writing naively from direct experience. The reader tends not to ask about such "details" when co-witnessing the far more compelling saga of the community regaining and giving a new life. In fact, to ask at a TIME LIKE THIS would be sacrilegious, like asking where the pastor got his gold chalice during the elevation of a Catholic Mass. The community, in Freed's articles, is sacred, just as Rev. Moon is decidedly not sacred. The mere mention of Rev. Moon's name at Boonville can interrupt the "programming" process if it is done before recruits have lost the power to choose.

The cult mirrors the community, almost point-by-point, in Freed's series. I have mentioned only a few of the more salient points where this mirroring is especially sharp and focussed. Needless to say, this formulation of reality, which Freed has performed with consummate skill and elegance, is systematic --

more systematic than reality itself could ever be.

The last article in the series consists largely of an interview with Benji Carroll, back in Montreal after his "recovery period" with Green's assistant, Virginia. Deprogrammers call this the "floating period" and Freed's description is the standard one-- "junk books," rest, the company of a friendly deprogrammer of the opposite sex, a secluded resort area. What is equally standard among deprogrammers is to enlist former members of religious groups they have deprogrammed into the ranks.

Benji's interview provides a first-person account that nicely "footnotes" many of Freed's speculations about what must have happened to Benji when he was a Moonie. For example, at Boonville:

I went along with it to be polite, and I kept meaning to leave.

But somehow, as the days went by, my ideas changed and I became convinced that those parts of me that were annoyed were just old concepts that I had to get rid of.

Of his deprogramming Benji says:

When you're a Moonie, you're locked into a kind of living death. It's unfortunate, but the only way to reach you is against your will.

In retrospect, Benji sees deprogramming as a kind of Boonville in reverse--but "much more gentle and human."

And, finally, on the community nature of the deprogramming he says:

All these people willing to put out their necks in the belief that underneath all that garbage somewhere was the real me. It was very moving...

In the end it was as though a dam had burst in my head.

I felt good about the people I knew before the whole experience...but now I have even more faith about people in general and my friends in particular.

Having rejoined his community, in Montreal, Benji is "now angered at the difficulty other parents are having in reaching their offspring in the Moonies." In fact, Benji is now acting on that anger, talking to parents and Moonies both.

For the future, the 28-year-old Benji thinks he will be tied up in cult-related activity for some time because he is "fascinated" by the whole field of mind control.

He has been avidly reading books on the subject. One does not find Benji's decision to go into cult-related activity disturbing, or at least not as disturbing as Josh Freed's persisting "innocence." The fact is that deprogramming is a profession and that there are organizations of anti-cultists. Freed, at this point at least, has to know about them, but he presents Benji as an almost casual private "researcher" who does some counselling out of his own experience, on the side.

Josh Freed is a professional newspaper reporter for the *Montreal Star*. Freed has repressed information germane to his story, information about the at least loosely organized opponents of the new religious groups. A case could be made for his doing so in the first five stories of his series: they tell of his own experience, and before this experience, he might have known nothing about all the controversy surrounding deprogramming. When he sat down to write his stories,

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he might have felt that he should stick to his own experience because it was only through that experience that he found out about these things. But in the last article, the pretense of innocence does not serve any such New Journalism purpose. Rather, it serves to sustain the identification of the anti-cult movement and deprogramming with what he considers to be community.

Most journalists, as I said above, have chosen to see the cults and the deprogrammers (and other anti-cultists) as antagonists in a kind of "war." Reporters write about this "war," and do so as if it were in a foreign country. This is problematical because it reduces the complex issues within the separate phenomena of new religions and deprogramming (which touches others besides members of "cults") to a simplistic antinomy within our society and treats the controversy as if it were outside "community" concerns. Although this view is simplistic, and we expect better from our journalists, it is not exactly unethical to see the "war" as one fought by two opposing minorities who appear to have equal legal artillery. The view is not very sophisticated, but then other institutions within our society have been unable to choose between the cults and their enemies, and that includes the conventional churches. Journalists seldom break out of such a consensus situation, especially when they have, to a large extent, generated it, as in the case of the cult/anti-cult antinomy.

But what Josh Freed has done is to identify the deprogrammers with the community. In his portrayal of Ford Green, the deprogrammer is called in as the technician who restores the power of choice so that

the community can make its claims anew on a person, and thus restore a person to his "natural" condition. Deprogramming, as Freed depicts it, is a re-naturalization of the mind to a condition of freedom; what one chooses after that is the deprogrammed person's business. But "everyone" chooses his community, so the deprogrammer becomes a servant of the community, the "natural" place for a person to be.

The whole thrust of Freed's highly impressionist writing is towards the de-politicization of deprogramming and towards its "naturalization." As we saw in the fourth article, when you are desperate, you need something or someone extraordinary to restore things to normal, to freedom of mind in this case, and there is nothing "political" or strange about that. All that happened to make Green a deprogrammer is his own self-restoration; it is a "natural" process at which he is now adept. And we readers "saw" all this step-by-step, line-by-line, without any intellectual or ideological interpolations on Freed's part. Everything is written out of natural, pure, direct, unadulterated, etc, etc. experience. They are innocent articles, a "personal expression." Of course, this becomes less and less true once we as readers begin to question these articles. Then they become mythic texts that utilize discernible forms from TV shows, "rites of passage," from labels and literal names drawn from pop culture. We begin to see how inscribed within this "innocent" writing is an extremely rich range of subtexts and imagery that culminate in "arguments." One of the most powerful, but seldom analyzed of these arguments is a political one. It concerns the

"hero" who arrives at the "last" desperate moment to restore things to their natural condition, to restore a community to its pre-political condition.⁸ The hero in this piece is, of course, Ford Green and the community is Montreal. Within Freed's mythology the Moonies alone are political, and politically powerful in that "other place," California. They have all the legal artillery. Worse, the Moonies have crudely politicized the community with their pseudo-religious parody of its natural order: their indoctrination divides the world up into "MOON" and "SATAN", an unnatural and deceiving division of the natural order of the world. Why is it unnatural? Because the world in its real nature is what I choose and what I don't choose, and is made up of communities which are separate but not exclusivistic and divisive. The Moonies are a parody of community, a "cult", because they do not respect this nature of the world. Thus, their members have first to be deprogrammed back into choosing, the central "natural" power of a person. It is understandable, then, that Benji Carroll would, back in Montreal, become fascinated with "mind control" (this political term was reserved by Freed for his last article) since he has lost the power to choose and regained it. The same happened to Ford Green and, if only slightly, to Josh Freed as well. It is a rite of passage that makes them heroes, for heroes are those who have "died" and been reborn into something supernatural, or "twice-natural", and thus live to serve nature.

This is a pop-theology analysis of Freed's series, I suppose, because Freed's series is a mythic

narrative that serves as an apologetics for deprogramming that makes it seem a heroic, or super-natural extension of the natural human community. In commercial terms and I mention them because anybody can hire a deprogrammer and this is a newspaper series--we call this advertising. We never call it news.

¹ The sidebar run by the *Hamilton Spectator* along with the fourth article in the series, for example, is "Moonie Was Almost on Cafic's Staff." The "Cafic case" involved the deprogramming of John Biermans which was arranged by Norm Cafic, the federal Multi-Cultural Minister of the Canadian government. The story broke in February, 1978, about a month after the series had run in the *Montreal Star*. This new sidebar hooked nicely into the fourth article, which ran under the headline, "Police Help Moonie," and concerns the cooperation between the Moonies, the police, the FBI and the media in finding Benji and his abductors, including Josh Freed.

² The whole "deprogramming" story seemed dead in Canada for most of 1977. The banning of the most famous deprogrammer, Ted Patrick, from Canada seemed to close the issue. The *Globe and Mail's* series, for example, was written pretty much as a "back burner" affair mostly concerned with the controversies about the new religions themselves, although one article was taken up by an interview with local Toronto deprogrammer Brian Curry. News stories about "the cults" at the time mostly came from the U.S. over the wire services, or were intermingled in a newer controversy over various kinds of unorthodox psychological therapy groups, like PSI, and the proposed legislation for their control in Ontario.

³ See Harvey Cox's *Seduction of the Spirit, The Use and Misuse of People's Religion* (New York, 1973). In both books Cox develops a method, sometimes mistaken for autobiography, of theologizing in which his own experience--he calls it "participation"--in religious events and movements is given greater importance than the texts consulted. Cox, in the second book, treats several new religions, though his principle concern is Zen Buddhism in America, which is not ordinarily considered to be one of the new religions.

⁴ See *Mass Culture*, eds. Rosenberg and White, (New York, 1957), Griel Marcus, *Mystery Train* (New York, 1975), Roland Barthes, *Mythologies* (1957; London, 1972) and Robert Jewett and John Shelton Lawrence, *The American Monomyth* (Garden City, N.J., 1977).

⁵ Barthes, pp. 109ff.

⁶ Ted Patrick, with Tom Dulec, *Let Our Children Go!* (New York, 1976).

⁷ Hamilton's Matt Helm is a classic example. An American businessman living in the Southwestern United States, Helm finds his "past" as a World War II secret agent catching up with him. The "unique national emergency" of the war that gave him his "profession" is renewed by a ripple in the "cold war." A new emergency invades his hometown. Helm's entire personal world is overturned. As Helm explains endlessly (the novels are first-person narratives), he has to adopt a new, paranoid morality and become of The Destroyers. The rest of the series is based on the similar tension between Helm's human feelings and the feelings needed to do the jobs he has to do.

⁸ See Jewett and Lawrence, especially p.x. "A community in harmonious paradise is threatened by evil; normal institutions fail to contend with this threat; a self-less superhero emerges to renounce temptations and carry on the redemptive task; aided by fate, his decisive victory restores the community to its paradisaical condition; the superhero recedes into obscurity."

RICHARD DeMARIA

My interests in the Unification Church are those shared by anyone who is concerned about spiritual growth, and especially that of the young. The day on which a student of mine withdrew from college in order to dedicate himself totally to the religion of Rev. Moon was the day I began to question seriously the dynamics, the attraction, and the consequences of membership in the Unification Church. As someone engaged over the years in spiritual guidance, I was concerned with the effect on personality and spirituality which membership in the Church might involve. I read the theological writings of the Church and questioned the members about their lifestyle against the backdrop of traditional spiritualities. In this paper I would invite the reader to share the questions and thoughts that have occurred to me during this time of reflection. It is not the purpose of this paper to arrive at conclusions, but rather to apply a frame of reference from the social sciences and from the history of spirituality which may be useful to those who, for one reason or another, are concerned about membership in this new movement. Much of what is discussed applies to any religion and to the commitment it evokes. That is no coincidence; for one purpose of this paper is to show that the dynamics and methods, the values and dangers, of the Unification Church are those one finds repeatedly in the history of religion and spirituality.

It may be of value to mention at the outset two pre-suppositions with which I approached this study. The first is a theological presupposition which, for me, because of my Roman Catholic affiliation, is articulated in the deliberation of the Second Vatican Council: namely, that God uses many religions, both Christian and non-Christian, to bring people to salvation and to growth. Therefore, without raising questions of ultimate truth or fullness of truth, I could approach the Unification Church with the hypothesis that it *might be for its members* an important path of spiritual growth. Whether this was in fact the case remained to be seen. I knew that the majority of the reports in the media regarded the movement as the work of a dangerous or deranged man; I knew that many observers viewed membership in the Unification Church in terms of an enforced captivity. But a familiarity with the history of American reactions to new religions cautioned me against an uncritical acceptance of these early, popular opinions.

Americans have repeatedly ridiculed, misrepresented, and persecuted new religious groups that have arisen in their midst. Gamaliel's advice to the Sanhedrin has not found many imitators among the American public. To mention but a few examples of this: Our Puritan forefathers, having themselves fled England in order to escape persecution, had barely settled in the New World when they drove out the religious innovators Anne Hutchinson and Roger Williams. Joseph Smith and his followers were, in their early years, driven from city to city by neighbors who resented their success or feared their enthusiasm.

Smith and his brother were eventually shot to death in Illinois, where the Mormons had settled after a small scale "Mormon War;" but from there as well they were eventually driven away. John H. Noyes and his earliest Perfectionist co-religionists were driven from Putney, Vermont, in the early nineteenth century by an enraged populace. They eventually settled in Oneida, New York, where their lifestyle was continuously misrepresented and attacked in the press, until they finally dissolved their communal life under the threat of legal conviction for their unusual socio-religious practices. More recently, the Koinonia Community in Americus, Georgia, was sabotaged and embargoed by the people of the surrounding towns because it allowed blacks and whites to live together communally. And the examples could be multiplied. I mention these only to account for my second presupposition: that one should not uncritically credit the reports of the media without reading, thinking and investigating for oneself.

SUDDEN CONVERSION EXPERIENCES

The first question that had to be considered about the Unification Church concerned the suddenness with which people become members. The overnight conversions of so many to this new religion have caused many Americans to question the validity of the religious experience and to conclude that some rather malevolent dynamics are being used by the leaders of the movement to bring this about. One must consider, in other words, the oft-heard charge

of brainwashing.

The phenomenon of sudden conversion is not something new; in fact sudden conversion experiences have been recognized as valid in almost every religion. To limit my comments to Christianity: Paul of Tarsus is but one figure among many in the early Church who embraced this new religion within hours. Indeed, throughout the history of Christianity, there have been sects which not only endorsed the validity of conversion experience but which held that a sudden and radical religious metanoia is the *normal* way to salvation.¹ William James' classic analysis of religious experience in the West divides religious people into two varieties, the second of which come to grace through relatively sudden conversion. Consider the following statement by John Wesley, which James cites:

In London alone I found 654 members of our Society who were exceeding clear in their experience and whose testimony I could see no reason to doubt. And every one of these (without a single exception) has declared that his deliverance from sin was instantaneous, that the change was wrought in a moment. Had half of these, or one-third, or one in twenty, declared it was GRADUALLY wrought in THEM, I should have believed this, with regard to THEM, and thought that SOME were gradually sanctified and some instantaneously. But as I have not found, in so long a space of time, a single person speaking thus, I cannot but believe that sanctification is commonly, if not always an instantaneous work.²

Contemporary psychology likewise recognizes two paths to health, the latter being that cathartic experience whereby a patient suddenly "sees the light" or "puts it all together," sometimes after months of fruitless therapy.

Granted that the conversion experience is a phenomenon which has been accepted and advocated by many religious people, how are we to explain so sudden a reversal of lifestyle? The early Christian Church explained it in terms of possession by a new spirit. The Christian is one who has been taken over by a Holy Spirit, so that he sees, thinks and hears in a new way. In Paul's classic description, it is Paul himself who is still living, but in a sense it is no longer Paul but the Spirit of Christ who directs his thoughts and actions. A more contemporary (though not necessarily better) view is that the metanoia is a change in consciousness. The thought categories by which one perceives the world are realigned, so that one sees in a new way, and *consequently* acts differently, in accordance with that new vision.

The model of consciousness proposed by Henri Bergson and later popularized by Aldous Huxley may be helpful in our efforts to understand this latter explanation. This model views the brain as a filter between the mind and the outside world. The mind receives only the data from the outside world which correspond to a limited number of categories of the brain; these categories are determined and formed by the upbringing and education of each person. Thus the mind is always receiving a partial-- and therefore a distorted-- perception. There is an experiment which provides a helpful analogy of the limiting/distorting function of the brain. The eye of a frog is wired so that the experimenter can discern when objects passing before the frog's eye cause an impulse to be sent to the brain. Interestingly, the only objects so "noticed" are very small

objects moving close to the frog's eye, and large objects moving suddenly or directly toward the frog. It would seem that such objects are related to food supply in the first case, and to a would-be attacker in the second.³ The eye of the frog is "programmed" to allow entry of only certain data -- data necessary for the frog's survival. To put it another way, the eye of the frog is "programmed" to ignore -- simply not to see -- objects unessential to the frog's survival. The frog sees in a partial and distorted way.

In a similar manner, according to the Bergson-Huxley model, the brain of each person is "programmed" by education, environment, and experiences to allow entry of only certain aspects of reality.⁴ This is what is meant by one's consciousness: the categories by which one perceives the world. There are many possible consciousnesses. While one consciousness may be necessary and valuable at a certain stage of growth, it may prove a hindrance at another stage when further development requires that the world be seen and interpreted in another way. Continued maturation is dependent upon an altering, reshaping or broadening of consciousness.

Using this model, we could give the following account for the religious conversion experience: an excessively individualistic, ego-centered consciousness, one which has been shaped largely in terms of individual survival in a hostile world, cuts one off from that special perception which is known by many names, but which seems common to so many reports of religious experience. Abraham Maslow is but one of our contemporary psychologists who calls upon

science to study this religious consciousness, arguing persuasively for its importance because of the peace, creativity and joy it generates.⁵ This is not to deny the importance of the more individualistic consciousness, which may in fact be necessary in early stages of growth. Rather it is to say that the individualistic consciousness must, in later years, be replaced or at least modified by a more "cosmic" consciousness (enlightenment, unitive consciousness, etc.) if one wishes to grow beyond the selfish and ultimately unsatisfactory individualistic personality. At least, so say those who advocate religious experience.⁶

The environment, experience, education, and reading of some people are such that slowly and gradually their consciousness is altered, and they increasingly discover that new vision and new life of which religions speak. But for others, the argument goes, the transition is not nearly so smooth. For them, if it occurs at all, it is traumatic and sudden. In either case, the process is essentially the same: a new series of categories is discovered and adopted, altering one's perception of the world. As Joseph Pearce observes:

We used to believe that our perceptions, our seeing, hearing, feeling, and so on, were reactions to active impingements on them by the "world out there". We thought our perceptions then sent these outside messages to the brain where we put together a reasonable facsimile of what was out there. We know now that our concepts, our notions or basic assumptions, actively direct our percepts. We see, feel, and hear according to what Bruner calls a "selective program of the mind".

Metanoia is the Greek word for conversion; "a fundamental transformation of mind." It is the process by which concepts are reorganized. Metanoia is a specialized, intensified adult form of the same worldview development found shaping the mind of the infant. Formerly associated with religion, metanoia proves to be the way by which all genuine education takes place... Metanoia is a seizure by the discipline given total attention, and a restructuring of the attending mind.⁷

Conversion, then, can be viewed as a method of re-education whereby one seeks to "undo" the unbalanced or unhealthy programming with which he or she has grown up. The sudden conversion seems to be the only way in which some people can enter into that broadening of consciousness which is the prerequisite of growth (which others accomplish gradually under the influence of more gentle proddings.) The list of men and women whose lives of holiness and service have followed upon sudden and radical reversal is extensive--extensive enough to warrant a benevolent view of the process. My point, in summary, is that sudden conversion does seem to be a valid path in and toward spiritual growth. The suddenness of the conversion of many Unification Church members should not be used as a criterion of inauthenticity. If one wants to consider sudden conversion as an inauthentic form of religious experience, he should at least realize that he does this in the face of a long tradition of acceptance.

USE OF TECHNIQUES IN SUDDEN CONVERSION

It is not, however, the suddenness of the conversion which disturbs many observers so much as the techniques by

which this is brought about. Apparently, many of these conversions occur in the wake of rather strongly manipulative dynamics, which have occasioned the charges of "brainwashing". According to reports, the potential convert attends a workshop in some secluded retreat center, where he or she is subjected to a rigid and exhausting schedule with little time for privacy or reflection, and where food and rest are kept at a minimum. Cut off from contact with the outside world, the new member undergoes six to eight hours of mind-numbing theology each day, all of this in an atmosphere of communal love and acceptance.⁹ Many an outsider concludes that the faith commitments made under this kind of pressure and circumstance must be inherently inauthentic. We do well, then, to consider the matter in greater depth.

Those responsible for spiritual growth have recognized that the dawning of new consciousness is difficult because it requires the partial breakdown of the former consciousness. Because this does not occur easily for some, spiritual teachers have developed methods which help bring about the death/life process wherein the old consciousness is broken to make room for the new. For example, in the East, there are innumerable methods used by the wise man, the guru, to help his disciples overcome their misperception and to see the truth. Sleepless days (kept sleepless by a cuff and beating when attention wanders); insult and ridicule; weeks spent wrestling with insoluble riddles; hours of labor at tasks with no purpose--any or all of these are among the disciplines, hallowed by centuries of experience, by which the master will aid

the student in his or her effort to find the light. The man or woman who senses that he or she is not living life completely, whose actions have become counterproductive, whose life has come to a dead end--such a person may *willingly* submit to these exercises and ordeals because he or she knows how difficult it is to be "born again".

In American Christian history, the revivalist movement formed the backbone of American religion during the awakenings of the eighteenth and nineteenth centuries. Circuit-riding preachers traveled the country, finding everywhere people willing to submit themselves to the total emotional onslaught of the revival experience. Participants traveled from their homes and towns to spots cleared in forests, where they camped for several days, enjoyed what was for some a rare opportunity to socialize, engaged in hours of exhausting singing, praying, and witnessing, and submitted to the impassioned and terrifying sermons of "hell fire" preachers. And they did this in the *hope* that, immersed in this believing experience, they would find that vision which they believed to be essential to salvation, but which many could not discover without charismatic help.

Consider as well the methods used by some contemporary group therapies to bring their followers to new awareness. For example, in the group-encounter movement, participants *willingly* commit themselves to sleepless "marathon" sessions of probing, insult, nudity, attack, and cajoling in the hope that the experience will free them from emotional blocks and lead them to some new consciousness. In the Erhard Seminar Training program, participants

subject themselves to a discipline of verbal assault, hypnotic exercises and repetitive lectures for sixteen hours per day during which they can neither smoke, eat, or leave the room for any reason, nor move or talk unless directed to do so. (Some 35,000 Americans have paid \$250 for this experience.) *Willingly*--there is a waiting list--they endure this ordeal because they recognize the need for new vision and believe that Erhard has discovered methods for releasing this.¹⁰

One might compare Erhard's structured methods for altering consciousness with such traditional practices as the thirty-day Spiritual Exercises of Ignatius Loyola, the Russian practice of Poustinia (the hermit's life), and the drug and alcoholic rehabilitation programs (which usually depend for their effectiveness upon the *willingness* of the participants to be influenced). Behind these, and so many other methods, is a truth which has been recognized throughout the history of religion:

- a) Unhealthy behaviour is a sign that one perceives the world and his relation to it in a distorted way, and that new health is dependent upon restructuring that perception;
- b) this new perception can be realized only after the old distorted consciousness has been broken down; but
- c) because this old consciousness is not easily altered, there may be need to utilize some of the extraordinary methods which, when willingly embraced, act as catalysts in this process.

The use of manipulative techniques as catalysts in the conversion experience has a long and venerable history.¹¹ Effectiveness seems to depend largely upon the willingness of the participant to be affected. Therefore, even granting that the reports about Unification Church workshop tactics are accurate, we should not on that basis impugn the movement, unless we are prepared to reject as well the many forms of "methodism" which have characterized religious history. We must assume that those who attend the introductory workshops of the Unification Church are people (all of them old enough to vote) who are dissatisfied with their present lives and who are seeking a greater vision. They would not be present unless they were hoping to experience a personal transformation. In doing this, they line up with those men and women throughout history who have sought a teacher, and who have willingly submitted to the methods by which he aids them in their search for meaning.

There is one final question to be asked with regard to the conversion process in the Unification Church, and that concerns the possibility of physical coercion. If physical coercion is involved in the conversion of Unification Church members, then that Church must be opposed for reasons too obvious and numerous to mention. Watchfulness over every new sect and movement in this regard is necessary and wise. However, a note of caution should be sounded to our would-be vigilante: in the Western world, although there has often been suspicion of physical coercion in new religions, these suspicions have usually not been substantiated. The rumor--apparently believed--that

the first Christians sacrificed babies as part of their rituals has not been without parallels in the attitudes of Christians themselves towards later religious movements.

Surely Catholics in America will be cautious in crediting reports of coercion in the Unification Church. They at least should remember how long the *Awful Disclosures* of Maria Monk concerning her captivity in a Montreal Convent continued to be circulated and believed by fellow Americans--even after the report had been confessed a hoax--and with what unfortunate results.¹² In the mid-nineteenth century, the family and friends of a Rebecca Newell stormed St. Xavier's Convent in Providence, Rhode Island, in order to remove her by force, so sure were they that she was being kept there against her will. (They failed in their objective. Some years later, when Rebecca decided not to pronounce final vows, she left the convent without any noticeable difficulty.)

In fact, to my knowledge, there are no factual data upon which to base a charge of coercion within the Unification Church. Free lance writers and reporters who have attended the training session have reported no physical coercion.¹³ At present, the only unquestionable physical coercion regarding the Church is that being practiced by the professional kidnappers and deprogrammers working on behalf of the parents.¹⁴ There are reports of abductions (in January, 1977, TV cameras videotaped the kidnapping of Marie-Christine Amadeo in Lyons), enforced detention for as long as two and one-half months, and a systematic repudiation of the beliefs of the prisoner in sessions of haranguing which may last for thirty hours without respite.

Parents pay for these services in the belief that one must fight fire with fire. Believing that their children have been brainwashed, they feel justified in utilizing similar methods in order to rescue them. This too has its historical parallels, the most famous, perhaps, being the abduction, house arrest, and repeated admonitions suffered by Thomas Aquinas at the hands of his mother and brothers who were convinced that his decision to join the newly founded Order of Preachers was a mistake. From the vantage point of history, we can only be glad that they failed in their resolve.

Many observers conclude that there must be coercion within the Unification Church because of the reports they read about members in the movement being turned against their parents. Children, it is reported, refuse to visit or communicate with their families, and even are taught to regard them as the agents of the devil. In fact, the Unification Church urges its members to maintain contacts through phone calls, letters, visits to family and friends, when finances and the demands of the apostolate permit. Or rather, it should be said, the Unification Church would like to urge its members to do so. For when these visits or phone calls deteriorate into constant arguments--the parents pleading, cajoling, berating, or ridiculing the member's decision--then that member, especially if he is new, and therefore still shaky in his vocation, must for his own peace of mind limit this intercourse.

This is what any person, young or old, does when family and friends are unable to accept or at least tolerate a decision which he or she believes to be a vocation.

What marriage counselor would not advise a young man or woman whose parents consistently berate or humiliate his new wife or her new husband to limit these contacts, because one's first duty is to his or her new life, new partner, and new vocation? For centuries, the religious orders of the Christian Church have acted in much the same way: efforts are made to help family and friends to accept and support the decision of the member involved to embrace the communal vocation. But if parents' letters consist of little more than pleas to the son or daughter to return home, if the visits amount to little more than attacks by the family upon the theology, lifestyle, or mission of the novice, leaving him shaken and torn with grief, there is not a novice master or mistress who would not discourage any further communication, unless the family changes its posture.

The Unification Church, here, is simply following traditional wisdom in helping a young person find his *own* life and vocation.¹⁵ One can view only with sadness the distrust and anger which have arisen between members of families in the wake of the conversion of one member to the Unification Church. This in general would be far bleaker were it not for the beneficial use that has been made of the potentially dangerous process of conversion. We probably do best, therefore, following the advice of Jesus, to judge a movement by its *effect* rather than by the *methods* it utilizes. By their fruits we must judge them. With these observations, then, let us turn to an examination of the nature and results of the commitment which Unification Church members make in the wake of their conversion.

COMMITMENT IN THE AGE OF PROTEAN MAN

At present, to be a fulltime member of the Unification Church means that one enters into a communal form of life and puts his or her whole life at the service of the Church's mission. The person who joins the Church commits himself or herself to the task of preparing the world for the Second Coming of the Messiah. Many people outside of the Church view a commitment of this kind as an impoverishment. Such a commitment, they believe, prevents the person from "finding himself", from developing according to his or her *own* vision and nature. It imprisons the person in a narrow lifestyle, cutting him or her off from the many opportunities for growth which life offers.

In this section, we will consider these objections by analyzing the nature and effects of the total self-dedication made by members of the Unification Church. But, before we can do that, we must begin with an even more basic consideration: that is the possibility and validity of any commitment.

At present, ours is a culture which increasingly stands wary of commitment. Robert Jay Lifton has coined the phrase "Protean Man" to describe the contemporary person who, like the Greek God, Proteus, can change shape at will. He can embrace ideas and ideologies, modify them, let go of them and then re-embrace them--all with an ease that stands in sharp contrast to the faithfulness toward belief-structures in the past.¹⁶ If Lifton is merely describing Protean man, others are extolling him. William Kilpatrick has termed the philosophy which reigns in contemporary America the

"cult of fluidity". The mature person, according to this ethos, is one who remains ever-flexible, never allowing himself or herself to be boxed in, always open to the many life-experiences that evolve.¹⁷

Kilpatrick, whose work is essentially a critique of this "cult", describes the way in which this faith is evidenced in everyday action. Contemporary man, he says,

does not want to choose. He does not want to give up any of the possibilities. Indeed, he wants to taste all possibilities without ever having to choose among them. He looks about him at the many attractive identities from which to choose and fears that any exercise of choice will limit him to something less than his appetite for variety demands... So he goes dashing about hoping to partake of all these possibilities, choosing none of them. He wishes to postpone commitment until a more convenient time--that is to say indefinitely.¹⁸

There are many factors, both cultural and theoretical, responsible for the popularity of this "Protean" stance toward life. Among these is the return, in contemporary guise, of Rousseauian philosophy. A debate which has repeatedly marked the history of ideas centers on the question: Is mankind basically good or basically evil? Rousseau believed mankind to be basically good. What evil is found in human beings, Rousseau attributed to the distortions caused by the *constraints and influence of society*. That position, or a variation of it, can be heard again in those contemporary psychological theories which understand human nature as basically good, and which attribute whatever evil we find to the constraints of arbitrary and limiting decisions. People experience frustration and engage

in counter-productive behavior, the theory goes, because they fail to *be themselves*, to be authentic. And that failure occurs because they allow themselves to be bound by the decisions and traditions made at an earlier stage in life. It is because the "I" who exists today tries to live out the decisions of the "I" who existed yesterday that people experience conflict.

Unfortunately, the argument continues, our society tries to force us to live by the decisions made at an earlier date, by a self who was quite different from the self who exists today. The truly "together" person is one who has learned to overcome these pressures. This person is one who, being prepared to cast off any society-made shackles when necessary, listens to and corresponds to the inner self as it evolves in the face of a changing culture. Kilpatrick summarizes this understanding as follows:

Health consists in flowing with this stream, being whatever thoughts and feelings are flowing through one now, and recognizing that these will be constantly changing... It is not really necessary to do anything because one can trust one's self. Human nature is good, constructive, self-enhancing self-actualizing--if only it can be freed from the unnecessary boundaries we impose. Lie back and float in the stream of it. It may be scary but it's basically safe. Trust yourself.

The trouble with most of us, by [Carl] Rogers' account, is that over the years we build up a static self-definition which ignores the ebbing and flowing of our real self... We buy somebody else's definition of what we should be and then spend our life trying to cram our unique experience into this procrustean bed.¹⁹

In these last sentences, then, we see the evil of commitments which are intended to be life-long. By them, we impoverish our lives, attempting to define at one point of time what we will be in a week, a year, or a decade. The average person has not read Carl Rogers, or any of the contemporary psychologists who advocate these positions. But through an amazing percolation process, these ideas (albeit in a distorted and unbalanced form) have become the stuff of common parlance among a large segment of our society. Another of the many factors involved in this stance is the growing popular belief that we *cannot* make and keep commitments, even if we wanted to do so.²⁰

Perhaps we can now better understand why the contemporary student wants to exorcise from the catechisms of Christian doctrine statements about Hell. The Protean person with a fascination for fluidity, is uncomfortable with a doctrine which says that one is *capable of and responsible for* choices which affect the future. And a Protean person could only view the kind of commitment involved in the religion of Rev. Moon, total and nearly irrevocable as it is, to be the height of masochism.

There is of course some truth to the insight underlying the principle of fluidity. But here, as is so often the case, there is need for a balancing principle--a principle which unfortunately is not often voiced of late. And that is the necessity of commitment in the mature personality. The attempt to keep every option open, never to choose, is just as destructive to human personality as is the effort of those with closed minds to permit no exceptions. Our culture today needs to hear this balancing

principle. We need to be reminded that indecision can be a form of slavery and of evil.²¹ As John C. Haughey has observed:

Men have battled for centuries against slavery in the firm belief that its involuntary form of determinism is evil. The irony of our present age is that so many people, though free to do otherwise, allow themselves to become afflicted with the voluntary slavery of indeterminism.²²

There are studies which suggest that the lack of identity which follows from the cult of fluidity leads to unhappiness.²³ Lifton recognizes the pain that accompanies non-commitment, noting that Protean man

indeed suffers from [guilt] considerably, but often without awareness of what is causing his suffering. For his is a form of hidden guilt, a vague but persistent kind of self-condemnation related to the symbolic disharmonies I have described, a sense of having no outlet for his loyalties and no symbolic structure for his achievements.²⁴

THE NEED FOR COMMITMENT

In contrast to the philosophy of Protean fluidity stands the existentialist emphasis upon choice and fidelity to that choice. It is, existentialists say, in choosing one option over another, and being willing to live out the consequences of that choice, that one becomes a person and develops a character. Without choice, one fails to emerge into selfhood. And yet, unfortunately, it would now seem that the contemporary man and woman avoid choices whenever possible, and are led to believe that this is a sign of maturity and wisdom. It is not easy to convince

contemporary men and women that real freedom consists in the ability to make choices, choices that matter, and that the freedom of non-choice is an illusion. What is more, a choice is real only if there are consequences. The child whose parents will right the result of anything it does has no freedom of choice, because its choices make no difference. Isaac Asimov portrays this thesis powerfully in his short story, *Multivac*,²⁵ about humans of a future time, who live in a utopia created by a super-computer. The genius of Asimov's story is that the reader is enabled to feel the tragedy of a life where choices make no real difference. The reader enters into the experience of the character and senses the shallowness--the inhumanness--that a life without real choices would engender. In order to become human, one must make choices--choices, let it be repeated, with consequences. John Haughey comments:

Selfhood comes to be primarily by choosing. By failing to choose, by remaining in a constant state of indecision, a person's spirit is vaporous and, as it were, apart from him, hovering. In the act of choosing, most of all, the spirit of a person stands forth and is enfolded. Our choices express self-understanding and at the same time make self-understanding possible.²⁶

These observations on the necessity of commitment and fidelity do not, however, belie the basic insight of those contemporary writers who have argued for a more fluid concept of self. Anyone who has lived with the unbending personality, the person who makes absolutes of every detail in his tradition, the person who is unable to distinguish the essentials of his identity from accidentals knows

well how valid is the concept of flexibility. For, such people tend to become ineffective with the changing of times, and divisive and unhappy as well. But the correction to that position is not to become "like weeds blowing in the wind". The goal requires a blending of flexibility and commitment. Hence, as Kilpatrick concludes,

Fluidity and adaptability are necessary for people to deal with a changing future; and any theory of identity that emphasizes commitment must be tempered with an awareness of how difficult commitment has become under the new conditions. Still, there is a delicate balance at issue: the balance between tentativeness and commitment, between fluidity and decision. No one wants to be confined in the wrong identity, but if we want any identity we do have to make choices.²⁷

In his analysis of Norman Brown, one of the figures whom he considers partially responsible for the present cult of fluidity, Kilpatrick rightly observes that those who write so persuasively in favor of this position are usually men and women who have already established a sense of identity through life commitments. What these writers often forget is that they are being read by people who do not share the luxury of an established identity.²⁸

But to argue persuasively about the importance of commitment and to bemoan its absence in contemporary society is futile if we fail to consider one last element. Commitment--at least for most men and women--can be made only where there is a meaningful objective in sight. If one lives in a society which has relativized everything, commitment becomes difficult. Our society's knowledge of history has made it difficult for many to hold our religions,

our nation, or any of our institutions as worthy of unswerving allegiance. Commitment presumes meaning. Victor Frankl, in his psychiatric practice, found that the single greatest cause of sickness in contemporary people is the lack of meaning and purpose in life.²⁹ Toffler, in his *Future Shock*, has chronicled with great insight the difficulty of commitment in a throw-away, mobile, and ever-changing society.

This rather lengthy digression into the importance of commitment and the lack of it in our contemporary ethos puts us into a better position to understand the attraction of, and the commitment made to, the Unification Church. Quite simply, Unification Theology puts life into a meaningful context for its members, and therefore is able to elicit the commitment which we have seen to be so important. In a recent survey of Church members, the most frequently listed reason given for membership was the truth of the Church's theology.³⁰

Concerned pastors often ask themselves and others about the attraction which the Unification Church holds. Why, they ask, have people--especially those who were raised in orthodox religious faiths--forsaken traditional religions, traditional meaning systems, in favor of an untried enthusiasm? A partial answer can be found in the millenarian nature of Unification Theology.

