JOURNAL OF UNIFICATION STUDIES

VOLUME IX *2008*

An Alternative Unificationist Family Church Model: Where, Why and How It Works — *Chad Hoover*

The Need for a Critical Edition of Reverend Moon's Words — *Andrew Wilson*

The Gospel of Judas: Is it a Hoax? — *Richard L. Arthur*

Toward an "Abel" UN? The Unification Movement and the United Nations — *Michael L. Mickler*

The Role of Unification Thought and a UN Peace Council in Solving the Problems of the Middle East — *Thomas J. Ward*

Blessed are the Peacemakers: Albert Schweitzer as Exemplar — *Mark D. Isaacs*

Depossession Healing: A Comparison of William Baldwin's "Spirit Releasement Therapy" and Dae Mo Nim's Ancestor Liberation — *Kerry Pobanz*

Yang and Yin: Unification Thought, Science, and the Book of Changes — *David Burton*

Author-Subject Index 1997-2007

Editor: Andrew Wilson

Editorial Board: Tyler O. Hendricks
Michael L. Mickler
Andrew Wilson

Production: Andrew Wilson

The *Journal of Unification Studies,* a journal of the Unification Theological Seminary, is a forum for committed engagement with Unification theology and practice, addressing concerns of the theological community and the professional ministry. To clarify foundational issues in Unification theology, the *Journal of Unification Studies* welcomes commentary and critical studies of texts and doctrines, as well as historical studies of the Unification Church and the life of its founder. To promote dialogue and understanding, it invites papers from diverse viewpoints which engage Unificationist themes, as well as papers which build bridges to other communities of faith. To foster living spirituality, it welcomes essays discussing the relationship between theology and practice. To address contemporary social, cultural, political, scientific and economic issues from a Unificationist perspective, the journal solicits social commentaries and reviews of current books, films, and media.

The *Journal of Unification Studies* is published annually or semi-annually by the Unification Theological Seminary, 30 Seminary Drive, Barrytown, New York, 12507 Subscription rates are $17.50 per issue in the United States, $25.00 for institutions and overseas. Make checks payable to the Unification Theological Seminary. To order call 845-752-3000 x226. Submissions and inquiries may be sent to the editor by mail at the above address, by fax to 845-752-3014, or by e-mail at wilson@uts.edu.

ISSN: 1097-1769

© 2008 Unification Theological Seminary

JOURNAL OF UNIFICATION STUDIES

Vol. IX *2008*

An Alternative Unificationist Family Church Model: Where, Why and How It Works	*Chad Hoover*	1
The Need for a Critical Edition of Reverend Moon's Words	*Andrew Wilson*	15
The Gospel of Judas: Is it a Hoax?	*Richard L. Arthur*	35
Toward an "Abel" UN? The Unification Movement and the United Nations	*Michael L. Mickler*	49
The Role of Unification Thought and a UN Peace Council in Solving the Problems of the Middle East	*Thomas J. Ward*	85
Blessed are the Peacemakers: Albert Schweitzer as Exemplar	*Mark D. Isaacs*	119
Depossession Healing: A Comparison of William Baldwin's "Spirit Releasement Therapy" and Dae Mo Nim's Ancestor Liberation	*Kerry Pobanz*	143
Yang and Yin: Unification Thought, Science, and the Book of Changes	*David Burton*	163
Author-Subject Index 1997-2007		185

AN ALTERNATIVE UNIFICATIONIST FAMILY CHURCH MODEL: WHERE, WHY AND HOW IT WORKS

Chad Hoover

During the past year, the Unification Movement in the United States has conducted a series of focus groups, called "Witnessing Summits," in order to study best practices and to brainstorm about ways in which the movement might become more effective in its outreach. Out of these meetings, there has developed a consensus that there are two specific audiences which the movement should try to reach. The first of these is a traditional one for new religious movements; young people ages 18 to 35. The second is families. The two groups are generally viewed as having different interests and needs.

This paper will provide the background and some detail about a model for both outreach and inreach which focuses on the two groups, young adults and families, concurrently. For Unificationists living in non-metropolitan areas in the United States today, it is almost impossible to maintain the infrastructure for two separate programs. Thus identifying ways to bring these groups together for spiritual development and fellowship is a practical necessity. If this model can work in non-metropolitan areas, it may also suggest new opportunities for synergies between young adult outreach and family outreach in metropolitan areas.

For over two decades my wife and I have been developing an approach to ministry and mission on campus at Cornell University, in Ithaca, New York. This development has largely been driven by adaptation, not theory. At first, we tried to apply models which were then in common use by the

---

Chad Hoover is a graduate of the Unification Theological Seminary (1980) and a practicing architect. He received a Bachelor of Architecture degree from the Cooper Union in 1976 and a M.S. in Architecture from Cornell University in 1984. He and his wife Ann Glesne Hoover lead a lay ministry to Unificationist students and outreach activities on the Cornell campus.

Unification Church and by CARP, the collegiate student outreach organization affiliated with the Unification Church. Over time we observed that many aspects of these models were not applicable to our situation. Gradually, we experimented and found different ways to be more effective in outreach and inreach. More recently, as we observed that these old models were also being discarded in other locations, we realized that some of our discoveries and methods might be instructive for others in different mission and ministry environments.

Ironically, what began as a fine-tuning to meet local needs on the Cornell campus has resulted in the most promising inreach and outreach activities of the Unification Movement in Central New York. This is not boasting but only a reflection of the specific difficulties of maintaining and developing Unificationist activities in remote if not rural areas in the United States.

The first sections of this paper will examine some commonly held assumptions which we found problematic to our work. The last sections describe the model we've developed and explain why we think the model may be applicable to conditions beyond Ithaca.

Critiquing the Status Quo

Commonly Held Assumptions about Mission Fields

It is stating the obvious that the United States is neither Japan nor Korea. Still, these two countries continue to be the ones which our American movement looks toward for successful models. This is because the church has been established longer in these countries than the U.S. Also the United States was missionized by Unificationists from these countries and our senior leaders until very recently have been almost exclusively selected from Japanese and Korean Unificationist missionaries.

It is an open question whether missionizing in this country has been or should be more contextualized. This paper focuses on a small component of contextualization which largely has to do with the venue, rather than the content of what is communicated about Unificationism. Several standards need to be defined. In this paper, when referring to Hoon Dok Hae format worship services the content is restricted to the published and unpublished transcripts of speeches given by the Founder. Principle Education refers to the *Outlines of the Principle* (Levels I through IV) and the *Exposition of the*

Principle as the authoritative texts from which lectures or presentations are derived.

Although venue may sound insignificant relative to content, it is not, as will be shown. Demographics and geography may be easily overlooked, but they can have great impact on venue choices for worship and spiritual education. The geographic and demographic differences between the United States, Korea and Japan are quite significant Simply put, taken as a whole, the United States is much less dense in terms of population than either of these countries and its land mass is more than an order of magnitude greater. In addition, the number of members in the United States is commonly identified as around 3,000 active families. In Japan the number is approximately 10 times as large. Korean membership is harder to gauge because affiliation is less clearly defined, but is generally acknowledged to be somewhat smaller than Japan's. Thus national population densities, physical distances and church membership numbers all are factors which are seldom addressed when discussing mission and ministry placement, but they should be.

When leaders and paradigms are transplanted from Japan or Korea to metropolitan areas in the United States, the perceived population density differences are not very pronounced. In fact, some metropolitan areas, such as New York, Washington, D.C., Chicago, Boston, Los Angeles or San Francisco no doubt have densities which exceed some of the less densely populated mission areas of Japan or Korea.

From a pragmatic perspective, leadership which is trying to "grow" a church might simply take the perspective that the most fertile mission fields are to be found in metropolitan areas and that the majority of efforts and resources should be placed there in order to maximize growth. As reasonable as this may seem on the surface, there are several factors which need to be considered before perpetuating an outreach approach which doesn't work well in urban areas and doesn't work at all in the less densely populated areas of the country.

First, the Founder has persistently directed that there shall be mission activities in all 50 States. Additionally, in the mid-80's there was an initiative to create a minimum of 5 church centers in each state. For less populated states this was extremely difficult and by necessity had to include some very small communities. Even though many of those satellite centers closed, maintaining a presence in every State in the Union has remained a goal of the Unification Church and its successor organizations for decades.

Second, the Founder has also encouraged members to return to their home towns. Although for many families this was viewed as a "mission",

something to be accomplished and followed by a return to previous and/or more pressing providential activities. For others it has become a permanent move and has profoundly affected personal, family, religious and economic activities. Although the majority of Unificationists still live in metropolitan areas, the sum total of these various initiatives to decentralize has meant that well over 40% of the membership live outside of the metropolitan areas described above.[1] This is a marked difference from the early 1980's when roughly 90% of our membership in the United States resided in metropolitan areas.

A third reason for outreach beyond metropolitan regions has to do with the priority of establishing a broad-based network of Unificationist faith-based organizations on campuses throughout the United States. This priority is viewed as important not only for outreach but also for influencing the direction of higher education in this country. The Founder has talked frequently about the importance of universities as the places where the next generation of leaders will be prepared and therefore critically important for a "revolution of heart" which would promote absolute values as an antidote to moral relativism.

No one can deny that there are many excellent universities and colleges in metropolitan areas. What may be easily overlooked is the fact that historically, despite the lack of local constituencies to support them, a great number of institutions of higher education have chosen to locate outside of cities. This is no accident. The American college campus is a unique social invention and is largely guided by the religious convictions of the academic and civic leaders of past centuries. Why would they intentionally choose sites for colleges and universities which are remote and largely rural? Land acquisition costs may be one reason, but it does not begin to explain the phenomenon of planting many of these schools rurally. If that were so, the wealthiest schools would remain in urban centers, while only poorer schools would have to resort to the countryside. If one looks at the etymology of the word "campus", it is from the Latin for "field". It becomes clear that remoteness from cities was viewed as ideal for the spiritual and intellectual formation of young people. Simply put, rural locations were favored because people believed that the students would be protected from the corrupting influences of urban life.[2] Thus to create a network of college-affiliated Unificationist organizations today, it is important to include non-urban campuses as part of an overall strategy because they are disproportionately significant and influential.

In addition to the counter-intuitive quantity of colleges and universities with small-town and rural addresses in the United States, it is important to

understand some qualitative differences of these schools as compared to their urban counterparts. As originally intended, they are somewhat isolated. When compared to those attending a commuter school or matriculating at an urban campus, the students in rural areas or small towns are more likely to depend on friendships among their peers and will spend their free time looking for interesting things to do on or near campus. There are few outside distractions – again by design. From the perspective of selecting locations for effective outreach, it seems obvious that getting the attention of students in a non-urban environment is no harder and probably easier to do than in an urban one.

For all of the reasons described above (state-level outreach, hometown outreach and campus outreach) the Unification Movement has not and really cannot abandon non-metropolitan areas. Not abandoning and promoting are not the same, however. A top-down organization (the Unification movement still largely is) seldom gets it right from the bottom-up perspective. Strategies initiated in urban areas often get promoted which don't necessarily work in sparsely populated areas. To take a simple example, if one holds the belief that a norm of membership will include attendance at a worship service on Sunday, in a metropolitan area knowing where the church building is, the time of the service and then attending the service is a fairly straightforward process. Not so in rural areas. How far should one drive? To which location does one go if there is more than one within driving distance? If, by chance the one designated by the church hierarchy is more distant than another (part of another district or region), where does one go? This leaves aside any questions about personal preferences, which may also be a factor for some members.

Living at significant distances from other church members makes it impractical to participate in large format worship activities except on a very occasional basis. In addition to the actual monetary cost of transportation, the time commitment becomes overwhelming if one needs to commute weekly more than 2 hours in one direction to participate in church activities. For the purposes of this paper a 2-hour threshold will be used to define the difference between non-urban and urban membership in the Unification Movement in the United States.

Recently, through the Witnessing Summits, there has been some recognition on the part of church leaders that different forms of worship and fellowship need to be explored within the Unification Movement at this time in order to promote church growth. Among these, "Hoon Dok Family Church" (recently renamed "Family Fellowship") and "Small Groups" continue to be viewed as promising. On the other hand, these have been

commonly viewed as adjunct to and subordinate to the large group meeting – presumably where the "real" spiritual formation occurs. Thus small group meetings are held at a different time from the large-format Sunday services so as not to create scheduling conflicts. It appears that the thinking about this is largely derived from mega-church models, where the pairing of small groups and large groups makes sense and is the engine for growth of the community of faith.

With respect to the 40 percent of Unificationists who live in non-urban areas, who cannot practically attend a large format church service on a regular basis, the promotion of a model dependent on the large format setting leaves a huge gap.

It is possible to develop small group settings in both non-urban and urban areas which are not dependent on the large group format for spiritual formation and sustenance. Not surprisingly, when one investigates spiritual development in the United States in the late 18th and the 19th centuries, there are plenty of examples of fully functioning churches which were small, rural and decentralized. Can a church whose middle name is "Unification" learn anything from these models without the risk of creating an environment which will lead to schism? It may be possible. Two factors which contribute to this possibility are improved communication and the extent to which the Unification Movement has codified scripture.

Commonly Held Assumptions about Spiritual Formation

Before examining new models for small groups, it will be useful to take a closer look at some of the frequently expressed assumptions about spiritual formation in our movement which many believe are theologically derived. If these assumptions are incorrect and the problems which they create are understood, it may be possible to move beyond them and thus become more effective in both outreach and inreach.

By the mid-1970's, the Unification Movement in the U.S. had transitioned to a sub-culture which remained viable for about 15 years. This sub-culture was predicated on removing people from the larger society in order to further their spiritual growth. The primary means for doing this was the creation of several types of intentional communities, primarily mobile teams, "centers" [3] and workshop sites. The result was that almost all interaction with the larger society by converts was through the filter of representing the Unification Church in one manner or another rather than through personal and familial relations, socializing in the workplace or association with peer groups.

Prior to the early 1970's, this was not the case in the United States. Many Unificationists held full-time jobs and/or went to school. They maintained active spiritual lives and focused on church-related activities when not engaged in work or school. Gradually people were encouraged to move into centers and ultimately to resign from their full-time jobs in order to participate in full-time missionary work.

People were invited "up to the Farm", "over to the Center", "to attend a Workshop" all in an effort to "Separate from the Satanic Culture" and allow participants to experience a taste of the "Kingdom of Heaven".

Upon joining, members were directed to accomplish a "Formula Course", the theological purpose of which was to establish a personal Foundation of Faith (the external aspect of this was to make a material offering to God) and a Foundation of Substance (witness and obtain at least three spiritual children) as a Foundation to Receive the Messiah (propitiation through the sacrament of Marriage Blessing).

MFT, by definition, was a mobile or nomadic lifestyle, in which it was physically impractical to maintain an ongoing relationship with people in the "outside world", including family members and friends (unless they had also joined the Unification Church).

After completing the first component of the formula course, members were to transition to another intentional community, the Church Center. In the Center, members were expected to participate in full-time missionary activities, which included outreach (witnessing), fundraising (to support center life and usually the costs of maintaining a workshop program) and other support activities – lecturing and general affairs (maintenance of the facilities) and bookkeeping. People were discouraged from getting "outside" jobs; for fear that they would lose their lives of faith or at the very least severely retard their spiritual development.

In all of these activities, there were few pretensions of normalcy. In fact, crazy or extreme dedication was usually rewarded as a demonstration of faithfulness.

Only with the advent of the mass wedding and formation of nuclear family units at the time of the 2075 Couple Blessing in 1982, did the movement in the United States begin to experience a transformation in which members transitioned to activity within the larger community. Center life, workshop activity and mobile fundraising teams all dwindled.

Challenging the Traditional CARP Model

The U.S. model for CARP had its origins in an anti-communist, college-age youth group imported from Japan. This same model from Japan came to

dominate church center life patterns in the United States from the mid 70's onward.[4] This pair of models was prevalent from the mid 70's through the 80's in the U.S. One distinction between the church and CARP was that full-time study at the University level was tolerated within CARP, but was largely discouraged if one joined a church center. Even within CARP the preferred route was for students to take classes part-time, so that they might focus more fully on the spiritual activities of center life.

Although the Street Witnessing/Center Life/MFT model was quite effective in achieving church growth during that period, the same cannot be said for CARP. CARP's ability to attract students to join the Unification Movement was never strong. The only period in which CARP in the United States experienced significant growth was when it focused on street witnessing which was virtually identical to that undertaken by the Unification Church. Nevertheless, this model for campus outreach has been upheld until recently as the dominant one. Why is this so, even though it has never been effective in this country?

The model from which it was derived was hugely successful in Japan. Since Japanese CARP was the primary model for church growth in Japan, it has been the base camp training ground for numerous waves of Japanese missionaries prior to their arrival in the United States. When they have arrived here and have seen other models at play, they've concluded that these needed to be "fixed" and placed in alignment with the correct and successful Japanese model. Regardless of these numerous "corrections", CARP has never taken off in the United States, in large part because of the inappropriateness of the model relative to the American university system.

The primary difference in the situation between Japan and the U.S. is rooted in the difference between the educational systems in the United States and in many other parts of the world. It is well understood internationally that the United States lags well behind other countries in the level of learning which is achieved through completion of high school. Alternatively, United States universities have been and continue to be the gold standard for higher education in the world. Students in U.S. universities are expected to apply themselves and work much, much harder than they did in high school.

In most Asian countries, including Japan, the cultural norm is that students must work very hard in elementary, middle and throughout high school to do the very best that they can on what are essentially placement exams. These exams determine a) where a student can attend University and b) what their social/career track will be. In one sense, the hard work is over by the end of high school and undergraduate education is relatively easy, when compared to university curricula in the United States.

On a practical level, this meant that undergraduate students who joined CARP in Japan even if they were full-time students could also fully participate in center life (including fund-raising and witnessing) and still perform sufficiently well to graduate from their universities.

By comparison, relatively few students in the United States can handle maintaining a full academic load and center life simultaneously. There are exceptions, but there is no question that time is a limiting factor. Given this reality and three decades of failed collegiate outreach strategic planning, it is clear that aggressively exploring other modes of combining the pursuit of higher education, spiritual formation and participation in outreach on campus is well past due.

Alternative Models

An Alternative Model for CARP in the United States

This section will provide detail about a paradigm which is in use currently at Cornell University and Ithaca College. It has developed over a 25-year period out of practical necessity and pre-dates the proclamation of the Family Fellowship model. Although it was developed under the auspices of the CARP organization, to avoid confusion with the traditional CARP model, this model will be called "Campus Fellowship" in this paper.

The failed CARP model which was predominant in the Unificationist witnessing/center life/MFT model of the 70's and 80's, can easily be described as based on a Christ against Culture paradigm as defined by H. Richard Niebuhr.[5] This paradigm has been abandoned for empirical reasons in the church arena, and this fact should pave the way for letting go of the same model for CARP if it is truly unworkable.

Before taking a careful look at a campus model related to Family Fellowship, it will be helpful to examine how Family Fellowship may differ if viewed in the context of a non-metropolitan church community. If there is no "church" (building) to bring people to, then individuals and their families *are* the church. Then externally, the Family Fellowship (Church) family looks very much like its neighbors. It is within culture.

Turning again to H. Richard Neihbur, can the Family Fellowship model be viewed as "Christ above Culture"[6] and if so, might it be appropriate and more effective than the "Christ against Culture" models used in the past? The answer to both questions is yes. Clearly, recent changes in leadership structure and the directives to develop Family Fellowship suggest a sea

change towards a church model that is much more embedded in the dominant culture without being subsumed by it.

In this model of church formation, the church members are empowered to "think globally and act locally," to borrow a counter-culture mantra. If individuals and families are to be effective locally, first of all they must develop relationships with their neighbors and recognize that these neighbors are central to their "mission field". The implications are both frightening and amazing. It means that a primary way to witness to one's faith is to be exemplary and consistent in one's attitude towards one's neighbors. It also means that members can no longer "shake the dust from their sandals" and move on, if people do not respond or they react negatively. In such an environment going deeper and continuing to find new and effective ways to serve one's neighbors is required if the neighbors are ever to become open to engaging in dialogue much less to listening to a new revelation of God's Word.

It is also possible to think about branding in a new way – how do Unificationists make themselves positively distinct while also "fitting in"? Every family who engages in Family Fellowship activity will have to find a way to create a personal "brand" – they as a family should be identifiable within their community as exemplary and lovable through their ability to live for the sake of others and their exhibition of a true standard of love. This is not the kind of activity that can be or will be directed "top down" by our church hierarchy. They are in the process of proclaiming and empowering our Unificationist families to take up this commission, but they cannot do it for individual families.

If one applies this model to the campus environment and student life, several parallels become apparent. First, recognizing that one's friends, classmates and those who live on one's dorm floor constitute a "mission field" is a paradigm shift. This is scary for the same reasons that neighbors constituting a "mission field" is in the Family Fellowship model. One has to be exemplary if one wants people to see one as a role model. It means one must balance an acceptable standard of performance in academic study and one's ability to love and serve others from God's perspective. There is no place to escape in terms of maintaining morality and standards. This may make one unpopular with those who do not adhere to the same standards. Alternatively, by visibly maintaining a high standard, one can become a role model for others who also aspire to this.

If one lives in an open environment, people *will* come to know a person's character and standards. This approach to outreach is diametrically opposed to the notion that our Unificationist students can only have power in numbers

and by living in a center environment. The underlying assurance of center life is a type of inreach in the form of maintenance of sexual purity. If this assurance can only be guaranteed by separation from the larger community, it will also cut off many opportunities to relate positively to that community.

With respect to our second generation, assuming that they have been raised in the United States and have attended public schools, if they have remained sexually abstinent through high school, this indicates a high level of understanding and commitment to Unificationist teachings with respect to the importance of sexual purity. This is unlikely to be undone in college by the removal of parental control, if that is the only factor. On the other hand, if a student is seriously questioning their commitment to the teachings of Unificationism, specifically with respect to sexual purity before marriage, it is unlikely that they will opt for center life, even if it is available.

If one accepts the possibility that the traditional Unificationist center should not be the focal point for spiritual and social life for a Unificationist college student, then what is? There are three possibilities. First, there is no physical center. Students gather in various locations including student housing or a specific place on campus for "gathering and reading". Second, there is a more traditional Unificationist church or chapel off campus. Third, there is the home of a Unificationist family close to campus, which is available for meetings and worship. It is worth examining the pros, cons and probabilities of the existence of each of these three.

If there is no physical center, the belief system of the practitioner can be easily viewed as insubstantial, remote or at least marginal relative to the larger society. This may be only the perception of non-Unificationists or it may also affect the faith of Unificationists who are uncertain about their faith. In short, if other religious traditions have a "presence" on or near campus, and Unificationism does not, it may not be viewed as on parity with other traditions. Marginalization is probable. On the other hand, the time and costs associated with maintaining a center are not a factor in this model. Practitioners can focus on spiritual formation and providing service to the larger community, unencumbered by maintaining a building or space.

In the second case if there is a Unificationist chapel or larger church building near campus, this can provide a sense of substantiality as well as access to a community of faith beyond the campus. Two obvious distractions are that this may tend to make Unificationism look externally very similar to traditional Christian practice. It may make it actually harder for prospective members to understand the uniqueness of Unificationism initially. In this respect, a traditional Unificationist center has the advantage of providing an environment which is not perceived as a traditional religious one. The

existence of a chapel or a church building is a large financial commitment and typically cannot be undertaken by a very small community of faith. If the maintenance of the building becomes a burden there are potentially three downsides: 1) the building will not be adequately maintained and will thus detract from its effective use as a place to communicate about the immanence of the Kingdom of Heaven on earth, 2) maintenance of the building will consume all or more than all of available resources, both in terms of time and money, will thus contribute to debt and leave few resources for outreach and 3) ultimately, if the costs for maintenance are disproportionate, a local or centralized church authority may push for the elimination of the facility during a downward economic cycle. A side note: if the church community is widespread, perhaps over a metropolitan area, the nearest church building may not be close to any specific campus at all. If travel time to and from campus is large, it reduces the likelihood that the college students (and their friends) will desire to participate on a regular basis.

Synergies between Campus Fellowship and Family Fellowship

The third case, in which a Unificationist family lives close to campus and the family chooses to make its home available for meetings and worship, represents a convergence of Unificationist Family Fellowship and "Campus Fellowship" as an alternative to the traditional CARP model. In this third case, a Unificationist family would make a long-term, part-time volunteer commitment to providing a nurturing spiritual environment to Unificationist students (and their friends) by moving to a college community, if they do not already live there. Ideally, they would choose to live within walking distance of the college or university to which the family seeks to provide ministry.

This convergence can be beneficial both for the students and the ministering family in a number of ways. First, for the students this provides "a home away from home". Especially for first year college students, the desirability of a visit to a home environment for fellowship and an occasional home cooked meal should not be underestimated.

Second, it showcases the very environment which Unificationists uphold as the building block of the Kingdom of Heaven, the family. Increasingly in the United States, the two-parent family is not the norm and modeling this is the essential experiential complement to talking about it.

Third, the financial costs to provide ministry in this way are minimal beyond the commitment to maintain a household within a college community. Thus funding by the students (and their families) or an external funding source is not necessary. This promotes a sustainable campus ministry independent of funding cycles.

Fourth, there are potentially great synergies which can develop between the college students and families in the local community as they develop their faith together. The home environment is good for the students, and the vitality of college-aged young people can also be fun and inspiring to church families and other families with whom they'd like to share the vision and practice of Unificationism. It works both ways. Ultimately, this should contribute significantly to church growth among young singles on college campuses as well as families living within college communities.

Fifth, from the perspective of a campus ministering family, locating in a college town may be a desirable choice both in terms of quality of life and employment. College towns in the U.S. are some of the most attractive places to live and work, especially if one's income is modest. There is no such thing as a recession-proof community, but college towns in which private universities are major employers benefit from their endowments buffering against economic fluctuations. Cultural resources and public schools also tend to be strong in college towns in large part because of the indirect influence of the universities.

Sixth, although not a career path for the ministering couple, it is a significant and important form of lay ministry. One of the beauties of this model is its simplicity and flexibility. Any faithful Unificationist family can fulfill this role, but it is much more likely to be successful if undertaken as a family ministry, not an individual one. Everyone can and will approach such a ministry a little differently. If one or both of a couple is college educated it is a plus, since the mission field is the university environment. Some UTS MRE graduates may consider this a desirable area of ministry; one in which their spiritual and intellectual resources from their graduate studies can be utilized, especially if they've made career and professional choices in areas other than professional ministry.

Conclusions

There is a potential convergence between Family Fellowship and CARP, if the Campus Fellowship model is applied. It so happens that the natural venue for Family Fellowship, a Unificationist family's home, is also an ideal one for college student spiritual formation, if that home is located near a campus.

This is a venue which both reinforces the central tenet of Unificationist teaching (that the family is the building block of the Kingdom of Heaven) and provides a practical and cost-effective way to strengthen support for Unificationist students on college campuses. This has been largely

overlooked because of the prevalent assumptions about the absolute desirability, if not necessity, of providing center environments for outreach to college students.

Should CARP and Family Fellowship leadership partner in promoting this paradigm shift, it will not only serve to provide better support for our second generation in college and Unificationist families in college communities, it will also provide a sustainable outreach environment, both for students on campus as well as singles and families living in and near college communities.

Finally, if the proposed forms of restructuring Unificationist worship, fellowship, education and service to college campuses can be implemented systematically, the Unification Movement could be in a much stronger position to assume a Christ Transforming Cultural[7] role. This could begin around college campuses and ultimately contribute towards positive change within the society at large.

Notes

1 The Blessed Family Association maintains an online directory www.blessedfamilies.org. Data were derived from a state-by-state analysis.

2 Paul Venable Turner, *Campus: an American Planning Tradition*, p. 4, paragraph 1.

3 The typical Unificationist center was either a missionary residence or a non-residence to which guests were invited to study Unificationist teachings. Moving into a center was viewed as a demonstration of faith, and a precursor to joining the church as a full-time missionary.

4 Most of the members who joined the Unification Movement in Japan in the late 60's and 70's did so through CARP and that the Unification Church was relatively invisible.

5 H. Richard Niebuhr, *Christ and Culture*, p. 68.

6 Ibid., p. 122.

7 Ibid., p. 194.

THE NEED FOR A CRITICAL EDITION OF REVEREND MOON'S WORDS

Andrew Wilson

In the history of religion, the work of collecting and preserving the founder's words normally becomes a priority in the years immediately after his passing. Thus the Gospels were collected and written some 40 years after Jesus' passing, and the leaves of Muhammad's revelation were collected as the Qur'an within 20 years of his death. This same priority is emerging in the Unification movement, where Reverend Moon is in his later years. Although the UM enjoys all the advantages of modern technology for preserving and publishing the words of the founder, technology also makes it easy to edit those words before they reach the printed page. There are also some unique issues, among them translation—Rev. Moon preaches in three languages. Although the FFWPU has been consciously setting up a corpus of official writings, notably the *Cheon Seong Gyeong*[1] and the *Pyeong Hwa Hoon Gyeon,*[2] both composed based upon selections from *Moon Sun Myung Seonsaeng Malseum Seonjip [Sermons of the Reverend Sun Myung Moon],*[3] the large corpus of his sermons given over more than 60 years, many of the texts suffer from distortions introduced by translators and editors. There is need for scholars to establish a critical edition of the Rev. Moon's sermons that preserves what he has spoken in exact detail.

As someone who has been involved in editing Rev. Moon's translated speeches for more than ten years, I have learned some of the challenges that the task of translation requires. For example, for the recently published text *World Scripture and the Teachings of Sun Myung Moon*[4], the work of translation occupied the editors and their staff for two full years. Korean and

Dr. Andrew Wilson is Academic Dean and Professor of Biblical Studies at the Unification Theological Seminary. His publications include *World Scripture: A Comparative Anthology of Sacred Texts* (1991), *World Scripture and the Teachings of Sun Myung Moon* (2007), and *Cultivating Heart and Character: Educating for Life's Most Essential Goals* (2000).

English are so dissimilar that translation between them is extremely difficult. Furthermore, Rev. Moon has a unique vocabulary and often gives his Korean words shades of meaning that are distinct from secular Korean. However, while it is well known that many existing English translations fall short, I came to recognize that there are problems in the underlying Korean as well.

Lack of Reliable English Translations

Although thousands of pages of Rev. Moon's words have been translated into English, the translations are of varying quality. Least reliable are the large corpus of Sunday sermons given at the Belvedere Training Center in Tarrytown, New York, which were delivered in Korean with consecutive translation. The translators, who were caught up in the heat of grasping the words of the extemporaneous sermon, often took considerable liberties paraphrasing and elaborating upon the thought rather than striving for accuracy with his words. They often felt it necessary to adjust the content to be more comprehensible to a Western audience. While these sermons can be drawn upon for inspiration, they can by no means be taken as an accurate representation of Rev. Moon's words. Accurate translation requires that the translator begin from the official Korean text or from a transcription of the original audiotapes.

One infamous example of inaccurate translation is this paragraph from "The Significance of the Training Session," given at Belvedere Training Center on May 17, 1973 and translated by Won Pok Choi. It contained material that opponents of the church in the 1970s and 80s used to quote as evidence of the church's allegedly anti-democratic politics: "We must have an automatic theocracy to rule the world." When this quotation was cited as evidence in a legal proceedings brought by the British government in the 1984 in their unsuccessful effort to strip the church of its Charity status,[5] I was commissioned to review the text for accuracy. After obtaining the original audiotape, I had the passage transcribed and translated from the transcription. The extemporaneous translation (left) and the translation from transcription of the audiotape (right) are shown side-by-side:

Published translation

My dream is to organize a Christian political party including the Protestant denominations, Catholics and all the religious sects. Then, the communist power will be helpless before ours. We are going to do this because the communists are coming to the political scene. Before the pulpit, all the ministers of the established churches must give their sermon on how to smash or absorb communism--but they are not doing that. We are going to do this. Unless we lay the foundation for this, we cannot carry it out.

In the Medieval Ages, they had to separate from the cities—statesmanship from the religious field—because people were corrupted at that time. But when it comes to our age, we must have an automatic theocracy to rule the world. So, we cannot separate the political field from the religious. Democracy was born because people ruled the world, like the Pope does. Then, we come to the conclusion that God has to rule the world, and God-loving people have to rule the world--and that is logical. We have to purge the corrupted politicians, and the sons of God must rule the world. The separation between religion and politics is what Satan likes most.[6]

Translated from transcribed audiotape

It is Teacher's dream to make an international-level Christian political party, a coalition of Catholics and Protestants throughout the world. That is, I desire to create a Christian political party centering on our Unification Church in each country, gathering all Catholics, Protestants and non-religious people from throughout the world. Then we should quickly dissuade people from Communism. Because Communism is gaining political influence, it is Teacher's view that things will get worse unless we democratic Christians build a similar foundation. These days, Catholic priests and Protestant ministers ought to preach that we should act in order to stop international Communism. They are not doing that now. I think this is needed because I believe it is impossible to effectively stop Communism unless this kind of foundation is built.

That religion and politics should be separated is a theory that arose at the end of the Middle Ages to prevent the misuse of power after the Papacy had become corrupt. Let's see, how did democracy start? What was its source? Democracy was born out of the Reformation against the corrupt Catholic Church. Because of this origin, religion and politics were separated.

What? Separate religion from politics? Why separate religion from politics? Can you separate God from politics? God is active in the realization of all human affairs. Therefore, when the democracies produce a succession of many God-fearing[7] politicians, it will become heaven on earth. Don't you agree that this is the way it should be? Separation of religion from politics is what Satan dislikes the most—Oh excuse me; it is what Satan likes the most.

In his actual words—which are more detailed than what the translator could catch—Rev. Moon mentions nothing about "automatic theocracy" or even "theocracy." I would argue that the passage is not anti-democratic but rather promotes a vision of democracy in which religion plays a major role in shaping political discourse and policy.

Due to such distortions, the consecutively-translated extemporaneous sermons are the least reliable translations. In the pressure of the moment and with the inspiration that accompanied these sermons, word-for-word accuracy was just not possible. In time, all of these sermons will need to be re-translated based upon transcriptions of the original audiotapes.

Towards a Proper Standard of Translation

Translations prepared for the fifteen *Hoon Dok* volumes published in 1998 are only slightly better.[8] The process of translation began with a Korean making a rough translation into English, followed by a Westerner at another location sometimes half-way around the world polishing the English. The results were of variable quality, with generally poor English and numerous inaccuracies. Several reasons contributed to the poor results: First, a tight deadline for completing the task; second, lack of selectivity in the employment of translators and editors—many of whom had weak English skills; third and more fundamentally, the process was flawed, because there was no mechanism for the translator to check the work of the editor against distortions that inevitably arise in the course of polishing the English. Generally, the practice of using Korean translators for whom English was their second language is contrary to best practices of translation, where a translator should have as his or her first language the language *into* which the work is being translated.[9] Few Westerners in the church had sufficient command of Korean to be qualified to translate.

A better procedure for translation utilizes a team approach, where both the translator and the English editor communicate with each other to go over the text for both accuracy and clarity in English. This method was employed in preparing *Exposition of the Divine Principle* (1996), *World Scripture and the Teachings of Sun Myung Moon* (2007), and most of Rev. Moon's formal public speeches. Korean translators and American editors would meet together, sometimes on a weekly basis, to review the translations, identify difficulties, and come up with renderings that satisfied both the criteria of accuracy and good English sense.

This is not the place to discuss the many issues involved in translating Rev. Moon's words from Korean into English. It suffices to caution that no translation can be perfect; there is always something lost or misunderstood in going from one language to another, one culture to another, one way of thinking to another. Translation is partly an art, requiring language fluency, years of experience, and knowledge of Rev. Moon's unique way of thinking.

Establishing a high standard of English translation reveals the shoddiness of earlier efforts. Thus, when English passages selected for *World Scripture* were checked against the Korean text, eighty percent of them had to be completely re-translated. In the future, there will undoubtedly be scholars who will devote themselves to making new translations of all Rev. Moon's sermons.

The Exceptional Case of the 1973 Public Speeches

For all their inaccuracies, even the poorest extemporaneous English translations are still recognizable as stemming from a Korean original. One group of speeches form a glaring exception: the public speeches that Rev. Moon gave during his eight-city tour of America in the Fall of 1973: "God's Hope for Man" (October 20, 1973), "God's Hope for America" (October 21, 1973), and "The Future of Christianity" (October 28, 1973).[10] The English and Korean versions of these speeches show numerous and gross inconsistencies.

Unlike the Belvedere sermons, these were public speeches put to writing and repeated on at least 28 occasions. I was not able to determine whether the translator, Col. Bo Hi Pak, read from a polished text or repeated a well-rehearsed translation from memory. Yet we know he was accustomed to taking considerable liberties in interpreting for the benefit of American audiences and believed he was justified in doing so to produce a culturally literate translation. Questions can be raised: Did Rev. Moon know, and assent to, the translator taking such liberties? If Rev. Moon approved the English-language translation, then should the speech, which was given publicly in America, be regarded as the official English text? Or should the Korean text as found in *Moon Sun Myung Seonsaeng Malseum Seonjip* be taken as official, even though from the perspective of the proclamation made in English it served as little more than speaker's notes?

Here are two sample passages, with the English text on the left and a translation of the Korean text of *Malseum Seonjip* on the right. The first is a well-known passage critiquing American individualism:

Published English text

I know that Western culture is characterized by individualism. However, selfish individualism is doomed. Sacrificial individualism will blossom. Individuality in itself is good. God gave each of us a unique way to serve. But individualism without God can only build castles on the sands of decay.

I can see a great change, a great new surge of revolution coming to America—not by fire, not by bullets, but by God's truth kindling a revolution of men's hearts. I have come here to ignite this spiritual revolution. I don't need to demonstrate in front of the White House or in Lafayette Square. The answer does not lie there, but in the hearts of men, in the quiet revolution from selfishness to unselfishness.

Can you imagine how wonderful the ideal society will be? Individuals will belong to their families, the family will belong to the society, the society will belong to the nation, the nation will belong to the world, the world will belong to God, and God will belong to you. He who gives the most will know God most deeply. (October 20, 1973)[11]

Translated from the Korean text

I know that American culture upholds individualism. However, there must not be individualism that disregards the relationship between God, the Subject, and human beings, His objects. Selfish individualism is destructive, and its prevalence is driving America into a corner.

Now America should recover the essence of Christianity —

by seeking for God's original way of life: The individual lives for the sake of the family; families contribute to the community; communities give their strength to the nation; nations exist to benefit the world; and the world exists for the sake of God. These are God's heavenly ethics. If we practice it, then what is God's is also mine, and whatever I do for God also benefits me. Living for the sake of God is ultimately living for my own benefit. (69:88-89, 731020)

While the English text condemns "selfish individualism" but upholds "sacrificial individualism" and "individuality" within the will of God, the Korean text condemns individualism altogether and calls Americans to recognize that each person is situated within a network of relationships. Also absent from the Korean is the well-known passage calling for a "quiet revolution from selfishness to unselfishness." Such expansions are frequent in the 1973 public speeches.

In another passage recounting God's providential work in American history, Col. Pak's English version waxes eloquent with long expansions:

Published English text

George Washington, Commander-in-Chief of the Continental Army, tasted the bitterness of defeat in many, many battles. When he finally faced the last heartbreaking winter at Valley Forge, he was serious. I am sure George Washington prayed like this: "God, it is You who led our people out of Europe and brought us over here to the New World. You don't want us to repeat the dull, gray history of Europe. You liberated us and gave us freedom. You don't want to see the mistakes in Europe repeated in this land. Let me give you my pledge. I will build one nation under God." Thus George Washington made his battle God's battle, and therefore the victory won was a victory for God.

I know that this victory and the independence of America came because God accepted George Washington's prayer, along with the prayers of many other Americans. God knew that His champions would work for His new nation. But George Washington had nothing to work with, and the British army had everything—power, authority, tradition, and equipment. They were proud of their military strength. The American Continental Army had no ammunition and few soldiers. George Washington finally had one weapon only: faith in God. I believe that George Washington's position paralleled David's in his fight against the giant Goliath. David won his battle in the name of God. They both let God vanquish their foe. Each of them put his whole heart, his whole being, his whole sacrificial spirit into the battle, and won.

Now it is a significant fact that throughout history, God's people could never be blessed on their own homeland.

Translated from the Korean text

George Washington, Commander-in-Chief of the Continental Army in the Revolutionary War, was defeated in many battles. When he faced the heartbreaking winter at Valley Forge, I am sure George Washington prayed like this: "God, You led this people from Europe and brought us to America, where there is freedom of faith. You would not wish to deliver this people back into the hands of England, to suffer under its monarchy and the yoke of state-enforced religion. Please bless this nation to become the land that You desire to build, upholding freedom of faith and laying the foundation for Your ideal world." In his prayer, George Washington must have pledged that he would lead his nation to become the land desired by God.

Published English text

God moves them out of their homeland and settles them on foreign soil, and there they can become a people and a nation of God. According to the pattern, the American people journeyed in faith out of their homelands, came across the ocean to the New World, and here they received God's blessing. God had a definite plan for America. He needed to have this nation prosper as one nation under God. With God, nothing is impossible. So out of the realm of impossibility the independence of America became a fact, and upon its foundation, great prosperity came.

The British army fought for their king. For them, the British crown was supreme. The American army fought for their king. God was their only King, and He alone was supreme. The New World was pioneered in the name of God. America is called "the land of opportunity". Here is the soil on which people find opportunity in God.

The Christian tradition in America is a most beautiful thing for foreigners to behold when they come to this country. I learned that every day your Congress is convened in prayer. Your president is sworn into office by putting his hand on the Bible. One day I visited a small prayer room in your Capitol building. When your leaders have grave decisions to make, they come to this place, kneel humbly before God and ask His help. There is a stained glass window depicting George Washington on his knees in prayer. Here I saw the true greatness of America. From the highest echelons of Congress way down to the rustic customs of the countryside, evidence of dependence on God can be seen everywhere in America.

Translated from the Korean text

Isn't it true that very day your Congress is convened in prayer? America is not merely the land where Americans live; it is the nation blessed by God.

Published English text

In this respect America is a unique nation. Even your money, the bills and coins, are impressed with such a beautiful inscription, "In God We Trust." No other nation does such a thing. Then whose money is it, your money? Is it American money? No, it is God's money. Every bill or coin says so. You are the stewards, and God has deposited His wealth in your hands. Yes, this nation is not the American nation, it is God's nation. And such a nation exists for the entire world, not just for America herself. Yes, America was formed as a new nation, a new Christian nation under a new tradition. The shackles of old traditions fell away in America. You must want to build a new nation under God.

God's purpose is the salvation of the world and all mankind. Today in America, therefore, you must not think that you have such wealth because you yourselves are great. We must humbly realize that the blessing of God came to America with the purpose of making it possible for God to use this nation as His instrument in saving the world. If America betrays God, where can God go? If America rejects God, where can God go to fulfill His aim? Do you want to let him try to go to the communist world? To underdeveloped countries? God wants to have America as His base, America as His champion. And America has begun in the sacrificial spirit pursuing God's purpose. America must consummate her history in the same sacrificial spirit for God's purpose. Then America will endure forever![12]

Translated from the Korean text

In this respect, America is unique. Your money is imprinted with the inscription, "In God We Trust." Does any other nation in the world do that? Americans promote the motto, "One nation under God." Does this motto refer only to America? Ladies and gentlemen, the Kingdom of Heaven should occupy the whole world. It was for this reason that America was born: as a nation composed of all the peoples of the world, it should be the model for one worldwide nation. Why did America establish freedom of religion where the new Protestant faiths could thrive? For what purpose did America throw off the state religions of Europe? It was not just for America's sake, but to save the world. To save the world!

Americans, do not think that you are prospering because you yourselves are great. God did not bless this nation so that you can enjoy an affluent life. You should remember God's original purpose in blessing America, to use this nation as His instrument for saving the world. (69:102, October 21, 1973)

The question of how to best deal with these important speeches remains unsettled. In the passage on individualism, adhering to the standard of the Korean text of the *Malseum Seonjip* expounds a key point in Rev. Moon's

teachings where the English has introduced a certain amount of distortion. Theological clarity is an important standard. At the same time, Rev. Moon understands that a divine message has to be appropriate to his audience, as when he wrote, "the scope and depth of Jesus' words and the method of his teaching varied according to whom he was speaking" (*Exposition of the Divine Principle,* 104); hence in approving the English translation that was read publicly he may have assented to certain liberties for the sake of better communicating his message to the American people.[13] In that case, the published English texts should not simply be forgotten in years to come, amidst a general effort to make everything accurate to the standard of the Korean "original." Perhaps they should keep their place in the developing canon.

Problems with the Official Korean Text

In addition to the typical difficulties that exist in any translation from Korean to a Western language, there is a more fundamental problem, which is the unreliability of the current standard Korean text – the published 400+ volumes of *Malseum Seonjip* and other collections of readings such as *Blessing and Ideal Family.*[14] All these printed Korean texts show evidence of editing.

Extemporaneous sermons are not the stuff of polished prose. Rev. Moon frequently involves the audience, often in sustained rhetorical challenges and responses. He occasionally challenges a particular disciple, setting up a dialogue that can last for a minute or more. His sermons are replete with sudden exclamations and contain occasional misstatements and self-corrections (for example, the last line of the transcription from "The Significance of the Training Session," above.) Sometimes he uses strong, even shocking language, meant for aural effect but too strong to come off well on the printed page. Hence, it is understandable that the publisher of *Malseum Seonjip* would edit the text as he prepared the sermons for publication.

Furthermore, Rev. Moon has given numerous sermons entirely in Japanese, a language in which he is fluent. When speaking to Western audience he will often break into broken English for minutes at a time. Yet in *Malseum Seonjip* all his words are in Korean. Even sermons given in Japanese were translated back into Korean. While these adjustments can be expected in a publication meant for the Korean membership, they make *Malseum Seonjip* unreliable as a standard for the worldwide church.

Yet the problems with Korean texts run deeper still. I first became aware of textual problems in the Korean collections of Rev. Moon's sermons when collaborating with Jinseung Eu, son of former President Hyo Won Eu, to retranslate portions of *Blessing and Ideal Family*. Despite our efforts to improve the English translation, he was troubled that the Korean text of this book was not reliable, as was evident by comparing its passages with the underlying speeches in *Malseum Seonjip*.

More evidence turned up in preparing excerpts of Reverend Moon's speeches for *World Scripture and the Teachings of Sun Myung Moon* (2007). Sometimes I found discrepancies with other versions of the same speech printed in collections of Rev. Moon's sermons prepared in Japan. A discrepancy by itself does not prove that the Korean text is in error; nevertheless it calls into question any uncritical acceptance of its accuracy. I also found material in the English translation that was entirely missing from the Korean text. Again, this does not prove that the Korean text is in error; the additional material could be a translator's elaboration (as was the case with the 1973 speeches, above). However, sometimes when original audiotapes were reviewed, we found that the English material accurately corresponded to what Rev. Moon spoke, thus revealing a defect in the Korean text.

