

EXPLORATIONS
IN
UNIFICATIONISM

EDITED BY
THEODORE T. SHIMMYO
AND
DAVID A. CARLSON

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UNIFICATION THEOLOGICAL SEMINARY

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UNIFICATION THEOLOGICAL SEMINARY

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INTRODUCTION

Christian theology has had to continuously transform its complexion (not to mention expanding its horizons) in order to retain its relevance to the ever-changing social, cultural, and scientific contexts in which it has always sought to play a guiding role. Liberal theology, neo-orthodox theology, existential theology, process theology and liberation theology (to offer a small sampling of different perspectives) have all emerged during the twentieth century, each offering its individual perspective in the hope that it may thus illuminate a path through the increasing uncertainty of our modern age and show people the way to enlightenment and hope. The encounter between theology and a rapidly-developing science has created a very dramatic, sometimes surprising, history and is still opening new areas of understanding. Overall there have been times of cacophony and times of harmony. The dialogue with other religious traditions has turned out to be one of the most challenging of all as Wilfred Cantwell Smith predicted back in 1962 when quoting Canon Warren to the effect that: "...the impact of agnostic science will turn out to have been as child's play compared to the challenge to Christian theology of the faith of other men."¹

Theology, to remain meaningful, must continue to be open to, and to dialogue with, new and fresh perspectives from whatever source they come. Otherwise, as has been demonstrated by past experience, it can become stagnant and irrelevant, unable to influence and persuade people of intelligence.

One of the newest theological approaches to arrive on the scene is that of the Reverend Sun Myung Moon. This perspective, systematized theologically in *Divine Principle*² and elaborated in the hundreds of speeches and sermons given by Reverend Moon since 1956,³ has much to commend it. It has very evident strengths. One of these strengths is the fact that, while it drinks deeply of the wisdom of the thought and philosophy of the East, it is also fully and refreshingly resonant with tra-

ditional Western thought. In fact, it is serving more and more as an effective bridge between East and West.

Anyone observing the Unification Movement over the course of the past several years could not help but notice how substantial this bridge is becoming. Not only between East and West, but more recently between North and South as well. Unificationism continues to expand virtually into every sphere of culture and society all over the world. In Seoul, Korea in August, 1992 the first World Culture and Sports Festival was held bringing together into a global forum scientists, diplomats, philosophers, economists, theologians, politicians, educators and other scholars, all men and women of significant social and cultural influence. Unification Thought, the philosophical expression of Unificationism, was given sustained and serious consideration in scholarly discussions at the Nineteenth International Conference on the Unity of the Sciences. At this same time the inaugural program of the Women's Federation for World Peace was presented, proclaiming the basic ideas of the Divine Principle and the important role women have to play on the world stage as we look toward the twenty-first century. Perhaps the most meaningful event for many of these participants was the holy wedding of 30,000 couples in Seoul's Olympic Stadium, exemplifying the core belief of Unificationism that the God-centered family is the cornerstone of a healthy and prosperous society and culture.

Again, in Korea in August, 1995 the second World Culture and Sports Festival was held, on an even greater scale than the first. This time, however, an unprecedented 360,000 couples⁴ were united in an impressive matrimonial ceremony in Seoul's Olympic Stadium, linked by modern satellite technology with more than one-hundred other countries.

Over the past several years there have been a very great number of conferences, seminars and projects, too numerous to list here,⁵ either inspired by, or under the auspices of the Unification Movement or its various organizations. One of the most recent of these conferences is the elegant series of International Women's Friendship Conferences, each a beautiful and inspiring ceremony bringing together women (and now, even men and couples) from Japan and the United States. Marking the fiftieth anniversary of the end of the War, this gathering of women has generated tremendous healing on both sides. These conferences have been addressed by such notable personalities as President George Bush, Apollo 13 Astronaut Jim Lovell, actor Charlton Heston, and Maureen Reagan and have received universal acclaim from those participating. It is sig-

nificant to note, however, that the single underlying thread running throughout all of these diverse activities is that they originate from the inspired vision and teaching of the Reverend and Mrs. Sun Myung Moon, and they have been organized and managed/directed by people who are attempting to translate that inspiration into positive action. By the time of this writing countless numbers of people, from all walks of life, nationalities and vocations, have been introduced to the ideas of Unificationism. In the Commonwealth of Independent States (former Soviet Union), over the past several years tens of thousands of students, teachers, and government officials have heard presentations on Unificationism. Unification ideas have been officially integrated into the school curriculum in high schools and universities throughout the C.I.S.

Throughout much of the period from 1993 until 1996, Mrs. Hak Ja Han Moon was proclaiming the core of Unificationism to audiences worldwide, including the United Nations, Moscow, and Beijing. During 1995, Reverend and Mrs. Moon, together, presented their message, "The True Family and I," across the United States, throughout South America (where they had personal audiences with several national presidents) and to sixteen nations around the world, speaking to tens (perhaps hundreds) of thousands of people. The Unification message is being heard globally. Late 1995 and early 1996 saw an emphasis on bringing unity between North and South America culminating in a series of conferences attended by 3,600 South American Baptist ministers. On April 16, 1996, Reverend Moon spoke in Washington D.C. to 3,000 religious and political leaders. That meeting was blessed by an invocation given by the eminent North American Baptist minister, Reverend Jerry Falwell. There is currently a series of seminars occurring in Washington D.C. attended by ministers, all of whom are listening intently to the message of the Reverend and Mrs. Moon. From July, 1996, Mrs. Moon once again carried her message to America and the world on national and international speaking tours. Last, but not least, the Family Federation for World Peace was inaugurated in August, 1996 in Washington, D. C. The title "Family Federation for World Peace and Unification" was declared in April, 1997 as the new title for the Unification Movement. The global impact of Unificationism is becoming more pronounced with each passing month and Unification theology is clearly producing the fruits of its relevance to our modern situation. It is hoped that soon people all over the world, including the United States, will be able to respond to this new and hopeful message.

Unification theology itself has an unusual systematic quality. In the

words of one theologian, “the *Divine Principle* may be the most important theological treatise of the twentieth century...The work of Karl Barth is comparable to it in terms of systematic power.”⁶ Unification theology, as mentioned, is a fresh perspective in theological thinking. Several editions of *Divine Principle* were published prior to the 1973 edition which has been declared as authoritative by Reverend Moon. Its full canonization is yet to come, however.⁷ *Divine Principle* discusses the nature of God and the original ideal for creation, the origin of crime and conflict which have resulted in a world of suffering and inequity and the long, often painful process of restoration back to the original ideal for the creation. But the scope of application one finds in Unification theology is unusually broad, being able to cover a wide variety of questions and issues. At the same time it leaves room for considerable flexibility of discussion on specific details vis-a-vis particular issues. In order to express this broad scope and flexibility of Unification theology, some scholars have suggested using the term, “Unificationism.” The present volume, *Explorations in Unificationism*, the editors being cognizant of this character of Unification teaching, contains the term as a part of its title.

The present volume comes to the reader in the hope that through these essays she or he may catch at least a glimpse, and hopefully an inspired vision, of the far-reaching implications of Unificationism and its applications. Herein one will find a collection of articles written by “Unification scholars” who, while being members of the Unification Movement, have received academic training in the West and have studied at some length in their areas of specialization. Many are graduates of the Unification Theological Seminary. Most have completed higher degrees at prominent universities, both in the United States and abroad. All are in the process of exploring and expanding the intellectual context of Unificationism in its relationship to the world of thought and action.

The essays vary considerably, but they share one thing in common: they are all explorations in Unificationism or Unification thinking. Each author has attempted to relate Unification thinking to his/her respective academic area in order to develop and express it in terms of the conceptual horizons of biblical studies, theology, interreligious dialogue and encounter, philosophy, science and social science. Although the essence of Unificationism (which some might briefly define as “true love”) remains unchanged, the way in which it is expressed and applied to contemporary societies can (and should) change.

Let us turn to consider the individual essays. The first section concerns the Bible and theology. *Divine Principle* is based on the Bible,

which has been a major source of wisdom and guidance to Western civilization for centuries, biblical values playing an essential role in shaping Western civilization itself. Reverend Moon has studied the Bible deeply and his teaching, the Divine Principle, is an in-depth interpretation of the providence of God as he sees it revealed in the Bible and in world events. Even the most casual reading of *Divine Principle* is sufficient to show how extensively it draws upon biblical themes, traditions, and values. In addition to drawing upon the Bible, *Divine Principle* also resembles Christian systematic theology in addressing such issues as God, creation, fall, Christology, salvation, and eschatology in a coherent manner. Despite its theological uniqueness, therefore, Unificationism deserves close and honest scrutiny in the context of Christian theology. Thus, Section One presents essays exploring biblical and theological themes and issues.

Whitney Shiner writes about “A Unificationist View of Scripture” and biblical interpretation in his essay. He argues that insights into the proper interpretation of scripture might be derived from Unification theology itself. He suggests that the four position foundation might be taken as the primary model for communication of God to a human being through scripture. Important factors for this model are the grace of God, the reader’s level of spiritual development, the attitude brought to the text by the reader and the very act, itself, of reading the text.

One of the central issues in theology is Christology and Theodore Shimmyo’s essay, “Unification Christology: A Fulfillment of Niceno-Chalcedonian Orthodoxy,” argues that, given the Unification notion of the purpose of creation, Unification Christology employs the approach from above so “thoroughgoingly” that it also uses the approach from below “thoroughgoingly.” The outcome of such an endeavor is the Unification view of Christ as a real man with perfect divinity. He argues that Unification Christology is a fulfillment of traditional Niceno-Chalcedonian Christology and that, because it also has a “unique” ability to reconcile traditional and non-traditional Christologies, it is a viable “alternative Christology” for today.

Dietrich Seidel offers an essay entitled “Understanding Marriage from a Dialectical Perspective: A Comparative Study of Schleiermacher and Unification Thought.” He attempts to show the ontological foundations for a theology of marriage by investigating the dialectical nature of reality and its application to a God-centered perception of marriage. He argues that the principle of a dialectical interaction of polar positions applies not only to a general understanding of man and creation, but it

also sheds light on the question of how human beings relate to God, in particular with regard to the order of marriage. He offers a comparative study between Schleiermacher's view and the Unification position that allows the reader to clarify basic philosophical and theological concepts as related to an ideal conception of marriage.

Tyler Hendricks examines more contemporary eschatological thinking in his essay, "Tough-Minded Eschatology in Charles Finney and Sun Myung Moon." He examines the eschatological movements of these two evangelists and compares them in terms of the social changes which can take place in eschatological thinking. Both movements espouse a "tough-minded" eschatology. The Finney movement failed to sustain its tough-minded view and, although the Unification Movement has so far succeeded in sustaining a tough-minded view, it will have to overcome certain problems if it is to continue to do so.

Theology, for several centuries, was concerned primarily with the Christian context of life and thought as distinct from other contexts. Now, in many cases, it has broadened its scope to the "theology of religions" and is considering the reality of religions other than Christianity. This broadening has taken place in response to a relatively new situation which is reflected in the question posed by Wilfred Cantwell Smith: "We explain the fact that the Milky Way is there by the doctrine of creation, but how do we explain the fact that the Bhagavad Gita is there?"⁸ Many Christians now realize that theology, to be truly meaningful in this modern age, must operate in a context broader than Christianity. Exclusivism, a perspective wherein one considers one particular perspective (for example, Christianity, setting aside for the time being the fact that even Christianity has many different perspectives) as being the whole truth, and all other, different, perspectives, as being virtually devoid of truth is no longer viable. The Unification Movement is exceptionally active in its encounter and dialogue with men and women of other faith communities and Section Two presents essays exploring interreligious themes and issues.

David Carlson, in his essay "Emptiness and Heart: Two Ways of God?," addresses the encounter between Buddhism and Unificationism. Traditionally the Buddhist and Christian views of ultimate reality have been seen as quite disparate. Seeking an image of ultimate reality which might allow greater flexibility in dialogue, he proposes a view derived from Unification themes, particularly the notion of *shimjung* (heart).

Anthony Guerra, in his essay on "Judaism, Christianity, Islam and Unificationism: Sibling Rivalry or Harmony?," considers the implications of understanding God and images of God implied in the view of

scripture, religious events and community of each.

Frank Kaufmann seeks to contextualize the Unification proposal for inter-religious relations among theories within the interfaith movement at large in his essay, "Reflections of a Unificationist on Inter-Religious Relations." He examines the notions of conflict and peace and presents a program for the establishment of harmonious relations based on God's original ideal of true love.

Since the time of the ancient Greek philosophers, reflective thinkers have attempted to understand the world and provide rational answers to the questions we all ask about ourselves and the universe. Past schools of philosophy, both East and West, have provided great insight and understanding and have had an incalculable influence on cultures and civilizations. There was in the West, until the Enlightenment, a close relationship between philosophy and theology (consider, for example, the systems of Augustine and Aquinas). When Unification concepts are utilized in providing answers to traditional philosophical questions and issues, once again creating a close relationship between philosophy and theology, the result makes for some challenging new insights. Unification theology, systematized philosophically as Unification Thought,⁹ can engage in productive critical dialogue with the great philosophical schools of the past. Furthermore, as past I.C.U.S. committees have demonstrated, it can comfortably and reasonably hold its own. Section Three presents essays which explore themes and issues in the area of philosophy.

Theodore Shimmyo, in his essay on "Individuality and Relationship: A Unificationist View," offers a philosophical exploration of a key issue not only in the Western philosophical tradition but in Unificationism as well. He argues that Unificationism affirms the genuine relationships of particular individuals by blurring the traditional sharp distinction between "universals" and "particulars," i.e., by saying that "universals" are particular and "particulars" universal in certain important senses which involve an effective "theory of collation" based on a doctrine of God's "Heart" and "dual characteristics." He argues that Unificationism, in this regard, has a stronger case than other, similar, views such as Aristotle's "amended realism," Kant's and Rahner's "transcendental method," and Whitehead's "philosophy of organism."