Like all millenarian theologies, it provides a most attractive meaning system, which in turn has the ability to evoke and sustain an uncommon dedication. The person who approaches the Church is presented with a theological and historical perceptive which can, if he commits himself

to it, invest him with great value and importance: his is the mission of preparing the world for the Second Coming, for the fulfillment of Creation and Redemption.

Unification theology teaches that the Second Coming of the Messiah is imminent, and that a world of peace and prosperity is therefore possible in the very near future. However, the success of that Messiah is dependent upon the acceptance he will receive from mankind. He will fail if the world does not *freely* accept his message and mission. That is, according to Unification theology, God's way: to respect the freedom of his creatures. This promise of a relatively immediate reign of goodness and peace has the power to call forth forces of dedication and energy which are otherwise not easily touched.

True, traditional Christian theology also speaks of a second coming of the Christ, at which time the world will be renewed; but after two thousand years of waiting, that promise about some unspecified future time cannot be expected to evoke the same enthusiasm and power as does the millenarian promise of immediate possibilities. To be sure, there are people who can and do work with untiring zeal, without expecting any great transformation to take place in their lifetimes. For them, the promise of the ultimate victory of goodness, though rarely reflected upon, acts as a horizon and ultimate source of hope. But their number is few. Most people are able to exert that selfless energy, which apparently lies within us all, but is rarely tapped, only when the prospect of success is imminent.

The religious history of the Western world has witnessed the repeated emergence of religious sects which

claimed that the Second Coming was fast approaching and who pointed out signs to support their contentions. We might expect that anyone who is aware of this history, anyone who knows about the many millenarian precedents, would be unable to accept with enthusiasm the claims of this most recent theology of imminent renewal. Interestingly, Rev. Moon's followers are keen students of history and are not unaware of the many historical parallels to their movement. Because they believe that in God's plan of salvation the success of the Messiah depends upon the people's acceptance of him, the members of the Unification Church can account for the failure of previous promises and still maintain their hope about the present one.

In short, Unification theology provides an interpretation of life which enables men and women to commit themselves wholeheartedly. And if it provides an ideology, it is an ideology which just might escape the destructiveness of most ideologies: narrowness of vision and prejudice. The Unification Church, as its title suggests, is an attempt to create an ideology which unifies rather than divides, which integrates diverse ideas, peoples, movements, and spiritualities. The inter-racial communities and marriages are symbolic of the international and inter-cultural unification of insights, directions, and traditions which they seek to bring about. They hope to support and, where necessary, sponsor all efforts which bring about the restoration of human life, whether in the educational, aesthetic, or political field. If this is to be called an ideology, at least it is one which intends to be catholic, and which should lead its adherents to expansion and growth rather than narrowness of vision.

Enthusiasm and dedication are evident in the lives of Church members. Whether their task be fundraising, witnessing, studying or organizational projects, they do it with a generosity and zeal which none can deny, though some would explain away. And contrary to the preconceptions of outsiders, visits and interviews suggest that there is joy and happiness and self-fulfillment as well. This should surprise no one. For, ironically, one who seeks joy and happiness and self-fulfillment directly rarely finds them. As Frankl has observed, these "belong to that class of phenomena which can only be obtained as a side effect, and are thwarted precisely to the extent to which they are made a matter of direct intention."³¹ In a similar vein, E. Pangborn has observed: "With all due respect to one of the most human documents, ...the pursuit of happiness is an occupation of fools."³² Those who rarely give a thought to themselves, but who dedicate themselves to a cause outside their own needs, seem to be the ones who find the joy and self-fulfillment which others seek so diligently.

THE DANGERS OF RELIGIOUS CONVERSION

These reflections on the importance of commitment and its reliance upon a meaning system would lend the concerned observer to look upon the Unification Church's success with appreciation. We should consider, however, several pitfalls which may lie ahead for the new member as a result of his commitment to the Unification Church. The first of these is one which has always haunted and vitiated the religious project, and especially those religions in which conversion plays a major role.

The conversion experience introduces a person to a state of joy and peace, certainty and love, confidence and energy unlike anything known before. The problem is that some people expect that, once attained, this state should be permanent. This understandable expectation is encouraged by many religions which lead their members to view any doubts or confusions following conversion as moral weakness. A former member of the Unification Church is quoted as saying that "You had to make yourself love people when you didn't... You had to feel happy when you weren't."³³ This attitude inculcates the practice of externalism: people feel constrained to play out the role of absolute assuredness and moral uprightness long after certitude has begun to weaken. Or they interpret the fading of enthusiasm as an indication that the original experience of conversion was an illusion. Embarrassed, they give up the movement entirely. Both of these responses following conversion experiences are common, and both are unfortunate. Let us consider first the possibility of disaffection.

In so many areas of spirituality, one will find that an initial burst of insight and energy is followed by periods of doubt and dryness. Roman Catholic spirituality would have one interpret these "dark nights of the soul" as important and inevitable stages of growth, in fact as *anything but* signs that the religious experiences preceding them were inauthentic and to be disregarded. In my work, it has proved important to prepare young people for what seems to be the inevitable "coming down" which follows so often upon religious experience,³⁴ by helping them to see that this is a common pattern in the spiritual life.

I have tried to help them to view these experiences as God-given glimpses into the way that life can be, a vision which they should treasure, especially during the periods of difficulty. Though the initial enthusiasm may pass, the value of the experience remains, for, once having known this other way of being, they have a goal and guide to their lives. As William James says of the conversion experience:

that it should for even a short time show a human being what the high-water mark of his spiritual capacity is, this is what constitutes its importance--an importance which backsliding cannot diminish, although persistence might increase it.³⁵

The task is correctly to locate the value of these conversion experiences--peak experiences, Maslow would term them--neither denying their value altogether, nor apotheosizing them.

In introducing the second edition of his book, *Religion Values and Peak Experiences*, Abraham Maslow reported that, in the years that had passed since the first edition, he had come to a greater appreciation for what he called the "plateau experience," a state of consciousness which shares many of the characteristics of the peak experience, though it is more serene and calm, always has a noetic and cognitive element, is far more voluntary, and is the result of hard work. He writes:

A transient glimpse is certainly possible in the peak experiences which may, after all, come to anyone. But, so to speak, to take up residence on the high plateau of Unitive consciousness--that is another matter altogether. That tends to be a lifelong effort. It should not be confused with the Thursday-evening turn-on that many youngsters think of as THE path to transcendence. For that

matter, it should not be confused with ANY single experience. The "spiritual disciplines," both the classical ones and the new ones that keep on being discovered these days, all take time, work, discipline, study, commitment.³⁶

This, it seems to me, is a wise corrective to the emphasis Maslow placed in his original edition on the sudden, peak experience and to the implicit denigration of the spiritualities of duty, perseverance, effort, and asceticism. But to come away with the impression that those moments of sudden insight are useless would be an equally distorted position. Many people would never begin the slow and laborious path toward the "plateau experience," were it not for a momentary glimpse, a moment of insight, into the way things could be. Conversion experiences can be the "doors of perception" without which many would never be introduced into the spiritual life. Their value, however, may be lost if people are not prepared for the days of doubt and darkness which often follow.

The Unification Church seems to understand this dynamic. They immediately follow up the conversion experience with a series of workshops during which an intensive study of the theology of the movement is pursued, thus allowing a firm intellectual faith to support the insight of the first moments. Spiritual directors within the Church advise the younger member who is having problems to pray more, work harder, and study more deeply. This director knows that there is a tendency for one to lose his new vision, especially in the beginning years, unless it is reinforced by prayer, work, and action. The loss of enthusiasm and the appearance of doubts are not signs of a mistaken vocation, but the inevitable lapses of vision

which are to be expected. The person is urged to pray even when prayer does not come easily, to be joyful even when there are feelings of disease, to be externally confident, dismissing the tactics of the devil.

And that is not bad spiritual direction. But it brings with it the other danger mentioned above which plagues religions, and that is the danger of externalism. The person can begin to identify external righteousness with internal wholeness...to be satisfied with the externally upright life. Such a person, identified with his new image, acts it out in everyday life, and withstands the attacks of the devil by effectively repressing anything within himself which contradicts this image.

The problem is complex. For, in fact, one way to achieve a spiritual ideal is to act as a holy person does, in the hope that what is at first only an external observance will in time affect one's inner consciousness. "Putting on the new man" is a tried method of spirituality. But there is the inherent danger in this method that the person will confuse his external behavior with internal renewal, and will thus assume that he or she has reached stages of holiness which correspond to the external actions. After that, any internal suggestion of relapse--any wayward desire or feeling--must be subconsciously denied and repressed. In healthy spirituality, a person suppresses (a term used in contradistinction to represses), at the price of sacrifice and pain, those desires and feelings which contradict his ideal. This is far different from the person who has been taught to *deny* that such feelings even exist, since such feelings are unworthy and, in fact, impossible for one who has been called to a special vocation. This latter dynamic can lead to real sickness. Erich

Neumann has written insightfully about these dynamics and the consequent evils of projection and anger which repression engenders.

Suppression is a conscious achievement of the ego, and it is usually practiced and cultivated in a systematic way. It is important to notice that in suppression a sacrifice is made which leads to suffering. This suffering is accepted, and for that reason the rejected contents and components of the personality still retain their connection with the ego... In repression, the excluded contents and components of the personality which run counter to the dominant ethical value lose their connection with the conscious system and become unconscious or forgotten--that is to say, the ego is entirely unaware of their existence. Repressed contents, unlike those suppressed, are withdrawn from the control of consciousness and function independently of it; in fact, as depth psychology has shown, they lead an active underground life of their own with disastrous results for both the individual and the collective.³⁷

It is these "disastrous results for both individuals and the collective" that have caused spiritual directors to be wary of the "idealistic" approach to spirituality. The reaction of many is to regard all spiritualities which propose *imitation* (such as the "imitation of Christ") as sickness-engendering. "Be yourself" seems to the contemporary spiritual director a more valid form of spirituality.³⁸ Neumann, on the other hand, while recognizing the dangers of an "idealistic" approach to spirituality, does not deny its value. Rather he calls for a complementary approach.

What is needed is a spirituality which encourages beginners to strive for the highest goals, pointing out to them that a holiness or wholeness beyond their most sanguine expectations is possible if they but strive for it.

In this approach, the initial enthusiasm and fervor will be treated as valid insights and religious experience, valuable as visions of what can be. But, at the same time, this spirituality must be balanced by one which teaches beginners to recognize their fallen human nature and to accept patiently rather than repress the weakness of that nature.

In a religion like that of the Unification Church, there may be a tendency to ignore this second aspect of spirituality. Members believe that the salvation of the world is dependent upon the witness they give to all they meet. They may be so intent upon giving "good example", being at every moment witnesses to the joy and integrity of Unification Religion, that they will have no time to listen to, and to deal with, that side of them which remains unrenewed. Ronald Knox's thumbnail sketch of enthusiastic religionists may apply to a possible tendency within the Unification Church. Members of such groups, says Knox,

will have no "almost Christians," no weaker brethren who plod and stumble, who...would like to have a foot in either world... Poor human nature! Every lapse that follows is marked by pitiless watchers outside the fold, creates a harvest of scandal within.³⁹

A further danger of which the Unification Church must be aware is the attraction their lifestyle will hold for frightened people, for whom the commitment to religion represents a refuge from the task of creating an identity. Religion has always appealed to those who do not want to accept the responsibility for their lives. Such people adopt willingly the ready-made identity provided by the Church and thus escape the difficult project of creating

their own identity. This is a particular danger for religions which practice a communal lifestyle, as does the main body of the Unification Church at present. Every communal attempt inevitably--and unfortunately--tends to enforce uniformity rather than unanimity. The strong personality can undergo this without any damaging effect. For this person, communal life will be a valuable asset, providing, as it does, helpful structure, valuable freedom, and a strong sense of support. But, for the passive personality, the tendency toward uniformity within communal life can destroy whatever tender shoots of self-definition might be growing within. For this person, membership in the Unification Church could be most unhealthy.

Another danger from the viewpoint of spirituality, and one particularly likely in the Unification Church is the possibility of an obsession with duty. A man or woman, who understands the present time to be of crucial significance, who thinks that the future of the world is in a sense dependent upon the fidelity of a small group to its vocation, can understandably begin to see life in terms of duty, and to judge every occurrence in terms of its effectiveness. Every action, every relation, every decision must be judged in terms of its "productivity" in spreading the message and mission of the Church. There are personalities for whom this kind of spirituality is not healthy. They feel guilty for wasted time; they regard any relaxation as indulgent, unless it can be justified in terms of the work; they become what has been half-seriously labeled "workaholics". In turn, they gradually lose the ability to enjoy life and its beauties, and, at least in my understanding of a whole spirituality, that is an unfortunate distortion.

There is within Unification theology a factor which may prevent this distortion from occurring: its healthy materialism. The *Divine Principle*, the major work of Unification theology, states that there can be no spiritual happiness apart from true physical happiness. According to the same text, the fact that religion has until now de-emphasized the value of everyday reality, of physical happiness, in order to stress the attainment of spiritual happiness is one cause for its relative failure.⁴⁰ In taking this position, however, the Unification Church stands squarely in the tradition of orthodox Christianity, which has rejected as heretical those sects--Gnostics, Albigensians, Jansenists--which would regard the material world as evil. This recognition of the validity of physical pleasure by Unification Church theology would require that its members balance their sense of duty with times of relaxation, celebration, and enjoyment. The danger, let it be repeated, is that certain personalities who might be attracted to the Church will be unable to live within the tension of this theology and will consciously or unconsciously allow the duty principle to dominate their lives.

SEXUAL ATTITUDES AND PRACTICES

The priest-psychologist, Eugene Kennedy, has suggested that in sexuality we find a reflection of a person's attitudes and well-being.⁴¹ This principle, one may surmise, would also apply to a group. Thus, it may be worthwhile to conclude our considerations of the commitment involved in Unification Church membership by considering briefly

the Church's practices concerning sexuality. Though the theory and practice of marriage within the Unification Church is still in a developmental stage, the basic directions can be discerned.

The new member of the Church begins by spending a period of preparation in the state of celibacy; even couples who enter the Church after marriage live temporarily in abstinence. When the time of preparation is completed -- a judgment which is made by the person in conjunction with Church authorities, but never before three years of membership have been completed--the person attends the next gathering of the Church for the blessing of marriages, at which time Rev. Moon recommends a marriage partner. The two members recommended for one another may never have met before; they may be of different nationalities. The two are given a short time to meet and to decide whether they can accept one another (they may refuse without loss of standing in the Church). Should they accept his recommendation, they participate soon after in a marriage ceremony, after which they begin their life together.

This emphasis on communal control of sex and marriage is not unique to the Unification Church. In his analysis of communal attempts in America, John H. Noyes pointed out that one factor common to all the communities which succeeded in America was that they brought sexuality and marriage under the aegis of community control. For example, the Shakers suppressed every expression of sexuality, living lives of complete celibacy; the Perfectionists of Oneida forbade marriage of exclusive relationships, while allowing the practice of communal sexuality; and the communists of Amana, although allowing marriage, discouraged the practice, relegating the married to lower echelons

of influence.⁴² Thus they prevented divided loyalties between the needs and demands of the family, for such a division of loyalties weakens seriously the strength of the communal undertaking. One is tempted to interpret the marriage practice of the Unification Church in this context: as an attempt to control the potentially divisive influence of the smaller family unity within a communal setting.

According to Thomas Driver, almost every religion has made sexuality a principal concern, either seeing it as a form of divine worship or as a source of human degradation.⁴³ We might do well to consider Unification Church marriage practice by placing it in the context of those religious groups which have understood sexuality as a basically religious act, which can be appreciated only when performed in a sacred and sacramental context.⁴⁴ To place marriage in a religious context, we might briefly sketch the theology of sexuality advocated by one such group, the Perfectionists of Oneida, who lived a communal life-form in upper New York during the mid-nineteenth century.

Underlying their practice of sexuality, the Oneida Perfectionists held to a theology which understood the masculine-feminine principle to be characteristic of all reality, and integral to the divine plan of salvation.⁴⁵ They practiced and wrote about a kind of love which they realized would appear sterile and joyless to those uninitiated in its ways, but which, they assured their audience, introduced one into the most delightful and enduring of experiences. This love, always under the control of the will, was directed toward those whose attraction was based on their spiritual gifts. Through it, the grace of God

was passed from person to person, the more spiritual of the two acting as the "masculine" inspirator to the less advanced "feminine" receiver. Love was thus a sacrament through which one came into touch with the Divine.

The great question for the whole nation...to study is the question of the relation of man and woman... Settle this...and everything else will be settled; ...people...will be called to study the great constitution of the universe which is imaged in the two-fold relation of man and woman.⁴⁶

In addition, because the Oneida Perfectionists believed that spiritual strengths could be passed from generation to generation, much as physical attributes are, they thought it was essential that only those who had achieved a high degree of holiness should parent children. What is more, they believed that parents should be paired so as to complement one another in a healthy way. Thus, the child born of this union should begin life in a state of spiritual strength.⁴⁷ But this economy of salvation would be frustrated so long as people continued to pursue relationships which were not based on these principles.

According to the Oneida Perfectionists, the relationships carried on by most people were based on anything but an understanding of the role sexuality has to play in the world's salvation. Though called by the name "love," the relationship which was advocated by the world was anything but true, Christian love. The Perfectionists referred to this idolatrous relationship as "romance." By romantic love, they meant that all-consuming passion, based on external attractions, and characterized by jealousy, envy, and conflict. This they considered to be comparable to the bondage of slavery, the degradation of narcotics, and the

sinfulness of idolatry. No intelligent observer could deny, they maintained, that the passion of sex and romance as practiced in the world and portrayed in popular writings was an enemy of God and a fountain of corruption and misery for the human race.⁴⁸

Though dissimilar in many important respects, the theory of the Oneida Perfectionists provides a context in which to understand the practices of the Unification Church. For it too has a theology which understands the masculine-feminine principle to be a reflection of the Godhead, and to be integral to God's plan for the salvation of the world.⁴⁹ For it, too, the world will be renewed only when men and women, who have first perfected themselves, enter into relationships which are blessed by God, and based upon the spiritual attractions of the parties. It too believes that the children born of these unions will from their birth be free of the hereditary effects of original sin.⁵⁰

Consequently, one can understand that a member of the Unification Church might consider marriage to be so crucial to individual and world salvation that it cannot be contracted on the basis of mere attraction. One can see why they might assume that no one has enough self-knowledge to choose wisely the person suited to complement his or her own personality. Therefore, it makes sense to leave the choice of partners to another, especially if one believes that one has access to the direction of a man specially inspired by God.

No doubt the idea of "arranged" marriages will repel many an American observer. It should be pointed out, however, that until relatively recent times, the practice of

"arranged" marriages was common in the Western world, especially among those who held positions of importance. The *experiment* (for it is just that) of marriage based solely upon romantic attraction with little account being given to the advice of family, has been underway for too short a period to be evaluated. This much can be said: at present there are no convincing data to suggest that the arranged marriages of the past were any less successful than those based on romantic attraction. The partners entered their wedded state with a sense of vocation; theirs was the responsibility to care for the other in good times and in bad. In many a case, this dedicated service gave way in time to a deep love. There is more than a moment of good theatre behind the song Tevia sings to Heidl in *Fiddler on the Roof*. Having watched his daughters, one by one, set out on marriages of their own choosing, Tevia, whose marriage was arranged for him, asks his wife if she loves him. And she assures him that if twenty-five years of service and sharing and worrying is not love, then she does not know what it is.

Though only time will tell, there is reason to believe that Unification Church marriages--based on the objective judgments of the trusted leader, who presumably knows his people well, and entered into only after a period of preparation with a sense of vocation and an openness to the transcendental element of the sexual experience--contain the elements of healthy and lasting relationships.

CONCLUSION

These are my initial thoughts regarding the Unification Church, intended for those who feel responsibility for one involved in or attracted to membership in that Church. We have seen that the methods of conversion used and the commitment evoked by the Unification Church are ones which, while permeated with dangers, have been utilized throughout the history of religion, especially at times when the general interest in religion was at a low point. Not only is this path common, but it also seems capable of leading the person to a deep and balanced faith.

There are dangers: the danger of anxiety in the face of doubt, an anxiety which may give rise to hypocrisy or to externalism with the consequent practices of repression and projective bigotry. Or consequent doubt may give way to a disaffection by which the person eschews all religious values as illusions. There is the very real possibility of a passive, non-questioning acceptance, whereby the person allows his or her critical faculties to fall into disuse. There is the very real possibility that all this enthusiasm will be channeled into a cause and projects which are not that valuable to a world which cannot afford to see its limited resources of human idealism squandered. There is the possibility that the Reverend Moon will use the power which he holds over his devoted followers to further his own interests or even to create a totalitarian movement.

But balancing these possibilities are the positive ones which could arise out of this movement. This movement may give to people a purpose, a goal, and a vision which they would never have found otherwise. This

movement may lead people from lives of "quiet desperation" to lives filled with purpose. This movement may nurture people fully alive, straining the limits of human goodness, human energy, and human ability. This movement may be one of those which revitalizes not only a particular group but religion and society in general. If the world had destroyed every enthusiastic movement, simply because of its inherent dangers and possibilities, the world today would be very much impoverished.

I know of no better way to conclude this study than with Ronald Knox's conclusion to his study of enthusiastic sects. Having chronicled in great detail the unpredictable paths along which enthusiasm has led its followers throughout history, having lamented the distortions these groups have introduced into the Christian religion, Knox nevertheless concludes:

Men will not live without vision; that moral we do well to carry away with us from contemplating, in so many strange forms, the record of the visionaries. If we are content with the humdrum, the second best, the hand-over-hand, it will not be forgiven us. All through the writing of this book I have been haunted by a long-remembered echo of *La Princesse Lointaine*:

Brother Trophus: Inactivity is the only vice, master Erasmus; and the only virtue is ...

Erasmus: What?

Brother Trophus: Enthusiasm! 51

1 For example, in colonial America, one was not "saved," one could not be a member of the Congregational Church, until he had experienced a moment of conversion. Though a man and a woman accepted the truths of the faith, attended and supported the parish functions, observed the morality of the Christian life, he or she was refused Church membership if there were no signs of conversion. For these practices were considered but external conformities--no substitute for the profound change of heart and mind by which one knew without doubt that one was in grace. Wesleyan Methodism, American Perfectionism, and the religions which found nurture in the revivals of the eighteenth and nineteenth centuries are other examples of Christian groups which have accepted and even expected the sudden conversion as the work of God. Christian preachers are found speaking on street corners and in the haunts of the wicked because again and again such chance exhortation has triggered the conversion of the most hardened cynic.

2 The following is but one of the many extracts which William James includes to illustrate the religious experience of a large number of people:

After I sat down, being all in confusion, like a drowning man that was just giving up to sink and almost in agony, I turned very suddenly around in my chair, and seeing part of an old Bible lying in one of the chairs, I caught hold of it in great haste; and opening it without any premeditation, cast my eyes on the 38th Psalm, which was the first time I ever saw the Word of God; it took hold of me with such power that it seemed to go through my whole soul, so that it seemed as if God was praying in, with and for me... At that instant of time... redeeming love broke into my soul with repeated scriptures, with such power that my whole soul seemed to be melted down with love; the burden of guilt and condemnation was gone, darkness was expelled, my heart humbled and filled with gratitude, and my whole soul, that was a few minutes ago groaning under mountains of death, and crying to an unknown God for help, was now filled with immortal love, soaring on the wings of faith,

freed from the chains of death and darkness... I so longed to be useful in the cause of Christ in preaching the gospel, that it seemed as if I could not rest any longer, but go I must and tell the wonders of redeeming love.

The Varieties of Religious Experience, (New York, 1958) pp. 178f, 184.

3 J.Y. Lettvin, H.R. Maturana, W.S. McCulloch, and W.H. Pitts, "What the Frog's Eye Tells the Frog's Brain," in *Embodiments of the Mind*, Warren S. McCulloch, ed., (Cambridge, Mass., 1965) pp. 230-255.

4 See: Robert E. Ornstein, *On the Psychology of Meditation*, (New York, 1971) pp. 171f. and Aldous Huxley, *The Doors of Perception and Heaven and Hell*, (Harmondsworth, Eng., 1959) p. 21f.

5 See A. Maslow, *Religion, Values and Peak Experiences*, (New York, 1970) pp. 59-68; 91-96. See also Andrew Greeley and William McCready, "Are We a Nation of Mystics?" *New York Times Magazine*, Jan. 26, 1975, pp. 12ff. This last article cites the unusually high correlation found between those who reported such experiences of altered consciousness and the high scores obtained on the Psychological Well-Being Scale developed by Norman Bradburn--the highest correlation, according to Bradburn, that had ever been observed with this scale.

6 The Bergson-Huxley model of consciousness is but one of many which are utilized by contemporary thinkers in their efforts to account for religious experiences and for conversion. Others use a model which posits different parts of the brain, each responsible for differing modes of perception. Religious conversion occurs when the part of the brain which perceives in unitive or religious categories has been inoperative and is suddenly brought into operation. For example, Robert Ornstein works with a two-hemispheric model. He suggests that in our society the analytical, individuating consciousness of the left hemisphere tends to dominate the more intuitive, religious consciousness of the right hemisphere--a dominance which must be broken down

if one is to perceive in a whole way. *The Psychology of Consciousness*, (San Francisco, 1972) pp. 138f.

7 J.C. Pearce, *The Crack in the Cosmic Egg*, (New York, 1973) pp. 2,7.

8 Robert Jay Lifton, in opening his study on brainwashing in China [*Thought Reform and the Psychology of Totalism*, (New York, 1961) p. 3f.] makes the following observation which serves to put the accusation of brainwashing in an historical perspective:

Originally used to describe Chinese indoctrination techniques, it was quickly applied to Russian and Eastern European approaches, and then to just about anything which the Communists did anywhere (as illustrated by the statement of a prominent American lady who, upon returning from a trip to Moscow, claimed that the Russians were "brainwashing" prospective mothers in order to prepare them for natural childbirth.) Inevitably, the word made its appearance closer to home, sometimes with the saving grace of humor...but on other occasions with a more vindictive tone--as when Southern segregationists accused all who favor racial equality (including the Supreme Court) of having been influenced by "left-wing brainwashing;" or equally irresponsible usages by anti-fluoridation, anti-mental-health legislation, or anti- almost anything groups leveled against their real or fancied opponents.

9 See, for example, Berkeley Rice, "Honor Thy Father Moon," *Psychology Today*, January, 1976, p.40.

10 Mark Brewer, "We're Gonna Tear You Down and Put You Back Together," *Psychology Today*, August, 1975, pp. 35ff. In a companion article Richard P. Marsh, of San Francisco State University, concludes his remarks about the Erhard System as follows:

Thus, EST is not brainwashing. Nor is it hypnosis. What is it then? De-hypnosis, perhaps. An attempt to release the individual from the cultural trance, the systematic self-delusion, to which most of us surrender our aliveness. An effort to rescue free

will and personal responsibility from the decline into which they have fallen and place them again at the center of human regard. But, whatever EST is, if my experience is to be trusted, it takes its place alongside the other major disciplines by which people can hope to find their way to personal fulfillment. ("I am the Cause of My World," *Psychology Today*, August, 1975, p. 38.)

11 See Huxley, pp. 113-122.

12 See John Cogley, *Catholic America*, (New York, 1974) pp. 38-39. "The Awful Disclosures of the Hotel Dieu Nunnery of Montreal" (1836) described in detail, with illustrations, a "nest of debauchery" in which infanticide, murder, and rape were to be found.

13 E.g., Berkeley Rice, p.47.

14 In *Newsweek*, June 14, 1974, International Edition, Pam Fanshier, who was abducted and transported from Kansas to Ohio for deprogramming, reports that it was "the most hellish and terrifying" incident of her life, in which she was mocked and degraded, kept in a state of exhaustion and forced to watch her possessions burnt.

15 The attribution of the parents' efforts to the work of the devil is the inevitable conclusion to be expected in a theology which views life as a confrontation between the forces of good and evil.

16 Lifton cites *Time* magazine's characterization of Marcello Mastroianni as a man with a spine made of plastic napkin rings as applicable to modern man, who realizes that there are advantages to a backbone (representing strength, courage, and will) rendered flimsy and malleable. See *Boundaries*, (New York, 1967) p. 50ff.

17 Our current inability to sustain relationships or responsibilities is the result of a largely unnoticed but nevertheless remarkable transformation

in our sense of self stemming from...philosophy. The prevailing theme of this confrontation is a reverent faith in what we may call the fluid self. It has become the dominant cultural orthodoxy of our day. [Kilpatrick, *Identity and Intimacy*, (New York, 1976) p. 3.]

18 Kilpatrick, p. 43.

19 Kilpatrick, pp. 46-47.

20 John Haughey attributes belief that commitments are impossible to the massive influence of Charles Darwin and Sigmund Freud. Quoting Silvan Tompkins, he says of the latter: "Psychoanalysis is a systematic training in indecision." [*Should Anyone Say Forever?* (New York, 1975) p. 26.]

21 See M. Buber, *Good and Evil*, (New York, 1953) pp. 99ff.

22 Haughey, p. 23.

23 See, e.g., Kenneth Keniston's study of *The Uncommitted*, (New York, 1965) and George Gilder's recent study of "Swinging Singles" in *Naked Nomads*, (New York, 1974).

24 Lifton, *Boundaries*, p. 59.

25 *New York Times Magazine*, January, 5, 1975, pp. 12ff.

26 Haughey, p. 22.

27 Kilpatrick, p. 63.

28 *Ibid.*, p. 143.

29 See *Man's Search for Meaning*, (New York, 1969) and *Psychotherapy and Existentialism*, (New York, 1968).

- 30 Nora Spurgin, "A Sociological/Psychological Profile of Unification Church Members," Unpublished Manuscript.
- 31 *Psychotherapy and Existentialism*, (New York, 1968) p. 8.
- 32 *Mirror for Observers*, (London, 1955) p. 138.
- 33 *Newsweek*, June 14, 1976, International Edition, p.45.
- 34 See William James, p. 206, who refers to the work of E.D. Starbuck in his *Psychology of Religion*.
- 35 James, p.205.
- 36 New York, 1970, xv-xvi.
- 37 *Depth Psychology and a New Ethic*, (New York, 1973) pp. 34-35. See also, p. 68.
- 38 Many religious orders within the Roman Catholic Church have in recent years dropped the practice of having new members take a new name upon their entrance, precisely because they fear that this practice will encourage the tendency of young religious to regard entrance into a new vocation as the obliteration of the old person with his problems and difficulties.
- 39 *Enthusiasm, A Chapter in the History of Religion*, (New York, 1950) p. 2.
- 40 *Divine Principle*, 2nd edition, (Washington, D.C., 1973) p. 8.
- 41 "It Shows up in Sex," *Critic*, July-August, 1970, p. 32.
- 42 Charles Nordhoff, *The Communistic Societies of the United States*, (New York, 1966) pp. 36, 117, 275ff.

- 43 "Sexuality and Jesus," in *Sex, Thoughts for Contemporary Christians*, Michael J. Taylor, ed., (New York, 1972) p. 59f.
- 44 That there is a relationship between religion and sexuality has long been advocated. The fertility cults of many ancient primitives, the practice of temple "prostitutes," and the ancient disciplines of tantric yoga are examples of the actualization of this theory. Freud recognized this recurring association and interpreted it as a sign that religion is nothing but a sublimation of healthy sexual instincts. Jung accepted Freud's data, but inverted its significance, much as Hegel was turned upside down by Marx. Jung saw sexuality as a symbol, as a form, of something much bigger than itself: the search of the finite for the infinite. In this context, the thesis of Denis de Rougemont in his *Love in the Western World*, [New York, 1974] is fascinating, for he argues that the romantic poetry of the middle ages was in fact disguised mystical theory. Alan Watts observes:
- ...a sexually self-conscious culture such as our own must beware of its natural tendency to see religion as a symbolizing of sex, for to sexually uncomplicated people it has always been obvious that sex is a symbol of religion; that is to say, the ecstatic self-abandonment of nuptial love is the average man's nearest approach to the selfless state of mystical or metaphysical experience. For this reason the act of love is the easiest and most readily intelligible illustration of what it is like to be in "union with God," to live the eternal life, free from self and time.
- Myth and Ritual in Christianity*, (Boston, 1968) p. 164ff.
- 45 See *Circular*, 26 March 1853, p. 149. An analysis of this dynamic in Oneida's theology can be found in my own unpublished thesis "The Oneida Community's Concept of Christian Love," University of St. Michael's College, Toronto, 1973.
- 46 *Circular*, 30 May, 1864, p. 82.

47 *Oneida Circular*, 12 July, 1875, p. 218.

48 *Ibid.*

49 See *Divine Principle*, pp. 31, 38-39.

50 The members of the Unification Church can live for a generation of "new" beings. Unlike others, who inherit by a process of osmosis the frustrations and anxieties of their parents, these children will be born of unions formed by parents who have first established their union with God, and will be raised in homes where peace and love are the inheritance. Young Oon Kim, a theologian of the Unification Church, explains their viewpoint:

Where do we learn conflict? In the family. Our personalities are highly determined within the family at an early age. Therefore, if we would see a world of harmony and peace, we must have men of harmony and peace; to produce men of harmony and peace we need families of harmony and peace. That is the key to world peace, the key to universal unity; the key to God's kingdom on earth lies within the Family.

Unification Theology and Christian Thought, (New York, 1975) p. 19.

51 Ronald Knox, *Enthusiasm*, (New York, 1950) p. 591.

THEOLOGICAL ANALYSES

A BRIEF OUTLINE OF UNIFICATION THEOLOGY

HERBERT W. RICHARDSON

The theology of the Unification Church is a *federal theology*. Federal theology is a form of Calvinism which stresses that the human race has two heads. God created mankind in Adam, whose sinful disorientation *vis-a-vis* God has affected all of his descendants. In order to restore the fallen creation, God sent a second Adam--Jesus--in whom the new humanity is to be created. In order for the new human race to come into being, people must join the new Christic family and leave behind the old Adamic family. This requires a "new birth" or a radical conversion in which we find a new father.

Three ideas are involved in federal theology. First, that there are two families of mankind: a fallen mankind and a redeemed mankind. Second, that redemption requires a new birth, or radical conversion, wherein we leave behind our old nature and family and join the new family. Third, that the redemptive work of God is the restoration of creation, as God seeks to reconstitute original humanity in a second Adam.

The themes of "restoration of creation," the "new birth," and the "two humanities" were developed in federal theology and became the basis for a radical conversionistic and world reforming Calvinism. Puritanism,

for example, took over many of these ideas--though they were originally developed in Dutch Calvinism (especially by Cocceius).

These are the ideas that the Unification Church preaches. They seem so old-fashioned that one wonders why they create such a disturbance. Rev. Sun Myung Moon came from a Korean Presbyterian family, converted by missionaries from North America. Most missionaries preach last century's theology, which explains how such old-fashioned Calvinism is at the heart of Unification theology. I myself think that these themes are fundamentally sound and are held, in one form or another, by all Christian churches. I especially think that to interpret salvation as *restoration* of the integrity and righteousness of the original creation is on target. It is a way of asserting that salvation affects every aspect of man's created life.

One aspect of the Unification Church doctrine that is unusual for federal theology is its theory of sin and the transmission of sin. Federal theology never wholly solved the problem of the nature and transmission of original sin. Basically, however, it was against the idea that Adam's sin was transmitted generation by generation (and especially through the sexual act). Federal theology preferred to assert that Adam's sin--like Christ's righteousness--was attributed to Adam's descendants *forensically*. That is, it believed that God regarded all mankind as one "federation" with Adam, such that all human beings were juridically involved in Adam's sin. This view was never universal (though it was held by Jonathan Edwards, for example); but it did fit systematically with the orthodox

Protestant claim that we are "imputed righteous" in Christ rather than "really righteous." The logic goes as follows: if salvation is forensic (imputed righteousness), then our fallenness is also forensic (imputed sin).

Unification theology, while accepting the basic framework of federal theology, denies the forensic explanations of the transmission of sin and salvation. In this respect, Unification theology is Wesleyan; that is, it believes in a genuine spiritual regeneration in Christians such that they become really righteous. It agrees with Wesley that not simply forgiveness, but spiritual perfection is our goal. Quite consistently, Unification theology also holds that we are really (not just forensically) sinful, and that Adam's sin is transmitted to each generation successively through the deformation in man's sexual life.

What Rev. Moon does, at this point, is pick up the doctrine of St. Augustine who affirmed that sin involved concupiscence, or disordered love. For Rev. Moon, however, the disorder in human love is not in sexuality *per se*, but in a certain self-centeredness that affects and disorders all human love, including the sexual. According to Moon, unless love is God-centered, it is disordered and sinful. For this reason, Moon believes the key to salvation is creating God-centered love--including God-centered sexual love. It is important, in Unification theory, that there be God-centered sexual love (and not merely God-centered love for God alone) because God's primary purpose in creation is to create a human family which is centered on Him as its Heavenly Father.