The Perspective of a Text Critic

In the history of religion, scholars agonize over the fact that the extant copies of the holy books were written decades or centuries after the founder's passing, and that struggle as they may, they cannot easily penetrate behind the veil of time to know the founder's actual words. This task is called text criticism.

In the Old Testament there are frequently differences between a verse in the Hebrew and Greek versions. Consider for example Isaiah 7:14:

Masoretic Text (Hebrew)	**Septuagint (Greek)**
[14] Therefore the LORD himself will give you a sign. Behold, a *young woman* shall conceive and bear a son, and shall call his name Immanuel.	[14] Therefore the LORD himself will give you a sign: Behold, the *virgin* shall conceive and bear a son, and shall call his name Immanuel.

In the Septuagint (Greek) text, the prophet Isaiah foretells the virgin birth of Jesus, while the Hebrew (Masoretic text) seems to be referring to a woman

of the prophet's own day. Believers have reacted to this discrepancy in various ways. In centuries past, Christian scholars accused the Jews of changing the Hebrew Bible to blot out this prophecy of Jesus' birth. Yet nowadays text critics affirm the accuracy of the Hebrew text in most instances, and the reading "young woman" is well accepted. Nevertheless, both texts are many hundreds of years removed from when the prophet Isaiah spoke those words. Scholars have uncovered evidence that in the intervening centuries, before the Hebrew text was fixed, several different versions, or recensions, circulating among the Jews. Hence it is remotely possible that the Greek text, which was translated around 300 B.C.E. preserves a *different* underlying Hebrew text which may have had the word "virgin."

Since the Gospels were collected and written between 40 and 70 years after Jesus' passing, parallel passages within the Synoptic Gospels have engendered numerous debates about which of them is closest to Jesus' original words. Compare for example the "sign of Jonah" in Matthew and Luke:

[39] But he answered them, "An evil and adulterous generation seeks for a sign; but no sign shall be given to it except the sign of the prophet Jonah. [40] *For as Jonah was three days and three nights in the belly of the whale, so will the Son of man be three days and three nights in the heart of the earth.* [41] The men of Nineveh will arise at the judgment with this generation and condemn it; for they repented at the preaching of Jonah, and behold, something greater than Jonah is here. (Matthew 12:39-41)

[29] When the crowds were increasing, he began to say, "This generation is an evil generation; it seeks a sign, but no sign shall be given to it except the sign of Jonah. [30] *For as Jonah became a sign to the men of Nineveh, so will the Son of man be to this generation...* [32] The men of Nineveh will arise at the judgment with this generation and condemn it; for they repented at the preaching of Jonah, and behold, something greater than Jonah is here. (Luke 11:29-32)

Here scholars are nearly unanimous in preferring the version in Luke as best rendition of Jesus' actual words, even though the one sentence unique to Matthew, "For as Jonah was three days and three nights in the belly of the whale, so will the Son of man be three days and three nights in the heart of the earth," is beloved of Christians as a prophecy of his death and resurrection. Evidence for this comes from the internal consistency of the passage itself, which speaks of "the men of Nineveh" as having received the sign, which can only be Jonah's preaching, not his days in the whale's belly. According to Luke, who preserves a more authentic recollection of Jesus' words in this case, the passage was originally not a prophecy of Jesus' death,

but rather a call to believe his message while he walked the earth. A later editor added the gloss in Matt. 12:40 reflecting the early church's faith in the resurrection.

How do these examples of biblical text criticism apply to the sermons of Rev. Moon? Usually we have to rely on the official Korean text as the sole source. Sometimes, we have, in addition to the Korean text, translations into Japanese or English made at the time the sermon was given. As in the case of the passage from Isaiah, above, it is presumed that the Korean text will be the most accurate. Nevertheless, a text critic will want to examine the translations as well.

Here is an example where a translation might well be more accurate. The right-hand column is a literal translation from *Malseum Seonjip*, and the left-hand column is taken from the volume *Raising Children in God's Will,* which was translated from a Japanese original. It includes material, like that below, which had been transcribed from consecutive Japanese translations of sermons given in Japan.

Published English text translated from Japanese	**Translated from the Korean text**
What is God's Will? It seems like a simple question but actually it is a difficult question. I asked one theologian to explain to me the Will of God and he said to me, "It seems like a very simple question, but actually it is very difficult to explain." Of course he is right. So what does Rev. Moon of the Unification Church think that God's Will is? We have to give an explanation concerning the Will of God. This is an absolute necessity. The reason for this is because God is the origin of the whole providence of salvation and the central point of unity and the driving force of providential history. So I think that giving a conclusive definition of the Will of God is of utmost importance.[15]	What is God's Will? This is an extremely simple question, but also is an extremely difficult one. What, then, is the Will of God from Rev. Moon's viewpoint? This must be defined with certainty, because this is the basis for the entire providence of salvation and the goal towards which God leads human history. Therefore, giving a conclusive definition of the Will of God is of utmost importance. (110:213, November 18, 1980)

Did Rev. Moon describe a conversation with a theologian? In my judgment, it is most unlikely that it was invented by the Japanese translator. For most of the other differences the Korean text probably provides a more accurate

rendering, such as the discrepancy between "goal towards which God leads human history" and "driving force of providential history." Nevertheless, the absence of the "theologian" from the official Korean text leaves questions about its accuracy.

Next is a case where I have a suspicion that the Korean editor revised Father's strong language to make it more palatable. The text in the right is the consecutive English translation of a sermon given at Belvedere Training Center, which refers to medical doctors as "infants" in their knowledge of the human eye. Given what we know of Rev. Moon's speaking style, it is quite possible that this was what he said, extending the appellation "infancy stage" to the doctors themselves. The official Korean text has softened it to "scientists." I invite the reader to judge: Which do you think is original?

Published English sermon

The human body reflects the mystery of God. Even if you try for millions of years to analyze everything with your mind, you will not know all there is to know about your body. For instance, there are thousands of eye doctors, but there are more mysteries about the eye than they ever thought about. Do you think they know everything about the eye and that there is nothing more to know? Are they in the infancy stage of knowledge or the perfection stage? They think they know, but actually their knowledge is in the infancy stage compared to the knowledge of the eye which God possesses. How could *these infants* say there is no God? They have no right to say that. ("Our Destined Relationship," Belvedere, November 6, 1977)

Translated from the Korean text

The human body reflects the mystery of God. Analyze and dissect it using your intellect, and even after millions of years you would not know all there is to know about your body. Despite thousands of eye doctors, there are still innumerable mysteries about the eye. Do you think they know all there is to know about the eye, or they are still in the infancy stage of knowledge? It should be the latter. How, then, can *these scientists* say there is no God? (95:123, November 6, 1977)

A third problem I have uncovered is the deletion of whole paragraphs that exist in translation but not in the official Korean text. The only way to confirm the source of this problem is to examine the original audiotape. Here is a paragraph from *God's Will and the World* in English that I wanted to include in *World Scripture*, yet it is absent from the Korean text of *Malseum Seonjip*. Normally one would fault the translator for adding additional material, as with the elaborations of the 1973 speeches, and accept the

official text as the standard. However, in this case I was able to locate the original audiotape of the speech, and I found that the missing paragraph was indeed present. The English edition preserved this marvelous story, despite its omission the official Korean text:

> The day before yesterday I took a group of about twenty people to a seafood restaurant... When we were about to place our order, the waiter told us that we all had to wear ties to be seated, and he offered to lend us all ties. But the thing displeased me; I said, "No thank you," and walked out of the restaurant with my group. The restaurant staff saw me as I was driven away in a fancy car. They must have wondered, "Why does a rich person like him object to wearing a tie?" They probably realized they had missed a great opportunity, but I will not visit that place again. They should not discriminate against people for not wearing ties. Even if they offer to make an exception for me, I will not give them my business. If they treat me like that, how will they treat black people? I want to stand up for you, because I know you are going through hardships.[16]

We may find comparable examples in the history of biblical scholarship. Until the discovery of the Dead Sea Scrolls, scholars had few options but to accept the Masoretic (Hebrew) Text of the Old Testament. Comparisons with variants in the Septuagint (as with Isaiah 7:14, above) confirmed the superiority of the Masoretic Text over all translations. However, the treasure-trove of manuscripts from Qumran included manuscripts of books from the Bible one thousand years older than the oldest manuscript of the Masoretic Text. In a few places, scholars discovered in these manuscripts whole sentences that had been lost from the Bible. An example is 1 Samuel 10:27-11:2 (NRSV):

> [27] But some worthless fellows said, "How can this man save us?" They despised him and brought him no present. But he held his peace. *Now Nahash, king of the Ammonites, had been grievously oppressing the Gadites and the Reubenites. He would gouge out the right eye of each of them and would not grant Israel a deliverer. No one was left of the Israelites across the Jordan whose right eye Nahash, king of the Ammonites, had not gouged out. But there were seven thousand men who had escaped from the Ammonites and had entered Jabesh-gilead.*
>
> 11 [1] About a month later, Nahash the Ammonite went up and besieged Jabesh-gilead; and all the men of Jabesh said to Nahash, "Make a treaty with us, and we will serve you." [2] But Nahash the Ammonite said to them, "On this condition I will make a treaty with you, namely that I gouge out everyone's right eye, and thus put disgrace upon all Israel."

The material in italics, which lies between 1 Sam. 10:27 and 11:1, was unknown until its discovery in a manuscript among the Dead Sea Scrolls. Yet it is undoubtedly original, and does much to explain the motives of the king of the Ammonites in attacking the city of Jabesh-gilead.

In the case of Rev. Moon's speeches, there is no need to wait for an archaeologist to stumble on ancient scrolls; the original audiotapes are mostly available. Scholars of Reverend Moon's words have an obligation to history that requires them to go back to the audiotapes and check every speech. Undoubtedly more such missing passages will be found.

Characteristics of a Critical Edition

As scholars begin the task of assembling a critical edition of the Korean text of the Reverend Moon's words, they will produce a text having the following characteristics:

1. It preserves oral speech. We know that oral speech is different from written words, and the temptation of an editor is to clean up all the natural and spontaneous extra words to make for better written prose. The critical edition should preserve every single word Rev. Moon spoke, and not make any effort to clean it up.

2. It preserves impromptu dialogue between Rev. Moon and individual members. In the Gospels, we treasure reading the many short dialogues Jesus had with his disciples. Rev. Moon often interrupts his message to carry on short conversations with his disciples. These can contain precious wisdom and reveal much about the personal dynamics of his ministry; yet they have been excised from *Malseum Seonjip*. All such conversations, including the disciple's responses, will be included in the critical edition.

3. When a disciple is making a report and Rev. Moon interrupts to make a point, both Rev. Moon's remark and the words from the disciple's report which prompted it will be included.

4. It includes harsh and jarring language, which in *Malseum Seonjip* has been cleaned up for public consumption. In a critical edition that will mainly be used by scholars, all Rev. Moon's words will be preserved exactly as he spoke them.

5. It preserves controversial sayings that might cause offense. Editors and translators alike have taken to cutting out some of Rev. Moon's frank language about sex and pronouncements that might be a political liability. The critical edition will preserve this controversial content for posterity and for analysis by future generations of scholars.

6. It includes diagrams. Rev. Moon conveys much information visually, through diagrams that he writes on the blackboard. Whenever possible, these diagrams need to be rescued from videotapes and included in the critical edition.

7. It is multi-lingual. When Rev. Moon speaks Japanese, the text will be written in Japanese; when he speaks English, the text will be written in English. The practice of translating Rev. Moon's words from Japanese and English into Korean for *Malseum Seonjip* introduces many errors. In whatever language Rev. Moon speaks, he chooses fitting words to convey his message because he recognizes that sharing language is the best way to share the heart. The critical edition will thus include all three languages, exactly as Rev. Moon spoke them.

8. It includes editor's notes about the context. Behind every sermon is a context—a political event, a providential activity, or an issue of church life—that forms the backdrop to what is spoken. Knowing a speech's context sheds additional light on its content. Therefore, scholars who prepare the critical edition will create notes about the historical context of every sermon.

Conclusion

It is high time for scholars to begin the work of establishing an accurate text of Rev. Moon's speeches. He is already 89 years old. The taped records of his speeches are aging and will in a few years begin to lose their integrity. This critical edition should include every single word to the letter that Rev. Moon ever spoke in public, including conversations with his disciples. It should be prepared with the highest scholarly standards. Its purpose will be to preserve for generations to come a full and accurate record of the words spoken by this remarkable man.

Notes

1 Sun Myung Moon, *Cheon Seong Gyeong.* Prepared by the Family Federation for World Peace and Unification (Seoul: Seong Hwa Press, 2005).

2 Sun Myung Moon, *Messages of Peace, Pyeong Hwa Hoon Gyeong* (New York: FFWPU, 2007).

3 Sun Myung Moon, *Moon Sun Myung Seonsaeng Malseum Seonjip (Sermons of the Reverend Sun Myung Moon).* 400+ volumes (Seoul: Seong Hwa Press, 1984–).

4 *World Scripture and the Teachings of Sun Myung Moon,* ed. Andrew Wilson (New York: Universal Peace Federation, 2007).

5 The British government dropped the case in February 1988, as reported in *Randall's Parliamentary Service,* February 3, 1988.

6 Sun Myung Moon, "The Significance of the Training Session," trans. Won Pok Choi, Tarrytown, NY, May 17, 1973.

7 Literally "uncorrupt," but "honest" does not do justice to the thought.

8 Sun Myung Moon, *Blessing and Ideal Family, The Way of Young People, Raising Children in God's Will, etc.* Gathering for Reading and Learning Series, 12 vols. (Washington, DC: Family Federation for World Peace and Unification International, 1998). *Hoon Dok* refers to morning devotional readings of these and other Unification texts as well as religious scriptures.

9 In the field of Bible translation, nineteenth-century missionary translations have given way to modern translations by those for whom the indigenous language is their mother-tongue.

10 Reprinted in Sun Myung Moon, *God's Will and the World* (New York: HSA-UWC, 1985), pp. 161-228.

11 Sun Myung Moon, "God's Hope for Man," *God's Will and the World,* p. 176.

12 Sun Myung Moon, "God's Hope for America," *God's Will and the World,* pp. 193-94.

13 Moon took this view when questioned about why *Exposition of the Divine Principle* calls for "all of humanity to be engrafted to Jesus" (p. 55) even though he generally describes the engrafting process in the opposite manner, in accordance with normal horticultural practice, in that a sprout from the Messiah is engrafted on to each individual. He replied that he recognized that *Exposition* was technically incorrect; however it is expressed in a way to be in accord with the expressions in the Bible, specifically the metaphor of engrafting described in Romans 11. The author was present at that discussion, which took place at East Garden in 1996.

14 Sun Myung Moon, *Ch'ukbok-gwa Isang Kajan [Blessing and Ideal Family].* Prepared by the Family Federation for World Peace and Unification (Seoul: Seong Hwa Press, 1998).

15 Sun Myung Moon, *Raising Children in God's Will,* Gathering for Reading and Learning Series Vol. 5 (Washington, DC, FFWPU, 1998), p. 3

16 Sun Myung Moon, "God's Preparation for our Church, and Its Early Days," *God's Will and the World* (New York: HSA-UWC, 1985), p. 419.

THE GOSPEL OF JUDAS: IS IT A HOAX?

Richard L. Arthur

What shall we make of the authenticity of the recently published Gospel of Judas? Was this sensational find really written by a second-century scribe, a Gnostic whose theology we are familiar with from the Nag Hammadi texts?[1] Or was it written in our own time, by someone familiar with these texts and who had access to some old papyrus leaves? We find tell-tale evidence that the Gospel of Judas is an elaborate and original hoax. Its genre is not entirely at home in a third-century Gnostic setting; its revelatory polemic against priestly religion betrays modern issues; its retelling of Gnostic myth is defective and excessively dependent on the Apocryphon of John; and most tellingly certain Coptic grammatical forms betray the hand of a modern copyist.

Genre Criticism

Let us begin with an examination of its genre. The Gospel of Judas has some of the earmarks of a regular gospel: an account of Jesus last days in Jerusalem with his disciples, who, as usual, are dim-witted and unappreciative. Looming behind the narrative is the underlying tragedy of the story of Judas, who must be used as an instrument of death. Jesus' affection for him is plain, but there is no escaping the destiny written in the stars. In all of this we are on the familiar ground of gospel narrative. There are disciples, Jews, priests, temple, and esoteric teaching about what is to come in the future.

Dr. Richard L. Arthur is Associate Professor of New Testament at the Unification Theological Seminary. He did his graduate studies at Gordon-Conwell, Harvard, Claremont and Berkeley, where he wrote his doctoral thesis, "The Gospel of Thomas and the Coptic New Testament."

The genre of the Gospel of Judas is akin to the canonical type, in that it consists of two very different veins of material: (a) a narrative of Jesus' comings and goings over a period of several days in the Passion week, including allusions to his death and departure, and (b) a number of revelatory teachings to the disciples and to Judas alone of future events affecting the disciples and the church. The gospel ends sharply with the betrayal by Judas, with the understanding that the events that are about to happen are well-known to the reader.

All talk of the significance of the character of Judas as some kind of model for Christian discipleship is trivial. Judas is a necessary character for the Gospel under his name, but his role is mostly useful for the window of revelation, and any other features of his are not likely to be historical or theologically compelling. Certainly there is no kerygma of the death and resurrection of Jesus in this gospel, or any leading role for an exemplary disciple. Judas's own career and individuality is superior to anything like that of the other disciples, but he is not their leader in the usual sense of the word. His career is subsumed under a generic type of destiny; he is to follow his own star:

> Look up! Lift up your eyes and see the cloud and the light within it, and the stars surrounding it. And the star that leads the way is your star (GJ 57.16-20).

As with the canonical gospels there is a corpus of teaching in this gospel. It can easily be separated from the narrative, and then the teaching quickly shows itself to be very much of a Gnostic revelatory character. The teachings, moreover, are not public lectures. Rather they are revelations given in dialogue with the twelve disciples, and then with Judas alone. This material is a capital matter for the scholar, who, to be sure, is not very interested in any nuggets of historical data which the new gospel might yield, since it is assumed by all that this is a second-century document, written in the heyday of Gnostic extravagances. There is certainly a Gnostic element to the teachings, and there is a definite connection both in form and matter to the Gnosticism of the Nag Hammadi documents, particularly to that Sethian type exemplified in detail by the Apocryphon of John.

Yet there is a slight but telling difference between the manner of revelation in the Gospel of Judas compared with the typical form of the Gnostic dialogue, in which the heavenly revealer answers questions of a disciple and brings forth new and old variations on mystical themes. In the Gnostic writings, the heavenly revealer is almost always the risen Christ, who in dreams and visions reveals mystic truths. Even in the Gospel of

Thomas, which scholars compare with the Q source, the prologue indicates that the words are from "the living Jesus" and not the historical Jesus of Nazareth.

The visions in the Gospel of Judas, however, are not from the risen Jesus but are rather dreams and visions of the disciples, of Judas and the Twelve. Jesus—the historical Jesus—has the role of explaining the meaning of his disciples' visions. This subtle change has a modern ring to it. Giving the historical Jesus the role of revelator is foreign to Gnostic writings. The ancients drew a strict distinction between the historical Jesus, who left many things unspoken, and the risen spiritual Christ, who is the source of secret revelations. A modern writer, living at a time when evangelical theology has equated Jesus with God and liberal theology has lifted up the teaching role of the Jesus of Nazareth, might not be sensitive to the distinction.

Analysis of the genre suggests that a modern writer is trying to produce a traditional-sounding narrative of the Twelve and Jesus during the Passion Week, using a gospel format to introduce revelatory material. Although that material lies within a Gnostic thought-world of *aeons* and *archons,* the Gospel-type genre giving the teaching role to the historical Jesus is atypical of Gnostic writings. These Gnostic revelatory dialogues are quite easily adapted to refer to theological and ecclesiastic crises of a much-later era.

Polemic against Priestly Religion

The gospel contains a polemic against the temple and priests. There is a strong word against the temple cult, "Stop sacrificing!" (GJ 41.1-2) However, it is not so easy to say that this is a reference to the Herodian temple, because there is a general rebuke of all priests:

> It has been said to the generations of mankind: Behold God has received our sacrifice from the hands of a priest – that is, a servant of deception. But the Lord who commands – he is the Lord of the universe, and on the last day, they shall be put to shame (GJ 40.18-26).

This polemic does not seem to be an attack upon Pharisees, Sadducees, or temple priests of his own day so much as an attack upon a future priestly apparatus.

Jesus' explanations of the visions of his disciples have a prophetic air and are denunciatory in flavor. When the Twelve recount their vision of the

temple and of a crowd of people worshipping in his name (38.26), Jesus denounces them one and all.

> It is you who are presenting the offerings on the altar which you have seen [in your vision]. You are the twelve men whom you have seen. And the cattle that are being brought in for sacrifice which you have seen – these are the many people you lead astray before the altar (GJ 39.18-40.1).

For the author of this gospel, the twelve disciples stand for future leaders of a false religion. It is clear that the polemic is addressed against a priest-ridden sacrificial cult of Christianity in which Jesus' name is a feature of the worship, but the hearts of the priests are far from God.

In fact, the priesthood is described in troubling terms, which remind us of ourselves. This attack upon the Christian church of the future has a modern ring to it. Jesus asks the disciples, "What are these priests [of the vision] like?" (38.12)

> And they said: Some [fast] for weeks; others sacrifice their own children; others their wives, as a praise and in humility before each other. Others sleep with men. Some others are involved in murder, while others commit all kinds of sins and lawlessness. And the men who stand before the altar – they call upon your name! (GJ 38.14-26)

The manner of this type of dire warning for the future, after the leader shall be gone, is familiar and is typical of the pseudonymous letters of the New Testament:

> In later times, some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons, through the hypocrisy of men who speak lies, branded in their own conscience as with a hot iron, forbidding to marry, and commanding to abstain from meats which God created to be received with thanksgiving... (1 Tim. 4.1-3)

In this type of prophecy, the situation behind the writings often reflects concerns of a later era than would be expected by the reader. If Paul is giving warnings against fasting and marrying, this might very possibly be an indication of a later concern of the church, and the mark of a later writing. Does the Gospel of Judas, with its uncomfortable critique of what could be called modern problems of the priesthood—abortion and homosexuality—belong to a much later era than that presumed by the text?

The Gnostic Mythology

The Gnostic material shows up in revelations and teachings of Jesus given to Judas, which can be described as of the same type as a source Bultmann separated out from the Gospel of John and defined as Gnostic revelatory speeches. As with Bultmann's partitioning of the Gospel of John, so in the Gospel of Judas, it is the Gnostic revelatory source with its imaginative and alien-sounding material that appears to be least-integrated into the narrative thread. The revelatory material is the type which most likely would have been borrowed from a non-Christian source and clearly indicates an extraneous set of ideas. In the Gospel of Judas, it is here that we find odd-sounding astrological ideas and cosmogonic themes that are recognizably Gnostic. In particular, there is a section describing the births of the three sons of Adam in language closely allied to that of the Apocryphon of John, and ultimately based on a Jewish-Gnostic hermeneutic in which only Seth belongs to the spiritual seed.

The revelatory material of the Gospel of Judas is given in three sections:

1) A commentary of Jesus on the temple vision of the disciples (38.12-44.14).

2) Judas' visions and Jesus' responses (44.15-47.1).

3) Jesus' revelatory message to Judas (47.2-57.20).

The Sethian myth as told by the Gospel of Judas begins with the origin of the *protarchon*, here presented with one of his many titles, "the Autogenes" (GJ 47.20), literally, "the self-begetter"; it is an old term for the kings of Egypt who proclaimed that no one begat them in heaven, but rather they begat themselves there before their birth on earth.

> And a great angelic figure, the *Autogenes* (AJ II.8.31), the self-generated one, the self-begotten god of light, emerged from the cloud. And, because of him, four other angels (fire, air, water, earth: AJ II 24.22) came into being from another cloud, and they became attendants for the angelic self-begotten one. And the self-begotten one said: "Let *Adamas* come into being!" (GJ 47.18-48.3; cf. AJ II 8.31-35).

Now there begins the story of the myth of Seth and the begetting of the three sons of Adam, who are the three types of the human spirit. The story sounds familiar to students of Gnosticism, but it is peculiarly condensed. In

particular, it reads like a condensation of material found in the Apocryphon of John II.24-25. Particularly condensed are the accounts of the creation of two lesser aeons. Students of this literature know that these two aeons are Cain and Abel, but since these names never occur in the Gospel of Judas, the unsophisticated reader would never know who they are.

In the Gospel of Judas neither Cain nor Abel, nor their divine names, "Eloim" and "Yave," are mentioned. We are only told of the production of two aeons: (1) the "first luminary" (ϕωcτηρ), and (2) the "second luminary" (ϕωcτηρ). Seth, however, does make his appearance shortly (GJ 49.6).

For what reason does the gospel mention these two "luminaries," the "first" and the "second," who indeed must be the first two sons, Cain and Abel? The titles "first" and "second" do not do justice to the story. In fact, these luminaries, the first creations of the Autogenes, are practically anonymous! We might with some suspicion ask, why are they mentioned at all?

And then the mythical story line fades away; and there is unease with the reader who learns nothing of the relationship between the Autogenes and his first two luminaries. Below is a literal translation of the final sentences of this section.

> He (Autogenes) created the second luminary to rule over him (Adamas) with countless myriads of angels to offer service. And that is how he created the rest of the aeons of light. And he (Autogenes) *commanded them* (the first and second luminary) *to rule over* them (the countless aeons which the Autogenes created) GJ 48.12-18.

This elliptical account of the myth of Cain and Abel ought to make us suspicious about the sources of this text. The narrative here is almost impossible to follow without recourse to a fuller account, such as that found in the Apocryphon of John II 24-25, in the Codex III version (III 31.10-32.8) and the version of the Berlin Codex (BG 62.8-63.14). Quite obviously, our author has borrowed and condensed an account of the Sethian myth, and he has left us with a mutilated and obscure version which totters whenever one tries to read it on its own.

Coptic Grammatical Forms

On my first reading of the Gospel of Judas, I looked in vain for Achmimicisms – evidence of that dialectical influence in the Coptic of the gospel. There is almost nothing; the Coptic is written in a form of pure Sahidic permeated with great irregularities of spelling, but there are no

Achmimicisms, save for one startling exception. To this day, I have not found another, although there are a great number of Subachmimic forms and spellings. The one pure Achmimic feature occurs in GJ 48.18:

> ⲁϥ ⲧⲟⲩ ⲣ̄ ⲉⲣⲟ ⲉϩⲣⲁⲓ ⲉⲭⲱⲟⲩ
>
> *He commanded them to rule over* them (GJ 48.17-18).

It is the unique Achmimic morpheme ⲧⲟⲩ-, in the place of Sahidic ⲧⲣⲉⲩ-, which stands out in this sentence. This same Achmimic form ⲧⲟⲩ- also stands at the same point of the parallel passage in the narrative of the Codex II version of the Apocryphon of John:

> ⲁ ⲧⲟⲩ ⲁⲣⲭⲉⲓ ⲁⲭⲛ̄ ⲡⲉⲥⲡⲏⲗⲁⲓⲟⲛ
>
> *to command them to rule over* the grave (AJ II.24.34).

Here is my translation of the entire passage from the Apocryphon of John in which the unusual Achmimic morpheme occurs:

> But the Protarchon defiled her, and begat from her two sons: the first, and the second, Eloim and Yave: Eloim with the bear-face, and Yave with the cat-face. The one is just, but the other is unjust. And he appointed Yave over the fire and the wind, and Eloim he appointed over the water and the earth. And he called them by the names Cain and Abel, seeing his guile. Now up until the present day, the sexual intercourse of the first archon continued, for he planted a seed of lust in Adam, and he created through intercourse offspring in the likeness of their bodies, and he supplied them with his counterfeit spirit. And he appointed the two archons over some *archai* so as *to command them to rule over* the grave.
>
> But when Adam knew the image of his own foreknowledge, he begat the image of the Son of Man. He called him Seth. (AJ II.24.15-25.1)

The Achmimic form ⲧⲟⲩ- in the Apocryphon of John occurs precisely at the parallel place of the ⲧⲟⲩ- in the narrative line of the Gospel of Judas. The major difference between the two narratives is the greater detail in the Apocryphon of John, which names the two archons as Cain and Abel, and also gives them their divine titles, Eloim and Yave. In both narratives the birth of Seth is the next feature of the story, immediately after the joint occurrence of the form ⲧⲟⲩ-. Here is the complete passage from the Gospel of Judas:

> And the Autogenes said: Let Adam come into being. And the emanation occurred. And he created the first luminary to rule over him. And he said, Let angels come into being to serve him; and myriads without number came into being. And he said, Let a luminous aeon come into being; and he came into being. He created the second luminary to rule over him, together with myriads of angels without number for service. And that is how he created the rest of the aeons of light. And he *commanded them to rule over* them.
>
> And he created for them myriads of angels without number for their assistance. And Adamas was in the first cloud of light, which no angel could see, among them called gods... and he revealed the incorruptible Seth... (GJ 48.1-49.6).

The question must be asked: how did the unique form ⲧⲟⲩ-, an error in the text for ⲧⲣⲉⲩ-, come to be found both in the Gospel of Judas and in the Apocryphon of John, Codex II version, and in sentences which identically serve to end the Cain-Abel episode?

In order to shed some light on this odd Achmimic form, we need to look at the Nag Hammadi documents in some detail to observe the number and the role of Achmimicisms there. Briefly, we can say that many Nag Hammadi documents are rife with dialectical forms, syntactical, morphological, lexical, as well as orthographical.

In the case of the Apocryphon of John, we are blessed with four copies which can tell us many things about the presence and the absence of dialectical forms. The version found in Codex II is that version most affected by Achmimic variants. By means of an analysis of these variants, it can be shown that the *vorlage*, the exemplar of our copy, or more likely, the first translation, was written in some form of Achmimic.

It is clear that the copies of Codex II and that of Codex IV are late copies of one and the same Coptic translation of a Greek original. It appears that the Codex II version with its full complement of Achmimicisms stands closer to the original Coptic than the more Sahidic-sounding Codex IV copy. The Codex IV copy seems to be an updated version, one that has removed most of the Achmimic variations but yet retains a number of forms which existed in the original translation into Coptic.

The following schemata of quotations are an outline which will show that the identical occurrence of joint Achmimic forms in the two codices are a proof of the antiquity of these particular forms, which otherwise have been randomly corrected and improved in the textual history of both documents. The evidence compares the occurrences of the Achmimic form ⲉⲧⲁϩ- with the proper Sahidic forms in ⲉⲛⲧⲁ-. The evidence is limited to the clear usage

of these forms for the relative particle used with the relative perfect clause in Coptic. The data has been limited to those passages where clear readings are to be found in both Codex II and Codex IV.

Relative Perfect with Same Subject

Apocryphon of John II and Apocryphon of John IV

	Apocryphon of John II	Apocryphon of John IV
(1) These are great things which have arisen in your mind.	ϩⲉⲛⲛⲟϭ ⲛⲉ {ⲛⲉ} ⲛϩⲃⲏⲩⲉ ⲉⲛⲧⲁⲩ ⲧⲁⲗⲟ ⲉϩⲣⲁⲓ ⲉϫⲙ̄ ⲡⲉⲕⲙⲉⲉⲩ (25.19f.)	ϩ[ⲉⲛ]ⲛⲟϭ ⲛ[ⲉ ⲛⲉ]ϩⲃⲏⲩⲉ ⲉⲛⲧ[ⲁⲩ] ⲧⲁⲗⲟ ⲉϩⲣⲁⲓ ⲉ[ϫⲙ̄ ⲡⲉ]ⲕⲙⲉⲉⲩⲉ (39.20f.)
(2) The host of angels surrounding him, which came into being from him.	ⲡⲁⲱⲁⲓ ⲛ̄ⲛ̄ⲁⲅⲅⲉⲗⲟⲥ ⲉⲧⲕⲧⲏⲩ ⲉⲣⲟϥ ⲛⲁⲓ ⲉⲛⲧⲁⲩⲱⲱⲡⲉ ⲉⲃⲟⲗ ⲙ̄ⲙⲟϥ (13.6f.)	ⲡⲁⲱ[ⲁⲓ] ⲛ̄ⲛ̄ⲁⲅⲅⲉⲗ[ⲟⲥ ⲉⲧⲕⲧⲏⲩ] ⲉⲣⲟϥ ⲛⲁⲓ ⲛ̄ⲧⲁ[ⲩⲱⲱⲡⲉ ⲉⲃⲟⲗ ⲙ̄ⲙ]ⲟϥ (20.20f.)
(3) The powers which came into being from him.	ⲛⲉϫⲟⲩⲥⲓⲁ ⲛⲁⲓ ⲉⲛⲧⲁⲩⲱⲱⲡⲉ ⲉⲃⲟⲗ ϩⲓⲧⲛ̄ ⲡⲁⲣⲭⲱⲛ (27.5f.)	ⲛ̄ⲉϫⲟⲩⲥⲓⲁ ⲛⲁⲓ ⲛ̄ⲧⲁⲩⲱⲱⲡ[ⲉ] ⲉⲃⲟⲗ ϩⲓⲧⲛ̄ ⲡ[ⲁⲣ]ⲭⲱⲛ (42.3f.)
(4) These who have also known.	ⲛⲁⲓ ϩⲱⲟⲩ ⲛⲧⲁϩⲥⲟⲟⲩⲛ (27.22f.)	ⲛⲁⲓ] ϩⲱⲟⲩ ⲉⲛⲧⲁⲩⲥ[ⲟⲟⲩⲛ] (42.24f.)
(5) His thought rose above all those who had created him.	ⲁⲡⲉϥⲙⲉⲉⲩⲉ ϫⲓⲥⲉ ⲡⲁⲣⲁ ⲛⲉⲧⲁϩⲧⲁⲙⲓⲟϥ ⲧⲏⲣⲟⲩ (20.30f.)	ⲁⲡⲉϥⲙⲉⲉⲩⲉ ϫⲓ[ⲥⲉ] ⲡⲁⲣⲁ ⲛⲉⲛⲧⲁⲩⲧⲁⲙⲓⲟϥ ⲧ[ⲏⲣⲟⲩ] (32.4f.)
(6) That you are the one who has heard.	ϫⲉ ⲛ̄ⲧⲟⲕ ⲡⲉⲛⲧⲁϩⲥⲱⲧⲙ̄ (31.15)	[ϫⲉ ⲛ̄ⲧⲟⲕ] ⲡ[ⲉⲛ]ⲧⲁϩⲥⲱⲧⲙ̄ (48.20)
(7) Over the light which had come into being, the first to be revealed.	ⲉϩⲣⲁⲓ ⲉϫⲙ̄ [ⲡⲟⲩ]ⲟⲉ[ⲓⲛ ⲉⲧⲁ]ϩ ⲱⲱⲡⲉ ⲡⲉⲧⲁϩⲱⲣⲡ ⲟ[ⲩⲱⲛϩ̄ ⲉⲃⲟⲗ] (6.20f.)	ⲉϩⲣⲁⲓ ⲉϫⲙ̄ ⲡⲟⲩⲟⲉⲓⲛ [ⲉⲧⲁ]ϩ ⲱⲱⲡⲉ ⲡⲉⲛⲧⲁϥⲣ̄ⲱⲣⲡ [ⲟ]ⲩⲱⲛϩ̄ ⲉⲃⲟⲗ (9.25f.)
(8) Until the day when they will torture those who have blasphemed against the Spirit.	ⲉ̄ⲡⲉϩⲟⲟⲩ ⲉⲧⲟⲩⲛⲁⲃⲁⲥⲁⲛⲓϫⲉ ⲛ̄ⲛⲉⲧⲁϩϫⲉ ⲟⲩⲁ ⲁⲡⲉⲡ̄ⲛ̄ⲁ̄ (27.28f.)	ⲉ̄ⲡⲉϩⲟⲟⲩ ⲉⲧⲟⲩⲛⲁⲃ[ⲁⲥⲁⲛⲓϫⲉ ⲛ̄ⲛ]ⲉⲧⲁϩϫⲉ ⲟⲩⲁ ⲉⲡⲉ[ⲡ̄ⲛ̄ⲁ] (43.2f.)
(9) And all these came into being from a silence.	ⲛⲁⲓ ⲇⲉ ⲧⲏⲣⲟⲩ ⲉⲧⲁϩⲱⲱⲡⲉ ϩⲛ̄ ⲟⲩⲙⲛ̄ⲧⲕⲁⲣⲱϥ (7.3f.)	[ⲛⲁⲓ ⲇⲉ ⲧⲏⲣⲟⲩ] ⲉⲧⲁϩⲱⲱⲡⲉ ϩⲛ̄ ⲟⲩ[ⲙ̄ⲛ̄ⲧ]ⲕⲁⲣⲱϥ (10.18f.)

The logic of these comparisons is to show that the Achmimic variants are not randomly spread around, but in a large number of cases are jointly found in parallel passages of the two documents. The data shows that the Achmimic form ⲉⲧⲁϩ- quite surprisingly shows up in both documents more often than the proper Sahidic form ⲉⲛⲧⲁ-. The reason for this must have been that the two documents independently wrote their new Sahidic forms, and therefore the corrected text lost its early unanimity.

The display above will show that although a number of different spellings occur in the two documents, there is not one clear agreement in the two documents with respect to ⲉⲛⲧⲁ-, while there are at least three identical occurrences of the Achmimic form ⲉⲧⲁϩ-, viz., in items 7a, 8, and 9. The last item is noteworthy because it features an agreement in error: both codices have the wrong grammatical form. Both texts form the sentence with a relative perfect syntax, using ⲉⲧⲁϩ-, the relative morpheme, but the correct syntax of the sentence calls for the use of the second perfect tense, without a relative clause. In this situation, the Achmimic reading should have been ⲉⲧⲁ-, the sign of the second perfect tense in Achmimic. We can only imagine that this is an original error in the earliest Achmimic translation, a rather disguised error which went undetected in numerous scribal copies.

These joint occurrences, in parallel passages, of the Achmimic relative perfect particle ⲉⲧⲁϩ- strongly point to an original version in some kind of Achmimic dialect. Of course, if an Achmimic original be posited, then the case of Achmimic ⲧⲟⲩ- in II.24.34 is only a relic from the earliest translation, something like a disguised relic which has missed its revision, yet to be erased or corrected. We should not be surprised to find another causative infinitive in ⲧⲟⲩ- in the Codex II version, and there is one:

AJ II.26.15	ⲙ̄ⲛ̄ⲛ̄ⲥⲉ ⲧⲟⲩ ⲭⲡⲟⲟⲩ ⲇⲉ
AJ IV.40.32f	ⲙ̄ⲛ̄ⲛ̄]ⲥⲁ ⲧⲟⲩ ⲭⲡⲟⲟⲩ ⲇⲉ
	After they are made to be born…

Note that the form ⲧⲟⲩ- here is also disguised; it looks like a pronominal adjective of the third person, plural, but, unfortunately for that translation attempt, the gender is feminine.

The infinitive particle ⲧⲟⲩ- also occurs in the Gospel of Philip:

ⲙ̄ⲡⲉⲥⲛⲟϥ ⲉ ⲧⲟⲩ ⲣ̄ⲉⲩⲭⲁⲣⲓⲥⲧⲉⲓ ⲉⲭⲱϥ

for the blood to cause them to give thanks over it (II.75.17).

There is also an occurrence of the absolute form ⲧⲉ (Ach.) in the Codex II version of the Apocryphon of John:

> ⲧⲁⲓ ⲧⲉ ⲧϩⲉ ⲉⲛⲧⲁⲩ ⲧⲉ ⲧⲕⲧⲓⲥⲓⲥ ⲑⲏⲣⲥ ⲡ̄ⲃⲗⲗⲏ
>
> this is the way in which they caused the whole creation to go blind (AJ II.28.26f).

And so we can see that the occurrence of Achmimic ⲧⲟⲩ- in AJ II.24.34 is not so remarkable.

But how is it with the ⲧⲟⲩ- in the Gospel of Judas 48.18? How did this mutual error occur? It is not just the singular occurrence of this Achmimicism in the Gospel of Judas that arouses suspicion, but the fact that when one looks for a source for this unusual error, it can be found in the parallel of the Codex II Apocryphon of John.

Are we obliged to say that an ancient translator of the Greek Gospel of Judas working on his translation into Coptic was familiar with the Codex II-IV translation of the Apocryphon of John and decided to make use of an Achmimic form at this one place only, and that he did so without correction, and that his corruption endured through as many copies as there were before the Tchacos Codex was copied?

I am certainly open to any and all explanations for the rare duplication of an erroneous reading in the Coptic version of the Apocryphon of John, Codex II, now found to be in the Gospel of Judas. I can imagine some of the possibilities: (1) the original translation of the Gospel of Judas was in Achmimic; therefore there was no erroneous agreement with the original translation of the Codex II version of the Apocryphon of John; (2) some Coptic scribe, interested in harmonization, introduced ⲧⲟⲩ- into the Coptic version of the Gospel of Judas; (3) a marginal gloss noting the agreement with Codex II.24.34 afterwards entered the text of the gospel; (4) a random hearing error, or a random orthographical error, occurred in the history of the Tchacos text. All of these explanations seem to depend either on a special knowledge of Nag Hammadi Codex II or else on a rare and random dialectical reading which remained without correction in the present-day Tchacos document.

Let me give a true-to-life example from the experience of an American professor who received a term paper on a scholarly subject. In the paper there occurred the spelling, "colour," unusual for an American student but not unusual from an English writer. The professor looked up some likely sources for the term paper and found a book which said substantially the same thing which his student had written. It so happened that the book in question was

published in England, and in a sentence very similar to one which his student wrote there occurred the spelling, "colour." The student averred that it was a typing error, and also that he was a lousy speller, yet it did not take long for the professor to conclude that his student had used that book for a source.

I believe that the presence of the mutual error ⲧⲟⲩ- in these two documents cannot be explained on the supposition of a random agreement of two ancient documents. Certainly there is always the rare possibility of a random occurrence of this type of dialectical variation, but its uniqueness in the Gospel of Judas is remarkable. Other possible explanations that could be given for the agreement in error—for example that the ancient scribe engaged in writing the Tchacos Codex[2] was in fellowship with the scribes who wrote other Nag Hammadi codices and the Codex II copy of the Apocryphon of John in particular—seem to be nothing but an ancient model of a modern scenario: that our hoaxer is a member of the community of modern Coptic scholars who have special regard for Codex II as the first exemplar of the Apocryphon of John from Nag Hammadi to be published.

Conclusion

The literary genre of the Gospel of Judas is not unlike that of the canonical gospels. There is a particular similarity with the genre of the Gospel of John, where the Bultmannian School once very persuasively argued that revelatory speech interspersed with dialogue from disciples was a characteristic of a pre-Christian Gnosticism which affected the Christian movement in its formative stage. In the case of the Gospel of Judas, however, the convenience provided by this window of revelation could lend itself to an elaborate and original hoax whereby prophetic denouncement of modern sins could be clothed in antiquity. Modern scholars suspect that this subterfuge was practiced by writers of the pseudo-Pauline corpus, and the same strategy seems to have been employed by a modern writer of this newly-published gospel. The gospel seems to show a modern provenance with its critique of priests who sleep with men and carry on ritual sacrifices of both children (abortion) and women.

When we look at the content of the revelatory material provided by the new gospel, there is surprisingly little that is traceable to the Sethian type of Gnosticism familiar to us from reading the Nag Hammadi documents. In the one instance where the Gospel of Judas shows close parallels to the Apocryphon of John, the account in the new gospel sounds both lame and derivative. Owing to the lack of detail in this section (GJ 47.2-49.6), which

should include the begetting of the three sons of Adam but in fact only mentions the begetting of Seth, the story line is almost impossible to follow. Two archons who apparently are given power to rule over Adam are vaguely called "the first luminary" and "the second luminary." The logic of the narrative calls for these two beings to be "the first son, Cain" and "the second son, Abel," but this understanding cannot be derived from the text of the Gospel of Judas. For that, the reader must turn to the parallel passage in the Apocryphon of John. This excessive dependence on a well-known Gnostic text argues against the integrity of the Gospel.

Finally, there is the rare occurrence of a joint error in the improper usage of an Achmimic form, found both in the Gospel of Judas and in the same context in the Apocryphon of John. The appearance of this agreement in an uncommon and erroneous form can hardly be explained apart from the existence of a modern writer who was familiar with the 1945 codex that contains the Gospel of Thomas, the Gospel of Philip, and the Apocryphon of John, all writings which are heavily permeated with genuine Achmimic variants.

The Gospel of Judas is probably a hoax, and all the writings in it of recent authorship. These writings were prepared in our time, on some old papyrus leaves, probably from a palimpsest, without a binding. There is no cause for rebuke. One of our colleagues has created great excitement; he is a jolly fellow and has done us all a favor.

Notes

1 Such is the accepted viewpoint; see Laurie Goodstein, "Document Is Genuine, but Is the Story True," *New York Times,* April 7, 2006, p. A18. For recent treatments, see James M. Robinson, *The Secrets of Judas: The Story of the Misunderstood Disciple and His Lost Gospel* (San Francisco: HarperCollins, 2006), and Bart D. Ehrman, *The Lost Gospel of Judas Iscariot: A New Look at Betrayer and Betrayed* (New York: Oxford University Press, 2006).

2 The Tchacos Codex is the purportedly ancient document containing the Gospel of Judas and three other Gnostic texts. The critical edition is Rodolphe Kasser, Gregor Wurst, Marvin Meyer and François Gaudard, *The Gospel of Judas, together with the Letter to Philip, James, and a Book of Allogenes from the Codex Tchacos, Critical Edition* (Washington: National Geographic Society, 2007).

TOWARD AN "ABEL" UN? THE UNIFICATION MOVEMENT AND THE UNITED NATIONS

Michael L. Mickler

The United Nations has been on the Unification Movement's (UM)[1] radar screen for some time. It was, after all, UN forces who liberated Rev. Moon from captivity at Hung Nam labor camp during the early stages of the Korean War (1950-53). In subsequent years, Rev. Moon regularly extolled the sixteen nations who fought under the UN banner and in 1982, he funded production of "Oh Inchon!" a full-length Hollywood feature film intended to memorialize the landing of UN troops on the Korean peninsula. *Divine Principle* (DP), the UM's primary doctrinal text, extols the "great powers" for having "allowed minor powers... to become member states of the United Nations" and "giving them rights and duties equal to those of the great powers."[2] DP goes so far as to associate the UN with the "Last Days" and "close of sinful history."[3]

At the same time, the UM acknowledged the UN's limitations. DP argues that the UN mission was undercut by the ideological struggle "between the two worlds of democracy and communism." During the cold war, Rev. Moon claimed that the "Communist bloc" was "trying to isolate and destroy" Israel, the United States, and Korea at the UN and that these three "brother nations" needed to "join hands in a unified effort to restore the United Nations to its original purpose and function."[4] He warned the UN had "become a forum for the propaganda of the communist countries, thereby losing its original function."[5]

Michael L. Mickler is Professor of Church History and Vice President of the Unification Theological Seminary. He is the author of *The Unification Church in America: A Bibliography and Research Guide* (1987), *A History of the Unification Church in America, 1959-74* (1993), and *40 Years in America: An Intimate History of the Unification Movement, 1959-1999* (2000) as well as articles and reviews on the Unification Church and other movements.