Paul Perry compares the ontological system of Unificationism with that of Hegel in his essay "Reason and Heart: A Comparison between Hegel's Philosophy and Unification Thought." Through a close examination he argues that Unification ontology can correct and, in some cases, even enhance the Hegelian perspective.

Elizabeth Colford, in her essay "Towards a Unification Theory of Art and Beauty," looks at the realm of art and its concept of beauty with a view towards developing a new perspective on aesthetics. She seeks to identify those sources of artistic inspiration which lead to artistic creation and, in the process, to identify the very purpose and bases of artistic activity. She contends that the purpose of true art is to stimulate the restoration of the spiritual senses in all persons and to impart joy to both artist and beholder in order for individuals to know God and the eternal world during their physical life.

One of the virtues of Unificationism is that it is not at all hesitant to engage in a dialogue with science. One of the objectives of the Unificationist Movement is the unity between science and religion. Past efforts to achieve some kind of understanding between these areas of endeavor have not been overly successful. In some cases it has even been looked upon as a kind of warfare. Since 1972 the International Conference on the Unity of the Sciences, founded by Reverend Moon, has been an important forum for scientific discussion between scholars representing the various different fields of science. This prestigious series of conferences has, over the years, drawn some of the world's top scientists, including Nobel laureates, together to share and reflect on issues beyond the boundaries of their individual scientific specializations. These conferences focus on the theme of "science and absolute values." Unlike the past, often strained, relationship between science and religion/theology, Unificationism actively seeks to create a harmony. Aware that "science without religion is lame, religion without science is blind,"¹⁰ I.C.U.S., and Reverend Moon, as especially evident in his founder's addresses, seek to instill in scientists, and therefore in their scientific work, an abiding sense of absolute values. In this way, values can guide and inform the spectacular achievements of modern science. It is the view of Unificationism that science and religion must be united in order to bring about the creation of an ideal world. Section Four presents essays which explore themes and issues in the religion/science interface.

Alison Byer offers, in her essay on "Science and Unification Thought," certain applications of Unification Thought to the field of physics. She suggests that Unification Thought can serve as a resource in formulating a model to be used in explaining the universe in which we live. Reflecting on the ideas of parallel universes, the transformation of virtual particles into real particles, the big bang theory, the nature of time and the possible existence of the spirit world, she suggests insights as to the developments which might be possible in theoretical physics.

Jennifer Tanabe, in her essay on "Psychology and Unification Thought," argues that Unification Thought, by providing a sound philosophical ground, can solve some of the past impasses in the use of psychological models. In this way, it can bring a new sense of unity, and direction, to current psychology.

The primary thrust of the Unification Movement has always been more action-oriented than theoretical in nature. Social action has always been a priority. The Unification Movement has engaged in several evangelical campaigns and members are busy with hometown providence. Its work, in the former Soviet Union, throughout America, and currently in South America, has been focused on social action. Campus ministry, National Council for the Church and Social Action, CAUSA, World Medical Health Foundation, Minority Alliance International and many other social projects exemplify the nature of the Unification Movement. Section Five presents essays exploring themes and issues regarding society and social change.

Thomas Walsh, in his essay "Labor, Language and Family: Unificationist Reflections on the Practical Conditions of Social and Moral Existence," examines the roles of labor, language and family in terms of their efficacy in actually bringing about the social change necessary to create a better society. He critiques the effectiveness of labor and language in accomplishing the task and argues that the family can be the most effective agent of real social change. The family ideal as elaborated in Unificationism is heralded as a much-needed corrective to the current social situation.

Yoshihiko Masuda writes on "Genuine Monotheism and Inter-X Movements: H.R. Niebuhrian Analysis of the Unification Movement," and provides some insights into the nature of the Unification Movement itself. He suggests why he believes it can succeed in bringing about social change.

Michael Mickler closes this section with his essay, "Writing History and Making History: Practical Applications of Unification Thought's Theory of History." He reflects on basic notions in the philosophy of history to examine the historiographical and behavioral applications of Unification Thought's theory of history and outlines some of the important premises which should guide Unification historical reflection.

To create a new society and world requires action as well as a new way of understanding the world and in the concluding essay, "Mapping Knowledge: The Unification Encyclopedia Project," Andrew Wilson introduces one of the many projects of the Unification Movement, the

development of a new encyclopedia. This project has as one of its goals the establishment of a value-based perspective in knowledge. It plans to introduce certain areas which are inadequately dealt with in traditional Enlightenment-based encyclopedias.

It should be apparent to the reader that the essays presented herein only touch the proverbial tip of the iceberg. However, if they succeed in stimulating further thought, and scholarship, in the various areas that constitute human culture and endeavor, and further activity towards realizing the ideal of God, then the purpose of this book will have been amply served.

We would like to express our gratitude to all the contributors to this volume, to Kerry and Carol Pobanz, and Susan Schroeder for their help in the initial proof-reading and typing of the text, to Tom Bowers for the use of his computer facilities, and especially to President Dr. David S. C. Kim, without the support of whom this book would never have appeared.

ENDNOTES

1. Wilfred Cantwell Smith, *The Faith of Other Men* (New York: Harper & Row Torchbooks, 1972), p. 121.
2. Holy Spirit Association for the Unification of World Christianity, *Divine Principle* (New York: HSA-UWC, 1973).
3. See, for example, the published series of his collected sermons: Holy Spirit Association for the Unification of World Christianity, *Sermons of the Reverend Sun Myung Moon*, volumes 1-180 (New York: HSA-UWC Publications, 1994).
4. As of this writing there is being planned for 1997 an even larger joint wedding. The number of couples projected is 3,600,000 (7,200,000 individuals) with representatives from virtually every nation in the world. Once again, this will be accomplished by means of satellite link-up. The main ceremony for this wedding is to be held in Washington, D.C.
5. For partial listings, as well as more in-depth information about these different activities, various Unification Church publications, and literature, may be consulted.
6. Herbert Richardson, "A Lecture to Students at the Unification Theological Seminary in Barrytown, New York," in M. Darrol Bryant and H.W. Richardson, eds., *A Time for Consideration: A Scholarly Appraisal of the Unification Church* (New York: Edwin Mellen Press, 1978), p. 292.
7. There is a revised edition of *Divine Principle* which hopefully smooths out many of the "linguistic" rough edges and thus make the central teaching of the Unification Church more amenable to the general public. See *Exposition of the Divine Principle*, New York: HSA-UWC, 1996.
8. Smith, 133.
9. Unification Thought Institute of Japan, *Essentials of Unification Thought: The*

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- Head-Wing Thought* (Japan: Unification Thought Institute of Japan), 1992.
10. Albert Einstein, *Out of My Later Years* (London: The London Times, 1919; reprinted, Secaucus, New Jersey: The Citadel Press, 1974), p. 26.

Section I

BIBLICAL AND THEOLOGICAL EXPLORATIONS

A UNIFICATIONIST VIEW OF SCRIPTURE

by Whitney T. Shiner

This essay on Unification hermeneutics represents the reflections of the author on the subject of what Unification theology says about the nature of scripture and the proper way to interpret it. Such reflections must necessarily take into account the ways in which the *Divine Principle* book approaches scripture, but they are not intended to be a description of how Unification theology has interpreted scripture in previous statements of doctrine. Instead, they represent a preliminary attempt of a student in the area of biblical studies to understand how the Unificationist worldview might guide the biblical interpreter in the proper fulfillment of his or her task.

As it might be objected that such a project is an attempt to subject scripture to an outside authority, i.e., the theology of Reverend Moon, which would distort the voice of the scriptural witness itself, one must bear in mind that some theological decision concerning the proper way to read scripture is unavoidable. As Willi Marxsen has noted, the canonization of certain books authorized those books for use as scripture in the church, but no method of interpretation has been canonized.¹ Even the basic Protestant principle of *sola scriptura* is a non-scriptural principle imposed upon scripture, and the reformation insistence on literal rather than allegorical or typological readings is similarly a principle which the biblical writers felt free to violate (e.g., Gal. 4.21-31; 1 Pet. 3.20-21).

Indeed, the need for this inquiry into Unificationist principles of interpretation arises in part from the current chaotic state of Christian hermeneutics in general. Simply put, there is no consensus within the

Christian community on how to read scripture responsibly and Christianly. Besides the persisting division between fundamentalist and critical camps, the critical camp itself has fragmented since the theological and spiritual applications of critical findings remain illusive and the hoped-for consensus among critical scholars has never materialized. A growing number of voices have suggested alternatives to the historical-critical orthodoxy, among them Hans Frei's plea to return to the narrative meaning of the texts,² Brevard Childs' insistence on the canon as the proper context for interpretation,³ and the structuralists' suggestion that the meaning of scripture should be found in the deep structures of the text itself rather than in a reconstruction of the original meaning of the text.⁴

INTERPRETIVE METHODOLOGIES IN THE *DIVINE PRINCIPLE* TEXT

There are at least three distinct levels to the hermeneutical position of the *Divine Principle* which, though interrelated, must be treated separately if one is to avoid confusion about the Unification approach to scripture. One level is that of the specific interpretive methods used in the *Divine Principle* book in its explication of scripture. A second is the basic underlying approach to scripture which informs those specific interpretations. A third is that of the insights into the proper interpretation of scripture which might be developed from the theology itself. It is this third level which is the primary focus of this paper, though the first two levels necessarily inform the discussion. As a preliminary matter, however, some comments on the relationship between the hermeneutics this paper seeks to explicate and the specific interpretive methods used in the *Divine Principle* book will help to clarify the nature of the project.

If the interpretation of Unification hermeneutics developed in this paper is correct, the methodologies of scriptural interpretation used in the *Divine Principle* book are not necessarily to be taken as exemplary for all Unificationist interpretation, and it is conceivable that a Unificationist interpreter having at his or her disposal a wider array of interpretive methodologies might find other methodologies more appropriate than those used in the book in specific instances. Judging by the response of church leaders to presentations of Unification theology which have implicitly or explicitly suggested such a flexibility in the application of specific methodologies, such a flexibility does, in fact, seem to be the church, or at least one legitimate church, position.

The exact bearing of the methodologies employed in the *Divine Principle* book on the development of a Unification hermeneutics must be evaluated on a case-by-case basis. Some cases may be entirely conditioned

by the historical situation of the immediate author of the book, Mr. Eu, or of Reverend Moon, reflecting the types of interpretation with which they had been familiar in Korean Christianity, and these might be quite incidental in any overall view of Unification hermeneutics. The allegorical interpretations of apocalyptic texts (*DP* 114-19),⁵ for example, seem to be relatively incidental to the theology, since it is the outcome of these interpretations rather than the nature of the interpretations which is important in the structure of the theology. The use of a certain form of typology in the understanding of narrative texts, on the other hand, seems to be much more basic to the structuring of the theology, and while the possibility of finding it incidental to a more basic level of theological meaning exists, its place in the present structuring of the theology requires careful consideration.

This does not mean, however, that even the incidental use of interpretive methodologies is entirely irrelevant to an inquiry into the more basic level of Unification hermeneutics. The presence of such interpretive strategies in the text presents us with a *prima facie* case that they are consistent with the implicit hermeneutical principles of the theology. While it is conceivable that a careful consideration of those principles might lead to the judgement that the methodologies are inappropriate or actually inconsistent with Unification hermeneutics, such a judgement must be arrived at with a great deal of caution, given the imprimatur which the *Divine Principle* book carries.

SCRIPTURE AS NORM

The Bible has traditionally been regarded in the church as the "word of God" and as one, if not the only norm for belief. As the term "word of God" has other technical meanings in Christian theology which may lead to confusion, this paper will use a more descriptive phrase, "a communication of God to humanity." A consideration of the nature of this communication is the center of the present hermeneutical discussion. The normative quality of scripture ultimately derives from its quality of conveying the communication of God, but the sense in which we regard it as the communication of God is in part related to the sense in which we regard it as normative.

It seems clear that in a community which believes in a continuing and ongoing revelation (*DP* 15-16), scripture cannot be the only norm for belief, since the present revelation carries if not independent then at least interrelated weight as a norm. The historical model for such a situation is available in the teaching of Jesus and the life of the early church.

For both Jesus and the early church, the Hebrew scripture remained an extremely important norm, but both approached scripture with a great deal more flexibility than was prevalent in the mainstream Jewish communities. Jesus, for example, could abrogate the scriptural teaching on divorce (Mk. 10.2-9), and Paul could argue against Torah obedience (Gal. 5.1-4). The existing scriptures were clearly reinterpreted by the early church in such a way as to make Christ the center of Old Testament teaching. Christ himself was the primary norm through which the secondary norm of scripture was seen and interpreted. Nevertheless, scripture remained normative for the church. Continuity between Christ and God's earlier acts and teaching was considered of great importance by the orthodox church, and scripture was seen as legitimating Christian teaching.

Whether and in what sense scripture continues to function as a norm once another, superior norm has been introduced is a complex question which will not be pursued in detail in this paper. Centuries of discussions between Christians and Jews would indicate that the question might not be capable of resolution, since the readings of scripture in the two communities are so conditioned by their respective understandings of the world that the obvious continuity between Old and New Testaments perceived by generations of Christians was never perceived by Jewish interpreters. Similarly, the obvious continuity which most Unificationists perceive between the biblical witness and the Unification movement and teaching is not universally perceived in the Christian community. Whether this lack of shared perception should be credited to God's hardening of Christian hearts, to Unificationists' capacity for self-delusion, or the natural result of a paradigm shift is a question which I will leave for another discussion.

MODELS IN THE *DIVINE PRINCIPLE* FOR THE COMMUNICATION OF GOD

Unification theology does not consider scripture as the only possible or the only actual communication from God to humanity, but its long-standing use and the high regard in which it is held by the Christian community indicates that it has been found for many centuries to be a communication of special value. Scripture's function as a norm for belief and action indeed follows from the high regard given to it as a communication from God. In order, then, to understand scripture one must ask how it is that scripture functions as a communication from God.