According to Unification theology, therefore, Calvinism is correct in its theory that salvation means the restoration of creation, Wesleyanism is correct in its teaching that spiritual perfection is the goal of life, and Augustinianism is correct in its theory of sin as concupiscence. Unification theology criticizes Augustinianism for failing to see that the redemption of sexual concupiscence is not achieved through the renunciation of sexuality, but by creating a rightly ordered sexual love in which all intimate human relations are centered in the love and service of God. This criticism of Augustine's positions explains why the Unification Church regards not sexual renunciation (chastity), but the God-centered family as the fundamental unit of salvation. This God-centered family begins with the simple monogamous couple, but extends to include all Christian families in a single spiritual family of God. The Unification Church seeks to be such a family, and such a family is understood to be the new second humanity which federal theology discussed so much.

Now, consider the elements presented above and ask about Jesus' place in this theology. How does Jesus' work relate to what has been described above as a means of salvation? If what is necessary for salvation is forming a new human family (second mankind) in which righteous love is manifested through the propagation of righteous children who are brought up in God-centered families, then we would have to admit that Jesus never established such a family lineage. He was crucified at a relatively early age. He never became a visible king of the Jews. He never married. He never did appear in the throne of glory.

The early Church expected that Jesus would come back and exercise these eschatological regal functions, casting out those who were "in Adam" and confirming those who were "in Christ." But Jesus never came back. And Jesus never came back even though the teaching and prayer of the New Testament is that he would come back and soon!

Is Jesus coming back? Most Christians do not believe he will. They have given up that part of the New Testament faith. It is, says Bultmann, unbelievable. But the Unification Church believes that Christ will come again. How? The Unification Church expects Jesus to come back *in human form* by associating himself spiritually with someone who will complete his work. (Note: the Christian affirmation of the second coming is the affirmation that the work of Jesus has not yet been completed, and that something more remains to be done. If nothing more remained to be done in order to create the kingdom, then Jesus wouldn't have to come back. The Unification Church is absolutely scriptural and right in seeing that Jesus did not complete his messianic work at the time of His death and resurrection. No orthodox theologian would claim he did.)

Before taking up the question of how Jesus will come back in human form, let's consider what he would have to do in order to complete his messianic work. In Unification terms, he must create the new humanity (federal theology) by creating a single family of mankind that will be propagated through God-centered families by a proper and sinless sexual love. According to Rev. Moon, who here agrees with all Protestants and Catholics, the mark of a righteous sexual love is

that it be a sexual love between persons who are monogamously married and who seek to center their lives in God, having children whom they will educate in the knowledge and love of God. It is a God-centered marriage that makes sexual intercourse righteous and godly-- nothing else and nothing esoteric.

What Jesus must do when He comes back, therefore, is to create a God-centered family. According to Unification teaching, if Jesus had not been crucified He would have married and had children and raised them in a God-centered way. (This view is shared, by the way, by Prof. William Phipps, a traditional Presbyterian, in his book, *Was Jesus Married?*).

How can Jesus come back and do this? According to Unification teaching, Jesus comes back by associating himself closely in a spiritual way with one or more persons who will know Him and will live in constant communication with Him, doing always what He would do. The heightened awareness of the personal presence of Jesus in someone's life allows Jesus to direct that person in a spiritual way. It is as if Jesus lived in and through that person. Such a theory is very close to certain kinds of Catholic mysticism (e.g., Francis so identified with Jesus that he experienced the stigmata; also, many saints have claimed to have had personal communication with Jesus in His direction of their lives). It is a view which is also close to certain evangelical ways of talking about Jesus as a personal saviour who is present in one's life, giving directions to those who seek to know His will. It is also the Unification explanation of how Jesus will come again, i.e., in this spiritual way. But this spiritual way

is not a spiritualized way, for what it means is not that people should have union with Jesus beyond this world, but rather should have union with Jesus as a person who directs and leads their lives in this world. We are not to be swallowed up in Jesus and we don't become Jesus. Rather, according to the Unification Church, Jesus is present to us as a guide and personal companion. This means that, guided by Jesus, we are still ourselves and lead our lives in a practical social way.

The Rev. Moon seeks to be a person who lives in an intimate relation with Jesus. This means he seeks to have a God-centered family which opens out from its nuclear center to a larger loyalty towards the nation, towards the world, and towards God. Rev. Moon thinks that everyone should live in the same way. To the extent that people do share his vision, they find themselves bound together into a larger spiritual family that is the visible church. The visible church, on this theory, is not the sacramental or preaching institution alone. It is all people everywhere who center their lives on God in all the things they do. This Unification teaching is also shared by every Christian.

There are other aspects to Unification theology, for it is a complex system that covers the whole range of exegetical and philosophical questions, as any modern theology must do. But the above tenets are basic to its structure and make clear, I believe, that the Unification Church is an authentic *Christian* group, although it is somewhat novel in its combination of elements. It is Calvinist, Catholic, and Wesleyan. It is a

unification of all three traditions. Moreover, although its strong emphasis on the family comes from its oriental background, such a family emphasis is also found in Horace Bushnell.

I myself fail to see why we should be so antagonistic to this group or so eager to condemn them as heretical. The Unification Church is both more orthodox and more creative in dealing with scripture and the Christian tradition than many other contemporary churches. We should rejoice in its fervor and be glad to learn from its theology.

CHRISTIAN HERMENEUTICS AND UNIFICATION THEOLOGY

FRANK K. FLINN

If someone were to ask me "What is the most important passage in the *Divine Principle*?" I would reply unhesitatingly "The section called *Our Attitude Toward the Bible*."¹ In this passage, Sun Myung Moon makes a telling statement: "Since the time of Jesus, no one has been able to reveal this heavenly secret. This is because we have hitherto read the Bible from the standpoint that John the Baptist was the greatest prophet of all."² The implications of this passage are far reaching and give us a clue as to Rev. Moon's own standpoint toward biblical hermeneutics. What is new about his understanding of the Bible and what does this new understanding entail?

According to the *Divine Principle*, the most important problem of our time is the reconciliation of religion and science.³ The problem is not simply a matter of reconciling two academic disciplines. Rather, the problem points to the need for the restoration of the original unity of body and mind, the external and the internal, subject and object, the male and the female, and the vertical and horizontal dimensions of human existence.⁴ The original purpose of God in the Creation was not simply to establish a kingdom, dominion, or sovereignty in inner hope but to establish them outwardly on earth, in time and space. Up until now science has dealt with the truth in its inner and spiritual aspect.⁵ The result has been

disastrous. While we have come to know God on a spiritual plane, we have not yet known him on a physical level. Therefore, we have *failed* to know God in the fullness of His creation which is both spiritual and physical. The lack of relation between modern science and modern religion attests to this failure.

The *Divine Principle* teaches that the separation of religion and science in the modern world has caused untold harm to the development of humanity. Who among us could disagree with this statement? At the same time, the reconciliation of religion and science is no easy achievement. In the last century the theologian Franz von Baader diagnosed the illness of our age: we fail to see the spiritual implications of the physical world and the physical implications of the spiritual world. Hence we tend to fall into an unscientific Pietism or an irreligious Rationalism.⁷ As a result we suffer from a cultural schizophrenia, which means simply that we go through life with a split mind. We embrace scientific achievements as the latest and best for mankind without being aware of their spiritual implications. We perceive the dangerous aspects of modern technology without having the spiritual wherewithall to counter its ill effects. Upon the *reconciliation* of religion and science, according to the *Divine Principle*, depends the *restoration* of humanity's original mind before the Fall. As a spiritual heir to Baader, I personally have difficulty in disagreeing with Rev. Moon.

Let me return to the crucial passage from the *Divine Principle* which I quoted above. Like the gospeller St. Luke, Sun Myung Moon paints a diptych between Jesus and John the Baptist. Unlike St. Luke, who may seem to

harmonize the missions of the Baptist and Jesus, Rev. Moon uncovers a fundamental discrepancy in the role of John the Baptist. John represents the Jews in their disbelief of Jesus' mission. According to Rev. Moon, the Jewish authorities were ready and eager to accept John as the Prophet to Come, i.e., as the reincarnation of the spirit of the prophet Elijah and predecessor to the Messiah. However, the Baptist replies to them that he is not that Prophet (Jn 1:21). Thereby he contradicts the testimony of Jesus himself.⁸ John's *failure* (and failure is a theological concept in the *Divine Principle*) to recognize *his own identity and mission* as the forerunner of the Messiah lay in his inability to reconcile the spiritual and the physical.

Spiritually, John the Baptist received the revelation that Jesus was the Anointed One. But, physically, he failed to put his body where his spirit was, i.e., he failed to minister as a disciple to Jesus. John's failure to minister to Jesus created a wall of doubt among the Jewish people. Because of John's blindness, the Jews were led to disbelieve in Jesus as the Messiah. The Jews would accept John as Elijah, but they would not accept Jesus because he violated not only the Sabbath itself, but the proscriptions of the Law, by associating with harlots, tax-collectors, poor people and fishermen.¹⁰

John initially succeeded spiritually, but he failed physically. Jesus succeeded spiritually and physically as the Incarnate Word. However, the disbelief of the Jews caused him to choose to be crucified at the very stage in his life when he should have chosen a "bride" who would generate with him the true children of God according to

the original purpose of Creation. Therefore the mission of Jesus, while complete in principle, remains unfulfilled in historical reality. Says the *Divine Principle*,

From the time of Jesus through the present, all Christians have thought that Jesus came into the world to die. This is because they did not know the fundamental purpose of Jesus' coming as Messiah, and entertained the wrong idea that *spiritual* salvation was the only mission for which Jesus came to the world. Jesus came to accomplish the will of God in his lifetime, but had to die a reluctant death due to the disbelief of the people. There must first appear on earth the bride who can relieve the humiliated and grieving heart of Jesus before Christ as the bridegroom can come again-- this time to complete his mission with his bride.¹¹

Without doubt, the above interpretation of the Bible, illustrated in the respective roles of John the Baptist and Jesus, will strike many establishment Christians as somewhat alien to their own ideas. Therefore, while recognizing that there is something new about Rev. Moon's hermeneutics, and he often makes claims of discovering something new in the Bible,¹² what I now hope to do in this essay is to show that the fundamental aspects of the hermeneutic in the *Divine Principle* are not as novel as establishment Christians would like to believe.

In order to discover the aspects of the *Divine Principle* which are not new, but which have a foundation in the tradition, it is necessary that we go back and re-examine the *principles* of interpretation which have prevailed in Christian hermeneutics. The reaction of establishment Christians that there is something odd, and therefore wrong, about Rev. Moon's hermeneutics could be based on an authentic perception. On the other hand, their perception could

originate in their failure to remember the principles of interpretation which belong to the long history of Christianity itself. In this situation it behooves the theologian to be careful and caring. Carefulness and caringness are, I suggest, the proper ways to approach the hermeneutics of the *Divine Principle*.

PRINCIPLES OF CHRISTIAN HERMENEUTICS

A distinction should be made between the principles of Christian hermeneutics and the history thereof. We are all aware that these principles have emerged in the stress of particular historical situations. However, I must leave historical questions to those who are far more skilled in this discipline than I. By the term "principle" I mean the *mode* and *motive* which undergirds a given interpretation of how the Scriptures *ought* to be appropriated for living out one's Christian existence. Let us now examine these modes and motives from a systematic point of view.

In the Middle Ages there appeared a Latin ditty which, though it seems trivial, summarized the modes and motives of biblical interpretation. The ditty is far from being comprehensive, but it is a convenient starting point:

Litera gesta docet
Quid credas allegoria
Moralis quid agas
Quo tendas anagogia.

There have been many translations of this oft-quoted quatrain. Most of them have been in error.¹³ At the risk of enriching this history of error, I will now attempt a translation of my own.

The Letter teaches feats done in the past;
 What you are to believe - *Allegory*;
 The Moral - what you are to do;
 Whither you are to direct yourself - *Anagogy*.

Although this ditty seems to refer to a fourfold distinction, there is more subtle and more basic distinction underlying it. This is indicated by the use of the indicative (*gesta*) as opposed to the present subjunctive (*credas, agas, tendas*). The present subjunctive in Latin has the peculiar quality of conveying a double sense. It refers to both the notion of the future and the notion of what is imperative. In the Middle Ages, this distinction between what is and what ought to be (in the future) was what people at that time meant by interpreting the Scriptures literally or spiritually.¹⁴ In the translation above I try to indicate this difference by using the past indicative (feats done) and the subjunctive imperative (are to...).

The relation between the literal and spiritual senses of the Scriptures has always been the central problem of Christian hermeneutics. Indeed, the history of Christian hermeneutics often looks like a see-saw between an emphasis on the spiritual sense and an emphasis on the literal. This see-saw first occurs in the conflict between the Alexandrine and the Antiochian schools of interpretation; it reappears in the conflict between Medieval Catholicism and Protestantism. I suggest that the conflict between the hermeneutics of establishment Christianity and that of the Unification Church is a continuation of the very same debate which has always been present in Christianity: in what way and for what reasons are the teachings of the Scriptures to be appropriated for Christian life? Thus

there is a question of modes and a question of motives. My perception tells me that the modes depend upon the motives and not vice-versa. These motives, in turn, depend upon certain emphasis placed upon a given sense or a combination of senses of Scripture.

In general, there have been four basic modes for the interpretation of the Bible. For the sake of convenience I will divide them into the Catholic (Orthodox and Roman) modes and the Protestant (Lutheran and Calvinistic) modes. The Catholic modes have always stressed the spiritual sense of the Scripture. The Protestant modes have always stressed the literal sense. However, there have been important differentiations within these two basic modes.

Orthodox Catholicism stresses the allegorical mode of interpreting the Bible. This emphasis is true not only for the past but also the present. In itself, this mode of interpretation does not differ from that of Roman Catholicism. (For example, we see the allegorical mode in the many western commentaries on the *Cantic of Canticles*.) What is different between the orthodox and the Roman modes is this: the orthodox mode is collegial and communal; the Roman mode is individual and particular. This does not mean that the orthodox mode neglects the individual nor that the Roman mode shuns the collective. The orthodox appropriates the individual on behalf of collective man and the Roman appropriates the collective on behalf of individual man. But it follows from this that the spiritual hermeneutic of the East tends toward what is called *mystagogy*-- the leading of the individual soul toward the universal vision of God. Roman Catholicism, on the other hand, tends to appropriate the moral and typological side

of spiritual hermeneutics by applying the universal vision to the practical conduct of life.¹⁵

The difference between orthodox and Roman hermeneutics explains, I believe, the failure of mysticism to take anchor in Western spirituality--even though mysticism has always flourished and still flourishes in the East. Orthodox Catholicism is rooted in *vision* and its mode of biblical interpretation is to see in the Bible indication of the *journey* toward God. Roman Catholicism, in contrast, is rooted in *hearing* and finding one's place and position in the world.¹⁶ The difference between these two modes of appropriating the Bible is much like possessing a guide book to a country as opposed to having a map.

The allegorical and typological modes of exegesis had the virtue of being able to integrate both the Old and New Testaments, the Old Testament being the shadow or antitype of the New. But there was a weakness in this strength. As the content of the Christian Scripture gradually lost its eschatological edge, the idea of spiritual Eternity replaced the expectation of the imminent temporal arrival of the Kingdom of God on earth.¹⁷ In this way, the historical implications of the spiritual sense of Scripture became obscured. The imminent eruption of God's spirit into time was reinterpreted as a never-historical Eternity. This can be seen in almost any Medieval painting in which the material and temporal aspects of human existence are depicted in a state of suspended animation. As the orthodox mystagogical hermeneutic of Journey/Vision and the Western typological hermeneutic of Shadow/Type became more and more verticalized, the meaning of the historical process as the continuum of God's providential restoration of

our humanity and the meaning of the world as the *theatrum gloriae Dei* tended to lose their theological validity.

The Protestant return to the normativity of the Scriptures (*scriptura sui ipsius interpres* = "Scripture interprets itself") came on the heels of mediaeval allegorizations and ecclesiastical sacramentalizations of the primitive Christian message. In Luther's hermeneutic we witness a rediscovery of the literal and historical dimension of the Bible's primitive eschatology. Luther gradually shifts from the fourfold hermeneutic (i.e. the four modes described above) to a hermeneutic of Law/Gospel and Promise/Hope. Luther says that the believing Christian is reconfronted with the *adventus Christi* in promise (Old Testament) and final coming in Judgment.¹⁸ Luther's hermeneutic of Law/Gospel tends to break down the mediaeval distinctions between eternity and history and it frees the believer to discover the historical implications of the eternal. Under this new hermeneutic both Church and State, priest and layman, are subject to the model of waiting for the coming of the Reign of Christ.

There were ambiguities in Luther's Law/Gospel approach. Eschatological urgency could lead to the total dissolution of the distinction between the spiritual and the "carnal" dimensions of Christian existence. In the furious fervor of the moment, the great distinction between what is attainable and what ought to be hoped for could disappear. The Peasant's War was a prime example of this confusion, which might be called *eschatologia disordinata*.¹⁹ The peasants believed that the kingdom of God had already arrived.

Calvinism, the other protestant approach, is the attempt to correct the ambiguity in Luther's theory. If Luther may be said to have restored the eschatological sense of time, Calvin can be said to have restored the eschatological sense of space. The difference between Luther and Calvin can best be seen in the relative stress the former places on the doctrine of Redemption and the relative stress the latter places on the doctrine of Creation. For Calvin, the grace which comes to the believer through redemption in Christ is not simply the restitution of fallen humanity toward the hope of fulfillment; it is also the restoration of God's original purpose for creation itself.²⁰ Calvin's awareness of the importance of the doctrine of Creation, with its subsidiary notions of the *imago Dei* and angelology, led him to subordinate the Lutheran hermeneutic of Law/Gospel within a broader hermeneutic based on Creation/Restoration. Like Luther, Calvin maintains that human nature is totally corrupted by the Fall. Implicit in Calvin's hermeneutic, however, is a tentative claim that the original created image of the original Adam can be restored in time and space -- if only because the original image still remains imprinted on man's soul in some dark glimmering.

With his hermeneutic of the Law and the Gospel, Luther freed himself from the fourfold sense of Scripture. Calvin, concerned as he was about the order of Christian existence, could not wholly abandon the idea of Scriptural modes. In particular, he could not accede to the identification of the literal sense with the historical. For Calvin, the literal sense could no longer be identified

with the historical sense because the origin of history is creation. Calvin believed that creation was more than history, for it included all the ontological structures of existence in space and time. For Calvin, therefore, the real question was not whether or not one was forgiven (in Luther's sense), but to whose Kingdom one belonged in time and space. Before forgiveness lay the creation (God and world and the Fall, Adam, Eve and Satan). After forgiveness there awaited the awesome choice between the true Kingdom of God and the pseudo-Kingdom of Satan.

For Calvin, salvation meant not so much man's forgiveness from *sin* but man's restoration to serve the *glory of God* as it is revealed in the original purpose of creation. Luther was willing to live *in via*, i.e., on the way to the future glory, not knowing the cosmic meaning of historical events. "Our life," Luther said, "is a beginning and a going forward, not a fulfillment."²¹ But Calvin calls men to participate in the cosmic struggle between forces of Good and forces of Evil. Those forces impinge on man from the outside, and they equally call upon him from within. We must struggle with them. This is why, for Calvin, the chief issue is not sin and forgiveness (as it was with Luther), but it is for man to be a participant in the restoration of God's glory upon earth.

Earlier I made a distinction between mode and motive, and proceeded to discuss the modes without reference to the motives. The motives are just as important as the modes, but they are much more difficult to talk about. Nevertheless, there is this much that can be said. The hermeneutics of orthodox Catholicism and Calvinistic Protestantism have something in common: they tend to see

the spiritual freedom of the individual in terms of the restoration of the whole. Roman Catholicism and Lutheran Protestantism, on the other hand, tend to see the freedom of the whole in terms of the restoration of the individual. Yet, clearly, behind the motives of Christian hermeneutics is a fundamental dilemma: there can be no restoration of individuality without a sense of the purpose of the whole, nor any restoration of the whole without a sense of the purpose of the individual. Calvinism, the latest religious embodiment of this insight, has been subject to distortion from both polarities: on the one hand it has been subject to intolerant Covenantalism, and, on the other, to capitalistic individualism. This is why its symbolic role in the modern world has been so great.²² (Perhaps Rev. Moon's impact can be traced in part to his Calvinist roots.)* Unless we all become aware of this dilemma, we will not know how to wait for the Kingdom of God; we will find ourselves in the same boat as John the Baptist, not knowing to which sovereignty we truly belong.

THE HERMANEUTICS OF THE *Divine Principle*

If the earliest Calvinistic principle of hermeneutics contained a stress on the literal sense of the Scripture, it also contained a sense of expectation. This is because early Calvinists identified with the history of Israel and Israel's hope for a Messiah. Because early Calvinists

* For a discussion of Moon's Calvinism, see Herbert Richardson's, *A Brief Outline of Unification Theology* in this volume.

focussed on the Old Testament Messianic vision of a Kingdom of God on earth, they reinterpreted the Catholic theory of Jesus' work in a new way. Their idea was no less radical in their time than Rev. Moon's in ours. Calvinism interpreted Jesus in Old Testament categories. For Calvin, Jesus was preeminently prophet, priest, and king rather than God-man. This Old-Testamentizing of Jesus gave to early Calvinism its world reforming vision: the restoration of creation to the image of God. But as that reforming work faltered before the immensity of the task, and was countered by the Enlightenment stress on human autonomy, Calvinism tended increasingly to accommodate to the world as a kingdom ruled by necessary evil. It gave up its earlier vision.

It is my contention that the hermeneutic of the *Divine Principle* attempts to restore the full meaning of creation and the Kingdom of God not only to Calvinistic theology but to Christian theology as such. In the following pages, I outline the ways in which it attempts to do this.

1. *Allegory*. When the Protestants at the time of the Reformation, abandoned the allegorical mode of exegesis, a vacuum was left in the heart of Christendom. Up to the time of the Reformation, allegory was the way in which most people could express the meaning of their own existence. Allegory was the Medieval way of telling one's own story. However, to use figures and tropes of allegory to interpret Scripture could also obscure its simplicity and commonness.²³ In an attempt to recover the allegorical spiritual meaning of Creation for the Reformation tradition, John Milton sought to translate

its structure into the *dramatic epic*: *Paradise Lost* and *Paradise Regained*. While Milton's theological epic may have had too many Homeric tropes to suit the tastes of the average Puritan, it still achieved its intended purpose of justifying and making plain to Puritans the ways of God toward men. The *Divine Principle* shares with *Paradise Lost* and *Paradise Regained* the same qualities of attempting to convey the *epical urgency* of our place in time and space as well as attempting to make plain the figures of the Scriptures in the Last Days.²⁴

One way the *Divine Principle* affects its epical dramatization is by reintegrating Old Testament creation history with the New Testament proclamations of the Last Days. In this way the *Divine Principle* identifies the eschatological apocalyptic with the restoration of creation. The method of apocalyptic becomes in this way, the repetition of the history in Scripture (Heils-geschichte). Just as New England Covenanters conceived their experience as Exile, Wandering in the Wilderness (the flight from England), and a new Crossing of the Jordan (the Atlantic Ocean), so the *Divine Principle* allegorically interprets the conflict between democracy and communism as the eschatological encounter of the Kingdom of God with the Kingdom of Satan. (Those who do not understand allegory think he is calling for a *literal* world war.) Seen from this perspective, Rev. Moon's seemingly new allegorization of the type of Abel (democracy) as opposed to the type of Cain (communism) is not as strange as it may look.²⁵ From this perspective, it might be most appropriate to describe the *Divine Principle* as a dramatic Biblical epic, whose closest analogue is Milton's *Paradise Lost* and

Paradise Regained.

2. *Angelology*. One of the amazing phenomena in modern Western theology is the disappearance of the doctrine of the Angels. That disappearance is not without theological importance. According to Calvin, the doctrine of Angels manifests to man not only God's original plan of Creation but also the spiritual destiny of man himself.²⁶ In other words, without a theology of Angels, Christian humanity would be hard put to articulate its spiritual mission in a physical world. This is precisely the argument of the *Divine Principle*. Rev. Moon sees the hermeneutical importance of a theology of Angels to be a way of understanding our eschatological position in time and space. Here, again, there is an amazing congruence with *Paradise Lost* and *Paradise Regained*, particularly Milton's conceptions of the relations among Adam, Eve, and Satan. Moreover, it is precisely by virtue of his doctrine of angels and his distinction between the two kinds of creation (spiritual and material) that Rev. Moon's theology is most closely related to Catholic Christianity.

3. *Marriage*. The *Divine Principle* sees adultery as the eschatological final sin. The argument is as follows: Adam and Eve fell when they were immature, i.e. they fell when they failed to complete the full growth process intended by God for them. This full growth process involved their fulfilling the commands to "Be fruitful and multiply". Rev. Moon understands their fulfillment of these commands to be their perfecting of the image of God in themselves. But before they could perfect this image and fulfill the command to multiply (and marry), Adam and Eve fell into sin. The work of the Christ must be, then, to restore

the integrity of this 'growth' process to the human race so that people may grow to personal maturity and form mature God-oriented marriages.²⁷ Thus the restoration of marriage is understood by Rev. Moon to be the beginning of the restoration of mankind in the last days. It is precisely because the essence of the perfected image of God in creation and restoration involves married love that adultery (rather than pride or some other sin) is the eschatological final sin.

While there are other aspects to Rev. Moon's theology of marriage, I can say at least this much: Moon's understanding of marriage derives from his Covenantal theology.* We see a very similar conception in both the prophecies of Hosea and the Book of Judges (the history of Israel's infidelity towards God, i.e., Israel's adultery). Secondly, the Medieval tradition retained this understanding of eschatological love as marital love in its symbolic interpretations of the most sensual of the Old Testament books: the *Song of Songs*. Finally, the *Divine Principle's* conception of the primary spiritual goal of marriage (personal relation, not sex) is exactly what Milton thought on his.

THE DOCTRINE AND DISCIPLINE OF DIVORCE

While Catholicism may have sacramentalized marriage, it gave marriage neither spiritual nor eschatological

* For a fuller discussion of the Unification Church doctrine of marriage see Prof. Warren Lewis's *Is Rev. Moon a Heretic?* in this volume.

value. Protestantism, on the other hand, had the tendency of desacramentalizing marriage, thereby casting it to the wolves of "the latest psychological insight" and "the needs of capitalism". Neither Catholicism nor Protestantism taught that marriage is primarily the spiritual consent and communion of two souls. Marriage in the *Divine Principle* is not the full *eschatological reality*. Rather Rev. Moon wants to restore the meaning of marriage as an *eschatological type* which corresponds to the creator's original purpose in creation. In this way, Rev. Moon strikes between the classical Protestant and Catholic theologies of marriage. Like Milton, he places marriage at the center of our salvation.

4. *Numerology*. Little needs to be said about the symbolic numerology in the *Divine Principle* (e.g. the importance of "1981").^{28*} This is because I think it is secondary to the essential foundation of Rev. Moon's hermeneutic. That foundation rests on a belief that *Biblical history* is the *type* of all history. Without this realization, readers of the *Divine Principle* might fall into the mistaken notion that Rev. Moon applies numbers to the understanding of universal history much in the same way that an astrologer applies the movements of the stars to the individual states of the soul. To read the *Divine Principle* in this way would be a failure to sense the grand conception Rev. Moon has of the Bible as the key to the interpretation of the drama which Christians call

* For an explanation of the symbolic importance of "1981" see Lewis's *Is Rev. Moon a Heretic?* in this volume.

salvation. Rev. Moon thinks that what God has done with Israel is paradigmatic for all other peoples, places and times in this world.

Throughout the *Divine Principle* there are numerous references to theological conceptions which, on the surface, look as though they belong to the religions of the East. I am thinking, for example, of the references to the notions of Yin and Yang,²⁹ transmigration of the soul³⁰ and reincarnation.³¹ Furthermore, Rev. Moon's conception of the Prophet's task shares many affinities with the understanding of the Prophet in Islamic theology and the avatar in Hinduism.³²

CONCEPTS FROM EASTERN RELIGIONS

How shall we interpret these concepts that are found in non-Christian religions? Do they mean that the Unification Church is not a *Christian* movement but rather, an oriental syncretism that has picked up Christian ideas and in that process distorted their "true" meaning? This is not a matter that can be easily decided for it involves more than individual concepts, but the general framework in which they appear. It could just as easily be the case that rather than interpreting Biblical doctrines in light of an Eastern mode of hermeneutics, Rev. Moon is doing just the reverse. He could be "Christianizing the religions of the East". He could have created the "indigenous Christianity" Christian theologians have been calling for since the early 1900's. Now that it appears, what did they expect? Nicea, all over again?

I do not here claim this question is clearly or easily settled. But I do think the universality of Rev. Moon's hermeneutical approach to the Bible allows him to illuminate the meaning, strengths and deficiencies of the chief doctrines of Eastern religions.³³ Also I think his hermeneutic is grounded in a thorough-going adherence to a Covenantal doctrine of time and space which is fundamentally different from anything found in Eastern religion and which is also the overarching structure of the Bible. But all these questions deserve further study and such study should prove helpful to better understand the relation of the Bible to other religions.

CRITICISM AND EVALUATION

Earlier I mentioned that Calvin's hermeneutic of the Old and New Dispensations made spiritual (eschatological) symbols for the historical and political process. He identified God's Kingdom with the spatio-temporal-physical world. He believed the gospel meant *both* forgiveness and a *new*, transformed human life. Calvin did not believe that a perfected transformation of humanity would occur in time and space, nor did he believe that people could establish the perfect Kingdom of God on earth. While he stressed the need to strive for perfection, he also stressed the power of sin to persist until the end of history. In this way, his stress on the ineradicability of sin kept him from asserting the realizability of perfection.³⁴

The *Divine Principle*, on the other hand, offers the realizability of perfection by stressing that sin can

be overcome in historical time. It de-emphasizes Protestantism's preoccupation with "forgiveness" and "looking backward". Rather, Rev. Moon gives centrality to *archetypes of expectation*, the paradigm of which is John the Baptist. New wine cannot be put into old wineskins. Those in a state of eschatological expectancy must be prepared not only for the heady new wine of the New Age, but also for the new bodies that must go along with it. But how do we become *new*? Enter again into our mother's wombs?

The *Divine Principle* seems to imply that we can prepare ourselves for the newness of the kingdom by recapitulating the formative stages of growth intended for the original Adam and Eve. At the same time, this doctrine of recapitulation which is intended to put man in a state of eschatological readiness, also makes Rev. Moon eager and willing to use "scientific metaphors" from the modern technological world.³⁵ Are these scientific metaphors the new element in Rev. Moon's theology? If so, is scientific mastery over nature and mankind an original purpose of God for man? Rev. Moon seems to think so. In his interpretation of God's command to Adam to "Be Fruitful, Multiply and inherit the Earth", Rev. Moon discerns "Three Blessings". The first is the individual's relation to God which alone makes him "fruitful". The second is marriage ("multiply") which we have already discussed. The third and crowning blessing is that man shall have dominion over all creation. This means that man's spiritual life finds its fulfillment within the physical world.

Rev. Moon's belief that man's fulfillment is within

the *physical world* means that he cannot follow Calvin in finally dehistoricizing the Scriptural promises of the Kingdom. For Calvin, the Kingdom was only realized in life after physical death. For Rev. Moon, on the other hand, the fulfillment must take place in the physical world. This is why perfection must be a realizable possibility *here*. Rev. Moon, at this point, is a genuine *humanist*. He will not use the escape hatch of "heaven" to save the truth that God will establish His Kingdom. He believes that if these Biblical teachings are true, Kingdom must be established here. The problems is: how?

We have already noted above that the "how" seems to involve for Rev. Moon the recognition of the value of science as a means to transform life for the better. (Of course the worse is possible too, for Satan is always active.) Here are the *Divine Principle's* metaphors from science and the "third blessing". But even more noteworthy are Rev. Moon's international Science Conferences where he brings together renowned professors from all disciplines and nations to discuss how science can serve "absolute values", i.e., God's purpose to transform the world into a perfect society. These science conferences are not public relations ploys (as some detractors suggest) nor frosting on the theological cake. They are the expression of Moon's conviction that genuine theology must bring together both the *spiritual* and the *physical* worlds, both religion and science. Only as religion and science work together as a unity, can spiritual values find physical embodiment and eschatology become history. When that

occurs, the Kingdom of God is established politically and physically on earth.

At this point we should return to the topic of this essay and explain how these reflections on science give the decisive key to the hermeneutics of the *Divine Principle*. What we have seen is that Christian hermeneutics has stressed either the allegorical-spiritual meaning of Scripture (Catholic) or the literal history meaning (Protestant). The opposition between these two traditions has led to controversy about the meaning of salvation. The Catholic tradition, stressing allegorical interpretation of the Bible, locates salvation in the *spiritual* order. The Protestant tradition, stressing the literal interpretation of the Bible, locates salvation in the *historical* order. The Calvinist attempt to unite the two orders and modes of meaning by eschatologizing spiritual doctrines, making them *ideals* and *goals* whose realization we should seek *in time*, failed because Calvinism did not find a way to *transform people*. The "new birth" was preached but neither Puritan moral athleticism, nor pietistic emotionalism, nor social gospel politicism changed the heart of man. The colonists found *no spiritual means to transform the physical world*. Today, their courage weakened, they drift between the Scylla of "Realism" and the Charybdis of "Resignation".

What the *Divine Principle* teaches, however, is that there is a means to "transform" the physical heart and physical world, but it is not a spiritual one. It is rather, a "physical one" -- not theology or evangelism but science and technology. Physical means to transform physical things. Spiritual means to transform spiritual.

What is needed therefore is to use science where science has competence, religion where religion has competence and work for a unity between them. When this is done, when science and religion work together in perfect unity, then there could be established a *perfect world*.

Rev. Moon's concern for a "full" hermeneutics, a hermeneutics which gives equal value to all four modes (spiritual, physical, individual, communal) is exemplified in the way he reads the Bible and in the form of mission to the world which he is undertaking. His science conferences are no less essential to his vision than his Unification Church. Only if science and religion can work together in unity towards God's purpose can the Kingdom on Earth ever come.

In all cases hermeneutics have systematic implications for all aspects of life. That is what we have seen, no more and no less, in the *Divine Principle*. What might be surprising to many is that it is not esoteric, but very common sense. That, too, is part of Moon's appeal.

- 1 *Divine Principle*, p. 163.
- 2 *Ibid.*, p. 163.
- 3 *Ibid.*, p. 10.
- 4 *Ibid.*, p. 22.
- 5 *Ibid.*, p. 4ff.
- 6 *Ibid.*, p. 10.
- 7 See Baader's essay "Ueber durch unsere Zeit herbeigeführte Bedurfnis einer innigeren Vereinungen der Wissenschaft und der Religion" in *Franz von Baader: vom Sinn der Gesellschaft*, ed. Hans A. Fischer-Barnicol (Köln, 1966) pp. 131-145.
- 8 *Divine Principle*, pp. 157-159.
- 9 *Ibid.*, p. 162.
- 10 Rev. Moon is careful to note that Jesus went first to the chief priests and scribes. He eventually called the beggars in the streets only after those invited did not come. (*Divine Principle*, pp. 160-161.)
- 11 *Divine Principle*, p. 152. [emphasis mine.]
- 12 In the *Divine Principle* the newness of interpretation is invariably called a "new truth." See, e.g., pp. 16, 131, 163, etc. Rev. Moon, however, always refers these "new truths" to the rediscovery of the Principle in the Last Days, i.e., to the awareness that the Last Days is all important for one's interpretation of the Scriptures. Failure to attend to the urgency of the End-time can lead to a response like that of John the Baptist.
- 13 These errors arise from a failure to perceive the particular nuance of a term in medieval thought or from a

failure to be attentive to persons and tenses. J.R. McNeill's rendering of this verse suffers from two of these defects: "History tells what happened; allegory teaches what is to be understood; anagogy, what is to be sought after; tropology, what is to be done" (*Interpreter's Bible* I; 121).

14 See St. Thomas Aquinas, *Summa Theologica*, Pt. I, q.1, art. 10.

15 Lest the reader be dismayed, I ought to explain my terms. In Alexandrine Christianity, the mystagogical sense (which embraces the allegorical and anagogical senses) looks toward how one ought to *see* the world. In Antiochian Christianity, the typological sense (which embraces the literal and moral senses) looks toward how one ought to *act* in the world.

16 The difference in the Eastern and Western hermeneutics explains in great part the East's ability to absorb Platonic and neo-Platonic elements into its biblical interpretation. In the West there have always been strands of distrust for philosophical speculation (e.g., St. Bernard, Luther, etc.).