As a consequence, the UM was conflicted in its attitude toward the United Nations. On the one hand, it perceived that the UN had a providential, even eschatological significance. On the other hand, it saw that the UN was politicized in ways that blocked its effectiveness. This ambivalence characterized the movement's understanding of the UN during the cold war era and has continued to characterize it until the present.

The UM expected that the conclusion of the cold war, which it regarded as World War III, would usher in an era of human, even messianic fulfillment.[6] The movement also expected that just as after the first two world wars, the victorious "free world" nations would establish new institutions or renew the existing United Nations in ways that were consistent with the new era. When this did not occur, when conflicts continued to be intractable or even genocidal, when the UN remained politicized or even paralyzed in the face of atrocities, the UM did not abandon its core convictions. It simply concluded that the United Nations, at least in its present state, was not equal to the task of building or maintaining world peace.

At this point, the movement's ambivalence toward the UN bifurcated into two distinct orientations. The first of these led to a renewal or reform program. While acknowledging UN limitations, this approach emphasized the UN's potential and positive aspects of its work. Based upon this understanding, the UM strengthened its presence at the UN. It set up a UN office, moved to attain official status within the UN for movement-related organizations, sponsored an array of conferences, and sought to become "a major player in the UN-NGO scene."[7] The movement also attempted to win support for several of Rev. Moon's specific proposals, notably his call for "a religious assembly, or council of religious representatives within the structure of the United Nations."[8]

The UM's second orientation generated a more radical supersession or displacement program whereby the United Nations would be superseded or at least complemented by a new organization or set of organizations. Unlike the reform model which emphasized the potential and positive aspects of the UN, the supersession model depicted the UN as a dysfunctional institution and highlighted its negative outcomes. Furthermore, given UN resistance to fundamental change, this conceptual approach was pessimistic about working exclusively through the UN. Under these circumstances, the UM backed a new set of organizations which fed directly into its vision of an alternate or "Abel" UN.[9]

Taken together, its renewal and supersession programs have dominated UM thinking about the United Nations since the late 1990s and have taken up

an increasing portion of its resource allocations. For this reason, it is important to subject them both to closer examination. This article reviews the UM's vision and agendas for both renewing and superseding the UN. Having described each of them, the article analyzes them both and offers a set of recommendations for proceeding forward.

Renewing the United Nations

The UM vision and program for UN renewal included three constituent elements: 1) a conceptual model which emphasized the UN's potential and positive aspects of its work while at the same time highlighting significant limitations; 2) efforts on the part of the movement to strengthen its presence at the UN; and 3) UM efforts to win support for specific reform proposals.

Rev. Moon established the UM's fundamental orientation toward UN renewal in a number of his speeches. He emphasized the world's "great expectations for the United Nations as an organization embodying humanity's aspiration for peace" and contended that its importance outweighed that of religion, any single nation-state, or other international organization.[10] He especially highlighted the UN's role in promoting the "equalization of life" whereby "developed countries... liberate underdeveloped countries from poverty... help new democratic countries that are in mid-development," and "sublimate" their "selfish interests."[11] For Rev. Moon, this was "the way of the end times."[12] As such, the UN served both humanitarian and eschatological ends. However, it was the religious or spiritual element which was to provide the motive force and direction for humanitarian reform, much as the mind worked harmoniously with the body.[13]

Yet it was precisely there that UN shortcomings were apparent. While acknowledging the UN's "conscientious efforts to establish peace" and its "important contributions,"[14] Rev. Moon noted that its actions "often meet stubborn resistance." This was because, "Each country is fighting to get benefit for itself."[15] Such ingrained selfishness, according to Rev. Moon, was the inevitable result of a politics-only approach since political systems are "based on the idea of a ruling and a ruled class." Politicization of the UN, in his estimation, would "never resolve the history of the oppressor and the oppressed" and, in fact, had "brought disaster."[16] As he expressed it,

> When we look at the organization of the UN, we find that it has become the symbol of the body by centering upon individual countries. One hundred eighty-two countries meet together at the United Nations, but if we analyze the substance of it, each one is

> centered on itself and is exploiting and cheating other countries. This runs counter to the fundamental and basic theory of unification and peace.[17]

The solution he proposed was to combine statesmanship and good governance with the wisdom of the world's faith traditions and principles of spiritual practice.

However, Rev. Moon was not oblivious to the divisiveness of religion. He acknowledged that "deep-rooted conflict between major religious traditions" constituted the background of "violent wars all over the world." He also contended that their "preoccupation with individual salvation and narrow denominational interests" had "prevented religious bodies from giving their utmost to the cause of world salvation." For this reason, religious people "should engage in deep self-reflection" and "repent." According to Rev. Moon, "Our age more than any other demands that we go beyond our faiths, and the interests of particular religions, and put our love and ideals into practice for the sake of the world."[18] It was in that spirit that the UM began to strengthen its presence at the UN.

The UM had maintained a mission at the UN since the early 1970s. Working out of local church centers, its "UN team," later known as the "New World Forum," cultivated contacts and invited guests to UM-sponsored events or conferences. In 1974, the UM held a "Seven-Day Fast at the UN" by several hundred members intended to publicize the plight of Japanese wives of North Korean returnees who were alleged to be held against their will.[19] Other of the UN team's contacts took an active interest and role in the movement's opposition to communism, especially in the Latin American context.[20] However, during the 1970s and 1980s, the UM regarded the United Nations primarily as an object of religious outreach and support for its "victory over communism" campaign. There were no efforts to 'reform' the UN or attempts to obtain standing within the UN by any movement-related entities.

All this changed during the 1990s as UM-related groups began to seek and gain status as NGOs within the UN. The first of these was the International Relief and Friendship Foundation (IRFF), a movement-funded and run charitable organization which since the mid-1970s had provided goods and services in areas of need worldwide.[21] IRFF gained status with the UN Department of Public Information (DPI) in 1991.[22] In 1993, the International Religious Foundation (IRF), a movement-funded ecumenical and inter-religious organization, also attained DPI status. The Women's Federation for World Peace (WFWP), a women's organization of international scope founded by Mrs. Moon, obtained general consultative

status with the UN's Economic and Social Council (ECOSOC) in 1997.[23] As only 11 percent of religious NGOs associated with ECOSOC attained "general" status, this was a major breakthrough. The Family Federation for World Peace and Unification (FFWPU) gained DPI status in 1998, and in 2004, the Inter-Religious and International Federation for World Peace (IIFWP) gained Special Consultative Status with ECOSOC. IIFWP evolved into the Universal Peace Federation (UPF) in 2005 which maintained its ECOSOC status.[24]

Each of these UM-affiliated NGOs conducted programs which supported UN interests and causes. In fact, this was required to maintain their UN status. Thus, IRFF, IRF, WFWP, and FFWPU pursued activities which supported UN millennium development goals, dialogue among civilizations, and pursuit of peace. IIFWP (est. 1999) and UPF (est. 2005), also pursued these goals. However, a key difference separated them from the other UM-related NGOs in that a major thrust, possibly *the* major thrust, of IIFWP/UPF was UN renewal and reform.

In August 2000, IIFWP convened "Assembly 2000", a major meeting held just prior to the UN's Millennium Summit and Millennium General Assembly. The event, held jointly at the Waldorf-Astoria and UN Headquarters, was co-sponsored by the Permanent Missions to the UN of Indonesia, Uganda, and Mongolia and chaired by Makarim Wibisono, the Permanent Ambassador to the UN of Indonesia and President of ECOSOC. Under the theme, "Renewing the United Nations and Building a Culture of Peace." Assembly 2000 "was attended by dignitaries from over 100 nations, including former heads of state and government, religious and parliamentary leaders, and academic, business, and media leaders."[25] Included among them were Oscar Arias, former President of Costa Rica and Nobel Peace Laureate; Robert Dole, former U.S. Senate Majority Leader and Republican Presidential candidate; the late Sir Edward Heath, former Prime Minister of the United Kingdom; Kenneth Kaunda, former President of Zambia; and Richard Thornburgh, former UN Undersecretary General and Governor of Pennsylvania.

The centerpiece of Assembly 2000 was Rev. Moon's keynote address, "Renewing the United Nations to Build Lasting Peace." In this speech, Rev. Moon made three separate proposals. The first called for the establishment of "a religious assembly, or council of religious representatives within the structure of the United Nations," i.e., that the UN be restructured as a "bicameral institution." The second proposed the creation of "peace zones in areas of conflict ... governed directly by the United Nations" with a special emphasis on North and South Korea. The third called for an official

commemorative day to uphold the ideal of the family ... Specifically ... that True Parents' Day be established as a day of global celebration." He said IIFWP will make "devoted and sacrificial efforts" on behalf of these proposals and toward the attainment of world peace.[26]

Among Rev. Moon's proposals, IIFWP invested the most effort in attempting to win support for a religious assembly within the UN. In this endeavor, it secured a valuable ally in the Hon. Jose de Venecia, Speaker of the House of Representatives of the Republic of the Philippines. De Venecia had a history of interreligious involvement, having brokered ceasefires and peace agreements with Muslim insurgent groups and "initiated the move to unite the National Union of Christian Democrats... and the Union of Muslim Democrats" to form LAKAS-CMD (Christian Muslim Democrats), the Philippines dominant political party.[27] Introduced to Rev. Moon's proposal for an Interreligious Council (IC) at the UN in 2002, he was immediately receptive. He enlisted the support of Philippine President Gloria Arroyo and during a state visit to the United States in May 2003, she raised the matter directly with American President George Bush and members of his Cabinet. According to de Venecia,

> [W]hen President Arroyo mentioned this to President Bush, he welcomed this positively and directed Condoleezza Rice, his [then] National Security Advisor, to coordinate with us in promoting this peace initiative.[28]

Referring to the convergence of his work with that of the UM, de Venecia reported to a IIFWP-sponsored "Summit of World Leaders" in August 2003 that "At the fulcrum and the core of this proposal, we, with Reverend Moon... and the other leaders of the IIFWP, have proposed the creation of an Interreligious Council as an organ of the United Nations."[29] In a letter to the Philippine Foreign Secretary, de Venecia described the initiative "as one of the major foreign policy goals of the Philippines."[30]

De Venecia said that a resolution would be filed at the 58th UN General Assembly when it convened in September 2003. He acknowledged that creating a new organ of the UN would require a charter amendment (something which had never occurred in the institution's nearly sixty-year history), invited other nations to join the Philippines in advancing the proposal, called for a General Assembly "Special Committee" to prepare a feasibility study, proposed "that 2004 be declared the Year of the Interfaith Council at the UN," and stated that the proposal "will carry a mandate of a fixed period of not more than two and a half years in which to create the Interfaith Council."[31] Karen Smith, Director of the Office of UN Relations

for IIFWP, said at the same meeting that "IIFWP has made the goal of winning the support of 50 member states supportive of the resolution."[32]

To some extent, de Venecia and IIFWP's reach exceeded their grasp. The UN had its own mechanisms of change which ground exceedingly slow. Nevertheless, the Philippine Delegation won approval of several resolutions and stimulated interfaith developments which, by UN standards, were signal accomplishments. In November 2004, a year behind de Venecia's timetable, the 59th General Assembly unanimously adopted resolution 59/23 ("Promotion of interreligious dialogue") authored by the Philippines and co-sponsored by 24 other countries. It affirmed that "interreligious dialogue" constituted one of the "important dimensions of the dialogue among civilizations and of the culture of peace." It also invited the Secretary General "to bring the promotion of interreligious dialogue to the attention of all Governments and relevant international organizations and to submit a report... to the General Assembly." Philippine Ambassador to the UN Lauro L. Baja termed the resolution a "landmark in UN history" as it "opens the door... to partnership with civil society in general and the religious sector in particular."[33]

The UN General Assembly passed additional resolutions proposed by the Republic of the Philippines at its 60th assembly in 2005 (60/10) and at its 61st assembly in 2006 (61/221) which garnered more co-sponsors and extended the initial provisions. A "request" in resolution 61/221 calling on the Secretary-General to designate a "focal unit" within the Secretariat to handle interreligious matters and its implementation in 2007 was especially significant.[34] As a result of these resolutions, the UN was on record in affirming interfaith cooperation as a necessary component of peace activity and had established a mechanism to monitor progress. According to the Permanent Representative of the Philippines to the United Nations, this went a long way toward transcending "the orthodox notion that the UN is strictly a secular intergovernmental body."[35]

Pursuing a parallel line, the Philippines convened a "Conference on Interfaith Cooperation for Peace" in June 2005 which led to the creation of the Tripartite Forum on Interfaith Cooperation for Peace (TFICP) in 2006. This initially was a partnership of sixteen UN-member states, three UN bodies (UN-DESA, UNESCO, and the World Bank), and the Committee of Religious NGOs at the UN representing its 110 member organizations (of which IIFWP was a member). TFICP held monthly information sessions and successfully pressed for the convening of a "High-Level Conference on Interfaith Cooperation for Peace" at the UN General Assembly in September 2006. The Philippines' president reinforced these efforts at the UN-

sponsored 2005 World Summit of World Leaders and in its "Outcome Document" which recognized the role of religious leaders and faith communities as one of the significant means for the promotion of peace.

All this signified progress. However, these measures were not entirely satisfactory from standpoint of the UM. The UN General Assembly had affirmed interfaith cooperation as a necessary component of peace activity, numerous governmental and non-governmental entities had convened conferences, and the UN Secretariat had established a focal unit to monitor interfaith development. Nevertheless, this fell well short of implementing a religious assembly or council within the structure of the UN. Additionally, and perhaps more significantly, the UM had been relegated to the sidelines. De Venecia remained an ally, but the Philippines' diplomatic corps at the UN was distant. The UM had input on de Venecia's original proposal but none at all on resolutions 60/10 or 61/221. Moreover, listings of interfaith initiatives in these resolutions did not include any reference to IIFWP or UPF-sponsored conferences and activities. Ironically, IIFWP saw its stated goal of 50 UN member-states supporting the Philippines' resolution achieved but was no longer a meaningful participant in the process.

IIFWP made no progress on Rev. Moon's proposals for peace zones or for the establishment of True Parents' Day. There may have been convergence between Rev. Moon's concept of "peace zones in areas of conflict" and the Philippines Vice-President's statement to the Tripartite Forum that the southern Philippines were "carving out Zones of Peace which bar armed conflict within delineated territories."[36] However, there was no evidence that the Philippines derived this policy from Rev. Moon's proposal or that any collaborative work was intended. While there may have been an opening for discussion of peace zones, establishment of "an official commemorative day to uphold the ideal of the family" was a non-starter. Conflicting definitions of family, intense acrimony between conservative and progressive UN coalitions over reproductive rights, and efforts on the part of some to have homosexuals declared a "vulnerable" population among other issues rendered this area a virtual minefield.

For good or ill, this was a minefield into which the UM leapt with both feet. In January 2001, during an IIFWP international symposium, "Dialogue and Harmony Among Civilizations: The Family, Universal Values and World Peace" held jointly at the UN and the New York Hilton, Rev. and Mrs. Moon "blessed" 120 young inter-national, inter-religious and inter-cultural couples soon to embark upon married life in a UN conference room. Despite the fact that the symposium had sponsorship from four Permanent Missions as well as the League of Arab States and Organization of the

Islamic Conferences, UN officials viewed this as "a serious breech of the rules for use of UN facilities."[37]

IIFWP UN office personnel attempted to characterize the event as a simple "blessing" of religious and secular leaders on young couples, not a wedding. In 1999, the UM-affiliated Women's Federation for World Peace conducted a "Bridge Ceremony" at the UN which featured women of formerly "enemy" nations crossing a makeshift bridge and embracing. This provoked no controversy. However, UN sensitivity on family matters and the UM's reputation for "mass weddings" insured that would not be the case this time. Largely on the basis of this event, critics charged that UM activities at the UN were "facilitated through front organizations and deceptive tactics."[38]

Taken as a whole, UM efforts to renew the United Nations bore mixed fruit. The UM staked out a clear conceptual position, greatly strengthened its UN presence, and convened an impressive number of international conferences on issues directly relevant to UN concerns. Significantly, evidence suggests that the UM sparked the Philippines UN interfaith peace offensive which previously had been limited to local and regional initiatives. On the other hand, the UM was marginalized by the Philippines' UN delegation, its contributions were mostly unacknowledged, and prospects for realizing its core vision of a religious assembly or council within the structure of the UN were still dim. The UM made no headway in its proposal for UN administered peace zones and made negative progress toward the establishment of True Parents' Day. In fact, according to critics, "many delegations are now alerted to the Moon phenomenon and are keen to oppose it."[39] Based upon these factors, the UM activated a more radical approach.

Superseding the United Nations

The UM vision and program of supersession whereby the United Nations would be superseded by a new organization or set of organizations also included three constituent elements: 1) a conceptual model which emphasized the UN's dysfunction and negative outcomes; 2) a pessimistic outlook on the prospects of the movement achieving its goals by working exclusively within the UN; and 3) UM efforts to launch an alternative or "Abel" UN.

The UM's supersession program had been latent within its approach to the UN for some time. As noted, the movement saw that the UN was politicized in ways that blocked its effectiveness, particularly during the cold war. The UM also was convinced that in the post-cold war period, the

victorious free world nations needed to establish new institutions or renew the existing United Nations in ways that were consistent with a new era of human, even messianic fulfillment. This underlay Rev. Moon's call for "a religious assembly, or council of religious leaders within the structure of the United Nations." [40] However, even as the movement emphasized this vision and pursued UN renewal, the UM was alive to the possibility that its work could be easily undermined by secular interests and religious divisiveness.

Given this perspective, the movement's renewal and supersession programs were strategic options to be pursued separately or even simultaneously depending upon circumstances. Nevertheless, the conceptual differences were clear. Whereas the UM renewal program highlighted the UN's potential while acknowledging its limitations, its supersession program brooked no such ambivalence. It maintained that the UN was wholly dysfunctional. In a 2003 address, Rev. Moon stated,

> It [the UN] has become so crippled that it is incapable of taking even one step forward. It is not just incapable of bringing about world peace; the United Nations can neither present solutions nor offer hope in response to the totally unpredictable situations confronting the world today.[41]

Two years later, on the occasion of the UN's 60th anniversary and inauguration of the UM-sponsored Universal Peace Foundation, he claimed, "there is a broad consensus, both inside and outside the organization, that the U.N. has yet to discover the way to fulfill its founding purposes." To him, the UN and its member states were "inherently unable to resolve conflicts and achieve peace."[42] The conclusion was inescapable. If the UN was unable to fulfill its founding purposes and "inherently" incapable of achieving peace, renewal would have to come from without.

It is doubtful that the UM would have reached this conclusion minus the reversals it had absorbed. As mentioned, the Philippines UN delegation effectively marginalized the UM from its peace initiative, and UN officials reacted negatively to the UM's "blessing" at the UN in January 2001. As a consequence, the Secretariat refused a conference space request by Indonesia and other delegation co-sponsors of a UM-sponsored event the following May.[43] However, ECOSOC's Committee on NGO's decision to deny accreditation status to the UM-related Youth Federation for World Peace (YFWP) later that year was a more significant reversal.

Rev. Moon's vision for UN renewal revolved around the twin foci of faith and family. To his mind, it was critical that UM-associated entities connected to faith and family attain standing within the UN. He stated,

> Mind and body will become one only when the UN is connected to the religious field. Next, we have to bring the mother - the Women's Federation - and ... connect up the Youth Federation and that will be it. Only if we can bring these ... organizations to the UN will we become able to suggest the direction in which the UN can bring about peaceful unification and move toward one world in the future.[44]

ECOSOC's rejection of the Youth Federation was a blow to this vision.[45] This failure, combined with other reversals and the determined opposition of critics, led the movement to re-orient its UN strategy.

Rev. Moon said in 1998 that "if the UN does not listen to us, I will make an Abel-type UN."[46] In actuality, the UM began constructing a parallel UN years before. As early as 1981, the movement launched the Summit Club, later the Summit Council for World Peace (est. 1987), which brought together present and former heads of state to work on issues of peace and development. In 1985, CAUSA International, a UM affiliate, set up the International Security Council (ISC), an association of former statesmen and senior military officers who dealt with international security issues. These organizations and others coalesced under the Federation for World Peace (FWP), founded by Rev. Moon in 1991 after the passing of the cold war. During the 1990s, the movement generated a dozen or so federations including separate federations of island, peninsular and continental nations as well as federations of women, families and youth for world peace.[47] In effect, the UM was piecing together a shadow UN.

The movement took a decisive step in February 1999 when it linked the constellation of organizations associated with the Federation for World Peace with those under the Inter-Religious Federation for World Peace (IRFWP). IRFWP included multiple ecumenical and interreligious bodies which the UM had established, notably the New Ecumenical Research Foundation (New ERA), the International Religious Foundation (IRF), the Council for the World's Religions (CWR), and the Assembly of the World's Religions (AWR). The merger of IRFWP and IFWP created the Interreligious and International Federation for World Peace (IIFWP), a new umbrella federation understood to represent internal and external approaches to the solution of world problems.

IIFWP was UM's prime mover in promoting UN renewal. At the same time, it exemplified the model of inter-religious and political convergence toward which the movement's UN reform efforts aimed. As such, IIFWP was the first institutional expression of what the UM would later term the "Abel" UN. In Unification language, it represented the "Abel" UN's formation stage,

and its work was largely foundational. Essentially, IIFWP worked to broaden the UM's network of contacts and develop the movement's thinking on leadership and "global governance." From 2000-2004, IIFWP sponsored five annual "assemblies" which convened high level leaders. "Assembly 2000," as previously described, included a stellar cast of dignitaries. "Assembly 2001" continued that trend, including among its participants former U.S. vice-president Dan Quayle; H.E.Abdurrahman Wahid, former president of Indonesia; the late Jerry Falwell, chancellor of Liberty University; a number of additional former national presidents, and the Rt. Hon. Edward Schreyer, former governor-general of Canada. In addition to annual assemblies, IIFWP sponsored convocations, "international" symposia, and summits for "world" and "Muslim" leaders." It also maintained an active publications program, publishing conference proceedings and works on governance and peace, more than twenty titles in all from 2000-05.

IIFWP's emergence was closely related to two other UM-related initiatives, both of which furthered the movement's supersession agenda. The first of these was WANGO, the World Association of Non-Governmental Organizations (initially WAUNNGO, the World Association of United Nations' Non-Governmental Organizations) established in 2000. Even its name, WANGO, presented a challenge to CONGO, the Conference of NGOs in Consultative Status with the UN, a longstanding, widely recognized NGO umbrella organization.[48] WANGO challenged CONGO at the level of membership and underlying philosophy.

At the level of membership, WANGO looked to construct a broader and more all encompassing NGO network than CONGO. Whereas CONGO limited full membership to NGOs holding consultative status with ECOSOC, WANGO did not make association with the UN system a condition of membership. In fact, it made a point of recognizing "smaller, lesser-known NGOs in the least developed countries, whose exemplary service and success may have gone unnoticed and unappreciated on the international stage."[49] Attempting to pull together an international coalition of NGOs, WANGO convened major gatherings, initially in conjunction with IIFWP, and later under its own auspices. In New York in October 2000, WANGO and IIFWP jointly sponsored "The Millennium Declaration of the United Nations: A Response from Civil Society," which brought together representatives from more than 500 NGOs and civil society from 105 countries.[50] In 2001, WANGO and IIFWP co-sponsored symposia on the family, public service and global violence. Participation rates in WANGO "Annual Conferences," held from 2001-05, and its "World Congress of NGOs," first convened in 2007, rivaled those of CONGO.[51]

In its underlying philosophy, WANGO upheld a values orientation and more proactive issues-oriented perspective than CONGO. CONGO's aims were essentially value-neutral, being primarily focused upon gaining NGO's a voice in the UN. The organization explicitly stated that it "does not take positions on substantive matters,"[52] By way of contrast, WANGO concerned itself with "universal values shared across the barriers of politics, culture, religion, race and ethnicity" and defined itself as "an international leader in tackling issues of serious global concern."[53] In its first several years of operation, WANGO produced a NGO "Code of Ethics" and a statement of NGO "core values" It also convened meetings on a variety of hot-button issues such as U.S.-UN relations, sustainable development and spirituality, and family values. WANGO clearly was attempting to carve out an "Abel" sphere in the realm of NGOs and civil society. Just as clearly, it looked to position itself in a way that challenged, if not superseded CONGO.

A second initiative which fueled the UM's supersession agenda was IIFWP's Ambassadors for Peace (AFP) program. Rev. Moon's proposal to create an interreligious assembly included the appointment of "religious" ambassadors. He stated that they must have "a genuinely ecumenical or interreligious consciousness" as well as "the training and ability to teach a universal, transnational ideal of peace." According to him,

> The interreligious ambassador appointed as a member of the United Nations senate or council should have a global consciousness and take responsibility to represent the United Nations' global vision and agenda ... Wherever they go in the world, these ambassadors would promote movements dedicated to the realization of peace and social welfare. Moreover, in all nations, they would serve as conscientious guardians of lofty ideals such as justice, security, and peace.[54]

Rather than wait for the UN to set up an interreligious assembly and appoint interreligious ambassadors, a process which could take years, the UM, itself, began commissioning Ambassadors for Peace (AFPs) in 2001. It defined them as "a worldwide network of leaders dedicated to transcending racial, religious and ethnic boundaries to promote a world of genuine peace."[55]

Significantly, AFPs were understood to have been "fully introduced to the IIFWP, its founding vision and its programs." Furthermore, they were expected to "affirm and put into practice" the following five "peace principles":

1. God is the Parent of all humankind;
2. Human beings are essentially spiritual in nature;

3. The highest standard for human relationships is the ethic of "living for the sake of others";
4. The family is the fundamental institution of society, and functions as a school of love. Committed and faithful marriage, as the foundation of stable, loving families, should be honored as a sacred union; and
5. Interreligious and international cooperation are essential for world peace.[56]

By 2007, the movement claimed to have appointed tens of thousands of AFPs, making it "the world's largest and most diverse network of peace leaders."[57]

The Interreligious and International Peace Council (IIPC) was the second institutional expression of what the UM then explicitly termed the "Abel" or "Peace" UN. In Unification terms, this represented the Abel UN's growth stage. IIPC was formally launched in New York on October 3, 2003. Based upon IIFWP's efforts, it was intended to embody a new model of global governance, not just a religious assembly but a wholly other "Abel" UN. At its inaugural assembly, IIPC Chairman Rev. Dr. Chung Hwan Kwak stated that IIPC's launch marked "a new chapter not only in the history of the IIFWP, but the entire world."[58] Rev. Moon concurred. IIPC's founding, he proclaimed, was "nothing less than the most revolutionary and wondrous event to happen since God created humankind." He also made it clear that he would "gladly transfer to the control of the Peace United Nations the entire foundation that I have built with blood, sweat, and tears over more than eighty years."[59]

It probably was fortunate that Rev. Moon did not transfer his entire foundation to IIPC as there was little evidence that the organization ever developed an identity. It generated no governing board, charter or even working documents, headquarters site (though a floor in the UM-owned New Yorker Hotel had been designated), or recognizable structure. Its leadership doubled as leaders of IIFWP. Instead, IIPC piggybacked on already existing projects, and its name simply was added as a co-sponsor to IIFWP conferences, symposia and convocations. In February 2005, nearly a year-and-a-half after its founding, IIFWP leadership called on delegates attending a summit on leadership and good governance to empanel "regional Peace Councils" which "should draft IIPC charters applicable to the region, develop a plan of action, and select regional delegates who would then sit on the world-level Peace Council."[60] A few were established, though mostly without the desired apparatus.

In April 2005, at a UM-sponsored International Leadership Convocation (ILC), Rev. Kwak acknowledged that "the Peace Council has been functioning as a loose, informal coalition of Ambassadors for Peace." However, he claimed the Peace Council was "shifting to a more formal structure" and that "Preparatory Committees are being formed." These, he said, will "consider the charter, the rules of procedure, the code of ethics and a plan of action for the Peace Council." He told delegates,

> Rest assured ... that the Peace Councils have the potential to truly transform this world, bringing together leaders from governments, religions, faith-based NGOs, civil society, academia, business, the arts, sports, etc., all working together collaboratively for peace. It is an idea whose time has come. The dream is about to become a reality.[61]

At the same conference, IIFWP Secretary-General Thomas Walsh outlined an "International Agenda" leading to the convening of "the inaugural World level Peace Council" on the occasion of the 60th anniversary of the UN.[62]

The Universal Peace Federation (UPF) was the UM's third institutional expression of the "Abel" UN. From a Unification perspective, it represented the "Abel" UN's completion phase. UPF was established on September 12, 2005 prior to the UN's 60th anniversary. In effect, it absorbed both IIFWP and IIPC and inherited their respective missions. Its inaugural convocation was held before 376 delegates from 157 nations at Lincoln Center's Alice Tully Hall in New York. Its mission, Rev. Moon declared, was "to renew the existing United Nations and provide a new level of leadership as an 'Abel-type' United Nations." As part of the launch, he also proposed a "World Peace King Bridge Tunnel" to "build a passage for transport across the Bering Strait." Rev. Moon described this as "a truly providential and revolutionary project" and envisioned it as a crucial "link" in "an international highway system connecting the world as a single community." He also announced the founding of a "peace police and peace army" (later re-conceptualized as the "peace kingdom police force" and the "peace kingdom corps") under the UPF banner "to safeguard global peace."[63]

These initiatives may have been sufficiently breathtaking to overshadow any of IIPC's previous shortcomings. Nevertheless, the enormity of generating an entity which would function as an "Abel" UN remained. The UM originally conceived of IIPC as a representative, deliberative body. However, this proved difficult, if not impossible to achieve. In response, UPF re-conceptualized its identity and mission as primarily educational. Rather than exhaust itself in attempting to construct a new and improved General Assembly or compete with the existing UN and other international

organizations in addressing critical issues, UPF focused on leadership education and "global governance." It then applied its models of leadership and governance to targeted peace initiatives, some regional, some issue-based. This way, UPF freed itself to do what UM-affiliated organizations did best: visioning, networking, conferencing, and engaging specific issues for which there was a perceived providential mandate and potential for success.

Re-defining the "Abel" UN in these terms may have been a retreat from IIPC's more grandiose design. However, there were significant benefits. For one thing, UPF avoided an immense investment of human and material resources for which there may not have been a significant return. At the same time, UPF retained a "Global Peace Council" comprised of some 150 former and sitting government leaders and a "Presiding Council" of fourteen members drawn from the council and from the UPF Secretariat.[64] These entities were marginally active and, in effect, kept in reserve. In this way, there was the possibility of re-activating the "Abel" UN as a structural alternative to the existing UN if and when the time was ripe.

A second benefit of conceptualizing its identity and mission as primarily educational was that it enabled UPF to align more fully with the wider Unification movement. UM personnel recruited "Ambassadors for Peace" for UPF conferences and UPF drew freely and explicitly from UM sources in its presentations. At the same time, the UPF action-agenda quickly coalesced around four key initiatives of interest to the UM: the Middle East Peace Initiative (MEPI) which sponsored interfaith "Pilgrimages for Peace"; the Northeast Asia Peace Initiative (NEAPI) which supported Korean unification; the "Abel" United Nations; and the Bering Strait Project.[65] In all of these projects, the activities of UPF and the wider Unification movement were mutually reinforcing. In fact, a listing of "Affiliated Organizations" on the UPF website reads like a review of groups established by the movement over the past two decades or more.[66]

As a result, the lines of demarcation between UPF and the Unification movement became blurred. In an October 2006 interview, UPF Secretary-General Thomas Walsh stated,

> Our conferences are for the sake of education in a vision, in the principles, methodology and programs by which we can transform the world. Embedded within them... are aspects of Divine Principle and its application to the world situation. People do get inspired, because their original mind catches something that is here, something they don't find in other places. This is also because the conferences... embody Unification culture;

He continued,

> [M]uch of our work is a form of attendance to God's providence, by attending True Parents and their work during Father's lifetime. That involves bringing the best of the ... world to participate in the major providential moments.[67]

The convergence of UPF and the UM was evident in UPF meetings. Conference emcees regularly referred to "Father" and "Mother" Moon as the "True Parents" and organizers included marriage rededications modeled after the Unification Blessing in the proceedings. Walsh said that the Ambassador for Peace initiative was "gradually breaking down the barriers between those who are in our movement and those outside."[68] The "Abel" UN as embodied by UPF was coming increasingly close to being the UM writ large.

UM efforts to supersede the UN, no less than its efforts to renew it, had mixed results. The movement was able to consolidate its varied federations for world peace and numerous other organizations under a unified banner, convene truly impressive gatherings, and become a "player" in the international NGO scene. It also was able to assemble a worldwide network of peace-builders and reinforce significant initiatives in the Middle East, northeast Asia and elsewhere. On the other hand, the UM proved unequal to the task of launching an alternative to the existing UN or competing with it in addressing critical issues. The "Abel" UN taught, but it did not exemplify a model of global governance, and increasingly it pursued objectives related to acceptance of Rev. and Mrs. Moon status and participation in Unification marriage rites.

Analysis

The intent of this section is to analyze the UM's UN program in terms of its strengths and weaknesses. This analysis focuses on resources available to the movement in three broad areas: ideology, leadership and organization, and the social environment. The UM attempted to mobilize each of these resources in pursuit of its objectives at the UN. The nature of these resources and how well they were managed is the focus of this analysis.[69]

Ideology

Ideology refers to "a set of beliefs about the social world and how it operates, containing statements about the rightness of certain arrangements and what

action should be undertaken in light of those statements."[70] Essentially, ideologies divide into those which support existing arrangements and those which seek change. However, whether an ideology is conservative, reformist or revolutionary, there are common indicators of ideological strength or weakness. These include a given ideology's clarity, motivational force, coherence, and adaptability. According to these criteria, the UM's UN renewal and supersession programs exhibited ideological strengths and weaknesses.

One UM strength was its ideological clarity. As has been shown, some UN-related organizations such as CONGO are avowedly non-ideological and refuse to take positions on "substantive issues." On the other hand, the UM grounded its renewal and supersession programs in a distinct ideology. The ideological core of both programs was a belief that the UN needed to incorporate the wisdom of the world's faith traditions into its deliberations and structure. The UM's ideology included additional elements. As noted, it promoted the "equalization of life" whereby "great powers" gave "minor powers" equal rights and duties and whereby developed countries liberated underdeveloped countries from poverty. It also upheld peaceful methods of conflict resolution, principles of good governance, and "the ideal of the family." However, these elements were subsidiary to the core idea of including interreligious participation in global governance. This was clear, readily understood, and an ideological strength.

A second strength of the movement's ideology was its motivational force. In presenting his proposals for renewing the United Nations, Rev. Moon stated,

> Although secular authorities rule most human societies, religion lies at the heart of most national and cultural identities. In fact, religious faith and devotion have far greater importance in most peoples' hearts than do political loyalties.[71]

He was correct at least insofar as UM personnel, the movement's allies, and an increasing number of diplomats and politicians were concerned. UM personnel were motivated to invest stunning amounts of time, energy and financial resources to host all manner of assemblies, convocations, symposia and summits which promulgated the movement's core ideas. Allies such as Philippine House Speaker Jose de Venecia were willing to invest similar effort on behalf of an interreligious council at the UN and to mobilize others. The receptivity of the UN General Assembly to resolutions that affirmed interfaith cooperation as a necessary component to peace activity suggested that the UM's core idea had broad-based appeal.

A third strength of the movement's ideology was its adaptability. Simply stated, the UM's core ideas were sufficiently flexible to pursue both renewal and supersession depending upon circumstances. Given a positive or even a neutral environment in which to function, the movement's ideology showed itself capable of undergirding an impressive number of organizations and initiatives within the framework of the UN and which supported its goals. However, given a negative environment in which the UM was resisted or ignored, its ideology proved equally capable of undergirding a plethora of organizations and initiatives which operated outside the UN framework and which modeled competencies intended to supersede it. In this respect, the movement's longstanding ambivalence toward the United Nations nuanced its perspective and was an ideological strength.

The UM's UN program also exhibited ideological weaknesses. One was a lack of content. The movement's core ideological position was clear enough, but it lacked sufficient and systematic elaboration. Conference participants gave speeches or sometimes presented papers and UM representatives conveyed movement ideas via Power Point but the two were poorly integrated. As a consequence, a succession of conference proceedings volumes had little practical value. More importantly, the movement's UN programs lacked sufficient intellectual grounding to hold together a coalition of supporters in anything more substantial than annual rounds of assemblies, summits, and convocations. UM leaders spoke of establishing a Peace Academy, but this never got off the ground. The movement launched IIPC as a would-be international governance structure, but it floundered.

A second weakness of the UM's ideology was its inability to fully manifest religious universalism. Eschatological certitude that these were the "Last Days" or that the world's religious leaders represent the "mind" while the world's political leaders represented the "body" were ideas not likely to garner much assent outside the narrow base of movement adherents. Moreover, even as the UM called upon religious people to "go beyond our faiths, and the interests of particular religions," it persisted in privileging the Judeo-Christian tradition through its conceptualization of the "Abel" UN. These and other expressions were examples of the movement's "primary language." Proponents of interfaith dialogue point out that early use of "primary language and particular religious rituals" (such as the Unification "Blessing") provoke defensiveness and opposition. They advocate use of a "universal or religious secondary language" to bridge gaps and establish a "vernacular" to explore differences.[72] The UM's failure to translate core theological concepts into language suitable for public discourse and debate was an ideological shortcoming.

A final weakness of the movement's ideology was a lack of inner coherence. Specifically, the UM did not present an entirely united front. As noted, the movement was convinced that the conclusion of the cold war, which it regarded as World War III, would usher in an era of human, even messianic fulfillment and that global institutions such as the UN had an important role to play in this process. However, certain conservative constituencies within or associated with the UM retained a cold war outlook and articulated anti-UN, anti-globalization positions which ran counter to the UM's UN thrust. This generated internal dissonance. The chief hold-outs were movement-funded media outlets, notably *The Washington Times* which kept up a steady stream of anti-UN rhetoric during the 1990s and beyond even as the movement reached out to UN organizations and officials.[73] The UM attempted to bridge this divide by sponsoring a symposium series on "U.S.-U.N. Relations." These were only partially successful. Internal dissonance remained and was an ideological weakness that undermined movement initiatives.

Leadership and Organization

Rev. Moon fits Max Weber's classic description of the charismatic leader as one "endowed with supernatural, superhuman, or at least exceptional powers and qualities." Weber held that charisma in its "pure" form was "a specifically revolutionary force." At the same time, he recognized the necessity of "routinization" or the setting up of a "permanent routine structure" if the prophet's organization was to survive his passing.[74] The transition from pure to routinized forms of charisma commonly involves a shift from communal to bureaucratic forms of organization. Charismatic/communal and routinized/bureaucratic forms of leadership and organization each have particular assets and liabilities. The UM was very much immersed in these leadership and organizational dynamics. As a consequence, their strengths and weaknesses affected its UN programs.

Charismatic leadership was a double-edged sword. On the one hand, it was a great strength. Rev. Moon set the tone for the movement's UN work, provided the core ideas, mobilized personnel and resources, formulated strategy, and continually pushed the envelope of what was thought to be possible. Under his leadership, the UM responded quickly and decisively to perceived opportunities, convened major assemblies and launched new initiatives with very little lead time. Likewise, the movement was able to shift priorities or abandon projects with equal rapidity. Rev. Moon's stature within the UM also served to foster unity. Though the movement's conservative *Washington Times*-based wing was at odds with its progressive

peace-building NGOs at the UN, their common loyalty to Rev. Moon prevented any open breach or fissure.

On the other hand, charismatic leadership had its drawbacks. One of these was a tendency to disregard bureaucratic rules and regulations in obedience to a higher authority. This was especially problematic at a highly bureaucratized organization like the United Nations as the UM's UN conference room "Blessing" amply indicated. According to Weber, charisma survives only so long as it is "proved."[75] Hence, prophets must continually "produce." This emphasis on results energizes development but also can be a significant liability. It can, for example, lead to exaggeration and hyperbole as was the case in the movement's buildup of IIPC. More importantly, the urgency to succeed can put pressure on leaders and subordinates to inflate results and thereby undermine access to accurate information. Finally, charismatic authority inevitably raises the problem of succession. Minus Rev. Moon's energizing and unifying presence, maintenance of the UM's UN initiatives could by no means be assured.[76]

Organizationally, the movement has proved itself marvelously adaptable to bureaucratic machinery. The UM, itself, is a complex, diversified, multi-national conglomerate with an imposing array of non-profits. Moreover, the movement's top and mid-level leadership has interacted with societal elites for years. For these reasons, the UM was neither intimidated by the UN environment nor clueless when it came to gaining access. As was shown, a number of UM-related NGOs attained standing with the UN within a relatively brief period of time. Beyond that, the movement convened large-scale conferences which were co-sponsored by UN-member delegations, included sessions on UN premises, and featured remarks and appearances by top-level UN officials. Most importantly, the UM succeeded in winning support for its core proposal that the UN incorporate a religious council or assembly.

Another UM organizational asset was the ability of its "Abel" UN vehicles to transcend the merely bureaucratic and retain familial-communal dimensions of what UPF Secretary-General Thomas Walsh termed "Unification culture." This was a bit dicey. Movement conferences, symposia and assemblies always included substantive proceedings. However, they also worked in aspects of Unification theology and ceremonial elements. As noted, conference emcees regularly referred to "Father" and "Mother" Moon as the "True Parents" and organizers increasingly included marriage rededications modeled after the Unification Blessing. This may have been off-putting for some. It resonated for others, including numerous high-level

dignitaries who developed close personal ties with Rev. Moon and the movement.

As a global institution, the UM took full advantage of its international connections. Unlike U.S. or other national-based organizations, the Unification movement had missions in most of the world's countries. This enabled it to cultivate relationships on the ground, especially in many less developed nations which, nonetheless, had UN representation. On that basis, the UM was consistently able to line up co-sponsorship for its events and therefore avoid bureaucratic delays with the UN Secretariat. The movement's international scope was an asset not unlike that possessed by the Roman Catholic Church or Islamic organizations. However, they both had infinitely more clout and mobilized their global constituencies at the UN to a far greater degree than the UM.

The organizational weaknesses of the movement's UN programs surfaced when its charismatic-communal and routinized-bureaucratic structures became unbalanced. Usually it was the charismatic-communal element that became dominant. UPF Secretary-General Thomas Walsh noted, "there are two kinds of conferences: those that come from above and those that come from below, so to speak."[77] The conferences "from above," i.e., those which Rev. Moon initiated, had priority. However, Rev. Moon was inspired to initiate literally hundreds of conferences, not just at the UN but worldwide. In Fall 2000, for example, he directed IIFWP to hold conferences in 191 countries by the end of the year.[78] As a consequence, IIFWP and its successor UPF operated at a frenetic pace. The end result was that both organizations produced crack teams of conference organizers. The downside was that they had little time for longer-term planning, research, or the development of expertise.

Another downside was that the movement's "Abel" UN vehicles were in-bred. The UM maintained interlocking directorates with the same UM leaders serving as Chairman or Secretary-Generals of IIFWP, WANGO, IIPC and UPF. Other UM leaders doubled as "regional chairpersons" of UPF chapters worldwide. As noted, UPF retained a "Global Peace Council" which was largely ceremonial and a "Presiding Council" which was marginally active. The result of this was that the "Abel" UN taught about global governance but did not practice it in a meaningful way.

Social Environment

Resources in the social environment, what sociologists term "structural conduciveness," include several components. First, they include the level of openness to and opportunity for change within a given environment. For

example, it would be difficult to imagine UN reform having much chance of success if there was no discontent with the organization or if the UN were polarized as it was during the cold war. Second, they include a given movement's relationship to the wider social context. At the UN, dozens of groups clamor for attention. In this setting, it is crucial for movements to escape anonymity and attain visibility. It also is critical for them to gain legitimacy. A third contextual resource or, depending upon circumstances, a contextual hazard, are mechanisms of social control. Movements seeking change challenge "status quo beliefs and institutional order."[79] They must overcome or at least neutralize opposition. They also must resist efforts by the establishment to co-opt their proposals.

The UM correctly identified UN reform as a salient issue during the 1990s. Discontent with the UN had been rife for several decades, especially outside the organization, but this was overshadowed by polarization between the two superpowers during the cold war. The end of the cold war surfaced discontent not only outside but within as the UN grappled with questions of identity and philosophy. Reform proposals were especially prominent during the administration of UN Secretary-General Kofi Annan (1997-2007).[80]

The movement also correctly identified religion as a key factor missing in UN deliberations, particularly as numerous conflicting parties and even terrorists invoked religious tenets in the post-cold war context. The Millennium World Peace Summit of Religious and Spiritual Leaders, "a high-profile and much-publicized interfaith gathering of some 1,000 representatives and numerous unofficial observers from many of the world's religions funded by CNN-founder Ted Turner just prior to UN's own Millennium Summit of heads of state and government" in 2000, echoed many of the same sentiments as the UM. In fact, its secretary-general called for establishment of a "council of religious and spiritual advisors to the UN."[81]

Finally, the UM correctly identified religious NGOs as an effective vehicle to advance its programs. After a lull during the cold war, global society matured during the 1990s and the number of NGOs with ECOSOC consultative status more than doubled from under 1000 to over 2000 over ten years.[82] The UM's launch of WANGO was a response to the global rise of non-governmental organizations. There was a parallel increase of religious NGOs including those from conservative traditions which were previously distrustful or even hostile to the UN and from non-Christian, non-Western religions such as the Baha'i International Community and Soka Gakkai International, a Buddhist group.

In summary, the UM correctly identified UN reform as salient issue, religion as a key factor missing in UN deliberations, and religious NGOs as an effective vehicle to advance its programs. However, it was one thing to recognize opportunities and another to effectively act on them, especially as the field was crowded with competitors. The movement and Rev. Moon had a certain degree of name recognition, but this was a decidedly mixed advantage since the UM's primary identification was still as a 'cult'. Given these realities, the movement showed itself to be remarkably shrewd and savvy in mobilizing visibility and legitimacy. Critics, including some within the UM, criticized the movement's expenditures on lavish conferences. In fact, UM-sponsored assemblies, summits and convocations extracted maximum exposure and value. Given that Rev. Moon was an octogenarian, albeit an extraordinarily one, the movement had a limited window within which to present its proposals and obtain recognition as a 'player'. In doing so, the UM did not hold back. As already described, it scheduled gatherings at the top venues, pre-empted or responded to UN meetings, and paid what was necessary to get the best people. That its expenditures were regarded as extravagant and critics considered its efforts "A Challenge for the NGO Community" only confirmed that competitors noticed and took the movement's initiatives seriously.