In *Divine Principle* there are at least two models for the communication from God to human beings. One is a model of direct communication:

...a man of perfection becomes one body with God in heart-and-zeal, so that man and God become able to communicate with each other fully and freely. Adam and Eve, though not quite perfect, were in the stage of communicating directly with God when they fell and caused their offspring to fall into ignorance of God. (*DP* 120)

The second model is a model of indirect communication through God's participation in the four position foundation. A perfected individual forms "one body" with God (*DP* 43); "the ultimate center of the four position foundation is God" (*DP* 36); the relationship between God and a perfected individual is in some way analogous to the relationship between the human mind and the human body, since the individual acts out the will of God (*DP* 57; cf. 211). The perfected individual feels exactly what God feels and knows God's will (*DP* 43). While the exact nature of the participation of God in the four position foundation which these statements seek to convey is not particularly clear, nevertheless, the conviction that God does participate in some manner is frequently stated.

Because of this lack of theoretical clarity, it is helpful to consider the character of those individuals whom Unificationists regard as perfected, most notably Reverend and Mrs. Moon, in order to understand the nature of God's participation in the activity of such a person. In reflecting on those individuals, one could say that their activity does not always contain a communication of God in the sense of an oracle, "Thus sayeth the Lord..." but it does in the sense that it reflects the nature of God. Thus when a perfected individual goes fishing, God does not participate in that fishing in the sense of showing that individual where the fish are, but the individual's attitude in fishing reflects something of the nature of God, and God in some way shares in the experience of challenging nature. To take an example which more closely approaches some aspects of the scriptural texts, one might say that when a perfected individual gives advice to another individual or group, in most cases he does not receive that advice directly as an oracle from God, but through the oneness of the individual with God, God guides the shaping of that advice, and through the unity of that individual's heart with that of God, the advice reflects and shares in the intention of God.

In the case of unperfected persons whose heart and purpose is aligned with the will of God, it seems that God still participates in their action, though not to the same extent (*DP* 55). That is, since growth to perfection is a gradual process, and there is no sudden and radical transformation of the individual at some moment which can be identified as

the moment of perfection, the participation of God in the life and activity of an individual appears to slowly increase in depth as a person grows spiritually. Before perfection, however, the individual's connection with God is not so strong that he or she cannot decide to act contrary to the will of God (*DP* 55). If, in fact, the individual does so decide, God's participation in the individual's activity would cease until it is realigned with the will of God. Thus even though the biblical writers were not persons of perfected individuality, some participation of God in their activity of writing similar to that in the four position foundation is possible. Throughout this paper the term "four position foundation" will generally refer to such an unperfected approximation of the true four position foundation.

There are several necessary conditions for a four position foundation to exist in a human relationship. First of all, the perfected four position foundation implies the perfection of the individuals who form it (*DP* 43-44). That means not only that their heart and purpose are aligned with God and that they have substantiated the character which God has given to them but also that their external action expresses that character (*DP* 43). In the case of the unperfected relationships which we are considering here, the heart, character, and action simply approximate that of a perfected individual. Secondly, there must be a certain commonality in the inner nature of the two parties (*DP* 37-38). Thirdly, the four position foundation implies an authentic relationality between the parties. One aspect of authentic relationality is a shared heart and purpose (aligned with God's) in undertaking the relationship, so that the parties do not have conflicting intentions in the relationship (*UT* 50).⁶ The relational activity must also be at an authentic level, in touch with the internal being of the actor and directed at the internal being of the recipient. Finally, it must be remembered that the four position foundation always involves concrete entities rather than abstracts. One or both of the parties may be a large collective entity, such as the people of Israel or all the inhabitants of the world in the year 1985, but even then the relationship with the collective can be resolved into the relationships with the individuals comprising it. The authenticity of the relational activity is dependent on its being directed at the actual character of those individuals.

Since God desires to be relationally connected to the world and to participate in the activity of the world and, indeed, created the world for that very purpose according to Unification theology (*DP* 42), we can presume that, by and large, God will participate in the world through the four position foundation when the conditions for his participation, as outlined

above, do exist. God, of course, is a free agent, but one can presume that his purposes are consistent and that he acts consistently in accordance with those purposes. In the course of restoration, however, God's ultimate purpose is expressed through his more immediate purpose of facilitating the process of restoration through indemnity, and God, in order to achieve that goal, would not necessarily always participate in such a possible four position foundation, and thus his participation, even though it would in any case be experienced as grace in the sense of being a free gift of God, is presently experienced as grace in the sense that it does not necessarily match the merit of the human participants in the relationship in establishing the conditions for his participation.

APPLICATION OF THE MODELS TO SCRIPTURE

These two models for the communication from God to humanity can be applied rather directly to the formation of the biblical writings. Some prophetic books contain words which claim to be the words of God, a direct communication from God to the prophet which the prophet is passing on to the people on behalf of God. If these words have been accurately preserved, they exemplify communication according to the first model. Most of the material in the Bible, on the other hand, does not itself purport to be words of God but rather consists of narratives, letters, poems, and other material of purely human composition. If, in the original situation in which these materials were composed, they did indeed function as a communication from God, then they are communication of the second type, in which God participates through the four position foundation in the activity of the authors.

The production of scripture, of course, is not a process which involves the authors of scripture alone. The books of scripture, and the traditions which lie behind them, were intended as communication and thus are one aspect of a relationship between the authors of scripture and the audience which they intended their writings to address. In the Unificationist terminology of the four position foundation, the books of scripture, when originally composed, were part of the give and take action between their authors and the intended audience. One presumes that the authors' purposes are aligned with God, and thus there is at least an intended four position foundation including the author and his or her audience implied in the composition of scripture. Whether there exists an actual four position foundation depends upon whether or not the audience shared the relational intentions of the authors and actually received the communication. At least in the case of some of the prophet-

ic utterances, the intended audience appears not to have accepted the communication and completed the relationship. In such a case, the model must be modified as a potential rather than an actualized communication.

SCRIPTURE AS HISTORICALLY CONDITIONED

If scripture is indeed the communication of God, we can presume that God did participate in the creation of scripture and also that the conditions of true relationality that are necessary for the four position foundation were at least approximated on the side of the author if not on the side of the original audience. This suggests that the concrete specificity of the situation addressed by the author is an important aspect of the original creation of scriptural writings, since the authenticity of the communication depends on the authors addressing the inner reality of the actual audience. We should not be surprised, then, if scripture is in some part historically conditioned. This is in fact the position taken by the *Divine Principle* book. In explaining why a new expression of truth must appear for modern times, it states, "Naturally, the quality of teaching and the method and extent of giving the truth must vary according to each age, for the truth is given to people of different ages, who are at different spiritual and intellectual levels" (DP 9). It can be expected that the incidental conditions of the situations addressed by the scriptural writings would play as great a role in their formation as the level of the original audiences' spiritual evolution. "Scriptures of different religions varied according to the mission of the religion, the people who received it, and the age in which it came" (DP 9-10). The nature of the historical conditioning varies considerably in various parts of scripture. In some parts the author consciously addresses a specific historical situation, while in other parts the author appears to be presenting timeless truths to the best of his or her ability, but as the nature of human existence is historical specificity, timeless truth can only be stated in an historically conditioned mode.

Nevertheless, the Christian church has recognized scripture as the communication of God even outside of the historical situation originally addressed. In canonizing scripture, the church recognized these writings as having validity independent of their original use as a communication between the author and his or her original audience. In this situation, the nature of the writings as communication has changed radically from the original situation. Scriptural texts were not consciously shaped to address people of later generations in the same way as they were to address those immediately addressed.

THE READING OF SCRIPTURE AS THE COMMUNICATION OF GOD

How, then, does God communicate with us today through the scriptural text? As outlined above, we have two models available to us for the communication of God to a human being, a model of direct communication and a model of indirect communication through the four position foundation. By definition the model of direct communication is not applicable if the communication is mediated through scripture, though a model of direct communication triggered by scripture is certainly possible. That is, the reading of scripture might prepare one's mind and heart to receive a direct communication from God, but in that case it is no longer accurate to say that scripture or the reading of scripture is itself God's communication.

According to the indirect model, God participates in and in some way directs the relational activity within the four position foundation. Thus if the reader forms a four position foundation with scripture, God can participate in his or her reading of scripture in such a way as to communicate to him or her in that reading. In traditional terms, we say in such a case that the Holy Spirit illuminates the reading of scripture. The model of the four position foundation requires that the nature of both parties in the relationship be basically aligned with the heart and purpose of God. Thus the application of the model to the reading of scripture requires that the heart and purpose of God be somehow implicit in or behind or in front of the scriptural text, or perhaps one might say that the words of the scriptural texts are such as to tend to imply the heart and purpose of God. The judgement of the church in canonizing the scriptural texts might be described as a recognition of the possibility of reading the texts in such a manner as to reveal in a relatively clear form the heart and purpose of God and also of the quality of the texts to tend to produce that reading. That the texts can be read so as to obscure the heart and purpose of God was not denied by the church and is, in fact, the position of the texts themselves (John 5.39-40; 2 Pet. 3.16), and that position suggests that the texts themselves are not the communication of God but the vehicle for God's communication in the individual's reading of them.

CONDITIONS FOR THE COMMUNICATION OF GOD IN THE READING OF SCRIPTURE

If the four position foundation is taken as the primary model for the communication of God to a human being through scripture, we need to inquire whether the model gives any guidelines for the reading of scripture. How

can we read scripture so that God speaks to us in that reading?

It should be remembered that God's participation in our reading of scripture is a matter of grace, and we cannot do anything to insure that it will happen, but the model of the four position foundation does suggest that there are some things which make that participation more likely. Of central importance is one's attitude in reading scripture. For the four position foundation to be formed, it is essential that the reader's purpose in reading be aligned with God's purpose. God's purposes for our reading of scripture may not be the same in all situations and might change radically from one situation to another. For example, from a Christian perspective, it might be argued that, after the advent of Jesus, God intended that the way in which the Old Testament is read should change so that the Old Testament now be read so as to illuminate the meaning of Christ. If we understand scripture as the principal communication of God to humanity, the reading of scripture must be seen as a circular process, since we have to understand God's purpose through the reading of scripture before we can read scripture correctly so as to understand God's purpose. Traditionally, the initial orientation to scripture to enable a proper reading was received through the church, but we can expect to experience a gradual deepening of our reading of scripture as we discover through it a deeper understanding of the purpose of God.

The model of the four position foundation suggests that the process of God's speaking to us in scripture is facilitated by an attitude of expectation of hearing the word of God, both because, presumably, God's purpose in our reading of scripture is at least sometimes to allow him to speak to us, and because relational activity is more likely to achieve a particular effect if it is the intention of the participants, at least at an unconscious level, to achieve that effect.

The second thing which the model of the four position foundation suggests about the proper way of reading scripture so as to enable God to speak in that reading is the necessity of authentic relationality in the reading. That is, the reader has to engage in the reading process in such a way that the questions and concerns which inform his or her reading proceed from the deepest level of his or her being, and the reader seriously attempts to hear the meaning of scripture rather than imposing meaning on scripture. In short, the model suggests one should approach the reading of the scripture with approximately the same attitude with which one approaches a deep and sincere relationship with another person, and one can expect the reading of scripture to require just as much effort as is required by deep human relationships. The model does not

suggest that it is necessary to read scripture uncritically. Since we have located God's activity in the reading process itself, it is not necessary for the reader to accept everything which is stated in scripture. In fact, since authentic involvement with the ideas of scripture means that one does not accept or simply gloss over those things which one does not understand or which seem untrue, too uncritical a reading would in all likelihood reduce the chances of hearing the communication of God in scripture. On the other hand, the sort of critical stance which simply subjects scripture to judgement according to the reader's preconceptions does not allow for authentic relationality and is thus rejected by the model.

Closely related to the authenticity of the relationship is its historically concrete quality. That is, the reader in his or her historically specific situation, brings to the text a great deal of baggage, including past interpretations of the text and accepted methods of interpretation, as well as all the general attitudes and concepts which comprise his or her worldview. If the canonization of scripture means that the texts are understood as bearing the communication of God in any historical context, then one cannot insist that the communication of God through scripture is only available to one using a specific historically conditioned method of interpretation. That is, God can speak to a person in medieval Europe using allegorical and typological methods of interpretation as well as to a twentieth century reader using an historical-critical method and vice versa. That does not mean, however, that any interpreter's relationship to his or her own historical situation will lead the interpreter to regard certain methods as legitimate and certain others as illegitimate, and if the interpreter is to read authentically, he or she has to use what he or she regards as a legitimate method, and the judgement as to the legitimacy of a method is informed by many aspects of one's worldview which are independent of scripture. Thus an interpreter can deny legitimacy to certain methods of reading scripture, but he cannot deny that other interpreters using those methods might still hear the communication of God in scripture.

While this model allows a great deal of flexibility in the interpretation of scripture, it does not make that interpretation into a purely subjective enterprise in which the interpreter has total freedom. The interpreter is obliged by the model to use a method of interpretation which he or she regards as legitimate, and any person authentically in relation with his or her world cannot arbitrarily choose the criteria of legitimacy. More importantly, no text is infinitely plastic in regard to the meanings which can be attributed to it, and the attempt to understand the true meaning of the text which is required by authentic relationality

is likely to tend toward meanings actually suggested by the text. God's communication might be present in a variety of different interpretations made by interpreters in different concrete situations, but all those different interpretations must in some way be informed by the actuality of the text.

