

Part 4 – Academic Papers

This section contains academic papers written by Dr. Kim and presented at academic conferences and/or included in academic publications. They cover a rather diverse range of topics, as can be expected based on the materials presented in the earlier sections of this volume.

The first text is his Preface to a very early English edition of lectures on the Divine Principle published in 1964. As one of the first missionaries to the United States, he determined to produce an English lecture manual that could be used by Americans to teach this new revelation to the American public. Given the great differences in grammatical structure and way of thinking between Korean and English, this was a very challenging task. His Preface explains that, with the help of those followers he had already recruited, Dr. Kim made great effort to find a way to present the material in a fashion that would be acceptable to Western people in a Christian culture.

The second text, written some twenty years later, is the Foreword to a volume of papers written and published by members of the faculty of the Unification Theological Seminary. This short introductory piece reveals Dr. Kim's strong desire that UTS faculty members, from a variety of faiths, present to the world their understanding of the theology and practice of the Unification Movement which they gained through their direct experiences with members of the Unification faith.

His own paper published in that same volume addresses the Unification counterproposal to Marxism. This text is the fruit of the collaboration between Dr. Kim and Dr. Sang Hun Lee, whose work on Unification Thought and Victory Over Communism theory is legendary in the Unification Movement. Here, Dr. Kim not only analyzes the weaknesses in Marxist and Communist thinking and praxis, but also the weaknesses in Christian theology and practice that rendered Christianity unable to stand firm for God against the onslaught of atheism.

Another substantial paper in this section presents Dr. Kim's interpretation of the Book of Revelation based on Divine Principle. Without going into detail, let it suffice to say that his conclusion is one of great optimism, "Unification Optimism," as he notes that in the Last Days the Satanic structure of the fallen world must be destroyed and God's original ideal established on the earth. With faith that God is working through Reverend Moon to accomplish this task, Dr. Kim exhorts everyone to work together, regarding each other as sons and daughters of God regardless of their religious beliefs.

This message of ecumenism and kingdom-building is continued in the final paper in this section, a presentation to the Assembly of the World's Religions in 1992. Drawing on the structure of the ideal family as described in the Divine Principle, Dr. Kim again expresses his optimism and faith that by members of all faiths working together God's plan for an ideal world will be fulfilled.

In all these writings Dr. Kim's acknowledgement of the role and value of Reverend Moon is paramount. While the research may be his, Dr. Kim never takes credit for the insights that guided his work. He always gives the glory to God and to Reverend Moon, God's chosen champion who brought this new truth to humankind. Yet, although the inspiration and deep knowledge comes from God and Reverend Moon, it is Dr. Kim's own passion and never ending desire to share this truth with all people, particularly Western scholars, which fueled his work. It is undeniable that without Dr. Kim's efforts the academic world would have received much less education about the theory and practice of Divine Principle.

Preface by David S.C. Kim, published in *Individual Preparations for His Coming Kingdom: Interpretation of The Principles*, The United Chapel of Portland Inc., Portland, Oregon, 1964

In the spring of 1961, the author completed the lecture series which is presented in this book. The series consists of 18 lectures that were delivered to regular meetings of lay Christian groups at St. Helens and Portland, Oregon.

The task of the author is to present the core of our Master Teacher's instruction and direction for the New Age, and for His Coming Kingdom so that western-minded people might read and more easily digest our Master Teacher's message and apply it to their daily lives.

Publication of this book has been delayed several years, first by linguistic difficulties in conveying expressions of ideas and exact meanings of new terms and concepts which originated from the Orient and are quite new and fresh to the western mind. This is, of course, the difficulty with the translation of any original manuscript into similar foreign expression.

Another factor delaying this publication was the author's status as a foreign student in a state university, and that the author's studies toward an advanced degree required most of his time. There was an intentional delay while the author spent a long period of time constantly observing and studying various aspects of higher educational curricula, including the modern trends of theology, philosophy, and exegetics of the Bible.

The author found that some extreme Christian fundamentalists and liberalists would not shed their theological shells, prejudices, old ideas, and established doctrines when this new message was introduced to them; some, because of established dignity and religious position which they enjoy and have occupied for a long time; and some because of a lack of meekness toward the humble lay Christian movement and its new concepts.

This resembles the day of Jesus Christ when he introduced and taught a new message for the new age for His Kingdom. Although he concentrated on Jewish leaders, scholars, scribes, and Pharisees who thought they were real worshippers and servants of God in observance of the Law, they rejected Jesus and labeled his teachings heretical and a cult against the Law. Then finally they killed him, not knowing he was the Messiah for whom they had long waited. Only a humble and open-minded, constant seeker can be the person who will accept this message.

The sources of materials used in this book must be mentioned. The main contents are from our Master Teacher whose name the author is not even worthy to speak. Supplementary information was contributed by the Master Teacher's loyal followers, using their lecture outlines which are presented to the public daily in the author's mother country, and their own research work based on our Master's teachings. Lastly, the author included theological and Biblical knowledge to make the contents more easily understood and more meaningful.

This book paid considerable attention to setting up a summary paragraph at the end of each chapter in Part I and extensive subdivision of the lectures in Part II, with supplementing explanations to enforce the original thoughts, ideas, and expressions from theology, psychology, and other disciplines that are taught in the universities at present. For effective lecturing to the public, this book includes diagrams and charts to complete conveyance of the original thought and emphasize our Master Teacher's motto and concept, "God's Heart of Restoration."

About our Master Teacher: several followers have referred to him in their writings and preaching materials, in both English and the mother tongue, but for the readers' benefit, the author leaves the matter for individual search and inquiry. The author warns anyone who is ignorant of God's Will not to make snap judgments on His Will or His Prophet without deep study of the contents of this message, and not to criticize and oppose merely because the revolutionary ideas and concepts differ from their own. This will repeat the mistake the Jewish people committed when Jesus' new message was regarded by them as heretical and blasphemous, although he was the very Messiah and Savior. Anyone not knowing

the relation between God and our Master Teacher must inquire further. If one should oppose the lecture series, it is better that he should reject the work itself rather than to mistakenly oppose the chosen man of God.

We have hope for the future in the contents of this book, as it contains certain laws and principles God used in the creation of universe and man, embracing all things. It reveals the basic principles regarding the cause of world chaos, trouble, and suffering. This book explains logically, scripturally, and systematically, not from man's point of view, but from God's point of view, that which has been revealed to chosen people in the author's country who are preparing for the Second Coming of Christ. Theology, psychology, sociology, philosophy, and natural sciences are covered. Many mysteries which have never been solved by past saints, philosophers, scientists, theologians, and Bible scholars are boldly and bravely dealt with in this book.

Scientists are just now finding out the laws, theories, and principles God had from the beginning. The author believes that the true scientist is the true worshipper of God because as he searches more, he learns more of God's creative mysteries and recognizes God as the Creator. For the true scientist there is no other way to acknowledge God as the Creator of the visible and invisible worlds, and finally he has to admit man as God's image performing creatively in order to find truths, laws, and principles in the universe. Modern advancement of science is the manifestation of God's Providence to bring about the Ideal World that He planned for all mankind in the beginning.

The present conflicts among ideological, philosophical, political, and economic thoughts are nothing but God's planned course to bring about one world. Specific and basic ideas in various fields, which will to a great degree contribute to both physical and behavioral sciences, are presented in the chapters of this book.

This will be especially helpful to the younger generation, Christians and non-Christians. Parents have lost their traditional power and authority to guide the younger generation and they cannot prevent the changing social power which does not indicate a clear direction or clear cause. Furthermore, they lack new tools to predict and control this change's effect upon the youth. Who is

going to lead the next generation when this world is becoming more and more filthy-minded, ungodly, immoral, and unethical? Many of our young people have no specific goals for living; they have lost guidance from church, home, and schools. This, together with the increase of broken homes and the hatred and conflict among peoples and nations, shows external signs of the end of the world.

There must be new approaches to this problem, and new tools with which to work. This lecture series has those tools, and the author has firm conviction that the contents of this book will help the various disciplines toward further advancement in the physical and behavioral sciences, because this book truly does contain "The Principles Regarding the Universe and Man."

If our present world leaders were to study this message and know God's plan which He is directing toward mankind, and God's plan for man's destiny, they would rapidly bring their nations together and would contribute to world peace and the welfare of the whole of mankind. This message is a new move, a new stimulus and guidance, a new awakening bell of liberty and a new way of life for all mankind, for this is the message of individual preparation of all mankind in this New Age.

If this book awakens the sleeping Christian churches and religious leaders and stimulates the declining Christian nations to bring about the revival of ethical and moral standards which are lost, influence world leaders, political as well as religious; if this book helps the future to see the heavenly time, the Christ's Second Coming, and to individually prepare the Day of Glory and Honor, the time of God's Ideal Kingdom to come through new economic, political, and social systems centering in the Lord of the Second Coming, then this book will have accomplished its purpose. Because of the dynamic power and contents of this work, it is vital that this be printed quickly and given to this country and the world. It cannot be hidden or isolated in any one place for this is a universal blessing and must be shared with all mankind.

Our United Faith Movement for the preparation for His Coming Kingdom started November, 1959 at St. Helens, Oregon, and made its proclamation in the United States in 1963. It did not escape the common formula of receiving hardships, false accusations, ridicule, opposition, persecution, and rejection. But

despite local hindrances and opposition from false teachers and hypocrites who think they are loyal servants of God and true preachers of the Christ, this book is now presented to the public.

This new work which is totally, from beginning to end, the product of lay Christians, is spreading rapidly in the United States, centering on Portland, Oregon, Washington, DC, San Francisco, California, and spreading even to England and Europe. At present, after almost four years, fifteen states have our chapels, churches, and centers for lecturing and Bible study groups, using the contents of this book as the study source. This includes a weekly broadcast of these Principles through "The United Chapel Hour" on radio station KLIQ, Portland, Oregon. This radio broadcast began two years ago and is now about to be joined by similar broadcasts in other states.

Although we now have our kinship family of the United Faith in various parts of the world, there are special needs in the organized churches throughout the world awaiting the New Truth and not knowing the methods by which to bring revival. Also there is an urgent need for training and preparation of our own workers, scattered through the world, for this ministry. We must train new students who follow the United Faith to awaken the public with a warning of the Second Coming of Christ.

Finally, it is solely through the efforts of lay Christians that this publication was possible. In particular, the author gives special recognition to Mrs. B. Eileen Welch and Mrs. M. Christine Hilts, who, along with many loyal members of the United Faith, dedicated themselves, and stood firm, under suffering and persecution. They helped the author and protected him in every way from the attacks of dogmatic religious leaders who, because of doctrinal conflicts, harassed and persecuted the author and this new work for almost four years. In some cases, well-meaning families brought great pressure to bear upon their loved ones by instigating court proceedings intended to destroy this work.

Mrs. Welch, especially, as a pioneer missionary worker in this faith has given her financial support and time to set up chapels and study centers in various cities of the United States. Mrs. Hilts' contribution is great; she has spent tremendous amounts of time working with the lectures in order to make this publication possible.

The author also gives thanks to the college and high school students in Seattle who helped in many ways.

The author wishes to state that the benefits the reader receives from this book are from our Beloved Master, not from the author, who is nothing but the guide and conveyor of the original thoughts from the foreign source. That is all! The author has tried to be loyal to the concepts and ideas using expressions closest to the original. Any misunderstanding or errors found are from the author, for which the author takes full responsibility. Any criticism and comment will be welcomed and appreciated, and the author promises another volume for continuation and addition of further truth, as our Master Teacher reveals more to His followers through preaching, teaching, and private conversation.

Foreword by David S.C. Kim, published in *Unity in Diversity: Essays in religion by members of the faculty of the Unification Theological Seminary*, edited by Henry O. Thompson, The Rose of Sharon Press, 1984

The Unification Movement, along with its unique ideology applicable to many fields of study, has been the subject of much controversy, discussion, and interest over the past few years. Though some non-Unificationists have pronounced Unificationism unworthy of serious consideration, a growing number of educated and aware individuals in all fields have been recognizing its viability as a positive new force in world religions and society.

During the last few years books and articles have appeared about the Unification Movement, many of them written by prominent professors. Some have had positive things to say, while others have had a negative viewpoint. I have been especially eager for the publication of this particular volume, *Unity in Diversity*, a compilation of papers written by professors and other faculty of the Unification Theological Seminary about Unificationism and its movement relative to their own special area of interest.

Why have I been waiting so eagerly? Because these professors have had the unique opportunity to study Unificationism firsthand. They have had available to them all the resources for a thorough study of the Divine Principle, as well as the living example of the theology as embodied in their students. During the past eight years the professors at UTS have been able to observe with their own eyes the Unification way of life by working with, living with, and teaching Unificationists.

I think these papers in particular are authoritative because they are written on that foundation of personal knowledge as well as their own foundation of academic discipline. The professors at UTS are serious academicians and well-respected in their fields. But even more importantly, perhaps, these papers were written on the foundation of courage. For the most part, the professors are not Unificationists, yet they were willing to step out of the mold of

society and study something new and controversial. Even though some of them received severe persecution for their association with Unificationism, they persisted in the face of difficulty for the sake of knowledge and truth. For this they should be highly commended.

In addition to this praise, however, I must also offer a word of caution and challenge. Being of such high caliber and influence, they now have a responsibility to share their knowledge and experience with others, offering the public a clear view of this movement. I therefore desired that this book be completed much sooner.

My hope for the future is that this type of work can be published on a continual basis, perhaps annually. I shall fully support that project. I have a very high regard for the UTS professors and other faculty, and I sincerely hope that they will succeed in this great endeavor.

The Unification Church and the Counterproposal to Marxism by David S.C. Kim, published as “The Unification Position on Marxism” in *Unity and Diversity: Essays in religion by members of the faculty of the Unification Theological Seminary*, edited by Henry O. Thompson, The Rose of Sharon Press, 1984

Introduction

One of the most controversial, but least understood, aspects of the Unification Movement is its opposition to Communism. Interplay between the movement and varied reports from the media and others about its activities have given this active opposition to Communism many confusing faces. Therefore, the issue of the Unification Movement and Marxism is extremely important to clarify. Further, it is an issue involving many fundamental aspects of man and his ideological relationship to his world. Therefore, it is useful to present a shorter explanation of the Unification counterproposal to Marxism in a forthright way understandable to the Christian clergyman, layman, or student. In the following paper I will review this topic from three points of view:

1. The precise character of the Unification Movement’s religious perspective concerning Marxist Communism;
2. The nature of the Unification Movement’s own particular worldview; and
3. The historical context in which the Unification counterproposal to Marxism emerges as a new ideological alternative for humankind.

The Unification view hopes to both subsume and surpass the breadth of Marxist comprehension about reality and bring to bear Marxism’s ideological strengths on a concept not of atheism, but of God. Because of the breadth of the issues, an elucidation of the particular view of the Unification Movement in relation to Marxism serves generally to clarify many fundamental issues which concern mankind, both Communists and religious people alike.

Development of the character and work of the Unification Movement has been a historical process. In Asian countries, where the movement has long been active, Unification Theology and Unification Thought have been elucidated in some detail. In Asian nations there has developed a substantial communication between the Unification view and the particular cultural and religious perspectives of others. In western countries, however, where the Unification Movement has only recently become widely established, articulation of the intellectual and ideological position of the Unification view in relation to particular modes of western thought, social structure, and ways of understanding has only begun.¹

In Europe and America particularly, the press and media have reacted to the work of the movement with confusing ambivalence. Although their views vary, they are generally dominated by a characteristic eclecticism which, coupled with commercial interests, make the sensationalist approach most common. As a result, some of the media have given the impression that the work and point of view of the movement in relation to Communism is simplistic, reactionary, ill-informed, or fanatical. Similar misrepresentations concerning other areas of the movement's work or thought have tended to disappear quickly with the availability of accurate information and with the growing sympathy and participation of scholars, clergy, and other socially-concerned citizens in the movement's varied work.

However, in this trend toward more actual comprehension of the real character and goals of the Unification Movement, the clarification of the position concerning Communism has been less easily approached. This has seemed to stem from two factors, which are themselves particularly interesting in relation to the subject of western religions and the Communist phenomenon:

¹ Citations of source materials and commentaries in relation to Unification Theology, Unification Thought, the Counterproposal to Marxism, and other areas of application of the Unification view will appear as appropriate through the footnoting of this paper.

1. There is a lack of understanding within Christianity of the precise ideological nature of Marxism, and the points on which it is uncompromising. Further, there is little comprehension of the need for Christianity to develop a comprehensive ideology and corresponding ministry of works representing its own ideal, vision, and direction.
2. Within western democracies, and especially in the media, recent years have witnessed the growth of a generally naïve tendency for extreme self-criticism. This self-criticism has been characterized by deep cynicism concerning the failures and weaknesses of the West. Though such criticism often has good social reason, it lacks a fundamental world-wide perspective. Obviously, other forms of government, not just democracies, have basic corruptions and problems. But this self-accusative tendency, often pursued by some of the most knowledgeable and well-meaning, has been particularly counterproductive in numerous areas of politics and culture. In many ways it has cleared the way for gains by world forces opposing the fundamental characteristics of democracy and religion.