There was, of course, the danger of a backlash or that opponents would employ mechanisms of social control against the UM. The movement did endure some reverses. As noted, the UN Secretariat rejected a May 2001 request for conference room space and ECOSOC turned down the UM-affiliated Youth Federation of World Peace (YFWP) application for consultative status in December of the same year. However, the movement fared far better than other religious NGOs, some of which were censured or excluded from the UN. UM affiliates may have committed a *faux pas* or two, but they did not receive government funding with the intent to subvert the UN or engage in political acts against any member state. They did not encircle opponents outside elevators, praying over them, leave documents on delegates' desks, or "take other peoples' documents away and throw them out" as it was alleged some religious NGOs had done.[83]

The UM's ability to take advantage of UN openness to reform, ride the crest of a NGO wave, and avoid sanctions were all undoubted strengths. However, the movement also evidenced weaknesses in relating to the UN environment. One of these was a lack of patience with "inflexible procedures" and "institutional inertia." According to an NGO expert, "One weakness of NGOs is that they have an impatience with bureaucratic processes that seem irrelevant to their issue area."[84] The UM was not exempt

from these feelings. This led to an escalating rhetoric of frustration, including statements to the effect that the UN was "inherently unable to resolve conflicts and achieve peace." It also may have led the movement to close off its program of renewal in favor of supersession. Although the movement correctly perceived openness to reform and religion on the part of the UN, it inadequately understood the way the UN got things done. A study of *Religion and Public Policy at the UN* concluded,

> [E]ffective religious NGOs are driven by effective religious people who individually embody the principles ... [of] integrity and reliability, practical knowledge and skill, and the virtues of patience and perseverance.[85]

Having effective religious people "in the trenches of the UN" on a consistent basis would have enhanced the movement's efforts. Unfortunately, given the frenetic pace of its work and a bias against undue specialization, especially when it interfered with its personnel's availability for urgent tasks, the UM did not develop a team of such people.[86]

A second weakness in relating to its social environment was the movement's unwillingness to relinquish control or at least to share governance in its organizations. The "Abel" UN and the movement's global initiatives had their supporters, a number of whom offered eloquent testimony on behalf of Rev. Moon or in favor of the UM's efforts.[87] This would not have been a major issue if like the Roman Catholic Church, the Lutheran World Federation, the Anglican Consultative Council, or the Quaker United Nations Office, the UM made it clear that it represented its own denominational interests and perspectives. However, the UM made it clear, especially in its efforts to create an "Abel" UN, that it was not working on behalf of a single denomination of faith but on behalf of all faiths and humanity at large. The UM was unequivocal that religions must go beyond themselves. Yet, in governance, the "Abel" UN functioned like a denomination or, as its critics would have it, as a "cult." It was apparent that the "Abel" UN, would not attain legitimacy until it established clear rules and broadened participation in governance.

The UM was successful in overcoming or at least neutralizing opposition. No UM-related NGO faced any sort of censure or exclusion and all of them maintained their standing within the UN. However, a third weakness related to its immediate environment was the movement's inability to resist efforts by the UN establishment to co-opt its proposals. The Republic of the Philippines' action on behalf of its UN interreligious cooperation resolutions was the best example of this. It was patently obvious

that Rev. Moon's proposal for a religious assembly at the UN lay behind the Philippines' initiative. Nevertheless, apart from Jose de Venecia's acknowledgement of Rev. Moon and the movement's role, the Philippines' UN delegation effectively excluded UM representatives from any participation in their resolutions and ignored IIFWP and UPF work though its resolutions cited numerous lesser activities. The movement was unable to secure enough leverage to counter this and was reduced to the status of a bystander.

Recommendations

It is important that the UM maximize its assets and minimize its limitations in relating to the United Nations. To do so, this study recommends the following:

1. The UM should be unapologetic about and promote its core ideology which affirms that the United Nations needs to incorporate the wisdom of the world's faith traditions into its deliberations and structure and that it should pursue "equalization" whereby developed countries raise the political and economic standards of lesser developed countries. The movement also should continue to uphold peaceful methods of conflict resolution, principles of good governance, and "the ideal of the family."
2. The UM should continue to draw upon religious ideals which lie at the heart of most national and cultural identities and generate significant motivational force.
3. The UM should remain sufficiently flexible to pursue UN renewal or supersession depending upon circumstances.
4. The UM's ideas require more systematic elaboration and intellectual grounding. The movement needs to integrate speeches and position papers of conference participants with UM ideas. UPF should cease publishing poorly prepared conference proceedings and work to establish a research component on its web site. It also should explore developing a think-tank or "peace academy" to develop its ideas.
5. The UM should consistently affirm religious universalism and avoid privileging particularistic beliefs or rituals including those of its own tradition. The movement should re-think its conceptualization of the "Abel" UN as nomenclature that privileges a particular tradition. The UM should utilize a "universal or religious secondary language" and

develop more competency in translating core theological concepts into language suitable for public discourse and debate.

6. The UM needs to manifest greater ideological coherence and reduce inner dissonance, especially from internal constituencies which articulate anti-UN, anti-globalization positions. The UM should continually work to bridge the divide between movement-funded media outlets, such as *The Washington Times*, which promote U.S. interests and its UN-affiliated organizations.
7. The UM should continue to take advantage of Rev. Moon's charismatic leadership, benefiting from his fresh ideas, energy, vision, decisiveness and unifying presence.
8. The UM should be careful to observe bureaucratic regulations, particularly within the UN environment, and resist the temptation to deliver inflated or distorted reports regardless of pressures to produce results.
9. The UM should continue to maintain a diversified network of non-profits, interact with societal elites, co-sponsor meetings with UN-member delegations, and lobby for its core proposals.
10. UM organizations and conferences should retain familial-communal dimensions of "Unification culture" which facilitate a sense of belongingness and develop affective bonds.
11. The UM should continue to take advantage of its international connections in arranging co-sponsorship for its events and avoiding bureaucratic delays.
12. The UM should strive to keep its charismatic-communal and routinized-bureaucratic impulses harmonized, balancing immediate demands with longer-term planning, research and development of expertise.
13. The UM's "Abel" vehicles should diversify their leadership, introducing fresh perspectives and avoiding the concentration of power into a single extended social network. UPF should activate its "Global Peace Council" and "Presiding Council" and thereby model as well as teach global governance.
14. The UM should continue to focus on UN reform, religion as a "missing dimension" of UN statecraft, and NGOs as effective vehicles to advance its programs.

15. The UM should continue to sponsor high-profile events to extract maximum exposure for its projects.

16. The UM should support a cadre of "effective religious people" in the "trenches" of the UN on a consistent basis. These people should "embody the principles ... [of] integrity and reliability, practical knowledge and skill, and the virtues of patience and perseverance."

17. The UM should relinquish control or at least share governance of the "Abel" UN. It should ratify a charter which clarifies rules of procedure and ensures the participation of non-UM leaders.

18. The UM should insist that it be included or at least its efforts be acknowledged in the Republic of the Philippines UN interfaith resolutions.

Implementation of these recommendations will put the UM in a stronger position to achieve its UN goals.

Notes

1 For the purpose of this article, the Unification Movement (UM) refers to individuals or groups which accept the teaching and authority of the Reverend Sun Myung Moon (b. 1920).

2 *Divine Principle.* (New York: HSA-UWC, 1973), 109.

3 See the chapter on the "Consummation of Human History" in *Divine Principle,* pp. 99-136, especially pp. 109, 128-29.

4 Sun Myung Moon, "America and God's Will," speech delivered at the Washington Monument, September 18, 1976.

5 Sun Myung Moon. "May the Fatherland Shine Forth," Seoul, Korea, October 19, 1978. http://www.unification.net/1978/781019.html

6 Rev. Moon spoke of a "Wilderness Course" during which time his ministry was rejected by Christianity and he founded the Unification Church. With the collapse of communism, he openly declared that he and Mrs. Moon were the "True Parents of all humanity ... the Savior, the Lord of the Second Advent, the Messiah" (Sun Myung Moon, "Becoming the Leaders in Building a World of Peace," August 24, 1992). He also proclaimed the beginning of a whole new historical epoch, the "Completed Testament Age" (Sun Myung Moon, "The Reappearance of the Second Coming and the Completed Testament Age, January 10, 1993).

7 Harold Payne and Birgit Gratzer, "Rev. Moon and the United Nations: A Challenge for the NGO Community," *Global Policy Forum*, November 2001. http://www.globalpolicy.org/ngos/analysis/1101moon.htm.

8 Moon, Sun Myung, "Renewing the United Nations to Build Lasting Peace," in *Renewing the United Nations and Building a Culture of Peace, A Report from Assembly 2000* (NY: Interreligious and International Federation for World Peace, 2000), 68, 71. See http://www.unification.net/2000/20000818.html.

9 The UM defined "Abel-type" as "having an attitude of service to God and living for the sake of others; "Cain-type" meant "acting selfishly and independently of God." According to the movement, "Cain and Abel are to unite, cooperate, and serve one another for the sake of peace." See "Glossary" in Sun Myung Moon, "The Establishment of the 'Abel UN' for Universal Peace and Unification." Founder's Address, International Leadership Conference, Washington, D.C., December 18, 2007.

10 Sun Myung Moon, "Renewing the United Nations to Build Lasting Peace," 66.

11 Sun Myung Moon, "Reforming the United Nations and Organizations for Peace," in *The Reunification of Korea and World Peace* (Seoul: Sung Hwa Publishing, 2002).

12 Sun Myung Moon, "Sunday Service," Belvedere International Training Center, February 17, 1991.

13 Sun Myung Moon, "Renewing the United Nations to Build Lasting Peace," 67.

14 Ibid., 66.

15 Sun Myung Moon, "Reforming the United Nations and Organizations for Peace," 172.

16 Ibid., 167, 169.

17 *Ibid.*, 172-73.

18 Moon, "Renewing the United Nations to Build Lasting Peace," 66-68.

19 The UM published a volume of testimonies which publicized their plight. See *If I Had Wings Like a Bird I Would Fly Across the Sea* (Washington, D.C.: The American Committee for Human Rights of Japanese Wives of North Korean Repatriates, 1974). The UM had conducted a shorter fast in 1971 to protest communist China's admission to the UN.

20 One of the most prominent was Ambassador Jose Maria Chaves of Columbia. He played a significant role in helping the UM gain a foothold in Latin America, notably through the movement-funded Association for the Unity of Latin America (AULA).

21 See http://www.irff.org/.

22 The Department of Public Information (DPI) is an organization within the UN Secretariat. It provides information about the UN and UN activities through publications and briefings. As of 2000, approximately 1600 NGOs had entered into association with it (Religion Counts, *Religion and Public Policy at the UN* [Washington, D.C.: Religion Counts, 2002], 14).

23 The UN Economic and Social Council (ECOSOC) is a council of 54 member states which makes recommendations to the UN General Assembly on a wide range of issues. ECOSOC grants NGOs consultative status under three categories. General Status is granted to NGOs that work on issues deemed most relevant to ECOSOC. Special Status is granted to NGOs with less range and relevance to ECOSOC and Roster Status is granted to NGOs with limited consultative value (Religion Counts, *Religion and Public Policy at the UN*, 14).

24 See http://upf.org/.

25 Mark Barry, "Executive Summary," *Renewing the United Nations and Building a Culture of Peace: A Report from Assembly 2000*, 1. IIFWP followed Assembly 2000 with annual assemblies from 2001-04, each of which dealt with issues directly relevant to UN concerns. These were supplemented by an impressive number of IIFWP convocations, symposia, and "world" summits accompanied by published proceedings.

26 Sun Myung Moon, "Renewing the United Nations to Build Lasting Peace," 73.

27 See "Jose de Venecia, Jr." *Wikipedia.* http://en.wikipedia.org/wiki/Jose_de_Venecia.

28 Jose de Venecia, "The Philippine Proposal for an Interreligious Council at the UN," in *The World at a Turning Point: A Global Vision of Peace and Good Governance* (Tarrytown, NY: IIFWP, 2004), 372.

29 Ibid., 371-72.

30 Cited in Karen Smith. "The Spiritual Dimension of World Order and the Renewal of the United Nations," in *The World at a Turning Point*, 59-60.

31 Jose de Venecia, "The Philippine Proposal for an Interreligious Council at the UN," 372-73.

32 Karen Smith, "The Spiritual Dimension of World Order and the Renewal of the United Nations," 60.

33 "Press Release," *Mission News,* Permanent Mission of the Republic of the Philippines to the United Nations, NYPM-087-04, November 11, 2004.

34 See Noli de Castro, "Statement," UN High Level Conference on Interreligious and Intercultural Dialogue for Peace: Partnership between Government and Civil Society, The Philippine Experience. http://www.tripartiteinterfaithforum.org/statements%202007/noli_de_castro.htm .

35 Hilario Davide, "Message," Informal Session on Interfaith Dialogue at the U.N., April 18, 2007. http://www.tripartiteinterfaithforum.org/statements%202007/message%20davide18%20April.htm.

36 Noli de Castro, "Statement." UPF did begin a relationship with the DMZ Forum, a New York-based organization seeking to turn the Korean DMZ into a peace park

37 The sponsoring Permanent Missions to the UN were Bangladesh, Indonesia, Mongolia, and Uzbekistan. See Harold Payne and Birgit Gratzer, "Rev. Moon and the United Nations: A Challenge for the NGO Community," *Global Policy Forum.*

38 *Ibid.* This report is cited in Religion Counts, *Religion and Public Policy at the UN*, 17.

39 *Ibid.*

40 Sun Myung Moon, "Renewing the United Nations to Build Lasting Peace." 68.

41 Sun Myung Moon, "Let Us Perfect the Peace Kingdom through the Peace United Nations," Keynote Address, Inaugural Assembly of the Headquarters of the Interreligious and International Peace Council (IIPC), October 15, 2003, Seoul, Korea. http://www.unification.net/2003/20031015_1.html

42 Sun Myung Moon, "God's Ideal Family—the Model for World Peace," Keynote Address, Inaugural Convocation of the Universal Peace Federation, September 12, 2005, Lincoln Center, New York. http://www.unification.net/2005/20050912.html

43 The event was a three-day symposium on "Serving the Nation, Serving the World: Establishing Peace by Renewing Families, Communities and Nations," held in commemoration of the International Day of Families and the International Year of Volunteers at the New York Hilton on May 26-28, 2001. UN officials may have been prescient as "Rev. Moon held a high-profile mass wedding ... on the very day that the UN rooms had been requested" which "drew heavy coverage in the media" and included "a maverick Catholic Archbishop [Emmanuel Milingo] who wed a Korean woman selected as a partner by Rev. Moon." (see Payne and Gratzer, "Rev. Moon and the United Nations: A Challenge for the NGO Community")

44 Sun Myung Moon, "Reforming the United Nations and Organizations for Peace," 171-71.

45 Payne and Gratzer, "Rev. Moon and the United Nations: A Challenge for the NGO Community," describe ECOSOC's decision to deny the YFWP's application as follows: "As the application moved through the accreditation process, governments noticed certain anomalies—this world organization reported that it had a total expenditure of only $11,729 (1998) and said that it had

held several world conferences prior to its listed date of establishment. Governments suspected a Moon connection, so they gave the file especially close scrutiny. Members of the ECOSOC Committee objected that the organization was represented by a lawyer, rather than by staff or board members. The Committee eventually decided that it had heard enough... [it] decided to close the case and deny accreditation."

46 Sun Myung Moon, "Reforming the United Nations and Organizations for Peace," 169.

47 These are well documented in a commemorative volume, *The Fruits of True Love: The Life Work of Reverend Sun Myung Moon* (Washington, D.C.: Interreligious and International Federation for World Peace, 2000).

48 Payne and Gratzer, "Rev. Moon and the United Nations: A Challenge for the NGO Community."

49 See "About CONGO" at http://www.ngocongo.org/about and "WANGO Awards" at http://www.wango.org/awards.aspx.

50 Mark Barry, "Executive Summary," *The Millennium Declaration of the United Nations: A Response from Civil Society*, p. 5. Critics claimed that WANGO was not an independent organization and that the large number of attendees was due to UM funding. According to Paine and Gratzer, "The idea for WANGO as well as 'backing' came from Rev. Moon." They claimed, "WANGO flew in large numbers of NGO representatives from many countries, picking up the tab for hotel bills, banquets, and other meals." See "Rev. Moon and the United Nations: A Challenge for the NGO Community."

51 CONGO convenes General Assemblies every three years which attract a hundred or so NGOs and two to three hundred participants. WANGO's attracted these numbers to annual conferences convened between 2001 and 2005 and to its Global Congress in 2007.

52 See "About CONGO" at http://www.ngocongo.org/about and "About WANGO" at http://www.wango.org/about.aspx.

53 See "About WANGO" at http://www.wango.org/about.aspx.

54 Sun Myung Moon, "Renewing the United Nations to Build Lasting Peace," 71.

55 See "Ambassadors for Peace, North America" at http://www.ambassadors 4peace.org/index.htm.

56 "Application for Becoming an Ambassador for Peace." http://www.ambassadors4 peace.org/application2.htm.

57 "Ambassadors for Peace." http://upf.org/index.php?option=com_content&view= article&id=98&Itemid=262

58 IIPC, Kwak said, would offer "an integrated model of governance... guided by spiritual and moral principles that can be applied in very practical ways." It also would transcend "the narrow interests of any one nation, religion, or religion." He described the IIPC vision as cooperative, inclusive, collaborative, and productive... one that can be observed, assessed, and... emulated." See Chung Hwan Kwak, "Welcoming Remarks" and "God and the Core principles of Peace," in *Global Governance for a New Realm of Peace* (Tarrytown, NY: IIFWP, 2004), 12, 26.

59 Sun Myung Moon, "Let Us Perfect the Peace Kingdom Through the Peace United Nations" Keynote Address, Inaugural Assembly of the Headquarters of the Interreligious and International Peace Council (IIPC), October 15, 2003, Seoul, Korea. It was, perhaps, noteworthy that Rev. Moon did not include any UM-related business interests among the organizations he would transfer to the Peace UN.

60 Glenn Strait and Eric Olsen, "Universal Values and Lasting Peace: Toward a New Model of Global Governance," *Unification News,* March 2005, 21.

61 Chung Hwan Kwak, "Chairman's Address at the International Leadership Convocation 2005," April 10, 2005, Washington, D.C. Reprinted in *Unification News,* May 2005, 19.

62 Glenn Strait and Eric Olsen, "International Leadership Convocation 2005: Leadership for Global Transformation: Exploring the Vision, Methodology, and Best Practices Necessary for a New Era of Lasting Peace," *Unification News,* May 2005, 19.

63 Sun Myung Moon, "God's Ideal Family—The Model for World Peace," keynote address, inaugural convocation of the Universal Peace Federation, September 12, 2005, Lincoln Center, New York. Reprinted in *Unification News,* September 2005, 2-5.

64 See "Leadership" in "About UPF" at http://upf.org/index.php?#.

65 UPF supported two additional initiatives with links to the broader Unification movement: a South Asia Peace initiative based largely on work accomplished by movement representatives in Nepal; and a Youth and Sports program which included an Interreligious Peace Sports Festival held on alternate years; a high profile "Peace Cup" soccer tournament initiated by Rev. Moon, and a "Play Soccer, Make Peace" project conducted with WANGO.

66 Eighteen separate affiliates are listed, all founded by or funded by the Unification movement. See http://upf.org/index.php?option=com_content&view=article&id=91&Itemid=208.

67 "Sitting down with the UPF Secretary General," *Today's World,* October 2006, 31.

68 *Ibid.*, 32.

69 This section builds on the "resource mobilization" model used by David Bromley and Anson Shupe in *"Moonies" in America: Cult, Church, Crusade* (Beverly Hills, CA: Sage, 1978). See especially pp. 27-29.

70 J. Wilson, *Introduction to Social Movements* (NY: Basic Books, 1973), 91-92.

71 Sun Myung Moon, "Renewing the United Nations to Build Lasting Peace," 67.

72 See Mohammed Abu-Nimer, "The Miracles of Transformation through Interfaith Dialogue: Are You a Believer?" in David R. Smock, ed. *Interfaith Dialogue and Peacebuilding* (Washington, D.C.: United States Institute of Peace Press, 2002), 20-21

73 In "Rev. Moon and the United Nations: A Challenge for the NGO Community," Paine and Gratzer note, "The Moon organization's key media organs, in particular the heavily-subsidized *Washington Times,* offer the public extremely negative and hostile interpretations of the UN and its work."

74 Max Weber, *The Theory of Social and Economic Organization* (NY: Free Press, 1964), 398.

75 Max Weber, *Charisma and Institution-Building*, edited by S. N. Eisenstadt (University of Chicago Press, 1968), 52.

76 Hyun Jin Moon, Rev. Moon's third son, has taken a major leadership role within the UM. However, according to one movement scholar, "It is usually very difficult for hereditary charisma to demand the same or stronger dedication from the original founder's followers... Few biographical stories about Rev. Moon's children... are likely to match the dramatic and extraordinary quality of their father's story." (Yoshihiko Masuda, "Moral Vision and Practice in the Unification Movement," Ph.D. diss., University of Southern California, 1987, 386-87).

77 "Sitting Down With the UPF Secretary General," 31.

78 www.unification.net/news/news/20001206.html as cited in Paine and Gratzer, "Rev. Moon and the United Nations: A Challenge for the NGO Community."

79 Bromley and Shupe, *"Moonies" in America*, 29.

80 Annan initiated an official reform program shortly after starting his first term January 1, 1997. On March 21, 2005, he presented a major report on UN reform, *In Larger Freedom.*

81 The secretary-general was Bawa Jain of the Interfaith Center of New York. He also requested that the UN "convene a UN summit of religious and spiritual leaders every ten years" and "create a department of religious affairs in the UN secretary-general's office." The summit of religious and spiritual leaders was originally suggested and funded by Ted Turner who reportedly told Kofi Annan,

"If you want peace in the world, you should bring the religious leaders of the world to the UN and make them sign a commitment of peace." See Religion Counts, *Religion and Public Policy at the UN,* 43-44.

82 *Ibid.,* 14.

83 *Ibid.*, 10-11, 26.

84 *Ibid.*, 27.

85 *Ibid.*, 36.

86 The UM did have effective individuals who headed up its UN office. For example, Taj Hamad, of Sudanese background, established a movement-funded UN office in 1997 and in "mid-1998 he won election to a two-year term as Secretary of the NGO/DPI Executive Committee, the official umbrella group of NGOs in association with the UN Department of Public Information" (Paine and Gratzer). He subsequently became Executive Director of WANGO.

87 A good example of this was the UPF publication, *Peace King: Essays on the Life and Work of Rev. Dr. Sun Myung Moon* (Tarrytown, NY: UPF, 2007).

THE ROLE OF UNIFICATION THOUGHT AND A UN PEACE COUNCIL IN SOLVING THE PROBLEMS OF THE MIDDLE EAST

Thomas J. Ward

Organizations founded by Reverend Moon have been involved in a variety of projects in the Middle East over the past four decades. The Professors World Peace Academy (PWPA), News World Communications, the Universal Peace Federation (UPF), Religious Youth Services (RYS), and Service for Peace (SFP) have sponsored scores of publications, academic conferences and service projects in the region. As early as the late 1970s PWPA initiated symposia between Israelis and Palestinians.[1] Missionaries of the Unification community have been active in the region since the mid-1960s. UPF has organized thirty-three peace pilgrimages to Israel and Palestine that have brought thousands of religious and women leaders to Israel and Palestine since 2004. His son Hyun Jin Moon has led the most recent pilgrimages.

This paper will consider the theoretical foundations guiding Reverend Moon's efforts to realize peace in the Middle East. It will also examine his proposed role for the United Nations, which he believes if properly restructured could play a central role bringing peace to this troubled region.

Dr. Thomas J. Ward is Dean of the International College of the University of Bridgeport. He was editor of *Development, Social Justice and Civil Society: An Introduction to the Political Economy of NGOs* (Paragon, 2005) and authored *March to Moscow—The Role of the Reverend Sun Myung Moon in the Collapse of Communism* (Paragon, 2006). He is a member of the Editorial Board of the *New World Encyclopedia* (2008). Dr. Ward previously served as the Executive Director of the American Leadership Conference, an educational and research institute.

The Current Challenges in the Middle East

The current problems in the Middle East stem from the distribution of power following World War I. Secondly, according to the teachings of Reverend Moon, they relate to the ways in which the United States and Christianity responded to the Providence of God following the conclusion of the Second World War. Thirdly they relate to the course chosen by the West following the conclusion of the Cold War.

The U.S. abandonment of Afghanistan almost immediately following the Soviet Army's withdrawal from that beleaguered country in 1989 triggered a breakdown in relations between the United States and its Afghan allies. It exacerbated the extant breakdown in relations with the Arab world as well. The Afghan Mujahadeen, composed of Afghans as well as Muslims from throughout the world, had benefited from US Stinger missiles and from other strategic support from the United States until America's geopolitical objective (i.e., Soviet Withdrawal from Afghanistan) had been achieved.

The U.S. disappearance from the Afghan scene following the Soviet withdrawal confirmed Al Qaeda leader Osama bin Laden's view that the United States was only a short-term ally to the Muslim world. Al Qaeda maintained that, in an absolute sense, the United States, with its plummeting morality and its standing commitment to the State of Israel, represented an enemy to Islam. The depth of the anger and disdain towards the United States became evident to Americans with the 2001 Al Qaeda-supported attack on New York and Washington, D.C. Experts on the Middle East view the 2001 attack as a violent response to specific issues in US foreign and domestic policy:

1. The US military presence in Riyadh, Saudi Arabia and in other parts of a country where the Muslim world's holiest places are located.
2. The perception that the United States pursues an unbalanced and one-side foreign policy in the Middle East, punctuated by staunch, virtually unwavering US support for Israel in the UN Security Council.
3. US hesitation to support democratically elected governments in places such as Palestine, Algeria, and Pakistan when election results favored Islamist governments.
4. The separation of Church and State that is such a fundamental aspect of the Western formula for development, which contradicts Islamic political theory that is founded upon Shariah Law.2

For the Arab world, the most central and intractable of these issues was the one-sided diplomatic, economic, military and political support that the United States provides to Israel. Between 1972 and 2006 the United States exercised its Security Council veto of resolutions against Israel on more than forty occasions. In more than two-thirds of those votes, the United States was the only dissenting voice in the Security Council. The resolutions would otherwise have carried overwhelmingly.[3] I do not cite this to suggest that the United States was wrong to exercise these vetoes. Frankly some of the resolutions that won UN support over the years were outrageous, including the November 10, 1975 United Nations General Assembly Resolution 3379 that states that "Zionism is a form of racism and racial discrimination."[4] That resolution carried in 1975 by a vote of 72 to 35 with 32 abstentions and it remained in effect until 1991. Indeed the United States was the only world power in a position to oppose the Security Council resolutions and its General Assembly votes were consistent with its position on Israel. However, to say that each veto was justified would only appear to be true on the grounds that admonishments from the UN General Assembly and Security Council resolutions jeopardized Israel's stability and survivability because they lent legitimacy to political, economic and even military reprisals against Israel.

For decades, Israel has maintained overwhelming military superiority over the surrounding Arab States due to support that it has received from the United States although, immediately following World War II, Israel's main munitions supplier was the Eastern bloc. Iraq and Afghanistan aside, today more than one third of the total US foreign aid goes to two countries: Israel and Egypt.[5] Egypt began to receive significant US aid when, during the tenure of President Anwar Sadat, Egypt broke ranks with neighboring Arab states and established diplomatic ties with Israel.

The perceived U.S. unwavering pro-Israel policy had strong geopolitical justification during the Cold War. Israel was a pivotal ally in a part of the world where the Soviet Union had made major inroads because of the ideological, military, and economic support the Soviets provided to Middle Eastern national liberation movements and to Arab nationalist movements. Under such circumstances, American strategists argued that it was in the U.S. national interest to use its ties to Israel as a counterbalance to Soviet-supported threats to the region. However, with the collapse of the Eastern bloc, Israel was no longer needed as a Cold War partner in the Middle East. The rationales for U.S. support are justified based on the historic ties that have been forged by now between Israel and the United States.

The Two States Policy

Today Israel and Palestine both find themselves in a process of transition. The two states solution, that is, a Jewish State and an Arab State, has gained momentum, in spite of obstacles. Today most expect that Israel and Palestine will emerge as two separate and independent nation states. The current two state process that has strong U.S. support, Israeli support and Palestinian support assumes the ongoing existence of Israel as a Jewish state and the creation of a Palestinian state.

The calls for a Jewish State in the Middle East developed over many years but it became a focal point of diplomacy and took on momentum through the writings and organizing efforts of the Zionist leader Theodor Herzl (1860-1904) in the latter half of the nineteenth century. Although a remnant Jewish population had remained in Palestine following the destruction of the Jerusalem by Rome in 70 A.D., thousands of Jewish settlers from Eastern Europe, who were inspired by Herzl's writings and mobilizing efforts, moved to Palestine and began to purchase property and establish themselves in the Palestinian territories in the latter part of the nineteenth century.

The conditions that Jews faced in places such as Germany, Austria-Hungary and Russia played an important role in awakening the Western powers to the need for a Jewish homeland. This resulted in the Balfour Declaration of 1917 in which the British cabinet, through the offices of Foreign Secretary Arthur James Balfour, called for a portion of the former Ottoman Empire to be partitioned out of Palestine for the creation of a Jewish homeland. The Balfour Resolution emphasized that this homeland should not interfere with or infringe upon the people who already resided in Palestine.[6]

The rationale for the creation of both a Jewish and a Palestinian homeland made sense in the early part of the twentieth century, especially in light of the humane guidelines of the Balfour Declaration. The Ottoman Empire had suffered defeat in World War I. Britain and France had assumed a trusteeship role in the Middle East to "fill the vacuum" of the collapsed Ottoman Empire. Britain and France began a process that result in official states being carved out of what had been little more than the fiefdoms of tribal chiefs. It made sense that in the "carving up" of the former Ottoman Empire, a territory could be carved out for a Jewish State. France went so far as to advocate for the creation of a Christian state (Lebanon) as well. Critics of the plan were informed by Israel supporters that the area under consideration as a Jewish homeland was largely unoccupied and was thus available.

The United Nations Charter was adopted by the founding member states in October 1945. Shortly after its creation, lobbying efforts began in favor of a Jewish State. Proponents were encouraged by U.S. President Harry S. Truman who took a strong position in favor of the creation of a new state of Israel. In November 1947 the U.S. led the way in garnering support for the passage of UN General Assembly resolution 181 that supported the creation of two States from what had been referred to as Palestine in the Balfour Resolution of 1917.

Resolution 181 stipulated that there would be a Jewish State and an Arab State created from the former Palestine (Israel and Transjordan). While supporters of a Jewish homeland applauded the motion, there was not the same enthusiasm on the part of the would-be citizens of Transjordan. Noah Salameh, co-author of *Islam and Peace* (2006), argues that the Palestinian identity was denied by this United Nations vote and still now it is denied. The resolution failed to win the support of any of the Arab member states of the United Nations. The United Nations General Assembly vote supporting the creation of Israel was markedly divided with 33 nations favoring the two state solution (Israel and Transjordan), 13 nations opposing it and 10 abstentions.[7] The Israeli nation in its founding documents emphasized its identity as a Jewish state but legal instruments were created making it possible for Arabs who had lived in the region to remain there and to secure Israeli citizenship with certain restrictions.

Opposition to the Two State Plan

Most key players in the Middle East now support the establishment of two separate states, Israel and Palestine, in the region. The "two states policy" represents the official position of the Israeli government and the official position of the Palestinian Authority. While Israeli leaders have made it clear that they support the creation of a Palestinian state, they do so with restrictions. For example, they oppose the creation of a neighboring Palestinian state that has the capacity to serve as a launching pad for further military and terrorist actions against Israel. The two nation plan also represents the official position of Jordan, Lebanon, and Egypt. However, the concern remains that the existing Palestinian polity consists of the Gaza Strip and the West Bank and that there is no contiguous borders between these two areas.

Pan-Arabist and Islamist opponents to the two state plan argue that eventually the State of Israel will be dissolved either through military confrontations with Palestinians and the Arab governments that support them, or through declining U.S. and EU support for Israel due to the changing demographics of these two major players in the Middle East.[8] Opponents to the two nation plan question the legitimacy of the process whereby Israel came into being in the first place. They cite four specific issues:

1. In 1947 the "United Nations were not competent under international law to partition or otherwise dispose of the territory of Palestine against the wishes of the clear majority of its inhabitants."[9]
2. The partition of Palestine into two states had "no legal validity" because "the Partition Plan was adopted by the General Assembly, not the Security Council"[10] and "resolutions of the General Assembly have the force of recommendations to member states of the United Nations but do not have any mandatory force."[11]
3. The UN partition "granted 55% of Palestine to the Jews, who at that time comprised only 30 percent of the population, and who owned a mere 6 or 7% of the land."[12] The UN partition also failed to take into account that, at the time of the partition, there were twice as many Arabs as Jews in Palestine and that less than one-third of those Jews held Palestinian citizenship.
4. Arabs living in Palestine maintain that vast numbers of Palestinians were forced to abandon their homes in Palestine, as UN Resolution 181 moved toward passage, because of the terror that they were subjected to at the hands of Irgun, an underground "military arm of the Zionist movement."[13]

For these as well as other political[14] and religious reasons, prominent leaders and organizations opposed the creation of Israel. Egyptian leader Gamal Nasser (1918-1970), Saddam Hussein (1937-2006), Iranian President Mahmoud Ahmadinejad (b. 1956), Hamas, Al Qaeda, and Hezbollah have numbered among the most emphatic. Some Arab opponents to Israel argue that Jews would be welcome to remain in a newly established Arab-led Palestinian state that would replace Israel. However, they make it clear that the new state would no longer be a Jewish state. Under such circumstances, Israelis argue that any Jews who remained would be at risk.

Although U.S. support for Israel remains strong, it is likely that over the next three decades the importance and even the reliability of that support will

change because of India and China assuming a more central role in the Middle East (due to their growing energy needs). Because of demographic trends in Israel (where the Palestinian population is rapidly growing) and because of demographic shifts in the United States and Europe largely due to recent immigration trends, the views on the Middle East of U.S. and E.U. voting populations will most likely change in the coming decades. This can be expected to lead to resistance to an ongoing policy of unconditional support for Israel.[15] In a recent article on the feasibility of a two nation solution to the current Israel-Palestine crisis, former PWPA President and University of Chicago Political Science Professor Emeritus Morton Kaplan makes constructive political recommendations on how to foster cooperation between Israelis and Arabs. Yet Kaplan's article concludes with a foreboding observation:

> Enlightened members of both communities should work together, and with reasonable elements in the Middle East, to attempt to avoid what I despairingly foresee as a huge tragedy.[16]

The optimum time for a peaceful solution to the problems in Israel and Palestine is the present time when the United States remains in a strong position to serve as a facilitator.

A Precedent: Reverend Moon's Role in Ending the Cold War

As demographics and political balances of power change, it is time to "think outside the box." If, in a few decades, because of changing political and economic realties, the United States finds itself relegated to a secondary role in the Middle East, its ability to play a role in diffusing tensions and brokering peace will obviously diminish. Because of the changing demographics that we have cited above, it is critical for the United States and Israelis and Palestinians to consider alternative approaches to addressing the problems of the Middle East now before the changing circumstances of the next three decades "force" the issue. Reverend Moon's constructive efforts to end the Cold War provide a precedent of such an "outside the box" approach.

The author of this paper numbers among those who have been privileged to observe, to research, and to write on the important role that Reverend Moon played in bringing a close to the Cold War.[17] This paper is not the appropriate venue to explore that topic in depth; however, suffice it to say that Reverend Moon's work focused on examining Marxist-Leninist philosophy and observing its praxis.[18] Based on such study and observation,

Reverend Moon identified the specific ways in which Marxism-Leninism, in spite of its goals of equality and justice, was misguided.

This led Reverend Moon to develop a worldwide educational initiative that shared the systematic critique and counterproposal to Marxist-Leninist philosophy that Reverend Moon had pioneered. These efforts resulted in the creation of the International Federation for Victory over Communism in his homeland of Korea in the 1950s. That Federation widely shared his critique and counterproposal to Marxism-Leninism to constituencies throughout Korea, including the government, the military and students. The work then proceeded to Japan, the United States, Western Europe, Latin America, Africa, the Middle East, South and Southeast Asia, and eventually inside the communist world.

Rev. Moon established direct relations and exchanges with the communist world beginning in the early 1980s through the World Media Association and the Professors World Peace Academy, and in the 1990s through the International Education Foundation and the Federation for World Peace. The *Washington Times* that Reverend Moon created in 1983 exposed Soviet expansionism and made the case for the Reagan doctrine and the Strategic Defense Initiative (SDI), both of which contributed to shifting the balance of power.[19] Reverend Moon's efforts have been publicly recognized by political, academic, and religious leaders including Margaret Thatcher, Mikhail Gorbachev, Ronald Reagan and George Bush, Sr., among others.[20]

Reverend Moon's approach to the communist world did more than challenge Marxist ideology and Soviet military policy. It sought for peace and reconciliation and was respectful of the many accomplishments of the Soviet Union. Reverend Moon's constructive outreach to the communist world bore fruit in 1990 when he met with Soviet leader Mikhail Gorbachev and began to develop projects in collaboration with the Soviet government. This included bringing hundreds of legislators to the United States to dialogue with their political peers and to meet with leaders of U.S. industry in order to facilitate investment in their respective republics. It also brought thousands of Soviet young people to the United States to learn about American culture and its underpinnings.

In 1991 Reverend Moon made a visit to his homeland, North Korea, for the first time in more than forty years. Kim Il Sung, the President of North Korea had been responsible for his imprisonment in a death camp in 1950. In the late 1980s North Korea made Reverend Moon a target when it dispatched Japanese Red Army operative Yu Kikimura, who included Reverend Moon on the list of targets he was to assassinate.[21] Kikimura was apprehended on the New Jersey Turnpike in 1989. Authorities uncovered his weapons cache

and found the list of his intended targets. He remains in a federal prison. Nevertheless, Reverend Moon met and reconciled with North Korean President Kim Il Sung just two years later, saying that "blood is thicker than water." Since that 1991 visit he has maintained an ongoing relationship with the North. Most recently, in October 2007 some 700 women from Dr. Hak Ja Han's Women's Federation for World Peace were invited to North Korea to further communication and dialogue with the North.

Unification Thought's Theoretical Approach to the Israel-Palestine Problem

Unification Thought views the Middle East conflict as a struggle of the heart, rooted in longstanding historical errors and grievances both on the part of Israelis and on the part of Palestinians. Wounds of the heart must be understood, and the Unification view of history helps to facilitate this understanding.

Rev. Chung Hwan Kwak, Reverend Moon's closest assistant, has noted that peace has a different meaning for Reverend Moon than merely the "absence of war." Reverend Moon's views resonate well with Spinoza who maintained, "Peace is not the absence of war; it is a virtue; a state of mind; a disposition for benevolence; confidence; and justice."[22] Rev. Kwak would add that, for Reverend Moon, peace is not meant to be ephemeral. Peace is meant to be a permanent state of being. Humankind no more needs intervals of war than we need intervals of life-threatening disease.

Unification Thought's Theory of History enumerates seven laws of creation and seven laws of restoration.[23] We will not expound here on each of these laws, but only comment on those that are most relevant for the insights they provide into the current Middle East Crisis. They are:

1. The Law of the Horizontal Reappearance of the Vertical;
2. The Law of Completion through Three Stages;
3. The Law of Dominion of the Center and the Law of Responsibility;
4. The Law of Separation;
5. The Law of Indemnity.

The principal focus will be on the Law of Indemnity.

The Law of the Horizontal Reappearance of the Vertical

In its analysis of history, Unification Thought specifically references the current struggle between Israel and the Arab Nations:

> Conflict between Israel and the Arab nations today... is the reappearance of the struggles between the Israelites and their surrounding peoples in the Old Testament days. Accordingly, it is difficult to resolve the present-day conflict between Israel and the Arabs merely as a political problem. When it comes to the consummation of history in the last days, various unexpected events happen one after another, and the world is thrown into confusion. This is so because the various unresolved problems from past history reappear in the present period through the work of the Law of the Horizontal Reappearance of the Vertical. Such confusion and conflicts will come to be fundamentally resolved only through receiving the Lord of the Second Coming and reconciling, through God's love, people in conflicting relationships.
>
> The reason why God causes the events of history to reappear in the Last Days, whereby they become fundamentally resolved, is that God wishes to achieve two purposes: first, to recondition the six thousand year history as though it had been developing all along without the fall, thus sweeping away the memories of the numerous miserable events in history once and for all; and second, to subjugate Satan completely by eliminating all conditions for accusation by Satan.[24]

The Law of the Horizontal Reappearance of the Vertical helps us to understand that we cannot go forward if we do not understand the past. As we discuss the Law of Indemnity and relate it to the Middle East Crisis, we will better understand what needs to be corrected now in order to heal and resolve the failures of the past and the problems of the present.

Law of Completion through Three Stages

Unification Thought explains the Law of Completion through Three Stages as follows:

> According to the Principle of Creation, the growth or development of all things is attained through a process of three stages, namely, Formation, Growth, and Completion. For example, plants mature and perfect themselves through the three stages of germinating, of growing stems and putting forth green leaves, and of blooming flowers and bearing fruit. This law applies in history as well; often the providence of re-creation has been carried out through a process of three stages. To elaborate, it is a law that if a certain providential event ends in failure, that providence can be

> prolonged up to a third time (or a third stage), but will necessarily be accomplished at the third stage.
>
> For example, because Adam, due to the fall, failed to fulfill the purpose of creation, God sent Jesus as the Second Adam. But since Jesus was crucified and so could not fulfill the purpose of creation completely, God can send the Lord of the Second Advent as the Third Adam to fulfill the purpose of creation.[25]

The Law of Completion through Three Stages helps us to understand the long history of conflict in the Middle East and the significance of Israel and Palestine in particular. In Unification Theory, the Garden of Eden is a mythic-like theme that resonates throughout Reverend Moon's teachings. The Garden of Eden was a place where humankind could live in harmony and in happiness with each other and with the entire created world. The land of Canaan, or Israel in the Old Testament, is a metaphor for Eden and was to serve as the basis for a new Eden.

The Book of Exodus characterized the promised land of Canaan as "a land of milk and honey." Later, the prophet Isaiah described a new world where "the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them" (Isaiah 11:6) Eden and Israel should not be viewed as isolated territories in an otherwise evil or savage world. Instead, they constitute the beginning points for God's Kingdom and a world of peace. The tradition of living for the sake of others was to be established in those venues, and then it could expand from Eden or Israel to all of humankind. The three stages of initiatives to realize God's Kingdom were thus: the Eden of the First Adam, the "land of Milk and Honey" that would become Israel and receive Jesus and, finally, the "New Jerusalem" that will descend from Heaven at the Lord's return (Rev. 21:2).

Reverend Moon's teachings point to a second level of national[26] completion through three stages centering on the nation of Israel. He points to three levels of Israel:

1. Israel proper,
2. A second spiritual Israel, represented by Christianity on an internal level and by the United States of America on an external level at this time in history.[27]
3. The third Israel, represented by Korea.[28]

Exposition of the Divine Principle explains the relationship among these three as follows:

> If Christ returns to Korea, the Korean people are destined to become the Third Israel. In the Old Testament Age, the descendants of Abraham who upheld God's Will and endured persecution in Egypt were the First Israel. The Christians, who...carried on the providence of restoration became the second Israel.[29]

Reverend Chung Hwan Kwak, in an unpublished speech that he delivered on September 13, 2006, explained that for Reverend Moon the three Israels are one. Reverend Moon has spoken publicly of the need for the unity of Korea, America and Israel in order to realize the ultimate objective of Eden and its successor lands and nations. Nations rise and fall in the Providence of God according to the extent to which they realize the Providence of God or fail to do so.[30]

Unification Theory does not view the fact that Korea achieved independence in 1948 and the creation of Israel[31] in 1948 as coincidental. Along with the United States, Israel and Korea are meant to serve as starting points of God's Kingdom. As we have already noted, the United States, Israel and Korea are not meant to prosper by themselves. They are meant to serve as model or pioneer nations, which can facilitate the entire world finding human security and peace.[32] Reverend Moon alluded to the importance of these three nations that represent Judaism (Israel), Christianity (United States) and Unificationism (Korea) in his 1976 speech at the Washington Monument entitled "God's Will and America":

> These three religions[33] are indeed three brothers in the Providence of God. Then Israel, the United States and Korea, the nations where these three religions are based must also be brothers. Because these three nations have a common destiny representing God's side, the Communist bloc as Satan's representative is trying to isolate and destroy them at the UN
>
> Therefore these three brother nations must join hands in a unified effort to restore the United Nations to its original purpose and function. They must contribute internally to the unification of world religions and externally to the unification of the world itself.[34]

Law of Dominion by the Center and Law of Responsibility

Unification Theory teaches that God appoints central persons, such as Noah, Abraham, Moses, and Jesus to lead God's providence for the entire world. Likewise, God appoints central nations and religions and gives them responsibility reverse the errors and wrong attitudes that have been perpetrated by previous generations of humankind.[35] Conversely, mistakes made by central

nations and central religions have negative consequences for all nations and religions.

Today, Unification Theory recognizes that Christianity stands as the world's central religion. It views the United States as the world representative of Christianity, and hence that both the United States and Christianity play a central role in God's providence. This central role means that the positive and the negative decisions made by Christianity and by America directly affect the entire world—and the Middle East in particular.

The Law of Separation

The Bible recounts that, in order to fulfill their missions, central persons such as Abraham first separated themselves from their familial environment to receive God's guidance, and then with that higher insight led humankind to a new level. In one of his first public speeches in the United States entitled "The Formula for God's Providence," Reverend Moon outlined the process whereby God called out the providential figures whom he chose. He began by discussing the role of Abel:

> Abel had to first receive God's love. That means, he had to come out of the sphere dominated by Satan. Once he had won that separation from Satan, God could love him. Having gained that position, instead of being arrogant, Abel should have been willing to die for Cain. These three stages are the important formula: First, the man who is willing to save the world should be able to defeat Satan; then he must come into the love of God; and finally, feeling the heart of God and his fallen brother, he must be willing to sacrifice himself in place of his fallen brother, in order to relieve God's grief and his fallen brother's grief. Only on that condition can both be taken back to God.[36]

The same principle applies to central nations. Following World War II, key leaders in the United States and Korea should have experienced a time of separation or a time of prayer and reflection, as should the entire Christian world have done, as it reflected on its future course. Christian leaders should have gone through a period of thanksgiving prayer, reflection and purification in order to recognize God for having delivered the world from evil and to seek God's guidance. However, that did not transpire. One of the consequences of this was that the United Nations, that the United States played a central role in creating, had no place for religion. For this reason, the Cold War that, Reverend Moon explains, could have ended in 1948 was extended until 1988—a period of forty years.

Following the Cold War's conclusion, Rev. Moon once again emphasized the need for the Christian world to unite and to reflect on the future of Christianity and God's Providence. Reverend Moon separated himself, traveled to South America, lived there in the wilderness of the Pantanal, and he prayed and worked for unity and reconciliation between Protestantism and Catholicism.