17 See Martin Werner, *The Formation of Christian Dogma*, (New York, 1957) pp. 71-119.

18 See James S. Preuss, "Old Testament Promissio and Luther's New Hermeneutic," *Harvard Theological Review*, v. 60, #2, (April, 1967) pp. 156-161.

19 See Norman Cohn, *The Pursuit of the Millennium*, (New York, 1961) pp. 25-271.

20 For a clear and concise understanding of Calvin's doctrine of Creation, see Francois Wendel, *Calvin*, tr. by Philip Mairet (London, 1963) pp. 169-177.

21 *Werke*, (Weimar, 1892) v. 23.

22 From this statement it should be clear that I do not accept Max Weber's thesis about the intimate connection between Puritanism and capitalism; this, however is not the time or place to refute such a detailed thesis.

23 Cf. *Divine Principle*, p. 132.

24 On the theological significance of the "plain style," see Perry Miller's "Introduction to Jonathan Edwards," in *Images or Shadows of Divine Things*, (New Haven, 1948) pp. 1-41 and *The New England Mind*, vol. 1, (Boston, 1961) pp. 331-332.

25 *Divine Principle*, pp. 241-251.

26 Cf. Calvin, *Institutes of the Christian Religion I*, 14, 3ff.

27 *Divine Principle*, p. 172ff.

28 This type of symbolism is not without precedent in Christian hermeneutics. See Emile Male, *The Gothic Image*, (New York, 1958) pp. 5-14.

29 *Divine Principle*, p. 26ff.

30 *Ibid.*, p. 167ff.

31 *Ibid.*, p. 188ff.

32 *Ibid.*, p. 188.

33 *Ibid.*, pp. 26, 188.

34 See Calvin, *Institutes of the Christian Religion III*, 1.1; 20, 4-12.

35 See, for example, *Divine Principle*, pp. 28-30.

IS THE REVEREND SUN MYUNG MOON A HERETIC?

LOCATING THE UNIFICATION CHURCH

ON THE MAP OF CHURCH HISTORY

WARREN LEWIS

One doctrinal pattern evident in church history is damn the heretic and adopt the heresy. This process can be observed in the development of theological orthodoxy. The Council of Nicaea, A.D. 325, proclaimed that the Second Person of the Godhead (Jesus Christ) is of the same substance as the First Person (God the Father). But, the term "homo-ousios" (same substance), finally drafted into the creed under the influence of Athanasius of Alexandria and Ossius of Cordoba, is not found in the New Testament. It was originally coined in Christian Gnostic circles in the second century.¹ The language of heresy had become the definition of orthodoxy.

The case of the Nestorian heresy is similar. The opinion of church councils swung back and forth from Ephesus (431) to Chalcedon (451), to II Constantinople (553), and back again to III Constantinople (680/681) over the Christological issues raised by Nestorius. At one council, his ideas-- with modification, but without apology to Nestorius-- had become orthodoxy. So the pendulum swings. Ecclesiastical climates change. Issues are seen in a different light until the perspective or truth which lies at the heart of every heresy becomes more evident.

Etymologically, "heresy" in Greek means "choice, selection." A heretic is one who chooses, though, in the opinion of the orthodox, chooses wrongly. Frequently, a heretic picks up older ideas or ways of life that have been carried within the Christian traditions but are currently unfashionable. Christians are perennially preoccupied with the past, with an alleged historical golden age of the church when the canon of scripture was produced, when the apostles and their colleagues were alive, and when the church is said to have been one. Hence, appeals to the past--picking up neglected ideas and using them for church reform--are characteristic of heresy.

Backward looking choices may be deemed heretical by the orthodox for various reasons. The heretic frequently acts upon the new-found old truths in a schismatic way, claiming them to be the whole truth. Sometimes the new heresy is the natural, but no longer wanted, child of the older orthodoxy. For example, the convenors of the Council of Constance (1414-1417) executed the heretic, John Hus, for believing a variant of their own anti-papal doctrine. The Council deposed the first Pope John XXII for an impressive list of papal crimes, accepted the resignation of Pope Gregory XII, and took action against Pope Benedict XIII, who refused to submit graciously. On April 6, 1415 the Council declared its dogma that an ecumenical council has authority over the Pope ("Sacrosancta"). But, on July 6 of the same year, these same orthodox, conciliar reformers burned John Hus at the stake because, among other charges, he was insufficiently obedient to the Pope.

A second source of Christian heresy is new

scientific and cultural ideas. Theologians seek to relate religious beliefs to other human concerns. The early Christian Gnostics were the first to try to make the Gospel relevant to a pagan world. They wedded their faith in the heavenly Redeemer to the world view of their Hellenistic culture. In this way the Gnostics produced, with the same stroke, both the first theology and the first heresy. Another example is the deist theologians of eighteenth-century England, who defended the reasonableness of their faith in terms of Newtonian scientific conceptions, thereby producing air-tight eternal proofs which managed to be convincing for a few short years. When the Newtonian world view changed, thanks to Darwin in the nineteenth century and Einstein in the twentieth, the scientific rug was pulled out from under their Queen Anne faith.

The issues at the heart of the orthodoxy/heresy debate continue. Nicaea is still with us, but so is the unitarianism it opposes. Anti-Nicene Unitarianism has been a powerful theological and ecclesiastical movement since the middle ages. It is, in fact, the orthodoxy of today's Harvard and New England as well as the unspoken presupposition of much of the historical study of the New Testament done in our time. Another example of the staying power of heresy is the renewal of the Gnostic/Deist apologetic in our time by theologians like Teilhard de Chardin and Karl Heim.

Let us, from the above, suggest a first law of heresy/orthodoxy. These two terms exist in historical symbiosis. They are mutually dependent; one produces the other. Theology is a man with two feet. He steps off on the left foot of heresy, the right foot of

orthodoxy lagging behind. Progress is made when the right foot gains the ground already pioneered by the left and overpasses it.

THE HERESY/ORTHODOXY GAME

The ferment of new and heretical ideas in Christian Europe from the eleventh to the sixteenth century destroyed the presumptions of those who saw themselves as upholders of a unitary, monolithic orthodoxy. Theological, social, economic, and personal diversity increased during this time. There was a heretic at every level of social reality: the individual heretic (Eon of Stella, Tanchelm); disorganized popular movements (the Mad Ship of Saint Truiden); small organized groups of pietists or intellectualists (Brethren of the Free Spirit, Brethren of the Common Life, Beghards and Beguines); new churches and mass movements (Waldenses, Albigenses); philosophical heretics (Averroists); nationalist heretics (Jean d'Arc, John Hus); tamed heretics within the Church (Francis of Assisi); the emperor as heretic (Frederick II); the Pope as heretic (Boniface VIII, John XXII); the Church as heretic (Councils of Constance and Basel); Europe as heretic (German, Swiss, British, Bohemian, Scandinavian, and Dutch reformations). During this time, there was never an orthodoxy of the majority on any current issue.

It may be true that medieval people felt they had a heritage. Social reality for them was constructed in terms of theological legitimations which came, they believed, from antiquity: "*quod semper, quod ubique, et quod ab omnibus*" (Vincent of Lerins). But

their sense of antiquity was often historically wrong. What seemed to them to be as eternal as Rome might, in historical fact, be no more than a century or two old. The notion of an imperial papacy provides one example. After the eleventh century, the papacy dominated both the temporal and religious spheres of European life, claiming to be as old as the bishopric of Rome itself. The imperial papacy was, however, a recent political creation which emerged because of the persistent assertiveness of the Popes and canon lawyers of the Gregorian Reform tradition who based their arguments on a recently forged document which was purportedly written at the time of Constantine. This recently forged *Donation of Constantine* gave imperial authority to the Popes, and they used this document to claim that they had had such authority since the time of Constantine. In this way, the strongman papacy arose as an innovative novelty after centuries of muddled relationships between church and state in which, often as not, local bishops and the Roman Pope were pawns in the hands of the emperor and the kings. But, by 1122, this new "ancient" Roman invention had become an orthodoxy which would remain in force until the fifteenth century and, in theory, forever.

A more strictly theological movement provides another example. Augustinianism was a development of the early theology of Augustine combined with the later monastic reform movement (Bernard), the spirituality of the Victorine movement, and the humanism of Chartres. It was systematized and defended in the thirteenth century by the Franciscans (Alexander of Hales, Bonaventure, Peter John Olivi, and a host of others).

This eight-century long development gave that feeling of permanency which is the byproduct of all orthodoxy. However, because of this developed uniformity of the western tradition, it was unable to cope with the new intellectual and political ideas coming from the Arabic world.

When, in the mid-thirteenth century, scholars and theologians began to deal with the new ideas, they were condemned by the Augustinians for heresy. Italian scientific thinkers (Averroists), Dominican theologians (Albertus Magnus, Thomas Aquinas) and others attempted to evaluate and integrate the new science. The Augustinians organized formal condemnations of these new theological developments in 1270, 1277 and 1284. Then, in a surprising turnabout, Thomas Aquinas was installed as the great canonical theologian of the Catholic church ("doctor communis"). His heresy now became the orthodoxy of the Roman Church and, from this time forth, it was the Augustinians who were in danger of being judged as heretical. In fact, this is exactly what happened when Luther and Calvin took up the older Augustinian tradition in the sixteenth century and used it to reform the church. The chief opponents of these Protestant Augustinians were not only the Thomists but, more especially, the *Jesuit* Thomists who represented a *still* more recent ecclesiastical novelty.

Our first law of heresy/orthodoxy was that the two exist in historical symbiosis. We can now suggest a corollary to this law, namely, that neither heresy nor orthodoxy is the sole religious truth. Rather the religious truth arises out of the continuing struggle between them as each seeks to surpass the other. If

each plays its role well, the game of heresy/orthodoxy can result in a win for all, as a new symbolic reality emerges and people choose sides to begin the new game.

TRUE BELIEVER/TOLERANT PLURALIST

In twelfth century Europe, issues which had been settled generations before were no longer thought to be pressing questions. These were felt to have been securely nailed down. But when the shingles of orthodoxy began to be loosened by the winds from the new science and from new social experiences, they began to blow away. People thought that the whole house might fall down, and they reacted in a spasm of intolerance and persecution. We moderns are horrified at the Inquisition which burned thousands at the stake for confessions of religious deviation, confessions extracted by enforced deprogramming and torture. Yet, the Inquisition was generally supported by all levels of society from kings down to the simple people who were ready to pitch their handful of twigs on the heretic's pyre. Heretics were viewed as threatening the existing structures of society, so had to be converted from their error, one way or another. Otherwise, it was thought, society itself was liable to be destroyed. It was argued that the order of society needs theological legitimation. The Inquisition was the socially approved legal process which brought these "criminals" to their just punishment.

But the tide of heresy still flooded over Europe, destroying ancient landmarks, removing barriers, wearing away the boundaries of orthodoxy. When the tide had ebbed, the land was still there, but its contours were

changed. Rills had become rivers, valleys had been exalted, rough places had been made plane. Moreover, heresy itself had become a habit. From the eleventh century on, Europe simmered in an alphabet soup of tangy religious heresies: ordinary Catholics floated alongside Amalricians, Beguines, Cathari, Dunkards, Eastern Orthodox Schismatics, Fraticelli, Gallicans, Humanists, Inquisitors, Jansenists, Knights Templars, Lollards, Mennonites, Nominalists, Orebites, Petrobrusians, Quietists, Ranters, Socinians, Taborites, Utraquists, Vaudois, Witches, X, Y, and Z. From the one came the many. Christianity underwent a process of pluralization and democratization. Orthodoxy knew heresy and begat religious pluralism, which has itself become the new orthodoxy which we in America believe. But, ironically too, it is America's tolerant pluralism which itself generates so many true believers groups.

In America, anyone can try to be a reformer or the founder of a new faith. Whoever disagrees may split from his church and start a new one of his own. Rome no longer fulminates against heresy; in fact, those whom Rome once would have branded for the heretics they are, now are embraced as "separated brethren". Today it is liberal pluralism which is the common truth. But there can be no pluralism unless there are also some true believers. However, true believers are often attacked for being "totalitarian" or not pluralistically tolerant. The true believers are persecuted today as "heretics" by the orthodoxy of pluralistic tolerance.

Heretics and orthodox exist in symbiosis. Jehovah's Witnesses, the Amish, and India-export gurus continue to

exist because the Methodists, Presbyterians, Catholics, and Baptists need them to prove how tolerant their new orthodoxy is. True believer/tolerant pluralist is the form of the symbiotic heresy/orthodoxy struggle today.

A METAPHYSICS OF HERESY/ORTHODOXY

As one ponders these configurations, one conclusion seems unavoidable. Both "orthodoxy" and "heresy" are meaningless words. If heresy becomes orthodoxy and orthodoxy becomes heresy, if the one produces the other and the other by adaptation yields the former, what sense is there in making a distinction? We need a new set of semantic tools with which to work on heresy/orthodoxy. Hitherto, because the very theologians who discussed the problem of heresy/orthodoxy themselves also were believers of one or the other, they tended to see the matter in terms of either/or. If "A" were true, then "not-A" could not be true. This way of thinking is seen not only in the dogmatic arguments of theologians but also in modern science. For example, $E = mc^2$. We think in terms of opposites and identities. So we argue that if man is at work, God cannot be. If God is active, then man is not. If the laws of cause and effect are operative, then there can be no miracle. If there is a miracle, then natural laws have been violated. Either one or the other. But never both at once.

But could we not think about these things another way? It has been suggested that reality is both waves and particles at one and the same time. When we must look at things from two points of view at once, it

could mean that there is a duality at the heart of reality itself. Reality could be "this" and "not this" at the same time. As one philosophical tradition expresses it, reality is yin and yang.



If we consider the yin-yang diagram (above), it does not symbolize dualism: two terms. There is both the white and the black, but there is also the interstitial S-shape between them. The S is not a line, but rather an optical illusion caused by the interlocking of the two colored shapes in a unity-of-affinity. This unity-of-affinity is a *third* thing which unites the other two. Wherever there are two terms that are *related*, there are three terms: yang (positivity), yin (passivity) and their unity-of-affinity (mutuality). There are two's that do not go together and two's that go together. Those that go together are two and *more*.

This model of reality could suggest to us something about heresy/orthodoxy. It suggests that heretics and orthodox might relate to each other on the basis of a unity-of-affinity. They seem to interlock. Each continues to exist only so long as each maintains an active give-and-take with the other term. Though each is different, both are united. Therefore, they are simultaneous: orthodoxy does not begin to exist when heresy is phased out. Each keeps the other alive.

Without heresy's creative quest for truth, orthodoxy becomes pat answers and unimaginative old wives' tales. Without orthodoxy's bequest of truth, heresy

becomes madness. If one does not exist, neither does the other. Taken together, they produce both the conservation of tradition and revolutionary reaction against it. To persecute one is to put the other on trial; to burn one at the stake is to cremate the other. This is the law of the symbiosis of heresy/orthodoxy.

Not papal and/or conciliar pronouncement, nor return to biblical primitivism however verbally inspired, nor implementation of vague ecumenical union can put an end to the give-and-take of heresy/orthodoxy. But since history has taught us about this symbiosis, we can now make creative use of the tension between the two terms. Having seen the unity-of-affinity of heresy/orthodoxy, we can use this insight better to understand religious disagreements and to avoid certain mistakes of the past: theological myopia, acrimonious heresy trials, defensive reaction by both parties, and the promotion of hatred and fear.

IS THE REVEREND SUN MYUNG MOON A HERETIC?

The Reverend Sun Myung Moon, with his book *Divine Principle* and his Holy Spirit Association for the Unification of World Christianity (*alias* the Unification Church), offers himself, his book, and his movement as the way to the unification not only of splintered Christianity but of all world religions. Whether or not Reverend Moon provides a unified basis for the future world-wide culture which he hopes to establish is a question which I, as a church historian, would prefer to answer after the fact. That Rev. Moon's theology is best understood neither as orthodoxy nor

as heresy, but as an attempt to *unify* both by employing the tension between them to create a new symbolic field is my thesis. It is not surprising that in a time when we have come to see the necessity for both orthodoxy and heresy there should emerge a conscious effort to *unite* both so that the give-and-take between them could be used for creative social purposes. That is exactly what Rev. Moon and the Unification Church are seeking to do. The law of the symbiosis of heresy/orthodoxy has produced a predictable result: a self-conscious attempt at the unification of historical heresies and orthodoxies in what is designed to be the metaorthodoxy for the next millenium.

In Rev. Moon, the yin/yang of heresy/orthodoxy has created a new Christian-philosophic world view. There are many previous examples of what he is doing. The Hellenization of the Hebrew-Christian Gospel within the Late-Roman Empire produced the hybrid of Medieval Christian culture. Similarly, the Unification Movement is a social field where Oriental philosophical and social concerns are cross-fertilized with Western Christian religious and cultural concerns creating a new hybrid. Like the Christian Gnostics of the second and third centuries, or the medieval Christian Aristotelians, Rev. Moon calls for the "unification of science and religion". Like Emperor Constantine and his court theologian, Eusebius of Caesarea, Moon calls for the "unification of politics and religion". Like Origen, the Cappadocians, and Augustine, who presided at the wedding of Greek Neoplatonism with the Christian Gospel, Moon has made a wedding between his version of Korean Christianity and his sampling of Oriental thought.

Rev. Moon's Christianity is a composite of the results of Presbyterian missionary preaching, Methodist holiness, and Pentecostal charisma. To this he adds his own reading of the Bible and his mystical experiences with Jesus Christ. According to Moon, Jesus first appeared to him on a Korean mountainside on Easter Morning in 1936, when he was sixteen years old. Jesus told Moon that he was to complete the messianic task of bringing about the Kingdom of Heaven on earth. Moon's Christian experience has been tested in the historical tragedies and spiritual sacrifices of his people: *the suffering nation of pray-ers, Korea.*

There are also oriental elements in Rev. Moon's experience and thought. These include ideas and practices from Buddhism, Hinduism, Taoism, Confucianism, and Korean Shamanism. But all these oriental elements in the Unification system have undergone the same sort of alchemical transformations which the Christian elements also undergo. Taoist yin/yang metaphysics, Confucian filial piety and ancestor worship, Buddhist metempsychosis and expectation of the Maitreya Buddha, and Shinto public, political faith all are taken into the systems by being resymbolized within the furnace of Moon's Christian eschatology. The resymbolization occurs by mating two or more traditional terms together until they fuse into a third new thing. This process is controlled by Moon's sense of the *new* possibilities for everything. It is this which marks Moon as a new kind of heretic, a meta-orthodox theologian who understands far better than his orthodox detractors, the real eschatological possibilities within the Christian faith.

DIVINE PRINCIPLE -- Orthodox Heresy or Heretical Orthodoxy?

In the *Wizard of Oz*, after Dorothy Gale's tornado-tossed house has fallen upon the Wicked Witch of the East thereby liberating the little green Munchkins, it is patent to one and all that Dorothy is a witch. Otherwise she could not have killed the wicked witch with her wonderful flying house. The question is therefore put to Dorothy: "Are you a good witch or a bad witch, which?" It never occurs to the Munchkins that Dorothy may be neither a good witch nor a bad witch, but only a farm girl from Kansas who got caught up in a flying house.

In the same spirit, many theologians read the *Divine Principle* with the growing awareness that it is a conger of heresies and orthodoxies, and they wonder: Is this orthodox heresy or heretical orthodoxy, which? The *Divine Principle* is translated from Korean into a too literal English and published in a black book which looks like a King James Bible. The teaching it contains is an *omnium-gatherum* of the theological debates of history, here put through the strainer of Rev. Moon's oriental Christian mind. It is ideological theology, a theology which already has an answer and so culls the Christian tradition to find biblical and historical confirmations of its initial insights. The *Divine Principle* is, in other words, a systematic theology like that of Thomas or Barth, though in a thoroughgoing eschatological mode.

There is even an eschatological theory about the *Divine Principle* itself. Unificationists talk about

a future "golden version" of the *Divine Principle* which will represent a "perfection stage" of the present "black book." Within the Unification Church, members read the *Divine Principle* as an inspired Third or Completed Testament (after the Old and the New Testaments). But loyalty to the *Divine Principle* is not confused by them with a literal interpretation of its contents. The church's theologian, Dr. Young Oon Kim, agrees that some portions of the present edition are more edifying than instructive and therefore not to be taken literally. Paralleling the experience of other churches, the better-educated Unification seminarians are fully capable of discussing the "contradictions" in the *Divine Principle*, whereas rank-in-file Unificationists tend to be more fundamentalistic. It remains to be seen whether a split within the Unification Church will develop along the seismic lines of "biblical" faults.

THE FOUR POSITION FOUNDATION

Rev. Moon's teaching about God evidences the international and scientific character of his theology. God, according to the *Divine Principle*, is the Ground-of-Energy/Matter of the dual reality of energy/matter. God has both internal and external aspects, both maleness and femaleness, both "spirit" and "matter". Everything that exists reflects this dual nature. Everything contains its own "sung sang" (a Korean term meaning "internal character") and "hyung sang" (a Korean term meaning "external form" or "external shape"), its own thetic/arnitic polarity, its own relativity

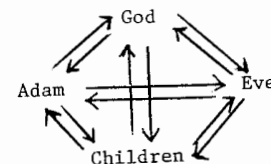
of matter/energy. These polarities show that every created thing manifests "the image and the likeness" of God, its creator.

According to the *Divine Principle*, not only is everything polar in itself, but it also has a polar relation to God. The polar relation between God and a thing is paralleled (doubled) by the polarity within that thing itself. This double polarity is called "the Four Position Foundation". This "Four Position Foundation" is the divine principle. The book, the *Divine Principle*, derives its name from its exposition of this theory of reality.

The *Divine Principle's* theory of polarities is presented theologically as an explanation of God's act of creation. God Himself creates a second thing, the creation. The creation is itself internally polar, or two more things. The interaction or give-and-take of these two created terms with each other and with God, is itself a fourth term. In this way the four terms of the Four-Position-Foundation come into existence.

While this may sound impossibly abstract, it is actually very simple to understand and to apply. The reason is because the theory is presented as an explanation of a concrete human experience which also stands at the beginning of the Bible itself: the story of human parenthood. This story tells how God created Adam and Eve. (These symbolize the first three terms of the Four-Position-Foundation.) In principle what should have happened is that Adam and Eve would have loved each other and each would also have loved God as God loved them. Such a three-way love would have generated children and these children would have been

a fourth term which also expresses the love of the other three. In fact, because Adam and Eve did not express love for God in their love for each other, but used their love to separate themselves from God, the divinely intended Four Position Foundation did not become actualized at the beginning of human history. Hence, according to the *Divine Principle*, God's work of salvation must aim at restoring and actualizing the Four Position Foundation; that is, it must seek to create a human family whose love (and children) are centered on God. We can diagram these ideas as follows:



In this diagram, God comes first and expresses Him/Herself in a reciprocal action with man-Adam (second) and woman-Eve (third), resulting in the procreation of children (fourth). Throughout this Four-Position-Foundation, each of the four parties is said to maintain give-and-take action with each of the other three. Hence, all four terms have give-and-take at the same time. In the case of God-Adam-Eve-children (all four terms) God maintains give-and-take action with both of the parents while the parents have give-and-take with each other; the parents have give-and-take with the children, and the children have give-and-take with their parents and with God. In this way, God would get to be the grandfather of Cain, Abel, Seth, and eventually the entire human race--to the delight of his Fatherly heart. The Four-Position-Foundation repeats itself infinitely

throughout nature and all existence.²

This theory aims at the moral result of establishing a metaphysical basis for proper cosmic and familial "li" of Confucian ethics. It is also a rehabilitation of the Neoplatonic, medieval Christian fascination with the "great chain of being". Here the tamed Gnosticism or Greek-speaking Christianity in the tradition of Origen, the Cappadocians, Dionysius, the Areopagite, and John Scotus (Eriugena) speaks again. God is the highest being whose very nature flows outward and downward into all subsequent being in an interconnectedness of all that is. Nothing is essentially evil, since all has come from and will return to God. The eschatology of this metaphysics is Origen of Alexandria's heretical teaching, the *apokatastasis panton*. It is an idea which Karl Barth has revived in our time, an idea with which Nicholas Berdyaev agrees, and one which Einstein would support. It teaches that nothing is lost ultimately. All will return to God, the giver of all. As Saint Paul says, God will be "all in all" (I Cor. 15:28). Even Satan will be converted at last. There is no eternal hell.

THE WAY OF SALVATION

Rev. Moon's rejection of the doctrine of hell arises out of his understanding of the personal qualities of God according to which He is not an external Creator, but a Father whose heart is intimately involved with his children. Adam and Eve are the children of their Father who loves them with the love of a true Father. When Cain killed Abel, God's grandfatherly

heart suffered infinite pain. When Jesus died on the cross, Jesus' Abba in heaven covered His face with horrified sorrow. The crucifixion was no part of the divine plan of a loving heavenly Father. Nor was the Fall. God was disappointed and hurt when Eve ruined her Father's Garden. The Father was forced to revise the providential plan when his daughter, seduced by the Archangel, upended her proper relationship with Adam.

The *Divine Principle* teaches that God is a suffering Father whose own emotional well-being is intimately bound up in how His children behave. This passionate insight into the heart of God leads Rev. Moon to qualify God's omniscience in order to preserve his total love. Within the chosen limits of his totally loving nature, God stood broken-heartedly by and watched Eve and the Archangel commit the first sin, restricted by His own love of their freedom. God could not possibly have foreknown that Eve would in fact use her freedom to sin. He could only have foreknown that she might. According to the *Divine Principle*, God neither foreknows future contingencies and future events nor is He the Absolute Sovereign of Isaiah 45:7 who "forms the light and creates darkness, makes peace and creates evil". Moon's limited God has not chosen from before all ages the means which will ultimately restore the creation. He is a process-God with an original intention for His creation which has had to be revised as a result of the Fall. According to this interpretation (and contrary to the Apostle Peter's sermon in Acts 2), God did not by His "determinate counsel and foreknowledge deliver up" Jesus to be crucified by the "hands of men outside the law." God intended Jesus Christ's message and life to be

received. Jesus' death on the cross is the most awful accident in history. It was brought about by the failure of Jesus' contemporaries to receive him. It was not God's will, but man's sin.

The *Divine Principle* does teach that Jesus, in his obedience to God's will, did accomplish "spiritual salvation" in his self-sacrificial and supremely loving death. Nevertheless, the work of Jesus was left incomplete because of his crucifixion. Jesus had prayed: "Thy kingdom come...on earth, as it is in heaven". It was God's plan (and Jesus was about to carry it out before he was crucified) that Jesus marry a perfected bride, give birth to perfect children and establish the Kingdom of Heaven on Earth. This would have restored the Four-Position-Foundation. Because he was crucified, Jesus could not carry out this plan.

The *Divine Principle* theologizes the "Messiahship" of Jesus in terms of his work and spiritual purpose rather than in terms of the specialness of his person. Jesus is not regarded as possessing powers greater than any other perfected human being. The *Divine Principle* defines the sonship of Jesus to his Father in terms of Jesus' loving obedience; it does not affirm that Jesus is a person who existed before the world was created (the Trinitarian dogma). Moreover, because it regards Messiahship as a work and not a person, the *Divine Principle* teaches that the messianic task of "being a Christ" can be taken up by others, even by all. Luther said "Be a Christ to your neighbor." That is exactly the teaching of Moon.

According to the *Divine Principle*, great saints throughout the centuries have sacrificed themselves

in a messianic striving to redeem human history. In our day, however, Jesus has caused the office of Messiahship to be transferred from himself to the Lord of the Second Advent. The spirit world of angels, saints, and the "spirits of just persons made perfect" is working mightily in cooperation with the earthly plane to restore, recreate, and resurrect the entirety of the human race in a Kingdom of Heaven on Earth. The Unification Church believes that when all the conditions have been met, it will be Sun Myung Moon whom Jesus has chosen to "come again" and establish the divine-human family where God and humankind can dwell together in mutual delight. "But," Rev. Moon told me just recently, "If someone assassinates me, God has someone else to do the job."

One can spot several points of heresy/orthodoxy in the foregoing. God is traditionally held to be a God of love and fatherly feeling, but this has usually been asserted with the reservation that God the Father does not Himself suffer. It is also usually considered heretical to say that God does not know everything before it takes place or that God can be thwarted in what He proposes. It is orthodox to try to maintain, both God's total sovereign power and God's total love, however mutually contradictory these ideas may seem to be. The *Divine Principle* sets forth a heretical orthodoxy when it affirms God's total love at the expense of limiting His foreknowledge, but it also redeems God's sovereignty by extending His will into a now brightening future when He will have another chance to work out His deepest purposes.

For some Christians, it would seem that the

Divine Principle denies centrality and exclusive saving value to Jesus' death and propitiatory blood atonement. Again, the idea that the work of Messiahship can be transferred by Jesus to someone else is claimed by some to be a remythologized Buddhist transmigration of souls. However, in the *Divine Principle*, the focus is on Messiahship as a task rather than on a Christological definition of a "divine person". In the *Divine Principle*, there is no suggestion of reincarnation of the soul of Jesus in Rev. Moon nor is there any belief in Moon's "divinity". Moon is believed to be, rather, one who may be able to renew and unite mankind in the task of ordering life in terms of the primary of love and service of God.

PREDESTINATION AND FREE WILL

The *Divine Principle* agrees in part with Augustine and Calvin on predestination and election, but holds to freedom of will with the Armenians and Methodists. This results in a redefinition of predestination in a semi-Pelagian way. Election is God's general will that all be saved. God intervenes in particular ways to call individuals to specific missions within the general providence. Therefore, the *Divine Principle's* basic understanding of grace is that humans are free to choose for or against God, who constantly floods mankind with blessings and gifts of many kinds, but never overpowering human freedom of choice.

In the *Divine Principle*, the created divine image in humanity is understood primarily in terms of our godlike ability to make free choices. For example,

it was precisely in Eve's refusal to choose freely to obey God (which was also the only way she could have retained her freedom) that she lost her power to choose freely and thereby injured her original relationship with God, Adam, and the created world. Precocious Eve committed adultery with the Archangel in her spirit-body, then involved Adam in her sin by seducing him into sexual intercourse before the two of them had reached the point of maturity intended by God for them.

The *Divine Principle's* concept of the first sin of the human race as an act of concupiscential love is close to the ideas of many Catholic writers. More interestingly, the *Divine Principle's* notion that Eve first sinned through being seduced by Satan and then she led Adam into sin through an act of sexual intercourse parallels in some respects Milton's interpretations of Genesis in *Paradise Lost*.*

According to the *Divine Principle*, the sin of Adam and Eve led to the domination over the human family by Satan, but did not cause a change in the physical being of the human race. The *Divine Principle* denies that physical death is the consequence of sin. Adam and Eve were physically mortal in the first place; thus physical death was not a result of their fall. After the original sin, they retained their freedom, their intelligence, and their ability to obey God, but they died spiritually. Their spiritual redemption would have to wait until the Lord of the First Advent

*For many resemblances between the *Divine Principle* and *Paradise Lost*, see the essay by Professor Frank Flinn which also appears in this volume.

(i.e. Jesus) would come to redeem them from spiritual death. The Lord of the Second Advent then has the task of restoring the human family to its original stage of God-centered physical-social life. This physical and social restoration of the human family comes about as the result of an eschatological-moral effort to eliminate bad conditioning, habitual sinning, and those social conditions which force "moral man" to behave badly within "immoral society". The Messiah and the unified family gathered around him are to act as models and exemplary influences.

According to the *Divine Principle*, since the first sin of Adam and Eve involved a disordering of family relationships, it follows that salvation from such sin requires membership in the restored family of the Lord of the Second Advent. This spiritual-social family is seeking to be that group of people whose relationships are being perfected. Consistent with this view, the sacramental life of Unification Church members is focussed entirely upon the process of unifying with the family of the Lord of the Second Advent. For Unificationists, the traditional sacraments of baptism, eucharist, and holy matrimony happen all at once one time only, on the glorious occasion of their "Blessing", when they are married within their church and thereby are united permanently with their new family.

Westerners tend to think that marriage is the way a person gets a husband or a wife, but overlook the fact that a person also gets a new family: a new mother, a new father, new sisters and brothers. But, becoming part of a new family and getting new parents and siblings is regarded as the deepest meaning of marriage

in other parts of the world. (This partly explains why it is common in the orient for parents to propose spouses to their children. After all, the whole family is taking in a new member.) When, therefore, Rev. Moon proposes to someone that he or she marry one of his "spiritual children", he is inviting that person to become a member of his own spiritual family. This is how a Unificationist becomes a member of Rev. Moon's spiritual family. This is how a person enters, fully and permanently, into the restored human family and leaves behind the fallen human family which is dominated by Satan. Such considerations explain why, for Unificationists, marriage is a "Blessing" which is equivalent to Christian baptism, eucharist, and marriage, all at once.

So we see that the *Divine Principle* combines many traditional teachings in a new way.³ The *Divine Principle's* teaching that sin is a concupiscence specially manifest in sexual disorder would be agreeable to Augustine and to Milton. The *Divine Principle's* teaching on human freedom would be acceptable to John Wesley, and Wesley would also agree with the Unification ideal of perfecting oneself in life. The humanism of the *Divine Principle* is close to Unitarian-Universalism, although these traditional heresies do not have the added interest of a thorough-going eschatological motivation. The *Divine Principle's* teaching that marriage is a sacrament and that the church is a spiritual family presided over by a spiritual father (pope = papa) is Catholic.⁴ The strength of Unification theology is not in creating new ideas, but in combining old ideas in a new and persuasive way.

THE MEASURE OF THE MAN

In our time, we Westerners are witnessing the missionary inroads of a herd of Indian gurus and a pride of Zen masters, just as the Orientals, in their time, endured the foolishness of the preaching of the Christian missionary's gospel. But Rev. Moon should not be classed as one of these typical missionaries from the East. He is an original Christian thinker and believer who is at once as Western and Christian as he is Oriental.

Rev. Moon is like Tertullian. Tertullian was a Christian first and a Montanist second. Tertullian was a believing theologian and also a Roman legal mind which translated everything passing through it into the useful, precise terminology of Roman jurisprudence. Tertullian was a heretic, but a heretic whose Latin neologisms became the basic concepts of Western Christianity. These same things could be said of Thomas, who was both an Augustinian and an Aristotelian. They could be said of Teilhard, who was both a Jesuit and a Darwinian. Moon is like these men. All of them--Tertullian, Thomas, Teilhard, and Moon--are heresy-risking minds with orthodox hearts who are able to function creatively within the tension of orthodoxy/heresy.

Nevertheless, there is opposition in America, as elsewhere, to Rev. Moon. He is a non-professional, i.e., a non-academic theologian. In an era when Christian theology is done almost exclusively by German professors or their students, what validity can there be in the theology of a Korean electrical engineer?

Moreover, Moon is not ordained by any establishment church, yet is called "Reverend." His explanation--"God ordained me"--seems boastfully impertinent to ecclesiastical bureaucrats. The fact that he is a master administrator and a successful fundraiser causes unrest among those who think that the new messiah ought to resemble the homeless Jesus or the poor Francis of Assisi. In addition, it should be acknowledged that Americans might be just racist enough not to want to be taught "their" Christianity by an Oriental interloper.

Perhaps most unsettling is Rev. Moon's current public image. He gives some people the impression of being a quasi-political, pulpit-pounding, arm-waving revivalist. At worst he seems to them to be a political demagogue; at best he seems to them to be still another soul saver. Yet, when one has the rare opportunity to know him personally, he turns out to be a thoughtful, expressive, loving man with a charming wife and several normal boisterous children. I myself know him to be a praying man and I have witnessed his discernment of spirits. I am convinced, however mistaken he might be in his aspirations to save the whole world, that he is no charlatan. I am convinced that he is a significant theologian. He is eccentric and full of surprises, he is a do-it-yourself systematizer who writes theology out of autobiography and fun.⁵ He does come from the other side of the world; but this makes his theology interesting too.

Rev. and Mrs. Moon are the parents of ten children. Rev. Moon himself had a previous wife and Mrs. Moon is twenty years younger than him. Moon's life experience has made of him the image of father and grandfather,

one who has tasted the joy and bitterness of marital failure and success, one who has learned by experience how to be a true parent. Rev. Moon is called "True Father" especially by those who have found in him a strong, personal, fatherly figure. Mrs. Moon is similarly called "True Mother".

These titles are not only emotional ones but are understood as theologically significant. According to Rev. Moon's theology, God is triune. In God, the Word (Logos) and Wisdom (Holy Spirit) are the perfect expressions of the Father's mind and heart. Word and Wisdom are conceived to be the internal masculine and feminine (yang and yin) duality within God. Hence, God's Word and Wisdom are our "True Heavenly Parents." In turn, Rev. and Mrs. Moon seek to be an image of God thus conceived. They seek to be "True Parents" in whose loving and parenting the heavenly marriage (*hieros gamos*) is enacted. Within the Unification Church Rev. and Mrs. Moon are loved as "True Parents" and this love often (though not always) takes the form of an Oriental familial deference. Unification Church members bow to the Moons as Catholics bow to the Pope or as High Anglicans bow to the Archbishop. But theirs is the respectful bow of youngers towards elders --and there is no authoritarianism in this familial relationship.