Thus, the articulation of the particular view of the world-wide Unification Movement in relation to this global ideological situation is not only useful as information for people concerned about the movement itself, but also serves to emphasize one of the movement's major goals. The movement wants to suggest a more balanced and whole perspective concerning democracy, with a clear approach to its inherent value, but still allowing constructive critical analysis of its strengths and weaknesses. Most especially, the Unification view is concerned with the future of democratic governments and human rights in their religious setting. It seeks to emphasize the dangers which confront this future, from within and without. The Unification view suggests that only with a renewed kind of wisdom and worldwide perspective can existing societies that are havens for democratic and religious roots attain their ideal for man and become the harbingers of new hope for a fully humane future for mankind.

The Nature of the Position of the Unification Movement Concerning Marxism

The position of the Unification Movement concerning Marxism stems from the global and holistic nature of the movement's views of the world and religion. This position can be characterized as a completely God-centered view. It states clearly that the world was intentioned by God to be His "Kingdom of Heaven on Earth," that is, the visible expression in time and space of God's own perfect nature, expressing and fulfilling in image all the qualities of God—love, harmony, and eternity.

Clearly, the world is not this way. Hence, history is itself God's process of achieving this intended ideal for man. Therefore, in such a situation an ideology like Communism exists, backed by economic, cultural, political, and military powers and is (despite its own purported intention of good and humanistic work) dedicated to the ideas that God does not exist and that morality is not accountable to a higher reality or being but only to men, power, and competition, such a system represents a dangerous imbalance and error, in spite of its intentions. This mistaken atheistic error is represented by the position of atheistic Communism.

The work of service and liberation of mankind is actually the function and mission of religions. But in this role they have historically floundered. There has been little testimony to the truth of God carried out in men's living of religion. This failing of religion notwithstanding, it is still the weaknesses of the atheistic position and its "unreality" in relation to God that is the fundamental tenet of the Unification Movement's position against it. Further, it is exactly the restoration of the original path and position of religion as the vehicle for God's attaining His ideal for man that is the Unification Movement's intended mission on earth.

Specifically, the ideology of Communism typifies a religious system itself. From its own version of scientifically structured information, it gives clear definition to all the issues with which religion concerns itself. Since the conclusion of its ideology is that of atheism, it is an anti-religion by nature. The dialectics of Marx do, in fact, understand and comprehend basic aspects of mechanics and relationships in reality, but these are used not to make statements about the nature or reality of God, but to prove that

God does not exist. Hence, it is the conclusion of the Unification view that though elements of Marxist philosophy and insight are correct, the basic atheistic premises, and more importantly the flow of logic concluding with atheism, are fundamentally wrong.

The historical pattern of Communism has been that of accusation against religion for its failing to solve the problems of the world. Though this argument has a basis in fact, it must not be used to frustrate religion and deflect it as the major path toward the fulfillment of God's ideal on earth. Thus, the position of the Unification Movement is twofold:

1. Religion itself must be turned around; it must begin to heal and repair the failure of its history, entering upon a restoration of its original and true mission to serve mankind's future ideal.
2. Opposition to Communism is not based on simple historically or politically-based antagonisms, but on a clear understanding of the position of materialist atheism in God's world and comprehension of the critical importance of a fully integrated counter-proposal which can fulfill materialist and religionist alike.

The Religious Nature of the Counterproposal

The basis of the counterproposal to Marxism is inherent in the theological, philosophical, ideological, scientific, and cultural approaches of the Unification Movement, which have been articulated by the Reverend Sun Myung Moon. Fundamental aspects of this viewpoint have been recorded in the book *Divine Principle*² and in Reverend Moon's public and private speeches. Also, recently in Europe and America, exegeses of these views have begun to be developed in commentaries concerning their implications for theology, philosophy, and science.³ Though firmly

² "Divine Principle" is the name for both the general view of the Unification Church movement and the title of a book including explanations of some of these concepts. These usages should not be confused. The book *Divine Principle* is cited in the bibliography.

³ Useful commentaries include:

Theology: *Unification Theology and Christian Thought* by Young Oon Kim; *Divine Principle and its Application* by Young Oon Kim; "The Unification View of God" by Sang Hun Lee in

grounded in existing work both written and oral, the process of more precise definition and elucidation to all areas of theory and application has only begun.⁴ This is consistent with the history of

God in Contemporary Thought edited by Sebastian Matzcak; “A Dialectical Concept of the Trinity and its Implications” by Peter M. Borgo in *Journal of the Society for Common Insights* 1(1):73-103; “Christianity as a Constructive Revolutionary Ideology, the Scientific and Social Aspects” by Kurt Johnson in the *Proceedings of the First National Conference on the Church and Social Problems* 2:69-90; “Restored Christianity as a Counterproposal to Expanding Marxism” by David S.C. Kim in the *Proceedings of the First National Conference on the Church and Social Problems* 2:91-111; “The Implications of Foundations Concepts on Theology and Ideology” by Kurt Johnson in the *Proceedings of the International Symposium on Foundations Research and New World Models*; “The Interface of the Indigenous Religious Experience with the Movement Toward a World Culture” by Rachel Spang in *Proceedings of the International Symposium on Foundations Research and New World Models*; “The Character of Unification Theology as a Modern Christian Statement” by Thomas Boslooper; “A Look at Unification Theology” by Herbert Richardson.

Philosophy: *Unification Thought* by the Unification Thought Institute; “The Unification View of God” by Sang Hun Lee; “Founder’s Address” by Sun Myung Moon in *Proceedings of the Fourth International Conference on the Unity of the Sciences* I:9.

Science: “Founder’s Address” by Sun Myung Moon in *Proceedings of the Fourth International Conference on the Unity of the Sciences* I:9; “The Evolution/Creation Problem vis-à-vis the Ontological Nature of Paired Relationships” by Daniel A. Yatkola in *Journal of the Society for Common Insights* 1(1):17-31; “Christianity as a Constructive Revolutionary Ideology, the Scientific and Social Aspects” by Kurt Johnson; “The Four-Position Paradigm in Biodynamics” by Kurt Johnson and M. Craig Johnson in *Proceedings of the International Symposium on Foundations Research and New World Models*; “A New Structure for the Concept of Life and Culture in Medicine” by M. Craig Johnson in *Proceedings of the International Symposium on Foundations Research and New World Models*; “The Hyperbolic Spiral Model” by Brian S.C. Corcoran in *Proceedings of the International Symposium on Foundations Research and New World Models*; “The Hyperbolic Spiral Model: Commentary” by Olaf Alexanderson and Klaus Lundberg in *Proceedings of the International Symposium on Foundations Research and New World Models*.

Counterproposal to Marxism: *Communism, A Critique and Counterproposal* by San Hun Lee; *Victory Over Communism, the Role of Religion* by David S.C. Kim; “Restored Christianity as a Counterproposal to Expanding Marxism” by David S.C. Kim; “The Implications of Foundations Research on a Counterproposal to Dialectical Materialism” by David S.C. Kim in *Proceedings of the International Symposium on Foundations Research and New World Models*.

⁴ The Unification Thought Institute has had translated into English several papers concerning the potential relation of the ideology to humankind. These include: “The Role of Unification Thought in Establishing a Unified World” (*Unified World* 2:53-64), “Progressive Movement and Growth of Man” (*Unified World* 3:53-60), and “A Philosophy of History, Past and Current” (*Unified World* 4:53-64). The New World Forum has presented an analysis of the theory of value in Unification Thought (“A Systematic Theory of Value,” *Unified World* 9:37-49), and an analysis of interdependence in societal structures (“A Philosophy of Interdependence” by Kathleen Tyman, *Unified World* 7:47-52). Jacob van Rossum (*Unified World* 5:53-60; 6:59-68) has commented on the ideological counterproposal in relation to the policy of east-west détente.

any comprehensive religious vision as it begins to interface with culture. Christianity, Judaism and other historical mainstreams of God's work, as well as humanistic philosophies and ideologies, have followed a pattern of the gradual interweaving of their ideological and abstract constructs with the practical applications necessary to culture and society.

The Historical View of Religious and Humanist Approaches: Hebraism and Hellenism

The Unification view recognizes a particular pattern in the historical path of religion on the one hand, and the more humanistic or atheistic approaches on the other. To understand the present character of these ideologies in relation to a concept of God and His Coming Kingdom, it is of interest to review this concept. Historically, religion's approach has been characterized by otherworldliness and emphasizes usually resulting in a retreat from responsibility to the physical world. Atheistic and humanistic ideologies, on the contrary, have been typified by more scientific, world-related structures and organizational patterns. Communism, for instance, has so completely interfaced its ideology with culture that it is often understood by the more ill-informed simply as a socio-economic structure.

However, this naïve outlook neglects the fact that the entire structure is actually rooted in certain uncompromising positions, one of which is atheism. The attractiveness of the humanistic work of Marxism has been such that even religious persons have joined the Marxist ranks, for the sake of the short term goal of tangible change in the world's social condition. Unfortunately, because of the ideological problem, they have been misled or are openly willing to leave aside the more basic issue about the worldwide power group for which they inadvertently operate as a peripheral agent. Such a position would not be so dangerous if it were not for the fact that at the base of these groups' support are political and military regimes supplying the finances and direction. This situation only reinforces the need for religions to fill this social gap in work of clear ideology and service. It is perhaps fortunate that the lack of accountability to any higher ideal leaves the Communist world divided and less effective than it might otherwise be.

The Unification view has articulated the relative strengths and weaknesses of the two basic mainstreams of man's attempts to save himself, the religious and the atheistic, and has called these trends "Hebraism" and "Hellenism," respectively. One orientation has historically been toward a concept of God, but characterized by failure to respond to the needs of the world; the other has usually been atheistic or agnostic, but dedicated to earthly progress and development. The spirit of one has been vertical and abstract, the other more tangible and concrete. It is the marriage of these two traditions into one God-centered view that will produce the ideology which can lead to the culmination of human history.

The nature of the Unification view is, then, to develop a subsuming vision, encompassing the fulfillment of both of these tendencies and historical mainstreams. Thus, the ideological content of the Unification view includes characteristics of the dialectical philosophy, but uses this same worldview as a statement about the nature and relation of God and His creation. The Unification view culminates in a conclusion concerning the existence of God, not atheism. The character, goals, and direction of the Unification view imply the fulfillment of both the horizontal and vertical ideals, resulting in the Kingdom of Heaven on Earth. Thus, it is not surprising that the dimensions of the Unification thinking (theology, philosophy, science, technology, economics, culture, etc.) include many structural insights of the Hegelian metaphysics on which Marxism was based. But, contrary to the Marxist view, the Unification ideology culminates instead in a God-centered view of creation and an acknowledgment of the democratic and human rights of such religious people under God.

Thus, the Unification theology as an ideology (the applied aspect of theology or philosophy) has the potential to become a basis for culture into which all areas of endeavor can be integrated, unified upon one God-centered viewpoint. Marxism is the only other such comprehensive view existing in the world. The advances Marxism has made worldwide attest to the world's need for such a comprehensive sociological solution for humankind.⁵

⁵ Alvin M. Johnson, in a paper (*Journal of the Society for Common Insights* 1 (1):3-16) has examined some of the problems of actually dealing with a concept of a possible religiously

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As an ideology, the Unification view's particular construction of an idea of being or existence (ontology) has been characterized not as "dialectical," but as a concept of "polarity,"⁶ "relative aspects,"⁷ or "complementarity."⁸ It can be expected to undergo a long period of development and exegesis in relation to current particular areas of insight:

1. Theology ("Unification Theology," since the particular view must be applied to the idea of God, scripture, history, and the sociology of religion).
2. Philosophy ("Unification Thought," since there is particular relevance to the insights of the Unification Principle outside any concept of God).
3. Science ("General Commentary," since the structures and models in Unification ideology are fully applicable to similar operations in scientific philosophy).
4. The Specific Nature of the Counterproposal to Marxism ("The Theory of Victory Over Communism").⁹

oriented social solution on the global level. Although some of his views differ from the Unification view, many of the observations are applicable.

⁶ Young Oon Kim has used the term "polarity."

⁷ Sang Hun Lee has preferred the term "relative aspects."

⁸ Western commentaries have used the more scientific concept "complementarity." *Divine Principle* often uses the term "duality" but this has often been misunderstood as meaning the same as classical dualism.

⁹ The Institute for Victory Over Communism has been established to pursue this ideological development.

Obviously, the breadth of a counterproposal to Marxism must include a historical perspective on the development of the Marxist context. It must develop comprehensive counterproposals to well-formulated areas of Marxist ideology. An introductory paper such as this can only introduce counterproposals to the Marxist ontology. A further analysis would be needed for at least these aspects of dialectical materialism: The Labor Theory of Value, the Theory of Surplus Value, the Laws of Economic Movement, the historical exegesis of areas of learning examined by Marxism, the development of Mechanistic Materialism, the history of Feuerbach's materialism, the view of matter and spirit, the view of motility and historicity, the view of man, the interpretation of the dialectical nature of matter, the Theory of Qualitative Change, the Theory of Progress, the sociological application of the dialectic (especially of Stalin), and so on. Further, the philosophical base must be critiqued along with the applied base: social development, production relations, problems of assumption in application, revolution, family, psychology, psychiatry, and so on. Further, there must be a critical realization of the lack

The Historical Context of the Unification Counterproposal

Marxism's Historical Expansion

Marxist ideologies rely on the present condition of religion as one key to their eventual success. Historically, their writers have pointed to the closed vision and complacency of Christianity, in contrast to their own revolutionary activities. Further, they use this same accusation as a basis for undermining public confidence in the entire social power of religion. Admittedly, the verdict of history is on their side: Their claim of Christian failure in the West hopes to discredit the Church and allow the work of Communist groups to go unopposed and cast Marxism in the position of representing good against the evils of capitalism.

Further, the characterization of Christianity as a major contributor to the world's social ills allows a further indictment against the whole historical and social record of the Church in the secular-capitalist West. The behavior of Western powers, especially since the colonial times, is an argument Marxists have used again and again to create violence and revolution, always particularly motivated against existing religious traditions.

Christianity seem unable to recognize either the threat these powers impose or, even more surprisingly, the elements in Judeo-Christianity which could initiate a religiously-oriented social position effective enough to counter the Marxist social revolution. Such a reply, through a completely religious ideology coupled with serving works and action, has not been forthcoming. However, such a theological and social reaction by religions of the West could restore the social and moral force of religion, bolster the remaining Western democracies with citizenry responsible and enlightened enough to maintain these unique constitutional governments, and give future credence to options for mankind characterized by liberty, the morals of religions, and human and civil rights.

of any major comprehension of these concepts or their possible counterproposal in modern religion.

Marxism's Criticism of Religion

Two thousand years have passed since the death of Jesus, whom Christians acknowledge as the Christ. War, tension, chaos, poverty, and disease are still abundantly manifest, even within nations with large Christian populations. The life of the Church and the life in society have been dichotomized into "religious" and "secular." Economic, social, political, and scientific concerns have been relegated to the "secular" category and the Church fails to deal effectively with these. This status quo has even been supported by scripture, alluding only to "meekness," "humility," "turning the other cheek," and "looking to Heaven" as man's station in life, and looking for a spiritual reward in a life beyond this earth.¹⁰

From Marx forward, Communists have been all too ready to point out Christianity's failures and use these to discredit the Church and its mission. Such accusations are replete in the works of Marx and Engels, marking the ineffectiveness of religion in relation to massive human ills and problems. The Church is criticized for promoting, under the guise of sanctity, poverty and misery for lower classes, and of supporting the bourgeoisie in their repression of the workers for personal gain.¹¹

In ridding the world of religion, especially Christianity, Communism recommends itself as a newer religion, answering "the religious questions of the human soul,"¹² and giving meaning to life. Communism is a religion of the state. Marx's ideal was "not religious freedom of conscience but the freedom of conscience from religious superstition."¹³ Engels, colleague and translator of

¹⁰ Though a complex issue, the history of this fatalistic attitude toward Christianity's role on earth and potential fulfillment appears in Christian classics like St. Augustine's *City of God*, where he writes (Book XIX, Chapter 15) concerning the position of slave and worker in society. As late as 1931, the papacy (Pope Pius X, *Quadragesimo anno*, encyclical) repeated the same neglect of the working class.

¹¹ Heimann, in *Reason and Faith in Modern Society*, 1961, indicts Christianity directly as the wedge between worker and employers. Marxism on the other hand is credited with the characteristics of self-rule, collectivism, autonomy of human rights, rationalism and self-realization. Berdyaev, in *The Origin of Russian Communism*, 1961, explains in detail the militancy of Communism in its anti-Christian propaganda.

¹² Berdyaev, *op. cit.* p. 158.

¹³ Berdyaev, *op. cit.* p. 159.