From Uruguay he organized hundreds of conferences for Christian leaders and brought together Protestant ministers from North America with Catholics from South and Central America in many symposia between 1994 and 2000. Reverend Moon's goal was not for Christians to isolate themselves from others but to encourage reconciliation within Christianity where there was also much pain because of the divisions resulting from the Schism of Christianity, the Crusades, the Reformation, the Counter-Reformation, the retraction of the Edict of Nantes, the religious wars in Britain and Central Europe; Christian complicity in the Holocaust, in slavery, in Apartheid and in so many other painful events that had led to oppression and profound resentment. This process of separation followed by reconciliation and healing would prepare Christians to reach out to the rest of the world, and to the Muslim world in particular.[37]

The Law of Indemnity

Unification Thought explains the Law of Indemnity as follows:

> The human fall refers to the fact that human beings lost their original position and state. Restoration is the process of regaining the lost position and state. Yet, in order to regain the original position and state, certain conditions have to be established. The conditions for this purpose are called "conditions of indemnity." The conditions of indemnity that human beings establish are the foundation of faith and the foundation of substance.

To establish the foundation of faith means that the people must meet a leader (central figure) chosen by God and must fulfill a certain conditional object, centering on that leader, during a specified numerological period of indemnity for faith. Establishing the foundation of substance means that the people obediently follow the leader chosen by God.

When we examine history, however, we see that people in sinful societies very seldom obeyed the leaders chosen by God; instead, most of the time they persecuted them. Accordingly, the paths of righteous people, sages, and saints continually turned into courses of hardship. Yet the hardships undergone by those righteous leaders became the sacrificial indemnity conditions that subjugated the people of the sinful world and restored them to the

side of God. In other words, with the hardships of righteous leaders as a condition, God made the people repent. This is the Law of Indemnity. The representative example is Jesus' crucifixion. Jesus' sacrifice awakened many people in the sinful world to their sinfulness, and they repented.[38]

Indemnity is necessary when people fail in the Providence of God. It is also necessary when injustices and wrongdoings have been committed. Indemnity serves to end God's grief, resentment and pain as well as that of our fellow human beings. More importantly, it serves as the basis upon which God's providence can advance. In order for conditions of indemnity to be made, there must be a central figure who can be an object to God's heart and who demonstrates what Unification Thought refers to as "object consciousness"[39] before God. That central figure is charged with establishing the foundation of faith and then working with a Cain figure or group to realize the foundation of substance as the basis of establishing a foundation to receive the Messiah.

Understanding What Has to Be Indemnified

During World War II, a great price had been paid with tens of millions of lives being lost in Western and Eastern Europe and in the Asia Pacific region. The Christian nations of the United States, England and France had a grave responsibility to act in accord with their faith and seek God's voice following the Second World War. Divine Principle maintains that it was the time to establish the foundation for the Messiah.[40] Christians were called to build a God-centered environment at the close of the War that would protect and further a precious and fragile peace that had been purchased at the cost of so many lives.

Reverend Moon's speeches have long emphasized the central role of the United Nations in the furtherance of peace and in facilitating the presence of God in human affairs. The UN was meant to have not only political and socioeconomic dimensions but a religious one as well. In this way, the United Nations should have served as the institution through which God could have worked to realize world peace.

Reverend Moon further explains that the United States had a central role in assuring that the UN would provide a forum for not just political but also cultural and religious exchange. The UN was "the child" of U.S. President Franklin Delano Roosevelt, and the similarities between the names "United States" and "United Nations" were not by chance. Some argue that Roosevelt's dream was to become the first President of the UN and that he might have done so if disease had not cut his life short. However, the UN that emerged in 1945 after World War II did not inherit the theocentric dimension

that is reflected in the American founding documents, currency and tradition. The United States and Christianity failed to abide by the Law of Separation and remove themselves from the post-World War II secular surroundings, feel the love of God—and only then reach out with love to the lost brother Cain to establish a United Nations that would afford a central value to religion and religious tradition.

At the founding of the UN, Stalin, a world level Cain-type figure, was accommodated[41] by the United States in spite of his militant commitment to atheism and totalitarianism. The founding documents were "sanitized" of any reference to God. Religion had no role in the world body that was meant to preserve world peace. The consequences of this would be reflected quickly in the developments in the Middle East.

The United Nations and the Middle East

In November 1947, lobbying efforts in favor of a Jewish State culminated in a UN vote approving the creation of two States a Jewish and an Arab State (Israel and Transjordan) in the region of Palestine. While supporters of Israel applauded the motion, there was not the same enthusiasm on the part of the would-be "citizens" of Transjordan. The Palestinian identity was denied them. Until today, this remains a source of deep resentment and no Transjordan was ever created. Resolution 181 of November 2, 1947 supporting the creation of the two states won support in the General Assembly with 33 nations favoring it, 13 opposing it and with 10 abstentions. No Arab and no Muslim nation supported the resolution.[42] Israel, as the Jewish state outlined in the resolution, was officially declared in May 1948.

Dr. Noah Salameh, Director of the Center for Conflict Resolution and Reconciliation maintains that the most painful aspect of the experience was the fact that the resolution denied the existence of the Palestinian people. Palestinians, he maintains, felt that their nation had been erased from the earth by the United States and by the United Nations.[43]

One can point to innumerable issues that have provoked the current Middle East crisis including Western imperialism, social injustice, historical differences, and conflicting religious and philosophical perspectives. However, Unification Thought would argue that the principal problem was due to the lack of the involvement of religious leaders in formulating the United Nations' equation for realizing peace. This led to political brokering rather than prayerful efforts to find a solution to the building of a Jewish

homeland that could have buy-in from the Palestinian community and the surrounding Arab nations.

In the midst of the Cold War Reverend Moon described the polar division of the world as one that, in essence, was characterized by the struggle over "God or no God." In an extemporaneous portion of a speech that Reverend Moon delivered at the inauguration of the Universal Peace Federation as the Abel United Nations on September 23, 2007, he again characterized today's difficulties as an extension of the God or no God struggle. The issues in the theism versus atheism debate of today are less strident than in times past when Marx described religion as an opiate; Lenin referred to religion as "spiritual booze;" Stalin and Khrushchev undertook systematic campaigns to level Orthodox cathedrals or transform them into museums; and when Mao waged a war on Confucius during his Cultural Revolution of the 1960s. However, although the tone of religious intolerance of communism may have been altered, religion still remains marginalized in most societies including the discourse of the United Nations itself. Religion is seen as a venue for people being baptized, married or buried. Churches, mosques or synagogues are buildings where people go occasionally to find inner solace in the same way that others might find such solace by listening to Debussy. In modern culture, religion resigns itself to a secondary role vis-à-vis other perspectives that can "justifiably" be used in assessing phenomena.

For decades, Reverend Moon has spoken of both the potential and of the limitations of the United Nations. Because of the secular underpinnings of the UN, problems are studied by that body only from a political, economic, and social justice perspective. Since its founding there has been no interest in seeking the insights of the world's great religions. Since 1998 Reverend Moon has called upon the United Nations to establish an Interreligious Council that he refers to as the "UN Peace Council" that would have genuine decision-making power on a level similar to that of the extant Security Council[44] and "that will not speak for the interests of a particular nation, as the existing UN representatives do but that will truly work for the welfare and peace of humanity from an interreligious and universal perspective."[45] A modified and less powerful model of this proposal is currently being explored at the UN. The General Assembly expressed support for a proposal for a Religious Council in the 61st Session, based on Reverend Moon's recommendation of 1998. The dismissal of religion by the United Nations since its beginning helps to explain why the creation of Israel was handled in such an insensitive manner.

Reverend Moon has often said that God wanted to have Africans come to America so that America could be a nation that could represent the world. However, he said that the way that Africans came was not what God wanted. Likewise, Reverend Moon believes that the creation of Israel was providential; however, the Unification Theory of History would suggest that the way that Israel was created was not in accord with what God desired.

The Role that Religion Could Have Played in the Two States Policy of the UN

Let us consider how in 1947 a UN Peace Council of Religious Leaders might have prayerfully looked at the call for the creation of a Jewish State in the Middle East. Let us especially consider how Unification Thought might have informed that Council and indeed would inform it today.

Unification Theory[46] is an inclusive thought. It does not see any of the major religions as evil or satanic. Although Unificationists maintain that Reverend Moon plays a critical role in human salvation, they believe that God has worked through the different faiths in history and maintain that God continues to work through those faiths, and principally through the three Abrahamic faiths of Christianity, Judaism and Islam.

Unification Theory also recognizes that God has worked through non-Abrahamic faiths—Confucianism, Hinduism, Sikhism, the Baha'i faith, and Taoism. It recognizes that God has worked through men and women of conscience who might not be believers.[47] Hence, Unification Thought calls for an inclusive approach in the UN Peace Council that would bring together all of the great faiths. Each faith has its own strengths, and those strengths can help to address the world's problems.

If it had been established in 1945, the UN Peace Council would have brought together key religious leaders to inform and provide guidance to the UN on numerous problems. In the Unification view, these leaders would not represent their home countries nor should they necessarily be appointed by a head of state. Unification Thought would also emphasize that those invited to join the Council would not come merely representing the faith with which they were affiliated. Their desire and commitment would be to be humble, to be sensitive to each other's voices and to seek the voice of the Creator in prayer, in meditation and in dialogue with each other. They would strive, through prayer, meditation and dialogue, to understand God's particular love and appreciation for each of the faiths represented in the Peace Council.

How Unification Theory Would Contextualize the Peace Council's Handling of the Israel-Palestine Crisis

Understandably, the representatives of the different faiths in the Council would address the Israel-Palestine issue in differing ways based on their teachings and on their spiritual inspiration. Unification Thought would begin by trying to understand God's heart and the heart of the grieving parties in the conflict.

The God of Unification Thought, referred to as the Original Being, is a God of Heart. The God of Unification Thought is not almighty in the same sense that God is perceived as almighty in some circles. When God created, he sacrificed an aspect of omnipotence and became not an autonomous God but a relational God whose fulfillment was dependent upon the eventual perfection or spiritual maturation of his children. Reverend Moon speaks emphatically on this subject:

> If we ask Him, 'God are you not omnipotent?' He will answer, 'I am omnipotent but not when it comes to love.[48]

He has also observed, "There has been no one who sought to understand, by digging into the root cause of God's grief after the Fall, what the relationship between God and human beings is, and how the supposedly all-knowing and all-powerful God became so impotent."[49]

Reverend Moon also maintains that God would find no joy in condemning or in punishing humankind:

> Today Christianity pronounces, 'God is the holy, all-knowing, and omnipotent being, and the Judge who sits on His throne as the righteous Lord of Judgment who judges all people.' Do you like judges? If a judge serves for ten years, he will get sick and die; if he does not die, he will at least become seriously ill. If he does not get sick, he is a fake. Judges sometimes pass death sentences and yet their verdicts cannot always be right. There are many different ways of seeing the situation and still their judgments decide whether someone lives or dies. It is a serious matter. Judgment from the human perspective of universal laws often misses the true mark in light of universal law. For this reason, a righteous person would get sick after being a judge for ten years.[50]

He teaches that God wishes human beings to love one another and not to judge.

Unification Thought maintains that the solution to the problems of the world can only be resolved once humankind comes to resemble the Original Being. Ever since the Fall, God could not have a full partnership because fallen humankind did not resemble God. Nevertheless, exceptional human

beings have had profound insights into God's heart. We are reminded, for example, of Dr. Martin Luther King, Jr. and his powerful commentary on how he would respond to the adversity of his detractors:

> Nonviolence means avoiding not only external physical violence but also internal violence of spirit. You not only refuse to shoot a man, but you refuse to hate him.[51]

Such perspectives can be fostered by coming to view others as God's children, and this has especially been achieved by those who have cultivated a prayerful mind.

Unification Thought would advocate a spiritual framework in which members of the Council would be reminded that each person whom the members encounter is the descendant of a lineage that includes people who have been striving to live in a public way. What would the God who knew our parents, our grandparents, our great grandparents, and, above all, our first parents feel towards each of us? As a loving Parent, God would surely want to recall the special things that each of our forefathers had done when he looks upon us. The UN Peace Council would encourage its religious representatives to inherit their heart of sincere love and tears. With that heart they could touch others and find the way through moments of impasse. The most important thing is to find one's way to God and become more God-like; it is *not* a matter of the path by which one does so. Thus all faiths have produced holy men and women and can be respected as paths to the Creator.[52]

In accord with the Unification Thought, the UN Peace Council would foster appreciation for each faith, not so much because of doctrines but because of the sincere intent of its founders and saints to reach God. The object consciousness stressed by Unification Thought would thus foster gratitude on the part of the Council towards all who have worked in order to render dignity to God and to humankind. This object consciousness, we can anticipate, would also inform the ways in which people might view particular political circumstances. Let us now turn our attention to how the Council might have addressed the Israel-Palestine Issue and let us try to understand the special things in God's memory that would have allowed a UN Peace Council to look at both the Jewish and the Arab people with deep love and long for their reconciliation.

Why God Loves Islam and the Arab People

There is an unfortunate part of Genesis that we need to consider when studying Abraham's family. Because Abraham's wife Sarah was unable to give birth to a child, she offered him her female slave Hagar (Gen. 16:2). Hagar bore a son for Abraham who was named Ishmael. God, nevertheless, had promised that one day Sarah would also give birth to a son. Indeed, she did give birth to her son Isaac approximately thirteen biblical years after the birth of Ishmael.

Once Isaac was born, Genesis records that Sarah felt jealousy toward Hagar and, once Isaac was born (Gen. 21:1-7), she asked Abraham to send away Hagar and Ishmael (Gen. 21-8-11). Abraham was not pleased with Sarah's insistence; however, God told Abraham to abide by Sarah's request. (Gen. 21:14) He comforted Abraham by saying that a great nation would rise up from Ishmael's lineage (Gen. 21:12-14).

While Ishmael certainly struggled because of this abandonment, he did not fully separate from Abraham and Isaac. According to Genesis, Ishmael and Isaac together prepared Abraham's burial (Gen. 25:9). Later Ishmael betrothed his daughter Basemath in marriage to Isaac's son Esau (Gen. 36:3).[53] God must have been moved by Ishmael's unswerving loyalty to his father and by his love for his favored brother Isaac. Ishmael is someone whom we all should be able to admire, as a victor over resentment.

However, what impact might the painful rejection that we have recounted have had upon Ishmael or upon his descendants? In her book *A History of God*, author and religious scholar Karen Armstrong argued that, until Mohammed, Arabia suffered from a sense of inferiority, from a lack of love because God had never blessed the children of Ishmael with a revelation until Mohammed appeared:

> There was... a widespread feeling of spiritual inferiority. Those Jews and Christians with whom the Arabs came in contact used to taunt them for being a barbarous people who had received no revelation from God. The Arabs felt a mingled resentment and respect for these people who had knowledge that they did not. Judaism and Christianity had made little headway in the region, even though the Arabs acknowledged that this progressive form of religion was superior to their own traditional paganism.[54]

In Unification Thought, Ishmael and Esau stand as Cain-side figures who could only receive God's direct blessing through their younger brothers. Divine Principle teaches that this was finally achieved by the reconciliation

of Esau and Jacob.[55] This course of indemnity was prolonged from Ishmael and Isaac to Esau and Jacob, not because of Ishmael, but because of Sarah's request that Abraham send Hagar and Ishmael away (Gen. 21:8-11). Unification Thought would argue that something needs to be indemnified by the physical and spiritual descendants of Sarah (that is, Jews and Christians).

Hagar must have been a great spouse and a great mother. Due to her mistreatment at the hands of Sarah (Gen. 21:6) and her abandonment by Abraham, she stood in the position to hate Ishmael's father and his brother Isaac. To some extent, Ishmaels' loving heart towards Isaac and towards Isaac's sons must be due to the fact that Hagar taught her son to love his father Abraham even though he had abandoned them. If that is God's memory of Hagar and Ishmael, the ancestors of the Arabs and of Islam, it would seem that it should also be a most cherished memory that members of the U.N. Peace Council would want to harbor as they pondered the future of the Middle East.

There are many reasons to be grateful to Islam and the development that resulted from it. Because of Islam, monotheism was established in Arabia, which prior to that time was deeply torn by social disorder and the struggle amongst clans. Because of Islam, Western civilization was preserved during the so-called Dark Ages. The writings of Aristotle were preserved only because of the great Islamic scholarly tradition and the efforts of figures such as Averroes and Avicenna.

Islam sees itself as an outgrowth of the Judeo-Christian tradition; it is a brother faith to Judaism and Christianity. Islam does not support forced conversion of those who are believers. Islam teaches that that God has a place in his heart for Christians and Jews.

Islam recognizes that, of the ninety-nine names of God, the most important of these is that God is compassionate. Muslims in accord with God's tradition are meant to be merciful and those of us who have been blessed to work with Muslims have witnessed this trait in them on many occasions. Islam has the ability to generate love and compassion, as demonstrated by the life story of Malcolm X and his recounting of how the love and care that he felt from a white Muslim in Mecca changed his attitude toward whites in general. Islamic leaders can play a powerful role in the furtherance of peace in the U.N. Peace Council.

The West and Islam–A Unification View

The West has showed a lack of sensitivity to the Arab world, especially in the 20th and 21st century. This was particularly manifested by the way in which Israel was established in the Middle East following the Second World

War. Although the need for a Jewish state was evident (based upon the horrors of World War II), the Western powers failed to seek sufficient input and counsel from the newly emerging Arab states when they took steps to create the State of Israel.

In 1947, like Abraham, the United Nations chose the descendants of Sarah and paid little heed to the voice of the descendants of Hagar. In *Modern Times* (1983), British historian Paul Johnson notes that the creation of Israel was largely a product of the great powers, particularly the United States (with Great Britain having serious reservations):

> David Niles, the passionately pro-Zionist presidential assistant, testified: "There are serious doubts in my mind that Israel would have come into being if Roosevelt had lived. Truman was politically much weaker. He felt he had to have the Jewish vote to win the 1948 election. He was genuinely pro-Zionist too, and distrusted the Arabism of the 'striped-pants boys' in the State Department.'" In the event it was his will which pushed the partition scheme through the UN (29 November 1947) and recognized the new Israeli state which Ben-Gurion declared the following May. There were vast forces against it.[56]

Johnson writes about the extent to which the founding of Israel was overtly political. He notes that even the Soviets saw the creation of Israel as opportune in 1947, seeing it as a way in which to divide and reduce British influence in the Middle East.[57] A UN Peace Council could have worked for a solution based not on political expediencies but rather on heart.

How Unification Thought's Theory of History Might Have Encouraged the UN Peace Council and the United Nations to Have a Proper Perspective on the Creation of Israel

God needed the re-establishment of Israel in order to honor the sacrifices made by the chosen people throughout history and in order to cleanse, forgive and forget the past.[58] God would surely have wanted Israel to be re-established with the support of all the nations of the Middle East and with the wholehearted support of the Christian world. Unfortunately the United Nations had no vehicle to seek Divine counsel. Israel was created in such a way that there were clear winners and clear losers.

In today's world, approximately two-fifths of the world's population subscribe to one of three Abrahamic faiths: Judaism, Christianity, and Islam. An examination of history, particularly in the light of Unification Thought,

reveals a painful process that led to the birth of Israel. At the very origins of Judaism is the noble patriarch Abraham, the man who pleaded to God (who had already spared his nephew) for the strangers of Sodom and Gomorrah whom God prepared to destroy. At the origin of Judaism is Jacob, who risked his life to reconcile with his brother Esau who had once wished to kill him. After his twenty-one years in exile in Haran, Jacob pleaded with his brother Esau to accept his gifts, telling him, "Truly to see your face is like seeing the face of God – since you have received me with such favor." (Gen. 33:10). At the origin of Judaism is the widow Tamar who risked her life by seducing her father-in-law in order to continue the line of Judah. From that relationship, Perez would be born and Jesus would be connected to the line of Perez.

The providential path of the Jewish people has included slavery in Egypt; the Capture and disappearance of ten of the twelve tribes of Israel; the Babylonian Captivity; the wholesale massacre of Jews at the hands of the Romans in 70 A.D.; the second Diaspora following the destruction of Rome; the Christian indictment and persecution of the Jews as "Christ Killers" in Europe; the victimization of the Jews during the Crusades; the Inquisition; the Pogroms and the Holocaust.

Jesus himself was raised up from the Jewish people, and he wept deeply for Jerusalem because of his discovery of God's profound love of the people of Israel:

> O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her own brood under her wings, and ye would not!" (Luke 13:34).

If the Christian, Jewish and Muslim leaders of the Peace Council could have inherited Jesus' heart for Israel and Abraham's love for Israel, then could they not have found the way to establish a Jewish Homeland that would be a source of pride for all faiths—for Judaism, Christianity, and Islam in particular?

Unification Thought emphasizes that the Jewish people were chosen to receive Jesus as the Messiah and to be his most intimate followers. However, unfortunately that did not occur two thousand years ago, due to the failure of John the Baptist, who, while recognizing Jesus, never became his disciple. Yet this failure should not remain a source of accusation. Rather, to indemnify this failure, in December 2003 Reverend Moon had a special coronation ceremony for Jesus as King of Kings in Jerusalem. The event brought together Christians, Jews, Druze, and Muslims. Without an Israel, this national level event would not have been possible. Jews and Jesus must be reconciled,

according to Reverend Moon. Israel, the land where Jesus walked, preached and gave his life, serves as the venue where reconciliation can occur.

Practical Proposals for Resolving the Problems of the Middle East

Unification Thought's Theory of History emphasizes that all things must be realized through a process of development through stages. Therefore, steps to create conditions for peace will necessarily precede its final realization. An environment for interreligious cooperation and dialogue will be needed as a foundation before it will be possible to implement the Two State Plan that should have been realized in 1947 and 1948. That environment should include:

1. Creation of a United Nations Peace Council Centered on Religion

This would be the most important contribution that could be made to further peace. As noted, it should have been in place when the deliberations on the creation of a Jewish State were brought to the UN immediately following the end of the Second World War. We have already elaborated on its significance and its possible modes of operation and we will not elaborate on them further here. Suffice it to say, that the process for the Creation of Israel, according to Unification Theory, should have been informed by the prayerful guidance of a UN Peace Council.

2. Creation of a Peace Zone for the Holy Places in Israel that Would Be Overseen by the United Nations and Supported by the UN Peace Council

The holy places of Israel represent key sites for all the Abrahamic major faiths. In the Holy Lands we are said to have the place where Abraham offered his son, where the Temple was constructed in accordance with God's directive, where Jesus was crucified, and where Mohammed ascended to Heaven. Because of the significance that these sites hold, there have been numerous conflicts including seven major crusades that perpetrated great suffering across Europe and in the Holy Land. Most recently we witnessed the second intifada when Israel leader Ariel Sharon visited the Temple Mount/Al-Haram Al-Sharif mosque and Muslims felt disrepected.

In his speech at the United Nations on August 18, 2000 Reverend Moon proposed the creation of peace zones in areas of conflict and Jerusalem numbers among the most contested cities in the world. He outlined the following plan:

> I propose today that the United Nations and religious leaders join their hearts and work to create peace zones in areas of conflict. Whether the disputed borders pass through rivers, mountains, fields, or the sea, we can create buffer zones or peace zones along these borders.

These zones could be governed directly by the United Nations, and people from around the world dedicated to the establishment of peace will be allowed to settle in these zones. The United Nations will be responsible to provide guidance to those living in these areas so that they come to embody the founding ideals of the United Nations and comply with its declarations for peace. These peace zones will be havens that exist for the sake of peace, prosperity, and reconciliation.[59]

This proposal resonates with the original guidelines that had been established by the UN Resolution 181 of November 2, 1947 that stipulated:

> The City of Jerusalem shall be established as a *corpus separatum* under a special international regime and shall be administered by the United Nations. The Trusteeship Council shall be designated to discharge the responsibilities of the Administering Authority on behalf of the United Nations.[60]

This arrangement was to have been in force for at least ten years; however, because of the Arab attack on Israel immediately following independence, Israeli leadership viewed this portion of the Resolution as null and void. Israel's claim to all of Jerusalem became even further entrenched following the Six Day of 1967.[61]

This proposal of a special sovereignty over Jerusalem remains very controversial. However, in the peace negotiations between Israeli Prime Minister Ehud Barak and Palestine Authority Leader Yassir Arafat, Prime Minister Barak was prepared to accept compromise and share the sovereignty of Jerusalem with the Palestinians.

If, in such a case, Jerusalem was overseen by the United Nations during at least a certain period as was originally planned, this might create an environment that could further dialogue and peace. The fostering of inter-religious exchange and dialogue amongst the three faiths might be done through conferences in Jerusalem that could inspire interreligious cooperation. For instance, a common annual religious observance honoring Abraham as Patriarch of all of three faiths could contribute to exchange and communication among the key faiths of Israel.

3. Creating Venues where the Law of Correlativity and the Law of Give and Receive Action can Deepen Ties amongst Muslims, Christians and Jews.

The process of finding an initial and eventually a deeper, common purpose is a fundamental dynamic in human relations. The process of finding correlativity that serves as the base for Give and Receive Action is something that each of us experiences when we find ourselves in the presence of strangers. We sit down and have breakfast with someone at a Conference and explore things that we share in common. If we studied at the same university; if we share a common hometown; if we happen to have common childhood friends; if we have a common hobby or share similar research interests; that already establishes a basis upon which we can expand our communication and our sharing of ideas on a broader scale.

Reverend Moon has initiated a variety of projects that support such efforts in the Middle East, including the Religious Youth Service, WANGO's *Play Soccer; Make Peace,* the Middle East Peace Initiative, and the publication of *World Scripture*. He has been encouraging marriages between couples of different faiths. All these are venues through which people of different backgrounds can begin to communicate, find common values and learn to collaborate together.

At a recent event at the University of Bridgeport, Dr. A. T. Ariyaratne, Gandhi International Peace Prize Recipient, described a project that he had pursued of roadbuilding in Sri Lanka and made the observation: "We built the road and the road built us."[62] Projects that are meant to jointly address concrete issues at the same time create venues that can "build us."

4. Creating a Peaceful Environment without Fear of Terrorism

Over the last decades, suicide attacks have become a tactic in the Middle East Conflict. People give their lives in such attacks in expectation of an eternal life of bliss that will result from their suicide attack. But do suicide bombers who kill innocent people actually enjoy the bliss of Paradise in the spiritual world?

Unification Thought has much to teach about preparing for the hereafter. For one thing, it clarifies the role that the cultivation of heart plays in spiritual growth. It stresses the need to use this earthly life to develop a peaceful and loving heart. This is done by doing positive acts of service and by living for others.[63]

Unification Thought's Theory of Original Nature stresses that the goal of spiritual growth is to resemble God. This implies the unity of mind and body, unity of husband and wife, and unity of parents and children centered upon

devotion to God's heart and desire. We come to resemble God through achieving the four great realms heart: the heart of a child who has been fully loved by parents; the heart of a sibling who experiences the kindred love of brothers and sisters; the heart of a spouse who enters into a complete, eternal loving relationship with his or her spouse; and finally the heart of a parent who through loving his own children comes to understand how God loves him or her.

The process of resembling God has the family—the school of love—as its basis, rather than an act of violence. It is not achieved by indiscriminate suicide attacks that can claim even the lives of newborns. Random suicide and attacks of terror upon innocents contradict the call for compassion, love, human-heartedness and mercy that is taught in Islam, Christianity, Confucianism, Buddhism and all of the great faiths. Reverend Moon would encourage religious leaders in the UN Peace Council to pray and even to fast to determine whether or not those who opt for suicide attacks on random targets will find themselves in a blissful Heaven or in shameful misery in the spiritual world.

Conclusion

We have introduced concepts from Unification Thought that can contribute to conceptualizing and resolving the Middle East conflict. When implemented through the work of the Universal Peace Federation and eventually, through the work of a UN Peace Council that brings together the leaders of the great religions, we believe that a lasting solution can be found for the problems facing the Middle East today.

Notes

1 PWPA was obliged to bring Arab and Israel participants to venues outside of Israel because such Israeli-Palestinian dialogue was prohibited by the Israeli government at that time.

2 On concerns sparked by Western models of development, see Stephen Healey, "Max Stackhouse's Concept of Religious Reason and the Plaint of the Rest," *International Journal for World Peace* 20/2 (2003): 15.

3 Jewish Virtual Library, "U.S. Vetoes of UN Resolutions Critical of Israel (1972-2006)," http://www.jewishvirtuallibrary.org/jsource/UN/usvetoes.html, referenced on October 27, 2007.

4 United Nations General Assembly Resolution 3379, available online at http://www.mideastweb.org/3379.htm, retrieved on October 2, 2007.

5 Curt Tarnoff and Larry Nowells, *Foreign Aid: An Introductory Overview of US Programs and Policy,* (Washington, D.C., Congressional Research Service—Library of Congress), April 15, 2004, p. 13. Available on the web at http://fpc.state.gov/ documents/organization/31987.pdf, referenced on October 27, 2007.

6 The Balfour Resolution of November 2, 1917 was directed to Lord Rothschild and reads as follows:

Dear Lord Rothschild,

I have much pleasure in conveying to you, on behalf of His Majesty's Government, the following declaration of sympathy with Jewish Zionist aspirations which has been submitted to, and approved by, the Cabinet:

"His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country."

I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation.

Yours sincerely,
Arthur James Balfour

7 The Avalon Project at Yale Law School, United Nations General Assembly Resolution 181. Available online at http://www.yale.edu/lawweb/avalon/un/res181.htm. This site lists the vote of each of the member states who participated in the vote.

8 An article that appeared in *Voice of America News* on December 17, 2005 pointed out that today "there are about 5.2 Million Jews and 5.4 million Arabs living in Israel, the West Bank and the Gaza Strip." The article goes on to observe that it is only a matter of time before the majority population of Israel itself will be composed of Arabs.

9 See Jason D. Söderblom, *A State of Inequity: The UN Partition Plan of 1947,* the Terrorism Intelligence Centre, Canberra, September 25, 2003. Available at http://world-ice.com/Articles/Inequity.pdf

10 *Ibid.*

11 *Ibid.*

12 *Ibid.*

13 *Ibid.*

14 Here we should point to the view held by Gamal Nasser and some sectors of the Palestine Liberation Organization that Israel served as a front for Western imperialism.

15 Strong support for Israel in the United States largely stems from three populations: the significant Jewish population in the United States, evangelical Christians who believe that the establishment of Israel is the fulfillment of end-times prophecy, and the remaining population of Americans who lived through World War II (and their progeny) who recognize that the United States could have done far more to prevent the Holocaust. In Europe, there is a growing Muslim population that has been very outspoken, particularly in the case of France and Germany.

16 Morton Kaplan, *Why Plans for a Two-State Solution in the Middle East Have Failed*; Professors World Peace Academy, October 27, 2007, available at http://www.pwpa.org/pwpa/index.php, retrieved on November 3, 2007.

17 Thomas J. Ward, *March to Moscow—the Role of the Reverend Sun Myung Moon in the Collapse of Communism*, (Minneapolis: Paragon Publishing House), 2006.

18 Reverend Moon's experience with Marxism included a five year experience as a missionary in the DPRK (North Korea), including a three year period as a prisoner of conscience.

19 Ward, *March to Moscow*, p. 191.

20 *Ibid.*

21 Ward, *March to Moscow*, p. 101.

22 Baruch Spinoza, *A Political Treatise* (1677), Chapter 6:4:6; available at http://www.yesselman.com/TPguset2.htm#6:4.

23 *New Essentials of Unification Thought—Head Wing Thought* (Tokyo: Unification Thought Institute, 2005), pp. 363-403.

24 *Essentials of Unification Thought*, "The Laws of Restoration," available at URL http://www.tparents.org/Library/Unification/Books/Euth/Euth08-03.htm, retrieved on October 14, 2007.

25 *Ibid.*

26 This would be due to the fact that by the time of Abraham it became necessary for God to found a nation that could protect the Messiah from other ungodly nations so that the work of the Messiah could begin there and then reach out to other nations.

27 The role of central Christian nation has been transferred over history to Rome, to the Franks, to Iberia, to the United Kingdom and now to the United States. In his speech of September 23, 2007 Rev. Moon described America's mission as follows: "As a Christian nation that includes Catholicism and Protestantism as well as the Orthodox world, the United States' mission is to bring harmony and unity to Christianity as soon as possible, and in the twenty-first century, to fulfill the responsibility that had been the Roman Empire's, but which was not realized in Jesus' time." Rev. Moon added, "The responsibility within God's providence to bring harmony among the world's six and a half billion people and to expedite the creation of a peaceful, ideal world, is on America's shoulders."

28 *Exposition of the Divine Principle* (New York: H.S.A.-U.W.C, 1996), p. 399.

29 *Ibid.*

30 One should not assume, therefore, that the roles of the Israel, the United States or Korea are entitlements. These roles can only be maintained if these countries fulfill their providential responsibility.

31 Rev. Moon has observed that slavery was not mean to be the way in which Africans were to come to the United States; however, the coming of Africans to America was providential so that the United States could be a nation representing the world. In the same way, we will note that there may have been insensitivities in the process whereby Israel emerged; however, the creation of the modern state of Israel is viewed as providential by Reverend Moon.

32 It should be noted that if any of these nations cannot fulfill their roles, then they could be replaced by other nations but with consequences and probable prolongations in God's Providence.

33 Here Rev. Moon is referring to Judaism, Christianity and Unificationism.

34 Sun Myung Moon, "America and God's Will," September 18, 1976, available at http://www.tparents.org/Moon-Talks/sunmyungmoon76/sm760918.htm

35 *Exposition of the Divine Principle*, p. 187.

36 Sun Myung Moon, "The Formula for God's Providence," in *Twelve Talks* (New York: HSA Publications, 1973). Available online at http://www.tparents.org/Moon-Books/sm12talk/12TALK05.htm; retrieved on November 5, 2007.

37 In his 1968 visit to the United States, Rev. Moon spoke of an eventual confrontation between Islam and the Western world following the end of the Cold War. He

emphasized that the only way to address this was for the Christian world to unite. I am inferring that reconciliation within the Christian world would have opened the way to reconciliation with the Muslim world.

38 *Essentials of Unification Thought*, "Laws of History," available at URL http://www.tparents.org/Library/Unification/Books/Euth/Euth08-03.htm

39 *New Essentials of Unification Thought*, p. 195.

40 *Exposition of the Divine Principle*, p. 375.

41 This included affording two extra seats in the General Assembly to the Soviets.

42 The Yale University Avalon Project, UN General Assembly Resolution 181, available at URL http://www.yale.edu/lawweb/avalon/un/res181.htm , retrieved on August 8, 2007.

43 On Saturday November 10, 2007 in Toronto, Canada I chaired a panel at the World Association of Non-Governmental Organizations and Dr. Salameh was one of the speakers in the panel. Salameh, who is a graduate of Notre Dame's Kroc Institute for Peace Studies, spent fifteen years in prison and his institute seeks change through non-violent resistance.

44 Sun Myung Moon, *Messages of Peace* (New York: Family Federation for World Peace and Unification, 2007), p. 82.

45 *Ibid.*

46 Unification Theory refers to the combination of Divine Principle, VOC Theory, and Unification Thought.

47 *CAUSA Lecture Manual* (New York: The CAUSA Institute, 1985), pp. 170-171.

48 *Ibid.*, p. 75.

49 *Ibid.*, p. 82.

50 *Ibid.*, p. 83

51 See United Religions Initiative at http://www.uri.org/Features/Features_Main/imjl.html

52 Christianity may face a greater challenge in doing this than some other faiths in being able to reach out to other faiths. Judaism and Islam (as well as Hinduism and Buddhism) share a common trait and that is an ability to embrace and believe in the salvation of people of other faiths, even without conversion to Judaism or Islam (this is also a trait of Unificationism). Indeed, this is the Noachide provision within Judaism and the notion of God's special care for the "People of the Book" within Islam. There is not a universal acceptance of a similar viewpoint within Christianity. This would appear to be something that Christianity would have had to deal with and still needs to deal with in the

context of a UN Peace Council. Some of Jesus' words indicated that he himself could be more universal in his approach. Consider for example: "He who is not against us is with us." Jesus (Mark 9:40) and "He who is not against you is for you." Jesus (Luke 9:50)

53 This matter was first brought to my attention by Archbishop Emmanuel Milingo during a conversation that we had many years ago.

54 Karen Armstrong, *A History of God*, (New York: Ballantine, 1993), p. 136.

55 *Exposition of the Principle*, p. 221.

56 Paul Johnson, *Modern Times*, (New York: Harper, 1985), pp. 484-85.

57 *Ibid.*, p. 485.

58 *Essentials of Unification Thought*, "The Laws of Restoration," available at URL http://www.tparents.org/Library/Unification/Books/Euth/Euth08-03.htm, retrieved on October 14, 2007.

59 Sun Myung Moon, "Renewing the United Nations and Building a Culture of Peace," Assembly 2000, available online at URL http://www.tparents.org/Moon-Talks/sunmyungmoon00/SM000818.htm

60 The Yale University Avalon Project, UN General Assembly Resolution 181, available at URL http://www.yale.edu/lawweb/avalon/un/res181.htm , retrieved on August 8, 2007.

61 *Jewish Center for Public Affairs*, "Jerusalem in International Diplomacy," available online at http://www.jcpa.org/art/jid-poldim.htm; retrieved on August 8, 2007.

62 A. T. Ariyaratne, excerpted from his Address at the University of Bridgeport, October 11, 2007.

63 *Exposition of the Divine Principle*, Chapter 1, Section 6.3.2 "The Structure and Functions of the Spirit Self."

BLESSED ARE THE PEACEMAKERS: ALBERT SCHWEITZER AS EXEMPLAR

Mark D. Isaacs

What is a peace-maker? What is a peace-builder? What does a "peacemaker" look like? Whatever these concepts might mean to an array of individual thinkers and theologians, we can probably all agree that peace-building and peace-making are saintly activities.

For nearly two thousand years, in the Western Church tradition, the Roman Catholic Church has lifted up certain individuals and memorialized their lives with the title "Saint." In the Roman Catholic Church there are currently more than ten thousand saints and beatified people,[1] including St. Francis of Assisi (1181-1226),[2] St. Teresa of Avila (1515-1582),[3] St. Augustine, Bishop of Hippo (354-430),[4] and St. Bernadette of Lourdes (1844-1879).[5]

Periodically, even for non-Roman Catholics, it is spiritually edifying and fruitful to study and to reflect on the lives of these great saints.[6] Not that they intercede for us, but that they might provide an incarnational example, and a witness, for what serving God looks like in our time, in our place, and in our world.

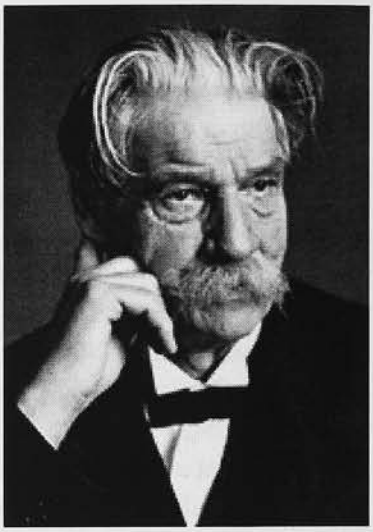
As the Lutheran *Augsburg Confession* (1530) states, "it is also taught among us that saints should be kept in remembrance so that our faith may be strengthened when we see the grace that they received and how they were

---

The Rev. Mark D. Isaacs, D.Min., Ph.D., is a called and ordained Lutheran pastor, an Ambassador for Peace, and Assistant Professor of Ministry and Management at the Unification Theological Seminary in Barrytown, New York. In addition to his focus on practical theology, ministry, and pastoral care he is a longtime student of the Austrian School of Economics. He is the author of *Centennial Rumination on Max Weber's "The Protestant Ethic and the Spirit of Capitalism"* (Boca Raton, FL: Universal Publishers, 2005), and the recently published *The End? Textual Criticism and Apocalyptic Speculation in Johann Albrecht Bengel: Lessons to be learned from the Godly scholar who calculated the Second Coming of Jesus Christ as June 18, 1836* (Appleton, WI: RWU Classics Press, 2008).

sustained by faith. Moreover, their good works are to be an example for us, each of us in our own calling."[7] Thus, saints can provide us with a concrete example—not just a vague abstract and ethereal ideal—of what serving God and humankind would look like in the real world.

An Exemplar for Our Time

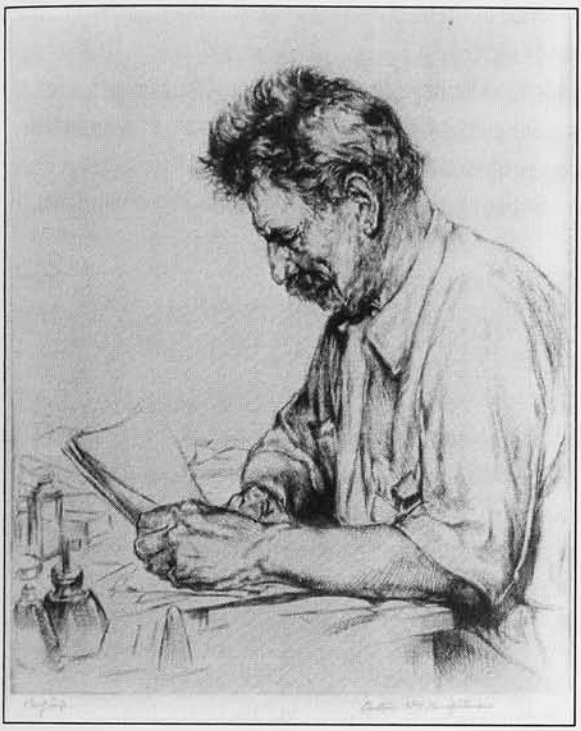


Albert Schweitzer
(Photo: Nobel Peace Prize Committee)

Such an exemplar, such a "saint," that "should be kept in remembrance" among us is Albert Schweitzer (January 14, 1875–September 4, 1965). In 1947 *Life* magazine called Albert Schweitzer, "the greatest man in the world."[8] Two years later *TIME* magazine wrote that he was "one of the most extraordinary men of modern times."[9] *TIME* added, Albert Schweitzer was "one of the world's great humanitarians," and he leaves "a life of achievement behind him which few contemporary men can equal."[10] Winston Churchill (1874-1965) called him, "a genius of humanity."[11] John Gunther (1901-1970) wrote that Schweitzer was, "a universal man in the sense that Leonardo Da Vinci (1452-1519) and Johann Wolfgang von Goethe (1749-1832)[12] were universal men."[13]

Albert Einstein (1879-1955) wrote of him, "nowhere have I ever found such an ideal union of goodness and passion for beauty as in Albert Schweitzer." Einstein added, "He is the only Westerner who has had a moral effect on his generation comparable to Gandhi. As in the case of Gandhi, the extent of this effect is overwhelmingly due to the example he gave by his own life's work."[14] Schweitzer biographers George Marshall and David Poling wrote, "He is one of the personalities of this century who has almost become a myth."[15]

Albert Schweitzer was also held in high esteem by the academic community. From 1920 to 1959, he was awarded honorary doctorate degrees from the universities of Zurich (1920); Prague (1927); Edinburgh (1929); Oxford (1932); St. Andrew (1932); Chicago (1949); Marburg (1952); Kapstadt (1953); Cambridge (1955); Münster (1959), and Tübingen (1959).[16] In addition to these, Schweitzer declined a host of additional honorary degrees.



"Albert Schweitzer," drawing by Arthur William Heintzelman
(Library of Congress)

Despite his repeated efforts to disavow hero-worship status and to reject the saint label, during his own lifetime, many regarded Albert Schweitzer as a living saint. Sadly, today, despite being an international celebrity during his own lifetime, outside of a small loyal circle of specialists and admirers,[17] Albert Schweitzer is largely forgotten. This is unfortunate. In this postmodern era of narcissistic pop-culture,[18] the self-destructive anti-hero, and relentlessly critical and negative news,[19] there are very few genuine moral exemplars and heroes to inspire and provide role models for faith and praxis.

What is a peace-maker? What is a peace-builder? Albert Schweitzer is a man—a true saint—who provides a clear and concrete example of the meaning of these ideals.

The End of the World

In his summa as a scholar, historian, and cultural critic, Jacques Barzun wrote *From Dawn to Decadence: 500 Years of Western Cultural Life, 1500 to the Present* (2000). In this book Barzun discerns a brilliant period of creativity around the turn of the twentieth century. This was the period in which Albert Schweitzer came of age. Then came the catalyst that accelerated and intensified the tendencies leading to decadence: "The blow that hurled the modern world on its course of self-destruction was the Great War of 1914-1918. When its sequel broke out in 1939, the earlier conflict was renamed the First World War in deference to the Second."[20]

In the wake of the senseless slaughter in the trenches of France, and on the beaches of Gallipoli, a deep sense of absurdity, nihilism, and futility

swallowed up culture in the West. According the Barzun the *Zeitgeist* of the age and "the root principle is 'Expect nothing.'" In the West during this time, constructivism became destructivism. There was a cataclysmic collapse of authority and manners. There was a return to primitive elements of sensation. Anti-heroes and anti-art became the norm and standard. And, there was a rise in indifference to clear meaning accompanied by violence to the human form.[21]

Tragically, the First World War was merely the prelude to a greater slaughter. During the twentieth century, governments and rogue regimes killed an estimated 174 to as many as 430 million people.[22] In stark contrast, the same generation that produced the anti-human demonic mass murderers of Vladimir Ilyich Lenin (1870-1924); Joseph Stalin (1878-1953); Mao Tse-Tung (1893-1976); and Adolf Hitler (1889-1945) also produced Albert Schweitzer (1875-1965). A man of peace and non-violence, Albert Schweitzer is the total antithesis of those who sought to remake the world via war, violent revolution, genocide, terrorism, and the killing fields.