As True Parents, it is the work of Rev. and Mrs. Moon to set an example of true parenting so they can be imitated by their "children". In so doing, they are trying to do something Jesus would have done had his life not been cut short by his untimely crucifixion. Jesus was able, during his short lifetime, to give a perfect example of a single but not a married life.

The example of Jesus' "single life" has been followed by countless holy celibates. But where can we find an incarnate example of perfected divine-human marriage? The disastrous stage of marriage and family life in our time is understood by the *Divine Principle* to be partial proof of the incompleteness of Jesus' proposed ministry. As Second Adam, Jesus should have married his perfect Eve; they should have procreated perfect children; then the world would have had an incarnate example of perfect parenthood through His life. Following Jesus' example, the Moons seek to become the "Third Adam and Eve" in an attempt to finish his Messianic work. As this is done, God brings down His blest abode from heaven to earth in order, through the True Parents and their family, to dwell among men and women.

NEAR, BUT NOT YET

There is, nevertheless, a "not yet" within Unification eschatology. Though it has a Messianic vision and hope, it does not proclaim Moon as Messiah. (He could not yet be the Messiah because to be so requires the completion of the Messianic task). Hence, there is a notable modesty in talking about Rev. Moon. Dr. Young Oon Kim, Professor of Unification Theology at Moon's three year old Unification Theological Seminary in Barrytown (New York), almost invariably refers to Moon as "our Leader" or "our Master". Similarly, Mr. David S. C. Kim (no relation to Dr. Kim), acting President of the Seminary and one who refers to himself as "Rev. Moon's left-hand man" (Rev. Moon's right-hand man lives in Seoul), calls Moon "a prophet", one sent by

God to proclaim God's will. I do not imply that either President Kim or Dr. Kim would hesitate to theologize on the role of Rev. and Mrs. Moon as the earthly True Parents (for it is essential to the theological system). But that these less highly-charged titles come more easily to the lips of Moon's oldest and closest associates is indicative of the range of theological interpretations of Rev. Moon's role in history.

Such modesty of speech could also be understood theologically. The Unification Church is one of the many apocalyptic movements which is convinced that it can tell you the dates of God's plans for the end of the world. According to the Unification timetable, we have just completed Rev. Moon's struggle to establish the necessary conditions for the Kingdom of Heaven on Earth in America. In 1978, Moon began his European re-enactment of this same mission. A significant stage in this development shall have been reached by 1980/81. At this time, Mrs. Moon shall also have completed her twenty-one year period of preparation to assume her full dignity as True Mother. Although it is no official doctrine of the Unification Church, I presume that ideally she will, by that time, have given birth to her twelfth child. (This is her symbolic restoration of the original college of twelve apostles.) All these things are stages and conditions for the inauguration of the Messianic Age.

Until the Messianic Age begins, Rev. Moon continues to function in a "John-the-Baptist role." But if Moon proves successful in establishing the necessary providential conditions for the kingdom, he might then also be anointed by God to be the "Father" in that kingdom.

According to exact Unification timing, Moon at this point is only proleptically the "Lord of the Second Advent." At the present moment (1978), he is in a state of becoming. Dean Therese Stewart of the Unification Seminary describes his present role as "Messiah-designate." Though he may already function emotionally and religiously as True Father for many church members, he is not actually nor technically the Lord of the Second Advent at this time.

Rev. Moon himself is well-aware of this distinction. He is a charismatic seer and visionary who has, reportedly, not only visited the spirit world but has won cosmically significant victories there. He is, in the language of comparative religions, a shaman of large proportions: one who has suffered, who has experienced "soul-loss," who has overcome the spirits of the nether and upper worlds, and who can now command the coming of spirit and power. As such, Moon is revered as an infallible seer, revelator, and prophet.

When Rev. Moon himself is asked-- as I once asked him-- whether he is the Lord of the Second Advent, he keeps the "Messianic secret" as carefully as Jesus kept it. But Moon's reticence about giving a clear "yes" or "no" to this question should not be dismissed as dissimulation. He knows that his time-- if it ever is to come-- is not yet. At this moment, he is still functioning as harbinger of the new age. One might say that he is acting as his own forerunner. For when I put this question to him, he replied: "Dr. Lewis, you may be the Lord of the Second Advent. There are now alive one hundred and twenty persons who may be the Lord of the Second Advent." Intensely aware of the

implications of his own theology, Rev. Moon acknowledges that neither he nor even God yet knows with exactitude how future history will unfold.

Rev. Moon absolutely trusts that God will attain His historic victory in the establishment of the messianic kingdom before the end of this century. However, Rev. Moon knows that his role in God's future is entirely dependent upon his own and his Church's faithfulness, hard work, and cooperation with the spirit world. Once, at an early Sunday morning meeting at Belvedere Estate (Tarrytown, New York), Rev. Moon was preaching about the importance of the year 1980/81 on God's timetable. He was urging the 500 people present to greater and greater work. Then he suddenly slipped from Japanese, which he had been speaking, into the charming but broken English which he occasionally employs:

"Will we make it?" he asked

"Yes!" roared the young and enthusiastic audience.

"Will we make it?" he cried a second time.

"Yes!!" came the antiphon, twice as loud.

But then he asked: "How will we make it?"

Ordinarily, the dynamics of group action like this do not call for hard questions at the emotionally crucial moment. The audience was confounded. Gung-ho-ism could not produce the right answer. They faltered. Then, from the back of the crowd, one member, more devout than the others, erupted:

"With you!"

There was an uncertain cheer, interrupted by Rev. Moon

himself as he raised a quizzical finger:

"With me?"

Moon's eyes disappeared behind his smile wrinkles as he embraced them with the shining grin of his Oriental countenance. Then pointing heavenward, he gently corrected them and said,

"With God!"

The building shuddered with the roar of hearty approval and relieved devotion.

THE HOLY SPIRIT ASSOCIATION FOR THE UNIFICATION OF WORLD CHRISTIANITY

There is as yet no official "Gospel" which tells stories of Rev. Moon's personal suffering at the hands of the North Korean Communists, and other stories presenting parallels between his life and Jesus Christ's. Neither is there an official "Acts of the Apostles" to describe the beginnings of the Unification Church in its early, more pentecostal-charismatic days in Korea. An adequate historical study of the Unification Church would include a description of the current condition of Christianity in Korea and Japan, and especially a sociological analysis of the proliferation of Messianic and other new sectarian religions in the Orient. I am convinced that those elements which usually seem inspired to the uncritical insider (and usually very strange to the critical outsider) would not seem so exceptional if the Unification Church were assessed within its original context: the psychosociological background of contemporary Far-Eastern Christian existence.

The present name, "Unification Church", has come to replace an older name for the movement. (This development in nomenclature resembles the way that "Christian" seems to have displaced "the Way" as a primitive denomination of one of the earliest Jesus-movements.)⁶ The original and proper name for the Unification Church is "Holy Spirit Association for the Unification of World Christianity." It would be appropriate, however, to make this title even more inclusive and add "and for the Unification of World Religions," since this is the ultimate goal.

The reason for the name "Holy Spirit Association" is clear neither from the theology nor from the activity of the American Church. Aside from the highly significant identification of the Holy Spirit as the female dimension within Godhead, whose earthly image is mirrored in Mrs. Moon, there is no particular preoccupation with defining the nature or charismatically experienced presence of the Holy Spirit. Moreover, although within the church there is reference to the mystical experiences of Rev. Moon and other leaders, and although the spirit world is understood to participate in the work of the church, Unification in America today is very different from the special charismatic orientation of the earlier Holy Spirit Association in Korea. In Korea, in the 1950's, there was miracle-working and visionary communication. But today this has either been suppressed or taken a back seat to the more institutional and typically American style of the church. Even Mr. David Kim, President of the Unification Seminary in New York, says that "Holy Spirit" in the name does not refer to the Holy Spirit as the third person of God, but means the holy

and spiritual nature of the church. Already within the lifetime of its founder, that "cooling-off period" which typically belongs to the second generation of charismatic movements seems well advanced.

OTHER ORGANIZATIONS

The American Unification Church is the institutional expression of Rev. Moon's expansive personality. There are several groups related to the Church (often called "front organizations" by critics, to lend an aroma of subversiveness) which are concrete manifestations of Moon's many concerns. Among these are the International Federation for Victory over Communism (VOC) and the Freedom Leadership Foundation (FLF). These are independent but ideologically related organizations which seek to combat Marxist-Leninist-Maoist Communism. The FLF publishes *The Rising Tide*, an anti-communist propaganda newspaper, and arranges other kinds of public activity.

Another area of concern is work with professors, students and clergy. The Collegiate Association for Research of Principles (CARP) instructs ministers and intellectuals in the insights of the *Divine Principle*. It frequently seeks to organize chapters on campuses and to do student work. The International Cultural Foundation (among its other activities) hosts an annual International Conference on the Unity of the Sciences (ICUS) to foster the unification of science and religion. Tong-Il Pharmaceutical Company advertises the health-bringing properties of Korean ginseng tea and merchandizes the product. The Korean National Folk Ballet

was founded by Rev. Moon to bring to the West the delightful grace and dignified charm of ancient Korean folk dance. The *News World* is a daily New York newspaper, independent from the church, but supported by it (like the *Christian Science Monitor*). There is also a seminary in New York, a large fishing business in Virginia and Alabama, and a program on behalf of International Children's Year. Already there are more than forty of these para-ecclesiastical organizations worldwide.

Such external evidences of the Church's concerns bear a direct relationship to its internal, spiritual design. This notion is best expressed in two Korean Phrases mentioned earlier, which are frequently used to describe the pattern of dualities which runs throughout Unification theology: *sung sang* (internal form) and *hyung sang* (external shape). According to the *Divine Principle*, everything is composed of *sung sang* and *hyung sang*. The external shape (*hyung sang*) of the Unification Church is these myriad projects and programs for the incarnation of the Kingdom of Heaven in the cultural flesh of the earth. The internal form (*sung sang*) of the Unification Church is its spiritual purpose to be the holy ground upon which God can build His Kingdom.

In one sense, the Unification Church is something less than a model for future society. Moon envisions that the Unification Church itself is destined for annihilation as an ecclesiastical body politic. Even it must be subsumed into the culture of the coming world. During a faculty dinner at Tarrytown, Rev. Moon, who uses these occasions as a time of informal "table talks", gesticulated grandly (as is his wont) and urged us, the

professors of the Seminary: "Do not speak of the Unification Church! The Unification Church is nothing; it must die! Speak only of God and of one world under God!" Moon's intention is that the present organizational Church function as a bridge to the future, as a means to reach the goal of the one-world culture.

It is not uncommon for visionary leaders, who entertain grander schemes for the future than their followers are able to carry out, to relegate even the institutions which they have founded to a transitional role. But the drag of sociology is against them; movements of this nature tend to die a slow death. The Unification Church will pass away only if the kingdom actually comes.

One aspect of the Unification Church, usually judged negatively by some parents of youthful recruits, is its high demands on their children. Being a Moonie is not easy. The Unification Church lives in the belief that there is only a short time to accomplish a great thing; hence, it appeals to the heroic in young people. It calls them to intense study of the *Divine Principle*, exhausting fundraising activities, night-long prayer struggles, and aggressive evangelization as prophets of the Kingdom who storm the bastions of this Satan-dominated world in a spiritual Battle of Armageddon. Of course, when you join the army--whether the Lord's or Uncle Sam's--you have to leave home. But when Mom and Dad are not in agreement with your new direction, family conflict is the result.

Disagreement with their parents over ideals and life style is acute for some members of the Unification Church. Their parents believe that 1981 is not a

specially eschatological year. But Unification Church members quote the words of Jesus that "one's enemies shall be they of his own household." Such total commitment sometimes sets father and son, mother and daughter at odds with one another. Here one is reminded of the youthful Francis of Assisi who desired chaste espousal to Lady Poverty. When his father tried to force him home, claiming that he himself had given Francis the clothes on his back, Francis returned the clothes to his father and set about naked to follow the naked Christ. So such parent-member conflicts are not totally without precedent. Moreover, Unification Church members do not see these separations as destructive, but rather as laying the foundation for more solid family structures in the future.

IF PROPHECY FAILS

The Unification Church belongs to the continuous line of lonesome prophets and Messianic movements which have existed in every century: Papias, Justin Martyr, the Montanists, the Irenaeus in the second century; Joachim of Fiore in the twelfth; the Flagellants, Franciscans, Bohemians, and Anabaptists in the High and Late Middle Ages; right up to the latest utopian social-political-cultural dreamers of a Third World Age of the Holy Spirit/Consciousness III/Noosphere/Age of Aquarius. All these have kept us believing that "there's a new world comin'." In our own time, theological forces as diverse as the Jehovah's Witnesses, the "theologians of hope" (Juergen Moltmann and his school), and the Evangelical Fundamentalists (Hal Lindsey, David Wilkerson,

et al.) all move in this heady atmosphere.

In every previous case, the conductor in charge of God's railroad train read the timetable wrongly. From Jesus' apostles gazing into heaven right down to today's latest cloud-watcher, they have all been wrong. Embarrassed by "delays" they then readjust the schedule. Luke substituted a "second coming" of Pentecostal fire in place of the more apocalyptic fire of final judgment. William Miller honorably returned to his ploughing when his Adventist prophecies for the years 1843 and 1844 (adjusted) remained unfulfilled. The Jehovah's Witnesses still carry on undaunted, after having spiritualized their predictions concerning 1914.

One may view the failure of all these eschatological groups as evidence of their idiocy and use this judgment as sufficient reason to suppress or persecute them. But one may also note that, even in the failure of their kingdom dreams, the eschatological groups have been a major creative force in history. They have opposed outdated forms and overturned established powers. They may be credited as a ferment towards a better, even if not a perfect, tomorrow. Without medieval Joachimism, the early-modern peasant would never have found the courage to revolt against his feudal lord. Not unfairly, contemporary Marxist philosophers of history cite John Hus, Thomas Muntzer, and Jan van Leyden as spiritual forerunners of the rise of the proletariat today.

Spiritual hopes have produced secular results. New forms of political government and new styles of economic organization are the creations of sectarian enclaves of communitarians, whether they be the

Anabaptists in the hidden valleys of Upper Austria, or the experimenters at New Harmony, or the Mormons on the American Frontier. Quaker ranting brought slavery to an end in England. Methodist "enthusiasm" moved the British heart to enact child-labor laws and reform the industrial revolution. Other kinds of progress which have come about as a direct result of eschatological striving may be less glorious, but no less substantial. Amana builds deep freezers and Oneida is famous for silverware. The Shakers invented the washing machine, the Adventists invented the cornflake, the Campbellites invented the ecumenical movement. Rev. Moon has started the long desired "other morning newspaper" in New York.

In his recent speech at Yankee Stadium, Rev. Moon recapitulated the history of America under the providence of God. He then described our present immorality, loss of faith, and lack of direction as things which might cause God to forsake America. "Someone has got to do something about it!" he said. This social activism which aims at *saving the world* distinguishes the Unification Church from most previous apocalyptic sects. Previous apocalyptic groups stayed back in their valleys or out on the frontier, waiting for the Lord to come; or they emphasized preaching missions to a fallen world. The Unification Church, however, enflamed by the same eschatological vision, has self-consciously taken up social responsibility for the entire globe.

The ultimate goal of the Church, in the words of Seminary President Mr. David Kim, is to bring about a "world-wide theocratic socialism for the whole world." In a private conversation with Mr. Kim, I was once

told that whereas the Marxists use the wrong methods (force, violence) for the wrong ideology (atheistic, dialectical materialism), nevertheless their dream of a global society of socialized equality is also the economic aim of the Unification Church. "We will do what the Marxists are trying to do," said Mr. Kim, "but for the right reasons and in the right ways." Dr. Young Kim describes the Church's vision of the future by speaking of a World brotherhood which will work to fulfill the goals of socialism (or capitalism) but with the methods and inspiration of God."⁷

Here I am inclined to ask: what difference will it make should time prove the Unification Church wrong in its date-setting? Some embarrassment would be suffered by the Church. Internally, it would have to adjust. Some members would lose faith. Others would reinterpret. Perhaps Rev. Moon would be redefined as having always been providentially destined to remain in his John-the-Baptist role. The mantle of Messiah-designate might pass to one of his children, or to an outstanding disciple, or to the Unification Church as a whole. But none of these adjustments of God's timetable would be essentially different from those adjustments that have taken place in apocalyptic movements numberless times before. The heretical thrust of the Unification Church into the future would then be reabsorbed into the orthodoxy of the ongoing church.

SOME POLITICAL QUESTIONS

Many contemporary Christians have given up the expectation that Jesus will appear on the clouds of glory

either to take the faithful home to heaven or to set up a millennial reign. Rev. Moon and the Unification Church agree with this assessment, arguing that the images used in this biblical version of the parousia are prescientific metaphors rather than a literal description of future historical reality. That this Unificationist position is hateful to the biblical literalist is clear enough. But, for most people, the question is not this at all. It is rather the political implications of his organization. Could not Rev. Moon be a religious Adolph Hitler who might make his youthful brigades into an American version of the Nazi Youth? Might not external conditions allow the secular results of spiritual hopes to produce not a messianic kingdom of peace but a totalitarian religious regime?

First, it can be said that such frightening phrases are not new. Rather, they are the typical accusations that have been thrown at many new groups as justification for persecuting them. When theological debate proves ineffective in vanquishing the social heretic, modern upholders of orthodoxy, like their medieval counterparts, have often resorted to violence. The Salem Puritans were stampeded by their fears of unorthodoxy into witch hunting. Innocent people died. A century later, Mother Ann Lee, Foundress of the Shakers, was beaten and sexually maltreated near Boston and Albany. Joseph Smith, the first Mormon, was lynched by a religious mob in Carthage, Illinois.

The current tactics of religious opponents of the Unification Church like Rabbi Maurice Davis of White Plains and Rev. Jorge Lara-Braud of the National Council of Churches are not essentially different from what

representatives of orthodoxy did during medieval inquisitions. Yet these inquisitors are more subtle than to send Moonies to the rack and the stake. They urge tax-fraud investigations, suggest deportation of undesirable foreigners, and impugn the integrity of Unification conversions by describing them as "brainwashing." For example, some professional psychologists recently testified before the Vermont Senate to support the allocation of State funds for the "psychiatric care" of anyone who experiences an immediate conversion to anything at all. The game of heretic hunting is the same today as it was five hundred years ago. Only we now call the game not "heresy-hunting," but "helping the people remain free to make their own choices."

In response to the accusations of potential totalitarianism, a Unification Church member replies as follows: Rev. Moon is not a would-be religious Hitler because Rev. Moon is acting under the direction of Jesus. Therefore, he believes in heart and love, and he preaches pacifism as the only ultimately effective way of overcoming hostile Communism. Rev. Moon describes the Battle of Armageddon as the Third World War, but says that it is *already* being fought. It is *already* being fought, because it is an ideological struggle between Christianity and Communism which can only be won with spiritual weapons. (This ideological warfare does not preclude, admits the Unificationist, the possibility of peace-keeping military intervention by the "free" powers.) A Unification member would further argue that Rev. Moon has never yet used force or unethical tactics to accomplish his purposes; therefore, he would not resort to these "fallen" methods even if he were in a

position to wield considerably more power than he now does.

It is surely true that the Unification Church believes in and lives for the day when there will be a one-world culture, under the one God as taught in the *Divine Principle*. Such an international theocratic socialism would embody the economic implications of heavenly relationships in an earthly governmental structure. Rev. Moon's message is that God is offering America first choice to become the political model for such an international Kingdom of Heaven on Earth. For America to reject this offer, say the Unificationists, is to reject God and deny America's own providential history and prophetic promise.⁸ If America rejects this possibility, then she will have rejected God's blessing--with all the consequences that loss of blessing entails. For America to accept this offer, say the Unificationists, is for America to realize her own dream of being one nation under God, with life, liberty, and the pursuit of happiness for all.

This is the point at which we modern, liberal, democratic intellectuals feel most uncomfortable with Rev. Sun Myung Moon. He is at liberty to be a harmless religious freak; there are certainly enough of those around--Billy Graham, Oral Roberts, the whole Sunday morning religious T.V. crowd. But when Moon appeals to our American patriotism, our nineteenth century American optimism, and our recurring dreams of manifest destiny, then he is troubling our national conscience and exposing our agnosticism. "There's no special providence for America," say the realistic among us. But, the idealistic among us still feel the call of providence

to democratize the globe. Within living memory, Americans have waged successful warfare against both Oriental and European totalitarianism. We think of the Jews and know we were not wrong. So, we are susceptible to a new, even heretical, vision of the old hope. This explains why American resistance to Rev. Moon is most angry when it protects its own susceptibility to his special appeals.*

The Unification Church preaches a "Civil Religion" which resembles that proposed by the distinguished sociologist, Robert Bellah.⁹ Yet, the Unification viewpoint differs from Bellah's in one essential: whereas Bellah's vision begins and ends with typically American realities (though he is aware of influences from the East), the Unification Church is internationalist and gives symbolic importance to non-American places, people, and events. Whereas Bellah's approach might yield an American version of National Socialism with religious roots, the Unification Church is growing an International Socialism with those same roots. Whereas Bellah speaks of American Civil Religion, the Unification Church seeks to create a future Global Civil Religion.

As the Unification Church sees it, a world-wide theocratic socialism could be attained with America as its political base and Korea as its spiritual base. This would involve the awakening of America to its political religious destiny by the target date 1980/81;

*For further discussion of this theme see the essay in this volume by Professor M. D. Bryant, *Unification Eschatology and American Millennial Traditions*.

the exertion around the world of a *pax Americana* in fulfillment of America's providential role as the vanguard of political freedom; the continuing protection of the "divine" nation of South Korea against possible "satanic" invasion from the Communist North; and the ever-widening spiritual influence of the Lord-elect of the Second Advent.

To many Americans, Rev. Moon's ideal seems arrogant. He seems to be harkening back to our ideological golden age when we read our own history as biblical. We would like him to go away. But even when he does (he is now in England), we cannot ignore him. Even the *New York Times* continues to give him space four days a week! He seems to stick in our conscience and to touch our heart. What are we to do? In the main we have responded by vilifying the man and caricaturizing the message. Why does he upset us so?

WHAT TO DO WITH A NEW MESSIAH?

What should we do with a new religious movement which makes a messianic claim upon us? The phrase from James Russell Lowell's hymn "Once To Every Man and Nation" haunts us at a moment like this:

"...Some great cause, God's new Messiah,
offering each the bloom or blight..."

Is the great cause of Reverend Sun Myung Moon a bloom or a blight? We could wait, as Rabbi Gamaliel advised, to see whether Moon and his movement be of God. History, surely, will have its say. Yet public opinion again

and again damns the heretic, and then is conquered by his message. The change in public opinion is often very sudden. Jesus, Augustine, Thomas, Luther, Wesley, Abraham Lincoln--they were all acclaimed soon after by the very people who called them names. If Moon is also prophet and theologian, the same thing will happen to him.

What can we do with this new Church?

(1) We could oppose it. In 1976 a publication of the Korean Joint Action Committee of the National Council of Churches of Christ in the U.S.A., wrote:

The Council of Churches of the City of New York has twice turned down, on doctrinal grounds, the Unification Church's application for membership. Some notable Korean and Japanese Christian theologians have labelled Unification doctrine "heresy."

This medieval pronouncement refers to the results of an inquisition which I attended as an observer. The ecumenical committee which considered whether the Unification Church was "Christian" included a Mennonite, a Czech Evangelical, a Campbellite, a Lutheran, a Presbyterian, some Black Methodists and Baptists, and one or two others. It was a "cage of unclean birds" (Jer. 5:27), the representatives of previously schismatic movements, who ecumenically voted that Rev. Moon is no Christian and that his theology is heretical. Rev. Moon later laughingly told us that in this way,

at least one of his goals had been accomplished: he had caused all Christians (and Jews!) finally to unite--against him!

The decision of the New York Council is even more astonishing when one remembers that it had previously admitted Swedenborgian anti-trinitarian clairvoyants, Universalist humanists and Roman Catholic papists and mariolaters to its club. If the Unification Church were excluded from Councils of Christian Churches on grounds of heresy, then one wonders how any other church ever got in. What Christian church is sufficiently orthodox to call another a "heretic" without having the epithet thrown back at it? But it is a matter of church-historical record that the holy synods have not always concluded their decisions on the basis of rational consistency. Political motivations were as much a part of the decision this time as they were at Nicaea or at the Robber's Synod.

Even more alarming is the fact that the author of the report on which the National Council of Churches based their condemnation of the Unification Church had not met with even a single member or theologian from the Church. Moreover, when invited to visit the Church's Seminary and at least meet some of the people condemned in the report, the reply was that the author is too busy to accept such an invitation until 1981.

(2) A second possible response to the Unification Church might be to accept the presence among us of a new tradition, one which is not itself yet tainted by narrowmindedness. Rev. Moon's Unification Seminary, for example, demonstrates a policy of theological openness implicit in the word "unification" itself. The

faculty now includes a Polish Catholic priest, a Dutch Reformed Minister, a Texas Pentecostalist, an Eastern Orthodox layman, a Hungarian Jewish Rabbi, a Canadian Presbyterian, a Chinese Confucianist, an Irish Catholic layman, and a lady theologian from Korea who is also a member of the Unification Church. The student body similarly represents the wide world of racial, national, and confessional distinctions. Such an institution embodies, in its organization, the faith of the Church. Surely, we might allow their peculiarity within the large Christian fold.

(3) As a third response, we might even approve and encourage Rev. Moon's most outstanding accomplishment to date and its implications for the cultural community. The International Cultural Foundation is preparing for its Seventh Annual International Conference on the Unity of the Sciences (ICUS) to take place at Thanksgiving, 1978, in Boston, Massachusetts. Its roster of past and present participants is a list of Nobel laureates and their closest colleagues. The conferences have provided the world's most renowned scientists an opportunity to think together about their fields and to address, especially, the question of values in relation to science. The ICUS conferences are under the general direction of one of Rev. Moon's brightest lieutenants, Mr. Michael Young Warder. Their spirit flows directly from the inspiration of Rev. Moon's concern to unify religion and science.* One could only hope that Moon's

*For a discussion of the organic relation of science and religion in Unification theology see the essay by Professor Flinn in this volume.

concerns for the unification of other fields, such as politics and religion, economics and religion, Christianity and other world religions, could be as successful as these.*

(4) A fourth alternative would be for the theological community to undertake a fair-minded investigation of the Unification Church. This would involve meeting with Unification theologians and members to engage in thorough and critical discussions of the *Divine Principle* and its implications. Such a fair-minded investigation is the least we owe Rev. Moon; it would also restore the dynamic of orthodox/heresy to its proper context, namely, on-going theological discussion. Perhaps a church-historical observation is to the point: outstanding heretics in the past have very often applied for eschatological orthodoxy by appealing their case to a future general council when they cannot get along with their contemporaries in the church.

*Since this paper was written, the Unification Church has established a conference and collaborative program working towards the unification of world religions. In 1977/78, there have been three major meetings in San Francisco, New York, and England.

1 Hippolytus, *Refutation of all Heresies*, 7:21:7.

2 To stress the love relation between God and human beings in this way raises the question whether God is independent from the creation at all. Christian theology which in this way stresses that God is love usually goes on to argue that God is also independent from the creation and yet *still* can be love because God contains within Himself His own eternal object of love and also His love for that eternal object. The doctrine of the Trinity arises in precisely this way: as a solution to the question how God can be love and yet be independent from creation. This doctrine says that in God there are three principles: Lover, Beloved and Love (Father, Son and Spirit). The creation is not needed for God to love but the overflow of God's prior existing love. This orthodox Christian view is precisely that of the *Divine Principle*. Diagrammatically the *Divine Principle* teaches that God (1st) expresses Himself in Christ (2nd) and in the Holy Spirit (3rd) and this results in creation (4th).

God Father

Word/Christ
(male principle;
positive polarity)

Wisdom/Holy Spirit
(female principle;
negative polarity)

Creation

The *Divine Principle's* trinitarianism is closer to Eastern Orthodoxy than to St. Augustine.

3 Young Oon Kim, *Unification Theology and Christian Thought*, (New York, 1975), *passim*, which presents a careful restatement of the contents of the *Divine Principle*, annotating it from the perspective of the spectrum of the several Christian traditions. Dr. Kim is professor of systematic theology at the Unification Theological Seminary.

4 Allegations of impropriety have been leveled against the Blessing Ceremony, see, for example, Jane Day Mook, "New Growth on Burnt-over Ground," A.D., (May 1974) p. 34.

which alludes to a "pikarume", a rite of "blood separation," a secret initiation accomplished through sexual intercourse practiced by some religious groups in the Orient. Ms. Mook asserts that "in the early days of the Unification Church, this was with Moon who, through the act, made pure the initiates." Unfortunately, Ms. Mook provides neither evidence to support her assertion regarding the Unification Church nor bibliographical reference to the Korean and Japanese sources which she claims.

5 Asked by one overly serious follower what the Holy Spirit looked like, Rev. Moon replied "A feminine green mist!" When I wanted him to explain a theological difficulty to me, he seemed stumped. Then he advised, "Use your own imagination, Professor Lewis. That's what I do."

6 cf. Acts 19:9, 23, 11:26.

7 Young Oon Kim, *op. cit.*, p. 158.

8 America has been chosen as the nation to receive the Messiah for ultimate world salvation in our century. America's 200 year history has served as indemnity to pay for the 2,000 years of history since the crucifixion of Christ. In this short 200 years America has been given extraordinary blessings spiritually as well as materially and has grown to be the mightiest nation on earth. Now America is in the position of the second Israel. Christianity and the United States together can fulfill God's will and create one unified world with all the nations joined into one... As with everything, the ideal world must have an initial starting point. In the divine will, Korea, the final bastion of the free world in Asia, is now serving as a link to bring harmony between the civilizations of the East and West. Korea will be the ignition point of God's final dispensation. Therefore, according to the will of God, the United States must safeguard Korea--not for Korea's sake nor the United States [sic] sake, but for the sake of creating the world of unity, harmony and peace... The supreme

test of America in the will of God is at hand... America must return to the founding spirit of the nation and rise up as God's instrument to save the world. Through a close cooperation between religion and state, America must accept the challenge to become the co-worker of God in His Kingdom--building here on earth. America must be willing to sacrifice for God's purpose. She must rush forward as God's flag bearer. When America does this, her prosperity will be eternal. When America fulfills God's will, His blessings upon her will increase forever.

Considered strictly from the political angle, Rev. Moon's ideology of history seems to read the Bible and American history in order to divise some way--any way--to rationalize Korean chauvinism and insure political independence for the South at the expense of American intervention. When one knows something about church history, however, one hesitates to fault a Constantine, a Luther, a Niebuhr, or a Moon simply because they do their theology in a political context. That particular sin seems to be original with us all.

Sun Myung Moon, "God's Plan for America, (House Caucus Room of the United States Congress. December 18, 1975) in *America in God's Providence*, (New York, 1976) pp. 21, 25, 26.

9 Robert N. Bellah, *The Broken Covenant: American Civil Religion in Time of Trial*, (New York, 1975) esp., 139-163.

GOD IN UNIFICATION PHILOSOPHY
AND IN THE CHRISTIAN TRADITION

SEBASTIAN A. MATCZAK

According to Unification philosophy, we can distinguish two main aspects of our knowledge of God: the first is God as known in His own infinite reality; the second is God as known according to our spatially and temporally conditioned concepts of Him.

GOD AS KNOWN ACCORDING TO HIS OWN INFINITE REALITY

Two basic sources of Unification philosophy, the *Divine Principle* and *Unification Thought*,¹ point out emphatically and correctly that God is beyond our concepts of Him. Unification philosophy clearly states that God, who is beyond space and time, cannot be exactly expressed in our categories, which are marked in their essence by space and time.²

Coupled with this extremely important statement is a series of other, equally important statements which are reiterated in clear language on many pages of both books: God is the First Cause, God is the Ultimate Reality, God is supremely perfect, God is unique, God is the Creator,³ God is Trinity.⁴ To these ideas Unification philosophy adds the further, related ideas that God is Logos, that Jesus is the incarnate Logos, and that Jesus is both God and man.⁵ The existence of the Holy Spirit is emphasized and the Spirit's specific role and relation to Jesus are

elaborated.⁶ The Cross,⁷ Resurrection,⁸ and Redemption are also taught.⁹

All these above mentioned ideas are very clearly stated and emphasized in both main sources of Unification philosophy. This fact is of considerable importance, for it demonstrates that there is an essential unity between the basic teachings of the two main theological sources of the Unification Movement and the faith of the major denominations within the Christian tradition.

SOME SOURCES WHICH CONTRIBUTE TO UNIFICATION PHILOSOPHY

The first source of Unification philosophy is the Bible. The Bible is quoted as simply the last and decisive word: The Bible says so, and that is that! The Bible is interpreted in particular ways in some instances, but the authority of the Bible is clearly recognized.

A second source of Unification philosophy is science. Since the natural sciences are acknowledged as a source of truth, the explanation advanced on the pages of both Unificationist texts are intended to be in agreement with the achievements of the sciences, their recent discoveries, and their conclusions.¹⁰

A third source of Unificationist philosophy is common sense. Many issues are discussed and interpreted according to ordinary, every-day sensibleness. According to both books, we are led to understand God in accordance with our knowledge of His creatures. We see God reflected somehow in creation and therefore form our image of God according to our knowledge of His creatures. This reflection of God in the creation is seen, however, in a way which does not undermine but rather preserves the mystery

of God. Since it is so clearly stated that God is beyond our concepts of Him, our understanding of God thus takes place through the *images* of God which reflect Him in the created things. These images and concepts, which are in space and time, are therefore not a perfect reflection of God, who is beyond space and time.

A final source important for the two basic sources of Unification philosophy is Oriental philosophy; or, more precisely, Confucianism, and even better, Neo-Confucianism. A clear indication of this is found in the *Divine Principle* where the *Book of Changes* is quoted. The *Book of Changes*, written ca. 300 B.C., displays a similarity in teaching to some of the characteristic ideas of Confucianism in its historical development.¹¹

The most striking parallel is to be found between the rational philosophy of the Sung period, of which the *Book of Changes* is the basic source, and the Unificationist view. During the Sung period, emphasis focussed on two concepts: the Great Ultimate and Reason. These two concepts may be considered to represent God, though not conceived of as personal. The Great Ultimate moves and generates *yang*, the active principle. When *yang* develops, it engenders *yin* the passive, tranquil principle. The whole of reality thus oscillates eternally between the two, *yang* and *yin*. Through this oscillation, the visible reality which we witness is produced. This reality then progressively develops into a coordinated system, the orderly character of the universe, on the basis of Reason and the Vital Force. The function of Reason is to combine the many into one, whereas the function of the Vital Force is to differentiate the one into many. Reason is embodied

in the Vital Force. The similarity--though not identity--between these concepts as taught in the *Book of Changes*, and the Unification point of view is quite clear to one who has studied both perspectives.

Further similarities lie in the idea of moral order and the ontological development of the world as developed in the Mind School of Confucianism during the Ming period. The moral order consists in the cooperation of the functions of Reason and the Vital Force. This cooperation makes the universe a cosmos, that is, a beautiful and harmonious whole. If the whole universe is to be harmonious, then the human moral order must be harmonious too; it has to function in agreement with the universe. This agreement is due mainly to that Reason which permeates the universe and which is expressed in our human minds. The idea behind the moral order is that if we understand its reality as deeply as possible, we grasp the essence of Reason. Reason, then, is the source of our morality: we ought to work in agreement with Reason. And Reason dictates that we love. Love is the main factor--and this is a central conclusion taught with great force in the *Divine Principle* and *Unification Thought*.¹² For both systems of thought, love is connected with the idea of the brotherhood of all people. All people are brothers and sisters. Why? Because all people have the same Reason. This idea resonates to the Christian concept of mankind: all human beings have the same basic nature and the same kind of soul and, consequently, the same ontological purpose.

This kind of Neo-Confucianism seems not, however, to provide people with much training in social responsibility. It is not interested in government, religious affairs or

priesthood, or in any particular creed.¹³ At this point we observe a clear difference between the Confucian position and the Unification position, since the latter is pervasively concerned with human social ethics.

All of the above mentioned sources of Unification philosophy are used with specific modification, interpretation and personal insight of Rev. Sun Myung Moon. They thus result in a unique position which I am calling Unification philosophy. Reverend Moon's personal insight adds to the sources and thus gives to Unification philosophy its own logical unity and basic consistency. There are gaps within the detailed elaboration of certain specific aspects of the system of thought; but these gaps are understandably unavoidable within the scope of a tremendous enterprise as vast as Rev. Moon's attempt to unify the multitude of highly diversified viewpoints within Christianity and the understandings of the Bible.