Marx, was equally eloquent in deprecating the spiritual life as any answer to the realities of human existence:

*A person who makes his whole being, his whole life, a preparation for heaven cannot have the interest in earthly affairs which the state demands of its citizens.*¹⁴

Engels' caricature of religious man was of one who has striven to achieve the highest goal and failed, settling then for ardent faith instead of accomplishment. The Christian is a weakling, relying on some improbable unseen Supreme Being on whom he can depend as a substitute for the realities of existence. Along with Engels, Nikolai Lenin joined the deprecating attacks begun by the founding father of his philosophy. He deplored the way religion was used to exploit the masses, saying:

*Religion is one aspect of the spiritual oppression which falls everywhere upon the masses who are condemned to eternal labor for others by their need and their loneliness ... Religion is a sort of spiritual brandy in which the slaves of capital drown their image of humanity and their demand for some sort of worthy life.*¹⁵

The history of Communism from the time of its foundation has been controversial in relation to how truly violent its adherents were against religion. Some confusion has resulted from oft-times verbal service paid to religion in public statements and propaganda seeking to influence people of religious nations. Communist delegates have participated in such bodies as the World Council of Churches and, with the Communist takeover of Vietnam, the government itself has assumed the power of the ordination of priests as one route toward control and weakening of its foundation. However, it is the historical pattern of removal of religious persons and institutions, sustained through massive persecution and even murder behind the borders of Communist lands, which has provided contradictory evidence. Obviously,

¹⁴ Marx and Engels, *Selected Works* Vol. 2, 1966, p. 363.

¹⁵ Berdyaev, *op. cit.* p. 161.

Marxism has a definite social application against religion once Communist rule is attained.¹⁶

In theory, Communism propounds to answer the problems of society, economy, politics, and science which Christianity has usually left outside the realm of its responsibility. Therefore, Communism as a materialistic and revolutionary philosophy continues to initiate conflict and aggression throughout the world. It has become increasingly obvious to some Christians, analyzing the modern world in relation to a new sensitivity to the words of their faith, that Christianity can no longer be comfortable. Rather, it must act from God's side to solve the problems of the earth. However, to accomplish this in a complex modern world, religion must have a philosophical counterproposal which can logically defeat the well-entrenched Communist ideology by providing answers for man from religious teachings, especially those of the serving person of Christ. Jesus prayed for the Kingdom of God on earth, and it is the Christian mission to actualize this potential through an expansion of Jesus' kind of teaching to all areas of life, including those called the "secular."

Christianity's Historical Alternatives (the Social Gospel, Liberation Theology, Christian Radicalism of the 1960s, Black Theology, and the Christian-Marxist Dialogue)

Within Christianity particularly, history has witnessed constant awakenings to the materialist's challenge concerning the role of serving mankind. It is only within the context and particular histories of these movements that the work and vision of the Unification Movement can be understood and legitimated. These social awakenings within Christianity have been characterized by Christians' efforts to develop the social reality attested to by their

¹⁶ Documentation of this kind is overwhelming, especially in the literature following the historical progress of Communism in Tibet, North Korea, Vietnam, Cambodia, Laos, the Soviet Union (especially in relation to Judaism) and China. Kim Ill Sung, dictator of North Korea, has boasted: "Today there are no churches in North Korea." (*Juche*, 1972). Numerous commentaries can be found in the popular literature (for example, publications of R. Wurmbbrand's *Jesus to the Communist World*) and in the scholarly literature (such as E. Snow's *Red China Today: Stalin Must Have Peace*). The oppression of religion has not been evident, however, in the brief interludes of South American and European Communism, though no Communist government has long remained in power.

faith. It is impossible to review all of these, but the following are of interest because they represent distinct characters of this validating influence which has continued to occur within Christianity: the Social Gospel, Liberation Theology, Christian Radicalism of the 1960s, Black Theology, and the Christian-Marxist Dialogue. They can be characterized briefly in relation to their role as precursors to a view of worldwide religious restoration.

Advocating the interdependence of all aspects of society, the Social Gospel movement maintained that humanity, rich and poor, rose and fell together. It was a holistic view of the application of religion. Richard T. Ely, in his doctrine of "social solidarity," advocated full religious responsibility to social reform through the influencing of social legislation and supplying of moral energy and example through the churches. This movement, with the outspoken support of the literary genius Matthew Arnold, became the major source of humanitarian concern during the process of Western industrialization. But the movement was relatively short-lived, weakened by lack of a concise statement of ideology or organization, and by an over-reliance on the belief that moral energy itself was enough to effect lasting social change.¹⁷

Influences of the Social Gospel movement remained apparent throughout the early twentieth century, but it was not until new social confrontations challenged the stability of Western nations that new movements, centered on the social implications of Jesus' teachings, appeared and defined still new directions in this restorative trend.

Out of the relation of sensitive Christians to the poor and disenfranchised of class-ridden Latin American countries came the movement of Liberation Theology. Strongly influenced by the Marxian ideals of collectivism and mutual help, it reacted as a vector of change for the oppressed masses.¹⁸ Its leaders, primarily Catholic, developed a mystical and practical blend of faith hoping to forge a new society in which:

¹⁷ Richard T. Ely's *Social Aspects of Christianity* (1889) and Matthew Arnold's *The Social Law of Service* (1896) are classic compilations of this period.

¹⁸ See, for instance, G. Gutierrez and C. Geffe, 1975, *Liberation, Theology and Proclamation*, also M. Bonino, 1975, *Doing Theology in a Revolutionary Situation*.

The Unification Church and the Counterproposal to Marxism

The worker is not subordinated to the owner as a means of production [but] in which the assumption of social responsibility for political affairs will include social responsibility for real liberty and will lead to the emergence of a new social consciousness.¹⁹

In North America came the confrontation in the United States concerning the civil rights of minorities and the morality of undeclared war. The Church again came to the forefront, though in an ambivalent posture. Sensitivity to the element of Marxism was evident. Fr. David Kirk, in his best-selling *Quotations from Chairman Jesus*, re-emphasized the proper spokesman for the oppressed and the people of hope. The movements which became controversially known as the “Underground Church” reacted against the authority of Church institutions to repress their desire for social action.²⁰ These movements, again, tended to disappear as the issues they confronted passed from the public mind, but the issue which did remain was the problem of civil rights.

This time it was the Protestants, in the persons of the Baptists and the African Methodists, who provided leadership for the movement that led to political enfranchisement for American minorities. Martin Luther King, Jr. became the leader of a host of new American public figures, and, from another section of world religions, the Black Muslim movement rose from the jails and streets to set another new standard of hope for the oppressed. The action of these movements on society was generally a favorable one. The religious influence of the church gave the moderating tone and influence to an otherwise dangerously violent potential. Theologians of the new groups echoed the standards of Jesus of forgiveness, of repentance, and of reconciliation.²¹

¹⁹ Gutierrez and Geffe, *op. cit.* p. 61.

²⁰ See M. Boyd, 1969, *The Underground Church*, and F. Gray, 1969, *Divine Disobedience*.

²¹ Two leaders of the Black theological movement represent the poles of Christian searching for the Godly entity, yet the entrenchment of the Church in the values of forgiveness, love and reconciliation. In *Black Theology and Black Power* (1969) James H. Cone decried the enslavement of the black man to this day by the white population. He especially indicts the white Christian. He calls the Church to repent for establishing itself as a racist institution, to change its attitude toward the essence of Christ's teachings (brotherly love) and to identify and act to overcome the oppression of the black race (p.

It is on the stage of this history of the active move toward religion in the full life of Western societies that the Unification Movement has emerged. It has its own roots in a history of oppression in Asia, and its membership is made up of people bridging the gaps between historical patterns of hatred and war. Anchored firmly in the Christianity that was exported to the East by Christian evangelicalism, it returns with a modern revelation of the character of the world and the future of world religions.

The Critique and Counterproposal to Marxism

The Religious Nature of the Marxist Approach

The dialectics of Marxist Communism deals with the same issues as religion, but takes on a methodology compatible to modern science. As is widely known, the Communist philosophy treats all things as objective realities, that is, made of matter alone. Accordingly, all things consist of two elements which are in a state of contradiction. All things change, move, and develop not in relation to complementary or relative aspects, but through the struggle of these two contradictory elements against each other. The contradiction is characterized as mutual needing on the one hand, and mutual repulsion on the other. Need is exemplified by the quality of unity, repulsion by that of struggle. Societies are overthrown and replaced by new ones through conflict and struggle because the relationship between the fundamental elements in things is one of struggle, not of mutual assistance or interdependence. Likewise, all movement, change, and development proceeds by the process of conflict and struggle within this dialectical relation of opposition or contradiction.

According to this Marxist ontological view, entities are not a union of relative aspects in harmony, or of paired relations in

81). J. Deotis Roberts, in *Liberation and Reconciliation: A Black Theology* (1969) calls blacks and whites together for the Christian act of reconciliation as a further step toward the Christ-like life. Liberation of the black race can only occur through its acceptance as co-equal with the white race. Part of this liberation is looking at the Messiah through the eyes of black people from the context of the black religious experience. Simply stated, “the black Messiah liberates the black man. The universal Christ reconciles the black man with the rest of mankind” (p. 140).

mutual interdependence of love and freedom, but acquire unity only through the process of negation, the winning of one over the other, through struggle. This particular dialectical outlook had its origin in Hegel's philosophy. In his *Logic* (1892), Hegel developed a theory of essence stating contradiction not simply as opposition, but as sharp opposition involving complete denial or repulsion of the other aspect. He implied complete denial and repulsion, not a common purpose or common interdependence. It is in Hegel's materialistic idea of thorough negation that the Marxists find the basis for their negative statement about the nature of process.

Hegel's concepts were used first by the mechanistic materialists and later by the dialectical materialists to develop a logic in which the problem of first cause, the problem of the existence of God, could be ruled out *a priori*. Not only could God be ruled out *a priori*, but He must be. Only this liberating denial of God, a first cause, could allow a logic based on the supremacy of matter alone. Engels, in his book *Dialectics of Nature* (1846) cited many natural phenomena in mathematics, astronomy, physics, biology, and dynamics as examples of how the universe is characterized by material and processes made up of the unity through opposition of contradiction. In all cases, Engels invoked the perception of repelling or negative relations for all his observations, rather than a view of affirmation, coordination, or mutual harmony. Though it is true that the sophistication of these arguments has changed with time, the general lack of an affirmative tone has not.²²

To the Christian, who is used to a concept of sin as the reason for man's earthly dereliction, it may seem strange that the dialectical materialists never considered the possibility that they were perpetrating upon the whole universe the type of contradiction and internal confusion they observed in man. The negative values,

²² For example, Engels (p. 66) says that after one cuts a magnet or an earthworm in half, the same opposition or contradiction is maintained. One must consider if this is accurate. On the contrary, do not the positive and negative poles in a magnet exist for unity, not for repulsion or exclusivity? Certainly in an earthworm the mouth and anus serve to perform a common function for the taking in of nutrition and the excreting of metabolic waste, not necessarily for the maintenance of repulsive processes. Engels (p. 78) also says that analysis and synthesis in chemistry have the same relationship of opposition. Implying this, chemistry cannot exist without a contradiction. But, analysis and synthesis are as easily understood as relative methods used together to acquire scientific knowledge. Why invoke the repelling or negative relation rather than the coordinated and affirmative one?

implicit in the ontological view given by the Marxists, were developed in the materialist system to include the relationships of man, the idea of value of the individual, the method for conforming to the state, the relations of economic and social evolution, the idea of human conditions and, even more recently, repressive psychiatry.²³ The moral bias of their negative tone is great, and it is here that the element of negation characteristic of Marxism has effected its greatest social overtone. The path of Marxist governments toward totalitarian dictatorship, characteristically without regard for human and individual rights, has been the usual social result of nearly all Marxist acquisitions of power.²⁴

Regarding the relationship of the material world and the possible existence of a spiritual reality, the conclusions of Marx, Engels, and their colleagues, as indicated by their denial of religion, are of even more interest to the Christian. According to Marxism there is neither God nor soul. There is spirit, but this spirit is an emergent quality coming from man's speculative ability and consciousness, which emanates from the physical brain. Matter is the subjective component. To the Marxist, the emergent quality mistaken by the religious as eternal soul is not a product of the brain; then it could exist independently. Rather, it is an expression of function, an artifact of man's observation. Students of the history of the development of Marxism, through Hegel, Feuerbach, Marx, Engels, Lenin, and Stalin, are familiar with the efforts to which dialectical materialism has gone to exclude any possibility of the

²³ Stalin, in a number of works (such as *Marxism in Philology, Dialectical Materialism and Historical Materialism*) was responsible for much of the development of the Marxist application of theory to the social structure of the Soviet Union. His major point of conflict with Trotsky, whom he exiled, was his desire to develop Soviet Marxism at home, instead of perpetuating rapid revolution elsewhere as Communism's initial strategic step. The problem of Soviet psychiatry has had recent exposure. In 1977, moves were made to exclude their delegation from all international conferences. Professor S. Bloch, of the London School of Economics, has analyzed these developments in detail (*Psychiatric Terror*, 1978).

²⁴ Sir Karl Popper, in *Open Society*, has openly critiqued the political development of Marxist regimes; Conrad Zircle, in *Evolution, Marxian Biology and the Social Scene*, has analyzed the problems of the dialectic in the development of Marxist science; Alexander Solzhenitsyn (*Cancer Ward, The First Circle, Gulag Archipelago*) has provided firsthand accounts of the repression of Marxist social application, in the repression of political dissidents.

ideal, the problem of the first cause.²⁵ The invoking of the negative logic allowing the spiritual to be seen simply as an artifact of man's observation of the function of brain tissue is, to the Marxist, one of the most liberating insights. It frees him from the oppressive allegiance to a higher authority.

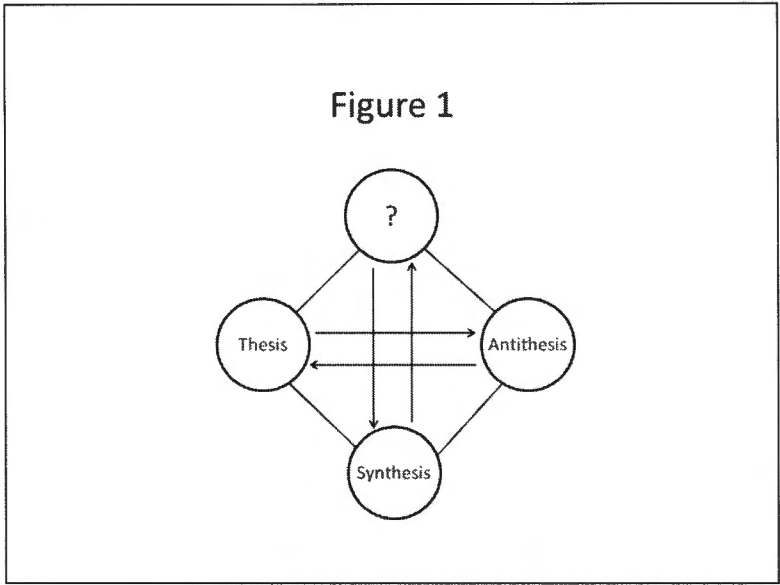
Marxism takes on its full development in relation to the consideration of how matter participates in motility and historicity. Hence, much of Marxism deals with dynamics in material, and the processes it delineates as man's experience of history. Originally, the precursors to the dialectical materialists, the mechanistic materialists, distinguished between movement and matter. They regarded matter not as a moving body, but as mere objective being recognized by the senses of the observer. To them, matter was static until it was affected by some outside force. But inherent to mechanistic materialism was the problem of first cause, the problem of the existence of God. It was the dialectical materialists who perfected the developed dialectical theory that movement was not only just an attribute of matter, but its very mode of existence.

The solution of the Marxists was: There cannot be matter without movement, or vice-versa. Thus, for the dialectical materialist, the way to solve the problem of first cause was to attribute movement to matter. Otherwise, it must originate somewhere. If it originates somewhere, there might be a first cause and this first cause is what man has experienced as "God." Dialectical materialism had to deny mechanistic materialism precisely on this point, because unless one reverses the logic, allowing matter to be completely the subjective quality of existence, one admits, *de facto*, that God might exist. Instead, movement is the changing process within matter itself. It has self-causation.

The origin of this movement is the unity and struggle of the contradictory elements of the dialectic. All matter, then, has the contradictory interaction of two contradictory elements, continuously accepting and rejecting each other. It has no origin;

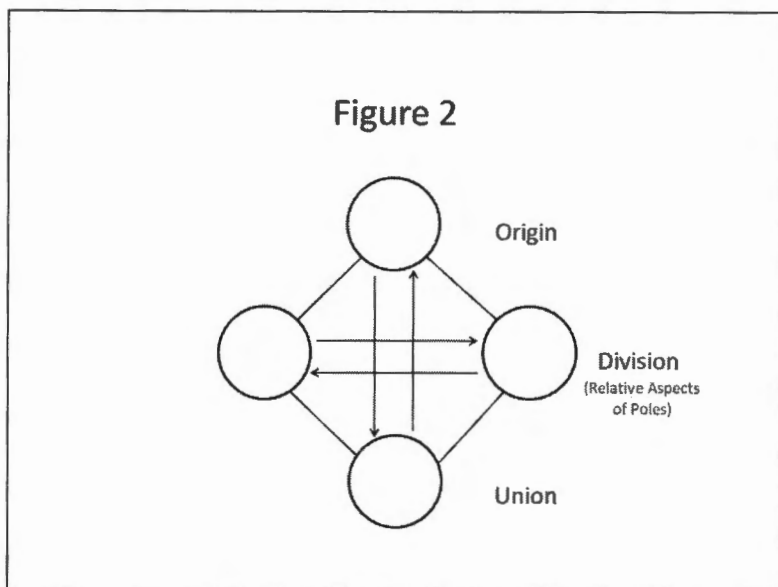
²⁵ The reader is referred to any of the substantive literature on the development of the materialist's break with idealism, and the later division between mechanical and dialectical materialism. For analyses closest to the Communists' own experience, see the "Philosophical Notebooks" and "Materialism and Empirical Criticism" in N. Lenin, *Selected Works*, 1966.

rather, it relates to process through this relation of opposites, “thesis” and “antithesis,” which resolve themselves through negation and struggle to some synthesis. For Marxism, this insight becomes the classic model of the partial Quadruple, or the “Thesis, Antithesis, Synthesis” (see Figure 1).