JUDGING BETWEEN VARIOUS READINGS

If the model for scriptural interpretation presented in this paper, which clearly allows for a variety of readings of scripture, is truly the Unificationist position, how are we to understand the repeated claims of the *Divine Principle* book to present the true interpretation of scripture (e.g., *DP* 15, 114, 201)? The *Divine Principle* understands there to be certain eternal, unchanging truths (*DP* 9), such as the nature of God and creation and the principles by which God has been working to achieve the restoration of the world. These are the principles which embody the Divine Principle. These same principles are at least implied in scripture. The analogy of scripture being a "textbook of the truth" (*DP* 9) suggests that the purpose of scripture is to teach these principles to humankind. If, indeed, this is God's purpose for establishing the scriptural canon, then the reader who discovers those principles in scripture would be the one most in tune with the heart and purpose of God, and thus his or her reading would be the most adequate. The way in which the model would judge between the depth and adequacy of various readings in general would be on the basis of the closeness of the approximation of a reading to the actual heart and purpose of God.

It is likely that in addition to having an overarching, cosmic purpose for the establishment of scripture, God might have a series of lesser, individual purposes for individual readers of scripture, so that a reading which seeks after something less than a full understanding of the nature and activity of God would still be perfectly legitimate, though not the "true" meaning in a more cosmic sense.

There are also true and untrue readings in the sense that readings may or may not reflect the true nature of reality. The interpretation of scripture in the *Divine Principle* claims to be true also in this sense, that it most closely portrays the nature of reality. In this sense, however, the truth of the interpretation is based on an external criterion, the nature of reality, rather than on the text itself and such text-related criteria as the originally intended meaning of the text or the syntactical meaning of the phonemes.

In the light of the qualified assent which this model gives to a vari-

ety of legitimate individual readings of scripture, are there any practical guidelines which can be espoused for a Unificationist scriptural interpretation? Does a Unificationist interpreter have any recourse other than to regard the Divine Principle as a *regula fidei* by which to distinguish between adequate and inadequate interpretations without having any guide as to how those interpretations might be generated? In reflecting on the nature of the scriptural interpretations contained in the *Divine Principle* book, I have come to the conviction that one of the major factors which distinguish the Unificationist interpretations of scripture is the nature of the underlying question which is being addressed to scripture. While other interpretations of scripture cluster around basic questions such as “What must I do to be saved?” or “How is it possible to be justified in the sight of God?” or “What is the nature of God and his dealings with the world?” Reverend Moon’s approach to scripture is motivated by the underlying question, “What is my responsibility in the restoration of the world and what is the path which I must follow to accomplish it?” Other questions, such as the nature of God and the nature of God’s activity in history, are subordinated to that larger question. According to Unificationist tradition, Jesus’ commissioning of Reverend Moon took place before he developed the Principle and the interpretations of scripture which were a part of its development. Thus the existential motivating force for his interpretation of scripture was his desire to fulfill that commission.

If, indeed, the quality of one’s interpretation of scripture is related to the quality of one’s own heart and the quality of the purpose with which one approaches scripture, then by adopting the same question as the background to one’s own interpretation of scripture, the likelihood for God’s participation in one’s reading of scripture should be increased. The question of methodology remains open and may be determined by the nature of the specific questions which are being pursued. For example, in considering the sub-question of the nature of Jesus’ mission, historical methodologies might have an important input into our understanding, while for other sub-questions, such as the purpose of God’s creating the world, they may not be as relevant.

CONCLUSION

The salient points of the present model for the understanding of scripture are (1) the authority of scripture derives from the church’s recognition that God communicates to humans through the reading of the text and the special character of the texts in enabling that communication; (2) the

communication of God is located in the act of reading rather than in the texts themselves; (3) the four position foundation is the principal model for understanding how God can communicate in the reading of the texts; (4) the primary determinants of the reader's ability to receive the communication of God in the reading of the text, besides the grace of God, are the reader's level of spiritual development and the attitude which he or she brings to the text; and (5) the specific methodology by which the reader reads the text is historically conditioned and does not determine his or her ability to receive the communication of God through the text.

Any model for Unification hermeneutics must be compatible with the Divine Principle's insistence on God's working through the Christian church in the history of restoration as well as through the other legitimate religions of the world. The model's allowance for broad variation in methodology and stress on the historically specific nature of each communication of God is consistent with that aspect of Unification belief. It also allows God to speak through scripture to members of non-western cultures in ways which specifically relate to those cultures. While it embraces pluralism in scriptural readings, however, the model still reminds us that not all scriptural interpretations are created equal but some come closer to conveying the heart and purpose of God and thus come closer to capturing the communication of God to humanity which is possible in the reading of scripture.

ENDNOTES

1. Willi Marxsen, *The New Testament as the Church's Book*, tr. by James E. Mignard (Philadelphia: Fortress, 1972), 8-9.
2. Hans W. Frei, *The Eclipse of Biblical Narrative* (New Haven: Yale University, 1974).
3. Brevard S. Childs, *Biblical Theology in Crisis* (Philadelphia: Westminster, 1970), 99-107.
4. E.g., Daniel Patte, *What is Structural Exegesis?* (Philadelphia: Fortress, 1976).
5. References signified by *DP* in the text refer to *Divine Principle* (New York: Holy Spirit Association for the Unification of World Christianity, 1973).
6. References signified by *UT* in the text refer to *Unification Thought* (New York: Unification Thought Institute, 1973).

UNIFICATION CHRISTOLOGY: A FULFILLMENT OF NICENO-CHALCEDONIAN ORTHODOXY

by Theodore T. Shimmyo

I.

Christology has two basically different approaches: “from above” and “from below.”¹ The approach “from above” has a storyline which moves from the divine realm above to the human realm down below: God comes down to become human. The approach “from below,” by contrast, moves in the opposite direction, from the human to the divine realm: the man, Jesus of Nazareth, becomes divine. The former approach regards Christ as God rather than as a man, minimizing his human nature, while the latter approach makes Christ a man rather than God, not recognizing his divine nature enough. Usually, therefore, there is a tension between both approaches, creating heated Christological controversies. The approach “from above” is represented by the traditional Christology of Niceno-Chalcedonian orthodoxy, while the approach “from below” is seen in many present-day Christologies which want to move away from Niceno-Chalcedonian orthodoxy.²

Unification Christology, the Christology of the Unification Church,

has both approaches together, overcoming their tension. Its approach “from above” is reflected in its statement that Christ “should ‘descend’ from Heaven.”³ Its approach “from below,” by contrast, is seen in its fundamental assertion that Christ is a man who has perfectly attained “the purpose of creation,” assuming “deity.”⁴ In order to overcome their apparent tension, Unification Christology uses both approaches thoroughly. Its thoroughgoing use of the approach “from above” is such that it makes the downward movement from the divine realm really hit the very bottom of full humanity, from which the approach “from below” normally starts. And, Unification Christology’s thoroughgoing use of the approach “from below,” in turn, makes the upward movement from the human realm really reach the divine realm, from which the approach “from above” usually starts. Using both approaches together this way, Unification Christology lets Christ descend from God far enough to become someone (a man) other than God and then lets him reach God again closely enough to perfectly resemble the Creator with the result that he as a man becomes someone with perfect divinity (not just with some divinity), i.e., someone who, if not God himself, is a perfect reflection of God.

As will be explained in the present essay’s final section which is a more focused discussion of Unification Christology itself, the thoroughgoing use of both approaches together by Unification Christology is derived from the distinctive Unification doctrine of the “purpose of creation” which maintains that God created humans for the purpose of feeling joy from them as his perfect reflections. It seems that traditional Christianity, given its basic view of God as not in need of the existence of such perfect reflections of his own due to his status of being already completely actualized and self-contained, falls short of this Unification doctrine of the purpose of creation. Therefore, despite Unification Christology’s use of the two approaches of “from above” and “from below” which emerged in the Christian tradition and despite Unification Christology’s seeming resemblance to both of them resulting from its thoroughgoing use of them, still Unification Christology is quite different from them both.

First of all, Unification Christology, despite its use of the approach “from above,” is quite different from this approach itself as traditionally used, in that the former makes Christ a man rather than God himself, as maintained above, whereas the latter still makes him God rather than a man. This difference needs our special attention because unfortunately there are some people, whether Unificationist or non-Unificationist,

who are so anxious to stress the continuity of Unification Christology with traditional Christology that they mistakenly or even purposely obscure it.⁵

Second, Unification Christology, despite its use of the approach “from below,” is different from this particular approach itself, in that the former makes Christ a man with perfect divinity whereas the latter usually makes him a man with some divinity only or even with no divinity. This difference, too, needs our attention because again unfortunately there are many people, whether Unificationist or non-Unificationist, who, after learning that Unification Christology is different from the traditional approach “from above,” erroneously and simplistically think that the Unification approach is merely “from below.”⁶

From the above, it is clear that Unification Christology is not identical with the approach “from above” nor with the approach “from below.” But, because of its thoroughgoing use of both approaches, Unification Christology expands and enlarges them to such a degree that they are brought together without any tension. Thus, Unification Christology has a unique ability to embrace and unify both approaches. This is the reason why Unification Christology can reconcile the orthodox position of Nicea with Arianism, as will be seen in the final section. As will also be discussed there, Unification Christology can even bring together the orthodox position of Chalcedon and the extreme views of Nestorianism and Eutychianism. Hence it has a very ecumenical perspective on Christ.

The real purpose of the present essay, however, is to show that because of its thoroughgoing employment of the approach “from above” as well as “from below,” Unification Christology is a development and fulfillment of the traditional approach “from above” established through Niceno-Chalcedonian orthodoxy. Indeed Unification Christology is a fulfillment of Niceno-Chalcedonian orthodoxy and not a negation of it. In order to accomplish this purpose, the present essay will first explain in Sections II, III, and IV how the traditional approach “from above” was established historically through the Councils of Nicea (325), Chalcedon (451), and Constantinople (553), and then in Section V, the final section, it will discuss Unification Christology and its characteristics in the context of what is dealt with in those three preceding sections.

Using as many as three sections to explain the historical establishment of the traditional Christological approach “from above” may be too much. But I have decided that it is needed as a real context in which to persuasively discuss Unification Christology in the final section. Quite

seriously, therefore, Sections II, III, and IV will respectively deal with the fourth-century Arian controversy involving the Council of Nicea, the fifth-century Christological controversy involving the Council of Chalcedon, and the sixth-century development of Neo-Chalcedonianism involving the Council of Constantinople.

To briefly explain the historical establishment of the traditional Christological approach “from above” at this point, the Council of Nicea decided, against Arianism, that the Son is of one substance (*homoousios*) with the Father within the Godhead, and then the Council of Chalcedon confessed against the heresies of Nestorianism and Eutychianism that the way the Son, who is divine, becomes human is such that his divine and human natures are united in one person “without confusion, without change, without division, without separation.”⁷ From Nicea to Chalcedon, then, we see a downward movement of the Son, which starts from his divine status and then goes down to his assumption of a human nature. Hence came the traditional approach “from above.” It is important to know what this traditional approach does in dealing with the two natures of divinity and humanity in the person of Christ. Because it starts from the divine status of Christ, it puts a primary emphasis upon the divinity in his person; and it basically regards the humanity merely as a secondary addendum to his person, no matter how it may try to say that Christ is truly human. Hence the sixth-century Neo-Chalcedonian doctrine of the *physis anhypostatos* and the *physis enhypostatos*, which means that the human nature of Christ has *no* hypostasis or person of its own, so that it finds its hypostasis only *in* the hypostasis of the divine Logos.⁸ Thus traditional Christology cannot really say that Christ has a human hypostasis or person. Unification Christology, however, would be able to say that Christ has a fully human person because its thoroughgoing approach “from above” lets him reach the bottom level of humanity to become someone other than God. At the same time Unification Christology would acknowledge perfect divinity in the human person of Christ because its thoroughgoing approach “from below” lets him reach and unite with God perfectly.

Unification Christology is not alone in using the two approaches (“from above” and “from below”) together. Martin Luther in the sixteenth century used both, proposing a unique Christology somewhat similar to Unification Christology.⁹ In the mid-1980s Daniel A. Helminiak, a Catholic theologian in America, published a Christological study involving a systematic use of both approaches.¹⁰ He correctly says: “The two are complementary. An adequate christology requires both. The challenge facing christologies today is to unite the two in a way that is coherent, reasonable,

relevant and faithful to the Christian tradition.”¹¹ His Christology is strikingly similar to Unification Christology, although still having a considerably traditional flavor, as will be mentioned in the final section.

II.

This section is going to deal with the fourth-century Arian controversy involving the Council of Nicea. According to Arius (d. c. 336), the Son is not of one substance with the Father: “He is neither part of God, nor of any substance.”¹² The Son is not related to the Father by essence but only by will. Like other creatures, the Son was created *ex nihilo* by the Father, so that “there was a time when He was not.”¹³ God created the Son as the first-born of creatures and then created the whole world with the Son as his agent of creation. Hence the Son is the intermediary between God and the world, neither true God nor part of the world. Even though he is the Son of God, as a creature he is “mutable” and “subject to change.”¹⁴ Arius was apparently interested to protect the oneness of God as a monotheist, when he decided that the Son is not part of God but a created being. Arius was also a follower of Origen (d. c. 254) in this matter, because the great Alexandrian had held the Son to be “a second God”¹⁵ and a creature.¹⁶

But those who were against this Arian teaching appealed to Origen’s other line of thought which had affirmed the eternal generation of the Son.¹⁷ (Thus it is easy to see how Origen could be quoted on either side in the controversy.) The Council of Nicea (325), the First Ecumenical Council, led by those who were against Arianism, officially condemned this heresy. This happened under the political supervision of Emperor Constantine, but largely through the spiritual leadership of Athanasius (d. 373). Nicea formulated its creed as follows:

We believe in one God, the Father almighty, maker of all things, visible and invisible;

And in one Lord Jesus Christ, the Son of God, begotten from the Father, only-begotten, that is, from the substance of the Father, God from God, light from light, true God from true God, begotten not made, of one substance with the Father, through Whom all things came into being, things in heaven and things on earth, Who because of us men and because of our salvation came down and became incarnate, becoming man, suffered and rose again on the third day, ascended to the heavens, and will come to judge the living and the dead;

And in the Holy Spirit.