GOD AS KNOWN ACCORDING TO OUR CONCEPTS OF HIM IN TIME AND SPACE

To speak about God according to our spatially, temporally conditioned concepts, we must most emphatically state, is to speak about God according to our limited understanding and our imagination of God. In the *Divine Principle* and *Unification Thought*, as I understand those two books, imagination is strongly emphasized. God is presented there as an Original Image, a Divine Image, the Source and Foundation of individual images, and so on. We must therefore ask the question: On what basis do we form our image of God?

The answer of Unification theology is that our image of our understanding of God is based on our observation of creatures. We observe creatures and from these observations we draw conclusions concerning God. More specifically, our imagination and understanding of God are based primarily on the observation of a specific kind of creature, namely man and woman in their human family. Thus, our central concept of God is a family: for, since the family is the essential constituting factor of mankind, the human family must reflect the nature of God more accurately than does any other creature or institution.

The other point, which must be equally emphatically stated, is that Unification philosophy teaches that our conceptual and imaginary explanations of God are metaphorical only. We must not take them literally and so apply them to God; they are only figurative representations. Many religions and especially philosophies are mentioned and criticized in the *Divine Principle* and *Unification Thought* with the implication that the Unificationist image of God as a family is a better explanation than the others.

POSITIVE CONCEPTS OF GOD

I want now to discuss the concrete, positive images of God as taught in Unification philosophy, first in a summary way, and then in detail.

In *Unification Thought*, the Divine Image in general is called Original Image.¹⁴ The specific content of Original Image is called Divine Character, and includes the notions of Heart, Logos, and creativity. A third category of individual images relates to God's concepts of particular creatures.

The Divine or Original Image includes three factors: sung-sang (internal character), and hyung-sang (external form), and the individual images of creatures.¹⁵ Sung-sang and hyung-sang together are called the dual character or dual nature of God, and relate to one another as positivity and negativity. The individual images within God, which are neither God's own sung-sang nor hyung-sang, are God's own concepts or ideas of individual creatures external to God.

The basis of these three general features of God is constituted by three specific features of God. God's sung-sang corresponds to God's Heart (Love), His hyung-sang corresponds to His Logos (Word), and the individual images correspond to His creativity. All these features taken together, both the general and the specific, constitute the content or internal character of God.*

But, according to Unification theology, in addition to God's internal content, God also possesses His external structure. God's external structure refers to the activity by which God relates from within the depths of His bosom to and with the creatures external to Him. This activity is said to be structured on a four-fold foundation or Quadruple Base. This structure of the Original Image is called the "Order of the Divine Activity;" it can be described from two aspects: from the point of view of Heart, it is called the Quadruple Base centered on Heart;

* For further discussion of these themes see the essay by Professor Lewis, *Is the Reverend Sun Myung Moon a Heretic?* which also appears in this volume.

from the point of view of purpose, it is called the Quadruple Base centered on Purpose. This structure occurs in terms of four stages of action: (1) Origin (2,3) Division (4) Union.

With this basic scheme before us, we can proceed with a more detailed explanation of our particular concepts of God. The internal content of the General Divine Image consists of dual characteristics. God is understood to exist in terms of sung-sang and hyung-sang because we see that the creatures, who were created in God's image, also exist in terms of internal and external factors.

God's sung-sang is the Divine Mind. The Divine Mind includes God's intellect, will and affection. God's intellect comprises principles, names, ideas and laws. The Divine Mind, or subjective aspect of God, also has its objective aspect, or hyung-sang. God's hyung-sang is necessary in order to explain God's external relation to His creatures and is thus God's outer reality. Within God's sung-sang in particular we can distinguish the inner sung-sang and inner hyung-sang. The inner sung-sang contains intellect, will and emotion; the inner hyung-sang contains ideas, which are the images of created things, and laws, which are the laws of creation. The whole sung-sang, composed of inner sung-sang and inner hyung-sang, produces God's objective aspect or hyung-sang. This hyung-sang also comprises its own inner sung-sang, which is undetermined matter, and its inner hyung-sang, which is universal prime energy. The universal prime energy causes the actual creation of all things.

The dual characteristics (sung-sang and hyung-sang) in God correspond to positivity and negativity, a set of

dual characteristics which can be justified, again, by reference to the creatures created in the image of God. The two natural forces, negativity and positivity, are elemental within all creatures. Atoms exist as protons and electrons. Minerals display the two aspects of cation and anion. In plants we see stamen and pistils. Animals come in twos: male and female. These positive and negative aspects recur among humans, as well. The human body occurs as a man's body and a woman's body; the human mind occurs as masculine and feminine components. Natural negativity and positivity recurring universally throughout all creation must somehow be reflective of God. Consequently, a divine negativity and positivity are directly posited of God, i.e., sung-sang and hyung-sang. These features of God do not occur separate from one another, nor does natural positivity and negativity occur separate from the being of God; for, all reality is interrelated. When God produces sung-sang and hyung-sang, they are immediately accompanied by positivity and negativity; after this follows creaturely positivity and negativity, man and woman, and so on.

God's individual images of created things, which were mentioned earlier, also belong to sung-sang and hyung-sang, though they may be singled out in a special way to make clear that God creates through conceiving images. The ideas and laws of the individual images, as has already been stated, belong to the inner hyung-sang of the sung-sang of God. The individual ideas thus do not constitute a different duality in God, but belong strictly to the duality of sung-sang and hyung-sang. In this way, a divine

unity is maintained within created diversity.

THE SPECIFIC CONTENT OF THE DIVINE CHARACTER

The specific content of God's internal character is Heart, Logos, and creativity.

Heart is directly related to and even identified with God the Father. The essence of Heart is love, and love is the very core of God's mind, God's entity; thus Heart is most appropriately predicted of the Father. The Heart and love of the Father is the principle of everything. Just as in the human family, the father is the principle which constitutes the family entity, so within God it is the same: the Father is the principle, the source, the love or Heart of the divine entity.

The *Divine Principle* proves its understanding of God's Heart by the Bible. God is first of all the Father; thus, He is Heart. Because He is Heart, God is a person--the person of the Father. This is, according to the Bible and the *Divine Principle*, the most essential characteristic of God: He is the Father, a loving person.

Heart is located in the core of God's being; but, the innermost core of God's essence is the inner sung-sang, which comprises intellect, will and emotion (or, affection). Thus the bosom and origin of all these three factors is love, is Heart. Thanks to Heart, God creates the universe. God's Heart compels Him to create, for God's Heart is looking for joy. His Heart finds its joy in the object of God's own creation. God's creatures are thus the objects of His joy, created with some--though not a perfect--resemblance to Himself. The other two characteristics of God--

Logos and creativity--are means to fulfill the purpose of Heart.

Logos is the object of God within God. Or, in other terms, Logos is reason and law. Through the Logos, the whole universe is created. Since God is both subject and object, Heart is the Divine Subject and Logos is the Divine Object. Logos is formed through an interaction between the inner sung-sang and inner hyung-sang. This explanation of the Logos reminds us of the concept of Logos in Christianity, according to which the Logos is the eternally begotten, only Son of God. This Logos is the Object of God; or, to say it more in accord with Christian terminology, the Logos is the Divine Object of God the Father.

The third internal characteristic of God is creativity. Creativity issues as a result of the impulses of God's Heart. Heart establishes purpose; its purpose is creation. Creatures are created through the Logos, who was produced before the creatures were made. The Logos, as reason and law, contains pictures or images or ideas of the creatures. The Father's Heart thus forces Him through the Logos into creative activity. I am strongly tempted to call this creative activity "Holy Spirit," since both books, the *Divine Principle* and *Unification Thought*, speak about the Holy Spirit in this way in describing "Her" relationship to the Logos. The Holy Spirit is said to be the Object of the Logos. Since the Logos is conceived here as the masculine element, then the Holy Spirit is the feminine element. In other words, She is His Divine Object just as He is Her Divine Subject.

The creativity of the Holy Spirit comes about through the activity of Heart and Logos. This understanding results

in certain conceptual difficulties. How is the Holy Spirit formed? How does She come into existence? The sources of Unification philosophy are not clear on this matter. At first reading, one gets the impression that the Holy Spirit proceeds from the Father and then from the Logos, in a linear way: first there is Father, from whom the Logos proceeds; then, the Holy Spirit proceeds from the Logos.

This explanation of God's internal character reminds us of the explanation of the concept of the Trinity according to the Fathers of the Eastern Church. Whereas the Oriental Fathers explained procession within the Trinity in this linear way, the Fathers of the Western Church explained procession within the Trinity in a triangular way. The Latin Fathers thus reasoned that the Son proceeds from the Father and then the Spirit proceeds from both the Father and the Son. There is some basis in the sources of Unification philosophy for explaining inner trinitarian procession both ways, though in either event the idea is clearly accepted by the *Divine Principle*,¹⁶ however one chooses to explain it. The creativity of the Spirit is thus a specific push which has its ultimate and original source in the Father but also through and in the Logos. The conceptualization of the Logos as the active principle and therefore the masculine element, and the Holy Spirit as the passive principle and therefore the feminine element more closely resembles, it seems to me, the linear mode of procession as taught by the Oriental Fathers: God the Father, as source and Heart, communicates that energy to the Holy Spirit.

It must be agreed that the Unificationist books are not entirely clear on the matter of the procession of the

triune God *ad intra*. Nevertheless, some positions are quite clear, namely, that a Trinity of Father-Heart, Logos and creative energy is the theological foundation of Unification philosophy.¹⁷ I willingly see the description of the Divine Image as taught by the sources of Unification philosophy as a restatement of the Divine Persons of the Trinity according to the teaching of the Christian Church. All the necessary elements for a presentation of the Triune God are contained in the Unification sources. We can thus conclude that a point-for-point parallel between Unification philosophy and Christian theology exists in the understanding of the internal character of God: the Divine Persons of the Trinity are the basis for the specific Image of God. The Father is Heart and Love, the eternally begotten Son is the Logos, and the Holy Spirit, who proceeds from the Father through the Son, is the creative energy and activity of God. This conceptualization of the Trinity--that doctrine so central to Christianity--is closer to my understanding of the truth than are many of the other diverse explanations of the Trinity taught in the various churches.

THE STRUCTURE OF THE ORIGINAL IMAGE, OR THE ORDER OF GOD'S ACTIVITY

God carries on two kinds of activities: those activities within Himself, between Heart, Logos, and creativity, and those activities outside Himself through which He relates to creatures in the external world, that is, the world which is not Himself but which was produced by Himself outside Himself. To understand the nature of God's

activity outside Himself, we must make constant reference to God's activity inside Himself. And, as we previously considered God statically, we now propose to consider Him dynamically. This externality of God's structured activity flows from His internal content and is called the "Structure of the Original Image" in both Unification books. I prefer to speak of the "order of the divine activity," for the sake of greater clarity.

The order of the divine activity is an interaction within God, namely, the interaction of God's sung-sang and God's hyung-sang. This interaction between God's mind and object which finally produces the creatures is called, in Unification philosophy, the action of "give-and-take." Subject gives something to object and takes something from it; object takes what subject has given and gives what subject takes. This is the horizontal internal activity of God; it is the basic principle of any other activity of God; it is the basic principle of any other activity within God as well as among the creatures. Because give-and-take action is observed among all creatures, it is introduced into our explanation of God's activity. Give-and-take action is a specific dialectic, different from the Hegelian-Marxist dialectic, yet reminding us of it, and even more so of the dialectic of the *Book of Changes*.

Besides this horizontal activity, there is also vertical activity. Vertical activity occurs between Heart and its effects, the diversity of creatures. The action of Heart results in two conditions: it both produces the multiplicity and diversity of creatures and it also effects the unity of all the diverse creatures due to Heart's love. This is the "activity of the quadruple base": Heart

(origin) divides into sung-sang (subject) and hyung-sang (object), which then unite through give-and-take action to produce Heart's desired effect (union).

Heart's activity can be explained another way: since the Heart is the core of everything, Heart is at the center. But Heart is Love. What does Love do? Love does two things: it unites the whole divine essence into a single unity. This is called the "identity-maintaining quadruple base," or the inner quadruple base of God's activity. The Heart also gives identity to intellect, to will, to images, and establishes the union of all these. Thus God is one and God is unity.

The activity outside God related to the external world of creation is called the "outer quadruple base." The outer quadruple base creates (causes) the multitude of creaturely bodies as a result of Heart acting by way of intellect. Flowers and people, stones and the sky are the multiplicity of Heart's effects.

In summary, we thus have a single, basic form of give-and-take action which functions in four ways: horizontally and vertically, both inside and outside God. Heart divides vertically into sung-sang and hyung-sang, which then horizontally maintain give-and-take action and union with each other as a result of Heart's continuing give-and-take action with each of them. Heart thus effects both division and union through both vertical and horizontal give-and-take action inside God. Similarly, Heart's give-and-take action with sung-sang and hyung-sang passes on to the creatures, who also maintain give-and-take action among themselves. The creatures which have come from God must also return to God; thus, the vertical give-and-take action between Heart and creation is made complete. Unity of

Heart and creation is thereby maintained outside God; unity among the creatures is maintained by horizontal give-and-take action, the effect of Heart's creativity through intellect. In all these processes, the quadruple action-base of Origin-Division-Union has been recapitulated.

There are two ways of describing the unity of the quadruple base: the unity of the quadruple base centered on Heart and the unity of the quadruple base centered on purpose. Centering on Heart, the quadruple base maintains unity inside and unity outside because Heart is the origin; both sung-sang/hyung-sang and the multitude of creatures are Heart's beloved objects, and Heart is both the unity-maintaining Love among Heart's objects as well as the ultimate goal to which Heart's effects return. Centering on purpose, or the goal-object of Heart, the effect of the quadruple base is to bring all things together in the love of Heart. There is, once again, the give-and-take activity between sung-sang and hyung-sang in the production of all beings, and Heart attains its external purpose through loving give-and-take with its effects and through maintaining a loving relationship among them as well. Heart, which has its own inner sung-sang and hyung-sang eternally unified in the loving action of give-and-take centered on Heart, thus maintains its own vertical relationship with its creation as well as maintaining a horizontal relationship among the many creatures. This accounts at once for both the diversity of creatures and their unity in God.

UNIFICATION PHILOSOPHY RELATES THE CHRISTIAN CONCEPT OF GOD TO ORIENTAL PHILOSOPHY

The foregoing explanation of God according to Unification philosophy is a metaphorical explanation of God as we understand Him, or, rather, as we try to understand Him. This understanding of God is in essential agreement with the biblical understanding of God: God is a single unity, is Spirit,¹⁸ and is, therefore, simple. Besides this, God is Creator; God is Logos; God is Trinity. Unification philosophy is an attempt to explain all these mysteries of faith contained in the Bible in a way accessible to the human mind. The Unification sources claim that their explanation is more acceptable to human reason than other explanations. Perhaps the most important factor in this whole endeavor is that Unification philosophy arrives at this explanation by applying Oriental philosophical concepts to the Christian Bible.

This point is of special importance in our time of ecumenical movements. The two most populous countries of the world, China and India, are Oriental lands in which Christianity found almost no footing, despite its attempts to penetrate them for many centuries. In my opinion, based on my experiences in India, the reason for Christianity's missionary failure in these countries is that Christianity approached these people with the idea of converting them in such a way that they would have to abandon their own philosophies and embrace Aristotelian or Platonic philosophy as they embraced the Christian faith. The question I raise, then, is whether other philosophies--perhaps Chinese Confucianism or the Indian Vedanta--might not explain the Bible

better than Aristotle or Plato. If any philosophy distorts the teaching of the Bible, then it is not acceptable to a Christian. But if these philosophies do not distort the Bible, even if they are Oriental philosophies, they may be acceptable.

The Unification sources, the *Divine Principle* and *Unification Thought*, contain valuable, basic explanations of the Bible's teaching about God, as I have indicated above. The conception of how God is reflected in His creatures, particularly in human family life, deserves special attention and applause, since man and woman and the human family are some of God's most perfect creations. These concepts require, however, further elaboration, refinement, and proof; but, this activity must be undertaken with a clear purpose not to distort the teachings of the Bible. And, in my opinion, if Oriental philosophy--or any other--seems to explain the biblical concepts of God, man, woman, and the family better than they have been explained until now, such an interpretation is highly welcome. Aristotelian philosophy as applied to the Bible by Thomas Aquinas helped us enormously to understand the Bible and the teaching of Jesus. The same must be said of the efforts of the Fathers of the Church, particularly of the Greek Fathers, who applied Platonic philosophy rather than Aristotelian philosophy. But our ecumenical attitudes may now be extended beyond the boundaries of previous times to include as well unfamiliar and better philosophic perspectives, inclusive of Oriental philosophy. No matter how good the efforts to explain God philosophically of former times may have been, our notions of God always require fur-

ther refinement. I agree that the task is always difficult, since God is infinite and our minds are finite; but good ideas can always be replaced by better ones. Therefore, other philosophies, in this case Oriental philosophies, are welcome, if they advance a better explanation.

Another reason Oriental philosophies more especially are welcome is that they are philosophies of long standing; they have educated millions of people through thousands of years, producing hundreds of generations of high and diversified cultures. Consequently, it would be quite unreasonable to compel these peoples to abandon their philosophies and to insist that they embrace a Platonic or Aristotelian philosophic interpretation of the teaching of Jesus, who did not himself use Aristotle or Plato in his teaching but rather a common-sense philosophy.

THE BIBLE, THE PHILOSOPHIES, AND UNIFICATION PHILOSOPHY

The task before us, then, is to test the consistency of Unification philosophy as it applies Oriental philosophies to the teaching of the Bible. This is a kind of new missionary work among Indians, Chinese, and in the Orient in general. And, as we compare philosophies, perhaps we can improve them in the light of the Bible and reconcile Oriental philosophies with the Bible. Perhaps we can use Unification philosophy as we have learned to use Aristotelian philosophy--in the service of providing a better explanation of the Bible. There have been other thinkers before us, especially in India, who accepted Indian philosophies and attempted to modify them in order not to distort the Bible but to explain it clearly. I therefore con-

clude that the application of Oriental philosophy to the Bible, which permeates both the *Divine Principle* and *Unification Thought*, is a method which both is highly welcome and defines our present task.

At the same time, it seems to me that we shall also need to modify certain aspects of Unification philosophy, just as we adjust Oriental philosophy, so as not to run into contradiction. Particularly the areas concerning creation, Trinity and the person of Jesus require careful comparison among the philosophies and close scrutiny from the biblical perspective.

CREATION

The first contradiction to be resolved relates to the Unification philosophy of matter. Unification philosophy seems to teach that because creatures are matter, matter must therefore exist in God's eternal hyung-sang. This does not, I hold, necessarily follow. I could agree that matter might potentially pre-exist in some way in God in order for God then to be able to create matter outside Himself. Unification philosophy does not then conclude, however, that God must be a stone in order to create a stone. Rather, it reasons that God contains the stone in an eminent and much superior way to the way in which the stone actually exists. Because God is the infinitely perfect, completely powerful being, God has the power to touch the very essence of being as such. God has the power to create matter itself and the things composed of matter. This God does simply by His will, by His decision that such and such "be so!" No one else and no other thing can

create; only infinite being has the power of creating. Creatures can change existing matter into different forms of matter, but they cannot produce something out of nothing.

Moreover, God's creation is not God's emanation. This point is not very clear in the Unification sources. In the Unification books, it seems that creatures are a kind of emanation from God and that the universal prime energy is material and enters into creatures.¹⁹ If, however, we interpret the Unification sources in this way, we would be forced to a conclusion of pantheism or panentheism, which is not the philosophic intention either of the books or of their ultimate author, Rev. Sun Myung Moon. We must, therefore, alleviate their unclearness by interpreting them in another way. If we accept the idea that matter is in God, we then must conclude that matter enters into the being of God. In this way, all things--both God and creatures--become the same, i.e., somehow material. This conclusion is, however, specifically rejected by both Unification books in that they teach the essential identity of God's mind or sung-sang and God's outer hyung-sang or universal prime energy and undetermined matter.²⁰ If they were not essentially identical, that is, of the same nature, the inner sung-sang could not sustain give-and-take action with the external hyung-sang. All these features of God's nature are of the same divine essence in their inmost foundation. Creatures, however, are of a different nature and essence. The difference, then between God and creatures is God's decisive act of creation. Whereas God by His will decided to create creation, God Himself was not willed into being. This distinction solves the problem.

TRINITY

The problem of the Trinity within Christianity is perennial.²¹ In the last analysis, the Trinity is a mystery;²² consequently, we do not hope to penetrate to the core of the divine life with our limited intellect. Instead, we accept what Christ told us; but, to understand and explain in rational terms what He said is not easy.²³

The traditional explanation of the Blessed Trinity within Christianity has been more uniformly and consistently explained by Catholic theologians than by Protestants, since Protestants differ among themselves considerably in this matter. The Catholic Church intends, with the Thomistic-Aristotelian scholastic interpretation of the Trinity, to give a deeper understanding and justification of the concept through philosophy than the ordinary, average person is capable of expressing through a simple statement of faith. The Church therefore teaches that this philosophy does help us in understanding Jesus' common-sense teaching about God.

Though there have been differences in Christian teaching about the Trinity, the one thread that runs unbroken throughout all the centuries is faithfulness to the teachings of Jesus. In a few words, Jesus taught this about God: that God is triune or a trinity. This means that God, who is a single, divine, perfect, and infinite nature can, nevertheless, be distinguished to be three persons. By "person," we understand what Boethius (sixth century A.D.) taught: "an individual substance of rational being (nature)." A person is a being that can reason, and is completely individual and separate from other such ra-

tional beings, so that two such beings do not become confused with one another or mix and mingle together. This definition is most important for our understanding of Jesus' teaching about the Trinity.

How, then, do we understand God to be three persons? First, let me say what God is not. God is not a being with three heads. God is a spirit, not a body; and although matter may be eminent within God, God has not matter. Because God has no matter, God is not extended in space, nor does God exist by a juxtaposition of parts. God not only does not have three heads, He does not have even one head. God is spirit and therefore simple; God is not a quantitative but rather a qualitative being.

God, who is spirit, does, however, exist in three ways as Father, Son, and Holy Spirit. But why do we speak of "Father" and "Son"? God forms a concept or an image of Himself; this concept is thus God's word about Himself. Because the Word is the image from God which God had of Himself, we say that God the Father has a Son (Word, Image, Concept) of God, since sons come from fathers and sons are like their fathers. This is the explanation given by St. John in his Gospel. Furthermore, since the Concept of God is of Himself, the Image of God has to be perfectly like God so as to be God Himself. Because God is infinite, when God conceives Himself, understands who He Himself is, this understanding or concept of Himself has to be equal to Himself, and therefore equal to His infinite entity. If the Logos were not equal to the mind that conceived it, then God would not be understanding Himself, since by a concept which is not Himself He could not penetrate His own infinity. He can grasp His own infinity only by under-

standing Himself completely; consequently, His concept of Image or Logos of Himself has to be as infinite as He is Himself. The Logos of God is therefore as infinite as God; for, the Son is like the Father.

But what is the difference between the Father and the Son? Since they have the same divine nature, there can be no essential difference between them. The difference between them must therefore be a personal difference, the difference of personal opposition. In the language of Unification philosophy, the Father is the subject and the Son or Logos is the object; as was said above, God the subject begets His Son the object by His intellect. But why are they two persons? Because the Father and the Son are both rational beings who can be distinguished from each other, as we have just done. Furthermore, in the language of Unification philosophy, God is persons because humanity is persons.²⁴ God has to possess the perfections of humanity in an eminent way, and this eminent way is God's way of being persons. God, who is infinite intellect, thus conceives of Himself in an infinite way. This infinite picture of Himself is His Logos or Son, equal to His Father in infinite perfection. God is, therefore, three infinite persons.

But why do we say "three"? If we have a loving and infinite Father and a loving and infinite Son, they must love one another infinitely. It is impossible for God not to love Himself. Since God is infinitely perfect and good, it would be a contradiction in terms for God not to love infinitely the goodness which He Himself is. Therefore, the Father loves the Son infinitely; and the infinite object or product of their mutual love is Holy Spirit. Uni-

fication philosophy thus rightly speaks of Holy Spirit as the result of the give-and-take action between the Father, who is Infinite Subject, and the Son, who is Infinite Object.

The Trinity is conceived of in the *Divine Principle* according to the structure of family life. In other words, we can say that humanity is an image of God. The human person is an individual possessing intellect, will, and love (emotion, affection). God also possesses intellect, will, and love. The human person is formed for procreation, for creativity, for multiplication. God also exists to create, to diversify His creatures and to unify them. Human individuals naturally form families in which there is, according to the created nature of humanity, a father, a mother, and a child. God also, within the bosom of the Trinity, exists as the Father who knows Himself and who loves Himself through this knowledge of Himself. God the Father thus produces God the Son through knowledge, and together they both produce God the Holy Spirit through love. Just as we can speak of the inner-relatedness of persons within the family life, so we can also speak of the inner trinitarian relationship within the divine life.

JESUS

The Trinity is one of the mysteries of our faith; yet, we try to believe it without falling into contradictions, since we are rational beings. Nevertheless, no matter how hard we try to bring the essence and entity of God closer to us, to understand it somehow, still God surpasses our capability. Therefore, in faith, we look for the causes

of and reasons for our faith. The reasons for belief are given us in Jesus' teaching, his miracles, his righteous life, and in his cross and resurrection.

In two particulars--Jesus as the God-man and the resurrection of Jesus--something more needs to be said with reference to Unification philosophy.

Traditional Christian teaching about the person of Jesus has been that Jesus as the incarnate Logos of the Father is the second person of the Trinity. Jesus therefore has a double nature: both divine Logos and created humanness. As a human, Jesus was like we are, except that he did not sin and was more perfectly what we are. He prayed, he became hungry, he died on the cross. As a man, he rose from the dead. He was fully human in every way, possessing a body, a soul, the full complement of human nature. At the same time, this human nature was in a special way connected to the Logos, the Son of God. The Logos united himself with the human nature of Jesus and therefore participated in Jesus' human life. This is a mystery; we accept it as a fact on the basis of the biblical teachings.

Christians confess that Jesus the man was God. But what do we mean by this confession? Jesus was and is a man. If we say that he is also God, we say this only because his human nature was assumed by God the Son of God, so that the single human person was also unified with the Logos of God. When we say that Jesus is a divine person, we say this because divinity is higher than humanity; the Logos was one with Jesus, and therefore Jesus was divine. But we do not say this in the sense that Jesus' human nature became divine. Humanity did not become divinity.

Humanity is always human and remains human; Jesus was and and remained a man; he still remains a man, though united with the Logos of God. Man will never be changing into God. This mystery of Jesus' connection with God can be explained by saying there is more of God in Jesus than in us. Jesus' connection with God was necessary, if the cross was to be valuable for the human race.

Unification philosophy explains that Jesus was a man who was united to God's Logos. The *Divine Principle* teaches both that "Jesus was not God," and that "Jesus was God in flesh." By the first statement, the *Divine Principle* intends to teach that Jesus is not God the Father; by the second statement, it intends to teach that God's Logos--God's purpose, plan, intention, and perfect image--came to be unified with the soul and body of the man Jesus. It further teaches that Adam, the first human being, could also have realized this perfect union with God, if he had not sinned. But since Adam and Eve did sin, human perfection was reserved for a Second Adam. The *Divine Principle* teaches that Jesus is this perfect, Second Adam who, in attaining the perfection of humanity which God intended for Adam, fulfilled God's eternal intention and plan; thus Jesus was the perfected Logos of God on earth in human flesh.

Unification philosophy thus teaches an understanding of Jesus as God's Logos incarnate quite similar to traditional Christian doctrine. The question of Jesus' person has presented probably more questions than any other problem in Christian thought, due to the traditional understanding of Him as both divinity and humanity. It seems that the sources of Unification philosophy solve these pro-

blems quite satisfactorily. The sources state both truths --that Jesus is God and that Jesus is human--but do not enter into philosophical speculations in an attempt to reconcile those seemingly contradictory possibilities. By maintaining both sides of this Christian teaching, Unification philosophy upholds the traditional value ascribed to the merits of Jesus' cross, a divine sacrifice with value for humanity and a human sacrifice with merit before God.

Concerning the other particular, the resurrection of Jesus, Unification philosophy teaches that the man Jesus, born naturally mortal like all other humans, would naturally have died a physical death. Just as naturally, Jesus' spirit-man would naturally migrate to the world of spirits after his physical death. That Jesus was "raised" and "ascended" to the spirit world, therefore, comes as no surprise, since this is the natural course for all human spirits. Jesus' resurrection, according to the Unification sources, is, then, not the resuscitation of his physical body. Indeed, the sources are not clear on the fate of Jesus' physical frame. His resurrection is, rather, a cosmic and historical process of restoring the whole of mankind to God through a spiritual process of indemnifying fallen men and women and helping them to indemnify themselves from their disorientation due to sin. In this process of spiritual resurrection,²⁵ Jesus is greatly aided by the cooperation of the *communio sanctorum*--the heavens of angels and the spirits of perfected men and women--who, with Jesus in his "second coming," return to earth at the time of the Lord of the Second Advent, a vast heavenly host, to "raise" the "Body" of Christ from spiritual death and

establish the Kingdom of Heaven on earth. We can state the Unification philosophy of human salvation in this way: Jesus accomplished the spiritual salvation of our souls in his sacrificial ransom on the cross; physical salvation-- political, economic, and social salvation-- is to be accomplished through the historical process of resurrection.²⁶ Thus we see that, although a traditional Christian believer might want to raise some question about the "bodily resurrection" of Jesus, still the net effect of Unification teaching on the resurrection is essentially compatible with traditional Christian eschatology. For Roman Catholic and Orthodox believers, this reappropriation of the *communio sanctorum* in the thinking and experience of a more Protestant-type philosophy seems most welcome.

CONCLUSION: ACCEPTABILITY OF UNIFICATION PHILOSOPHY

We have seen that Unification philosophy safeguards the basic concepts of God common to the Christian traditions and strongly emphasizes some of them. The terminology used to elucidate these concepts by the Unification sources is, however, new, striking, and sometimes dubious to the Western reader. The reason for this lies in the education in Western philosophy, in Platonic and Aristotelian concepts, of the Western reader, to whom Oriental concepts and other ways of philosophizing are foreign. Yet, when we clarify the terms, we see that the meaning of the terms in Unification philosophy does not contradict in any serious way the Western philosophical tradition. Further, it seems that Unification philosophy can be reconciled with biblical teachings.

For example, we have observed that Unification philosophy teaches about the same God in which the Christian faith believes, and speaks of that God in basic concepts maintained by the major branches of Christianity. God's uniqueness, infinity, personality, simplicity, eternity, omnipotence, omnipresence, omniscience are some of those important concepts upheld by Unification philosophy in common with the Christian philosophic tradition.²⁷ Concerning God Himself, Unification philosophy insists that God is above time and space and, consequently, beyond our concepts of Him. Unification philosophy thus stresses the value of our "negative knowledge" of God as superior to our "positive knowledge." This position, known to the Christian tradition as "negative theology," maintains that *God melius scitur nesciendo*: our confession that we do not know God is closer to the truth than our affirmative statements about God. This is because God is infinite and we are finite; infinity remains infinitely distant from any finitude; thus God remains infinitely distant from our finite concepts of God. This position was defended by Fathers of the Church²⁸ both ancient and modern, from St. Basil and Gregory of Nyssa to Karl Barth. This position is essentially basic to the thought of those who defend positive theology as well, when they affirm that we form proper concepts of God but must nevertheless conceive of God analogically.²⁹ Even defenders of positive theology agree to the strictly mysterious character of God's intimate life in the Blessed Trinity³⁰ and the Incarnation.³¹

Further, traditional Christianity also accepts the position that our concepts of God, even if they are positively applicable to Him, are still derived from observing

creatures, i.e., from the visible world around us. When these concepts are applied to God, they must be stripped of the imperfections they contain as finite creatures so that they may be applied to God in terms of their infinitely increased perfections. Our concepts of God, therefore, may be applicable (proper to Him), but they are formed not by deriving them from God Himself (*propter ex propriis*), but rather from visible, common objects which He has created (*propter ex communibus*).

This position is very close to the Unification view since it asserts that our concepts about God must be formed from things which we experience. Yet the concepts formed in this way cannot be applied to God literally, but rather in a broad, more general sense; for He is infinite, but the concepts are finite. The correctness of this method is supported by the biblical usage in both Testaments, where all kinds of perfections observable in the visible world of creatures are ascribed to God. The Bible uses ordinary language to describe God's infinity, with the understanding that He is not comprehended by any of the observable perfections ascribable to Him. The Unificationist way of speaking about God is therefore highly acceptable to Christianity. Any Unificationist novelty in speaking of God should therefore be judged by us as an attempt, not to distort the image of God as presented in the Bible, but to proceed along the traditional line of approach to God in order to make a contribution to our knowledge of Him.

By contrast, however, the concept of God as pure act and immutable formed on the Aristotelian basis is not itself lacking in serious problems. How does one reconcile the strong Biblical emphasis on God's compassion, love, and foreknowledge with an immutable Unmoved Mover?³²

We Western philosophers must admit to certain logical inconsistencies in our concepts of God, whom we philosophically describe as pure act and immutable, yet whom we as Christians confess to be our saviour, the lover of mankind, and one who suffers with us. The Unificationist view of God does not present us with more problems than does the Aristotelian view of God; and the value of Unification philosophy lies in the effort to make God more intelligible and believable to contemporary men and women of the East as well as of the West. Similarly, we have seen that the specific descriptions of God according to Unification philosophy concur with numerous counterparts in traditional Christian thought. We reached the same conclusion concerning Unification and traditional Christian teaching about Jesus. But just as the interpretations of the several theological and philosophical notions about God and Jesus vary from one branch of Christendom to another, so the Unification interpretation represents a new interpretation of the basic concepts. We saw above that Unification philosophy accepts the traditional idea of the Trinity without expanding upon it in detail.³³ We also could see the possibility of reconciliation of the Unification philosophy of God with the Roman Catholic or another orthodox position. Similarly, the basic truths of the Christian faith are repeated and reinterpreted in Unification philosophy; in addition to this, however, it must be conceded that a number of controversial points may be raised concerning the Unificationist interpretation of Jesus' second coming, the fulfillment of His mission, the institution of His Church and the sacraments. These difficult issues have, however, been discussed throughout the centuries among the Christians without reaching a final solution

acceptable to all, or, perhaps, even most.³⁴

Finally, we have also observed a special use of philosophy in the Unification sources--a methodological point which is possibly more important than any other single factor. There are some influences of Christian and Aristotelian scholasticism in Unification philosophy (God is called the "first cause" in both systems, and God's attributes are described alike in both). But the basic philosophical perspective of Unificationist thinking is not only the Western philosophy, to which we have all become accustomed, but also a blend of Oriental and common-sense philosophy.

The Oriental influence directly touches our metaphysical explanation of God's being. The concepts of sung-sang and hyung-sang are basic to this explanation. They are not Aristotelian terms; rather, they are concepts close to the yin and yang of Confucianism. Unification philosophy is thus pervaded by notions of the inwardness and outwardness of things and of God. In Unification philosophy we have an understanding of the inner content of things which is of an intellectual and spiritual nature and the external form of things which is the universal prime energy and matter. The notions may not, however, be applied too strictly, since the differences among individual beings require different applications. It seems to me that what is said, quite simply, is that everything has both its inner content and its external form. Whatever the essence of a thing may be, that thing exists in terms of inner content and outer form.

Thus sung-sang and hyung-sang can, quite logically, be applied to all beings of whatever essence, whether

material, spiritual, humans or angels, and even to God. Even though these all-important terms of Unification philosophy are not Aristotelian, they seem to be close to the Aristotelian concepts of substance and accident. Aristotelian or not, the language is intelligible and illuminating; properly understood, the terms enlighten our understanding of the biblical concepts of God; rightly interpreted, these notions are acceptable to a thinker in the Christian tradition.

The common-sense philosophical approach of Unification philosophy also directly touches our understanding of God: we are told to trust our ordinary, every-day sense of reality and think about God as we conceive the visible things of creation. Unification philosophy thus proposes not an esoteric or abstract philosophical explanation of God, but rather one much closer to the content of the Bible and Jesus' teaching--a common-sense understanding of God for the average man. Jesus taught the masses of people, used their language and adapted their ideas, accommodated himself to their understanding, and frequently told simple little stories to communicate inspired truths. I observe a similarity of approach between Jesus and Unification teaching about God. If Unification philosophy uses terms which seem less familiar to Western thinkers, this is not because the terms in themselves are esoteric; they are quite common in the Orient and can be easily understood by anyone who simply thinks them through.