Because Marxism is not concerned with **cause**, its model is not a true Quadruple which must center the relation of the “thesis” and “antithesis” on something. It is only an embracement of cause, centering the relative components on a purpose or harmony, that makes an actual Quadruple, what in the Unification view is often called a “Four Position Foundation.”

In the actual Quadruple, the uniting of the components, called negatively in Marxism the “thesis” and “antithesis” (in Unification ideology the “relative aspects” or “polarities”), takes place because their activity is centered on a mutually harmonious purpose (see Figure 2).



The problems which have developed in Marxism because of this lack of purpose or ideal upon which they can center the “thesis” and “antithesis,” but rather see as struggling in antagonism for some synthesis through competition, negation, and exclusion, have been tremendous. These cannot be explained here in detail, because they have acutely developed through the patterns of Marxian logic. But, in short, a crucial moral problem develops from their logic which can be reviewed as follows.

All matter exists in time and space. Hence, each entity participates both in “practice” (pursuing what it does) and in “recognition” (being what is experienced by others). To the Marxists, because of the negative logic, and the concept of motion as the nature of matter, **practice** (i.e. work) not recognition (e.g. rights) is what justifies an individual. This follows from their idea that the value of the individual is not primary, but secondary to its relation to participation in the whole. Of course, the state and ruling party determine what is the value or standard of the whole.

This attempt was perhaps an honest effort to resolve the enigma between the conflicting needs of individuals and the purpose of the whole. But, the imprisonment of opponents of Marxist regimes, the labeling of dissidents as psychological ill, and

the restriction of freedom of expression in the arts and letters, have been outgrowths of the ideology as it is applied. Engels, in his *Socialism: Utopian and Scientific*, expressed what is probably typical of the search for a balance between individuals and the whole. Written at a time when the world was largely of an oppressive atmosphere, Engels used his observations as an accusation against the metaphysicians and the religions:

*The metaphysical mode of thought ... in the contemplation of individual things, forgets the connection between them.*²⁶

This was not accurate. However, it takes on a precarious force in a system that places the prime importance on the role of the individual in **practice** as defined by the whole (the state). It also considers the human whole as objective to matter, a result of conditioning by the environment. This view of “conditioning” results from the particular evolutionary viewpoint of the Marxists. Animals have evolved from lowest to highest; if instinct in animals is the result of programming to the environment by adaptation (through mutation and natural selection) and if instinct in animals corresponds to the spirit in man, man must take on his spirit in relation to his conditioning. Hence, not only is man simply the result of conditioning, he must be properly conditioned. Further, he must be conditioned by the atheistic Marxist society, not by the religious notion that he has some inherent freedom in himself.

It is this view of practice that is expanded to the theory of action, labor, and production characteristic of modern Marxism. Man takes on his role as the architect and conscience of matter and only with the proper ideology can he program himself in the proper way. Man has evolved through a long progression to discover this proper way of conditioning; man finds his destiny by this discovery, and by the attainment of the materialistic dialectical vision. At this point, utilizing the proper ideology to program man, he can enter upon the advent of utopia. By revolution he can establish man with a culture truly recognizing the nature of man and his place in reality.

As a result, the Marxist theory of history, developed through the repeated states of three movements—thesis, antithesis, and

²⁶ Engels, *op. cit.* p. 412.

synthesis—is resolved through a process of negation and struggle. The world is not unfolding an idea based on purpose or Divine Providence. This is only true when the Quadruple is applied to an idea of God as cause. Rather, the world of man and his ideas is only the reflection of the natural world, from which spirit emerges and allows man to control his own destiny.

Counterproposal to the Atheistic Dialectic: The Concept of Polarity in Religious Thought

Contemporary theologian Paul Tillich has articulated the Trinity in dialectical form in his *Systematic Theology* (1966). For him the Doctrine of the Trinity is neither irrational nor paradoxical. Rather, it is dialectical. The Trinitarian symbols are dialectical, reflecting the dialectics of life, namely, the movement of separation and reunion. If this dialectical concept of the Trinity is meant as a description of a real process, it is to Tillich a precise description of all life processes. Obviously, this is a basis for a view of God compatible with those natures which have formerly been divided into the terms “spiritual” and “natural.”²⁷

According to Tillich, Trinity is the innate answer to man’s situation. This is based on the notion of three natural needs of mankind mirrored in the developments of revelation history. First, there is the tension between the concrete elements in man’s life and those in which he experiences the Absolute. Second, man is inevitably relating his life to a “divine ground” of being. Third, man experiences religious reality as creative power, salvific love, and transforming ecstasy.

Man and his God develop their relation (finally union) under the condition of their existential separation. It is this independence of being which makes love possible, as has been recognized in the traditional notion of Trinity. This is especially true in the connotations surrounding the term “hypostasis.” For Tillich, the three concepts of God as “Father,” “Son,” and “Holy Spirit” are essentially derived from the three basic ontological needs of man. The first two persons of the Trinity, God the “Father” and God the

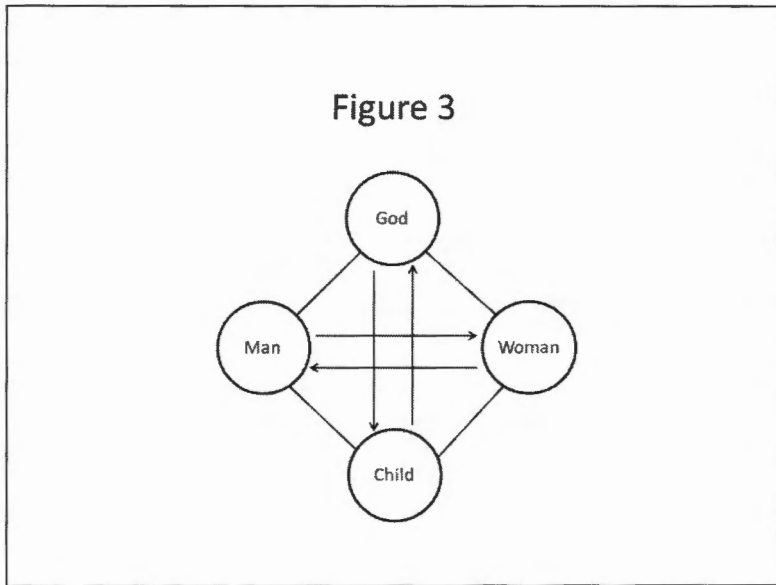
²⁷ Tillich, *op. cit.* pp. 284-285.

“Son,” correspond to what Tillich calls an inner, intangible “ground” and an external substantiating “form,” respectively. This means that there has to be a vertical dialectic of (1) a nature and character **outside** space and time (= “Father”) relating to (2) a form or **image** of that character **within** the dimensions of space and time (= “Son”). Finite man and his relationship to God can be compared to the idea of God Immanent and God Transcendent, e.g. we know God by His manifestation or substantiation on earth, Jesus the Christ.²⁸

The third Person of the Trinity is established after the concrete development of the relationship between “Father” and “Son.” As Jesus said, “If I do not go away [to the Father], the Counselor [the Holy Spirit] cannot come to you” (John 16:7, RSV). We can understand, then, “God” the “Father” (Transcendent) and God the “Son” (Immanent) as two necessary aspects of the Triune God. This can be cast as a complementary dialectical relation of two relative aspects and a third—their unity. In this light, we can understand more clearly a similar impression of St. Paul, in Ephesians, where he speaks of the persons of God as a unity bound together in the perfect love of the Holy Spirit.

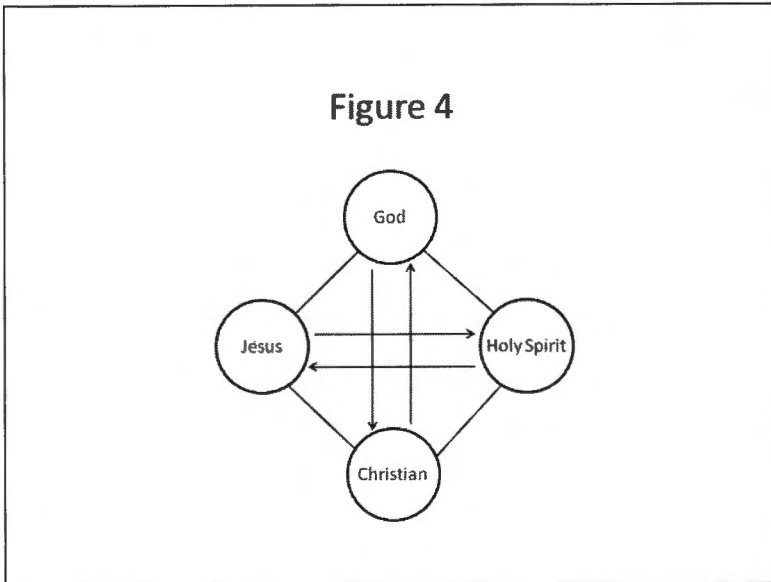
This model can be transferred to the relationships within the world which should reflect God as His image. For example, as a man and a woman (husband and wife) form a bond of love, their union produces a child. Most interestingly, this aspect of their unity reflects God’s image in creativity. In English it is called “procreation,” clearly indicating the relationship. The child becomes the personal object of the love shared by the parents. The “procreation” of the third person of the family expands the dimension of the family unit and reflects the dual natures of husband and wife in one entity.

²⁸ *Op. cit.* p. 288. Unification Theology makes clear that this relationship illustrated by Jesus was originally, and will be, the relation of all men to God (as Jesus himself indicated in John 10:31f).



Through this three-dimensional relationship, three types of love are given to the child, that of Father, Mother, and Parents. St. Paul says “Let each one of you love his wife as himself and let the wife see that she respects her husband” (Ephesians 5:33 RSV) and “Children, obey your parents in the Lord, for this is right. Honor your father and mother.” (Ephesians 6:1-2 RSV).

At the center of this relationship in the Christian concept of marriage is God, whose image man reflects. Through the marital relationship, man and woman, as co-equal parents, form the complete image of God (Genesis 1:27) with God as their center. The child, as image of God and image of the Parents, completes the unit (see Figure 3). Similarly, when the Christian, through the inspiration of the Holy Spirit accepts Jesus as Savior, he also becomes the mystical or “spiritual” child of Jesus and the Holy Spirit, thus forming the mystical family of God (see Figure 4).



With such a succinct insight available into the nature of God and man, using the dialectical understanding and the Quadruple model, it is hard to imagine what value these paramount aspects of life can have to the atheist, when there is no center or direction on which they are purposed. A unique contribution of the Unification ideology is its unifying of these concepts within a precise understanding of how all of reality is structured. The religious person understands, then, in a way compatible with all experiences of life, the meaning of these most intimate and personal things.

The Specific Critique and Counterproposal to Marxism in the Unification View

Central topics in the dialectical materialist's idea of being include the theories of interrelationship, the existence of contradiction, the process of negation, and the dynamics of development. These can serve as a basis for a fundamental critique and counterproposal from the Unification view. To specifically give an idea of the nature of these Marxist concepts and their potential restatement from a religious point of view including the existence of God, I will review these theories below. Further, since it is helpful to use examples in clarifying many of these ideas I will

consistently use the analogy, as already introduced, of the relationships within the human family.

The Theory of Interrelationships

Without exception, things in the material world do not exist in isolation. Rather, they participate in complex webs of mutual interconnections and relationships. This generally is corroborated by all modern scientific knowledge. There is nothing apart from this participation with other things. Recognizing this, the Marxist dialectic makes this existence of mutual relationships and interconnections in nature a fundamental statement. But because the materialistic dialectic is atheistic, and cannot deal with the problem of an original cause, it says nothing about **why** such relationships exist or toward what ideal or state they may be striving. In fact, because of the nature of the ideology, the dialectical materialist cannot even make this his concern. Since matter is placed as the inherent subjective cause in all things, the materialist can only explain matter centering on his reverse logic which is able to maintain a concept of process without the problem of first cause.

In the dialectic, the problem of motive, reason, and cause in and beneath the existence of things and their processes is closed. Without the problem of original cause, these concepts of being and existence treat only results and resultant processes. Interest in pursuing the basic source is closed. This aspect of dialectical materialism, as it was developed from mechanical idealism and mechanistic materialism, is one critical point of possible error. After all, it is more scientific to assume God **may**, or **may not**, exist than to assume that He does not. One's margin of error, when constructing a worldview is quite great between these extremes!

A God-centered view considers **why** mutual relationships exist and come into existence. To develop this insight, it first must be recognized that the universe is an organic whole, unified and directed by purpose. From this insight, religion perceives mutuality of relationships, harmony, development, ideal, direction, and purpose. Religion claims that without a purposeful principle inherently operative throughout the universe, and recognized by man as the center of his own being, one cannot understand any concept of true value, morality, or love. Mutual relationships in the

natural world are mirrored by mutual relationships in humankind, where freedom and creativity allow man to consciously use or misuse his uniqueness.

In the Unification Principle, we consider this issue of mutuality from the point of view of how mutual relationships between all things involve the “give” and “take” interaction of “subject” and “object.” According to this perception, fundamentally equal but complementary and mutually coactive subject and object parts attain a unity and completed identity and purpose through their participation in the motion of harmony and mutual care. Thus, from the smallest relations of protons and electrons in atoms to the complex structures and cycles of the celestial bodies, everything exists in magnitudes of these relationships of give and take in subject and object pairs. This universe is, thus, a gigantic organism composed of myriad relationships sharing give and take action vertically and horizontally. It is one universal body of life directed with a common purpose.

This common purpose originates from the reality of God. Every creature participates as part of a common goal and ideal, with its ultimate ideal being the expression of God’s own image. This image of harmony, mutuality, and all this is affirmative is expressed first in symbol (in fundamental relations inherently functioning in this principle) but ultimately it is expressed in man, where God’s unique characters of freedom, creativity, and love are incarnated. The material things of the universe have mutual interrelationships, harmony, order, and principle because they exist as the base to fulfill God’s ultimate purpose—His incarnation in men and women.

The Theory of Contradiction and Negation (Thesis—Antithesis—Synthesis)

In the Marxist dialectic, process is accomplished through the complementary struggle between elements that are in contradiction. All things and their modes of development are necessarily composed of two contradictory aspects. One is affirming, the other negating. For a time, the two contradictory elements develop, participating in two relative dynamics—unity and struggle, attraction and repulsion. They continue to develop until they reach a critical stage when culmination of the process forces a synthesis

(called the “negation of the negation”). This makes an end to the struggle for that period of development. The synthesis is neither affirming, nor negating; rather, it is an entirely new thing. In it, however, the characteristics of affirmation and negation remain intact.

This synthesis, the new thing resulting from the negation of the negation, the resolution of struggle between attraction and repulsion, includes within itself a new resultant opposing element. This element then begins to negate the synthesis. The new thing thus has its own element in opposition to the synthesis and, because of this, new conflict and struggle are initiated. This is again consummated by a new, but higher level, negation of the negation. Therefore, without end, the two opposing, contradictory elements continually repeat this process of conflict and struggle toward unity and the pathway of this process continues forever.

The Concept of Contradiction

As stated before, in the dialectic the two fundamentally opposing elements need each other on the one hand, and are repulsive to each other on the other. Their relationship of mutual need is their need for union; their relation of mutual repulsion is struggle. All things have within themselves these two contradictory elements, seeking unity yet opposing each other. Thus, through unity and struggle all process occurs. There are many dialectical examples for this idea of being, from plus and minus in mathematics, action and reaction in mechanics, positive and negative charges in physics, combination and separation in chemistry, to class struggle in sociology.

With the exception of the last item, these examples come from the natural sciences and are relatively simple and observable concepts. Also, in all cases but the last, it is just as easy to suggest that unity takes place through inherent complementarity and harmony rather than struggle. But this option is not entertained by the Marxists. Although there is an ideal of oneness, it is at the same time identical to the process of antagonism and struggle. The Marxist can make this assumption because he has not been concerned with the metaphysical aspects of matter from some original static or dynamic point. Rather, since he sees everything in

relation to change and development; the latter always accompanied by conflict and struggle between the two uniting things.

From the Unification view one can agree that the concept of contradiction as applied to a sociological phenomenon seems plausible. Such development has always been characterized by struggle. But the other relations are not as easily assumed to represent the dialectical position, except as they might follow from our observation of struggle in human nature.

For example, the birth of a child can hardly be seen as the struggle between the fetus and the mother; rather, after a regular period of maturation, the stability of tissues in the mother's womb discontinues in response to certain hormonal action. The hormonal action is itself initiated in response to indicators released by the process of maturation. The mother's tissues then respond, allowing the birth of the child. The tissues of the mother expelled at birth cannot be viewed as tissues that have been overcome, but tissues that have fulfilled their purpose of mutuality and which are no longer meaningful for existence. In an even simpler example, in natural science we would be hard pressed to see struggle in the neutralization of electrical charges or the relationship between proton and electron in the atom.