But as for those who say, There was when He was not, and, Before being born He was not, and that He came into existence out of nothing, or who assert that the Son of God is from a different hypostasis or substance, or is created, or is subject to alteration or change—these the Catholic Church anathematizes.¹⁸

The four anathemas in the last paragraph of the creed were specifically directed against the Arian teaching. Noteworthy in the creed are the expressions such as: “begotten not made,” and “of one substance [*homoousios*] with the Father.” The Greek word *homoousios*, in spite of its not having occupied a prominent place in the Christian theological vocabulary prior to Nicea because of its associations with the Gnostics and Paul of Samosata, was nevertheless used in the creed as a test word to express the Latin *consubstantialis*. In the West, the consubstantiality between Christ and the Father had long been an orthodox teaching thanks to the work of Tertullian (d. c. 225) and Novatian (d. c. 257)

A question arises here, however, concerning the real meaning of the word *homoousios* in the creed. What did the Nicene Fathers actually mean by that word? Did they mean the Son’s “numerical identity of substance” with the Father, as was traditionally believed by later Catholic theologians, or merely “generic identity of substance,” as has increasingly been believed in recent years by scholars such as J.N.D. Kelly?¹⁹ Kelly has argued for generic identity of substance chiefly because of the history of the word *homoousios* itself prior to Nicea. Before the Council of Nicea, the word, as used by the Gnostics, Paul of Samosata, Origen, etc., had hardly meant numerical identity of substance but fundamental likeness of different substances in the generic sense. But scholars such as Edmund J. Fortman in line with the traditional interpretation have strongly argued for numerical identity for a number of reasons, one of which is that Athanasius himself endorsed that meaning.²⁰ I would support Fortman rather than Kelly, because it seems to me that the doctrine of generic identity, supported by Kelly, would admit of two different divine *ousiai* unacceptable to monotheists.

Another important issue to be noted here is that while speaking of the Son’s *homoousios* relationship with the Father within the Godhead, the creed of Nicea never forgets to say also that the Son “came down and became incarnate, becoming man.” This is already the traditional approach “from above.” Although right after that passage we read something different, i.e., that the Son “suffered and rose again on the third

day, ascended to the heavens,” which may give the impression that Nicea endorses the approach “from below” as well, nevertheless we should say that the approach “from below” hardly exists here in actuality. The reason is that according to the creed the Son is still “God from God, light from light, true God from true God,” who would not have to ascend to the heavens in the sense in which someone other than God does. The approach “from below” would not really apply to “God from God” but only to someone other than God. In the creed of Nicea, therefore, only the approach “from above” can be seen. Anyway, this Nicene approach “from above” recognizes some humanity in the fully divine Son, although it does not yet touch upon how the two natures are related to each other in the Son. The relationship of the two natures was to become an important topic to be discussed only after Nicea.

III.

After the Council of Nicea, and especially in the fifth century, the biggest theological issue was how the Son, who is fully divine because of his *homoousios* relationship with the Father, is also human at the same time. Over this Christological issue of the relationship of the two natures in Christ, there were two major heretical interpretations: Nestorianism and Eutychianism. (Note, however, that these two heresies never rejected Nicene orthodoxy.) Nestorianism made a real distinction between the divine and human natures of Christ, while Eutychianism confused the two natures. Chalcedonian orthodoxy stood somewhere in between these two extreme interpretations, condemning both of them.

Nestorianism, named after Nestorius (d.c. 451), is well summarized in his own words: “With the one name Christ we designate at the same time two natures. The essential characteristics in the nature of the divinity and in the humanity are from all eternity distinguished.”²¹ In other words, Nestorius held that Christ has only one person but two separate natures of divinity and humanity in it—separate in such a way that the integrity of each nature is always retained. Thus he rejected the *communicatio idiomatum* (communication of properties) between the two natures. It was for this reason that he rejected also the description of Mary as Theotokos. Of course, he spoke of the relationship of the two natures in Christ in terms of “conjunction” (*synapheia*), but he preferred not to use the word “union” (*enosis*), except as a union of the will. Thus Nestorius seemed to endanger the essential unity of the person of Christ. His teaching was, therefore, strongly criticized by Cyril of Alexandria (d. 444), proponent of the “hypostatic union” of the two natures, and

officially condemned by the Council of Ephesus (431), the Third Ecumenical Council. As a member of the school of Antioch, which appreciated the historical humanity of Christ much more than the school of Alexandria did, Nestorius separated the human nature from the divine in Christ, thus affirming two separate natures. But he would not accept the more extreme opinion of Diodorus (d. 394), founder of the school of Antioch, that there are in Christ two separate persons.

The other heresy, Eutychianism, came from the school of Alexandria whose Platonic, mystical tradition saw in Christ the full making divine of the human. Eutyches (d. 454), after whom this heresy was named, confused the two natures in Christ to say that there is only one nature after the confusion: "I confess that our Lord was of two natures before the union... but after the union one nature."²² When he thus spoke of one nature after the union, Eutyches completely absorbed Christ's humanity into his divinity in line with the Alexandrian tradition. Therefore, he naturally denied that the body of Christ was consubstantial with us. Because of his formula of one nature after the union, Eutyches became the real founder of Monophysitism. He was condemned at a local synod in Constantinople (448) and criticized by the Tome of Pope Leo I (449), which clearly set forth the Latin orthodox formula of two complete natures permanently united in one person, entertained in the West since the time of Tertullian.²³ Eutyches was rehabilitated at the Robber Council (449), but was officially condemned again at the Council of Chalcedon (451).

Avoiding the two extremes of Nestorianism and Eutychianism, the Council of Chalcedon, the Fourth Ecumenical Council, attempted to offer an orthodox settlement to the Christological controversy. The Definition of Chalcedon reaffirmed the creed of Nicea as the standard of orthodoxy, setting the so-called Niceno-Constantinopolitan creed beside it. The Definition also approved Cyril's two Letters (against Nestorianism) and Leo's Tome (against Eutychianism). The essential part of the Definition is the creed of Chalcedon, which is as follows:

In agreement, therefore, with the holy fathers, we all unanimously teach that we should confess that our Lord Jesus Christ is one and the same Son, the same perfect in Godhead and the same perfect in manhood, truly God and truly man, the same of a rational soul and body, consubstantial with the Father in Godhead, and the same consubstantial with us in manhood, like us in all things except sin; begotten from the Father before the ages as regards His Godhead, and in the last days, the same, because of us and because of our salvation begotten from the Virgin Mary, the

Theotokos, as regards His manhood; one and the same Christ, Son, Lord, only-begotten, made known in two natures without confusion, without change, without division, without separation, the difference of the natures being by no means removed because of the union, but the property of each nature being preserved and coalescing in one *prosopon* and one *hypostasis*—not parted or divided into two *prosopa*, but one and the same Son, only-begotten, divine Word, the Lord Jesus Christ, as the prophets of old and Jesus Christ Himself have taught us about Him and the creed of our fathers has handed down.²⁴

According to this creed, Christ has only one person (*prosopon* or *hypostasis*) in which his two perfect natures of divinity and humanity, being respectively “consubstantial with the Father” and “consubstantial with us,” are united “without confusion, without change, without division, without separation” (*asynchytos, atreptos, adiairetos, achoristos*). Of the four celebrated negative adverbs, the first two are directed against the heresy of Eutychianism and the last two against the heresy of Nestorianism. Thus the creed affirms both the unity and the distinction of the two natures in Christ at once with a good balance. The unity of the two natures is seen not only in the anti-Nestorian expression, “without division, without separation,” but also in the repetitive use of the words “the same” for one and the same person of Christ and in the adoption of the title *Theotokos* for Mary. (Note, however, that the creed does not use the Cyrillic expression “hypostatic union.”) The distinction of the two natures is seen not only in the anti-Eutychian expression, “without confusion, without change,” but also in the phrase, “in [*en*] two natures,” of the final version of the creed, which replaced the first draft’s phrase, “from [*ek*] two natures.”²⁵ Understandably, the creed of Chalcedon is a mosaic of excerpts from Cyril’s two Letters, Leo’s Tome, and so on. Chalcedonian orthodoxy took a position midway between Nestorianism and Eutychianism, and more generally, between the schools of Antioch and Alexandria.

IV.

Traditional Christology was shaped by the two most important Ecumenical Councils: the Council of Nicea, which “has always lived in Christian tradition as the most important in the history of the church,”²⁶ and the Council of Chalcedon, whose creed is “theologically second only to [the creed of Nicea] in importance.”²⁷ The Council of Nicea acknowl-

edged the full divinity of the Son, the second person of the Trinity, by affirming his *homoousios* relationship with the Father. The Council of Chalcedon, too, acknowledged the full divinity of Christ, reaffirming the creed of Nicea as the standard of orthodoxy, but it did something more. It acknowledged the full humanity of Christ as well and said that the two full natures are united in one person “without confusion, without change, without division, without separation.” Thus traditional Christology starts “from above,” i.e., starts by talking about the divinity of Christ and then goes on to deal with his humanity.

What is characteristic of this traditional approach “from above” is its main emphasis upon the divinity in the person of Christ, because its starting point is the Nicene doctrine of *homoousios*. So, even though the Council of Chalcedon itself acknowledges the full humanity of Christ and affirms a good balance of unity and distinction of the two natures in the person of Christ, nevertheless Christology in the continuous tradition of Niceno-Chalcedonian orthodoxy cannot help viewing the human nature of Christ merely as a secondary addendum to his person which is considered to be primarily divine. In other words, traditional Christology “from above” cannot help believing that the human nature of Christ has no *hypostasis* or person of its own.

If the human nature of Christ has no *hypostasis* of its own, however, the relationship between his human nature and his *hypostasis* is far from clear. The Definition of Chalcedon was not very clear yet about this relationship. Hence Joseph Ayer says: “The definition [of Chalcedon] was ... not preceded by any clear understanding of what was to be understood by *nature in relationship to hypostasis*.”²⁸ Therefore, the sixth-century Neo-Chalcedonian development to clarify this point had to occur naturally.

The Neo-Chalcedonians were those who interpreted the creed of Chalcedon in a Cyrilline sense in order to incorporate the moderate Monophysites into Chalcedonian orthodoxy. In the fifth century, Cyril of Alexandria, putting much emphasis upon the divinity of Christ in his doctrine of hypostatic union, had said that the humanity of Christ is little more than a non-hypostatic or impersonal nature. Along this line there came in the sixth century the Neo-Chalcedonian teaching that the humanity of Christ is a *physis anhypostatos*, having no hypostasis of its own. In this connection, one important further suggestion was made by Leontius of Byzantium (d. 543) on the basis of the Aristotelian categories. According to him, a nature or species cannot be conceived of except as exemplified in a *hypostasis* which is a particular subsisting

entity, so that no nature is really non-hypostatic. Therefore, the humanity of Christ as a *physis anhypostatos* should be understood to be a *physis enhypostatos*, i.e., a nature which finds its *hypostasis* only in the particular *hypostasis* of the divine Logos. This interpretation of Leontius greatly assisted Emperor Justinian's Neo-Chalcedonian cause. Justinian convened the Council of Constantinople (553), the Fifth Ecumenical Council, which condemned the so-called "Three Chapters" as sympathetic to Nestorius.²⁹

The Neo-Chalcedonian doctrine of the *physis anhypostatos* and the *physis enhypostatos* was a natural outcome of Niceno-Chalcedonian Christology "from above," even though it had not been explicitly indicated in the Definition of Chalcedon. Thus many of the Christologists "from above" in Christian orthodoxy referred to this Neo-Chalcedonian doctrine as authoritative. For example, Karl Barth in this century upheld this doctrine and in this connection stated: "It is only as the Son of God that Jesus Christ also exists as man."³⁰

Because of this doctrine, Christian orthodoxy has not even hesitated to say, if in a rather non-technical way, that Christ *is* God.

V.

Unification Christology lets Christ become someone other than God, by carrying out the approach "from above" thoroughly. It does not let Christ stop somewhere on his way down to the bottom of full humanity, unlike traditional Christology which, because of its non-thoroughgoing approach "from above," lets him stop only somewhere in the middle in which he assumes just some humanity called the *physis anhypostatos*. According to Unification Christology, Christ, after originating from God, becomes a perfect outer manifestation of God, so that he is someone other than God, yet perfectly reflecting God. Here we have two important things: 1) the origination of Christ from God, and 2) the perfect outer manifestation of God in the distinct person of Christ. Regarding the former, Unificationism says that Christ "should 'descend' from Heaven,"³¹ and regarding the latter, it asserts that as a perfect outer manifestation of God "he can by no means be God Himself."³² The latter is the inevitable fulfillment of the former, if the approach "from above" is carried out thoroughly. Unification Christology, because of its thoroughgoing use of this approach, talks about both things, while traditional Christology, because of its non-thoroughgoing use of it, basically speaks of the former only. Thus Unification Christology is an inevitable development and fulfillment of traditional Christology.

Unification Christology's thoroughgoing use of the approach "from above" is necessitated by the Unification doctrine of "the purpose of creation."³³ According to Unificationism, God created humans and the rest of the universe for the purpose of feeling joy from them and sharing joy with them. What is important is: "Joy is not created by the individual alone";³⁴ joy is felt only when you have an object, whether visible or invisible, in which your own character and form are developed and reflected. This applies to God also; joy cannot be produced by him alone. He needs his objects for joy. So, he wants Christ to be his object, in whom his character and form are developed and reflected, so that he may be able to feel joy from him. To be God's object in this sense means to be someone other than God. If Christ were not someone other than God but merely "God from God, light from light, true God from true God" as the creed of Nicea says, then God would not feel joy fully from Christ. The purpose of creation, then, would not be fully accomplished.