The Remarkable Life of Albert Schweitzer

Albert Schweitzer was a complex, astonishing, and multifaceted man. Indeed, he was a true polymath. He was a provocative theologian and New Testament scholar; a gifted organist, musicologist, and a Bach scholar;[23] a philosopher; a tireless peace activist, a humanitarian; and above all, a missionary-physician who served for more than fifty years in the African jungle. Jacques Barzun called Schweitzer, "a Renaissance man of our century."[24]

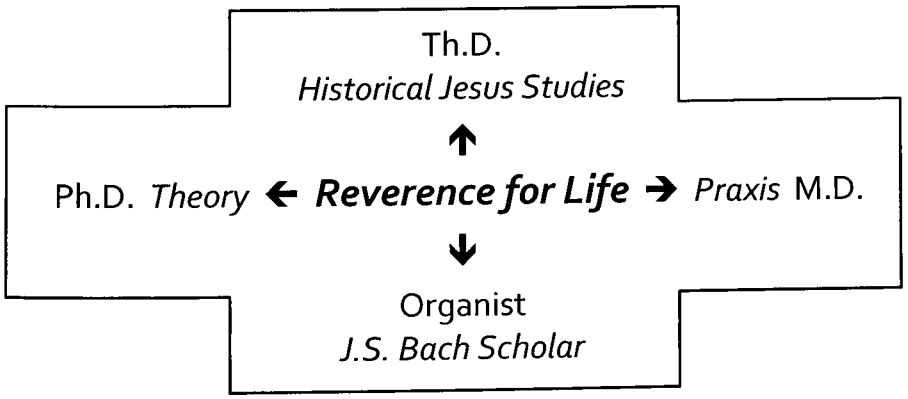
Schweitzer, born in Kaysersberg, Alsace, [then Imperial Germany, now Haut-Rhin département, France] was reared in the atmosphere of the bi-national Alsatian culture which offered the best of Franco-German civilization. Perhaps because of his background, he never allowed himself to become submerged in narrow and shallow nationalism. Kurt Bergel reminds us that "aggressive nationalism is possible only when a person possesses a national will-to-live, and has not yet become ethically aware of others."[25]

As a theologian, armed with a Th.D., from the University of Strasbourg,[26] Schweitzer composed revolutionary books on Jesus Christ and St. Paul, including *The Quest of the Historical Jesus* (1901, 1913);[27] *Paul and His Interpreters* (1911); *The Psychiatric Study of Jesus* (1912); and *The Mysticism of Paul the Apostle* (1931).[28] His encyclopedic *Quest of the Historical Jesus* (1906, 1913) is considered by scholars to be one of the most

influential works on the challenge of the historic Jesus.[29] Indeed, because Schweitzer's *Quest of the Historical Jesus* contains an elaborate and exhaustive survey of the findings of past historic Jesus scholars, his book has been the literal starting point for generations of serious Jesus' quest scholars. In addition, the theologian Dr. Schweitzer was also a called and ordained Lutheran minister and a seminary professor. In this function he preached sermons and functioned effectively as pastor of St. Nicholas Church in Strasbourg[30] while also serving as principal of the Theological College of St. Thomas in Strasbourg.[31]

As a philosopher, in 1899, Schweitzer earned his Ph.D. at the University of Tübingen, when he published *The Religious Philosophia of Kant*, a scholarly treatise on the ethics of Immanuel Kant (1724-1804). He went on to develop his own philosophy of ethics in *The Philosophy of Civilization* (1923).[32] *The Philosophy of Civilization* is a comprehensive historical review of ethical thought leading to Schweitzer's own original contribution of "Reverence for Life." As he did with *The Quest for the Historical Jesus* (1906, 1913),[33] his *Philosophy of Civilization* Schweitzer presents a comprehensive survey of ethical thinking from Socrates (c.470-333 B.C.) to Henri-Louis Bergson (1859-1941). With this survey, Schweitzer then argues that no thinker of the past has offered a workable system of ethics. For Schweitzer, classical Western systems of ethics are either too formal or too narrowly utilitarian. For example, with his criticism of Immanuel Kant, he states that his system of ethics is based on the narrow relationship between man and man instead of working out a broader ethical system between man and the entire creation. With this argument, we see the central position in which life has in his thinking.[34] He argued that only an ethical system

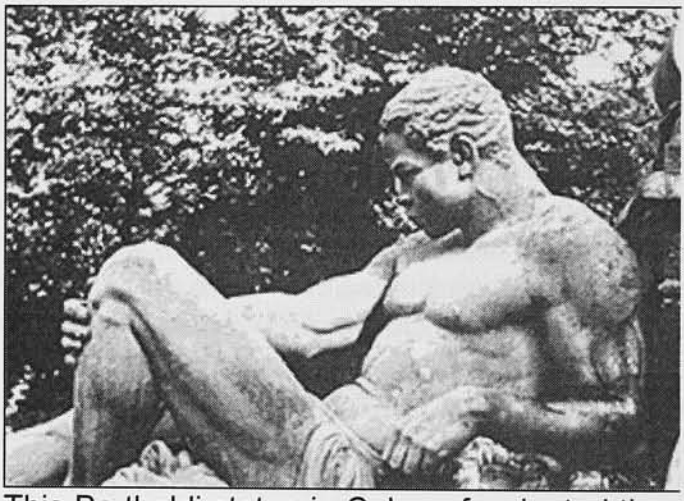
Fig. 1: *Cruciform Life and Thought of Albert Schweitzer*



founded on the universal concept of Reverence for Life could provide an effective ethical basis for the world.

A Shocking Decision

At age thirty, at the height of his fame as a scholar, musician, theologian, and philosopher, Schweitzer stunned his family and friends by announcing he would attend the University of Strasbourg to become a medical doctor with the intention of going on to serve as a medical-missionary in Africa.[35] His decision to go to Africa was the product of at least two major inspirations. First, as a young boy, Schweitzer was deeply moved by a statue of a proud and noble young African man in nearby Colmar, Alsace. The great statue, by Frédéric Auguste Bartholdi (1834-1914),[36] was located on the *Champs de Mars.* It was destroyed during the Second World War. Only the noble head remains.[37] Brabazon explains that because the Bartholdi statue "touched strong romantic cords in the boy's nature,"[38] he visited the statue again and again.



This Bartholdi statue in Colmar fascinated the young Albert Schweitzer.

Second, his decision was the product of religious meditation. Schweitzer had pondered the meaning of the parable of Dives and Lazarus (Luke 16:19-31) and its application to his times. He concluded that Dives represented opulent Europe, while Lazarus, with his open sores and suffering represented the poor and sick people of Africa. He later explained, "I wanted to be a doctor so that I might be able to work without having to talk. For years [as a pastor, preacher, and scholar] I had been giving myself [to the world] in

words... this new form of activity would consist not in preaching the religion on love, but in practicing it."[39]

Indeed, as a true son of high Classical German Liberal Protestantism,[40] he sought to live out his life of faith in an ethical and moral manner in service to others. Hence, in 1913, after his graduation, Schweitzer traveled to French Equatorial Africa with his new wife, Hélène Bresslau,[41] to build a hospital and practice medicine. There at Lambaréné, French Equatorial Africa [now the Republic of Gabon], he became the hospital's architect, builder, director, and chief medical doctor.[42] Schweitzer published his memories of his life and activities in Africa in several fascinating books, including *On the Edge of the Primeval Forest* (1920), *More from the Primeval Forest* (1931), *From My African Notebook* (1938), and *The Story of My Pelican* (1952).

In 1953, for his selfless humanitarian efforts, and for his writings and teachings on Reverence for Life, he was awarded the Nobel Peace Prize.[43] In a typical Schwetizerian act, he used the $33,000 Nobel Prize cash award to build a leper colony at his hospital in Lambaréné.[44]

At this point, while he might have chosen the quiet life of retirement, Schweitzer explained, "They gave me the Peace Prize—I don't know why. Now I feel I should do something to earn it!"[45] Thus, after receiving the Nobel Peace Prize, he became an advocate for world peace. Working with Albert Einstein and Bertrand Russell (1872-1970) he was an outspoken and effective opponent of nuclear testing.[46]

While serving in Africa, Schweitzer continued to write books and letters. Through his letters he maintained a network of influential friends and supporters in Europe and America. For example, over the years, he maintained an extensive correspondence with Martin Buber, Albert Einstein, Bertrand Russell, Mahatma Gandhi, Jawaharlal Nehru and many other influential leaders and intellectuals. Occasionally Schweitzer returned to Europe to perform organ concerts to raise money for his hospital. He faithfully served the people in Lambaréné for more than fifty years, until his death in 1965.

"Ehrfurcht vor dem Leben:" His Philosophy of Peace

Despite a litany of astonishing personal and professional accomplishments in four major disciplines (theology, philosophy, musicology, and medicine), Schweitzer believed that his single greatest contribution to humankind was his precept of Reverence for Life (*Ehrfurcht vor dem Leben*).[47] The wars,

systematic mass murders, and wholesale slaughter of civilians during the twentieth century are an expression of total contempt for the dignity and life of mankind as well as rebellion against God. Albert Schweitzer, far from being naïve or idealistic, challenges—indeed he demands—that we readjust our thinking to a higher and more noble way, i.e., world peace based on Reverence for Life.

In 1946, in the wake of the horrors of the Second World War, Kurt Bergel, a disciple of Albert Schweitzer, wrote, "The very things they have been taught to do in wartime will now again be considered crimes. In war life is no longer a value in itself. The soldier has been conditioned to desire the death of his enemy as much as the preservation of the life of his compatriot and ally. When the categories of friend and foe alone determine the value of life, a cynicism toward it will often become the permanent attitude of many people after the war."[48] One of the psychic costs of war and mass murder is that it devalues human life. It not only ends the life of the victim, but it debases the soul of the victor. In the wake of the horrors of the twentieth century, what the world needs is more than a psychological readjustment, but "a general re-evaluation and reaffirmation... of basic human attitudes and philosophies."[49]

On Total War

At this point we need what Thomas Kuhn called a "paradigm shift,"[50] away from the old Statist model of total war to a new truly humane world-view that promotes life, love, respect, and harmony among all people. Austrian Economist Ludwig von Mises (1881-1973) wrote that while, "Statolatry owes much to the doctrines of G.W.F. Hegel (1770-1831)[51]... one may pass over many of Hegel's inexcusable faults, for Hegel also coined the phrase 'the futility of victory.'"[52] Indeed, as Jesus taught, "For what is a man profited, if he shall gain the whole world, and lose his own soul (Matthew 16:26a)?" Ludwig von Mises explains that most historians fail to recognize the factors which replaced the "limited" war of the *ancien regime*,[53] which died as a result of the French Revolution (1789-1799), by the concept of total war in our age. Total war features such atrocities as the V-2 attacks on London, the fire bombing of Dresden,[54] and the atomic bombings of Hiroshima and Nagasaki.[55]

Mises adds, that what "we call aggressive nationalism is that collectivist ideology which makes for modern total war. Aggressive nationalism is the necessary derivative of the policies of interventionism and national planning. While *laissez faire* eliminates the causes of international conflict [i.e., the principle of 'when goods don't cross borders, armies will'], government

interference with business [regulation and Mercantilism (i.e., special privileges granted by the State to certain enterprises)] and socialism creates [injustices and] conflicts for which no peaceful solution can be found."[56] Mises states, "Modern total war is merciless, it does not spare pregnant women or infants; it is indiscriminate killing and destroying. It does not respect the rights of neutrals. Millions are killed, enslaved, or expelled from the dwelling places in which their ancestors have lived for centuries."[57] He concludes, "It is futile to place confidence in treaties, conferences, and such bureaucratic outfits as the League of Nations and the United Nations. Plenipotentiaries, office clerks, and experts make a poor show in fighting toxic ideologies. The spirit of conquest cannot be smothered by red tape. What is needed is a radical change in ideologies and economic policies."[58] Indeed, "to defeat the aggressors is not enough to make peace durable. The main thing is to discard the ideology that generates war."[59]

Enter Schweitzer

Indeed, at this point in history, Albert Schweitzer can become our teacher and guide. He can assist in helping us discard toxic ideologies, and lead us in a profound reexamination of essential ethical and spiritual fundamentals. When Albert Schweitzer was a boy of only eight, while attempting to shoot song birds with a sling shot he realized that "Thou shalt not kill/murder" (Exodus 20:13)[60] also applies to birds.[61] The rest of his full and active life, Schweitzer wrestled with ethical principles as he sought a precept that would express the essential question of life and death, and war and peace.

On Oswald Spengler

In the wake of the First World War, Oswald Spengler's ideas were an intellectual fad in student circles. Spengler (1880-1936), an independent scholar from Munich, is best known for his book *The Decline of the West: Perspectives of World History* (1918). In this tome he put forth a neo-Hegelian inspired cyclical theory of the rise and decline of civilizations.[62] Spengler, anticipating National Socialist ideology, produced his *Prussianism and Socialism* in 1920, in which he argued for an organic version of socialism and authoritarianism.[63] He wrote extensively throughout the First World War and during the interwar period. He supported German hegemony in Europe. After reading and reflecting on Spengler's works, Schweitzer felt that Spengler's pessimism was "without substance."[64] Schweitzer, like Spengler, was troubled by Europe's apparent sickness and potential decline. Indeed, the sensitive Schweitzer had "felt it in the air" in the years prior to

the First World War.[65] Partially in answer to Spengler, Schweitzer decided to someday write his own book about the problem. The result was *The Philosophy of Civilization* (1923). In this book Schweitzer argued that the decay of Western civilization was due to the gradual abandonment of its ethical foundation, i.e., the affirmation of life expressed in the phrase "Reverence for Life."[66]

Origin of the Idea

In his autobiography, *Out of My Life and Thought* (1933), Schweitzer explained how the phrase "Reverence for Life" came to him. In September 1915, on a three day journey to visit a patient on a slow moving barge on the Ogowe River, Schweitzer passed the time reflecting and searching for "an elementary and universal concept of the ethical."[67] Prior to this, he had not yet discovered a satisfactory basic universal concept from his readings in any theology or philosophy—Eastern or Western. At sunset, as they slowly cruised past a free herd of hippopotamuses, suddenly, captivated by the splendor, joy, and wonder of the spectacle, a flash of insight entered his mind like a lightening bolt. This phrase, this powerful insight, "unforeseen and unsought," was Reverence for Life.[68] In his obituary, *The New York Times* commented, "It is conceivably the only formal philosophical concept ever to spring to life amid a herd of hippopotamuses."[69]

What then is Reverence for Life? In *The Philosophy of Civilization*, he wrote, "True philosophy must start from the most immediate and comprehensive fact of consciousness: 'I am life that wants to live, in the midst of life that wants to live.'" [70] Similar to Friedrich Nietzsche's concept of "the exaltation of life," Schweitzer argued that respect for life is the highest moral principle. Schweitzer explained that Reverence for Life, "is the spiritual act by which man ceases to live thoughtlessly and begins to devote himself to his life with reverence in order to give it true value. To affirm life is to deepen, to make more inward, and to exalt the will-to-live."[71] He adds, "The ethic of Reverence for Life... comprehends within itself everything that can be described as life, devotion, and compassion in suffering, the sharing of joy and common endeavors."[72]

James Brabazon wrote that for Schweitzer, "everything led to life itself, everything stemmed from it. Good is what promotes and preserves life. Evil is what destroys and injures life. This is enough."[73] Thus, Schweitzer's cornerstone, his first principle, and his initial premise for his proposal is "the universal will-to-live which manifests itself in the world." Man is conscious of himself as "will-to-live in the midst of will-to-live." Hence, Reverence for Life, the foundation for all sound moral thought and action, becomes the

greatest demand of ethics. Or, "ethics is in its unqualified form extended responsibility with regard to everything that has life."[74]

Theistic Language

For Schweitzer, the ethic of Reverence for Life is identical to Jesus' ethic communicated in the Great Commandment (Matthew 22:36-40).[75] For Schweitzer this is a perfect expression of "the ethic of love widened into universality."[76] In experiencing the universal will-to-live he recognizes God's creative will in the world. "Reverence for life means to be in the grasp of the infinite, inexplicable, forward-urging Will in which all Being is grounded."[77] Thus, Schweitzer's ethic is essentially religious. At the same time, while Schweitzer's thinking and language tends to be theistic and mystical, his emphasis is humanistic and concerned with the preservation and fulfillment of life here and now. As a result, his concept of the Reverence for Life is practical and firmly based in the reality of this world.[78]

The Universal and Inclusive Scope of Reverence for Life

In stark contrast to the limited role plants and animals play in René Descartes' (1596-1650) and Immanuel Kant's philosophies [traditional Western philosophy], Schweitzer's sweeping concept of Reverence for Life is truly radical. According to traditional Western anthropocentric ethics, only humans have inherent worth and value. Typically, our scale of values places animal life above plant life, and human life above both. In practice this ethic, based on a hierarchy of subjective "value scales," tends to cheapen all life and ultimately threatens humanity. Other natural objects in nature—flora and fauna—have value only because humans value them, whether intrinsically or instrumentally.

Objects have *intrinsic value* when they are pleasing to humans because of their aesthetic or symbolic properties. For example, we tend to value national parks, game preserves, and wilderness areas because of their beauty or entertainment value.[79] Objects have *instrumental value* when they are useful to humans. For example: breathable air; natural medicines found in tropical jungles; drinkable water; and rain forests because they produce oxygen. These have instrumental value because they may contribute to human health and well-being.[80]

Indeed, it is one of Schweitzer's great achievements that his system of ethics based on Reverence for Life is the ethical treatment of plants and animals. In *The Philosophy of Civilization*, he teaches that "life as such is sacred." He adds, "The ethics of Reverence for Life know nothing of a

relative ethic. They make only the maintenance and promotion of life rank as good. All destruction of and injury to life, under whatever circumstances they take place, they condemn as evil."[81]

Schweitzer taught that all of life is equally sacred. No life, including plants and animals, are to be regarded as second or third class forms. Hence *all* life is equally valuable. This includes the majestic eagles as well as the lowly worms, the slugs and the bugs, and so-called primitive mosses and algae. Thus, Reverence for Life includes reverence for *all* life, not just human life! All life is an integral part of God's wonderful creation. "The earth is the LORD's and all that is in it, the world, and those who live in it; for He has founded it on the seas, and established it on the rivers (Psalm 24:1-2)."

Schweitzer, while holding a reverent view of all life, is also realistic. In *The Philosophy of Civilization*, he suggests when it may be necessary to kill nonhuman life. These are:

1) In self defense against wild animal attack,
2) As an inevitable part of legitimate activities, such as when we crush microorganisms by going for a walk, and
3) In order to save other human life, as when a physician kills dangerous microorganisms.[82]

Schweitzer was "Green," a true environmentalist in favor of the humane and ethical treatment of animals decades before it became fashionable. In *The Philosophy of Civilization,* Schweitzer wrote, "Those who experiment with operations or the use of drugs upon animals, or inoculate them with diseases, so as to be able to bring help to mankind with the results gained, must never quiet any misgivings that feel with the general reflection that their cruel proceedings aim at a valuable result... [Rather than inflicting pain and suffering on helpless animals] they must take the most anxious care to mitigate as much as possible the pain inflicted."[83]

During his lifetime Schweitzer was admired and respected for putting his theory into practice in his daily life. He became a strict vegetarian in his late eighties.[84] In addition, he was a well-known cat lover. Although left-handed, he would write with his right hand rather than disturb the cat that would often sleep on his left arm.

Bergel writes, "When life in all its forms is respected, all nations must have an equal right to live their lives."[85] Indeed, if we start from the premise of Reverence for Life, i.e., reverence for *all* life, not only do we respect animals, nature, and the environment, but we must also be active participants in peacemaking and peace building, not only among nations but as individuals. Hence, "Schweitzer's concept of Reverence for Life is absolute and

limitless"[86] in its potential application in making the world a better place. Reverence for Life is an ethic that demands high moral action on all levels of human relations, endeavors, and activities.

Interfaith Foundation

One of the virtues of Albert Schweitzer's concept of Reverence for Life is that it is truly universal, i.e., it is not based only on Western Christianity or on Deist-Enlightenment principles and assumptions. Schweitzer had a high regard for Eastern religions. He felt that his own ideas had a high degree of affinity with certain aspects of Indian and Chinese thought. This enlightened view brought Schweitzer "into frequent conflict with more orthodox Christians."[87]

Thus, in his quest to gain a deeper understanding of Reverence for Life, Schweitzer became a student of world religions. Schweitzer examined, reflected upon, and evaluated, ancient Mediterranean religions and Asian religions. He searched the religions of the world to find an appropriate ethic that would allow for an active affirmation of life. He appreciated features of many of them, particularly ancient Stoicism, Chinese religions, and aspects of Indian religions. The result of his personal and academic search was *Christianity and the Religions of the World* (1923), *Indian Thought and Its Development* (1935),[88] and the still unpublished *Chinese Thought and Its Development.*[89]

Schweitzer was particularly fascinated by the Indian and Jain commitment to *ahimsa,* i.e., radical nonviolence or noninjury. According to *ahimsa*, all of God's creatures are sacred and must not be killed. Later, he would state that the concept of Reverence for Life came to him not from Goethe, or from Christianity, but when he was thinking of the Buddha. Thus, Brabazon states that "the antecedents of his great idea were worldwide."[90]

Mike W. Martin, professor of philosophy at Chapman University, wrote, "Schweitzer's metaphysics... shares a kinship with the world views of Spinoza, Hinduism, Buddhism, and Native American religions. Perhaps its greatest value lies in bridging Christian orthodoxy and naturalistic world views."[91]

Oddly and ironically, although he lived and worked for more than fifty years in Africa, Schweitzer did not study African folk religions. Marvin Meyer writes, "I find it unfortunate that he did not pay any particular attention to the African religions around him, just as he did not learn an African language or study African music."[92]

Other Intellectual Influences

Schweitzer's conviction that Reverence for Life is the highest principle is similar to the kind of exaltation of life as advocated by Friedrich Nietzsche (1844-1900)[93] and Leo Tolstoy (1828-1910). While Tolstoy said "yes to an ethical system that included love and compassion,"[94] Nietzsche's affirmation of life, coupled with his concept of "the transvaluation of values" helped work as a catalyst for Schweitzer's ethical quest. In a comparison that he did not dispute, many compared Schweitzer's philosophy with that of Francis of Assisi (1181-1226).[95]

In the epilogue to *Out of My Life and Thought* Schweitzer stated that Reverence for Life is the ethic of Jesus, "the ethic of love widened into universality." Schweitzer confesses that he himself is a philosopher caught by Jesus, "the most divine of all philosophers." Thus, Jesus and Christian social ethics are a chief influence in Schweitzer's *weltanschauung*.

When asked which modern thinkers influenced his life and philosophy, Albert Schweitzer "invariably named two thinkers, i.e., the great German author Johann Wolfgang von Goethe (1749-1832), and the selfless Hindu saint and non-violent activist Mahatma Gandhi (1869-1948)."[96]

On Goethe

Like Max Weber (1864-1920), Albert Schweitzer was steeped in the writings and thought of Johann Wolfgang von Goethe.[97] Goethe has rightly been called "the universal man."[98] Goethe was a leading figure in the Romantic Movement in Germany. He was a great Classical Liberal,[99] a cosmopolitan pan-European, a poet, a dramatist [author of *Faust*], a novelist, a lyricist, an artist, a critic of art, architecture, the arts and music, and a natural scientist that studied anatomy, botany, morphology, and optics.[100]

Among other accomplishments, in the 1830's, Goethe—along with Felix Mendelssohn (1809-1847)—"rediscovered" the long dormant and nearly forgotten music of J.S. Bach (1685-1750).[101] Goethe, the embodiment of high European and German culture, was a champion of *Weltliteratur*, "World Literature."[102] In Schweitzer's time Goethe's home in Weimar became the object of pilgrimages by admiring members of the German *Bildungsbuergertum* (educated *bourgeoisie*). The Weimar Republic was the popular name of the German republic established at the end of the First World War. Its constitution was adopted on July 30, 1919.[103] It was drawn up in the city of Weimar because at the time Berlin was considered to be too dangerous. Berlin was in a state of political upheaval and chaos with left wing, monar-

chist, and right wing revolutionary violence. The Weimar Republic gave Germany its first national experience of democracy. In 1933 Hitler and the National Socialists overthrew the Weimar Republic and repudiated the Treaty of Versailles.

The most effective way to understand Johann Wolfgang von Goethe is that he is the absolute antithesis of National Socialist ideology. As a direct repudiation and insult to the memory of Goethe and the hated Weimar Republic, the Nazis chose a hill with a grand old tree ["the Goethe oak"], a favorite picnic site of Goethe's located eight miles north of Weimar, as the location for Buchenwald.[104] Buchenwald, translated, "beechwood forest," was established in July 1937 and became one of Nazi Germany's most notorious concentration camps.

Like Goethe, Albert Schweitzer's *weltanschauung* was the antithesis of National Socialist ideology. Schweitzer was a humanitarian, with a Jewish wife, and a passionate advocate of freedom for all people and a champion of Reverence of Life.[105] Thus, after January 1933, Schweitzer became *persona non grata* to the Nazi government.[106]

In 1949, Schweitzer visited the United States for the first time. He was in America to raise funds for the hospital and to deliver the Bicentennial Goethe Oration in Aspen, Colorado.[107] In this speech Schweitzer explained, "What attracts me to [Goethe] is that he is a man of action at the same time he is a poet, a thinker, and in a certain domain a savant, and a man of research. What binds us together in the deepest depths of our being is his philosophy of nature."[108]

In 1953, in his acceptance speech for the Nobel Prize for Peace, Schweitzer said, "Humanism, in all its simplicity, is the only genuine spirituality." With the phrase, Schweitzer was reflecting Johann Wolfgang von Goethe's earlier message to humanity: "To strive for true humanity! And to become a man who is true to his inner nature, a man whose deed is in tune with his character."[109]

On Gandhi

Mahatma Gandhi (1869-1949) was a major spiritual and political leader of the Indian independence movement. Although they never met, over the years Schweitzer [a prolific letter writer] corresponded with both Nehru and Gandhi. Brabazon writes, "It is pleasant to think that Gandhi and Schweitzer, who from such totally different backgrounds had reached such similar conclusions."[110]

Gandhi was the pioneer of *Satyagraha*—a philosophy that is largely concerned with truth and resistance to evil through active, non-violent

resistance—which led India to independence and inspired movements for civil rights and freedom across the world. For example, American civil rights leader Martin Luther King, Jr. (1929-1968) often spoke of his admiration for Gandhi and his tactic of using peaceful non-violence as a catalyst for social change. Gandhi, who was "the most Christian Hindu of the century," once stated that he found the idea of *ahimsa*, or nonviolence, within the Commandments of Jesus, i.e., "But I say unto you that ye resist not evil" (Matthew 5:39), and "Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you" (Luke 6:27b-28). In both Schweitzer and Gandhi, the ethic of nonviolence and respect for life is rooted in the principle of love.

The Implications of Reverence for Life

To live one's life with in the bounds of Albert Schweitzer's concept of Reverence for Life means that we must be builders rather than destroyers. It means that we are to hold all life sacred to the point that we live for peace and harmony. It means being a champion of conflict resolution. It means taking the higher road, taking the narrow road, and taking the hard road. With modern weapons of mass destruction and with advanced technology it is easy to crush your enemy ["Shock and Awe"]. It is a simple thing to incinerate your foes. It takes a spiritually mature person to "turn the other cheek," to forgive and forget, and to be a true peacemaker. Indeed, it is a hard thing to live one's life with Reverence for Life as a foundational premise of all that we do on this earth, yet this is what God would have us do! This is the meaning of Jesus' word that "If any want to become my followers, let them deny themselves and take up their cross daily and follow me" (Luke 9:23).

As we blindly stumble into the future, postmodern human beings need to reflect deeply on our recent past history of genocides, world wars, and state sponsored and ideology driven violence. Modern war is worse than just a horrible moral outrage, as Schweitzer stated in his Nobel Prize Acceptance Lecture, because of nuclear weapons, "War today means annihilation, a fact that Immanuel Kant [and other Western philosophers] did not foresee. Decisive steps must be taken to ensure peace, and decisive results obtained without delay. Only through the spirit can all this be done."[111] For this reason, after receiving the Nobel Peace Prize in 1952, Schweitzer became an outspoken advocate for a total ban on nuclear testing. He reasoned, "If a ban

on nuclear testing can be put into effect, than perhaps the stage can be set for other and broader measures related to peace."[112]

These dangerous times demand that we must sit at the feet of humanity's great moral and ethical teachers. Albert Schweitzer is one of these teachers who call us to the higher aspects of our nature. Indeed, he is a saint for our time. His concept of the Reverence for Life is a universal concept—a trans-religious and a post-religious concept—in which all cultures and faiths can unite and accept.

Schweitzer's philosophy of the Reverence for Life is a practical means of achieving a dynamic unity between idealism and realism. With this concept and hope we can build a world of peace and harmony. The great missionary-physician who selflessly served the people of French Equatorial Africa for more than fifty years can serve as a guide in achieving this unity.

Selected Works by Albert Schweitzer

Albert Schweitzer. *The Quest of the Historical Jesus; a Critical Study of Its Progress from Reimarus to Wrede*. Augsburg Fortress Publishers, 1906, 1913, 2001.

———. *J. S. Bach*. Translated by Ernest Newman. New York: Dover, 1966, 2 volumes, reprint of Macmillan, 1950, 1955, 1962.

———. *The Psychiatric Study of Jesus: Exposition and Criticism*. Gloucester, Massachusetts: Peter Smith, 1911, 1948.

———. *The Mystery of the Kingdom of God: The Secret of Jesus' Messiahship and Passion*. Amherst, NY: Prometheus Books, 1914, 1985.

———. *The Philosophy of Civilization, "Part One: The Decay and the Restoration of Civilization"* and *"Part Two: Civilization and Ethics."* Amherst, NY: Prometheus Books, 1923, 1987.

———. *The Mysticism of Paul the Apostle*. Baltimore: Johns Hopkins University Press, 1931, 1998.

———. *Out of My Life and Thought: An Autobiography*. Baltimore: Johns Hopkins University Press, 1933, 1998.

———. *Indian Thought and Its Development*. Boston: Beacon Press, 1935.

———. *Peace or Atomic War?* New York: Henry Holt, 1958.

———. *Goethe: Five Studies*. Translated by Charles R. Joy. Boston: Beacon Press, 1961.

Notes

[1] Richard P. McBrien, editor, "Saints," *The HarperCollins Encyclopedia of Catholicism* (New York: HarperCollins, 1989), pp. 1155-1156.

[2] Mark Galli, *Francis of Assisi and His World* (Downers Grove, IL: InterVarsity Press, 2002).

[3] Rev. Hugo Hoever, *Lives of the Saints* (New York: Catholic Book Publishing Co., 1955, 1993).

[4] *Ibid.,* pp. 358-359.

[5] *Ibid.*

[6] Sean Kelly and Rosemarie Rogers, *Saints Preserve Us: Everything You Need to Know About Every Saint You'll Ever Need* (New York: Random House, 1993), or, Rev. Hugo Hoever, *Lives of the Saints* (New York: Catholic Book Publishing Company 1955, 1993).

[7] Robert Kolb and Timothy J. Wengert, editors, *The Book of Concord: The Confessions of the Evangelical Lutheran Church,* "The Augsburg Confession, Article XXI," (Minneapolis: Fortress Press, 2000), p. 59.

[8] *Life*, October 6, 1947, and James Brabazon, editor, *Albert Schweitzer: Essential Writings* (Maryknoll, NY: Orbis Books, 2005), p. 18.

[9] *TIME*, July 11, 1949.

[10] *Ibid.*

[11] Henry Clark, *The Ethical Mysticism of Albert Schweitzer: A Study of the Sources and Significance of Schweitzer's Philosophy of Civilization* (Boston: Beacon Press, 1962), p. 1.

[12] On August 28, 1928 Albert Schweitzer received the Goethe Prize from the City of Frankfort.

[13] John Gunther, *Inside Africa* (New York: Harper, 1955), p. 712.

[14] Alice Calaprice, *The New Quotable Einstein* (Princeton. NJ: Princeton University Press, 2005).

[15] George Marshall and David Poling, *Schweitzer: A Biography* (Baltimore: Johns Hopkins University Press, 1971, 2000), p. ix.

[16] Rasoul Sorkhabi, "Albert Schweitzer of Lambaréné," *World & I* (November 2005).

[17] Perhaps this is due to the shallow, secular, ahistorical, "no deposit, no return," instant gratification driven cult of youth and our consumerist postmodernist culture.

[18] Jean M. Twenge, *Generation Me: Why Today's Young Americans Are More Confident, Assertive, Entitled—and More Miserable Than Ever Before* (New York: Free Press, 2006).

[19] Gene Edward Veith, Jr., *Postmodern Times: A Christian Guide to Contemporary Thought and Culture* (Wheaton, IL: Crossway Books, 1994).

[20] Jacques Barzun, *From Dawn to Decadence: 500 Years of Western Cultural Life, 1500 to the Present* (New York: HarperCollins, 2000), p. 683.

[21] *Ibid.*

[22] Rudolph J. Rummell, *Death by Government* (New Brunswick, N.J.: Transaction, 1994).

[23] See Albert Schweitzer, *J. S. Bach,* translated by Ernest Newman (New York : Dover, 1911, 1966). The English version, *J. S. Bach,* is a two-volume translation of the German text, itself an entire reworking of the first version written in French. It approaches Bach as a musician-poet and concentrates on his chorales, cantatas and Passion music. Schweitzer presents Bach as a religious mystic, as cosmic as the forces of nature. Bach, he said, was chiefly a church composer. As such, and as a Lutheran, "it is precisely to the chorale that the work of Bach owes its greatness."

[24] Barzun, p. 388.

[25] Kurt Bergel, "Albert Schweitzer's Reverence for Life," in *Reverence for Life: The Ethics of Albert Schweitzer for the Twenty-First Century*, Marvin Meyer and Kurt Bergel, editors (Syracuse, NY: Syracuse University Press, 2002), p. 144.

[26] Later in life Schweitzer wrote, "Strasbourg University [at the time he attended] was at the height of its reputation. Unhampered by tradition, teachers and students alike strove to realize the ideal of a modern university. There were hardly any professors of advanced age on the teaching staff. A fresh breeze of youthfulness penetrated everywhere." [quoted by James Bentley, *Albert Schweitzer: The Enigma* (New York: HarperCollins, 1992), p. 63.]."

[27] Albert Schweitzer, *The Quest of The Historical Jesus; A Critical Study Of Its Progress From Reimarus To Wrede* (Minneapolis: Augsburg Fortress Publishers, 1906, 1913, 2001).

[28] Albert Schweitzer, *The Mysticism of Paul the Apostle* (Baltimore: Johns Hopkins University Press, 1931, 1998).

[29] James Brabazon, *Albert Schweitzer: A Biography* (New York: G.P. Putnam's Sons), pp. 110-138.

[30] On July 13, 2007, I visited Kaysersberg, Alsace, France [his birthplace], the University of Strasbourg, and St. Nicholas Church in Strasbourg. The Silbermann organ played and rebuilt by Albert Schweitzer can still been seen.

[31] Marshal and Poling, p. 49.

[32] Brabazon, *Albert Schweitzer: A Biography*, pp. 268-287.

[33] The original 1906 edition of *The Quest for the Historical Jesus* was translated into English by William Montgomery and published in 1910. A expanded second German edition was published in 1913. It contains theologically significant revisions and expansions. This revised edition, with a new English translation, did not appear until 2003.

[34] Kurt Bergel, "Albert Schweitzer's Reverence for Life," in *Reverence for Life: The Ethics of Albert Schweitzer for the Twenty-First Century*, p. 142.

[35] Marshal and Poling, p. 59, and Bentley, pp. 110-111.

[36] Frédéric Auguste Bartholdi, from Colmar, is best remembered as the creator and sculptor of the Statue of Liberty.

[37] Brabazon, *Albert Schweitzer: A Biography*, p. 21.

[38] Ibid.

[39] Albert Schweitzer, *Out of My Life and Thought* (Johns Hopkins University Press, 1931, 1998), p. 92.

[40] See the writings of Albrecht Ritschl (1822-1889), Adolf von Harnack (1851-1930), and Ernst Troeltsch (1865-1923), especially *The Social Teachings of the Christian Churches,* translated by Olive Wyon (Louisville, KT: Westminster/John Knox Press, 1912, 1992).

[41] For an intimate look at their relationship see Albert Schweitzer, Héléne Bresslau, and Rhena Schweitzer Miller, Gustav Woytt and Rhena Schweitzer Miller (Editor), *The Albert Schweitzer-Helene Bresslau Letters, 1902-1912*, translation by Antje Bultmann Lemke and Nancy Stewart (Syracuse University Press, 2003).

[42] Brabazon, *Albert Schweitzer: A Biography*, pp. 239-244.

[43] His reception speech, given in Oslo, Norway in 1953, is considered to be one the finest Nobel Prize speeches ever delivered (Brabazon, *Albert Schweitzer: A Biography*, p. 447).

[44] Marshal and Poling, p. 247.

[45] Brabazon, *Albert Schweitzer: A Biography*, p. 495.

[46] *Ibid.*, pp. 443-444.

[47] For the most comprehensive presentation of Schweitzer's concept of the Reverence for Life see Albert Schweitzer, *The Philosophy of Civilization* (Amherst, NY: Prometheus Books, 1923, 1987), Chapter 26, pp. 307-329.

[48] Kurt Bergel, "Albert Schweitzer's Reverence for Life," in *Reverence for Life: The Ethics of Albert Schweitzer for the Twenty-First Century*, p. 141.

[49] *Ibid.*

[50] Thomas Kuhn, *Structure of Scientific Revolutions* (Chicago: University of Chicago Press, 1962).

[51] E.g., "The State is God," "the Prussian State is the highest manifestation of God's rule on earth," and all rights come from the State, not from the Creator.

[52] Ludwig von Mises, *Human Action,* Scholar's Edition (Auburn, AL: Ludwig von Mises Institute, 1949, 1998), p. 828.

[53] In past European wars, professional soldiers, led by aristocrats, generally spared civilian populations.

[54] The fire bombing of Dresden by the Royal Air Force and by the United States Air Force between February 13 and February 15, 1945, remains one of the more controversial Allied actions of the Western European theatre of war. The raids saw 1,300 heavy bombers drop over 3,900 tons of high-explosive bombs and incendiary devices in four raids, destroying 13 square miles of the city. An estimated 24,000 and 40,000 civilians were killed in the firestorm.

[55] August 6 and 9, 1945

[56] Ludwig von Mises, *Human Action*, pp. 819-820.

[57] *Ibid.*, p. 828.

[58] *Ibid.*, p. 821.

[59] *Ibid.*, p. 828.

[60] Martin Luther, in *The Small Catechism* (1529) [which Albert Schweitzer, the son of a Lutheran pastor, would have memorized as a young man] writes, "This means that we should fear and live God so that we do our neighbor no bodily harm nor cause any suffering, but help and befriend our neighbor in every bodily need."

[61] Albert Schweitzer, *Memories of Childhood and Youth,* trans. C.T. Campion (New York: Macmillan, 1924, 1931), pp. 40-41.

[62] I.e., "Spengler rejected linear progress," Oswald Spengler, *The Decline of the West: Perspectives of World History,* trans. Charles Francis Atkinson (New York: Alfred A. Knopf, 1918, 1962), p. vii.

[63] After 1933, due to his book, *The Hour of Decision: Germany & World-Historical Evolution* (1934), Spengler was ostracized by the Nazis for his pessimism about Germany and Europe's future, and for his refusal to support Nazi ideas of racial superiority.

[64] Marshall and Poling, p. 140.

[65] Brabazon, *Albert Schweitzer: Essential Writings*, p. 121.

[66] *Ibid.*, p. 122.

[67] Schweitzer, *Out of My Life and Thought*, p. 155.

[68] *Ibid.*

[69] "Albert Schweitzer, 90, Dies at His Hospital," *The New York Times,* September 6, 1965.

[70] Schweitzer, *The Philosophy of Civilization,* p. 309.

[71] Schweitzer, *Out of My Life and Thought*, p. 157.

[72] *Ibid.*, p. 158.

[73] Brabazon, *Albert Schweitzer: Essential Writings,* p. 116.

[74] Schweitzer, *Out of My Life and Thought*, p. 158.

[75] "Teacher, which is the greatest commandment in the Law? Jesus replied: 'Love the Lord your God with all your heart and with all your soul and with all your mind.' This is the first and greatest commandment. And the second is like it: 'Love your neighbor as yourself.' All the Law and the Prophets hang on these two commandments" (Matthew 22:36-40).

[76] Schweitzer, *Out of My Life and Thought*, p. 235.

[77] Bergel, "Albert Schweitzer's Reverence for Life," in *Reverence for Life: The Ethics of Albert Schweitzer for the Twenty-First Century*, p. 142.

[78] *Ibid.*

[79] Mike W. Martin, "Rethinking Reverence for Life," in *Reverence for Life: The Ethics of Albert Schweitzer for the Twenty-First Century*, p. 167.

[80] *Ibid.*

[81] Schweitzer, *The Philosophy of Civilization*, p. 317.

[82] *Ibid.*, p.316.

[83] *Ibid.*, p.318.

[84] Brabazon, *Albert Schweitzer: A Biography*, p. 463.

[85] Bergel, "Albert Schweitzer's Reverence for Life," in *Reverence for Life: The Ethics of Albert Schweitzer for the Twenty-First Century*, p. 144.

[86] Ibid., Marvin Meyer, "Introduction, " p. xiii.

[87] Brabazon, *Albert Schweitzer: A Biography*, p. 315.

[88] Albert Schweitzer, *Indian Thought and its Development*, trans. Mrs. Charles E. B. Russell (Gloucester, MA: Peter Smith, 1977).

[89] Rasoul Sorkhabi, "Albert Schweitzer of Lambaréné," *World & I* (November 2005).

[90] *Ibid.*, p. 267.

[91] Mike W. Martin, "Rethinking Reverence for Life," in *Reverence for Life: The Ethics of Albert Schweitzer for the Twenty-First Century*, p. 168.

[92] Marvin Meyer, "Affirming Reverence for Life," in *Reverence for Life: The Ethics of Albert Schweitzer for the Twenty-First Century*, p. 29.

[93] While he deplored his message, Schweitzer considered Nietzsche's *Beyond Good and Evil* second in the brilliance of its style only to Martin Luther's translation of the Bible (Bentley, p. 83).

[94] Ibid.

[95] Many stories surround the life of St. Francis deal with his love for animals. One of the most famous illustrates St. Francis' humility towards nature is recounted in *The Little Flowers*, a collection of legends and folk-lore that sprang up after his death. It is said that one day while Francis was traveling with some companions they happened upon a place in the road where birds filled the trees on either side. He ordered his companions to "wait for me while I go to preach to my sisters the birds." Drawn by the power of his voice, the birds surrounded him, and not one of them flew away.

[96] "Schweitzer's Struggle to Find Life's Meaning" is an article attributed to Albert Schweitzer. According to the Editor's Note, it was written by Schweitzer with the assistance of religion writer Roland Gammon during the week before Schweitzer's death in September, 1965. Pieces of it are familiar from Schweitzer's other writings; it is a summary of his search for an ethical way of life. The article byline is from Lambaréné, Gabon, and is dated September 4, 1965, although it apparently was printed on September 7, 1965 in the *Midland* (Michigan) *Daily News.* <http://home.pcisys.net/~jnf/mdnstory.html> (March 13, 2008).

[97] Mark D. Isaacs, *Centennial Rumination on Max Weber's "The Protestant Ethic and the Spirit of Capitalism"* (Boca Raton, FL.: Dissertaion.com, 2005), p. 48.

[98] Robin Carr, "Goethe: The Universal Man," *The Philathes Society* XL/5 (October 1987): 4.

[99] Hans Hermann Hoppe, "The Politics of Johann Wolfgang von Goethe," The Ludwig von Mises Institute, December 31, 1999. <www.mises.org/fullstory.aspx?control=357&id=71>

[100] Arnulf Zweig, "Goethe, Johann Wolfgang von" *The Encyclopedia of Philosophy,* vol. 3 & 4, pp. 362-364.

[101] Albert Schweitzer, *J. S. Bach*, vol. I., pp. 240-241.

[102] Goethe is the originator of the concept of *Weltliteratur* (i.e., "world literature"), having taken great interest in the literatures of England, France, Italy, classical Greece, Persia, Arabic literature, amongst others.

[103] Stephen Turner, editor, *The Cambridge Companion to Max Weber* (Cambridge: Cambridge University Press, 2000), p. 133.

[104] Sabine and Harry Stein, *Buchenwald: A Tour of the Memorial Site* (Weimar: Weimaerdruck GmbH, 1993), p. 5. In December 2004 I toured Buchenwald and stood in silence at the stump—all that now remains—of the famous Goethe oak.

[105] See Albert Schweitzer, trans. Charles R. Joy, *Goethe: Five Studies* (Boston: Beacon Press, 1961).

[106] Marshall and Poling, p. 196.

[107] Clark, p. 64.

[108] Albert Schweitzer, *Goethe: Five Studies.*

[109] Marshall and Poling, p. 195.

[110] Brabazon, p. 383.

[111] Albert Schweitzer, "The 1952 Nobel Peace Prize Lecture" (February 28, 2007). <http://nobelprize.org/nobel_prizes/peace/laureates/1952/schweitzer-lecture-e.html>

[112] Brabazon, p. 457.

DEPOSSESSION HEALING: A COMPARISON OF WILLIAM BALDWIN'S "SPIRIT RELEASEMENT THERAPY" AND DAE MO NIM'S ANCESTOR LIBERATION

Kerry Pobanz

Dr. Shakuntala Modi, who developed her own depossession techniques, gives the following description of one of her clinical sessions with a hypnotized patient named Dave:

> As Dave looked, he was surprised to see that he had many layers of these spirits still left in different parts of his body. He described these layers as thin layers of a pastry. He indicated having twelve layers in his brain, fifteen layers in his eyes, fifteen layers in his shoulders, four layers in his lower back and twenty-nine layers in his abdominal area. We requested angels of the Light to remove entities from each and every layer of his body. He described how the angels, very patiently and systematically, released the entities from each layer and helped them to the Light. Then the angels cleansed and healed those areas and filled and shielded them with the Light.[1]

It is noteworthy that this description of attached spirits is remarkably similar to accounts by Unification shamanic healer Dae Mo Nim. It also matches the descriptions of Dr. William Baldwin (1939-2004), whose Spirit Releasement Therapy to remove earthbound spirits has striking similarities to the work of Dae Mo Nim. This paper will examine both similarities and differences between Baldwin's therapies and Dae Mo Nim's shamanistic healing.

Kerry Pobanz was in the first graduating class of the Unification Theological Seminary (1977), and received his M.A. in Philosophy from Fordham University in 1989. He is the author of *The Spirit-Person and the Spirit-World: An Otherdimensional Primer* (2001). He continues to investigate and write about the nature of spiritual reality.

Dr. William Baldwin, together with his wife Judith, developed their clinical depossession techniques, which he later termed Spirit Releasement Therapy (SRT), quite independently of Dae Mo Nim. For numerous reasons, it is safe to suggest that Baldwin and Dae Mo Nim had no knowledge of each other's efforts. Yet, they arrived at stunningly similar understandings of the nature of attached, i.e., possessing, earthbound spirits, as well as of how their liberation can be effected.

While it is true that other notable writers/practitioners have addressed certain realities of earthbound spirits—e.g., Emanuel Swedenborg in *The Universal Human,*[2] Carl Wickland in *Thirty Years Among the Dead*[3] and, more recently, Edith Fiore in *The Unquiet Dead,*[4] etc., none clearly grasped the fundamental truth discovered by Baldwin and Dae Mo Nim: that these emotionally bewildered spirits do not just float about in some featureless void after death but *almost always* attach themselves to people on earth. Stated more broadly, literally millions and millions of deceased human beings have opted, as spirits, and for many different reasons, to attach themselves to the physical bodies of people on earth. Needless to say, this is an extremely unnatural, distorted state of affairs, especially when one considers that the experience of "death" *should* rightfully carry a person into the next higher dimension of life.