According to the Unification view, development in nature does not take place through struggle, but through a unity achieved by mutuality and complementarity of relationships. These are typified by harmony, correspondence, and cooperation. The Unification view treats the problem with man as a very unique problem as would be expected since, as a religious view, it entertains the notion of the significance of man's spiritual life. In relation to this reality, the nature of man in his history with God represents man's inability to achieve the ideal of harmony and unity, through participation in his own freedom and creativity with God. For God, man (invested with the very potentials that allow his deviance) was, and is to be, the culminating illustration of God's own nature. The struggle of man is not one in a universe typified by fundamental elements of contradiction and antagonism. Instead, it is the long journey back to the understanding of how mutuality and unity are achieved through man's freedom to be a co-creator with God.

The Concept of Negation

Because of the opposition of antagonistic elements within a material, its transformation to a new level of relations involves opposing action and the synthesis of resolution of this struggle, which consequently contains its own opposing element. This is called the “negation.” Negation in the dialectic is the concept used to explain the process of development in all things. Through negation the previous state is sublated, with its positive aspect preserved and embraced in the negation. Thus, negation takes place only in form. Content is actually preserved. Hence, concerning the tissue of the womb in the mother and the position of the child, the fetus maintains unity for a time with the antagonistic element of the mother’s womb, but later is negated by the child and attains the synthesis of birth.

The child, which is the negation of the fetus, does not in this case abandon the fetus; rather, it is only a further development of the fetus. Thus, there is neither reconciliation nor abandonment, but a developmental negation leading to preservation through sublation. The negation is completely akin to the idea of contradiction: The process takes place through the struggle of conflicting things and thus results in a culmination, but necessarily without any content of peace or harmony.

The Unification view considers the matter from another point of view. Initially, there seems to be little that is incorrect with the surface nature of the Marxist assumption about the use of negation in a concept of process. But the Unification view questions whether, in fact, in order to support the idea of antagonism and struggle inherent in contradiction completed by negation, there is actually any real evidence that the tissues of the mother are antagonistic. To the contrary, why does not the womb simply exist to aid the development of the child?

The process, from a God-centered point of view, can be seen as easily from a view of mutual affirmation, reconciliation, and cooperation. Obviously, no point of view can deny the content of the concept of contradiction, but it is the negative quality and tone in which it is cast that becomes a building block for further problems. Obviously, this mistake of not allowing an affirmative point of view is an easy one for atheism, since it lacks a concept of

sin. Indeed, the history of man and human societies has been one of conflict and struggle. But this does not say something inherent about the principle of the universe. The real complementarity of the process, and the affirmative explanation of development, can be seen clearly through the religiously-oriented Unification view.

God did not create conflicting things but complementary things, in the mutual and motion-initiating relationship of subject and object. The action of give and take between subject and object ceaselessly and necessarily operates. It is called the “Law of Give and Take.” Through the action of give and take, all existence, multiplication, and action is initiated and sustained. It is not an action of opposition and conflict but one of harmony, cooperation, and correspondence. Thus, unity in development is continuous. Through development, things change, but within the context of harmonious give and take.

Without the problem of sin and its origin, man would also have developed completely in this way. Man’s deviant state came about because he, as the element in the position of the object, did not define his identity in relation to co-responsiveness and mutuality with the subject, God. Instead, he sought to establish this relationship with himself. Mistaking the nature of his freedom and creativity, he has tried to usurp the subject position and, hence, the relationship of give and take has become one of conflict and struggle. Atheism perpetuates this error.

As a result, history has been a process of the struggle between the original principle of subject and object inherent in man, but which is only accessible by his proper use of free will, and the element of contradiction that man introduced by his unwillingness to recognize his covenantal position with God and with other human beings. Hence, even history reflects this contradiction of inherent and introduced standards; there are times of peace, prosperity, and harmony, and times of war, conflict, and struggle.

Therefore, the concept of good and evil enters the Unification view—one is the tendency toward disorder in relation to the original principle or harmony (called in Christianity the “diabolical” tendency); the other is the tendency toward the ideal of the original principle of harmony, mutuality, and cooperation (called in Christianity the tendency toward “symbios”). History can be viewed

as the long struggle of man from contradiction to the ideal, not simply, as in the Marxist view, one of class struggle, the succession of power groups, and the culmination of production cycles. Such patterns in history may exist, but not within the context of the atheist materialists' concept of the Theory of Progress.

The Theory of Progress

In the dialectic, all process results from contradiction, in which there is struggle, conflict, and opposition. Where these occur process and development occur. This development is not characterized by unity and harmony; rather, it typified by abrupt qualitative changes achieved through clash and abrupt interruption, after which follows a higher state. In this fashion, progress through negation is able to move from the lower to the higher.

Quantitative and Qualitative Change

Gradual development does not go on continuously, but is interrupted by sudden changes through which a new level is achieved. Again, the example of the birth of a child might serve as an illustration.

This phenomenon is called the "Transition from Quantitative to Qualitative Change." Qualitative change takes place on the basis of quantitative change. The nature of the qualitative change is the one of negation, that is, what element or group overcomes the other. For instance, in Marxism often this is seen as the relationship of the ruler and the ruled. This view results because in the dialectic there is another quality represented by the contradictory, opposing elements. This is the respective quality of inferior and superior. Hence, process involves one party subordinating itself to another, one gaining power over the other. Usually, these relations are characterized by a time when these relations go through a reversal, for instance after birth when the child will come to dominate the mother. This final qualitative change takes place on the basis of the long term quantitative change.

Thus, in Marxism, new contradiction, new struggle, and new conflict toward unity are always developing as the characteristic of process and progress. Hence, the child of one day will move on to fulfill its own relations of negation through having its own child, the

young will grow up under the nurturing of the parents, and finally the parents will become submissive to the youth as they grow older. Qualitative change is characterized by this typical kind of reversal.

Obviously, it is possible to see this same content in another way. Certainly there is a relation between qualitative and quantitative change. Nearly all processes expressing abrupt change, boiling of water, freezing of water, eruption of volcanoes, initiation of avalanches, etc., also show gradual change when conditions are adjusted. Other natural processes are characterized completely by gradual transitions—seasons, growth, the piling of objects, and so on. But even more specifically, the entire structure of this concept can be re-examined in the light of the Unification view.

From the Unification view, all process and change result from give and take action of the subject and object. The basic problem with this concept in Marxism is that it is unable to distinguish a fundamental complementary relationship between quantitative and qualitative change. It is forced continually to put one before or after the other, have one proceed or come after the other, have one lead the other, and so on. A deeper concept of progress allows the simultaneity and mutuality of qualitative and quantitative change.

The basis for this insight is inherent in the Unification Principle's concept of *Sung Sang* ("Internal Character") and *Hyung Sang* ("External Form"). The *Hyung Sang* of things refers to their material properties: shape, structure, size, and the like. *Sung Sang* refers to the quality, character, or function (not to be confused with process) of things. During development, *Hyung Sang* does not change to *Sung Sang*, or vice versa, nor does one precede or follow the other. Both of these changes are relative aspects of a complementary relationship, that is, they occur simultaneously and are parallel. They co-facilitate progress.

Thus, the coming to birth of a fetus as a child also involves the parallel fulfillment of the purpose of the tissues of the womb of the mother. Hence, the attainment of the form of the child (quantitative) and the character of child (qualitative) occur together. This process also occurs simultaneously in a vertical fulfillment of the purpose of the mother and the purpose of the child, again both quantitative and qualitative. One side does not appear prior to the

other because they are relative aspects of one thing, existing in a dialectic of polarity.

Further, because the Unification view involves cause, one side does not have to be chosen over the other since both exist as manifested effects of prototypes which exist simultaneously in the complementary world of cause. The complementary world of cause is the larger *Sung Sang* of the invisible dimension (called in the Unification View of God the “Inner *Sung Sang* and *Hyung Sang*”) of God. The *Sung Sang* and the complementary *Hyung Sang* of all things thus exist as prototypes in the world of cause along with their existing in the physical reality. Of course, *Sung Sang* and *Hyung Sang* exist also in all physical processes (called in the Unification View of God the “Outer *Sung Sang* and *Hyung Sang*”).

In the Unification view of God this is a dynamic concept of repeating and recapitulating levels of *Sung Sang* and *Hyung Sang* which the student of the Unification view would do well to master. The misunderstanding of this concept has been one of the major sources of misrepresentation of the theology of Divine Principle.²⁹ In the general relationship of *Sung Sang* and *Hyung Sang*, the *Sung Sang* and *Hyung Sang* of the invisible world of God can be said to be prior to the *Sung Sang* and *Hyung Sang* of the physical world only in the complementary sense that it is the subjective position by nature of its being eternal. *Sung Sang* and *Hyung Sang* entirely of the physical world is transitory. Thus, in the world of cause, both factors (the prototypes of *Sung Sang* and *Hyung Sang*) coexist simultaneously and *Sung Sang* is then revealed through *Hyung Sang*. Therefore, for something to exist in reality, it is related to the simultaneous action of *Sung Sang* and *Hyung Sang*.

Since *Sung Sang* and *Hyung Sang* exist as two complementary dimensions in the universe, one the dimension of God and the other the dimension of finite man and creation, and since the ideal prototypes thus exist for all things and processes in the world of

²⁹ It is not known whether an evaluation of Divine Principle released by the Faith and Order Commission of the National Council of Churches in 1977, and used widely in the media to discredit the movement, was a deliberate distortion or not. However, the lack of comprehension of this basic paradigm rendered much of their analysis inaccurate.

God's *Sung Sang*, these can also exist correspondingly in the *Hyung Sang*, not only of God, but of the physical world or creation.³⁰

In summary, this marriage of cause and effect in such a universal cosmic model as the Unification view allows for a more complete insight about the nature of process in the physical world. It is called in the Unification ideology "the Law of the Change of *Sung Sang* and *Hyung Sang*." There is not a question of dominance in this concept as in the inferior and superior, or the ruler and the ruled, only the concept of process through complementarity. This is the relationship of subject and object, and their give and take action in the motion of harmony, co-equality, co-creation, and co-potentiality. There cannot be dominance in this model because both the *Sung Sang* and *Hyung Sang* are relative aspects of one thing centered on purpose. Since the relation of *Sung Sang* and *Hyung Sang*, that is, subject and object, is one of mutuality, progress takes place by the give and take action between them, which involves exchange of position—circular motion.

Since this continual exchange of position in the relationship is the unity of harmony, and this is the source of development, one cannot conclude that qualitative change comes about through sudden reversal or abrupt change as purported by the Marxists. Instead, changes in development are harmonious, gradual, and peaceful in quantity and quality. They do not inherently harbor contradiction, struggle, negation, suddenness, or destruction. These negative attributes rather result from the already existing disorder caused by the deviance man has introduced into his conduct.

The Forward Tendency of Progress

According to the dialectical materialist, contradiction is inherent in process, and this necessarily initiates movement in certain directions. This movement is viewed as forward movement, in other words, progress. Hence, all events progress through stages. For instance, the child grows from a fertilized egg, through the

³⁰ It must be pointed out, in order not to oversimplify this view, that the relation of Inner *Sung Sang* and *Hyung Sang*, and Outer *Sung Sang* and *Hyung Sang* relations to the Unification view idea of *Logos*. Dr. Sang Hun Lee has detailed the relationship of this concept to the Four Position Foundation in his "Unification View of God."

various cleavage stages, the stages of embryonic development, and finally becomes a fully mature newborn child. Also, the dialectic recognizes non-directed movement and random or repetitive movement. Originally, Hegel, a mechanical idealist, stated that movement was not inherent in things, but that spirit or a consciousness operates in the universe giving natural movements their direction. But, as mentioned before, the development of dialectical materialism from mechanical idealism and mechanistic materialism extrapolated this and concluded that spirit is simply a product of matter, and not an independent one at that.

Hence, dialectical materialists hold that there must be a difference between forward and repetitious movement. For instance, in some developmental pathways, when the essential cause of quantitative change is within the process itself and is consistent, movement will be of the progressive or forward kind. But another kind of direction, repetitious movement, is caused when the force initiating the change is only an external one. From the example, the development from embryo to fetus and child would represent an internally directed one, which is called progress. The unnatural external inducement of birth by drugs, however, illustrates a repetitious movement, with direction being only a repeatable reaction of the womb tissues to the effect of the drugs themselves.

This dichotomy concerning kinds of movement seems plausible, but historically has caused difficulty. It is unable to deal with how forward and directional movement can occur when the essential cause of quantitative change exists within the changing process itself. For instance, it is not entirely accurate to say that the drug induced birth only follows from the action of the drug itself. Rather, it results from a series of pathways of response within the chemistry of the mother after the initial reaction to the drug. Without the inherent internal pathways, facilitated by the nature of the chemistry of the mother, the drug would have only a small and isolated effect. Further, natural birth is actually the reaction to a constellation of stimuli, some within, some without, and some inherently built into the organism through thousands of years of environmental and genetic development.

How, then, is this problem more clearly resolved through the more comprehensive Unification view? Simply, it is enlightened by

the relation of *Sung Sang* and *Hyung Sang* as clarified before. The cosmic model of *Sung Sang* and *Hyung Sang*, in which the invisible dimension of God and the “spiritual” dimension complement the physical and finite dimension of man and creation, allows a complete understanding of the directional process in the physical world. Admittedly, the concept of *Sung Sang* and *Hyung Sang* is not a simple one to grasp. But, it is a crucial dynamic concept in the Unification view that must be understood clearly for any clear comprehension of the Unification ideology.

To simplify the concept for Unification teaching, often the term “life force” or “universal prime force” has been adopted to indicate the resultant directive force from the successive levels of *Sung Sang* and *Hyung Sang* which proceed from God Himself. But it must be remembered that this “life force”³¹ or “universal prime force”³² is not an existent entity in itself as is implied by similar uses of the term in other philosophies.³³ In the Unification view this force is not a separate entity invoked as a cause. Rather, it is one of the resultant components of the Origin—Division—Union resolution (the Unification view’s God-centered alternative to the Thesis—Antithesis—Synthesis of Marxism) in the relations of successive *Sung Sang* and *Hyung Sang*. As stated earlier in the brief discussion of the Four Position Foundation and the three-stage process of its achievement through Origin, Division and Union, prime force is the union of the complementary aspects centering on purpose. The concept of resultant “prime force” is related to the Unification view’s concept of *Logos*.³⁴

Thus, the Unification view would not subscribe to the materialist idea that the force of direction in things is inherent in material. Instead, it exists as a part of participation in the relationship of *Sung Sang* and *Hyung Sang*. Concerning the example

³¹ Sang Hee Lee has preferred the term “life force.”

³² The *Study Guide to Divine Principle* published by the Unification Church in America has preferred the term “universal prime force.”

³³ “Prime force” has been used in Vitalism (see especially the works of Cuvier in the philosophy of science) as an outside force invoked to explain energy and dynamism in nature. The similarity of the usage is unfortunate, since its use in Unification ideology does not imply this meaning.

³⁴ See Sang Hun Lee, “The Unification View of God,” 1977.

of an embryo, the Unification view would not look to the material of the embryo to find the directive force apparent in its life. The directive force is seen within the cosmic view, including the position of the initiating reality of God. This is why the Unification view is able to speak of “creation,” though not exactly with the same meaning that “creationism” has often had—a simplistic idea of some kind of magic performed by an outside omnipotent being. Rather, the Unification view would see “creation” within the model of *Sung Sang* and *Hyung Sang* as has been here expressed.

The Spiral Concept of History

The idea of progress in the dialectic, after considering its relation to the concept of contradiction, must then be developed in relation to the concept of the negation of the negation. It is said that any given thing which is doubly negated during development has attained synthesis and a higher state of existence. Importantly, it must be remembered that this synthesis, through the double negation, is also the way in which the synthesis returns to its original stage. This is how the oft-seen cycles in nature are explained. For instance, the negation of a new-born child is a fetus, and the negation of a fetus is a new-born child; the child grows to produce children of its own and this is a cycle.

From this observation of cycles, the Communists recognize characteristic stages of society which must be repeated and which predict the coming of the worldwide Communist state. Society began with the primitive communal form, and has progressed through successive class and classless cycles. Most importantly, the restored or new and higher stage does not repeat the former stage at the same level; rather, it is a repetition of a broader stage at a higher level. Thus, the cycles of history are not conceptually linear, but are spiral in nature. They are characterized by repetition of stages to higher and higher levels of comprehensiveness and development. Thus, the primitive communal society predicts the eventual utopian Communist state.

Similar to the Unification view, Communism affirms the reality of the circular movement resulting from the interaction of complementary or dialectical elements and their resolution through Origin—Division—Union. But, why such movement occurs, or

how it is significant in the sense of direction or purpose, is not a question approachable by the nature of Communism's placement of material in the subjective position to all things. In other words, materialists cannot clarify why the negation of the negation necessarily takes a circular pattern.