The purpose of creation necessitates also Unification Christology's thoroughgoing use of the approach "from below." In order for God to feel perfect joy which is the purpose of creation, Christ, after coming down to become someone other than God, should go up to reach and unite with God perfectly, thus reflecting God's character and form perfectly. In other words, in order to attain the purpose of creation perfectly, Christ as a fully human person should reach God to become his perfect reflection, assuming perfect divinity. This is none other than Christ's upward movement from the level of full humanity to that of perfect divinity. Hence, Unification Christology's thoroughgoing approach "from below."

According to Unificationism, the "value" of a man who has perfectly attained the purpose of creation is such that he lives "in perfect union with God's heart and feeling," becomes "the temple of God's constant abode," and assumes "deity."³⁵ Christ, if approached "from below" thoroughly in Unification Christology, is a man of this value who has attained the purpose of creation:

Jesus is truly a man of this value. However great his value may be, he cannot assume a value greater than that of a man who has attained the purpose of creation. Therefore, we cannot deny that Jesus was a man who had attained the purpose of creation.³⁶

...Jesus, as a man having fulfilled the purpose of creation, is one body with God. So, in light of his deity, he may well be called God. Nevertheless, he can by no means be God Himself.³⁷

From the above, we can realize that the Unification doctrine of the purpose of creation enables Unification Christology to employ both approaches (“from above” and “from below”) consistently. To say that the purpose of creation, which is joy, should be perfectly attained requires the thoroughgoing use of the approach “from above,” which in turn requires the thoroughgoing use of the approach “from below.” Hence centering upon the purpose of creation, the first approach is completed by the second. Daniel A. Helminiak, arguing for the complementarity of the approaches “from above” and “from below” from a Catholic perspective, says virtually the same thing: “The first movement of christology leads to a second. Without it the first was not to be completed. What was possible in the first movement still needed to be made actual in the second.”³⁸

Helminiak’s position, harmonizing both approaches, is strikingly similar to Unification Christology. But there is at least one difference, which should be mentioned here to further clarify Unification Christology. Helminiak believes that Christ still maintains his divine identity as God even after becoming fully human by *leaving his divinity* behind in his downward movement:

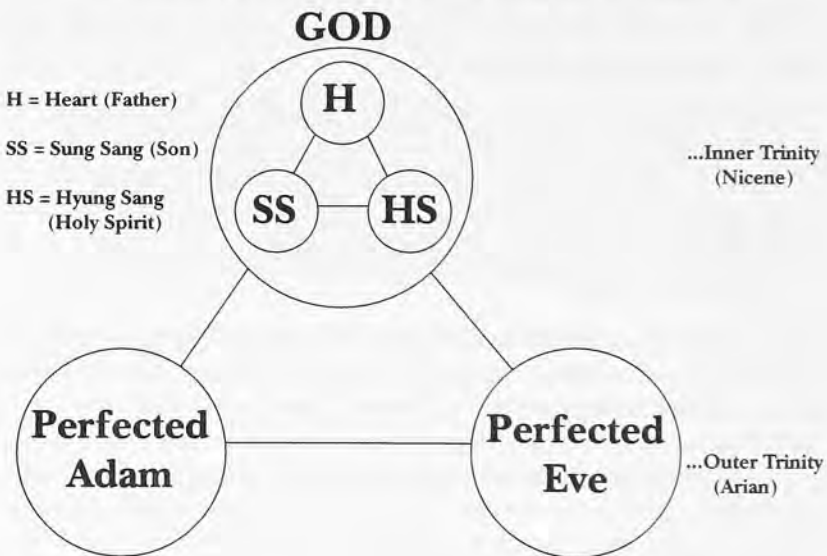
He surrendered his former principle of activity, divinity, and limited himself to a new principle of activity, humanity. This does not mean that he stopped being God. His divinity is indistinguishable and inseparable from himself as Eternally-Begotten-of-the-Father. Nonetheless, he prescinded from acting as divine when he became human.³⁹

Thus, although Helminiak quite boldly goes beyond traditional Christology in that he lets Christ give up his divinity in the process of the Incarnation, nevertheless this Catholic thinker still has some important allegiance to traditional Christology because he never lets Christ give up his divine identity as God. By contrast, Unification Christology is very different from traditional Christology, for it never regards Christ’s identity as God, even though it accepts his origination from God. This difference between Helminiak’s position and Unification Christology has much to do with the above-mentioned notion of the purpose of creation. Apparently, Helminiak does not have as much awareness of this important notion as Unificationism does. Thus it can be said that his approach “from above” is not thoroughgoing enough.

From the above discussion, it is clear that Unification Christology, due to its thoroughgoing use of the approach “from above,” does not

accept the Nicene formula of *homoousios* which undoubtedly regards Christ's identity as God. Thus Unification Christology is not Nicene. Is it, then, Arian? The answer is that it is not so, either. There are at least two reasons why Unification Christology is not Arian. In the first place, Unification Christology, because of its thoroughgoing use of the approach "from below," recognizes full divinity in the man Christ, whereas Arianism completely denies him divinity. The other reason is that Unificationism does not literally agree with the doctrine of creation *ex nihilo* which Arianism accepts. These two reasons are interrelated to each other. For Unificationism maintains, based upon its unique doctrine of creation,⁴⁰ that it is possible for a creature to assume divinity, whereas Arianism believes on the ground of the doctrine of creation *ex nihilo* sharply distinguishing between the Creator and a creature that the creature cannot assume any divinity.

FIGURE 1: THE INNER AND THE OUTER TRINITY IN UNIFICATIONISM



Therefore, Unification Christology is neither Nicene nor Arian. But if we further examine Unification Christology from the perspective of the Unification doctrine of the Trinity, we can realize that in a way Unification Christology is both Nicene and Arian at once. For, according to Unificationism, there are two kinds of Trinity at the same time: the inner and the outer Trinity (the latter being the outer manifestation

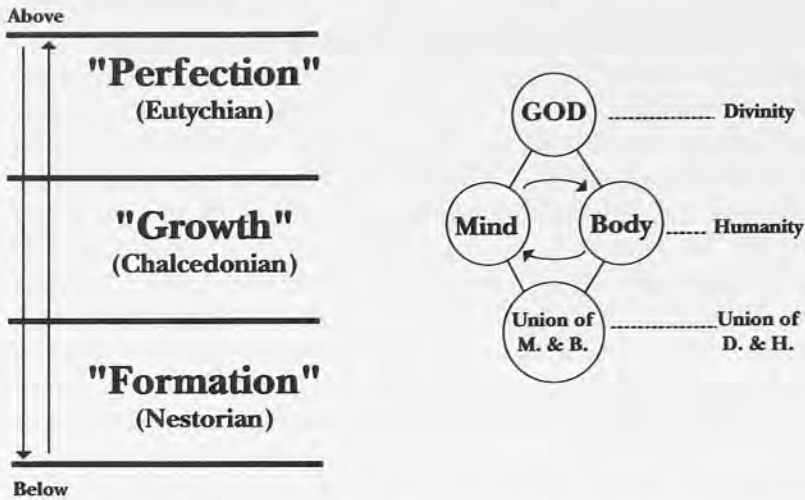
of the former as a result of God's act of creation),⁴¹ and in a way the former is Nicene and the latter Arian. For the sake of visual clarity, see Figure 1. The inner Trinity is the divine threeness constituted by God's three major attributes: "Heart," "*Sung Sang*," and "*Hyung Sang*,"⁴² which are respectively equivalent to the three divine persons within the Godhead as traditionally understood: the Father, the Son, and the Holy Spirit. By contrast, the outer Trinity is constituted by three elements: God, perfected Adam (Logos incarnate), and perfected Eve (Holy Spirit incarnate).⁴³ While the three attributes of God in the inner Trinity share one and the same substance of God, the three elements in the outer Trinity have their own different, if similar, substances for the reason that perfected Adam and Eve are not God, but created individuals. While the three in the inner Trinity are *homoousios* with one another, the three in the outer Trinity are *homoiousios* to one another. In this sense, the inner and the outer Trinity in Unificationism are Nicene and Arian, respectively.⁴⁴ (This means that Nicene orthodoxy failed to see the outer Trinity, while Arianism failed to recognize the inner Trinity.) Of course, the outer Trinity is not exactly Arian for the reason that perfected Adam and Eve in that Trinity can assume perfect divinity according to Unificationism, whereas they would be denied divinity in Arianism and Semi-Arianism. But still the outer Trinity is Arian for the above reason.

From the preceding discussion we can say that Unification Christology has a broad perspective to be able to contain both Nicene orthodoxy and Arianism, while at the same time it is not exclusively Nicene nor Arian. In this sense, Unificationism is like Origenism which was quoted by both Athanasians and Arians in the Arian controversy.

Let us now proceed to examine whether Unification Christology is Chalcedonian, Nestorian, or Eutychean. It is quite easy to see that it is neither Chalcedonian nor Nestorian nor Eutychean, for the three schools (i.e., Chalcedonian orthodoxy, Nestorianism, and Eutycheanism), in spite of their divergent interpretations of the two natures of Christ, all presuppose the Nicene formula of *homoousios* which regards Christ's identity as God. Unification Christology, due to its thoroughgoing use of the approach "from above," does not accept this Nicene formula.

But if we have a little adventure to consider the three schools in themselves, disconnecting them from the Nicene formula, then perhaps we can say that Unification Christology is in a way Chalcedonian, Nestorian, and Eutychean. Let me explain this.

FIGURE 2: THREE STAGES OF THE GROWTH PERIOD AND PERFECTION OF THE INDIVIDUAL FOUR POSITION FOUNDATION IN UNIFICATIONISM



According to Unification Christology, which uses the two approaches of “from above” and “from below” thoroughly, once Christ is made someone other than God (the thoroughgoing approach “from above”), he has to assume perfect divinity by perfecting the purpose of creation within himself (the thoroughgoing approach “from below”). For that purpose he has to go through the three stages of “formation,” “growth,” and “perfection” in the growth period,⁴⁵ proceeding from below to above to perfect the union of divinity and humanity within himself based upon the “individual four position foundation” which involves four elements: God, mind, body, and their union.⁴⁶ It is schematized in Figure 2 for the sake of visual clarity. Here the point is that the three stages of “formation,” “growth,” and “perfection” are respectively Nestorian, Chalcedonian, and Eutychian in the sense to be shown below.

In the four position foundation, God is the source of Christ’s divinity; Christ’s mind and body represent his humanity; and the union of his mind and body centered upon God represents the union of his divinity and humanity in his person.⁴⁷ As Christ proceeds from below to above in the process of his growth, the degree of the union of his mind and body increases, so that the degree of the union of the two natures increases, too. In the “formation” stage in which his mind is still a “form spirit,” the union is still rudimentary, so that the two natures of divinity and humanity are basically still distinct from each other. In the “growth” state

in which his mind is a “life spirit,” the degree of the union is intermediary, so that it has both unity and distinction of the two natures. In the final “perfection” stage in which his mind becomes a “divine spirit,” the union of his mind and body is perfected centered upon God, so that the union of the two natures is perfected.⁴⁸ Thus the three stages in Unificationism are Nestorian, Chalcedonian and Eutychian, respectively, if the three schools are considered in themselves in separation from the Nicene formula.

As has been seen so far, Unification Christology is neither Nicene nor Arian, neither Chalcedonian nor Nestorian nor Eutychian, while at the same time being able to embrace all these different schools of theology. This means that Unification Christology is neither orthodox nor heretical, while at the same time having the capacity to appreciate both orthodoxy and heresies. Unificationism, then, has a broader, bigger and more ecumenical picture of Christ than Christian orthodoxy. Helminiak’s Christology, which uses the two approaches of “from above” and “from below” together, makes a similar claim: “This ‘model,’ a paradigm, would be capable of absorbing and integrating all the other models of Jesus.”⁴⁹

But the question might arise: Is Unification Christology with its broader perspective really Christian? I answer this question in the affirmative for at least two reasons.

In the first place, Unification Christology with its broader perspective can embrace all the Christian schools in question (including the Christian heresies such as Arianism), even though it does not exclusively accept any of them. Therefore, it must be Christian.

The above reason has a certain weakness, however, for it could be argued against it that Unification Christology is unChristian because it is neither Nicene nor Arian, neither Chalcedonian nor Nestorian nor Eutychian. So we need a second, much stronger, reason. The second reason, I suggest, is that Unification Christology is a fulfillment of Niceno-Chalcedonian Christian orthodoxy, so that it must be Christian. Niceno-Chalcedonian orthodoxy did a good job in its approach “from above,” describing Christ as having originated from none other than God. But it basically stopped at that point without going further. Hence the orthodox formula of the *physis anhypostatos* and the *physis enhypostatos*. Unification Christology goes further than this point, by saying that Christ, after originating from God, becomes a perfect outer manifestation of God, so that he is someone other than God, yet perfectly reflecting God. This is Unification Christology’s thoroughgoing approach

“from above,” which in turn necessarily results in its thoroughgoing approach “from below.” Thus Unification Christology is a development and fulfillment of traditional Christian Christology, without abandoning it. In this sense, Unification Christology is definitely Christian.

Traditional Christology has been accepted as orthodox by all major Christian Churches (Greek Orthodox, Roman Catholic, Lutheran, Reformed, Anglican, Methodist, and so forth). But today there is a strong trend among Christian theologians to move away from it. In reaction to the traditional approach, they approach “from below,” from the historical Jesus, saying that he is not God but a man, a real man. They have a weakness, however, in that they strongly tend to be Arian, minimizing the divine nature of Christ. Unification Christology can remedy this weakness in such a way as to reconcile this present-day trend with Christian orthodoxy, because as a fulfillment of Christian orthodoxy the Unification approach regards Christ’s human reality as the inevitable fulfillment of his divine origin. Hence Unification Christology is a viable alternative Christology.