Baldwin's Three Therapies

Though Baldwin began his professional career as a dentist, he earned a doctorate in psychology in 1988 with a dissertation entitled "Diagnosis and Treatment of the Spirit Possession Syndrome." After 10 years of using hypnotherapy (inspired by Wickland's methods) in several thousand therapy sessions, in 1993 he produced his first book, *Spirit Releasement Therapy: A Technique Manual.* [5] This book covers the full range of the therapies developed by Baldwin, consisting of (1) Past-Life Therapy (PLT), (2) Spirit Releasement Therapy (SRT), and (3) Recovery of Soul Fragmentation (RSF). Baldwin notes that these three modalities, PLT, SRT, and RSF, taken together, constitute the "Baldwin Method of regression therapy."[6] In clinical practice, these three types of therapy are interwoven according to the differential diagnosis that emerges from questioning the hypnotized patient. Still, it is possible to discuss each of these three modalities separately. For the purposes of this paper, the focus of the discussion will be upon SRT, though also including brief summaries of PLT and RSF.

It needs to be explained here that these three therapies are carried out based *only* upon what the patient is describing while hypnotized.[7] The therapist uses the information to determine how these three therapies can be employed to liberate interfering past-life personalities, attached earthbound spirits, and/or patient soul fragments that have been lost or otherwise wrongfully appropriated by others.

In Past-Life Therapy, the patient may simply indicate that she is re-experiencing and remembering excruciatingly painful details of some traumatic event in a previous life or, it may turn out, after questioning an attached earthbound spirit (EB) who is then able to speak through the patient, that these are details of a previous life of the EB.[8] What patients explain often seems to confirm the reality of reincarnation. Both Baldwin and Modi, however, aver that they do not know whether reincarnation is an actual phenomenon, and that the only thing that is important for them is whether the information coming through the patient can lead to healing the patient.

The therapy involved in RSF takes its cue from the shamanic healing process of soul retrieval. To the shaman, illness indicates that the soul of a person has vacated his body and that the shaman has to journey into the spirit world to retrieve this soul and return it to the sick person, thereby healing him. RSF is based on the straight-forward understanding that there are many traumatic situations in human life which can cause the delicate soul/mind of a human being to fragment or shatter, some of the most severe of these situations being the experiences of rape, incest and all other forms of sexual abuse, death by explosion or violent accidents, torture, amputation, beatings, etc.[9] Modi offers this general characterization of fragmentation:

> Under hypnosis patients claim that their souls are fragmented due to some emotional, mental, and physical trauma. They often report that their souls are not complete or whole and use such terms as *broken*, *divided*, *split*, *fractured*, or *fragmented*, to indicate that parts or pieces of their souls are missing.[10]

Baldwin notes that people commonly express their soul fragmentation through phrases like "falling apart," "out to lunch," broken-hearted," "I feel empty inside," "something is missing," "I need to pull myself together," etc. The formal psychiatric term describing the condition of a personality that has split or shattered is "dissociation." Baldwin points out that "splitting or fragmenting and leaving seems to be part of the coping mechanism of dissociation."[11] Soul fragmentation presents some of its worst consequences in the cases of childhood sexual abuse, where the child's personality copes by splitting off a part of itself that can retreat from the abuse, but usually

does not return and otherwise abandons the person who then grows up shattered.

> This condition is termed "dissociative identity disorder" (DID), formerly "multiple personality disorder" (MPD). Between 95% and 100% of diagnosed multiple personality cases have a history of childhood incest, torture, or other abuse.[12]

Baldwin identifies six distinct categories of soul fragmentation, recognizing that some soul fragments stay in the body and others leave the body. One category is "separation fragmentation." After noting the passage in Ecclesiastes 12:6 that describes the "silver cord"—generally understood to connect the human spirit to the human body—Baldwin offers this description of RSF:

> The soul is connected to the physical body by the silver cord. In the condition of fragmentation, each fragment maintains a connection with the core consciousness by a silver thread, a fiber of the silver cord. In separation fragmentation, a fragment leaves the body/mind, maintaining the silver thread connection, and it is this link that makes the recovery possible.[13]

Baldwin explains that about 50% of hypnotized patients can see these silver threads when asked by the therapist to view where they go and what soul fragments they are linked to. Modi adds that it is also possible to request angels to inspect the patient's soul and trace threads to find missing soul parts.[14] Once the soul parts can be located, cleansed in the Light, and returned to the patient, many maladies can be cured and patients will report that they feel more whole, clear-sighted, and better able to cope with everyday problems.[15]

Spirit Releasement Therapy

In SRT, the therapist asks the hypnotized patient to look inside himself and describe what he sees. Very often the patient then explains that he sees other people inside of himself, sometimes *many* other people—sometimes *hundreds* of other people. In pursuing the details, the therapist discovers that all these people are actually earthbound spirits that are parasitically lodged in different parts of the patient's body. Perhaps the most efficient way to explicate the full scope and implications of the phenomenon of attachment is to do so in the context of answering the following five questions:

1. How do deceased persons become earthbound spirits, and why are they motivated to attach themselves to people on earth?

Many psychic mediums and shamans explain that spirit persons generally become earthbound due to feeling shocked after a sudden traumatic death, because of false religious beliefs about the afterlife, or due to intense emotions of anger, fear, love, resentment, jealousy, guilt, remorse, etc. All of these are preoccupations which psychologically fixate a spirit person. As Baldwin notes, the earthbound spirit is frozen in the traumatic event or state of mind. This is because, to an overwhelming extent, the EB now indwells a place where time does not really exist and does not really pass. "It is a freeze frame, stop-action position."[16] If a person dies, for instance, in the heat of hatred, then that state of mind continues after death, essentially unrelieved, and acts like a ball-and-chain to keep the spirit earthbound.

Once earthbound or, that is, unable to make a correct and rightful transition into the Light, the vast majority of EBs seek out attachment to someone on earth. Baldwin and Modi offer the following useful list of reasons why EBs are motivated to attach themselves.[17]

1. Newly deceased spirits retain their appetite for certain drugs and try to satisfy their addictions via attachment to users.
2. EBs become attached via the influence of other previously attached EBs (the phenomenon of "nesting"—to be explained shortly).
3. EBs may be drawn to attach via benevolent, self-serving or malevolent motivations or, seemingly, some attachments may be completely random.
4. An EB attaches because it has unfinished business with the host, or others.
5. EBs attach because they are magnetically drawn to the host's strong emotions, e.g., anger, grief, repressed negativity, etc.
6. EBs attach because the host's stress has made the host susceptible, or because host has made itself susceptible through alcohol and drugs.
7. EBs attach because the host has become vulnerable through surgery, blood transfusions, organ transplant, accident trauma, falls, etc.
8. EBs may attach during sexual intercourse, and especially through the trauma of sexual abuse, rape, incest, etc.[18]
9. An EB of a terminated pregnancy can attach to a newborn baby who would otherwise have been the brother or sister of the EB.

10. EBs can attach during funerals if welcomed by a grieving person.
11. EBs often attach to sympathetic people in hospitals and nursing homes.

2. Where and in what manner do EBs attach themselves?

On one hand, Baldwin explains that "an attached entity seems to lodge itself at the level of the subconscious mind,"[19] which is why patients under hypnosis have the ability to access its presence. On the other hand, Baldwin explains from patient descriptions that EBs can attach to the energy centers in a patient's body, or to "any surface of the patient's body, any interior space, and any organ in the body."[20] Though Baldwin offers no further clarification here, it seems reasonable to suggest that what Baldwin means is what Swedenborg explains—that EBs attach to that part of the patient's spirit body that *corresponds* to a particular physical organ or anatomical aspect.[21]

In addition, hypnotized patients have often described that EBs are apparently squeezed into tiny balls and packed together in layers in their bodies.[22] Baldwin and Modi both comment on the layering of the attached EBs in patients' bodies. Baldwin notes:

> There is a sort of "layering" of attachments. Some clients seem to carry hundreds of these attached entities. A few have been burdened with thousands.[23]

Therapists have also become aware that the layering phenomenon manifests through and has deeper roots in a "nesting" phenomenon, which may span numerous lifetimes. Baldwin explains:

> This indicates... a nested entity, an entity within an entity. This happens when a person with an attached entity dies. The first attached entity remains within. If that newly deceased soul attaches to someone else, it still has the first attached "entity" within itself. If that someone else dies with the nested entities, and attaches to still another person, there is a 3-layered nesting of entities.[24]

This nesting of entities is often discovered to constitute a chain of EBs, as well as "dark force entities" (DFEs)—demonic beings, to be explained shortly—that compounds across lifetimes. The number of nested entities sometimes numbers into the hundreds. Moreover, as such nesting progressively compounds itself, it becomes less and less probable that the host's spirit will itself be able to move into the Light at the time of the host's

death. This is a devastating consequence of nesting, especially since the host is generally never aware of any attached entities.

3. What are the consequences of attachment by EBs?

Attached EBs can cause painful suffering for their host, yet in most cases, the EBs do not sense or understand that they are having this effect on their host. The most common liability of attached EBs is that they drain energy from the host, which manifests both as physical fatigue and as the clouding of the host's thought.

More importantly, however, Baldwin and Modi both found that, if an attached EB had certain physical problems or chronic health maladies during his/her life on earth, then *these same problems accrued to the host.* For instance, if the possessing entity died of stomach cancer or a gunshot wound to the stomach, the host would often be experiencing the physical consequences, e.g., chronic abdominal pain, nausea, ulcers, gastritis, or irritable bowel syndrome. If the attached EB died of hanging or choking, the host was found experiencing chronic difficulty in swallowing, or was subject to throat infections, laryngitis, headaches, etc. If the attached EB died of old age, the host might experience memory problems or symptoms of weakness and tiredness that are naturally a part of old age.[25] Patients' maladies that were discovered to be symptoms caused by possessing EBs and which were alleviated through Spirit Releasement Therapy include: migraine headaches, dizziness, convulsions, ringing in the ears, back pain, neck pain, chest pain, nausea, colitis, obesity, hot flashes, chronic fatigue, asthma, and allergies.[26]

4. Besides earthbound spirits, are there any other kinds of spiritual entities that attach to the bodies of people living on earth?

From the 6,000 therapy sessions Baldwin conducted before he died in 2004, he identified three major categories of possessing entities: (1) Earthbound spirits (EBs), (2) Dark Force Entities (DFEs), and (3) Extraterrestrials (ETs). We have already mentioned EBs. DFEs are demonic spirits that have never experienced their own physical embodiment. Though Baldwin and Modi claim that they do not know if these DFEs have actual existence, they record that their patients consistently identify these demonic spirits as fallen angels who originally followed Lucifer when he was cast out of heaven. Third, ETs are not the *spirits* of extraterrestrials, but are simply extraterrestrials in their natural, nonphysical state. These are otherworldly beings, nonhuman and nondemonic, who are very intelligent, often claiming to be from "far away"

and visiting earth on some kind of scientific mission (usually to observe some aspect of human behavior). Because, like the DFEs, ETs can speak through the hypnotized patient, the therapist is able to carry on discussions with them, eventually persuading them to discontinue their intrusive activities and then to depart from their host. What Baldwin has to say about ETs is quite intriguing, even perhaps yielding new insight into the highly strange UFO abduction phenomenon, but we will have to forego his descriptions here in favor of focusing more relevantly on demonic spirits.[27]

First of all, Baldwin and Modi are completely united in the recognition that all of the following information about demons and Lucifer is consistently given by thousands of their hypnotized patients, regardless of patients' personal backgrounds, cultures, or religions. Both these therapists explain that they do not know if these demons are real or not; the only thing that really matters to them is that "by removing these so-called demons from... patients, their emotional and physical symptoms are improved or cured completely."[28]

Patients in therapy describe the DFEs as hostile, aggressive, arrogant, angry and hateful beings, often swearing profusely.[29] These demons manifest to the patient in colors of black and red, in all different sizes from a dot to giant-sized creatures, and in many different forms: often as an indefinite grey blob, but also in the forms of snakes, spiders, scorpions, vultures, wolves, and monsters with red eyes and sharp teeth.[30] DFEs will generally talk to the therapist through the patient and indicate that they are under Satan's control, who has ordered them to cause as much pain and suffering as possible for the patient. When the therapist asks a demon the name of his master, DFEs identify him by names such as Lucifer, Satan, Father, Lord, the Devil, the One, the Dark One, the One Who Knows, the Powerful One, the Dark Angel, etc.[31] Baldwin and Modi have both noticed that DFEs' missions always emphasize utilizing fear, lust, greed, power, confusion, etc. to "interfere with any and every form of love."[32]

Demons claim they have been specifically assigned missions to encourage drug and alcohol abuse by people on earth, to project anger, hate, paranoia and arrogance, to facilitate depression and insomnia, and to exacerbate obsessions, phobias, sexual problems, eating disorders, and to otherwise promote as much mental illness as possible. By creating and using many different kinds of *spiritual devices*, e.g., spiritual screws and rods to somehow throw a human joint off by a fraction, or to put pressure on a nerve, demons can cause ongoing misery for human beings.[33] Modi expands on this:

> By pressing and scratching different organs and parts of the body, demons claim to cause physical problems such as pain, numbness, cancer, tumors, and other diseases.[34]

The worst possible way for a demon to fail in his mission is to be discovered, or clearly identified as a demon.[35] Demons indicate that failure means severe punishment by Satan, much as C.S. Lewis posed in *The Screwtape Letters*.[36]

Transformed demons—those who were finally liberated via SRT to return the Light—have explained that DFEs are organized in a hierarchy of authority. Baldwin ably summarizes his patients' characterizations in this regard:

> There is a command hierarchy of DFEs of many levels and strengths spread across the fabric of time, space, and dimension. All claim allegiance to the Lucifer energy.[37]

In addition, transformed demons have detailed that such hierarchy is not only instrumental in providing demonic *training*, but instrumental as well in later persuading lesser ranks of demons to return to the Light:

> These demons sometimes claim to be organized by ranks and are assigned duties on the basis of their abilities and power. Some large demons claim to train and command other demons; after their transformation they are willing to call all of them, numbering sometimes in millions, from all over the earth and other planets, so they can also transform into the Light and go to heaven, too.[38]

5. *What is the SRT methodology for addressing and releasing EBs?*

Spirit Releasement Therapy is Baldwin's healing therapy not only for the possessed host as the primary patient, but also for EBs (and DFEs and ETs) as secondary patients.[39] Baldwin details the six fundamental stages of SRT as follows.[40]

1. **Discovery:** The therapist has to flush out the EB by asking questions that can summon the EB to answer—e.g., "If that pain in your stomach could speak, what would it say?"
2. **Identification:** This is critical inasmuch as each type of attachment requires a different releasement method. This is the stage of making a *differential diagnosis*. How are the different attaching entities recognized? EBs are most common and usually directly identify themselves, unless the EB has been dead for 400-500 years, in which case it may have forgotten its name. (Dr. Wickland in *Thirty Years Among the Dead* also mentions encountering a number of these

forgetful EBs.) Whereas DFEs are markedly hostile and deceptive, ETs present themselves in a condescending and businesslike manner. A past-life character will claim itself as definitely part of the host. Finally, if a voice identifies itself as a young part of the host, i.e., as a mind/soul fragment, then RSF healing focuses upon the inner child.

3. **Dialogue:** The therapist must find out why and under what circumstances the EB attached to the patient. In this process, the attached entity must have the chance to express its complaint or resentment, or other motivation for attachment, and then, through the therapist's guidance, it must have the opportunity to realize how and why its attachment has been detrimental for itself and its host.

4. **Release:** At this stage, the EB has agreed to leave the host's body and the therapist arranges the release of the EB into the Light, calling upon the assistance of angels. The EB, who usually senses being welcomed into the Light by family and friends, makes this final transition, leaving the host for good.

5. **Sealing Light Meditation:** The patient is guided daily into visualization of the Light at the center of his being, which expands to fill his body and into a bubble encompassing his body at a two-foot distance.

6. **Ongoing Therapy:** Therapy is ongoing for some period because (a) it is important to heal the patient's emotional vulnerability that first allowed the spirit attachment, and (b) continuing therapy is often necessary to deal with additional layers of attached entities. Baldwin and Modi both recognize that it is quite possible for new EBs to enter a patient even after the initial clearing and cleaning of the patient's body.

Dae Mo Nim's Work to Separate EBs

At this point, let us move into the discussion of Unificationist healer Dae Mo Nim and to explain how she developed her depossession techniques.

In the mid-1980s, Rev. Sun Myung Moon recognized a need to address the debilitating phenomenon of attached earthbound spirits on the population of the world, especially beginning with the members of the Unification Church. For this purpose he chose Soon Ae Hong, the mother of his wife Hak Ja Han Moon. Soon Ae Hong was an extraordinarily devout person in her own right, who had dedicated her life to serving God and had

demonstrated her profound dedication to furthering God's providence.[41] She gratefully accepted the mission of separating earthbound spirits from members' bodies and, in 1989, at 75 years old, she passed naturally into the spirit world, greatly anticipating carrying out her new mission. It was at this point of passing that Rev. Moon providentially anointed her with a new name, Dae (Great) Mo (Mother) (in everyday Korean usage, Dae Mo Nim).[42]

For three years, Dae Mo Nim explored, as a spirit person, the vast dimensions of the spirit world, with critical attention to the nature and structure of the lower spirit world. However, in order that her work could properly impact the physical world, Dae Mo Nim had to choose someone on earth who could effectively channel her.[43] In 1992, she appointed another devout member, Elder Hyo Nam Kim, to be her channel. From 1992 to 1994 these two women worked together intensively and established a deep union of heart, which became the spiritual foundation for launching the Chung Pyung Spiritual Training Center (January 1995) to carry out the providence of the separation of earthbound spirits.[44] Also, because of their remarkable unity of heart, Elder Hyo Nam Kim henceforth also became known as Dae Mo Nim.

Dae Mo Nim's Depossession Healing

The team of Dae Mo Nim and Hyo Nam Kim work as one person, who functions effectively as a kind of shaman. Dae Mo Nim can travel about the spiritual world at will, and Hyo Nam Kim functions clairvoyantly and clairaudiently in her everyday life. As a result, she can directly observe the reality of earthbound spirits who are attached to the bodies of people living on earth. She offers this description:

> There are many spirits inside the body of our brothers and sisters. These spirits are connected to their ancestors and carry many grudges, so they try to harm members whenever there is a chance. These spirits are piled up inside the bodies like ant eggs or sands... We see around us many young people die from sickness and get into accidents of various sorts, and most of these accidents are caused by spiteful spirits. Hence, all people, not to mention our members, should come to Chung Pyung and become reshaped into God's desired heavenly people through workshops and separation of spirits.[45]

Dae Mo Nim has at various times further characterized these attached earthbound spirits as parasitic, resentful, and often very powerful. These spirits can attach themselves to our flesh, blood, bones, bone marrow, and even to our cells.[46] She has explained that, via spiritual sight, an adulterous

or sexually corrupt person appears to have many spirits attached to his/her sexual organ. She similarly notes her vision of garrulousness:

> When I see talkative members, they have many spirits attached to their mouth as if they were carrying balloons on their mouth.[47]

The depossession process carried out in the Chung Pyung workshops employs a distinct methodology which includes intensive singing and clapping, fervent prayer, and the practice of *an-su*—the vigorous hitting of one's own body as well as the body of the person sitting directly in front of one. Singing, clapping, prayer and *an-su* are alternated for various periods of time during the span of an hour or more in a single sitting. Dae Mo Nim has explained that, while this program is exhausting, it is necessary "because inside our body spirits are piled up to the full, and they struggle hard not to be shaken off their places."[48] At the same time, Dae Mo Nim can dispatch angels into the bodies of participants in order to facilitate removal of the attached spirits.

Once extracted, these earthbound spirits are sent to their own unique workshop in the spiritual world, where they can repent for their wrongdoings and generally become cleansed, educated, and resurrected. This educational workshop is conducted by Heung Jin Nim, Rev. Moon's teenage son who was killed in a car accident in Tarrytown, NY in 1984. Part of Heung Jin Nim's mission in the spiritual world has been to work together with Dae Mo Nim to carry out the education of millions of dark spirits, who are then, step-by-step, rehabilitated into very bright, "absolutely good spirits." At a certain point, these restored spirits become eligible to return to earth and participate in Dae Mo Nim's ongoing depossession providence.

A very important aspect of this foregoing liberation process was implemented by Rev. Moon in 1999. Rev. Moon providentially mandated that all Unification Church members should offer Ancestors Liberation Ceremonies for 120 generations (currently, this figure has increased to 210 generations), allowing these ancestors to become purified and resurrected for the purpose of then being able to spiritually support their descendants on earth. These liberated ancestors are then specifically assigned by Dae Mo Nim to assist in removing attached spirits from their descendants' bodies.

The first step in carrying out the liberation of ancestors was for Dae Mo Nim to locate all those ancestors in the spirit world. This was a daunting task, requiring her to search both outside and inside a descendant's body:

> It is not easy to find ancestors who are in the spirit world and who are wandering as ghosts. The best way brothers and sisters can understand what it means to find a ghost is that I have to wander about the skies to find them.

> It is also very difficult to find ancestors who are inside people's bodies. Our hands are thin in depth. It is no more than a few centimeters. But when I go inside someone's hands to find an ancestor, it is like going into the ocean. Since there are all these spirits and sins inside our bodies, is it easy for me to go inside someone's body? It is difficult.[49]

Once ancestors had been located and liberated, the major new development in Dae Mo Nim's depossession protocols was that the restored ancestors replaced the angels dealing with the attached earthbound spirits inhabiting descendants' bodies.[50]

Comparisons and Contrasts

Both SRT and Dae Mo Nim's depossession protocols begin with recognizing that attached earthbound spirits are often more numerous than anyone could have imagined previously. Dae Mo Nim, for instance, gives this description:

> You are unable to see your own body, but if your spiritual eyes are opened to see your body, you will be able to see a myriad of spirits in unimaginable numbers piled up like sands. Hence, when you sing the holy song *Grace of the Holy Garden* in the clapping session, I see angels being mobilized to separate the spirits from your bodies just as dredges are scooping out sands from the river bank.[51]

Modi mentions in parallel:

> One patient, as he looked inside himself, described seeing hundreds of human spirits. It looked like a "beehive" to him.[52]

In addition, both Baldwin and Dae Mo Nim specifically acknowledge that EBs attach to all anatomical parts of a human body.[53] EBs are often discovered in a layered or "nested" condition in these anatomical parts,[54] and thereby either deliberately (out of resentment) or unintentionally cause various kinds of mental and physical illness for the host person.[55] Further, both Modi and Dae Mo Nim specifically emphasize that EBs attach easily and often in high numbers through the host's activity of drinking alcohol.[56]

Another similarity is that SRT and Dae Mo Nim's depossession method are both carried out through the critical assistance of angels, who are summoned to do the work of removing the attached earthbound spirits. In SRT, the therapist explains to the earthbound spirit its deleterious influence upon the host as the reason why the EB must leave the host, and then summons angels to further persuade and escort the EB. Similarly, in of Dae Mo Nim's healing approach, the angels often have to persuade, cajole, and

encourage resentful EBs who otherwise insist on remaining riveted to the host.[57]

Finally, both of these methodologies for liberating the host treat EBs as secondary patients who also require healing and restoration. In both, angels guide the EBs to move out of the host's body (i.e., to detach themselves) and then to move out of their earthbound state by fully transitioning into the spirit world and into some higher state of being—in SRT, this is the "Light," and via Dae Mo Nim's method, this is Heung Jin Nim's workshop where the dark earthbound spirits can be rehabilitated into spirits of light and goodness.

While the above similarities are quite remarkable in themselves, examining the differences between these two methodologies also yields critical insights.

1. Whereas Baldwin and Modi cannot see the attached EBs or angels and only know about these spirits through their hypnotized patients, Dae Mo Nim can see both EBs and angels clairvoyantly, and thereby exercise more direct, hands-on guidance.

2. Whereas SRT is concerned to differentiate three classes of attaching entities: earthbound spirits, demonic spirits, and extraterrestrials, Dae Mo Nim generally recognizes only one type of attached entity: earthbound spirits, who are deceased human beings who have become earthbound through emotional distraction, disorientation, and negativity.

3. Whereas Baldwin worked with only one individual patient at a time, with the primary goal of healing this specific patient of specific debilitating maladies, Dae Mo Nim in the Chung Pyung workshops essentially works with hundreds or thousands of participants at once, via her prayer and through exercising various forms of dominion over the reality of the spirit world. In doing this, her goal is not only to remove the attached EBs, but it is especially to facilitate the liberation of the participants, so that they will feel stronger and freer to fulfill the work of God's providence in the present age.

4. Whereas Baldwin does not require any cooperation from a patient other than a willingness to be hypnotized, Dae Mo Nim requires that workshop participants be committed to intensive singing, clapping, an-su, and prayer, as well as the public reading of and collective listening to the Divine Principle (the main Unification theological text), as spiritual conditions which unsettle EBs lodged in their bodies. Then, as EBs become shaken up, this makes it easier for

angels to access them and to eventually transfer them out of the host's body.

5. Whereas both Baldwin and Dae Mo Nim utilize the assistance of emancipatory angels to accomplish depossession, Dae Mo Nim has been able to call upon the additional support of purified and spiritually resurrected ancestors of the membership of the Unification Movement. These ancestors have been assigned by Dae Mo Nim to largely take over the angels' depossession responsibilities.

Metaphysical Concerns

The phenomenon of attached earthbound spirits, as revealed through the work of Baldwin and Dae Mo Nim, is deeply disturbing. It underscores to us the undeniably confused and degraded condition of most of the human race, and it reveals the unsettling fact that the transition from this world into the next is neither automatic nor unproblematic. Why should the universe be set up in such a way that people who die and pass out of their physical bodies end up not making a proper transition into the spirit world, but instead attach themselves to the bodies of other people who are alive on earth? Why would this happen? Why does this make sense?

EBs are, in their fear and emotional disorientation, apparently looking for an environment where they can feel at home, or that seems familiar to them. They do not grasp that they are meant to fully transition into the spirit world, and often simply gravitate to a place that seems like an oasis, a place to take refuge and rest, a place to *live* instead of continuing to wander in darkness—and thus they attach themselves to the bodies of people on earth. In addition to these lost souls, Dae Mo Nim notes that Satan has consigned many of them to this fate.[58] For the vast majority of EBs, attachment is permanent; they cannot simply choose to leave or even move. It is a pitiful, fearful predicament often experienced by EBs as imprisonment.[59]

An important realization here is that attached earthbound spirits are not just "EBs," or "entities," or "evil spirits," or "an infestation," but are, rather, human beings, who must be understood as sons and daughters of God and who need to be addressed compassionately. Though there is a tendency to think of debilitated, attached EBs as parasitic and thereby as less than human, we must be careful not to relegate them to merely clinical references. In particular, Baldwin reminds us that the EBs, DFEs and ETs are all originally created by God, and are all destined to be healed and restored to their original relationship with God.

Conclusion

Both Baldwin and Modi, through their depossession practices, have discovered that somewhere between 80% and 90% of their clients' debilitating symptoms were caused by possessing human and demon entities, and that removing these attached spirits for the most part permanently removed their patients' symptoms.[60] Furthermore, in 1991, Baldwin publicly declared that "spirit attachment is almost universal in the human population" and, for this reason, mental health professionals and clergy should be "trained to use the appropriate techniques to relieve this affliction."[61] As if to answer this call, Dae Mo Nim has appeared in our time as a providential healer, whose depossession techniques serve humanity as a whole:

> There is another enormous pollution yet unknown to humanity, and this is the spiritual pollution. Few people know that the invisible spiritual pollution is more dangerous than the visible pollution. The establishment of the Chung Pyung Spiritual Training Center, however, has opened a way of overcoming the spiritual pollution. The Chung Pyung Spiritual Training Center is a place of recycling evil spirits into absolutely good spirits. It creates a miracle of giving rebirth to the spiritual selves degraded like useless garbage and transforming them into God's children with cosmic value.[62]

Notes

1 Shakuntala Modi, *Remarkable Healings: A Psychiatrist Discovers Unsuspected Roots of Mental and Physical Illness* (Charlottesville, VA: Hampton Roads Publishing, 1997), p. 198.

2 Emanuel Swedenborg, *The Universal Human,* §§5712-5715, in George F. Dole, ed. and trans., *Emanuel Swedenborg: The Universal Human and Soul-Body Interaction,* The Classics of Western Spirituality Series (New York: Paulist Press, 1984), pp. 214-216.

3 Carl Wickland, *Thirty Years Among the Dead* (National Psychological Institute, 1924). This is the definitive, classic work laying the foundations for all future investigations into the nature of earthbound spirits.

4 Edith Fiore, *The Unquiet Dead: A Psychologist Treats Spirit Possession* (New York: Ballantine Books, 1987).

5 William J. Baldwin, *Spirit Releasement Therapy: A Technique Manual*, 2nd ed. (Terra Alta, WV: Headline Books, 1993).

6 William J. Baldwin, *Healing Lost Souls: Releasing Unwanted Spirits from Your Energy Body* (Charlottesville, VA: Hampton Roads Publishing, 2003), p. xi.

7 Baldwin refers to the host person as "client," and Modi refers to the host as "patient." In this paper, I have chosen to refer to the host as either the "host" or the "patient."

8 *Ibid.*, p. 174.

9 *Ibid.*, p. 46. Baldwin and Modi discovered that even minor traumas, such as breaking up with one's boyfriend or losing one's job, could result in soul fragmentation.

10 Modi, *Remarkable Healings*, p. 368.

11 Baldwin, *Healing Lost Souls*, p. 46.

12 *Ibid.*, p. 52.

13 *Ibid.*, p. 59.

14 Modi, *Remarkable Healings*, p. 400.

15 Ibid., p. 409.

16 Baldwin, *Spirit Releasement Therapy*, p. 297.

17 Baldwin, *Healing Lost Souls*, pp. 27-38.

18 *Ibid.*, p. 14. Baldwin explains, "The openness and surrender during sexual intercourse can allow the exchange of attached entities between two people. Sexual abuse such as rape, incest, molestation of any sort creates vulnerability to spirit invasion. Violence during sexual abuse increases the likelihood of intrusion by an opportunistic spirit."

19 *Ibid.*, p. 28.

20 *Ibid.*, p. 8.

21 Kerry Pobanz, *The Spirit-Person and the Spirit-World: An Otherdimensional Primer* (New York: HSA Publications, 2001), p. 208.

22 Modi, *Remarkable Healings*, p. 195.

23 Baldwin, *Healing Lost Souls*, p. 36.

24 *Ibid.*, p. 13. Dae Mo Nim likewise explains that this nesting phenomenon is a key to understanding hereditary diseases: "Without expelling the spirits from our bodies, we will be unable to enter the spiritual world properly after death. Also, when someone dies, the spirits that used to inhabit his body move over to the body of the dead person's descendants and continue their malicious undertaking, and this is the source of hereditary diseases" (Editorial Committee on Dae Mo

Nim's Words, *The Chung Pyung Providence and the Way of Blessed Families* [Seoul, Korea: Sunghwa Publishing, 2000], p. 71).

25 Modi, *Remarkable Healings*, pp. 259-260.

26 *Ibid.*, p. 261.

27 For those interested in trying to fathom the UFO abduction phenomenon, Baldwin offers relevant and usefully clarifying speculations in *CE-VI: Close Encounters of the Possession Kind* (Terra Alta, WV: Headline Books, 1999, 2001).

28 Modi, *Remarkable Healings*, p. 362. Similarly, on p. 283, Modi explains that she doesn't know if the EBs described by her patients are real or not, and that the only thing that is important to her is that spirit releasement therapy profoundly relieves the suffering of her patients.

29 Baldwin, *Healing Lost Souls*, p. 75.

30 *Ibid.*, p. 76; Modi, *Remarkable Healings*, p. 297.

31 Baldwin, *Healing Lost Souls*, p. 76.

32 *Ibid.*

33 Modi, *Remarkable Healings*, p. 345.

34 *Ibid.*, p. 322.

35 *Ibid.*, pp. 302, 323-324.

36 C.S. Lewis, *The Screwtape Letters* (New York: HarperCollins, 2001), p. 5.

37 Baldwin, *Healing Lost Souls*, p. 76.

38 Modi, *Remarkable Healings*, p. 358.

39 *Ibid.*, p. 361.

40 Baldwin, *Healing Lost Souls*, pp. 27-38.

41 *The Chung Pyung Providence and the Way of Blessed Families*, pp. 46-52.

42 *Ibid.*, p. 53.

43 *Ibid.*, p. 56.

44 *Ibid.*, pp. 56-57.

45 *Ibid.*, p. 28.

46 *Ibid.*, pp. 79, 105.

47 *Ibid.*, p. 182.

48 *Ibid.*, p. 72.

49 Dae Mo Nim, speech given 1/11/03, at: http://eng.cheongpyeong.org/, then go to: http://eng.cheongpyeong.org/speech/speech/view.asp?page=7&idx=547&bbs_id=0&s_item=&s_word= .

50 Dae Mo Nim, speech given 7/7/02, at: http://eng.cheongpyeong.org/, then go to: http://eng.cheongpyeong.org/speech/speech/view.asp?page=9&idx=439&bbs_id=0&s_item=&s_word= .

51 *The Chung Pyung Providence*, p. 39.

52 Modi, *Remarkable Healings*, p. 196.

53 Baldwin, *Healing Lost Souls*, p. 8; *The Chung Pyung Providence and the Way of Blessed Families*, p. 79.

54 Baldwin, *Healing Lost Souls*, pp. 13-14, 39, 172; Modi, *Remarkable Healings*, pp. 195-198, 295; *The Chung Pyung Providence and the Way of Blessed Families*, p. 71; Dae Mo Nim, speech given 7/8/07, at: http://eng.cheongpyeong.org/, then go to: http://eng.cheongpyeong.org/speech/speech/view.asp?page=2&idx=936&bbs_id=0&s_item=&s_word= .

55 Baldwin, *Healing Lost Souls*, pp. 174-195; Modi, *Remarkable Healings*, pp. 259-270; *The Chung Pyung Providence and the Way of Blessed Families*, pp. 70, 198-199.

56 Modi, *Remarkable Healings*, pp. 338, 602; *The Chung Pyung Providence and the Way of Blessed Families*, pp. 167-168.

57 *The Chung Pyung Providence and the Way of Blessed Families*, p. 69; Dae Mo Nim, speech given 7/3/98, at: http://eng.cheongpyeong.org/, then go to: http://eng.cheongpyeong.org/speech/speech/view.asp?page=9&idx=360&bbs_id=0&s_item=&s_word= .

58 Dae Mo Nim, speech given 7/8/07, at: http://eng.cheongpyeong.org/, then go to: http://eng.cheongpyeong.org/speech/speech/view.asp?page=2&idx=936&bbs_id=0&s_item=&s_word= . Dae Mo Nim says in this regard: "Satan repeats a process of inserting evil spirits into the body and hardens it like cement until there are several layers of evil spirits covering the body. Under this condition the angels and Absolute Good Spirits are unable to go into the body. However, the key factor of breaking through this layer is clapping. Through intense clapping a crack is made and through that the angels and Absolute Good Spirits are able to get into the body."

59 Wickland, Baldwin, Modi and many others have described this reality. See also Hans Holzer, *Psychic: True Paranormal Experiences* (New York: Smith-Mark Publishers, 1999), pp. 203-204.

60 Modi, *Remarkable Healings*, p. 283. Edith Fiore (*The Unquiet Dead*, p. 173) notes the example of the Japanese exorcist cult Mahikari, which affirms that more than 80 percent of all human illnesses, physical and emotional, are due to the influence of possessing spirits.

61 Baldwin, *Spirit Releasement Therapy*, p. xix.

62 *The Chung Pyung Providence and the Way of Blessed Families*, pp. 78-79.

YANG AND YIN: UNIFICATION THOUGHT, SCIENCE, AND THE BOOK OF CHANGES

David Burton

In my ongoing investigation of the relationship of natural science to Unification Thought, I have been led to consider traditional Christian ontology time and again. This has suggested to me that an unrecognized aspect of the debate between science and religion is the relationship of traditional Christian ontology to science. I believe this is more fundamental than the popular creation-evolution debates. This is because our ontology embodies our fundamental assumptions and understandings of existence that shape all of the subsequent thought. In the West our religious consciousness has been firmly shaped by the ontology contained in the traditional Christian doctrines on God and Creation. Even the language we use has been shaped by that consciousness and frames the science and religion debate as an unstated assumption by both the religious and non religious alike. These traditional doctrines are in turn derived in large part from the form and matter ontology of Plato and Aristotle. For example, the thought of Augustine and Aquinas, two pillars of traditional doctrine, can be considered to be Platonic and Aristotelian respectively.

Beginning from John Dalton's atomic theory in the early years of the nineteenth century, modern science has shown that this Greek ontology is not physically correct. Consequently throughout the nineteenth century and continuing until today there has developed a gap between the scientific worldview and those parts of traditional Christian doctrine dealing with God and Creation. It is my contention that in his writing on Unification Thought,

---

David Burton teaches chemistry and manages the chemistry labs at the University of Bridgeport. He holds a doctorate in chemistry from the University of East Anglia in Norwich, England. He and his wife graduated from the Unification Theological Seminary in 1990 and served as campus ministers at Yale University.

Dr. Sang Hun Lee also adopted the unstated ontological assumptions of this traditional doctrine, and that this differentiates Unification Thought from Divine Principle. Unification Thought as it exists is thus shaped by Platonic and Aristotelian philosophy and contains the same discontinuity with the scientific worldview that has developed with traditional doctrine in the last two hundred years.

Previously[1,2] I showed how the Platonic dualism of form and matter is present in the Theory of the Original Image where *Logos* functions as a kind of Platonic form and *hyungsang* as an unstructured formless matter. Logical analysis of the fundamental concepts without the Greek philosophy leads to an ontological model where *sungsang* in general can be seen to exist as an inner four position base of a functional aspect and an informational aspect. The inner base does not exist independently of hyungsang and gives a structure more compatible with scientific explanation. This model rejects mind-body dualism and sungsang-hyungsang dualism that also find their root in Platonic thought. In addition it leads to a novel explanation of spirit realm and spiritual existence that potentially falls within the scope of scientific investigation.

In this paper we turn to a consideration of the other pair of dual characteristics, *yang* and *yin*, in the context of the proposed ontological model. Yang and yin are found in oriental thought, particularly Chinese philosophy, and the Divine Principle regards the Book of Changes as an authoritative source of these concepts.[3] Consequently we will here examine the philosophy of the Book of Changes and compare it to Unification Thought.

However, in order to understand Lee's treatment of yang and yin we again need to come back to traditional Christian ontology. Its concept of substances begins with Aristotle and is embodied in what Philip Clayton calls Classical Philosophical Theism (CPT). Clayton says of CPT:

> Recall that for CPT everything is either a substance or the attribute of a substance, and wherever one substance is no other substance can be at the same time. Thus God had only two choices in creating the world. He could create it as a set of attributes (or "accidents") with God as their substance—but then the world would exist only as a manifestation of God, which would not leave room for personal substances to exist other than God (as in the pantheistic view of God's relation to the world). Or God could create a world of really existing substances—but then they must exist outside the divine substance. Hence there must be a "space" outside God "in" which this realm of finite substances has its being. Since in earlier centuries space (and time) was understood as an objective framework—something like a

> big box "into" which events or objects might be placed—there seemed to be no problem with God creating this box somewhere and then creating a bunch of substances *ex nihilo* to place into it. With this you have the creation narrative of CPT, and one still widely assumed by theologians today.[4]

and

> Our common-sense way of thinking of the world has long since lost all touch with the substantivalist manner of speaking, and philosophers no longer appeal to it as a significant resource for resolving debates. Yet its influence on theology continues to be immense, since CPT was institutionalized into credal statements that silently presupposed it.[5]

Clayton goes on to point out that classical philosophical theism is facing a major crisis today. He gives a number of reasons for this, but of particular importance for this work is that he clearly sees it as physically incorrect. That is, natural science does not agree with the philosophical view of existence based on substances.

Lee's treatment of yang and yin can be seen to derive from an application of this traditional concept of substances to sungsang and hyungsang. This in turn leads him to make a distinction between Unification Thought and the Book of Changes (section 3). Unification Thought is consistent in its discussion here, but in using a substantive ontology it suffers the same problems Clayton ascribes to classical philosophical theism. Extending the previously proposed model for sungsang and hyungsang to the discussion of yang and yin leads to an explanation of these concepts that is continuous with the explanation in the Book of Changes. The understanding of yang and yin can then be shown to be complementary to science rather than inherently conflict with it.

1. Yang and Yin in Divine Principle

To set the scene, let us first examine the concepts of yang and yin in Divine Principle. *Exposition of the Divine Principle* devotes little more than a page to its explanation of the concepts of yang and yin. The most important points are reproduced here.

> Every entity possesses dual characteristics of yang (masculinity) and yin (femininity) and comes into existence only when these characteristics have formed reciprocal relationships, both within the entity and between it and other entities.[6]

Divine Principle therefore primarily regards yang and yin as masculinity and femininity, and traces this through living species multiplying and maintaining their existence though male and female beings. When applied to inanimate matter, yang and yin are seen to be reflected in positive and negative electrically charged particles.[7] In addition to these interactions between beings, yang and yin is also seen in correlative aspects of every existing being.

> Every creation exists with correlative aspects: inside and outside, internal and external, front and rear, right and left, up and down, high and low, strong and weak, rising and falling, long and short, wide and narrow, east and west, north and south, etc, The reason for this is that everything is created to exist through the reciprocal relationships of dual characteristics. Thus we can understand that everything requires for its existence a reciprocal relationship between the dual characteristics of yang and yin.[8]

Divine Principle appears to identify two types of yang and yin relationships: those between separate masculine (yang) and feminine (yin) beings, and those in the correlative aspects of each existing being. As can be seen in the above quote, the correlative aspects seem to arise just from the tangible physical manifestation of an existing being rather than from any property of what the being is made of. Thus these correlative yang and yin aspects can operate within a single being, do not necessarily imply masculinity and femininity, and do not necessarily have any physical force acting between them.

In the relationship between sungsang and hyungsang and yang and yin, sungsang and hyungsang are considered more fundamental. Yang and yin are thus seen to be present within each of the more fundamental sungsang and hyungsang. Finally, the relationship between yang and yin is described in the following terms:

> The relationship between yang and yin is similar to that which exists between internal nature and external form. Yang and yin thus have the following mutual relationships internal and external, cause and result, subject partner and object partner, vertical and horizontal.[9]

2. Yang and Yin in the Book of Changes

Divine Principle accepts the Book of Changes as an authoritative source for the metaphysical concepts at the root of Chinese philosophy.[10] Moreover it suggests that these concepts are in accordance with the fundamental ontological concepts of yang and yin in Divine Principle. That is there is a certain continuity of ideas in both texts. The Book of Changes considers all relationship to be derived from yang and yin; it does not separately distinguish sungsang and hyungsang as Divine Principle and Unification Thought do.[11] Examination of the content of the Book of Changes, however, reveals that the concepts of sungsang and hyungsang are in fact present in its philosophy, even though they are not separately identified or developed.

2.1. Basic Concepts

In the metaphysics of the Book of Changes yang and yin are said to arise from *T'ai Chi*. *T'ai Chi* is rendered into English as Great Ultimate in Divine Principle[12] or as Primal Beginning in the Wilhelm/Baynes edition of the Book of Changes,[13] and is seen by Divine Principle to represent God. In the diagrams of the Book of Changes yang is represented by an unbroken line (——) and yin by a broken line (– –). Diagrams are then developed in a binary way by adding additional lines. When a second line is added through a doubling of the first there are four possibilities, or four images.[14] Finally addition of a third line gives eight possible diagrams, the eight trigrams, as shown in Figure 1.

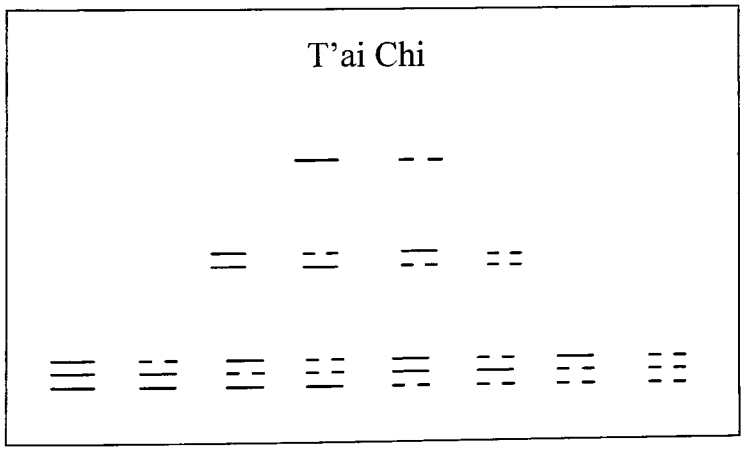


Figure 1. The Binary Development of the Trigrams

These eight trigrams are the foundation of the Book of Changes and its philosophy. Each trigram has several associated meanings that can be compared to image elements that create pictures when combined in different ways. One set of meanings attached to the trigrams is of a family with father, mother, three sons and three daughters.[15] Each trigram consists of three lines that represent a concept of the universe. The lowest line represents earth, the middle line, man, and the top line, heaven.[16] When each of these positions is doubled a diagram of six lines, or hexagram, is formed. There are sixty-four possible hexagrams, where each hexagram is considered to consist of two trigrams, an upper and lower. Though the text of the Book of Changes primarily deals with the sixty-four hexagrams, the philosophy derives in large part from two fundamental sequences of the eight trigrams (Figure 2).

The first sequence is attributed to Fû Hsî and is variously called The World of Thought (ideas, motives, wishes, and things beyond the range of the five senses), Before the World Arrangement, The Primal Arrangement, The Sequence of Earlier Heaven (or Pre-Heaven), and Fû Hsî's Trigrams.[17] The second sequence, attributed to King Wên, is called The World of the Senses (phenomena, manifestation, things within the range of the five senses), The Inner-World Arrangement (a strange name for the arrangement that deals with outward form), The Sequence of Later Heaven, and King Wên's Trigrams.[18] In this text I will use Pre-Heaven and Later-Heaven to denote the two sequences. Interestingly the two sequences of trigrams seem to correspond well to the Unification Thought concepts of sungsang and hyungsang, respectively.[19] These two sequences of trigrams in turn lead to two sequences of the hexagrams. Shao Yung's circular sequence of hexagrams is based on the Pre-Heaven sequence of trigrams, and King Wên's sequence of hexagrams is based on the Later-Heaven sequence of trigrams.[20] The text of the Book of Changes itself follows King Wên's sequence of hexagrams.

The suggestion that the two sequences of the trigrams represent sungsang and hyungsang is strengthened when considering one layer of interpretation used when consulting the Book of Changes.[21] The Later-Heaven sequence represents the phenomenal world of physical manifestation, and the Pre-Heaven sequence, the thought forms behind the physical manifestation. If the Later-Heaven sequence is laid over the Pre-Heaven sequence, then behind each trigram in Later-Heaven there is a trigram of Pre-Heaven that "shines" through the Later-Heaven trigram. Similarly, for every hexagram in Later-Heaven there is behind it a hexagram of Pre-Heaven that can be constructed from the overlapping diagrams of the trigrams. This to me is highly suggestive of the relationship between sungsang and hyungsang.