Because of its comprehension of the relation of cause and effect, in the cosmic model of *Sung Sang* and *Hyung Sang* including the dimension of God and the physical universe, the Unification view has a more comprehensive idea of circular movement (called "the Law of Circular Movement"). According to the Unification view, all things are created by the law of resemblance; they are created in the polarity of object and subject and resemble the polarity and perpetuity of God. To have perpetuity, all things must circulate through give and take relationships because this is the pattern of sustenance and eternity. Briefly, though the concept is much more complex, God's perpetuity is maintained by God Himself being centered in circulating polarity upon His own absolute nature (in Unification Theology called "Heart").³⁵

Thus, if this is the nature of the *Sung Sang* of God and the *Sung Sang* and *Hyung Sang* relations within this *Sung Sang*, all corresponding things in the *Hyung Sang* world of the physical creation (and their *Sung Sang* and *Hyung Sang* relations) revolve not only in space but also in time. Hence, creation illustrates cyclic patterns of generations, periodicity, parallelism, and so on. The cycles in time are not merely returns to levels, but exhibit higher and higher levels of restoration and completeness toward the final ideal. Such development can be comprehended without any reference to the negation of the negation, only to the action of give and take. The shifting and growing is not one of antagonism and struggle, but of harmony and progress to the ideal.

It is because of the problem of sin that man's progress has not fallen within the natural movements inherent to the essential patterns God created. Instead, man's misuse of his freedom and creativity, his "fallen" nature, have led him to become a deviant amid the actual principle of creation. Within this acknowledgement of a "Principle of Creation" through which God intended and

³⁵ See Sang Hun Lee, "The Unification View of God," 1977.

intends to achieve His purpose, one can understand the dominance of this concept in the first part of the *Divine Principle* as it has been expressed by Sun Myung Moon.

God's history has been a long arduous path of restoration through successive stages based upon His continual sacrifice and love for man. In this history, God has been assisted by the work of those men who, comprehending Him, have aided His own course of historical re-creation of the original ideal for mankind. Hence, the Unification view regards historical cycles as a "Providence of Restoration" restoring the original ideal and possibility lost through man's misuse and misunderstanding of himself and God. Hence, the second part of the *Divine Principle* as it has been expressed by Sun Myung Moon concerns "The Principle of Restoration."

Summary of the Dialectical Materialist Viewpoint and the Counterproposal

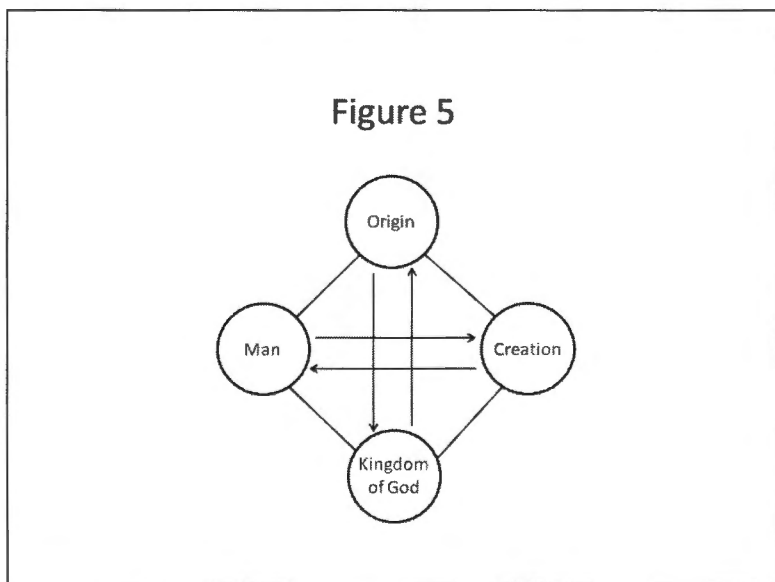
It is useful, especially since the implications of ideology are most graphically expressed at the levels of personal experience and application, to review the very general results of atheism and religion as they apply to human life. These can be summarized in a number of points which plainly express the differences between dialectical materialism and a comprehensive religious view.

1. Dialectical materialism contends that material is the source of all things. Spirit is merely an observed function of matter. Hence, there is no first cause; there is neither God nor soul. The Unification view looks to God as the ultimate first cause. There is a spiritual and physical complement to existence, an invisible world of God, and spiritual reality outside space and time, and a physical creation complementing it as its finite image. There is no distinction of priority between spirit and matter; they exist in mutual complementary and simultaneous oneness through give and take action.
2. According to Communism, there is no life after death because spirit cannot exist independently of matter. The Unification view acknowledges life after death because finite physical man's complementary life in the spiritual world continues through eternity, since this is the nature of that dimension. Spiritual and physical life are interconnected by

the give and take action of their respective positions of subject and object, but the former remains forever.

3. Dialectical materialism distinguishes classes and levels which struggle in antagonism through successive stages of domination and submission. Because the Unification view contends an ideal of harmony and mutuality, such divisions are not recognized. Rather, life is an expression of the oneness of love and the ideal of organic unity. There is unity of value, but difference in position in the mutually serving ideal of give and take.
4. Communism contends that history requires it to force its ideology upon others, as part of the universal pattern of struggle. Therefore, it does not regard human rights as primary. The Unification view, being a religious view, gives ultimate universal value to the uniqueness of personhood. Progress comes through service and love, not through dominance and force.
5. Communists place ideology in the position of spirit. Hence, they claim their ideology results from the very nature of material, the rationalization of their particular utopian ideal. Because the Unification view acknowledges God, it affords a mutual relation of spirit and matter in all things. Hence, knowledge and ideology are a part of joy and freedom for man. Consequently, to the Communist, man is only a higher animal, perfected by his adherence to the ideology his nature produces. But in the religious view, man is in the image of God, inherently gifted with love and creativity. Hence, religion affirms freedom, personality, rights, and the dignity of the individual. Dereliction in man is caused by sin, which can be corrected. It is not, as materialists assume, the basic state of all things.
6. Since all progress for materialists is achieved through the struggle of contradictory elements, war and conflict are the means by which to achieve historical gain. On the contrary, to the religious view, such progress attained by mutual upheaval, seen as necessary to the Marxist, are seen as only the results of sin in man. The same restorative result can be achieved through peace, love, and service.

For the materialist, since contradiction is the fundamental state of all things, it is preserved in all processes and developments. Hence, the ideal for man will be the Communist utopian state where man is properly conditioned to his nature. For religion, since the ideal is mutual harmony and unity of diversity, the future of man is very different. The contradiction of sin will be eradicated and man, a spiritual and physical being united with God's spiritual dimension, will achieve the completed image of God: The Kingdom of Heaven on earth and in the spiritual world (see Figure 5).



The Substantial Counterproposal to Marxism: The Ministry of Works

There is one final aspect of the counterproposal to Marxism. It is the substantial counterproposal in the ministry of service and love. Sun Myung Moon has said:

Go to the most miserable place and volunteer. For whom were you born? For yourself, or for the sake of others? For the world, for God? God actually made us not to serve our own purpose but to serve others ...

Why should an eye be made the way it is? An eye is made to perceive for the sake of the body. Your senses are all made to perceive others and to relate to others.

The definition of a "saint" is very simple from this point of view. A saint is the one who sees not for himself but for the sake of the world, for the sake of God. His point of reference is not himself and he finds no joy in selfish living.

History has seen many great religions and great teachings, but all those doctrines put together point to one simple truth.

If our members must sacrifice themselves to save the people then the first one to suffer is me. People of the world are dying and desperately suffering. If they are your brothers and sisters then you have to reach them and cry out for them.

At one time America was trying to serve the world. America is in a position to lead. If America's 220 million people were united together to give themselves for the sake of the world, how great America would be. Americans need to do just that.

You and I are here to tackle the major headaches of God. The will of God is the liberation of the world. We are gathered to participate in the historic mission in which Jesus and God will take delight. We certainly have the answer to Communism.³⁶

The substantial answer to Communism is the substantial living out of religion or religious ideology in the ministry of works. In the Unification ideology, words and actions form a polarity. One is in the position of *Sung Sang*, the other *Hyung Sang*, one has to do with the "Foundation of Faith" in God, the other with the "Foundation of Substance," the substantiation of these words and faith in life and action. Neither has any meaning without being bound together and united through give and take action centered on purpose. Thus,

³⁶ Taken from the speeches of Reverend Sun Myung Moon to members of the Unification Church movement, 1976-1978.

the *Hyung Sang*, or substantiation of the counterproposal to Marxism is the substantial ministry of serving works.

It is the task of religion to initiate a return of its devotees to this path of service, but not simply one with small goals. The movement must be massive, a complete challenge to those who claim religion to live it in a way that can lead to the real physical salvation of the needs of the world. God has always served from a position of strength. He has had infinite capacity to sustain His sacrifice for others. In like manner, when God chose Jacob to lead a path of restoration and reconciliation to his brother Esau, Jacob left his usual ways, and under the persecution of scorn and accusation labored many years in Haran. Then, after he had amassed wealth of which others might be envious, he gave it all away.

Christianity and the richly blessed economic powers of the world are in the role of Jacob. The time has come for this kind of revolution toward service within Christianity. Networks of groups and organizations must be formed to mobilize churches to actual service. This is the historical task left unfinished by religion. This has been the point of accusation and victory for the materialists.

Communism has succeeded where it has put its ideology into practice. It has not and cannot succeed ultimately because of its ideological weaknesses, but it has tried to impress the world with its willingness to work and sacrifice for its concrete goals. Christianity, though marked for its saints and its outbursts of sacrificial idealism, has had neither a universal ideology nor a unified and organized channel through which to serve. It has not been able to meet the requirements of its faith!

When Mao Tse Tung sent his troops into the villages of China, he said:

*They [meaning the Nationalists] only came to collect the taxes. Go meet the village leader. Give the people your food, teach the people how to read.*³⁷

³⁷ Dunayevskaya, D. "Mao's China and the 'Proletarian Cultural Revolution'" in *Marxism and Freedom*, 1957, appendix.

Even if Mao had his own certain plan in mind, it worked. His actions convinced the people that he was a man to follow, and he had nothing to offer them but the weaknesses of atheism.

Conclusion

Jesus spoke of the realization of brotherhood when he said, "By this all men will know that you are my disciples, if you love one another" (John 13:55, RSV). It has been the absence of true love for one another which has led theologians like Karl Heim to indict this lack as the cause of secularism.³⁸ This appearance of secular and atheistic dominions of power has become commonplace in our contemporary world. These realities have largely replaced any substantial hope in the coming on earth of "the Kingdom." Dietrich Bonhoeffer, the Lutheran theologian who returned to Germany to resist and be executed by Adolf Hitler, asserted that history involved the relationship of struggle between a community of meaning [Faith] and a community of purpose [Substance]. He bemoaned the fact that man's communities have never achieved an ideal of the latter.³⁹ Truly, this ideal has never been achieved by Christian or Communist.

Relativism has plagued the Christian community; it has too often settled for standards far below those taught by Jesus, standards thought of as too abstract or too idealistic to be achieved. Yet, Neibuhr asserts that Christianity must offer tangible, reachable goals⁴⁰ and Moultmann says that Christianity is called to save the world, not to leave it.⁴¹ Berdyaev states that true Christianity must be coupled with a tangible idea of history and progress.⁴² Tillich insists that the Church should be at its highest standard at any given moment.⁴³ Nothing less than the actualization of the standard of Christ still appears as central in the thinking of Christianity.

³⁸ Heim, K. "Christian faith and the growing power of secularism," in Leibrecht, A. (ed.), *Religion and Culture*, 1959.

³⁹ Bonhoeffer, D. *Sanctorum Communio*, 1963, general.

⁴⁰ Neibuhr, R. *Human Nature and Destiny*, 1964, p. vii

⁴¹ Moultmann, J. *Religion, Revolution and the Future*, 1969, p. 139.

⁴² Berdyaev, N. *The Meaning of History*, 1962, p. 161 ff.

⁴³ Tillich, P. *Political Expectation*, 1971, p. 172.

However, the relative standards which vary from church to church throughout the hundreds of denominations in the Body of Christ have left it lacking effective ability to stand and carry out the role of Christianity: the realistic establishment of God's Kingdom on earth.

On the Communist side we can readily observe the relationship of an effective *Logos* for the actualization of social power. Similar power, from unity of purpose and solid vision and direction is not evident in Christianity. It stands as ineffective against a strong Marxist *Logos*, putting its theoretical ideology into organized practice throughout the world, standing as a potential pseudo-Kingdom of God on earth. The Communist *Logos*, the actualization of the atheistic state, stands clearly in opposition to the fundamental concepts of the Christian counterproposal. It stands on the difference between contradiction and harmony. It is here that it can be successfully attacked by Christianity as an ideology.

Christianity can take the dialectics of Marx and make them into a strong expression of God and Creation. In doing so, it can create a religious worldview compatible with science and form the base for the religious holistic fulfillment of man. The dialectics of Marx have laid open a powerful base of truth, only to be twisted at the end to exclude God. It must be obvious to Christianity that this challenge is the central one. Religiously evaluated, the elements of dialectics are elements for understanding God, His Image, and His creation. They are also the base for the unity of religion with science and technology. The emergence of Christianity as an ideology effective as the God-centered counterproposal to Marxism in word and in action can lead to the fulfillment of religion's historical responsibility on earth. This is the goal towards which all history and God's own work has been leading—the establishment of the Kingdom of Heaven on earth as well as in the spiritual world.

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The Kingdom at Hand: Unification Perspectives on the Book of Revelation. Paper presented by David S.C. Kim at Eighteenth International Conference on Unity of the Sciences, Korea, August 23-26, 1991

Introduction

The purpose of this paper is to explore certain themes in the Book of Revelation, which is seen as the culmination of the entire Biblical writings. The ideas presented here are the “Kimian” interpretation of the Bible, especially of the Book of Revelation. Though they are based on the teachings of the Reverend Sun Myung Moon, they must nevertheless be considered an expression of my own views, that is, the views of someone who has followed Reverend Moon for over 30 years.

In this paper I will focus on two major areas: 1) the Book of Revelation as the culmination of the 66 books of the Bible; 2) the Unification Church, and especially its founder, the Reverend Sun Myung Moon, as the fulfillment of the Book of Revelation in the context of the events, circumstances, and persons of Korea, which is here taken as God’s chosen nation for this age.

The *Divine Principle*, the teachings of the Unification Church, may be seen as a new Biblical interpretation.¹ Actually the members of the Unification Church believe the Divine Principle goes beyond the Bible. It is important to note that Reverend Moon was intensively reading the Bible during the time he was writing the *Divine Principle*. This paper could, therefore, be considered a Biblical exegesis based on Reverend Moon’s teachings, the revelation that Reverend Moon has received from God and has been spreading throughout the world for more than three decades.

This interpretation is reflective of the exegesis used by the Unification Church. The Biblical texts are sometimes interpreted symbolically, sometimes literally. Since we sometimes interpret the Bible symbolically and sometimes literally, it might seem that we

¹ In this paper I will assume a general familiarity with the contents of the *Divine Principle* (New York, NY: HSA-UWC, 1973).

choose an interpretation to suit our convenience, and that may appear as a weakness in our teaching. Nevertheless, our interpretation is part of a coherent whole as expressed in *Divine Principle*. As I develop this paper, I hope to be able to clarify the Unification interpretation of certain major Biblical themes. This interpretation is not based on pure logic or intellectual speculation alone; rather it is based on a spiritual understanding of the meaning of the Bible, dealing with psychic phenomena, thus making such an interpretation difficult to explain.

I believe the Bible can be seen as a gold mine. One has to sift through dirt and pebbles with a great deal of toil and perseverance before striking gold. Likewise, it takes a great deal of study and research before one can uncover a nugget of truth in the Bible.

I. Christianity Is a Religion of Promises and Expectation

According to the Divine Principle, human history is the history of restoration. At the human Fall, Adam and Eve severed their relationship with God, whereby humanity met with spiritual death. Human history has been the record of human yearning to return to a life-giving relationship with God through which God's ideal for the creation could be fulfilled.

The 66 books of the Bible present the history of creation, the account of the human Fall, and the course of restoration throughout human history. The Divine Principle makes a connection between the events surrounding the human Fall in Genesis—whereby Adam and Eve met with their spiritual death—and the events in the life of Jesus, who came as the second Adam and who was to fulfill the ideals of God's creation which were lost at the Fall. The providence centering on Jesus is connected with the events described in the Book of Revelation, such that the central figure that fulfills the prophecies in the Book of Revelation also fulfills the providence of the life of Jesus. At the same time, that new central figure will also fulfill the providence centering on Adam. In other words, the central figure that becomes victorious at the time of the Second Coming and fulfills the Book of Revelation fulfills at the same time the expectations of both the Old and the New Testaments.

A. Fulfillment of Judaism through the Coming of Christ

The promise of new life was given by God in the Old Testament through an alliance and covenant made with the Israelites. In the Old Testament, Judaism represents the promises and expectations that were to be realized at the coming of the Messiah. Jesus interpreted and fulfilled the promise of Judaism. His life represented the substantiation of Israel's expectations.

B. The Prolongation of Restoration after the Crucifixion

According to the teachings of the Unification Church, Jesus, the long awaited Messiah, was to be welcomed by his people as God's anointed. It was very important for the people of his time to accept him and believe in him as the Messiah.

*Then they said to him, "What must we do, to be doing the works of God?" Jesus answered them, "This is the work of God, that you believe in him whom he has sent."
(John 6:28-29)*

If that had been done, he would have fulfilled within his lifetime all the prophecies regarding the victory of the Messiah on earth.