ENDNOTES

1. For these two different approaches, see, for example, Gerald O’Collins, *What Are They Saying About Jesus?* (NY: Paulist Press, 1977), 1-34.
2. For present-day Christologies which want to move away from Niceno-Chalcedonian orthodoxy, see, for example, Klaas Runia, *The Present-Day Christological Debate* (Leicester, England: Inter-Varsity Press), 1984.
3. *Divine Principle* (NY: HSA-UWC, 1973), 214. This book, regarded as the normative text for Unification doctrine, has a chapter on “Christology,” 205-18.
4. *Ibid.*, 209.
5. For example, Jonathan Wells, a Unificationist, obscures the difference this way in his article, “Unification Christology,” in *Unity in Diversity: Essays in Religion by Members of the Faculty of the Unification Theological Seminary*, ed., Henry O. Thompson (NY: Rose of Sharon Press, 1984), 135-47, where he states “that Unification Christology falls within the bounds of Christian orthodoxy in its description of Jesus Christ, and that Christian orthodoxy does not exclude or proscribe the less traditional aspects of Unification Christology” (136). A mistaken move of the same kind has been made by Sebastian A. Matczak, a non-Unificationist, in his *Unificationism: A New Philosophy and Worldview* (NY: Learned Publications, 1982), where he asserts that “the explanation which traditional Christianity offers may be reconciled with the general position of Unificationism concerning the person of Jesus” (335).
6. For example, Durwood Foster, a non-Unificationist, has this kind of misunderstanding of Unification Christology in his article, “Unification and Traditional Christology,” in *Ten Theologians Respond to the Unification Church*, ed. Herbert Richardson (NY: Rose of Sharon Press, 1981), 179-99,

where he decides that Unification Christology is “typically a ‘low’ Christology of the Antiochen type” (183). Note, however, that his erroneous understanding in this regard is somewhat compensated for by his later statement that Unification Christology is “just now undergoing vigorous evolution” (188) with “a potent disposition toward alliance and resynthesis with the Christian heritage (189). Even Unificationists such as Young Oon Kim tend to have this erroneous understanding. Kim, in her *Unification Theology*, NY: HSA-UWC, 1987, does so by arguing that “Unificationism agrees with the recent trends [of the approach ‘from below’] in Christology that Jesus was human, as well as somehow divine” (162).

7. So says the creed of Chalcedon. See J.N.D. Kelly, *Early Christian Doctrines* (NY: Harper & Row, Publishers, 1978), 340.
8. Hubert Cunliffe-Jones, ed., *A History of Christian Doctrine* (Philadelphia: Fortress Press, 1981), 143-44.
9. Luther accepted the orthodoxy of Nicea and Chalcedon (the approach “from above”), while at the same time suggesting as a Biblical exegete to start from the man Jesus of Biblical witness (the approach “from below”). The outcome was his assertion, somewhat similar to Unificationism, that “Christ is not the person of the Logos existing as man, but rather the concrete existential/historical being composed from and out of a divine and a human nature,” in the words of Thomas G. Weinandy in his *Does God Change?: The Word’s Becoming in the Incarnation* (Still River, MA: St. Bede’s Publications, 1985), 104.
10. *The Same Jesus: A Contemporary Christology* (Chicago: Loyola University Press, 1986).
11. *Ibid.*, 46.
12. Joseph Cullen Ayer, Jr., *A Source Book for Ancient Church History* (NY: AMS Press, 1970), 302.
13. *Ibid.*, 303.
14. *Ibid.*, 303-4.
15. Origen, *Contra Celsum*, trans. Henry Chadwick (Cambridge: Cambridge University Press, 1980), 296.
16. *Ibid.*, 294.
17. In his *First Principles*, trans. G.W. Butterworth (London: S.P.C.K., 1936), 18, Origen says: “This is an eternal and everlasting begetting, as brightness is begotten from light.”
18. Kelly, 232.
19. *Ibid.*, 233-37.
20. Fortman, *The Triune God: A Historical Study of the Doctrine of the Trinity* (Grand Rapids, MI: Baker Book House, 1972), 67-68.
21. Ayer, 502.
22. *Ibid.*, 514.
23. It is important to note that Leo’s Tome, while being opposed to Eutycheanism, never forgets to affirm the *communicatio idiomatum*.
24. Kelly, 339-40.
25. Later the expression, “from two natures,” becomes the slogan of Monophysitism.
26. Williston Walker, *A History of the Christian Church* (NY: Charles Scribner’s Sons, 1970), 108.

27. Ayer, 516.
28. *Ibid.*, italics mine.
29. The Three Chapters are: 1) the person and work of Theodore of Mopsuestia, 2) the writings of Theodoret of Cyrus against Cyril of Alexandria and 3) the letter of Ibas of Edessa to Maris.
30. *Church Dogmatics*, IV/2 (London: T.&T. Clark, 1961), 91.
31. *Divine Principle*, 214.
32. *Ibid.*, 210-11.
33. *Ibid.*, 41-46.
34. *Ibid.*, 42.
35. *Ibid.*, 206.
36. *Ibid.*, 209.
37. *Ibid.*, 210-11.
38. *The Same Jesus*, 164.
39. *Ibid.*, 161-62.
40. Unificationism holds that God created the world not *ex nihilo* but out of his own attributes. For a detailed account of it, see Sang Hun Lee, *Explaining Unification Thought* (NY: Unification Thought Institute, 1981), 34-36. Note that Unificationism is not pantheistic.
41. The expression, "the inner and the outer Trinity," was coined by me. The two kinds of Trinity in Unificationism are somewhat similar to the essential Trinity and the economic Trinity, respectively, in the Christian tradition.
42. Lee, *Explaining Unification Thought*, 29. According to Lee, "Heart" is God's "emotional impulse to seek joy through love" (21); "*Sung Sang*" is "the mind of God, or the attribute of God that constitutes the fundamental cause of the invisible, functional aspects of all existing beings" (6-7); and "*Hyung Sang*" is "the attribute of God that constitutes the fundamental cause of the material aspect of all existing beings" (10). *Sung Sang* and *Hyung Sang* are Korean words, roughly translated as "internal character" and "external form," respectively (xxii). God's *Sung Sang* and *Hyung Sang* can also be regarded as "Logos" (35) and "pre-energy" (10), respectively.
43. *Divine Principle*, 217.
44. The consubstantiality of the Holy Spirit was affirmed at the Council of Constantinople (381) in continuity with the Nicene tradition and against the Semi-Arians (Macedonians) who rejected it.
45. *Ibid.*, 53.
46. *Ibid.*, 43.
47. Thus Unification Christology also differs from Apollinarianism, which replaces Christ's human mind by the divine Logos.
48. For the terms, "form spirit," "life spirit" and "divine spirit," see *Divine Principle*, 62.
49. *The Same Jesus*, 158.

UNDERSTANDING THE IDEAL OF MARRIAGE FROM A DIALECTICAL PERSPECTIVE:

A COMPARATIVE STUDY OF SCHLEIERMACHER AND UNIFICATION THOUGHT

by **Dietrich F. Seidel**

INTRODUCTION

To examine the ideal of marriage from a theistic or Christian point of view has not only been of principal importance for the nineteenth century theologian Friedrich Schleiermacher, but it also remains a central concern for believers in our time. As traditional family values come increasingly under attack, it becomes necessary to hear voices in defense of marriage and family. Faced with an ongoing decline of marital relations over the last three generations, such a defense can no longer adapt secular or humanistic standards, but it needs to focus on absolute values.¹

In 1818 Schleiermacher preached on the Christian ideal of marriage and later published its content in his *Sermons on the Christian Household*² (henceforth cited as *Household Sermons*). When studying

Schleiermacher's view on marriage, one can distinguish between an "early" or "Romantic" position, mainly based on his writings before 1806, and a "late," mature or Christian view as it is expressed in sources such as *Outline of a System of Ethics*³ and in particular the *Household Sermons* from 1818. Henceforth, we will focus on Schleiermacher's mature view on marriage by referring primarily to the first of his nine household sermons.

How then can we evaluate the relevance of Schleiermacher's understanding of marriage for our time? One option which is chosen for this paper is a comparative study between Schleiermacher's view and the Unification Thought position on marriage by paying special attention to the dialectical aspects of marital teaching. Such an agenda allows not only a discussion of marriage within the larger context of each of the two systems of thought, but it also highlights the importance of absolute values for marriage as it is expressed by Schleiermacher in an early nineteenth century setting, and by Unification Thought, which offers a late twentieth century theistic approach to marital teachings.

Unification Thought is best understood as a contemporary philosophical explication of Unification theology, a system of doctrine which is based on a comprehensive revelation received by Reverend Sun Myung Moon. Two sources will be used for analyzing the Unification position, namely, *Explaining Unification Thought*⁴ and *Fundamentals of Unification Thought*.⁵ Both works seem to cover adequately the Unification view of marriage, in particular with reference to its dialectical implications.

In the first part of this study we present a brief account of Schleiermacher's dialectics and how it applies to his conception of the Christian ideal of marriage. In the second part, we will analyze the Unification view of marriage and likewise focus on its dialectical foundation. It will be our task to show how *a priori* dialectical concepts shape the understanding of marriage in Schleiermacher and Unification Thought. Beyond pointing at the affinities emerging from the dialectical framework within the two systems of thought, we attempt to show the uniqueness of their doctrinal formulations with reference to an ideal conception of marriage.

THE CHRISTIAN IDEAL OF MARRIAGE ACCORDING TO SCHLEIERMACHER

One of the more distinct characteristics of Schleiermacher's thought refers to a consistent concern with ethical issues. In particular, Schleiermacher seeks to explain the intricacies of human relationships,

an intention which finds one of its most articulate expressions in his teachings on marriage. Considering the task of this study to examine the dialectical aspect of marriage in a comparative setting between Schleiermacher and Unification Thought, we will first present some of the basic dialectical issues in Schleiermacher's understanding of God as the transcendent Ground of being. With that foundation, we then proceed to a discussion of Schleiermacher's mature view on marriage as it is stated in his *Household Sermons*.

A. Dialectical Foundations

In this section, we will briefly analyze Schleiermacher's approach to his doctrine of God and man with reference to some basic tenets of his dialectics. In fact, the purpose of this section is to show how Schleiermacher perceives the relationship between God and human beings, in order to highlight possible implications for his view on marriage.

Schleiermacher chooses an epistemological starting point for developing his understanding of God. It is the analysis of the process of knowing in the thinking subject which provides the categories for formulating the conception of God. Schleiermacher raises first the question about the certainty of knowledge, a certainty which he locates in man's consciousness about himself as a thinking and willing being.⁶ The two states of consciousness of thinking and willing are then described by Schleiermacher by means of two kinds of thinking, namely, reflective and creative thinking.⁷ On the one hand, reflective thinking forms images of an already existing reality in the process of becoming knowledge while, on the other hand, creative thinking intends to shape a not yet existing reality according to a definitive intention and purpose.

Why does Schleiermacher analyze these contrasting states of human consciousness? His general goal consists of gaining insight through the correlation and combination of opposites, a goal which is at the heart of his dialectical method. Reflective and creative thinking are now in such a position as to offer a dialectical dynamic by involving opposite positions. One state of human consciousness identified as reflective thinking has its beginning in reality and ends in thought, while the other conscious state of creative thinking starts with thought and ends in reality.⁸ Thus, for Schleiermacher, the unity of human consciousness and with it the certainty of knowledge cannot be found only in the reflective or only in the creative mode of thinking, for in both modes one encounters always a difference between thought and being. The point of unity

must in some way combine thought and being by showing an intrinsic congruence between the two contrasting activities of human consciousness identified as thinking in the sense of being influenced by reality (reflective thinking) and willing in the sense of shaping reality (creative thinking). For Schleiermacher that point of unity is defined as the immediate self-consciousness; it is the locus where the identity of thought and being becomes conscious to human beings, but in such a way as to exclude any possibility to make that immediate self-consciousness itself the object of further intellectual reflection.⁹

Schleiermacher offers more reflections on the notion of immediacy in order to clarify his view on the interaction between the realms of transcendence and immanence. According to Marvin Miller, immediate self-consciousness is characterized by Schleiermacher with the concept of "transition" (*Übergang*).¹⁰ In fact, the term transition attempts to describe the meeting point of the two activities of human consciousness, that is reflective and creative thinking. This means, transition refers to that content of consciousness which marks the end of the process of reflective thinking and the beginning of creative thinking. In other words, transition is a consciousness about "nothing" because it no longer belongs to reflective thinking and it belongs not yet to the process of creative thinking. Schleiermacher speaks of "the identity of the subject in the preceding (reflective mode of thinking) and in the following (creative mode of thinking)"¹¹ and, thus, identifies the content of the notion of transition as the consciousness of the self in an immediate sense.

Moreover, the concept of transition is not identified with any spatial categories since space refers to a property of reality outside of consciousness. Likewise, transition is not definable with any temporal categories because it is posited between the moments of the processes of reflective and creative thinking. Thus, immediacy as described by the concept of transition and with it the notion of immediate self-consciousness are identified by Schleiermacher in terms of ontological qualities which transcend time and space, while at the same time immediate self-consciousness marks the innermost identity of the subjective self, an identity which is rooted in an awareness of the immanence of Ultimate Reality.