2.2. *Yang and Yin*

As mentioned above, arising from the Great Ultimate are the two cardinal powers or principles of yang and yin. These are the principles of light and dark, and are symbolized by the Creative (☰) and the Receptive (☷). The nature of the Creative is movement, and through movement it effortlessly unites what is divided. It guides the direction of movement at the germinal stage of being. The nature of the Receptive is repose, where the simplicity that arises from pure receptivity is the germ of spatial existence.[22] These two principles are also represented in the Pre-Heaven arrangement of trigrams (Figure 2). In this diagram, diametrically opposed trigrams are the exact opposite of each other. In other words, yang and yin appear on opposite sides of the circle, and movement is linear from one side to the other.

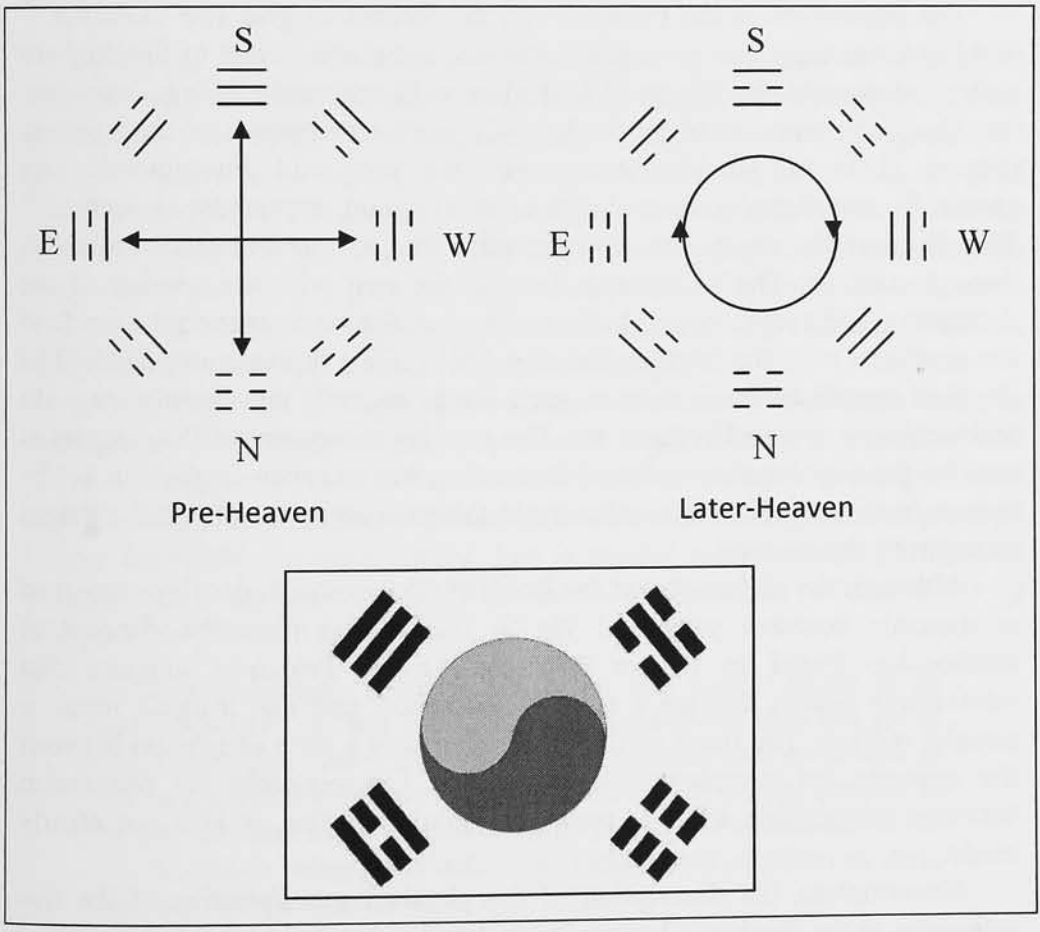


Figure 2. The Two Arrangements of the Trigrams, Showing Direction of Movement, and the Korean Flag

The Pre-Heaven diagram represents the tension and balance of the two complementary principles moving back and forth across the circle. This is where we find the natural law that balances yang and yin. Hook says of this situation:

> Because pre-heaven, in other words thought, time and the cosmic forces, is the forerunner of later heaven, it moulds all action and manifestation in physical matter. How dynamic, therefore, is the power of thought![23]

Moreover, the well known yin-yang symbol is derived from this Pre-Heaven diagram, and the Korean flag is a representation of it with the four cardinal trigrams turned slightly anticlockwise. Given that the True Parents come from Korea, this national symbol is quite appropriate.

The interaction of the Creative and the Receptive give rise to matter,[24] and insofar as these two principles enter into the phenomenon of life they are embodied as male and female.[25] In dealing with substantial beings, we move into the realm represented by the Later-Heaven arrangement of the trigrams (Figure 2). In the world of the senses, the yang and yin principles are physically manifested and, as shown in the diagram, movement is circular.[26] This diagram thus deals with actual tangible things, which appear to rotate as through a circle. The movement starts in the east with the trigram of the Arousing (☳) representing birth, and moves clockwise around the circle to the northeast with the trigram Keeping Still (☶) representing death. The physical manifestation is seen in such things as male and female, strength and weakness, top and bottom, etc. The circular movement of the diagram is seen in the circular shapes found in existing beings, such as the sun or the human head, as well as symbolically in things such as the physical changes wrought by the seasons.

Although the philosophy of the Book of Changes includes the concept of relationship between yang and yin, it is different from the concept of relationship found in Divine Principle. Divine Principle suggests that relationship occurs through a subject and object and that a direct result is circular motion. The Book of Changes rather sees a state of tension between the opposite but complementary principles. Consequently the connection between relationship and the resulting circular motion is also not clearly made.

Nevertheless, the description of the physical manifestation of the two principles in the Book of Changes is practically identical to the description of yang and yin in Divine Principle. It also includes both types of relationship described by Divine Principle; that between male and female and that

between correlative aspects of a single existing being. There is one notable difference: the Book of Changes also sees good and evil as manifestations of yang and yin[27] where Divine Principle clearly does not.

In addition, between the two sequences of trigrams, the Pre-Heaven sequence is seen as yang and the Later-Heaven as yin. Thus the Book of Changes also applies the terminology of yang and yin to a relationship that would be considered sungsang and hyungsang in Divine Principle. It is the additional categories of subject-object and sungsang-hyungsang that allows Divine Principle to stand as the bridge between the metaphysical concepts of the Book of Changes and the modern understanding of matter.

3. Yang and Yin in Unification Thought

According to Divine Principle, sungsang and hyungsang are the more fundamental dual characteristics of an existing being, while yang and yin are considered to be attributes of sungsang and hyungsang. It is then right at this point that we need to introduce the concept of substances found in classical philosophical theism. Sang Hun Lee's treatment of yang and yin can best be understood from a perspective that regards sungsang and hyungsang as classical substances and yang and yin as attributes of those substances, as in Clayton's description of classical philosophical theism (see above). This can be discerned in how Lee regards oriental philosophy.

In the Book of Changes the physical manifestation of yang and yin represented by the Later-Heaven sequence of trigrams leads to masculine and feminine beings as well as to the correlative aspects of existing beings. Taken at face value, this would seem to correlate well with the explanation given in Divine Principle. On the contrary, Lee is careful to distinguish Unification Thought from the philosophy of the Book of Changes. In *Essentials of Unification Thought* he writes:

> Oriental philosophy contains ambiguous and unclear points in its conception of yang and yin. Sometimes it deals with yang and yin as substances; other times as attributes. For instance, such substances as the sun, the male being, and the mountains, as well as such qualities as bright, hot, and high, are described as yang; such substances as the moon, female beings, and valleys, as well as such qualities as dark, cold, and low, are described as yin.[28]

He then distances Unification Thought from oriental philosophy by stating that Unification Thought regards yang and yin as solely as attributes not

substances.[29] In the newest text, *New Essentials of Unification Thought*, the corresponding passage is not quite so clear about the distinction between the Book of Changes and Unification Thought.[30] However this text is very clear about the use of substantive ontology, and is the first text where Lee directly states that he is dealing with sungsang and hyungsang as substances:

> Every created being, including human beings, is the united being of sungsang and hyungsang. In other words, in a created being sungsang and hyungsang are components of that individual (substance). Moreover, sungsang and hyungsang themselves each have the character of substance... in the created world sungsang and hyungsang have the character of substance, while yang and yin are the attributes of sungsang and hyungsang.[31]

Lee acknowledges that in traditional philosophy the communication between substances has been problematic. He resolves it in the following way:

> Sungsang consists primarily of mental elements, but there is some element of energy in it as well... Likewise, hyungsang is made of energy, but there is some mental element included in it. Thus sungsang and hyungsang are not totally heterogeneous... In the created world, sungsang and hyungsang are manifested as the elements of spirit and matter.[32]

If we understand sungsang and hyungsang as substances, it is evident that yang and yin cannot possibly be substances as well. This is required, because sungsang and hyungsang are the more fundamental and two substances cannot occupy the same place at the same time. Moreover if yang and yin were substances we could not account for the correlative aspects of yang and yin within one existing being. Therefore yang and yin must be attributes in this substantive ontology. However, a consequence of applying a substantive ontology in this way is that there cannot be any inherently yang or yin beings; otherwise they would be substances too. That is, yang and yin can only be defined with respect to the correlative aspects of existing beings. When we look at the chapter on ontology we can see this is exactly what Lee has done. In his ontology he describes yang and yin as correlative aspects of both sungsang and hyungsang.

> In animals, plants, and minerals there are yang and yin in the sungsang as well as yang and yin in the hyungsang. Animals sometimes behave actively and sometimes do not. Plants sometimes grow and sometimes they wither; sometimes plants open their flowers, and sometimes they close them; trees grow upward into the sky and their roots grow

> downward into the soil. In minerals, physicochemical functions sometimes proceed intensely and other times do not. These are yang and yin characteristics of the sungsang. As for yang and yin characteristics of the hyungsang, these include protuberances and orifices, high and low, front and back, light and dark, hard and soft, dynamic and static,, pure and impure, hot and cold, day and night, summer and winter, heaven and earth, mountain and valley, and so forth. This is how we can understand yang and yin in the sungsang and hyungsang of the individual truth being.[33]

With respect to hyungsang protuberances and orifices, for example, are correlative aspects in that they arise from the physical manifestation of the being rather than from what it is made of. Similarly day and night, or summer and winter, are correlative aspects since they arise from the physical manifestation of the relationship between the sun and the earth rather than directly from the "stuff" of the sun and the earth themselves. With respect to sungsang it can be seen that Lee refers to the activity of the functional aspect of sungsang as being active or inactive. This activity says nothing of the informational content of sungsang, so says nothing about the "stuff" of the being.[34]

If yang and yin are defined solely from correlative aspects of existing beings how then can we account for masculine and feminine beings? To deal with this, Lee goes on to suggest that at each level of existing beings there is a yang substantial being and a yin substantial being.[35] These are further identified, in a similar fashion to Divine Principle, as male and female in living beings and as positive and negative electrically charged particles in inorganic matter. At first glance this seems like a second definition of the terms, since it appears to deal with yang and yin beings similarly to Divine Principle and the Book of Changes. However, in order to maintain the assertion that yang and yin are not substances, Lee suggests that a male being has more yang attributes and a female more yin.[36] In this view, a yang substantial being is yang because it has more yang correlative aspects than yin, and vice versa for a yin substantial being.

This explanation is not completely satisfactory. Consider, for example, two living cells, say cheek cells, one from a man and one from a woman. Both cells have the same shape and constituent organelles. Under an optical microscope you could not tell them apart. Neither contains more yang or yin correlative aspects than the other, yet one cell is definitely male and the other definitely female. Now let us compare neutral atoms of metal elements with neutral atoms of non-metal elements. In this case neither type of atom has an electrical charge or more yang or yin correlative aspects than the other; both

are electrically neutral and spherical. Yet the metals may be considered yang and the non-metals yin. Clearly there is something more involved here than is apparent from the explanation in Unification Thought.

Similar to the situation with respect to sungsang and hyungsang, I believe the difficulty here is again the assumption of a Greek ontology, which Lee inherited from traditional Western thought. The difference between the treatment of yang and yin in Unification Thought and that in Divine Principle (and the Book of Changes) is the use of an ontology of substances. Moreover, science shows such ontology to be physically incorrect. Therefore let us proceed by removing the classical Western ontology of substances from our consideration of the concepts of yang and yin. The immediate consequence of doing this is that the objection to inherently yang or inherently yin beings is removed since we no longer have to deal with them as substances. Thus, a being can be inherently yang or yin and still allow these characteristics to be attributes of the beings' sungsang and hyungsang. This in turn means that we do not have to restrict our definition of the terms yang and yin to correlative aspects only.

4. Insights from the Book of Changes

As we have seen, the fundamental philosophy of the Book of Changes is represented in the two sequences of the trigrams. The Pre-Heaven sequence shows the division of yang and yin as well as the tension and balance between the two. Their movements favor one then the other and back again. The Later-Heaven sequence deals with the physical manifestation of yang and yin and circular movement. The discussion of yang and yin in Divine Principle is primarily concerned with existing beings, and as such represents the Later-Heaven sequence of the trigrams. However, the Pre-Heaven sequence of trigrams also offers insights into the concepts of yang and yin, especially since we can regard the Pre-Heaven sequence as corresponding to sungsang.

It is in the Pre-Heaven sequence that we most clearly see the action of yang and yin, their tension and balance, and their fundamental nature. Where the nature of the creative (yang) is movement to unite and provide the seed for guiding development, and the nature of the receptive (yin) is the pure receptivity that lies at the origin of new existence. Since the Pre-Heaven sequence corresponds to sungsang, at first glance this description of yang and yin seems to be in reasonable accord with Unification Thought's explanation of the active or passive function of sungsang. However the meaning

contained in the Book of Changes is deeper than just a consideration of the function of sungsang; it is describing the very nature of sungsang as creative or receptive and thus also refers to its informational content.

In order to understand this distinction clearly in the context of Unification Thought, let us consider its two-stage ontological model that regards sungsang as an inner base. This two-stage structure is described first for the Original Image and then applied to all existing beings, such that sungsang in general exists as an inner four-position base consisting of a inner functional part (inner sungsang) and an inner informational part (inner hyungsang).[37] There is, then, the potential for three different types of yang and yin attributes: yang and yin attributes of the inner sungsang, yang and yin attributes of the inner hyungsang, and yang and yin attributes of the [outer] hyungsang. When we make this distinction, we notice that Unification Thought's description of the yang and yin attributes of the sungsang refer primarily to attributes of the inner sungsang—the functional part of sungsang. That is, they refer to the intellect, emotion and will in the mind.[38] On the other hand, the Book of Changes' description of the nature of yang and yin refers mainly to the inner hyungsang, as the informational part of sungsang. When the description from the Book of Changes is applied to the inner hyungsang, it leads to the classification of a being as inherently yang or inherently yin.

To illustrate this, let us return to the examples of the cells and atoms used above. When we compare male and female cells their correlative aspects are essentially identical. Where they differ is in their DNA. There is a clear difference between the DNA of men and women. Now since the information coded in the DNA represents the informational part of the inner hyungsang of life, we can see that this is the source of the distinction between two otherwise similar cells. The cells of a man are distinctly male, and the cells of a woman are distinctly female. Although cells in both men and women manifest both yang and yin characteristics and are practically indistinguishable in every other way, they are still clearly either male or female in their inner hyungsang. Thus men and women are inherently male or female beings primarily because of their sungsang (inner hyungsang), not because they have a preponderance of yang or yin correlative aspects. The correlative aspects follow from the attributes of the sungsang and, as we have seen for atoms, there is not necessarily a preponderance of one or the other. Moreover, taking the Pre-Heaven sequence of trigrams as representing the balance of yang and yin in the sungsang suggests that the concept of female is present in the male sungsang and vice versa. Information about women is

present in the sungsang of men, and information about men is present in the sungsang of women.

With respect to atoms, the major difference between metal atoms and non-metal atoms is their relative ability to lose or gain electrons. Metal atoms tend to lose electrons to form positively charged ions, like the male giving of the seed in the Creative, whereas non-metal atoms tend to gain electrons to form negatively charged ions, like the female in the Receptive. Thus, following the classifications in the Book of Changes, the inherent nature of metal atoms (not ions) is yang and that of non-metal atoms (not ions) is yin. In the application of the standard model to atoms, the differences between metal atoms and non-metal atoms lie in the operation of the electromagnetic interaction within the atom; this in turn depends on the number of protons in the nucleus. In a previous discussion of physico-chemical character,[39] this was associated with the informational content of the inner hyungsang. Once again, beings are inherently yang or yin depending on the information in the inner hyungsang.

The relationship between the two sequences of trigrams in the Book of Changes demonstrates very well the relationship between yang and yin in the sungsang and its physical manifestation in the hyungsang. Yang and yin in the inner hyungsang lead to the physical manifestation of inherently yang or yin beings in addition to the physical manifestation of the correlative aspects of existing beings. This accounts for both types of yang and yin relationship found in Divine Principle. There is therefore continuity between explanation in the Book of Changes and Unification Thought if we regard sungsang as an inner base.

5. Yang and Yin, Matter and Science[40]

The modern scientific understanding of matter and the structure of the physical universe that emerged over the last two hundred years is firmly connected to the Western tradition of looking at the "stuff" of something, its matter. Normal matter is composed of three fundamental particles which relate through three physical interactions.[41] Each of the interactions is associated with some property of the particles. Thus the strong nuclear interaction relates to a color charge in quarks, the electromagnetic interaction is related to the electrical charge and spin of particles, and gravity to the mass of the particles. The electromagnetic interaction is the only one of these interactions that operates through a pair structure. The strong interaction has a threefold

charge and gravity just mass. How then can the scientific understanding of matter and its interactions be connected to the concepts of yang and yin?

There are two key starting points here. One is the different types of yang and yin in the proposed two-stage structure of existing beings. The other is an insight derived from the Book of Changes where yang and yin do not directly refer to the stuff of what things are made of. The concepts of yang and yin in the Book of Changes were developed centuries before the modern understanding of matter began to be developed. I believe this traditional concept of yang and yin says nothing about what the stuff of a being is, but rather just how the parts relate. There is no clearly defined concept of matter as there is in Western thought. Things exist and manifest as yang or yin beings and correlative aspects without regard to what they are made of. The two great principles of yang and yin are at their root principles of light and dark, the Creative and the Receptive. A being is yang because of its giving of the seed in the Creative, or is yin because of its receptivity in the Receptive. Yang and yin can also be seen within a being, in its correlative aspects such as convex and concave, high and low, etc.

The plus and minus of yang and yin in the Book of Changes thus does not directly correspond to any property of the matter itself, such as electrical charge. The association of yang and yin with the plus and minus of electrical charge is a much later Westernization of the concept, that I would argue is not in accord with the underlying philosophy of the Book of Changes. The proposed three-stage structure can bridge the gap here to an understanding of matter, but it demonstrates a significantly more complex relationship to the electromagnetic interaction than a direct correlation with charge.

5.1 Yang and Yin of Hyungsang

A being's hyungsang pertains to its physical manifestation. A being can be seen to be yang because of its giving in the Creative or yin because of its receptivity in the Receptive. Thus male living beings give the seed (Creative) and female beings receive it (Receptive). It is these relative physical actions that lead to the classification of the being. In chemistry, metal atoms and nucleophiles give of their electrons and acids give of their protons, so they can be said to be yang. Non-metals and electrophiles accept electrons and bases accept protons, so these can be said to be yin. Additionally, the physical manifestation leads to correlative aspects in the being such as is displayed in the being's circular motion.

One important result of the give-and-take action of a subject and object is that the resulting union has circular motion. We can discern circular and spiral motion wherever we look in the universe. For physical systems the

center of the resulting circular motion is the center of mass of the union. We can thus discern correlative yang and yin aspects in the circular motion of the system, with the center of mass as yang and the periphery as yin, in addition to the other correlative aspects that arise from the physical manifestation of the system. In the solar system, for example, the yang center of mass lies in the sun and the yin rotating periphery would be the planets. If two or more relating beings have a similar mass the yang center of the resulting circular motion does not have to lie within one of the relating beings and all the beings would be yin.

These yang and yin designations from physical manifestation do not depend directly on the electrical charge of the being. The pair structure of chemistry does, of course, derive from the dual polarity of the electromagnetic interaction, but the designation of a being as yang or yin does not directly relate to the electrical charge of the being itself. Moreover when looking at the correlative yang and yin of circular motion, we are also able to connect to concepts of mass and gravity in descriptions of the physical manifestation of circular motion. The designations of yang and yin from the physical manifestation of a being may not be identical to scientific explanation, but they are rather complementary to scientific explanation.

5.2 Yang and Yin of Sungsang

In the two-stage structure sungsang exists as an inner base of an inner sungsang and an inner hyungsang, and also relates to a triple structure.[42] Mind has intellect, emotion and will, and the triple color charge of the strong nuclear interaction can be associated with the inner base of an atom.[43] The three aspects of the inner sungsang are the functional aspects and can be either active (yang) or at rest (yin) with respect to processing the information of the inner hyungsang. We are dealing with a unity of two and three in the sungsang which, interestingly enough shows some correspondence to the trigrams of the Book of Changes.

The number of protons in the nucleus of the atom is responsible for the properties of the atom, and consequently for its overall yang or yin designation in the hyungsang manifestation. This is related to the information in the inner hyungsang of the atom. Protons and neutrons are each formed from three quarks. Protons have two up quarks and one down; neutrons have one up quark and two down. If we associate the up quark, which also has a fractional positive charge, with a yang line in the trigram, and associate the down quark, which has a fractional negative charge, with a yin line, then protons and neutrons can be represented by the eight trigrams (Figure 3).

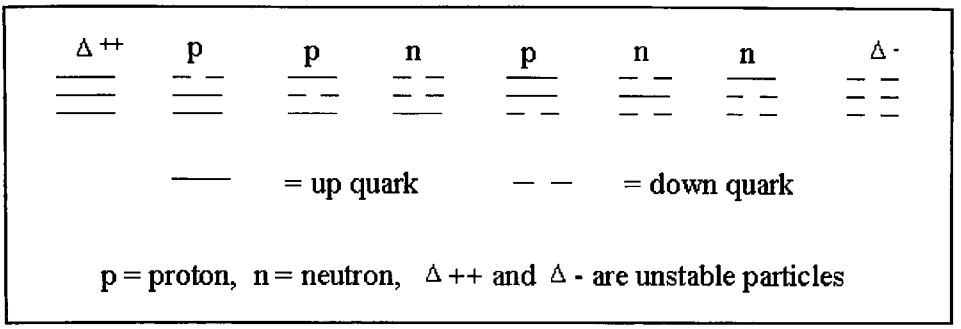


Figure 3. Relationship between Protons, Neutrons, and the Trigrams

With the physical manifestation of the hyungsang, and now our two-plus-three structure of the sungsang, we have shown how yang and yin can be connected to the physical interactions important for matter.

The use of trigrams in relation to the inner hyungsang can be taken one step further, to living systems. In living systems, the informational content of the inner hyungsang is primarily stored in the DNA in the nucleus of the cell. Now we are moving from an essentially point-like, zero-dimensional storage of information in the atom to a one-dimensional storage of information in the linear code of DNA. In the genes it is the sequence of four bases (guanine, adenine, cytosine, and thymine) that code for the sequence of amino acids in proteins when that information is copied into RNA. Interestingly it is a codon of three bases in the RNA that codes for a particular amino acid in the primary structure of a protein. The code in DNA is therefore a triplet code of four possibilities giving sixty-four possible codons in RNA.

The connection of this genetic code to the trigrams arises when we consider how the trigrams are constructed from the coin or yarrow stalk methods of consulting the Book of Changes.[44] In both methods the trigrams and hexagrams are constructed from the bottom up one line at a time. The coins, or stalks, give four possible numbers—6, 7, 8, or 9—for each particular line in the diagram. The 7 and 9 are yang and the 6 and 8 are yin,[45] but the 6 and 9 give marked (or moving) lines that have special significance in interpretation. So now we have trigrams with three lines of four possibilities. This gives sixty-four possible trigrams, just like the sixty-four codons, and we could in principle associate each codon with one of these new trigrams.

By analogy, we can also make some predictions for the inner hyungsang of mind. Moving from atoms to cells was a move that saw an increase by one in the dimensionality of the stored information. We moved from essentially zero-dimensional points to a one-dimensional, linear DNA. The move also

saw the triplet code increase from three lines of two possibilities to three lines of four possibilities, though all four possibilities are still just variations on yang and yin. Both of these changes allow for a massive increase in the potential meanings encoded. By extension, we might expect the informational storage of mind to extend to a two dimensional surface and involve a triplet code of eight possibilities giving 512 basic codes or trigrams.[46] Though there is no experimental evidence for such a triplet code of mind, it is known that surface area is important in brain function. This is why the cerebral cortex is folded as it is. The folding increases the ratio of the surface area to the volume. Also from Unification Thought we do know that the number three is associated with mind in the context of intellect, emotion, and will.

6. Conclusion

The ontology of classical Greek philosophy, such as found in Western philosophical theism and concepts such as mind-body dualism, is presupposed by the very language we use in describing religious concepts in the West. In explanations of the ontological concepts of Divine Principle it is easy to use that language in attempting to make the concepts understandable to a wider audience. I believe this happens throughout the Unification movement, such as in descriptions of the need to develop mind and body unity, and, as shown here, in the ontology of Unification Thought. However, presupposing an ontology based in Greek philosophy brings with it a history of interpretation that I believe somewhat distorts the meaning of the fundamental ontological categories found in Divine Principle. Furthermore, it creates a gap with scientific explanation.

In the West, science arose in large part from the Christian philosophical tradition that also considers the matter part of material existence. This was part and parcel of adopting the ontology of Plato and Aristotle. Though giving birth to science, these Christian doctrines on God and Creation have not changed to keep pace with the developments in science over the last two hundred years. In fact, modern science overturns the ontology of Plato and Aristotle. Consequently a gap developed between traditional Christian ontology and natural science that has yet to be filled, and which resulted in a perceived conflict between them.

Chinese traditional philosophy, on the other hand, such as found in the Book of Changes, does not directly look at matter itself. Rather it looks at the relationships that develop from the manifestation of existing beings. The

"stuff" of existence is not really considered. Consequently there is no overlapping area of explanation with science. Thus, though there is no direct conflict with science, there is also no direct connection with it either. So there is also a gap between traditional Chinese thought and science.

Both Eastern and Western philosophical traditions seem incomplete. In order to show the unity between science and religion what is needed is a new ontology. I think that this is part of the purpose of Unification Thought. That is, it can fill the gap between traditional thought, both Eastern and Western, and science. Consequently in my writing I have been trying to strip away classical Western ontology from the meaning of the fundamental ontological categories and then look for the resulting implications. This process lead to the proposed model of sungsang as an inner base inseparable from hyung-sang, a new view of spirit realm, and, in this paper, to an understanding of three different types of yang and yin characteristics in an existing being. The proposed two-stage structure can serve as a bridge between Unification Thought, the Book of Changes, and science.

Notes

1 David Burton, "What is the Matter? Understandings of Matter in Unification Thought and Modern Physics," *Journal of Unification Studies* 6 (2004-2005):143-159.

2 David Burton, "What is the Spirit? Some Physics of Spiritual Existence," *Journal of Unification Studies* 8 (2007): 107-124.

3 *Exposition of the Divine Principle* (Seoul: Sung Hwa Publishing Co., 1996), 20.

4 Philip Clayton, "The Case for Christian Panentheism," *Dialog* 37 (Summer 1998): 201-208.

5 Ibid.

6 *Exposition of the Divine Principle,* 16.

7 Ibid.

8 Ibid., 16-17.

9 Ibid., 19.

10 Ibid., 20-21.

11 Divine Principle thus suggests that the Book of Changes fails to recognize a personal God.

12 *Exposition of the Divine Principle,* 20.

13 *The I Ching,* 3rd ed., trans. Richard Wilhelm and Cary F. Baynes (New York: Bollingen Foundation Inc., 1967; repr., London: Routledge & Keegan Paul, 1968), 298. Though there are newer translations of The Book of Changes I have found this version to be the most complete in relation to the underlying philosophy.

14 Ibid., 319.

15 This is comparable to the eight members of Noah's family; Noah, his wife and three sons with their wives.

16 Ibid., 265.

17 Diana ffarington Hook, *The I Ching and You* (London: Routledge & Keegan Paul, 1973), 50.

18 Ibid.

19 These sequences are also the source of concepts of pair structure and circular motion.

20 Diana ffarington Hook, *The I Ching and Mankind* (London: Routledge & Keegan Paul, 1975), 58-62.

21 Hook, *I Ching and You,* 49-55.

22 *The I Ching*, 286.

23 Hook, *I Ching and Mankind*, 13.

24 *The I Ching,* 344.

25 Ibid., 285.

26 The five states of change (water, fire, wood, metal and earth), sometimes called five elements, are associated with this world of senses sequence of trigrams. Since they are not immediately relevant to our discussion of basic concepts they have not been included in this work.

27 Hook, *I Ching and Mankind,* 12.

28 Sang Hun Lee, *Essentials of Unification Thought* (Tokyo: Unification Thought Institute, 1992), 12.

29 Ibid., 12 -13.

30 Sang Hun Lee, *New Essentials of Unification Thought* (Tokyo: Kogensha, 2006), 13.

31 Ibid. 14-15.

32 Ibid., 10.

33 Ibid., 111. It is interesting that in this passage heaven and earth are included as yang and yin. Heaven and earth are important concepts for The Book of Changes and are also represented by the Creative and the Receptive. Their relative functions in The Book of Changes are more reminiscent of *sungsang* and *hyungsang* than *yang* and *yin*, such as in the relationship of natural law with existing beings. I would rather associate heaven in The Book of Changes with cosmic consciousness in Unification Thought.

34 Recall that in the proposed two-stage structure *sungsang* is an inner base of a functional aspect and an informational aspect.

35 Ibid., 111.

36 Ibid., 50.

37 Burton, "What is the Matter," 153-158.

38 Lee, *New Essentials,* 15.

39 Burton, "What is the Matter," 153-156.

40 The treatment of *yang* and *yin* here is somewhat different to that presented in a shorter discussion in a previous work (David Burton, "Unification Thought's Methodology and the Dual Characteristics," *Journal of Unification Studies* 5 (2003): 81-92). In that previous work *yang* and *yin* were not considered in the context of the proposed two-stage structure and the Book of Changes, thus leading to a slightly different explanation.

41 The standard model of particle physics actually includes twelve matter particles and their corresponding antiparticles, but normal atoms are formed from only three of those particles; up and down quarks and the electron. There are also understood to be four physical interactions, but the weak nuclear interaction is responsible for radioactive decay and does not function to hold the particles together.

42 Burton, "What is the Matter," 153-156.

43 Ibid.

44 *The I Ching,* 721-724.

45 In general, odd numbers are *yang* and even numbers are *yin.*

46 An alternative possibility is to regard the new dimension as doubling the trigrams to give hexagrams. We would then be dealing with six lines of four possibilities giving 4096 basic codes.

AUTHOR-SUBJECT INDEX
1997-2007

Author Index

Anderson, Gordon L. "American Democracy and the True Society," vol. 2 (1998): 95-122.

———. "Headwing Philosophy and the Law of Nations," vol. 6 (2004-05): 85-96.

Antal, Chris. "Forcible "Deprogramming," the Japanese State, and International Human Rights," vol. 5 (2003): 51-80.

Bennett, Clinton. "Beyond Religious Discord: The Divine Principle in Inter-Religious Perspective," vol. 7 (2006): 9-22.

———. "Problems and Possibilities of Church Growth: Towards a Unification Critique," vol. 8 (2007): 25-40.

Burton, David. "An Exploration of Questions in the Ontology of Unification Thought," vol. 4 (2001-02): 43-56.

———. "Unification Thought's Methodology and the Dual Characteristics," vol. 5 (2003): 81-92.

———. "What is the Matter? Understandings of Matter in Unification Thought and Modern Physics," vol. 6 (2004-05): 143-159.

———. "What is the Spirit? Some Physics of Spiritual Existence," vol. 8 (2007): 107-124.

Callahan, Mark W. "A Unificationist Reconsideration of the Jewish Role in Earliest Christianity, 30-70 C.E.," vol. 6 (2004-05): 97-118.

———. "World War One and Its Providential Significance for Korea," vol. 8 (2007): 79-106.

de Groot, Adri. "The Yin and Yang of Prime Numbers: Finding Evidence of Unification Thought's Teachings on the Dual Characteristics in Prime Number Reciprocals," vol. 8 (2007): 125-137.

Guyenot, Laurent. "A New Perspective on John the Baptist's Failure to Support Jesus," vol. 1 (1997): 73-94.

Hardaway, Leander W. "The ACLC Social Action Program: Social Action or Social Inertia?" vol. 8 (2007): 71-78.

Hendricks, Tyler. "Unificationism in America: Models of Success," vol. 3 (1999-2000): 57-72.
———. "Church Growth through Start-Ups and Satellites," vol. 5 (2003): 17-42.
———. "Unification Politics in Theory and Practice," vol. 6 (2004-05): 61-84.
———. "Shopping in *Cheon Il Guk:* Economics in the Unificationist Ideal World," vol. 7 (2006): 51-68.
———. "An Interfaith Movement and Its Seminary," vol. 8 (2007): 1-24.
Horsfall, Sara. "Use of the Internet by the Unification Movement," vol. 3 (1999-2000): 101-116.
Kaufmann, Frank. "A Response to Postmodernism: A Critical Review of *The Future of Religion* by Richard Rorty and Gianni Vattimo," vol. 7 (2006): 119-128.
Kawamura, Harumi. "Dissonance Reduction in the Early Years of the Unification Movement: A Critical Appraisal of Christian-Unification Relations as Illustrated in *Exposition of the Divine Principle*," vol. 5 (2003): 43-50.
Kim, Jin-choon. "A Study of the Formation and History of the Unification Principle," vol. 2 (1998): 49-70.
Kittel, Robert S. "'They Shall Be One Flesh': Fulfilling the Ideal of Creation through the Family," vol. 6 (2004-05): 39-60.
Lewis, Richard Llewellyn. "Quantum Evolution from Atoms to Adam," vol. 7 (2006): 69
Masuda, Yoshihiko. "From Dependence and Independence towards Interdependence: An Analysis of Cultural Trends in the Family and in the World," vol. 1 (1997): 95-110.
———. "A Reappraisal of Typologies of New Religious Movements and Characteristics of the Unification Church," vol. 2 (1998): 71-94.
McLean, Roderick M. "What Can the Black Church and Black Theology Contribute to the Unification Movement and Unification Theology?" vol. 6 (2004-05): 119-124.
Mickler, Michael L. "'A Friendly Biography About an Extraordinary Man': Michael Breen's *Sun Myung Moon: The Early Years, 1920-53*," vol. 2 (1998): 35-48.
———. "Turning Points: Ten Defining Moments in the History of the Unification Tradition in America," vol. 3 (1999-2000): 5-26.
———. "Notes Toward a Universal History: Insights from the Unification Principle," vol. 4 (2001-02): 87-100.

———. *"The Da Vinci Code* and Divine Principle," vol. 6 (2004-05): 1-22.
———. "The Milingo Affair: Re-thinking the Unification Position on Clerical Celibacy and Ecumenism," vol. 8 (2007): 41-60.
Noda, Keisuke. "Understanding the Word as the Process of Embodiment," vol. 1 (1997): 57-72.
———. "Understanding God: The Conceptual and the Experiential in Unification Thought," vol. 4 (2001-02): 7-16.
———. "Cosmic Good and Liberation of the Original Conscience," vol. 5 (2003): 93-110.
———. "Nietzsche, Apostle of Faith? A Unificationist Reading," vol. 7 (2006): 1-8.
Nomura, Stephen K. "God as Masculine Subject Partner," vol. 4 (2001-02): 57-72.
Otani, Akifumi. "A New Idea for the Mind-Brain Problem," vol. 5 (2003): 111-144.
Park, In Chan. "Public Opinion of the Unification Movement in Korea: 1990-2006," vol. 8 (2007): 61-70.
Perrottet, Claude. "Prolegomena to a Philosophical Inquiry into the Spirit World," vol. 4 (2001-02): 17-32.
———. "Gender in Western Philosophy and Unification Thought," vol. 7 (2006): 23-50.
Price, Robert M.. "Contextualization as Incarnation," vol. 1 (1997): 43-56.
———. "Amorous Archons in Eden and Corinth," vol. 2 (1998): 19-34.
———. "Dynamics of Messianism," vol. 3 (1999-2000): 27-40.
———. "Was Jesus the Son of the Priest Zacharias?" vol. 5 (2003): 1-16.
———. "The Marginality of the Cross," vol. 6 (2004-05): 23-38.
———. "A Unificationist Gospel," vol. 7 (2006): 129-199.
Rohmann, Klaus. "Nicholas of Cusa: His Idea of the Coincidence of Opposites and the Concept of Unity in Unification Thought," vol. 3 (1999-2000): 117-129.
Scheuch, Erwin. "Freedom of Belief as a Human Right," vol. 4 (2001-02): 101-110.
Shimmyo, Theodore T. "The Unification Doctrine of the Trinity," vol. 2 (1998): 1-18.
———. "Faith and Reason: A Unificationist View," vol. 3 (1999-2000): 73-84.
Sontag, Frederick. "The Unification Church: Theory vs. Practice / Ideal vs. Reality," vol. 3 (1999-2000): 41-56.

Tanabe, Jennifer P. "Stages of Moral Development and the Family," vol. 1 (1997): 111-128.

Ward, Thomas J. "Endowed with a Sense of History," vol. 3 (1999-2000): 85-100.

———. "A Reflection on Unification Thought, Evil and Theodicy," vol. 4 (2001-02): 73-86.

Ward, Thomas and Frederick Swarts, "Rush to History: A Notable Omission in Postmortem Literature on the Cold War," vol. 1 (1997): 1-22.

Wells, Jonathan. "Theological Witch-Hunt: The NCC Critique of the Unification Church," vol. 1 (1997): 23-42.

Wilson, Andrew. "Visions of the Spirit World: Sang Hun Lee's *Life in the Spirit World and on Earth* Compared with Other Spiritualists' Accounts," vol. 2 (1998): 123-148.

———. "Knowledge of God? A Critique and Proposal for Epistemology in Unification Thought," vol. 4 (2001-02): 33-42.

———. "Research into the Ontology of Spirit World and Spirit Persons in Unification Thought," vol. 5 (2003): 145-174.

Winings, Kathy. "Taking Religious Education Out of the Classroom: Service Learning as an Effective Contextual Pedagogy," vol. 6 (2004-05): 125-142.

Yakawich, Mike. "A Case for a Professional Ministry in the Unification Church," vol. 7 (2006): 111-118.

Subject Index

Biblical Studies

Guyenot, Laurent. "A New Perspective on John the Baptist's Failure to Support Jesus," vol. 1 (1997): 73-94.
Price, Robert. "Amorous Archons in Eden and Corinth," vol. 2 (1998): 19-34.
———. "Was Jesus the Son of the Priest Zacharias?" vol. 5 (2003): 1-16.
———. "The Marginality of the Cross," vol. 6 (2004-05): 23-38.
———. "A Unificationist Gospel," vol. 7 (2006): 129-199.

Church Growth

Bennett, Clinton. "Problems and Possibilities of Church Growth: Towards a Unification Critique," vol. 8 (2007): 25
Hendricks, Tyler. "Church Growth through Start-Ups and Satellites," vol. 5 (2003): 17-42.

Economy

Hendricks, Tyler. "Shopping in *Cheon Il Guk:* Economics in the Unificationist Ideal World," vol. 7 (2006): 51-68.

Ecumenism and Interfaith

Bennett, Clinton. "Beyond Religious Discord: The Divine Principle in Inter-Religious Perspective," vol. 7 (2006): 9
Hendricks, Tyler. "An Interfaith Movement and Its Seminary," vol. 8 (2007): 1-24.
Kawamura, Harumi. "Dissonance Reduction in the Early Years of the Unification Movement: A Critical Appraisal of Christian-Unification Relations as Illustrated in *Exposition of the Divine Principle*," vol. 5 (2003): 43-50.
Mickler, Michael L. "The Milingo Affair: Re-thinking the Unification Position on Clerical Celibacy and Ecumenism," vol. 8 (2007): 41-60.

Family

Kittel, Robert S. "'They Shall Be One Flesh': Fulfilling the Ideal of Creation through the Family," vol. 6 (2004-05): 39-60.

Masuda, Yoshihiko. "From Dependence and Independence towards Interdependence: An Analysis of Cultural Trends in the Family and in the World," vol. 1 (1997): 95-110.
Tanabe, Jennifer P. "Stages of Moral Development and the Family," vol. 1 (1997): 111-128.

Gender Issues

Nomura, Stephen K. "God as Masculine Subject Partner," vol. 4 (2001-02): 57-72.
Perrottet, Claude. "Gender in Western Philosophy and Unification Thought," vol. 7 (2006): 23-50.

History and Historiography

Callahan, Mark W. "A Unificationist Reconsideration of the Jewish Role in Earliest Christianity, 30-70 C.E.," vol. 6 (2004-05): 97-118.
———. "World War One and Its Providential Significance for Korea," vol. 8 (2007): 79-106.
Mickler, Michael L. "Notes Toward a Universal History: Insights from the Unification Principle," vol. 4 (2001-02): 87-100.
Ward, Thomas J. "Endowed with a Sense of History," vol. 3 (1999-2000): 85-100.
Ward, Thomas J. and Frederick Swarts, "Rush to History: A Notable Omission in Postmortem Literature on the Cold War," vol. 1 (1997): 1-22.

Human Rights

Antal, Chris. "Forcible "Deprogramming," the Japanese State, and International Human Rights," vol. 5 (2003): 51
Scheuch, Erwin. "Freedom of Belief as a Human Right," vol. 4 (2001-02): 101-110.

Politics and Political Theory

Anderson, Gordon L. "American Democracy and the True Society," vol. 2 (1998): 95
———. "Headwing Philosophy and the Law of Nations," vol. 6 (2004-05): 85
Hendricks, Tyler. "Unification Politics in Theory and Practice," vol. 6 (2004-05): 61-84.

Science and Mathematics

Lewis, Richard Llewellyn. "Quantum Evolution from Atoms to Adam," vol. 7 (2006): 69

de Groot, Adri. "The Yin and Yang of Prime Numbers: Finding Evidence of Unification Thought's Teachings on the Dual Characteristics in Prime Number Reciprocals," vol. 8 (2007): 125-137.

Otani, Akifumi. "A New Idea for the Mind-Brain Problem," vol. 5 (2003): 111-144.

Social Service

Hardaway, Leander W. "The ACLC Social Action Program: Social Action or Social Inertia?" vol. 8 (2007): 71-78.

Winings, Kathy. "Taking Religious Education Out of the Classroom: Service Learning as an Effective Contextual Pedagogy," vol. 6 (2004-05): 125-142.

Sociological Studies

Robert M. Price. "Contextualization as Incarnation," vol. 1 (1997): 43-56.

———. "Dynamics of Messianism," vol. 3 (1999-2000): 27-40.

Spirit World

Burton, David. "What is the Spirit? Some Physics of Spiritual Existence," vol. 8 (2007): 107-124.

Perrottet, Claude. "Prolegomena to a Philosophical Inquiry into the Spirit World," vol. 4 (2001-02): 17-32.

Wilson, Andrew. "Visions of the Spirit World: Sang Hun Lee's *Life in the Spirit World and on Earth* Compared with Other Spiritualists' Accounts," vol. 2 (1998): 123-148.

———. "Research into the Ontology of Spirit World and Spirit Persons in Unification Thought," vol. 5 (2003): 145-174.

Theology

McLean, Roderick M. "What Can the Black Church and Black Theology Contribute to the Unification Movement and Unification Theology?" vol. 6 (2004-05): 119-124.

Mickler, Michael L. "*The Da Vinci Code* and Divine Principle," vol. 6 (2004-05): 1-22.

Shimmyo, Theodore T. "The Unification Doctrine of the Trinity," vol. 2 (1998): 1-18.
———. "Faith and Reason: A Unificationist View," vol. 3 (1999-2000): 73-84.
Ward, Thomas. "A Reflection on Unification Thought, Evil and Theodicy," vol. 4 (2001-02): 73-86.
Wells, Jonathan. "Theological Witch-Hunt: The NCC Critique of the Unification Church," vol. 1 (1997): 23-42.

Unification Movement, History and Practice

Hendricks, Tyler. "Unificationism in America: Models of Success," vol. 3 (1999-2000): 57-72.
Horsfall, Sara. "Use of the Internet by the Unification Movement," vol. 3 (1999-2000): 101-116.
Kim, Jin-choon. "A Study of the Formation and History of the Unification Principle," vol. 2 (1998): 49-70.
Masuda, Yoshihiko. "A Reappraisal of Typologies of New Religious Movements and Characteristics of the Unification Church," vol. 2 (1998): 71-94.
Mickler, Michael L. "'A Friendly Biography About an Extraordinary Man': Michael Breen's *Sun Myung Moon: The Early Years, 1920-53*," vol. 2 (1998): 35-48.
———. "Turning Points: Ten Defining Moments in the History of the Unification Tradition in America," vol. 3 (1999-2000): 5-26.
Park, In Chan. "Public Opinion of the Unification Movement in Korea: 1990-2006," vol. 8 (2007): 61-70.
Sontag, Frederick. "The Unification Church: Theory vs. Practice / Ideal vs. Reality," vol. 3 (1999-2000): 41-56.
Yakawich, Mike. "A Case for a Professional Ministry in the Unification Church," vol. 7 (2006): 111-118.

Unification Philosophy

Burton, David. "An Exploration of Questions in the Ontology of Unification Thought," vol. 4 (2001-02): 43-56.
———. "Unification Thought's Methodology and the Dual Characteristics," vol. 5 (2003): 81-92.
———. "What is the Matter? Understandings of Matter in Unification Thought and Modern Physics," vol. 6 (2004-05): 143-159.

Noda, Keisuke. "Understanding the Word as the Process of Embodiment," vol. 1 (1997): 57-72.
———. "Understanding God: The Conceptual and the Experiential in Unification Thought," vol. 4 (2001-02): 7-16.
———. "Cosmic Good and Liberation of the Original Conscience," vol. 5 (2003): 93-110.
Wilson, Andrew. "Knowledge of God? A Critique and Proposal for Epistemology in Unification Thought," vol. 4 (2001-02): 33-42.

Western Philosophy

Kaufmann, Frank. "A Response to Postmodernism: A Critical Review of *The Future of Religion* by Richard Rorty and Gianni Vattimo," vol. 7 (2006): 119-128.
Noda, Keisuke. "Nietzsche, Apostle of Faith? A Unificationist Reading," vol. 7 (2006): 1-8.
Rohmann, Klaus. "Nicholas of Cusa: His Idea of the Coincidence of Opposites and the Concept of Unity in Unification Thought," vol. 3 (1999-2000): 117-129.

PRICE
$17.50