*...For to us a child is born, to us a son is given;
and the government will be upon his shoulder,
and his name will be called Wonderful, Counselor,
Mighty God, Everlasting Father, Prince of Peace.'
(Isaiah 9:6)*

*...There shall come forth a shoot from the stump of Jesse,
and the Spirit of wisdom and understanding,
the spirit of counsel and might,
the spirit of knowledge and the fear of the Lord.
And his delight shall be in the fear of the Lord. (Isaiah 11:2)*

*...Arise, shine; for your light has come,
and the glory of the Lord has risen upon you.
For behold, darkness shall cover the earth,
and thick darkness the peoples;
but the Lord will arise upon you,*

*and his glory will be seen upon you.
And nations shall come to your light,
and kings to the brightness of your rising. (Isaiah 60:1-7)*

Jesus should have fulfilled these promises which are now reserved for the time of the Second Coming. Since the people of his time failed to recognize him, Jesus was crucified, thereby fulfilling the prophecy of the “suffering servant,” as spoken of in Isaiah 53:

*He was despised and rejected by men;
a man of sorrows, and acquainted with grief;
and as one from whom men hide their faces,
he was despised, and we esteemed him not. (Isaiah 53:3)*

Not only did the Jewish and Roman leadership not welcome Jesus, they actually opposed him. Because Jesus was crucified the history of restoration was prolonged and another covenant was made between God and humanity—the New Testament—centering on Christianity.

C. New Hope

Upon departing from the earth, Jesus left behind the hope of the return of the Messiah. Christianity represents God’s work to set up a firm foundation upon which to send the Second Coming of the Messiah, who will be the Third Adam. (Just as the Old Testament does not mention the term Second Adam, so the New Testament does not mention the Third Adam of the Second Advent.) At his Second Coming, the Messiah will fulfill both the hope of the New Testament and that of the Old Testament, leading humanity into God’s ideal, the Kingdom of Heaven on Earth. The Biblical book that most expressly describes the hope of the New Testament is the Book of Revelation.

II. The Book of Revelation

The ancient indigenous Korean religions express a yearning to return to an ideal society in the past. Gernot Prunner in his article “The New Religions in Korean Society” states that modern Korean religious movements are more specific on this point and claim that Korea is the chosen nation. A Korean prophetic book, the *Chung-*

gam-nok was written during the Yi Dynasty (1392-1908) by an unknown Korean author who received inspiration from the spiritual world. This book was widely circulated and read in secret by common folk and religious seekers alike. During the Japanese occupation of Korea, however, this book was officially banned, since it symbolically prophesied the fall of the Yi Dynasty and the end of the Japanese occupation. This book was written in Chinese characters in a secret code for spiritually sensitive religious seekers. According to authorities on this book, all of its predictions have come to pass. Besides the end of Korea's occupation, experts have discovered in it predictions of more recent events, such as another foreign occupation of Korea after 1945 and the division of Korea by two super powers.

Of importance for us here is the book's claim that a True Man or a sacred King would be born in Korea and would eventually rule the whole world. This book is even now used by many indigenous South Korean religious groups, both large and small, who have Messianic expectations. These groups, which are ecumenical in their orientation, are scattered around the mountain Kairyong, near Taejon in southeastern Korea. Thus, not only Korean Christian groups, but also indigenous Korean interdenominational groups have similar Messianic expectations.

My research indicates that these Korean interfaith religious groups of the most advanced spirituality, expect the founder of their group to return (be it Confucius, Buddha, etc.). The Divine Principle explanation of this phenomenon is that the Lord of the Second Advent will fulfill the goals of these past religious leaders, who each had a special mission in a certain time and culture to fulfill God's will for human restoration. My interpretation of the Book of Revelation is presented primarily from an Eastern point of view. It is based on the Divine Principle and is in sharp contrast to the numerous existing interpretations of the Bible.

A. Prophecy in the New Testament

The Book of Revelation depicts tragedy and horror at the time of the return of the Messiah:

And when they have finished their testimony, the beast that ascends from the bottomless pit will make war upon them and conquer them and kill them, and their dead bodies will lie in the street of the great city which is allegorically called Sodom and Egypt, where their Lord was crucified.

(Revelation 11:7-8)

And I saw a beast rising out of the sea, with ten horns and seven heads, with ten diadems upon its horns and a blasphemous name upon its heads. And the beast that I saw was like a leopard, its feet were like a bear's, and its mouth was like a lion's mouth. And to it the dragon gave his power and his throne and great authority. (Revelation 13:1-2)

The Satanic power that appears on earth in the form of the two beasts and red dragon represents the evil power that dominates the spirit world and the earth prior to the return of the Messiah. At the beginning of his ministry, the Messiah must fight and conquer the Satanic power in the spirit world, and after that the Satanic power appears on earth and confronts the Messiah and his followers in the physical realm. This implies that the Messiah and his followers will be attacked by the power of Satan at all times, everywhere, and in every way: economically, spiritually, politically, militarily, etc. We are assured, however, that the Satanic forces will eventually be defeated. The surrender of the beast will signal the fulfillment of the eschatological hope and the beginning of the Kingdom of Heaven.

B. Secrecy in Revelation

One might ask, "What is the basis for these interpretational claims?" Traditionally, Christianity has understood the phenomenon of revelation in three different ways: 1) as an inspiration of a personal nature; 2) as a revelation received verbatim from God; and 3) as a descriptive report of a vision.

The interpretation proposed here considers the Book of Revelation a prophetic writing inspired by God. Reverend Moon has shared with us his mystical experiences in the spiritual realm. He has communicated with Jesus and the founders of all the religions of the past (Buddha, Socrates, Confucius) and other high

level spirit persons; quite possibly he may have communicated with John, the author of the Book of Revelation. In any case, the most crucial elements of this interpretation are derived from the essential elements of his teaching, the Divine Principle. The Divine Principle can, and should be, evaluated by each person on the basis of its rationality, coherence, comprehensiveness, and spiritual wisdom.

The eschatological dimension of the Bible, especially as portrayed in the Book of Revelation, has been interpreted in different ways. The reason for the wide diversity of interpretations is that the Bible is written in a “secret code.” There are basically four ways to interpret the “code” of the Bible, especially that of the book of Revelation:

1. The book can be seen as a description of events at the end of the world.
2. It can be considered a historical description of the entire New Testament age, from Jesus until the Second Coming.
3. It can be seen as a discussion of general themes, presenting views that are true in every age, especially in regard to the struggle between good and evil.
4. The book can be interpreted as a coded message to its first readers, addressing issues that were relevant at the time when it was written.

The view expressed here does not exclude any of these aspects, but emphasizes the first, namely, that the Book of Revelation is a description of events which are to take place at the time of the Second Coming. Those events are described in secret code, some of which only the Messiah himself will be able to reveal, both in terms of what the symbols mean and in terms of how they are fulfilled.

III. Fulfillment of Human Hope

The philosophical tradition of the West has pursued a static concept of the universe, which is broadly reflected in the “search for heaven,” where the Christian should peacefully rest in blissful contemplation of the “Deity.” In contrast, the East looks at the universe as if it were in continual change, where beginning and end are blended in an eternal process. The Bible, it would seem, is closer in character to the dynamic spirit of the East rather than the static

view of the West. But no one Biblical book reflects the importance of change more than the Book of Revelation, where cosmic processes are realized in the eschaton.

The Unification Movement offers the world more than just an interpretation of the Book of Revelation; rather, it claims to bring to the world the fulfillment of that prophetic writing. The hopes and expectations portrayed by religious groups all over the world are becoming a reality in the progress of the Unification Movement.

The Bible is often described as a “love letter” from God to humanity. When the Messiah comes to earth, he and his bride represent God on earth in a substantial way. When God is present on earth, God’s love letter loses some of its significance, just as a love letter from a loved one is not important when the beloved is present, so the Bible becomes dimmed in the face of the substantial love of God now offered to humanity.

A. Fulfillment of the Book of Revelation – Swedenborg

Although Swedenborg is a scholar from the West, he is held in high regard in the East, where his works are known through translation. Swedenborg’s commentary on the Book of Revelation is contained in two volumes called *Apocalypse Revealed*, written in Latin in 1769 when Swedenborg was 81 years old. These volumes were translated by the American Swedenborg Foundation in 1901 and then translated into Japanese in 1968 by Yoshii Yanase.

According to Swedenborg, the main themes in the Book of Revelation are the “Final Judgment” and “The Lord of the Second Coming.” He asserted a spiritual meaning of the passages in the Book of Revelation and thus contradicted the church’s beliefs of the time that the Final Judgment would take place in the physical world, thus creating a literal new heaven and new earth at the appearance of the Lord of the Second Coming. It was quite a revolutionary idea at that time. According to Swedenborg’s spiritual and psychic experiences, the Final Judgment described in the Book of Revelation had already taken place in the spiritual world in 1757 and a new heaven and a new earth had been established. This new heaven and new earth (new church) was established by the Christian saints, and on this basis the New Jerusalem will be realized on the earth. Based on his astonishing experience in the spiritual world,

Swedenborg insisted that the followers of Jesus Christ must rely on the Lord's word as well as on reason in order to understand the Book of Revelation.

Swedenborg also said that no one but the Lord understands the meaning of the words in the Book of Revelation because it contains heavenly secrets (*Arcana*). Therefore, to understand this book we have to receive a direct revelation from the Lord. According to Swedenborg, all the events and scenes in the Book of Revelation are related to the spiritual world and have no connection with earthly events such as empires or kingdoms. The Book deals only with the events in the new heaven and the new earth in the spiritual world.

B. *Fulfillment of the Book of Revelation – Kurozaki*

As an example of more recent scholarship, we can cite Koukishi Kurozaki. His commentary on the Book of Revelation is introduced here since he has been one of the foremost Bible authorities and commentators in the East for several decades. His works are still influencing the Oriental Christian churches and serious students of the Bible. Kurozaki's major thoughts on the Book of Revelation are as follows.

1. The author of the Book of Revelation wanted to convey to the followers of Christ a clear idea of God's future Kingdom and God's future Church.
2. When the Book of Revelation was written, there was persecution from the Emperor Nero in Rome and then from the Emperor Domitian in local areas of the Roman Empire. The author of the Book of Revelation wanted to comfort and strengthen Christian readers by encouraging them to have patience under these unbearable sufferings and persecutions. The author said that God's enemy would be defeated in the end, the New Jerusalem would be established on earth, and the Lord of the Second Coming would appear to set up God's Kingdom with the followers of Christ. Therefore, this book was written to give hope to the early Christians.
3. Kurozaki advises the modern reader of the Book of Revelation not to pay too much attention to, or be curious

about, the meanings of the spiritual events described in the book and not to try to calculate the exact time of the Lord of the Second Coming. For Kurozaki, it is better to read the book with the sentiments of a believer and follower of Christ who is confronted by severe suffering and persecution.

4. This book has elements similar to other apocalyptic literature, i.e., the style of descriptions and expressions. Simply stated, the writer did not want to give any possibility for the contemporary authorities to persecute the believers. The Book of Revelation continues the hope of Jewish apocalyptic literature that the Messianic Kingdom on earth would come after much persecution and severe suffering.

Kurozaki found several schools of interpretation:

a) Preterits Interpretation: This school of interpretation says that all events were already fulfilled in the past.

b) Historical Interpretation: This views the book as the condensed history from the time of the writing of the Book of Revelation up to the end of the world. Important events in the book will still be fulfilled in the future.

c) Futuristic Interpretation: This school of thought is as follows: Especially from chapter four on in the Book of Revelation, many events described must place before the appearance of the Lord of the Second Coming.

d) Spiritual Interpretation: According to Kurozaki, all the descriptions and events mentioned in the Book of Revelation show some principle or law which controls human history. There are no individual prophesies in the book. Kurozaki says this may be called a “Principled Interpretation” (the term “principle” should not be confused with The Divine Principle of the Unification Church).

The following are some examples of Kurozaki’s interpretation:

He says, differing from other interpreters, that the famous verse regarding the seven Kings (Revelation 17:9) is not confined to mean the Roman Emperors only; rather he interprets them as any figure or personality of power and authority who goes against God and persecutes God’s people on earth.

Kurozaki interprets the notion of the fall of Babylon, described in Chapter 18, not as the fall of the city of Rome but rather as the fall of any civilization which is moving away from God.

Kurozaki interprets the seven churches, mentioned in Chapter Two, not to be necessarily seven literal Churches which existed in Asia Minor at that time, but rather as a microcosm of the world-wide Christian churches. Thus Kurozaki interprets seven Churches as the world-wide Christian church in the past, and as the present Eastern and Western Churches. According to Kurozaki's interpretation, the number seven is the number of perfection. Thus, Kurozaki seems to favor a spiritual approach to the interpretation of the Book of Revelation.

C. Unification Interpretation of the Book of Revelation

As an example of the Unification interpretation of how the Book of Revelation will be fulfilled in our time, I wish to take a look at several of the key biblical passages. The Divine Principle interprets Revelation 7:2 as a description of the Second Coming, which is said to take place in the East. "Then I saw another angel ascend from the rising of the sun, with the seal of the living God." From among the Eastern nations, the Divine Principle singles out Korea as the chosen land, the land of the Messianic hope (*Divine Principle*, Second edition, p.519). Many of the eschatological events described in the Book of Revelation are to be fulfilled in the nation of Korea, the land of the "morning calm."

Korea is the Eastern nation where the Messiah has been born, and as such it represents the "New Israel." Revelation 3:12 says that the "New Jerusalem" is to come at the end of time:

... and I will write on him the name of my God, and the name of the city of my God, the New Jerusalem which comes down from my God out of heaven, and my own new name.

The Divine Principle states that the New Jerusalem is the city of Pyongyang, which will be the capital of the New Kingdom, when the Messiah manifests himself as the King of kings.

In Revelation 12:1-5 it is said that a woman was to give birth to a male child and that a red dragon was waiting to devour the child at his birth:

And a great portent appeared in heaven, a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars; she was with child and she cried out in her pangs of birth, in anguish for deliver. And another portent appeared in heaven; behold, a great red dragon, and seven heads and ten horns, and seven diadems upon his heads. His tail swept down a third of the stars of heaven, and cast them to the earth. And the dragon stood before the woman who was about to bear a child, that he might devour her child when she brought it forth; she brought forth a male child, one who is to rule all the nations with a rod of iron, but her child was caught up to God and to his throne.

According to the Divine Principle, this passage refers to an actual woman giving birth to a child. The great Red Dragon is a symbol for Satan, who unsuccessfully attempts to destroy the new Messiah. It is our belief that this prophecy has been fulfilled in the life of Reverend Moon, who has led a life of suffering from his childhood to this very day, but has managed to continue to fulfill his mission under a special grace from God. Even though Reverend Moon himself is not publically claiming that he is the Messiah, the members of the Unification Church see him as the fulfillment of the Messianic hope promised in the Book of Revelation.

Reverend Moon's personal life history shows that he is the one we have been waiting for, the one who was foretold in the Book of Revelation. Details of Reverend Moon's life demonstrate to believers that he is fulfilling this mission. Abundant facts about his life prove that. As a child, Reverend Moon displayed extraordinary personality traits. His unyielding will, his strong sense of intolerance against any form of injustice or discrimination, his deep interest and love for nature, and his sensitivity to people's suffering set him apart as someone who would leave his mark in history. In addition, his life of prayer, love for God, and unchanging dedication in the service of humanity has characterized his ministry and his person as *the* major religious figure of this age. Both in terms of his teaching

and his practice, we have much evidence to show that Reverend Moon is the fulfillment of the religious hopes of the past.

Our interpretation of Revelation 12:1-5 understands the reason the Messiah is attacked by Satan from the moment of birth is that the Messiah has to live his life according to the law of indemnity. The spiritual law of indemnity states that before a central figure begins a new mission, he or she must be ready to pay an indemnity toll, which usually takes the form of suffering and tribulation. Reverend Moon is fully aware of this law and has trod the suffering path of indemnity all his life, especially after the beginning of his mission at the age of 16, until this very day. His parents and family also suffered death and tragedy. The Messiah pays a heavy price so that his followers may have only a small token payment to make.

Three major themes in Revelation merit a detailed study: 1) the two olive trees, which are related to the mission of John the Baptist at the time of Jesus; 2) the “Marriage of Lamb”; and 3) the “Kingdom at Hand.”

At the time of Jesus, John the Baptist was a very powerful religious figure, commanding a great deal of respect from the leaders of his time, as well as from the people. Jesus went to John the Baptist and was baptized by him, at which time John received a vision from heaven whereby he knew that Jesus was the Messiah. Then John witnessed publically about Jesus’ Messianic role.

Even during Japan’s 36 year period of occupation of Korea (1909-1945) many spiritual phenomena occurred in North Korea to prepare for the Messiah’s return. Korea has since shown the most rapid Christian growth in the history of modern Christianity. This growth started especially in the small prayer groups and Bible study groups which mushroomed during a 20 year period before 1945. God selected several groups in North Korea which received very similar revelations. Those groups received new messages through their group leaders who were spiritually open and psychically gifted. The messages stated that the Lord of the Second Coming would appear in the land of Korea, which was the new chosen nation and thus the Third Israel; that he would appear in a certain year; and that in order to meet him certain spiritual, financial, and material conditions should be fulfilled, for example, making certain kinds of “heavenly robes.” They also received that Pyongyang in North

Korea would become the “New Jerusalem” and that the Japanese would surrender to the Allies on August 15, 1945. These messages from heaven were fulfilled literally as God had promised.