I therefore conclude on the basis of a comparison of Unification philosophy and the Christian tradition that they do not basically differ in their concept of God. There are differences between the two systems, but they

are secondary and not essential. I agree that certain tenets, cherished by Christianity, are either inadequately explained by Unification philosophy (the Trinity) or given a new interpretation (the role of Jesus). The reason for these differences is quite obvious when one considers the degree of disagreement which exists among the variety of acknowledged Christians on these same issues. This energetic new Unification Movement proposes, however, to unify divided Christians and to invigorate the Christian tradition. Perhaps it will be as successful at this as it has been at energizing and invigorating Western philosophy by its importation of Oriental philosophical concepts.

- ¹ *Divine Principle*, 2nd ed. (Washington, D.C., 1973). Hereafter abbreviated *D.P.* *Unification Thought*, (New York, 1975). Hereafter abbreviated *U.T.*
- ² *D.P.*, pp. 27, 74; *U.T.*, pp. 16, 26-27.
- ³ *D.P.*, pp. 20, 40-42, 52, 205-217; *U.T.*, pp. 16-17, 19.
- ⁴ *D.P.*, pp. 205, 213, 215, 217; *U.T.*, p. 15.
- ⁵ *D.P.*, pp. 208-210, see also 211-215; *U.T.*, pp. 42, 162, see also 15, 25.
- ⁶ *D.P.*, pp. 214-216.
- ⁷ *Ibid.*, pp. 140-152.
- ⁸ *Ibid.*, pp. 165-191, 233, 359, 360, 362.
- ⁹ *Ibid.*, pp. 221-270.
- ¹⁰ *D.P.*, p. 29; *U.T.*, pp. 92-112. See also *International Conference on the Unity of the Sciences*, 4 vols. (New York, 1974-1977).
- ¹¹ Vergilius Ferm, ed., *Living Schools of Religion*, (Ames, Iowa, 1958) pp. 97ff. See also *D.P.*, pp. 26-27.
- ¹² *U.T.*, pp. 17-30.
- ¹³ Ferm, *op. cit.*, p. 99.
- ¹⁴ *U.T.*, pp. 11-12.
- ¹⁵ *Ibid.*
- ¹⁶ *D.P.*, pp. 213-218; see above note 4.

- 17 D.P., pp. 210-216.
- 18 *Ibid.*, pp. 62-63, 87-88, see also 58-61.
- 19 See above, 3, a, aa; see below, note 20.
- 20 U.T., pp. 23-24; D.P., pp. 31-32.
- 21 D.P., pp. 205, 213.
- 22 D.T.C., "Trinité," *Dictionnaire de théologie catholique*, 15 vols. (Paris, 1909-1967) xv, col. 1797f.; hereafter abbreviated D.T.C.
- 23 *Ibid.*
- 24 D.P., p. 27; U.T., p. 11.
- 25 D.P., p. 172.
- 26 D.P., pp. 48, 100-102.
- 27 See above, note 4.
- 28 M.J. Rouet de Journel, *Enchiridion Patristicum*, (Friburg i.B., 1937), Minucius Felix, 270; Origen, 450; Cyprian, 603; Hilary, 860-861; Gregory of Elvira, 900; Basil the Great, 923, 931; Gregory Nazianzen, 984, 1041-1042; Didymus of Alexandria, 1075; John Chrysostom, 1125, 1161, 1209; Ambrose, 1266; Augustine, 1505; Theodoret, 2160; John Damascus, 2338.
- 29 See my *Karl Barth on God*, (New York, 1952) p. 210.
- 30 See note 21.
- 31 D.T.C., VII, col. 1458f.: see also IV, col. 1606ff.
- 32 Jurgen Moltmann, *The Crucified God*, (New York, 1974).

- 33 See above, note 4.
- 34 Leo Rosten, ed., *Religion in America*, (New York, 1963) pp. 30, 72, 101, 114, 133, 162, 173, 189, 203, 227, 247, 265; see above, note 4, 7, 11.



HEURISTIC INQUIRIES

UNIFICATION ESCHATOLOGY AND AMERICAN MILLENNIAL TRADITIONS:
CONTINUITIES AND DISCONTINUITIES

M. DARROL BRYANT

"'Tis not unlikely that this work of God's Spirit, that is so extraordinary and wonderful, is the dawning, or at least a prelude, of that glorious work of God, so often foretold in Scripture, which in the progress and issue of it, *shall renew the world of mankind*. If we consider how long since the things foretold, as what should precede this great event, have been accomplished; and how long this event has been expected by the church of God, and thought to be nigh by the most eminent men of God in the Church; and withal consider what the state of things now is, and has for considerable time been, in the church of God and world of mankind, we can't reasonably think otherwise, than that the beginning of this great work of God must be near. And there are many things that make it probable that this work will begin in America."¹

These, of course, are the words of America's most distinguished theologian, Jonathan Edwards. They were penned during the time of the Great Awakening. For many, this is a part of the Edwards' corpus that we

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would do well to ignore, or at least to pass over in discreet silence. However, the line of scholarship that runs from H. Richard Niebuhr and Perry Miller to Alan Heimert has insisted upon the centrality of Edwards' millennialism to the understanding of Edwards.² Indeed, the argument is not simply that millennialism is central to Edwards, but that millennialism is the cradle out of which the American tradition is born. Although I have reservations about certain aspects of that scholarly tradition, I do find the larger outlines of the position convincing.

There are two morals which I draw from this line of scholarship in relation to the present hullabaloo concerning the Unification movement and the eschatology of the *Divine Principle*.³ First, it strikes me as virtually axiomatic that a religious movement which speaks in an eschatological idiom would find great resonance within the American context--that it would strike resonant chords in the hearts of America's offspring. Second, it strikes me as at least ironic, if not downright deceitful, to suggest, as some have, that there is something fundamentally "UnAmerican" about the Moon movement. What could be more fundamentally consistent with the American tradition than a millennialist movement?

Perhaps, however, these comments come too early and are too provocative. At the moment, they will have to stand as an indication of the context out of which I approach the eschatology of the Unification movement. In order to further specify that context, two further comments are in order: one is autobiographical, the other is intellectual.

First, the autobiographical comment. I approach Unification eschatology as one who was nourished by and suffered the secular (perhaps better, the civil religious) millennialism of the 1960's. Living in and through that period of millennialism, I am deeply aware that one need only sound the millennial trumpet in America and many will respond to its clarion call. An awareness of the appeal of millennialism, whether in secular or religious dress, resides in this breast. Moreover, such an awareness is, in the broader contours of American history, not idiosyncratic, but characteristic of the American tradition from Winthrop's "City Set Upon A Hill," through the "Dawning of the New Jerusalem" down to King's "I've Got a Dream" and even Cox's "Secular City."

This leads, then, to my second prefatory comment, namely, that my approach to Unification eschatology is shaped by my study of the Great Awakening in particular and the millennial tradition in America in general. Out of such study, instructed by such diverse figures as George Bancroft, the 19th century historian, H. Richard Niebuhr, Perry Miller and, most recently, Alan Heimert, I have come to see that a constituting element of the American tradition is its millennialism. Although that is an element which appears now in one form, now in another, it is always near at hand, always pulsating in the American psyche. From such study, I find it hard, even impossible, to comprehend the American tradition apart from the millennialist impulse. Millennialism, as this line of scholarship makes clear, is the matrix out of which America

learned to walk and to make its way in the world.

As I say this I am aware of the curious identification, (some might say confusion) that I am making between America and the Kingdom of God. That identification needs clarification. The impact of millennialism in the American tradition is not to be found primarily in ecclesiastical changes, but in the socio-political order. I am reminded here of the comment by a student of early Christianity that the early Christian community longed for the Kingdom of God and got, instead, the Church. The same is true in the American tradition: instead of the Kingdom of God on Earth, we got America. This, it seems to me, is the conclusion one must draw from the line of scholarship I have indicated above. It is the conclusion present in the subtitle of Alan Heimert's work on *Religion and the American Mind*, namely, *From the Great Awakening to the Revolution*.

Against this background, then, I want to make some comments about Unification eschatology and its continuities and discontinuities with the millennial tradition in America.

First, I want to state briefly the main outlines of Unification eschatology as I understand it. In these comments I am restricting myself to the text of the *Divine Principle*. The text runs to 535 pages. After an introduction, a chapter on the Principle of Creation and one on the Fall of Man, the rest of the text focuses on *The Consummation of Human History*. The problem has been set by the Fall of Man, and the whole of human history is a history in which God is involved attempting to restore humanity to its original purpose.

According to the *Divine Principle*, the "purpose of Creation is to establish the Kingdom of Heaven on earth."⁴ This purpose was frustrated by the fall of man, in the period of growth. Since to leave man in this fallen situation would be to "nullify the principle of creation,"⁵ the whole of "human history is the period of the providence through which God intends to save fallen men and have them restore the original world of goodness."⁶ Four-fifths of the *Divine Principle*, then, is devoted to an account of how God is achieving the restoration of humankind.

In the account of human history as a process of restoration, the whole of biblical history is reviewed as well as the history of the Christian church and the Western world. Unlike Augustine's *City of God*, where the history of salvation is confined to biblical history and human history must await the Last Judgment for the unraveling of the City of God from the City of Man, and unlike Edwards' *History of the Work of Redemption* which includes both biblical history and ecclesiastical history in the history of salvation, but leaves out human history, the *Divine Principle* includes all three--biblical history, ecclesiastical history, and secular history in its history of restoration. Thus, in the *Divine Principle* the whole human drama in all its aspects, is made transparent to the divine intention. This tracing of the "red thread" of divine intention through the whole human drama is not arbitrary and whimsical. Rather, it is grounded in a complex set of theological principles.

When the *Divine Principle* turns to history it

does so by focusing on four elements: the history of religion, the history of religion and science, the history of struggle in human societies, and the Bible.⁷ It is the latter, the Bible, interpreted in the light of the *Divine Principle*, that provides the spectacles through which the history of humankind can be rightly viewed. The Bible, as understood by the *Divine Principle*, makes clear that the fundamental human quest is the quest for restoration, for "the Garden of Eden with the Tree of Life in the Center."⁸ It is the Bible, then, which provides the "archetypes" and "typologies" through which the inner thread of history can be grasped. (This, I might say, seems characteristic of such kinds of literature.) As with Augustine, it is the Cain/Abel typology which is central although for Augustine it points to a state of affairs that persists throughout human history whereas for Unification thought it is this conflict, that it is now possible to overcome. This typology points to the fundamental conflict, namely, God-centered versus Satan-centered tendencies in the human breast, in human groups and communities, and in the world. The *Divine Principle* deftly moves through the whole of human history in a way that comes to focus on the present as the "Last Days." Interestingly, the Last Days are not understood in an apocalyptic, or chiliastic, way. Rather, the Last Days are understood in a cultural sense as a period of decisive transition in the history of restoration. There have been "Last Days" prior to the present: Noah's days and Jesus' days. Now, the present world finds itself in an archetypically identical position such that "the

sinful world under Satanic dominion will be transformed into the world of good sovereignty."⁹

The present situation is described in the *Divine Principle* as the "Day of the Lord's Second Advent." Rather than understanding the Second Coming in terms of the Last Judgment, or in terms of some miraculous transformation of the earth, the *Divine Principle* understands the Second Advent in relation to the fulfillment of the "Third Blessing," namely, that humankind may exercise dominion over the world. Now is the time when the Kingdom of God may be established on earth. The Lord of the Second Advent completes the spiritual restoration affected by Jesus with a physical restoration which will manifest itself through God-centered individuals, families and nations.

Curiously enough, the whole eschatological drama has a very definite geography, in addition to the definite time-table indicated above. The non-Communist world, the representative of Able-type democracy, is of course of central importance since it is only on the basis of "God-centered" nations that the Kingdom of God on earth can be built. In this eschatological drama, both America and Korea play a central role. Korea is the nation in which the Lord of the Second Advent will come, and America is the nation which will facilitate the spread of the Message of the Lord of the Second Advent. Typologically, Korea is the Third Israel, while America is in a situation comparable to the Roman Empire at the time of Jesus.

The outcome of the eschatological drama unfolding in our midst, and through our agency, will be a unified

world. The long-standing, but from the point of view of Unification thought, mistaken, conflict of religion and science will come to an end. The longstanding conflict of Cain and Abel type nations will be resolved through the creation of God-centered nations. The conflict between capitalism and communism will be overcome through a "socialistic society centering on God."¹⁰ The division of Christianity into the multitude of denominations will be overcome, and the world's religions will be reconciled. The litany continues.

Such, it seems to me, is the eschatology of the *Divine Principle*. Much of what appears in the *Divine Principle* is familiar to those acquainted with the millennial traditions of America. Several of those continuities can be stated in point form,

First: Unification eschatology, like the eschatology of the Great Awakening, is not apocalyptic. Rather than heralding the "end of the world" in a literal sense, Unification eschatology, like the eschatology of the Great Awakening, heralds the transformation of humankind--the dawning of a new era in the history of the race. Jonathan Edwards' belief that the dawning of the millennium "shall renew the world of mankind" is equivalent to the *Divine Principle's* belief that humankind will now come into its own and exercise dominion over the creation.

Second: Unification eschatology, like the eschatology of the Great Awakening, is centered on the transformation of the socio-political order. Alan Heimert, for example, has written that "the revival

and evangelical impulse pressed to the goal of a more beautiful social order."¹¹ Heimert consequently argued that the Awakening impulse is not discontinuous with the American Revolution, but really achieves its fulfillment in the Republic. Similarly, Unification eschatology is very much centered on the transformation of the socio-political order as the sphere proper to the kingdom of God.

Third: Unification eschatology, like the eschatology of the Great Awakening, sees the achievement of Christian unity as integral to the achievement of the millennium. The proper title for the Unification Movement is "The Holy Spirit Association for the Unification of World Christianity." The underlying idea in basic continuity with the proposal for Union of Prayer which grew out of the Great Awakening of the 1740's. Only on the basis of such religious unity could the millennial order be sustained.

Four: Unification eschatology, like the eschatology of the Great Awakening, does not see any basic conflict between learning/science and religion. In Edwards' catalogue of the new age, the blessing of science ranked high. Similarly, Unification eschatology is not anti-science, nor, curiously, anti-intellectual.

Five: Unification eschatology, like the eschatology of the Great Awakening, is activist. Heimert wrote that "likeness to God became for evangelical America a state not of being, but of doing."¹² Likewise, Unification eschatology is adamant about the role of the true believers in fulfilling their responsibilities in the achievement of the Kingdom of

God.

The list could go on. But I trust that this will suffice to make my point about fundamental continuities between the Great Awakening and the eschatology of the *Divine Principle*. For me, reading the *Divine Principle* was an encounter with a familiar set of theological ideas, typologies and tempers. However, I was struck at the same time by some fundamental discontinuities. Again, I am simply going to indicate those in point form.

First: Unification eschatology, unlike the eschatology of the Great Awakening, gives a central place to the family in their eschatological vision. Although the consequences of the millennialism of the Great Awakening were profoundly social, the central image for entry into the blessed community was the individual encounter with God. In Unification eschatology, the emphasis is on the family as the context for the creation of a new humanity. One of the problems of the Great Awakening was the unevenness of "New Birth." The ingenious solution in Unification eschatology is the notion of "sinless children." In other words, Unification eschatology believes in a fundamental restoration of human nature that will be effected biologically and nourished in the institution of the family. Through a relationship with the Lord of the Second Advent, the True Parents of Humankind, human nature will be restored to its original state. Hence, Unification eschatology holds a doctrine of physical restoration that overcomes the "waiting upon the Holy Spirit" that plagued the millennialism of the Great Awakening. (Parenthetically,

one could note similarities here with an indigenous American religion: Mormonism).

Second: Unification eschatology, unlike the Great Awakening which is post-millennialist, introduces a new category in the "Lord of the Second Advent." This figure, necessary to the accomplishment of the New Order, is identified "archetypically" with Jesus, but not personally. In other words, the Lord of the Second Advent is necessary to the establishment of the Kingdom of God on Earth, but his relationship to "Jesus" is ambiguous. For the Great Awakening, the millennium would be established prior to Jesus' return, but the Messianic role of "Jesus" is unqualified.

Third: Unification eschatology, unlike that of the Great Awakening, offers a geography in which Korea is the critical nation. For the Great Awakening, this role tended to fall on the New World. However, Unification thought comes close to Great Awakening eschatology in that it sees America as the forerunner of the unified world. Thus, there is a strange continuity between Unification eschatology and Alan Heimert's interpretation of the Great Awakening as achieving its fulfillment in the creation of America.

When viewed in relation to the millennial traditions of America, the eschatology of the *Divine Principle* appears as the latest in a series of eschatological visions of the future we should both work and hope for. The eschatology of the *Divine Principle* is centered on the vision of unification, a vision which is at all times powerful, but perhaps

even more so in our present situation. Rather than regarding the eschatology of the Unification movement with suspicion and hostility we would do well to examine it in relation to the visions of the future that have inspired other groups within America in the past. Viewed in that light, the eschatology is certainly no worse than others and may even be in some respects more desirable. Surely, for example, the internationalism, the unification of the peoples and cultures of the world, that is so deeply imbedded in the eschatology of the *Divine Principle* and embodied in the community that has emerged around Rev. Moon has much to recommend it. Indeed, such elements could serve to correct the implicit provincialism of the dominant eschatologies of America.

Moreover, the Christian traditions would do well to accept the challenge posed by the eschatology of the *Divine Principle*. What is the future that we hope for? Do we still believe that a significant future awaits us either in this world or the next? What is the vision which can inspire our vocations in the world? These questions bear our serious consideration. Consequently, Christian communities should be wary of dismissing the challenges posed by the eschatology of the Unification movement. The doctrine of eschatology within the Christian traditions has yet to achieve either a creedal or dogmatic definition that would justify outright dismissal of the eschatology put forth by the Unification movement. The eschatological vision of the *Divine Principle* with its universality, its affirmation of a significant future, its inclusiveness in relation to science and

other religions, its affirmation of the family and its determination to create a restored world should not be dismissed or lightly set aside. Rather, it should at least challenge Christian communities to rethink their eschatological commitments.

Although the eschatology of the *Divine Principle* is open to formal critique, that critique must be balanced by an awareness that this eschatological vision has called into being a commendable community of men and women around the world and here in America. Every eschatology must be evaluated in at least two ways: formally and functionally. An eschatology is not simply the formal compliment of the doctrine of creation; it is also the horizon which focuses and orients the life of the believing community in time. The Unification community is, in my experience, a vital, highly energized, theologically open and focused community. Consequently, it is my conviction that we are witnessing the emergence of a significant religious movement which may enrich the whole range of Christian traditions and, if successful, could chasten the provincialism of American millennialism with a needed internationalism.

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1 Jonathan Edwards, *Some Thoughts...in the Great Awakening*, ed. C.C. Goen, (New Haven, 1972) p. 353.

2 See the classic statement by H. Richard Niebuhr, *The Kingdom of God in America*, (New York, 1959), Perry Miller *Errand Into the Wilderness*, (New York, 1964) and Alan Heimert, *Religion and the American Mind, From the Great Awakening to the Revolution*, (Cambridge, Mass., 1966). See also M.D. Bryant, "America as God's Kingdom," in *Religion and Political Society*, J. Moltmann, et. al., (New York, 1975).

3 The *Divine Principle* is the principle text of the Unification movement. All references to the *Divine Principle* 2nd edition, (New York, 1973).

4 *Ibid.*, p. 102.

5 *Ibid.*, p. 104.

6 *Ibid.*, p. 105.

7 *Ibid.*, pp. 105-111.

8 *Ibid.*, p. 110.

9 *Ibid.*, p. 111.

10 *Ibid.*, p. 444.

11 Heimert, p. 96.

12 *Ibid.*, p. 313.

HERO WITH THE THOUSAND-AND-FIRST FACE

WARREN LEWIS

Of the writing of many gospels, there is no end. As long as saints continue to be charismated, hagiography will continue to be produced. And as long as nature, history, and providence continue to yield providential messiahs, historical redeemers, and lords of the ever-new advents, we will write gospels about them.

Presently, my research team and I are redacting a "Gospel According to Mother Ann Lee," foundress of the Shakers. We understand our task in a way similar to Luke: "Since others have tried to write a report of the things which have taken place among us, we now undertake to write an orderly account of what Mother Ann began both to do and to teach." (cf. Luke 1:1-4, Acts 1:1) Similarly, I am at present piecing together a theological biography of the Rev. Sun Myung Moon. In both cases, the critical-historical techniques we have all learned will preserve us, hopefully, from producing a pious *Legenda Aurea*. At the same time, historical objectivity in the observation of a life lived includes entering into the fictive perceptions and self-understandings of that life. The interpretations we place upon reality as we experience it

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come out of, as well as control, the events themselves. In the case of a *theos-aner* like Rev. Moon or Mother Ann (should we not rather say *theos-anthropos*), *theological* interpretations of chronological and psychological events are built into the events themselves. Thus the writing of gospels and biographies of such figures require that we take them as seriously, in a theological sense, as they took--or take--themselves.

In our century, the tiny nation of Korea--in ways similar to some areas of Africa and Oceania--is the womb of many of God's new messiahs. Literally dozens of messianic figures--some Christian, some not--have mushroomed in a religious garden rich in Confucian ethics, fertilized by Buddhist philosophy, and alive with the swarming swarms of the *tokgabi* and their ministers--the spirit-world of Korean folkways attended by shamanic *mudangs* and *pansus*.¹ A style of religious syncretism, or unification, is native to that soil. Homer B. Hubbert wrote in 1906, that "the all-round Korean will be a Confucianist when in society, a Buddhist when he philosophizes and a spirit-worshipper when he is in trouble."² Since that time, the religious syncretism which characterizes Korea has not diminished.

Those who have eyes to see beneath the Christian tractarian surface of Moon's book, the *Divine Principle*, have already detected this indigenous unificationism at work. His doctrine of the "Four-Position-Foundation" is in some respects a metaphysical expansion of the central Confucian ethical construct. His doctrine of the Lord of the Second Advent is perhaps an ingenious recycling of the Buddhist notion of transmigration of souls,

eschatologically reinterpreted to become a transmigration of providential office or function. His doctrine of "indemnity" is probably a historicized, communalized version of the pan-oriental notion of "karma." Moon's version of Christian Shinto is remarkably similar to our own American Civil Religion. His revisioning of "ancestor worship" is a highly-nuanced rendition of the *communio sanctorum*. His understanding of God incorporates the yin-yang of Taoism and moves from there to the assertion that God is both male and female, spirit and logos. Moon, I do not hesitate to say, is at least the Tertullian of the Orient. He is one who, to parody Harnack's phrase, accomplished for the first time in a thoroughly consistent fashion (if we exclude Kanzo Uchimura) the "acute Orientalization of the Christian Gospel."

Helmut Koester's recent, and long-overdue, rehabilitation of the concept of religious syncretism is relevant to our understanding of Rev. Moon. In the same way that you have syncretism in Genesis 1 and 2, Plato and Apocalypse 12, you have syncretism in Moon's thought and experience. Moon's syncretism, like any authentic syncretism, is not simply a mixture of ideas or a facile eclecticism. Authentic syncretism is "an intellectual controversy between mystery and society, myth versus reason."³ The old and rooted rises against the contemporary and young, not to destroy but to nourish and to green. The autochthonous grapples with modernity and something truly new and truly old is born. Today, therefore, I want to illumine some aspects of Rev. Moon's biography by relating them to something primordial in religion: the shamanistic traditions. Sun Myung Moon is a shaman from

Korea of the North. Consequently, he is in touch with a mostly submerged, north-Chinese shamanic tradition and many facets of his biography become clear if we understand that tradition. Of course, Moon's shamanistic roots have emerged in Korean dress, been made over according to the pattern of the Presbyterian-Methodist missionary enterprise, and packaged for export as the Holy Spirit Association for the Unification of World Religions on the Basis of Judaism and Christianity. Understanding these roots and the characteristic modes of the shamanistic tradition is crucial to rightly understanding aspects of Moon's biography. Moon, however, does not live out of these traditions in a parochial way. Rather, he offers to accomplish on a global scale for technological, political and economic international society what the blind but cosmic *pansu* back home in Korea might effect for the tribe.⁴

Rev. Moon's paradigmatic religious experience is the visitation of Jesus he received on a Korean mountainside, Easter Sunday morning, 1936, as a pubescent sixteen-year-old, second son in a middle-class farming family of converts from typical Korean religion to Presbyterian Christianity. From the depths of Moon's meditative prayer, Jesus came to him and said: "I am Jesus who came 2,000 years ago. Now you will complete what I began but was unable to finish." In the shamanic tradition, an encounter with the divine is essential to the human-becoming-shaman. This wrestling with the gods continued as Moon argued with Jesus, with God Father, with Satan, and ultimately triumphed over the entire spirit world by probing the heart of mystery, discovering, in particular, the sexual egocentricity which had been a part of the

original sin of the satanic Archangel and our First Parents. The altercation, the contest in the spirit world, is recounted by Mr. Sudo in the following way:

He [Moon] went to the top of a mountain and walked along the lake shore asking God for the truth through which he could save the world. Pounding the earth he asked God many questions... He asked God why the center of the universe was broken... Now Satan came to Father [Moon] to interfere with his mission. Father fought against Satan in the spirit world just as Jesus did. The struggle was so severe... Satan's spiritual power was terrible but Father persevered and gradually he gained an offensive position... Especially the most crucial and important point had to be found by Father himself. The most difficult one was to find the secret of the Fall of Man. Satan interfered with Father the most over this point, but Father stood steadfast. In the final moment when Father pointed out the key by which man fell, Satan's countenance became pale... Centering on Jesus, the spiritual world came to him now, and said you are wrong. Even Jesus said it isn't right, it's wrong. Still, Father was unswerving. Truth is truth and no one can change it. Next God Himself came to him and said, you are wrong, but still Father was steadfast. Even though God may deny it, this is the only truth by which mankind can be saved. After 40 days, Jesus came again for another battle. Finally Jesus came and said, you are right and God approved it. This is part of the content of the Divine Principle. Divine Principle was given to us under the approval of Jesus and Heavenly Father. Even one word of Divine Principle is one drop of Father's blood. Through a terrible battle against Satan the truth was restored. Once approved by God and Jesus, this is absolute truth.⁵ Sooner or later this truth will cover the world.

Thus the shaman flew to the "heavenlies" (cf. Paul, Eph. 1:3, 2:6, 3:10 and the Gnostics) to wrest the secret gnosis from the spirits on behalf of waiting mankind and to wage heroic warfare in the depths (cf. Freud and Jung)

so as to become a redeemed redeemer. As a young boy, Moon had already trained for his wrestling match with the angels of the Lord by discovering his own unremitting ego in a variety of ways. Once he reportedly tracked a weasel across the snow-covered Korean mountains all night long and caught him in the morning. Here, however, he had pursued the divine Fox. Reportedly, he had once successfully fished for slippery eels with bare hands and bared teeth. Here he had laid hold of the writhing Serpent.

There are, as well, examples of Rev. Moon's undaunted singlemindedness being tested on the purely human plane. A series of death-and-resurrection processes have been undergone by him, beginning with the occasion of his imprisonment--thanks to the betrayal of Christian opponents--and suffering the water torture at the hands of the Communist police. Only by steeling his every muscle and fibre was he able to stave off madness and sustain life as they forced water through his nostrils until the blood oozed all over his body coming through his pores like sweat. They left him for dead in the sub-zero snow outside the police station, where he was found unconscious by a disciple and gradually nursed back to health.

This dying-and-rising process is the central motif of Rev. Moon's biography and his theology of history. This motif is acted out at ever-widening levels of individual, familial, tribal, national, international, and global significance. The most recent death-and-resurrection in a more public way is understood to have taken place symbolically at the international level during the Madison Square Garden, Yankee Stadium and Washington Monument rallies. The patterns laid down by Rev. Moon are,

thereafter, to be replicated through the memetic activities of thousands of lesser Moons. The way of the Father's life course is to be repeated in their own shamanic-messianic striving.

For Rev. Moon personally, the crucial enactment of the motif was his struggle with the "powers" during his descent into hell. The scene of this descent was a Communist concentration deathcamp in Hung Nam, North Korea. There, for nearly three years, he lived a life of mortal labor, halving his meager rations with starving prisoners, forgiving food thieves, wordlessly drawing men to himself and becoming a loving saviour to those who, though still alive, were dead. He held on to life not by eating the food, which would have been inadequate in any event, but by nourishing himself on the give-and-take of love which passed between himself and his fellow prisoners. Once again, earlier experiences had prepared him to be a friend to anyone in the common human condition. He had worked as a longshoreman in Japan, had been a missionary with a hair-cutting ministry among beggars and outcasts, and had become a *special* lover of prostitutes, for whom he became father and brother rather than customer. His hours and days of praying and meditating had trained him for night-long vigils during his imprisonment. While others slept and died, Sun Moon meditated and lived. He loaded fertilizer nitrates with his bare hands until, as he says, through the blood and raw meat he could see the white of his own bones. He was liberated by a United Nations landing force only hours before he was scheduled to be executed.⁶

In all this, we see--among other things--the elements of classical shamanism, as described for us by Campbell,

Eliade, I.W. Lewis, and Stephen Larsen, but now projected onto the screen of contemporary society. The shaman goes a little bit crazy talking with God, steps outside his social order, wrestles with the spirits and with God, is wounded and healed, becomes a "master of spirits." Ever after he commands the ascending and descending of Jacob's Ladder, and returns to society to gather a circle of followers and issue the "new plan." Now he can comfort the people and even God. Why? The reason is that the center of the universe is no longer broken. There is order in heaven and on earth.

The *Nine Songs* of Chinese shamanism, I believe, is a tap root of Rev. Moon's spirituality.⁷ The correlatives to these poetic images--part unconscious, part conscious--abound in the life and thought of Rev. Moon. He engages in private ceremonies on auspicious occasions and relays the results of his communications in the spirit world. He sustains a personal relationship with the Almighty, whom he understands to be his Father in a special way. In his prayer life, he consoles the aching heart of God. He understands God to be particularly comforted and delighted in this way. He frequently hosts his followers at messianic banquets. He understands the Unification Church to be the cosmic tree, bridge, and center of the universe through which heaven and earth are reunited. He interprets his own coming as an apocalypse from the East. The following passages from *The Nine Songs* appear to be reflected in the imagery of Moon's religious vocation.

The gates of heaven are open wide;
Off I ride, borne on a dark cloud!...
The Lord wheels in his flight, he is coming down;

I will climb the cosmic tree and attend upon you...
High he flies, peacefully winging;
On pure air borne aloft he handles Yin and Yang.
I and the Lord, solemn and reverent,
On our way to God, we cross over the Nine Hills...
He has driven his dragon chariot, loudly rumbling;
High up he gallops into heaven.

....

On this lucky day, propitious in both its signs,
Let us in reverence give pleasure to the High God
of heaven...

Meats I offer, flavored with basil, laid on strewn
orchids.

I set out the cassia-wine and peppered drink...
The master of Spirit moves proudly in his splendid
attire...

The Lord is pleased and happy; his heart is at rest.

....

There is a glow in the sky;
Soon he will be rising in the East.

Here we see elements of an archaic pattern of shamanic cosmology which is the context for the shaman's vocation. Heaven and earth are relinked; the gods are pleased; the earth will be blessed with the promise of the EAST. The imagery and patterns found in *The Nine Songs* are a significant clue to both Moon and his movement.

Rev. Moon's given name was Moon Dragon Sun--named for the Oriental leviathan who brings prosperity and goodness. The spirit world rides in a dragon chariot bearing the benevolence of Hananim, the *henotheos* of the Korean pantheon. The consequence is the bringing about of the Kingdom of God "on earth as it is in heaven," a new socio-economic, political order under the sovereignty of God.⁹ The shaman has crossed over the abyss, ascending the cosmic tree of his own soul. Now he returns to the human community burdened with God's blessing for humankind. Moon's familiar is thus the good oriental dragon, who

gives him power over snakes, scorpions, and evil spirits. This he offers--like One before him--to his followers in their own battle against the other cosmic dragon, the satanic Old Serpent of the Occident. In true shamanic fashion, Rev. Moon locates the navel of the universe under his own tree, in the Holy Spirit Association:

What is the difference between the True Parents [a designation for Rev. and Mrs. Moon] and you[he asks his young disciples]? You are only a step lower because you did not pioneer this mission, but your role as the true parents of your ancestors and descendents is the same messianic role.

Why do you believe in Jesus? Why do you believe in the True Parents? The mission of the Unification Church is to become one with the Messiah who brings liberation to the satanic world... That means your role is a messianic one.

The Unification Church is like a tree; God in heaven is the root, the True Parents are the trunk and you are the branches... We are all interconnected as in one tree. What if something terrible were to happen and Mother and I passed away as well as the rest of the Unification Church? If only one couple among you remained then your duty would be to fulfill the role of the True Parents! An entirely new world would spring from you. You must realize that even at this time you are in that central role... Regardless of whether you are a man or woman, you are a messiah... Where God's ideal family moves, the entire universe will move.¹⁰

In the closing pages of his justly famous book about cosmic shamans and schizophrenic heroes, Joseph Campbell describes the dimensions of the hero-deed were it to be wrought in our time.¹¹ It would be, he says, not a turning back. It would go beyond the totems of nationalism and would be planetary. It would step outside all the great world religions as they are presently

understood--as, indeed, the Rev. Moon's current invitation to a Global Congress of World Religions implies and which some of you discussed with me here in San Francisco just a month ago. It would be a deed done beyond the limits of consciousness. As Campbell says, it would be worked out at another level, through what is bound to be a long and very frightening process, not only in the depths of every living psyche in the modern world, but also on those titanic battlefields into which the whole planet has lately been converted." It would be an act in which humanity itself as the alien presence and crucial mystery must be understood and overcome. In the crucifixion and resurrection of the forces of the ego, Campbell states and Moon agrees, our social destiny can be redeemed. The modern hero, says Campbell, is "the modern individual who dares to heed the call and seek the mansion of that presence with whom it is our whole destiny to be atoned." Sun Dragon Myung Moon is to be understood, I suggest, as a hero with the thousand-and-first face who lives and challenges his followers to live, in Nietzsche's words, "as though the day were here." In so doing, they have made a rare religious discovery--the possibility of combining a realized *theologia gloriae* with a permanently predicated *theologia crucis*.¹² This combination of a *theologia gloriae* and *theologia crucis* is reflected in "The Pledge" which is recited by members of the Unification Church as they greet the rising sun on the holy days of their church year.

I will take upon myself completely the will of God
to give me the whole creation as my inheritance.
He has given me his word, his personality, and his heart,

and is reviving me, who had died, making me one with him and his true child.
 To do this, our Father has persevered for 6000 years the sacrificial way of the cross.
 As a true son (or daughter), I will follow our Father's pattern and charge bravely forward into the enemy camp,
 until I have judged them completely with the weapons with which he has been defeating the enemy, Satan, for me throughout the course of history-- by sowing sweat for earth, tears for man, and blood for heaven,
 as a servant but with a father's heart in order to restore his children and the universe lost to Satan.

¹ Spencer J. Palmer, ed., *The New Religions of Korea* (Proceedings of the Royal Asiatic Society, 1967) *passim*.

² Homer B. Hubbert, *The Passing of Korea* (New York, 1906) pp. 403-404.

³ Helmut Koester, from a course on "Heresies Old and New," co-taught with Harvey Cox, at the Divinity School, Fall Semester, 1977, Harvard University, Cambridge, Mass.

⁴ In some circles there is a sophisticated bias against the shamanic just as there is against the charismatic; it is put down as "primitive" rather than revered as "primal." In the same sense that I would understand Jesus to have been a charismatic and a magician, but not merely that, so I understand Rev. Moon to be a shaman, though not merely that. We are dealing here with one of the most basic, universal, recurrent forms of *primal* religiosity. It is common to a broad spectrum of schizophrenics, creative genii, saints, and founders. See Morton Smith, *Jesus the Magician* (San Francisco, 1977) *passim* and Geza Vermes, *Jesus the Jew: A Historian's Reading of the Gospels*, (New York, 1974) pp. 58-82.

Korean shamanism is an inadequately researched topic which receives only passing mention even in Mircea Eliade's classic, *Shamanism: Archaic Techniques of Ecstasy*, (Princeton, 1970) pp. 461-465. Here I am using shaman to mean a person who experiences the divine madness and thereby becomes a connecting link between heaven and earth.

⁵ Ken Sudo, *Father's Life Course*, July, 1975, pp. 3-4; a private publication of the Unification Church.

⁶ Some of this narrative material is reflected *passim* Rev. Moon's speeches, now edited under the series title *Master Speaks* (1965-1976) or *Reverend Moon Speaks* (since 1977). Some of it is to be found in unedited, taped speeches, in follower's writings and memoirs about their master; and some is available only in the memories and oral tradition of those who have known him.