These spiritual groups in North Korea believed these shocking messages and took their missions seriously. One of these groups called itself *Bok Joong Kyo* (the Inside-Belly Church) of the 1930s and 1940s. They visited the leading Christian ministers in North Korea at that time to try to gain their support. However, all these Christian ministers without exception judged them heretical, thought their revelations were Satanic, and persecuted them with the help of the North Korean Communists then in power. These Christian ministers, ignorant of spiritual phenomena, were fundamentalists who believed the Bible literally and expected the Lord of the Second Coming to appear on the clouds and with the trumpet sounds of angels.

The small spiritual groups performed miracles and faith healings. Some members could “read” a person’s character spiritually; inspiring repentance and rededication at their meetings. They were also involved in prophecy, speaking in tongues (known and unknown), and in other gifts of the Holy Spirit such as the Book of Acts describes. They received many aspects of the Divine Principle’s message even before Reverend Moon began his public ministry. Many had already received the understanding that God’s original purpose of Creation was not yet fulfilled; that the essence of the Fall was adultery between Lucifer and Eve and Adam; that Jesus accomplished only spiritual salvation and thus promised to return; and that the Lord of the Second Coming would appear in Korea as a human person rather than Jesus himself.

These many spiritual prayer groups contrasted with the single person of John the Baptist chosen to prepare the way for Jesus. When Reverend Moon began his public ministry, he visited a spiritual leader in Korea and studied under him. During that time this pastor received a vision from Heaven whereby it was revealed to him that Reverend Moon had been chosen by God to fulfill the Messianic role for this age. Like John the Baptist, he publically pronounced Sun Myung Moon’s messianic role.

According to Revelation 11:4, at the end of time there will be two olive trees that will “stand before the Lord of the Earth.”

And I will grant my two witnesses power to prophesy for one thousand two hundred and sixty days, clothed in sackcloth. These are the two olive trees and the two lamp stands which stand before the Lord of the earth.

The olive trees are supposed to be powerful witnesses for the Lord of the Second Coming, playing an important part in the eschatological events. According to the Unification interpretation, two specific individuals in the position of olive trees have already appeared in the chosen nation of Korea. These elders in the Christian Church were powerful religious figures at the time when Reverend Moon began his public ministry.

Regretfully, however, those two individuals did not recognize the Messianic role of Reverend Moon, and therefore failed to fulfill their prophetic role. Failures of this kind are not only possible but are also quite common in Biblical history, as the Divine Principle shows. Their failure is similar to that of John the Baptist at the time of Jesus, who also failed to fulfill completely his prophetic role.

If the two representatives of the olive trees had fulfilled their missions, they and their congregations would have supported Reverend Moon in his mission. Also, they could have witnessed to the President of Korea, Syngman Rhee. Reverend Moon's movement would then have been widely accepted in Korea and in all parts of the world. Their failure ended in terrible persecution initiated in particular by the wife of Vice President Ki Bong Lee of Korea, and that wave of persecution made Reverend Moon's path extremely difficult and painful.

The second major theme in my discussion of the Book of Revelation concerns the "Marriage of the Lamb." The Unification Movement is fulfilling the 66 books of the Bible. The prime event for that fulfillment is the Marriage of the Lamb:

Let us rejoice and exult and give him the glory, for the marriage of the Lamb has come, and his Bride has made herself ready. (Revelation 19:7)

The Purpose of Creation is to accomplish God's ideal on earth, which should have been realized in Adam's time. Since Adam fell, God's ideal remained unfulfilled, and Jesus the Messiah had to

come as the “Second Adam.” The Divine Principle explains that God’s ideal was not fulfilled at the time of Jesus due to the fact that his mission ended with the crucifixion. If Jesus’ mission had been entirely successful, the providence of the Marriage of the Lamb would have been finalized. Since that did not occur, humanity has had to wait for another 2,000 years for the day of the Marriage of the Lamb, which is the beginning point of God’s ideal on the earth.

The marriage of the Lamb is an event that must occur in the East, since it refers to the Messiah, and the Messiah is to come from the East (Revelation 7:2-4). The members of the Unification Church believe that Reverend Sun Myung Moon and his family are being used by God to fulfill those prophecies. They also believe that the Marriage of the Lamb took place when Reverend Moon married his wife in Korea in 1960, and that this is the first time in history that God has presided over a holy matrimony.

The importance of marriage in the process of restoration is connected with the process of the Human Fall. The tragedy of the Human Fall was the fact that Adam and Eve acquired a blood lineage relationship with Satan. Accordingly, the source of Satan’s power is a blood lineage relationship with humanity.

You are of your Father the devil, and your will is to do your father’s desires. He was a murderer from the beginning, and has nothing to do with the truth, because there is no truth in him. When he lies, he speaks according to his own nature, for he is a liar and the father of lies. (John 8:44)

Therefore, the only way to destroy the Satanic structure and power in this world is for people to go through a process of changing their blood lineage. This is a process of rebirth, whereby humans regain their position as sons and daughters of God. The Book of Revelation uses the symbol of washing of robes to signify the changing of blood lineage from Satan’s lineage to God’s lineage:

Blessed are those who wash their robes, that they may have the right to the tree of life and that they may enter the city by the gates. (Revelation 22:14)

The people with white robes represent those individuals who have been liberated from original sin through the messianic work of the Lord of the Second Coming.

Then one of the elders addressed me, saying, "Who are these, clothed in white robes, and whence have they come?" I said to him, "Sir, you know." And he said to me, "These are they who have come out of the great tribulation; they have washed their robes and made them white in the blood of the Lamb."
(Revelation 7:13-14)

According to the Divine Principle, the white robe also symbolizes a state of total freedom from any relationship to Satan.

The third major theme of my discussion is the Kingdom at Hand. Becoming new is an important theme of eschatological hope, as in the "New Heaven and New Earth."

Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband; and I heard a great voice from the throne say, "Behold, the dwelling of God is with men. He will dwell with them, and they shall be his people, and God himself will be with them; and he will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain any more, for the former things have passed away."
(Revelation 21:1-4)

The fundamental result of the Fall was estrangement and separation: separation between mind and body, separation between individuals, families, nations, and most importantly, between God and man—or between heaven and earth. The old heaven and the old earth are estranged from each other; they exist in a death-like situation; where neither heaven nor earth has any hope. The newness that the Lord of the Second Coming brings into this world is the newness of unity, or unification, whereby heaven and earth become one, God and humans become one, and humanity as a whole becomes one. This has been the dream of humanity since time immemorial and it is the very core of the new hope brought

into the world by the Messiah. Since the essence of sin is separation and estrangement, the fundamental characteristics of restoration are unity, love, and the ideal. These are the characteristics of the new heaven and new earth spoken of in Revelation.

The Lord of the Second Coming is called the “King of kings” and “Lord of lords.” “On his robe and on his thigh he has a name inscribed, King of kings and Lord of lords” (Revelation 19:16). This, however, does not refer to a political reign, but rather a spiritual kingdom, where the Messiah reigns in people’s hearts and in the hearts of world leaders. The Messiah becomes the King of kings when world leaders recognize God and accept God’s anointed messenger, the Messiah. As leaders of nations come together in a forum like a “World Council of Kings,” centering on the new traditions originated by the Messiah, they will create the foundation for the Kingdom of Heaven on Earth. Nations and races will to maintain their unique characteristics, while at the same time co-operating with one another to achieve world peace and prosperity.

The King of kings will educate the hearts of world leaders so that they return to God’s original purpose. This is the meaning of “one nation under God” or, as Reverend Moon puts it, “one world under God”—a world of peace, the Kingdom of Heaven on Earth.

In that ideal world, people will possess God-centered personalities. The Satan-centered personalities of the fallen world will perish. At the eschaton, humanity will have an opportunity to be reborn into new life, thereby repairing its relationship to the Creator, the Source of life, love and ideal. God’s dwelling will be in the hearts of men, and Satan’s power will vanish forever.

The seal on the foreheads of the 144,000 servants of God is understood as the name of the Messiah of the Second Coming.

And I heard the number of the sealed, a hundred and forty-four thousand sealed, out of every tribe of the sons of Israel.
(Revelation 7:4)

I propose that this seal is the name “Sun Myung Moon,” the name of God’s appointed central figure for this age.

What we must do today is to prevent a nuclear holocaust so that we have enough time to break down the Satanic structures, which have been making it impossible for nations to live in peace. When that is done, even the Communist nations will be ready to dialogue with us, in a sincere pursuit of world peace.

Our view is fundamentally optimistic, but profoundly realistic. We must face the fact that we are dealing with a Satanic structure in the world, which needs to be broken down before any real progress can be made to attain a better world. The fundamental problem of the world is that everything in it is controlled by the power of Satan. The Satanic power structure controls everything in the spiritual and physical worlds—people, events, nations, etc. Satan controls every aspect of the world from the bottom to the top, reaching to the very throne of God. Thus Satan himself can be called “god”:

In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the likeness of God.
(2 Corinthians 4:4)

The power of Satan is so pervasive that it is as if God did not exist, but now the Messiah has come to challenge that power and bring rebirth to people. Restoration takes place one step at a time. The fundamental nature of the work of the Unification Movement is to carry out the process of rebirth and restoration, beginning from the individual level and unfolding through the levels of family, society, nation, and world, until the whole cosmos is restored. Obviously the process of restoration is totally contrary to Satan’s purpose, and he will surely fight to stop it at every step of the way.

The root of the so-called “Unification Optimism” is that we believe that God has initiated the process of restoration using Reverend Moon as his champion. What Reverend Moon has built belongs to God’s side and cannot be taken away by Satan. Of course, there will be mistakes committed by people on God’s side, but fundamentally they belong to God; and Satan has no claim whatsoever on them. Restoration expands step by step centering on God’s true love, which is the only power capable of bringing Satan into surrender. Ultimately Satan must submit himself to the power of God’s love. Unification optimism is based on the firm belief that

we can restore the Satanic structure to build a God-centered structure. In the Divine Principle concept of universal salvation even Satan shall be restored to his original status.

Many people associate the idea of a Messiah with the display of great psychic powers and wondrous deeds. Then, why is it that Reverend Moon and the members of the Unification Church are not involved in miraculous deeds, such as healing, prophesying, and the raising of the dead? In the early days of his ministry, Reverend Moon worked very closely with his members on a day-to-day basis. He exerted a lot of psychic power, whereby he would know what members were thinking about or would describe to them what they had done that day.

Today, however, the Unification Movement has expanded to the world-wide level and is beginning to settle into an established structure. Even though Reverend Moon continues to have the same psychic powers he had before, he prefers to govern his world-wide church with a structure, reason, and law rather than with psychic powers. The reason is that an important aspect of the mission of the Unification Church is to develop a structure embodying the Heavenly traditions whereby God can work directly on Earth.

In conclusion, we have abundant reasons for optimism in spite of what we see in the world today. Ecumenical movements should work together for good, uniting behind the goal of world restoration and world peace. The changes that must occur are both internal and external, but primarily internal. If people change their hearts the world can change very quickly. This, of course, is an awesome task. It may seem rather vague, but we have a clear goal and we have begun to make the effort.

Our hope is that through academic and religious ecumenism our world will be more peaceful, as we begin to free ourselves from the fear of global destruction. In spite of our past failures, God is still working through conscientious people; through all religions that seek to build the Kingdom; and through righteous nations.

**Global Family and Kingdom Building. Paper
presented by David S.C. Kim at the Assembly of the
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Dear Panelists and Ladies and Gentlemen:

I would like to touch on the topic of “Global Family and Kingdom Building” for the purpose of stimulating further discussion for all of us. What is the ideal family that all religious believers have sought in this troubled and hopeless world, ever since sin has existed? According to the teachings of the Unification Principle, the ideal family consists of the members of a family, whether they are from a nuclear, extended, or single-parent family, who bring into practice religious (vertical and horizontal) values or virtues.

In the vertical-value family, parents show benevolence to the children, and the children in return practice filial piety toward their parents. In other words, parents learn how to be compassionate to their children, and children learn how to be loyal to their parents. Fathers and mothers fulfill their parental duty to their children; in return their children show respect and obedience. Parents learn how to protect their children, and thus the children learn how to be respectful.

In the horizontal-value family, harmonious love exists between husband and wife, and there is brotherly love among the brothers and sisters. Children learn how to cooperate with each other and be mutually supportive. As children build trust among themselves, they learn about the resources that can be found in horizontal relationships. In this kind of family, brothers and sisters have a chance to practice such values or virtues as: reconciliation, tolerance, justice, fidelity, courtesy, modesty, mercy, cooperation, service, and sympathy.

If such vertical and horizontal values are maintained in the family, then the members remain peaceful and develop in a wholesome way. If not, then the family destructs and falls into disorder.

Another aspect of ideal family life is the practice of individual values. Each individual of a family engages in mutual relationships with other people while building up his or her own character. Individual values include purity, honesty, righteousness, abstinence, courage, wisdom, self-control, endurance, independence, self-help, autonomy, fairness, diligence, and innocence. All of these values are for spiritual development or self-cultivation as an individual.

The world's major religions, past and present, teach and practice these traditional values and virtues and they therefore have a lot **in common** with each other. They put emphasis in their teachings on: the innocence of human nature, respect for parents and others, purity of body and mind, and the value of abstinence in sexuality before marriage. They teach celibacy and chastity, love of enemy, faithfulness, loyalty to family and nation, appeal to the conscience, and love of the human race.

All traditional values in the major religions are in accord with one another if they go beyond their doctrinal differences. Why then do all efforts to strive for the ideal family in our society or nation not bring good results or have success? Something has definitely gone wrong! Or more simply stated, I believe that "anti-family-value" forces, or negative, dark forces, are working visibly and invisibly against religiously oriented values and virtues.

Others express the same idea and say it is caused by "evil powers and principalities" in the air, or it comes from Satan and his evil network system. Therefore, these evil powers are not only causing the spread of anti-family values, but are also the source of anti-religious traditions.

Because these dark forces go against the religious moral and ethical fabric of our society, then we are living in a world that is still under Satan's control and domain. Social ills, immoral practices, and other destructive forces are still prevailing over our entire globe, thus hindering the establishment of the ideal global family and global village of peace and harmony.

Furthermore, these prevailing anti-religious values are expanding and their pervasive intrusion is making great strides in corrupting your next generation. The young people of today are the heirs of your respective religious faiths and the future leaders of our nation and world.

In the Bible, Jesus taught us to pray, “Thy Kingdom come, Thy will be done on earth...” But unless we can make this prayer a reality it will be “just talk” or wishful thinking. “Thy Kingdom” refers to kingdom building; “Thy will” refers to the ideal family, which leads to the ideal community, ideal society, and the ideal global or world family.

Contemporary world Christianity, by itself, cannot fulfill the words, “Thy Kingdom come” and “Thy will be done” unless world Christianity conquers these negative forces and obstacles. The words of Jesus will still remain for another one thousand years, even after God’s 2,000 year preparation for the Second Coming. The important point is action. All of us religious leaders and practitioners have to be united to do something about this situation.

As all of you may know, the super power, America, is losing in the sacred battleground of this “War of Values.” And America is a nation which is based on the so-called Judeo-Christian heritage. There is no way to win the battle and war against these anti-family values without mutual cooperation against these prevailing forces.

In order to help this critical situation, even on a small scale, I would like to propose a four-step process of constant and daily activity which is applicable to all projects and global movements and religions as our sacred mission and “holy war.” I call my proposal the “4Rs.”

1) Respect for others’ values: Such as those in other cultures, other ethnic backgrounds, and other religions. Interfaith work and global ecumenism should be emphasized.

2) Responsibility for our own actions: Each religion must open its doors for learning something from other successful religions in our contemporary world. For example, Buddhists should learn from Christians and vice-versa; Muslims must learn from Judaism and vice-versa, about issues and problems facing each religion and how to solve them.

3) Return to the original values of the Creator, bestowed upon the family in the Garden of Eden:

a. We human beings are all children of the one Creator, regardless of differences among us, such as race and creed. This is our vertical relationship.

b. We are all brothers and sisters from the same Parent, God. This is our horizontal relationship.

This is God's original plan for the ideal family; this is the global family concept. We must recognize the human family, standing "united to serve the global village for all." That way, the Kingdom-building will become a reality.

4) Recognize your next generation: they are heirs to being the future leaders of your faith. Continue teaching and training them in each religious perspective.

This process of the "4Rs," if truly practiced in our lives of faith, will enable us to progress in our holy "War of Values." This 4Rs process will lead to world peace, the ideal global family, and eventually to the ideal global village, which is the Kingdom-building process. Thus, if we practice the 4Rs system our families will become the cornerstone of Kingdom-building.

Therefore, I propose that we work together to build the Kingdom of Heaven on earth for all. This way "Thy Kingdom" and "Thy Will," as in the Bible, will be fulfilled by our own contemporary religions and religious leaders as we work together with the next generation.

Thank you very much.