7 Sean Dwan, S.S.C., in a taped lecture, "Shamanism" (October 27, 1976), made available to me by Brother De Porres Stilp of Maryknoll in Korea, provides the best general study to date. He calls shamanism the "first religion" of Korea, the one with sufficient resilience to have perdured and adapted itself through centuries of invasion by Buddhism, Confucianism and Christianity. All the basic elements of shamanism, as it is known elsewhere, are present. Korean shamanism is umbilically connected to Manchurian and North Chinese shamanism, though with a Korean national touch.

8 Arthur Waley, *The Nine Songs: A Study of Shamanism in Ancient China*, (London, [n.d.]), Song V, p. 37; Song I, p. 23; Song VII, p. 45.

9 Further evidence for our view is to be found in other practices within the Unification movement. Dwan speculates etymologically that Korean shamanism is a religion of "connecting God and man through dancing." This accords with Rev. Moon's "religious" foundation of the Little Angels (a Korean children's song and dance troupe), the Korean Folk Ballet, and a number of other musical aggregations in the United States. These groups bespeak Rev. Moon's overriding concern with the unification of religion and culture.

Akin to the religion-as-entertainment motif is a religion-as-enterprise ethic (conjuncting nicely with the Confucian concern for finance and the Calvinist work ethic in Rev. Moon's adopted missionary Presbyterianism). According to the ur-myth of the Korean god, Hwan-in, and his incarnation/son, Hwan-ung, the gods brought not only the delight of the arts but also the useful technologies of agriculture, medicine, morality and law to earth--some 360+ arts and crafts altogether. Rev. Moon has become famous as much for his industries and business enterprises among them the ginseng tea trade and a growing fishing fleet, as for his novel theology.

10 Reverend Moon Speaks: "Our Family in Light of the Dispensation," Part II, 6 March 1977, pp. 11-12.

11 Joseph Campbell, *The Hero with a Thousand Faces*, 2nd. ed. (Princeton, 1969) pp. 387-391.

12 The divine pattern in shamanic theology is one of theophanic recession. Once, Hwan-in was the god to be dealt with; but, he gave place to his son, Hwan-ung, who brought treasures of heaven to earth. He, in turn, yielded to his son, Ung-yo, child of the she-bear woman, and retired to his mountain. Now, an ordinary Korean must deal with a shaman who, as the visible representative of the invisible spirit world, deals with the Mountain God. The earlier manifestations of godhead recede in practical importance according to their increasing unavailability. This pattern may help to explain somewhat the uneasy feeling some Christians have regarding Rev. Moon's Christology. Jesus, Lord of the First Advent, seems to be receding in importance as the coming of the Lord of the Second Advent approaches. Invisible God, Heavenly Father, is emotionally bound by his suffering love of humanity and respect for our freedom, and is himself in need of liberation. Incarnate God Son, Jesus, accomplished spiritual salvation by his ransom death on the cross, but, by the very act, was kept from completing God's full plan for the this-worldly Kingdom of Heaven on Earth. He subsequently ascended. Mother God, Holy Spirit, may now be due for her first full incarnation; while Jesus, Lord of the First Advent, remains in heaven with God Father, but communicates, comes again spiritually with the heavenly host, and finishes his work of "physical salvation" by cooperating with the Lord (and Lady) of the Second Advent. Now, an ordinary Korean--or American--must deal with a shaman who, as the visible representative of the invisible spirit world, moves according to the ever-new providential dance of history.

A LECTURE TO STUDENTS AT THE
UNIFICATION THEOLOGICAL SEMINARY IN BARRYTOWN, NEW YORK

HERBERT RICHARDSON

Today I am interested, not so much in offering an interpretation of the *Divine Principle* as in showing you how a systematic theologian, like myself, goes about reading, analyzing and interpreting a work with which he may or may not agree. As a Protestant who also teaches in a Catholic seminary, I have constantly to deal with books which present Catholic arguments or viewpoints. While I may or may not agree with these views, I must still try to understand them. In a sense, my own agreement or disagreement with these views is irrelevant to the task of understanding them. My goal today is to attempt to understand the *Divine Principle* as a systematic theologian.

In any analysis of a text, we have to bring to that text certain categories and questions which are not found in it. This is also necessary in order to understand the *Divine Principle*. To analyze this work, we have to employ certain principles of classification that are not employed in the book itself. Some such principles of classification are the following: "What,

This lecture on the *Divine Principle* as systematic theology was given by Professor Richardson in the fall of 1976.

in most general terms, is the structure of Rev. Moon's theological thinking?" or, "What is the chief doctrine?" or, "What principle of interpretation does Rev. Moon use in dealing with the Bible?" These are the kinds of questions I shall discuss today.

I'm sure you will agree with me that Rev. Moon is important not only as a prophet, but also as a theologian. These are two different things. Because they are different, one might agree with Rev. Moon's theology without believing in his spiritual Fatherhood, or one might believe in his spiritual Fatherhood without agreeing with all of his theology. This fact is a real source of strength within the Unification movement. It means there is a room for theological openness; you and I can debate, and even reject Moon's theology, without rejecting the man. This is the case because, as I understand it, the function of Rev. Moon within the Unification Movement is not primarily as a theologian, but as a True Father through whom the new humanity, the new family of man, is to be formed.

Rev. Moon's Fatherhood is obviously his more important function. He is spiritual Father first, and theologian second. I might say that this was also true of Jesus. Whether or not we possess any actual words of Jesus is a debatable matter, but whether or not Jesus is Messiah is not a debatable matter within orthodox Christianity. All Christians agree that Jesus is Messiah even though they may disagree about his theology. So you need not feel anxious if I criticize the *Divine Principle* as theology because that does not directly affect your relation to Rev. Moon in his role as Father. For my part, I, as a Presbyterian, can learn a great

deal from the *Divine Principle* as theology without having to resolve the question as to whether the Rev. Moon is my spiritual Father also.

In approaching Rev. Moon as if he were a theologian, I should begin by saying that I regard the *Divine Principle* to be the most interesting theological treatise I have read in twenty years. It may even be the most important theological treatise of the twentieth century. Time will tell. The work of Karl Barth is comparable to it in systematic power. But Barth never managed to give us a short comprehensive statement of his whole theological system as Moon has done. In its compactness, inclusiveness, and systematic power the *Divine Principle* resembles Calvin's *Institutes*. It also resembles Calvin's *Institutes* because of its Biblical orientation.

RELATIONAL THINKING

As a mode of thought, the Rev. Moon's theology is of primary importance to us in America because it is relational. That is to say, his thinking is structured through relational categories. There are three different ways in which thinking may be structured: relationally, individualistically, or holistically. One thinks relationally by defining things in relation to other things that also are reciprocally related to them. One thinks individualistically by isolating things and looking at what they are by themselves ("essences"). One thinks holistically by the character of this whole. In the Western tradition, and especially in America, theology has tended to be extremely

individualistic.

As an example of how Rev. Moon's thought proceeds differently from individualistic Western thought, let us take his notion of love. The Western tradition of thought searches for the essence of love. In trying to define love, it moves into psychology. Isolating love as an individual thing, it defines it as a psychological feeling. By contrast, Rev. Moon thinks about love relationally. That is, he correlates love with an external, or objective, term. That term is beauty. He then offers a relational definition of love in terms of beauty and beauty in terms of love. In Moon's theology, love determines a disposition or orientation towards beauty, an external form.

One great strength of Rev. Moon's relational, or correlative theology is that it directs all thought toward action. That is because his way of thinking orients everything that is in the subject to something that is objective and external to it. Moreover, such a theology does not end merely in action towards this external object; rather, because there is a give-and-take (a reciprocal back and forth) between the subject and the object, the object becomes itself a stimulus, for deepening the understanding and action of the subject. A give-and-take relation is a reciprocal temporal process of action and reflection which produces new things on both sides. Such give-and-take is the source of a healthier personality generally and the source of human growth. Because he holds to this give-and-take theory, Rev. Moon attributes to the external world, or the world which science studies, a value which is equal to the internal or spiritual world. He sees

these two worlds, the spiritual and the physical, as needing each other and as building each other. In this way, Moon's ontology is radically different from western ontology which, in its Greek roots, gives higher value to the spiritual than to the physical world. Greek thought emphasizes reason's dominion over nature rather than the influence of nature on man. The western tradition has not generally interpreted the action of man on nature as leading to an *interaction* of nature on man that would deepen the human spirit. This is why, in western theology, being religious has traditionally meant leaving the world behind.

Rev. Moon's understanding of the essential function of the objective world in strengthening and deepening character in its inner spiritual life involves a fundamental challenge to western philosophy and psychology. Moon is not a totally radical innovator in this respect. Moon's insight is also acknowledged within Calvinism. In fact, in the healthier version of the Calvinistic work ethic, there is a conviction that a person's spirit or character grows and is strengthened through his external activity or work. (Calvinists believe that work shapes character.) But Moon's thought is distinguished by a philosophical or a structural foundation to these affirmations that is not found in most Calvinist theological texts. Relational thinking, then, is a key characteristic of Rev. Moon's mind.

GOD AS FATHER

Let me now explain how this relational way of thinking is manifested at a most general level in the *Divine*

Principle. Here we face a theological problem. The problem is, "How many units are there to a book which deals with the whole of Christian theology?" In traditional Christian theology, the answer has tended to be either three units or four. In a theology of three units the major topics are the Father, the Son, and the Holy Spirit. In a theology of four units the topics are the Father, the Son, the Holy Spirit and the Church. Some theologies have as many as ten units in their system: the Father, the Son, the Holy Spirit, the Church, forgiveness, resurrection, life everlasting, the Christian life and so forth. Once one starts analyzing in this way, it is easy to jump from ten to forty-seven. For example, the great Catholic theologian, Bernard Lonergan, is a man whose mind tends toward such analytical precision that, in reading him, one occasionally finds him saying "And in the 37th place..." Here is a commitment to thoroughness that has run to weeds!

How many units does Moon's theological system have? Three? Four? His theology has only two major parts. Of course, the *Divine Principle* is divided into many sub-units, but it has only two major parts. The two parts are the Doctrine of Creation and the Doctrine of Restoration.

The greatest theologian of modern times, Friedrich Schleiermacher, also divided his theological system into two parts: a doctrine of creation and a doctrine of redemption. So a twofold division is not novel. In fact, it has great systematic power, for the two facts of the system can always be held in tension with each other. Let us, therefore, see how this works.

First, let me say that it is a difficult thing

for a theologian to think consistently and to develop all the implications of his fundamental commitments. It is doubly difficult to be consistent when trying to treat all the doctrines of the Christian faith. To see a theologian discuss all the Christian doctrines in a thoroughly consistent way is a very exciting thing. It is like hearing a great symphonic work. It is exactly this excitement I experience in reading the *Divine Principle*--and for this reason, here are some of the things I see.

For a surprise, think about this. Rev. Moon's theology does not have an independent doctrine of God. Remember I told you how traditional western Christianity had a three or four topic theology, and the first one was always "God the Father." Rev. Moon does not talk about God in this way. The first part of Moon's theology is not "God," but creation. Of course, as part of his discussion of creation, Moon does talk about God. But this means that he never talks about God abstractly, but always as *related to us*. We know God always *within* our relation to Him as our Father, our Creator, and never apart from this relation, from outside. It is as if you were in a group of people who were talking about a man--and suddenly you realized they were talking about *your father*. You *know* you never could feel or talk about your father from "outside" in that way. Even though other people address Jimmy Carter as "Mr. President," Amy says "Daddy." For her that is *exactly right*. In the same way, because Moon thinks we only know God in this Father-child relationship, he contends that it is *exactly right* for us to call God "Father." In traditional Christianity, because it tried to

define God first as one separate from His creation, it was denied that we could call God "Father" in an exactly right (or "univocal") way. Traditional Christianity said that when we say "Father," we mean it in a less than exact way. We mean it "analogically." That is, God is not really our Father. But traditional Christianity adds that there is a kind of Fatherhood in God (variously explained), so we can use the word anyway as long as we do not presume on it too much!

Rev. Moon's decision to begin with the concept of God as Creator-Father is brilliant because it orients us immediately to the purpose of our lives: namely, perfect creaturehood, or becoming perfect images of God. Perfect creaturehood is my word, but it expresses Moon's direction. If we ask, "What is perfect creaturehood?" that is, "What is it for us to be created to be images of God?" the answer is that we are to become divine spirits. This means that we are ourselves to become creators.

How can we be creators if God is creator? Rev. Moon's answer is that God as creator has created a world for us to be creators in. God has created both a spiritual and a temporal world and has created us with both a spirit and a body so that we can mediate between the two worlds. Because we have bodies, we can be creators in the world of time and history just as God is creator and Father in the spiritual world. Thus, we are creatures in relation to God, but we are also purposed by God to be creators as He is Creator. I might here add that God, our Father, has also created us to become *Fathers*, too. This follows logically.

It means that Unification stresses not the Father/child relation, but the Father/child becoming-father-too relation. Fathers should help children grow up. Few theologians dare affirm that man is created to become a creator as God is a creator. Usually "Creator" is a name reserved for God alone and therefore used to contrast God with man, who is a "creature". But the *Divine Principle* sees man's becoming a creator as a perfecting of the image of God in man. What is theologically interesting, however, is how Rev. Moon explains that man can be a creator like God. The explanation lies in his doctrine of the spiritual world.

MAN AS CREATOR

Let me here caution you against misinterpreting the meaning of the word "spiritual." It would be an error to think that the *Divine Principle's* teaching about the spiritual world is a spiritualism. It is, rather, the way that Rev. Moon explains how man can be a creator. According to Moon, God has created both a spiritual world and a material world. God rules over the spiritual world directly, and over the material world indirectly, i.e., through the persons who live in the spiritual world (such as angels and perfected humans). According to Moon, God has created this two-fold order so that man may have the possibility of being the *immediate* lord over the physical world, just as God is the *immediate* lord over the spiritual world.

God has created man to be a creator and therefore has given him the condition of creativity: a physical life in space and time. The direct dominion over

space and time can only be exercised by beings who are free physical beings. We are free because we are spiritual. But we can act *directly* in the material world because we have physical bodies. Because we are souls and bodies, i.e. both spiritual and physical, we can become *creators* in the material order. To do this is to fulfill God's third blessing.

I think Rev. Moon has made an original and remarkable use of the idea of the spiritual and material creation. Moreover, his view is entirely orthodox, for spirit means to him the reality of man's freedom, and God's "indirect direction" over the material world is what classical theologians used to call the "world logos". Given this approach, it is easy to understand why Moon can have such a high valuation of science. The function of science is to assist man in creating the world through the process of bringing happiness and peace to the family of mankind.

Let us summarize. The *Divine Principle* is a theology primarily oriented in terms of the question: Why did God create the world? In this, it differs from many theologies which cannot even ask this question because they assume that God is totally self-sufficient and needs nothing else at all. Rev. Moon's general principle of the correlation of subject and object enables him to see the world as created by God so that (and this is not Moon's language) God might see His own character reflected back to Himself. Moon's principle of correlation (give-and-take) justifies his doctrine that God created the world in order to have an image of Himself.

In Rev. Moon's view, the purpose of creation is

to give joy to God. This is not so removed from the language of traditional western theology in which the purpose of creation is to give glory to God. In traditional theological language, the purpose of all life is to return to God what God is and what God seeks. It is significant that Moon's theology is a radically theocentric one, that is, a theology ordered in terms of the divine purpose. It is significant, too, that what keeps this radically theocentric theology from becoming oppressive of human life is its principle of double creation, its notion that God seeks to have an image of His own purpose by creating creators. God does not need us as creatures; He desires us to become free creators, too.

Traditional western theology has never solved this problem of radical theocentricity without diminishing humanity because, usually, when creation is understood as an object, it is understood to be less than God. In Rev. Moon's theology, however, creation, understood as an object, is understood to be equal to God because of the give-and-take relation. That is, Moon sees that creation should return to God what He has given it, and that God finds joy in this response. I find such a view theologically imaginative and psychologically healthy.

Considered structurally, Rev. Moon's theology contains not only the relationality of the creator/creature relationship, but also relationality within God himself. This relationship posits within God a dyad of principles: positivity and negativity. These principles are not understood to be absolutely ultimate because there is also a primal principle of origin.

Why does Rev. Moon assert in addition to the positivity/negativity dyad, a primal principle of origin? His primal principle does not function, it seems to me, as something that transcends and is more than the dyad of powers. Rather, it functions in a formal way as the sheer unity of the two dyadic powers. This primal principle of origin is the insurance that, in the last analysis, the two poles interact creatively and harmoniously rather than in such a way as to produce an ultimate conflict. In this way, Moon avoids the problem of dualist Manichaeism, which posits two principles but no ultimate principle of unity holding them together. In Rev. Moon's theology, the primal unity is not invoked as a principle of transcendence, but as a principle of creative harmony between the two powers of God. It is the principle of the relationality of the two.

This may seem abstruse or unimportant to you. But, in fact, Moon's solution is a brilliant one to an enduring and terribly destructive dilemma within western thought. Let me show you how.

What are the two powers in God that one holds in creative harmony by this primal principle of origin? The answer is positivity/negativity, masculinity/femininity, subject/object. None of these sets is familiar to the western tradition. But how about this one: *Reason and Will* (or word/wisdom). Here is a set of ultimates that has created havoc within western philosophy and theology.

Plato set up the problem. Is justice good because it is willed by God or is it willed by God because it is good? Which comes first: reason or will? Which is the origin of the other? Thomas Aquinas said "reason" and developed "natural law;" Calvin said "will" and

affirmed "predestination." Rationalists and voluntarists have fought with each other through 2,000 years of western theology. The fight made sense because it could always be shown that reason or will is ultimate. To say they were different, but ultimate, seemed like dualism. No one saw what Rev. Moon has seen, namely that Reason and Will are two different ultimate powers which exist *only in relation to each other*. That relation is the primal principle of origin. Who else in Christian theology has seen and solved this problem? What Moon has done is show the deepest meaning of the Christian assertion that God is trinity.

THREE METAPHYSICAL PRINCIPLES

Rev. Moon develops his theory of a primal dyadic power within God, which in the principle of God's creativity into a doctrine concerning three metaphysical ultimates: the principle of Give-and-Take relation, the principle or Origin-Division-Unification, and the Four-Position-Foundation. These are Moon's three metaphysical principles. Something should be said about why they are metaphysical principles. They are metaphysical principles because they are absolutely general and universal, applying to everything that exists whatsoever.

In fact, these principles are so general and universal that there can never be anything at all except in dependence upon them. There cannot even be disorder and sin except as a form of the principle of origin, division, union. This means that even sin depends upon the structure of goodness. Therefore Rev. Moon repeatedly insists on something that all Christian theologians

hold: namely, that conscience is never eradicated from man, and that evil can never exist except in dependence upon good. The realm of Satan exists only through its exploitation of the structure of creation itself. This is the source of its peculiar power as well as the source of the certainty that Satan's realm must eventually be overcome. Thus, Moon asserts the traditional Christian view that all disorder depends upon order.

It is necessary to clarify why Moon's three metaphysical principles are so important for a theological understanding of life and reality. They are important because they mean that we do not encounter power, or reality, as one. Rather, we encounter power and reality as plural and differentiated. Theologically, this means that the thing which makes the creation creation and not God is its plurality. True unity exists only in God. In the creation there is only plurality, even though it is ordered plurality.

When Rev. Moon talks about Subject-Object, Give-and-Take - Action, the Four-Position-Foundation, and Origin-Division-Union, he is introducing multiplicity into the creation. These terms help us see that reality is differentiated and, therefore, a sphere that is appropriate to human action. This is the great strength in Rev. Moon's philosophy (specifically his philosophy as opposed to his theology). He does not begin by presenting us with a totally undifferentiated conception of God and reality, such that we have to come to terms with everything all at once, or retreat from the differentiated, complex world. Rather, he presents us with a conceptual apparatus which sets out many things to

which we can relate in a gradual and ordered way.

Rev. Moon is concerned with the order of life, and with ordering life. This kind of concern does not overwhelm people, but is something in which they can actively participate. This idea is an evidence of Moon's Calvinism--his fundamentally pluralistic experience of life. In Moon's differentiated conception of life and reality, God becomes directly related to life in each and all of its many parts.

Let me mention two other philosophical points here. A consistently relational thinker like Rev. Moon faces two metaphysical problems. One is how to conceive substance as relation. For a consistently relational thinker, a substantial reality is not an individual entity, but a relation. You will recall that the Greek philosophers saw reality in terms of individuality; that is they identified reality with individual things, and thought of individual things as discreet "chunks" of matter. The Greeks, therefore, saw relations as derivative rather than as primal. For instance, they would understand the relationship of marriage as resulting from the joining of two individual bodies. On this view, the marriage relation, since it *derives* from two individuals, is less real than the individuals it relates.

Rev. Moon, on the other hand, argues that individuality derives from rationality since relations are more real than individuals. He therefore regards a body as a relation or network of relations. In the same way, he regards a marriage, or a family, as substantially more real than the individuals who belong to it. Rev. Moon does not hold that individuals are unreal; he

holds only that their individuality derives from the set of relations to which they belong. On this point, Rev. Moon is in agreement with the best of modern sociology--and with the best theologian that America has produced: Jonathan Edwards*

(*In the question period, a question regarding Rev. Moon's relations to Jonathan Edwards was raised. The reply was as follows:

There are many similarities between the *Divine Principle* and Edwards' theology, especially their theories about why and how God created the world. Like Moon, Edwards was a consistently relational thinker. For the moment, let me urge those of you who want to explore a way of dealing with Moon's notion of substantial reality or body in this relational language to read Jonathan Edwards's early writings on the mind. Edwards developed his notion of substantial reality as relational in direct dependence upon the work of Isaac Newton, and Newton understood that the reality of every living thing is determined by gravity, and that gravity is nothing other than a force determining a network of relations. So, following Newton, Edwards says that an individual body is inevitably a relational entity. This notion should be developed and extended, not only metaphysically, but also sociologically, in terms of the reorganization of all institutions in American society. America is sick to death of individualism. The development of Moon's relational theology is one of the great possibilities for your group and could be an important contribution to theology and social theory today.)

The second problem a consistently relational thinker must face is how to conceive individuality. In fact, Rev. Moon does have a concept of individuality, which he relates to the first of God's three blessings to Adam: "Be fruitful, multiply and have dominion over the earth." How is it that "being fruitful," the first of the

three blessings, is related to the development of individuality? Well, first of all, we should see that Moon is here interpreting the scriptures symbolically. Second, we have to see that he is not intending "be fruitful and multiply" as one statement, but as two. What he is saying is that you cannot have relationality ("multiplying") without first having individuality. That is the relational principle.

There is a sense, then, in which Rev. Moon understands individuality as prior to relationality. It is in this sense: the individuality to which he is here referring is the development of the individual through his relation to God. This developed individuality is the foundation of his capacity to multiply, that is, to have good social relations. (So what for him is first in the order of time is not first in the order of nature.) One implication of this priority of individuality for your practice should be that preparation of any person for marriage would include a lengthy period of spiritual training to perfect that person's individuality. Marriage should be regarded in your group not as a way to help individuals grow up, but as something that mature individuals are ready to undertake. Marriage, therefore, is a second task derived from the second blessing. I think from what I have heard, that these are your views.

WHY SATAN SINNED

To develop a theological system one must focus ideas in terms of a single scope and, in Rev. Moon's case, this is the doctrine of creation. Creation is

Rev. Moon's central concern. A theology which, by contrast, focusses on Jesus alone, inevitably neglects everything except what leads us to Jesus: e.g. faith, speaking in tongues, the sacraments. But Rev. Moon's theology wants us to center our lives not in one person, but in the whole world. God's purpose is for man to have dominion over the earth. This happens through God's transmission of His creatorship. We have already discussed how this takes place. Now, we will begin to discuss Moon's notion of sin and show how it, too, is dependent on this theory of creation.

Moon's conception of the fall and the structure of sin follows from his three metaphysical ultimates: the principle of Give-and-Take relation, the principle of Origin-Division-Unification, and the Four-Position-Foundation. Thus, the fall of many occurs through Lucifer's seduction of Eve by using the principle of Give-and-Take. The fall effects a division, or separation, even though not a good one. The realm of Satan, like the realm of God, also depends upon the Four-Position-Foundation, but in a defective and antagonistic form.

One thing that Rev. Moon does not explicitly deal with is the reason for Lucifer's jealousy of Adam and Eve, the reason behind his seduction of Eve. While Moon suggests that Lucifer perceived that God loved Adam more than himself, I do not think this fully explains Lucifer's jealousy and anger. At this point, I am going to proceed with an internal criticism of Moon's theology.

Suppose now, that I granted Lucifer was angry because he perceived God had a greater love for Adam;

then I would still have to ask "How did God show his greater love for Adam?" The answer that Rev. Moon, as a systematic theologian, should give to this question is the following: "No creature can possess love without possessing beauty. If God loved Adam more than he loved Lucifer, it was because God saw more beauty in Adam than he did in Lucifer." But what more beauty did God see in Adam than he saw in Lucifer? What more did God give to Adam that he did not give to Lucifer? The answer is this. God gave to Adam the power to become a creator and to have direct dominion over the physical world. Lucifer, therefore, was jealous not only of God's love for Adam, but of Adam's creativity. More particularly, Lucifer was jealous of Adam's body because Adam's creativity derived from the fact that he had a body and existed in the physical as well as the spiritual world. This made it possible for him to become a creator within the physical world.

Now, Lucifer does not have a body. At least he does not have a body in the way that Adam does. So we can say that Lucifer is jealous of Adam's body. The question now arises: How can Lucifer get a body? Lucifer can get a body only by seducing, or uniting with someone who has a body. So Lucifer seduces Eve. He seduces Eve because he needs a body in order to be creative. Hence, just as Eve gained a certain wisdom from her relationship to Lucifer, so Lucifer gained a physical body and progeny from his relationship to Eve. Through this relationship, Lucifer usurped Adam's place, and in doing so made himself into a creator. So, the motive for sin is more than merely Lucifer's jealousy. I think that Rev. Moon would agree

with me on that.

But let me mention one implication of Lucifer's jealousy of Adam's creativity and of his desire to be a creator. Since the realm of creation for Adam, that is, for humanity, is especially the realm of science and technology, this is also the realm that Satan especially covets. Therefore, man must be very alert to the demonic tendencies within the area of human creativity embraced by science and technology. (You can see how I am generating an ethic out of my theological analysis.) But is the Unification Church sufficiently alert to the demonic tendencies in modern science and technology? Does it invest them too uncritically with Messianic significance? I think so, for I have not seen a single critique of technology from your group. One of you should write it. I have given you already the theological rationale.

WHAT IS SIN?

From the above, we can see that Satan sinned because he coveted the power to be a creator like Adam and Eve. His sin was not primarily a rebellion against God but an attack on man! This means that the Unification doctrine of salvation will stress the "liberation" of man from evil powers that hold him in bondage, rather than man's needing forgiveness for sins against God. Sinful man is in a sorry condition, not a bad condition. God fights against Satan to redeem us all.

To understand how God redeems and restores us to our original position in the universe, we must know what Satan did to us when he led us into sin. Since

restoration requires undoing what was done, we have to know what was done. A systematic theology always has a clearly specified understanding of sin. This is because, in a systematic theology, the concept of sin has to be systematically related to the concept of the act of salvation. So what is Rev. Moon's doctrine of sin?

Rev. Moon emphasizes that his understanding of sin is novel. He regards his understanding of sin as a radically new theological discovery. What is Moon's radically new discovery about sin? It is that Lucifer established the Give-and-Take relation with Eve. Through this, Lucifer and Eve became one. That is, Eve receives Lucifer's nature and (this is my theological discovery!) Lucifer receives hers. As I have said, this is how Lucifer gets a body.

Moon's discovery is that there is a spiritual intercourse between man and angels or, more specifically, between Eve and an evil angel, Lucifer.*

(*Question: Do you think these ideas about angels can be used in theology today?

Answer: Only the great theologians dare to talk about the role of the angels in the fall of man. Why is this the case? Because only those theologians can talk about the angels who themselves know the angels. And only those know the angels who have attained to spiritual maturity or divinity. I know that Moon knows the angels, that he talks with them, and that this discourse has formed his theology. I should add, too, that Moon is not alone in knowing the angels. St. Anselm knew all about the angels, as is evident from his book called *Fall of Satan*, and Jonathan Edwards, too, knew the angels a little more circumspectly, as did Swedenborg, who conversed with them.

According to Moon, this evil intercourse between Lucifer and Eve resulted in the establishment of a satanic family on earth, a family quite literally under the headship of Satan. The logic here is that just as Lucifer's characteristics are transmitted to Eve through their conjunction so Eve transmits Satan's characteristics to Adam through their conjunction. And so on and so forth. In this way, the human race is turned into "Satan's family." Within this system of relations which has Satan at the head, sin may be structurally defined as "unprincipled love." This definition of sin is imaginative and useful. Let me explain the usefulness of the idea by contrasting it with the Protestant theory of Adam's sin as *disobedience*.

WHAT IS THE SAVING ACT?

In Protestant theology Adam's sin is usually defined as an act of disobedience against God which offends Him. This definition has systematic consequences because the task of the Messiah must be defined as *undoing* the original sinful act. In Protestant theology (and, for example in the theology of Anselm of Canterbury), it is then argued that there must be some amends or penalty for Adam's disobedience. Adam cannot be forgiven until this indemnity has been paid. Hence, the Protestant (and Anselmian) doctrine of atonement requires that an indemnity be paid by the Messiah in order that forgiveness be given. Thus we have the following correlation: sin is Adam's disobedience for which he is guilty, requiring forgiveness; his salvation comes through payment of a penalty for that sin. On

On this theory Christ's death is that payment, the benefits of which are imputed to us through God's forgiveness. Here, then, you have a traditional notion of sin correlated with a notion of redemption. It is also a theory that requires God to send the Messiah for the explicit purpose of being crucified.

Now, Rev. Moon rejects the notion that original sin is Adam's disobedience, and so, quite consistently, he also rejects the notion that the crucifixion was intended by God as a means of Adam's redemption. Rev. Moon then draws the conclusion (once again consistent with his position) that Jesus did not perform the full messianic work. The world still awaits the Messiah. But what Messiah, then, does the world await? The world awaits the Messiah who will rescue man from original sin in its full meaning. Here is the key to Moon's whole theology, and the reason for his excitement at discovering Adam's sin. By his discovering the true nature and definition of sin, Moon has also discovered the true nature of redemption.

We have seen how the sin-redemption correlation works in some traditional Christian theology. In traditional theology, (1) Adam's disobedience makes him guilty, (2) his guilt requires Christ's death, (3) Christ's death leads to God's forgiveness; hence (4) Jesus is the Messiah in an ultimate sense. By contrast, in Moon's view, the first act of sin is Satan's seduction of Eve rather than Adam's disobedience. So another kind of redemptive act (rather than crucifixion) is required.

Let us now reflect on the act through which Adam and Eve originally sinned. Before discussing what

they did let us first ask how they had the power to do it. In traditional Christian theology, Adam and Eve had a perfected power of freedom from the first moment of creation. That is, they knew right and wrong and were able to choose the right. Only on such a presupposition could Adam's sin be called disobedience. But Rev. Moon does not agree that Adam and Eve possessed this perfect and mature freedom when they were created. Rather, they were like children in whom there are strong desires but not yet the knowledge of *reasons* (principles) to govern their actions. Children act "unreasonably." They do not think; they *desire*. According to Moon, such "unreasoning" or "unprincipled love" was in Adam and Eve. They were immature children--growing towards perfect freedom--but still susceptible to being *misled*. That is how Satan "seduced" Eve.

Now if Adam and Eve did not fall through "disobedience" (because they lacked perfect freedom) then "forgiveness" will not accomplish their redemption. What humanity--like lost children--needs, according to Rev. Moon, is restoration--restoration and *not* forgiveness. Just as when a child misbehaves through his immaturity he is helped by being restored to his family, so humanity, fallen through its immaturity, requires restoration to its original relationship to God in the true human family. Restoration, then, is how Moon defines redemption. Humanity has fallen out of the family for which God intended it, and fallen into another family--the family of Satan.

How can this restoration take place? We have said that the act of redemption must be correlative with the act of sin. So, Christ's death is of no use in

solving the fundamental human problem. What is needed is the creation of a new family. But how is a new family to be created? The answer is: through a principled love. Just as unprincipled love created the fallen human family, so principled love creates the new human family. What is needed is a give-and-take relationship now deriving from one who becomes the new father of the human race and, in this way, displaces Lucifer as the father of us all. Around this new father, there will be created a new family.

The question arises: What form will this saving, principled love take? The saving act must be exactly correlated with the act of original sin. Therefore, it will be a give-and-take relationship which exactly reverses the sinful intercourse between Eve and Satan. It will be an intercourse, both spiritual and physical, of a man and a woman, such that the man will be the father of the new humanity and the woman the mother. The salvific act, then, is a healthy marital relationship in its fullest sense. It is spiritualized sex and not crucifixion which is the act of redemption. Only this principled marital love, this restorative marital give-and-take relationship, can restore humanity.

WHO IS THE MESSIAH?

Traditional Christian theology discusses the topic of the correspondence between "the person" and "the work" of Christ. This means that whatever Christ does, he must be a person capable of doing this thing. Applying this formula to Unification theology, it means that whoever undertakes to establish the specific

give-and-take relationship between a man and a woman which leads to the new family of mankind must himself be personally capable of this undertaking.

Who, then, would such a person be? He would have to be a person equal to the angels, equal to Lucifer. He cannot merely be an immature human being. Rather, he must be a perfected person who, in order to establish his equality with Lucifer, will have to undergo a long period of personal trial, tribulation, and suffering equivalent to the period of temptation and suffering of Jesus in the wilderness. (It is in the wilderness that Jesus meets Satan and demonstrates his equality with and even his power over him.) Since Rev. Moon strives to become this Messiah, it would be most interesting to know more about his own spiritual autobiography, for a person is perfected only through trial and suffering. Only the love of such a perfected person will be perfectly centered in the purpose of God for the created universe.

That brings us to the interesting question of whether or not the woman to whom this person is married would also have to be a perfected person. Could it be that this woman would receive her wisdom from her husband in the same way that Eve received Satan's wisdom? Or does this woman have to become a perfected human in her own right before the relationship of principled love can take place? Clearly, this woman would have to be a perfect spirit; there is no question about this. But whether she would have to be this *in her own right*, before her relationship with the perfected man could begin or whether she could become such through his leadership, is a matter that is not totally clear

within Moon's theology. I think that the tendency of Moon's theology is to argue that only the Messianic man must achieve this perfection by himself but his partner could achieve it through him subsequently. Then, when she also had attained this perfection, the two of them would become the mother and father of the new human race. In their love, or through their love, the establishment of the new family of mankind would take place. But here I am just speculating.

CONCLUSIONS

Let me remind you that, while the *Divine Principle* defines what redemption is and how it is to be achieved, it does not tell us who the Messiah is. I think it is reasonable that the theology of the *Divine Principle* and the person of Rev. Moon should be kept separate. This separation allows us to think the matter through objectively. We can think about the theory Rev. Moon is proposing without having to believe he is, or is not the Messiah. I think his theory has integrity and it is not clear to me how orthodox Christianity should reply to it. Moreover, it does deal with the two issues which I, personally, believe are most urgent for the Christian church today.

The first issue is that the Messiah must be both a man and a woman. We cannot have a single male Messiah anymore for two reasons: (1) it is too individualistic; and (2) the masculine principle is not fecund without the feminine principle. It is perfectly clear that the Christian Messianic doctrine must be transformed to acknowledge the co-equality of man and woman. This,

of course, is the theological issue at stake in the ordination of women.

The second issue that I would argue with equal passion is that Christianity has been a western religion for too long. While there is strength in the west, there is also a great lack. Christianity has been, for too long, a western religion. It must be strengthened and renewed by prophets from the east. Why, then, not by prophets from Korea?

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FURTHER READINGS ON THE UNIFICATION MOVEMENT

Exploring Unification Theology, edited by Susan Hodges and M. Darrol Bryant, contains edited transcripts of conversations with students at the Unification Theological Seminary and four essays and discussions of creation, women, practice and eschatology in Unification theology.

The Unification Church, forthcoming by Warren Lewis, is a concise volume of 160 pages discussing the origins and history, beliefs and practices, organization and legal-political conflict of the Unification Church. It also contains a complete bibliography of writings about the Unification Church.

Unification Theology and Christian Thought, by Young Oon Kim, a Unification theologian, discusses in a thorough and scholarly way, the relationships between Unification theology and Christian thought.

Proceedings from the six previous *International Conferences on the Unity of the Sciences* (ICUS). The volumes contain presentations of their work by distinguished physical, biological and social scientists together with discussions of the ethical implications of their work. Over 300 international contributors.

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