At this point, Schleiermacher speaks of the necessity of the idea of God as the transcendent Ground of being because the immediate self-consciousness does not possess within itself the ground for its own unity.¹² That is to say, the unity of self-consciousness rests on the identity of thought and being (also referred to as the identity of reflective and creative thinking) as applied to self-consciousness itself, but the unity of consciousness

perceived in the larger context of human existence involved in a plurality of activities presupposes for its unity the transcendent Ground.¹³ Schleiermacher points out that the transcendent Ground marks the identity of thought and being in a universal sense, while immediate self-consciousness describes the identity of thought and being for a particular consciousness. What follows is an analogy of being between God, perceived as the transcendent Ground, and man's immediate self-consciousness as a particular manifestation of the identity of thought and being.¹⁴

In expressing the idea of God, Schleiermacher uses a variety of terms such as the absolute identity of the ideal and the real, of thought and being, of reason and nature, or the spiritual and the corporeal. In particular, Schleiermacher speaks of God as the transcendental presupposition of man's cognitive and volitional faculties inasmuch as God guarantees the compatibility of reason and nature as the Ground of ultimate unity.¹⁵ Moreover, Schleiermacher identifies the human faculty for perceiving such ultimate unity as feeling. In fact, feeling describes the immediate unity of reason and nature of thought and being, and as such, feeling becomes the locus for immediate self-consciousness. Here, Schleiermacher explores further the actual relationship between God and human beings and identifies immediate self-consciousness with God-consciousness, thus focusing on the subjective experience of God in the individual. In particular, God-consciousness manifests itself in the feeling of absolute dependence, a state of consciousness which arises from the fact that the subject finds itself in opposition to the world to which it relates as relatively free and relatively dependent. The unity in such an experience of the world can then only be found in the feeling of absolute dependence within which relative freedom from and relative dependence on the world is related back to the Absolute.¹⁶ Thus, human beings become aware of God's presence, inasmuch as they relate themselves with their inherent opposites to the transcendent Ground of ultimate unity, an awareness which springs forth in man's immediate self-consciousness in which the opposition of relative freedom and relative dependence is harmonized in the consciousness of absolute dependence.

After our discussion of Schleiermacher's Dialectics and his view of the relationship between God and human beings, we raise the question how Schleiermacher perceives the unique Christian element in that relationship. The answer shows Schleiermacher's distinct Christocentrism. Christ must become part of the self-consciousness or inner history of the Christian.¹⁷ Stated differently, the total self-consciousness of the believ-

er needs to be related to Christ, so that there is no relation to God apart from that intimate relationship with Christ. For Schleiermacher, such a unity with Christ is lived out in the Christian community. Since the individual knows himself or herself as being dependent on God together with other individuals, God-consciousness as actualized in consciousness of Christ then becomes the unifying ground in each subject.¹⁸ This unifying presence serves to facilitate not only the establishment of the church but also the building of a harmonious marital relationship. Thus, Schleiermacher's dialectical method offers an understanding of God and man which, in fact, enriches Schleiermacher's ethics in general and his teachings on marriage in particular. Let us now turn to a presentation of Schleiermacher's view on the ideal of Christian marriage, by focusing on issues which will prove to be effective in a later comparison with the Unification Thought position.

B. Christian Marriage

For our analysis of the mature expression of Schleiermacher's doctrine on marriage we use the first of his *Household Sermons*¹⁹ as our major source of reference. We will focus our attention on three topics, namely: 1) the higher purpose of marriage, 2) the harmonizing of differences, and 3) the Christ-centered union of the marriage partners.

1. In his first household sermon on marriage Schleiermacher speaks about the love for God and the Savior as the overall purpose of the domestic life, a purpose that assigns also to marriage its central significance.²⁰

According to Schleiermacher, it is the goal of domestic relationships to enhance our fellowship with God and to deepen our love for Christ. The temporal order serves here the fulfillment of the providential plan in the eternal order. In particular, the marital relation is singled out to fulfill that overall purpose, since it establishes the most fundamental relationship in the domestic life, from which all other human relations develop. In other words, the marriage partners are called to deepen their love for Christ through their personal relationship. Henceforth, marriage provides the foundation for active Christian discipleship and becomes instrumental for fulfilling God's providence of salvation.

That providential purpose of marriage is further specified by Schleiermacher who speaks of the holy covenant of marriage as being the foundation for three institutions, namely, the family within the Christian household, the state as the organized whole of civil society, and the Christian community that forms the church.²¹

While the principal purpose of marriage within household and state

consists of the propagation of the human race, there appears an additional purpose of the marital bond within the church, namely, the propagation of the divine word throughout successive generations.

In his "Christian Ethics" (*Die Christliche Sitte*), Schleiermacher speaks of the propagating activity of the church in terms of a process of dissemination of the Christian disposition.²² That process has its starting point in Christ, as the one perfected individual, and moves towards its end point, namely, the dissemination of the Christian disposition throughout all of mankind. Moreover, Schleiermacher points at two communities that are involved in that process of dissemination. First, there is the sexual union within marriage that marks the origin of the single individual. It also relates to the starting point of the dissemination process for the Christian disposition. According to Schleiermacher, procreation becomes here the original form of all propagating activities not only for the church, but also for the state.²³ Second, there is the community of believers that is organized as the church. This community relates to the end point of the dissemination process. The church is here defined as the organic union of people who are active in propagating the Christian disposition. At this point, Schleiermacher emphasizes that the Christian church is only complete when she is fully composed of Christian households. The higher form of the church consists of a union of families and not of single people. The state of singleness is incomplete and essentially of a transitory nature. Thus, Schleiermacher affirms that the vertical relationship with Christ can only fully manifest itself through horizontal relationships within marriage and family.

2. Schleiermacher employs Biblical teachings for defining the concepts of an internal complementarity in marriage with which he describes the inner dynamics of marital life. He affirms that in the process of developing the marital relationship there appear seemingly opposite positions that need to be harmonized. For Schleiermacher, it is the unique strength of Christian marriage to deal successfully with actually or potentially conflicting positions within the marital life. He outlines the principal task of the Christian marriage in terms of harmonizing seemingly opposite or separate positions within the marital bond. The Christian conduct of marriage is then defined as a perfect balance between the mutual life that manifests the earthly dimension of the marital union with its active involvement in the world, and the mutual life in the divine spirit which represents the heavenly dimension of marriage.²⁴ Moreover, there should be a complete harmonization between the different positions and responsibilities of sexes.

According to Schleiermacher, it is evident that the perfect balance between the earthly and heavenly dimensions of marriage leads to the final harmonization of the relationship between husband and wife.

He further explains the inner dynamics of the marital life by means of a twofold adjustment of complementing positions. That is to say, the harmonized husband-wife relationship is based on the unity between the heavenly and earthly dimensions of marriage. Vice versa, the unity between the heavenly and earthly aspects of marital life is advanced through the active mutual relation between the marriage partners. Here, Schleiermacher points to the reciprocal dependence between two internal complementing relations for the development of Christian marriage. In other words, the perfection of the horizontal interaction of the spouses has to be rooted in the complete balance of the vertical relation between the heavenly and earthly aspects of their union. However, that vertical balance can only be achieved through the process of an advancing harmonious horizontal relationship.

Moreover, Schleiermacher implies the individual participation of man and woman in the heavenly dimension of their marital union through their spiritual faculties and the basic connection with the earthly dimension of marriage on account of their natural endowments. According to Schleiermacher, the earthly dimension includes here also the dominion of the spirit over the body. The resulting unity of spiritual and sensuous aspects in the marital relation then becomes the presupposition for participation in the heavenly dimension of marriage. For the marital sexual life to be not only ethical but also Christian it has to be centered on God. The sexual union of the marriage partners can only contribute to the harmonization of their positions if it is rooted in their common spiritual life. Schleiermacher emphasizes the necessary religious aspect of that common spiritual life of spouses beyond a purely ethical conduct of marriage. Even the highest form of an ethical marital union must be oriented towards communion with God in order to develop into a Christian marriage.²⁵

To prevent possible misinterpretations, Schleiermacher warns of any distorted notion of a seemingly fulfilled but socially isolated marital union that claims to be rooted in the common religious life of the spouses. To be religious means for him to reshape this world. Any withdrawal from the world into the seclusion of personal marital happiness is strictly rejected by Schleiermacher. The common religious life and with it the heavenly dimension of marriage can only be built by the marriage partners through their active involvement in the world.²⁶ This participation in the concerns and sorrows of the world becomes, for

Schleiermacher, a genuinely Christian characteristic of the marital bond.

At this point the mutual complementarity between the physical order and the spiritual order becomes visible. Schleiermacher not only affirms the necessary penetration of all natural aspects of the marital relation by the spirit, but he also understands spiritual growth and marital love to be rooted in the interaction of the spouses with the temporal order and the world at large.

3. Schleiermacher understands the Christian fulfillment of marital love in terms of a complete equality between the spouses. He emphasizes that the mutual penetration of the personalities of husband and wife has to be grounded in their superior love for Christ. Here the defense of perfect equality between the marriage partners presents an argument that is based on the complete Christ-centeredness of the marital bond. The love for Christ then appears as the precondition for a fulfilled marital love. Only by loving the Redeemer can human beings be elevated to communion with God. Thus, God-centered marital love can only be attained when the spouses accept Christ into their hearts with such an intensity that he becomes the third one within their marital union.²⁷

In fact, that common love for the Redeemer becomes the ultimate ground where any inequality between husband and wife is dissolved into a most perfect equality. The marriage partners do not only become like each other, but, above all, they become more Christ-like. The consciousness about their marital union is raised to a higher level where they perceive Christ to be the third party in their marital bond.

Schleiermacher understands the innermost unity of the marriage partners not as a mere fusion of their individualities, where they seek self-affirmation in their mutual interaction, but rather their unity is now based on an implicit denial of individuality in order to make room for Christ to take the place of a third party. This means the Christian ideal of marital love does not consist of the event that the spouses find merely their own individuality confirmed in each other, but, on the contrary, true marital love emerges from the willingness to deny one's own individuality for the sake of the higher common individuality which is rooted in Christ's presence. This implicit self-denial for building the marital union then appears as the key for the spouses to find their own true being confirmed in their love for Christ and for each other.

C. Summary

At this point it will be our task to show some systematic connections between Schleiermacher's understanding of the dialectical foundations

of reality and his view of the Christian ideal of marriage. We will discuss: 1) the mediating role of marriage between the temporal and the eternal orders and 2) the purpose of marriage according to the Christian ideal.

1. As mentioned before, Schleiermacher locates marital life, and with it the life in the Christian household, within the general principle that the temporal order serves the fulfillment of the eternal order.²⁸ In order to accomplish such a mediating role, marriage itself has been defined in terms of earthly and heavenly dimensions. From the perspective of Schleiermacher's dialectic, we can discover a consistent correspondence between his understanding of marriage and his epistemological categories of subjective experience. In other words, the earthly dimension of marriage and with it the temporal order can be seen as corresponding to the subjective experience of creative thinking, while the heavenly dimension of marriage and its rootedness in the eternal order appear to be connected with the subjective experience of reflective thinking. Inasmuch as reflective and creative thinking are integrated through the experience of immediate self-consciousness, that necessitates the idea of God as the transcendent Ground of being; likewise the heavenly and earthly dimensions of marriage and their mediating function for the eternal and temporal orders can be seen to reflect in their interaction the unity of thought and being and with it the presence of divine reality.

It is interesting to notice that Schleiermacher expands his purely subjective approach for defining the dialectical nature of reality, when he assigns to marriage, and no longer to the individual, a mediating position between the temporal and eternal orders. That is to say, marriage becomes now the fundamental application of the general principle that temporal activities serve the fulfillment of the eternal realm. In particular, Schleiermacher sees marriage in its ideal Christian conception as the instrument for fulfilling God's providence, a task which is carried out in accordance with his earlier defined dialectical approach.

2. How then does Christian marriage advance God's providence? We have seen that, according to Schleiermacher, there exists a twofold purpose for marriage, namely, the procreation of the human race and the propagation of the divine word.²⁹ Each of these two purposes seems to display its own dialectical structure. This means, procreation presupposes for Schleiermacher the total unity of spirit and flesh as a distinct manifestation of the unity of thought and being or reason and nature. In this ideal formulation, procreation is then seen as the paradigm for all propagating activities. In particular, the propagation of the divine word pre-

supposes the harmony of creative and reflective thinking within each spouse. This means that the fulfillment of both marriage purposes is rooted in the God-consciousness of the marriage partners.³⁰ Schleiermacher's dialectical framework can also be applied to the inter-relatedness of the two marriage purposes. Inasmuch as the propagation of the divine word represents the spiritual life of the spouses and with it primarily their reflective thinking in the eternal order, in like manner one can perceive procreation primarily as an expression of creative thinking in the temporal order. Schleiermacher implies that for procreation to become a full manifestation of the unity of reason and nature the guiding function of the divine word has to be dominant. Thus, we can argue that the advancement of God's providence through Christian marriage is rooted in a dialectical interrelatedness of the two marriage purposes.

THE UNIFICATION VIEW OF MARRIAGE

In our study of Schleiermacher we have discussed an early nineteenth century doctrinal formulation of Christian Marriage. Now we will focus on a contemporary view of the marriage ideal as it is stated in Unification Thought. The method of our discussion will parallel our assessment of Schleiermacher. In the first section we will examine dialectical concepts in Unification Thought that can be expressed through three universal principles. Here, we present the Unification view of God and the created order in preparation for our second section which will deal with the application of the dialectical foundations for the understanding of the ideal of marriage in Unification Thought. Although this presentation is selective and limited in its scope, we hope to cover enough ground for entering later into a fruitful comparative discussion with Schleiermacher's view.

A. Three Universal Principles

Unification Thought affirms that human reason cannot grasp God as a being in himself; however, we can describe the attributes of God, thus being able to develop a "Theory of the Original Image."³¹ Such an "image" approach is fully biblical (Gen. 1:27) and allows the use of anthropomorphisms for describing God's attributes.³² Stated differently, the theory of the Original Image explains God by means of conceptual, ideal types as derived from human experience. Hence, the relationship between God and creation becomes instrumental for the understanding of God.

The Unification view of marriage is directly related to a dialectical understanding of God's attributes. Thus, we will first discuss three uni-

versal principles which provide an explanation of the major characteristics of God and creation. These principles can be identified as: 1) the primal principle of origin, 2) the give and take action, and 3) the four position foundation.

1. What then is the primal principle of origin which can also be described as the central attribute of God? Unification Thought points out that the innermost character of God is heart which in turn defines the purpose for all created reality.³³ Heart is explained as the “emotional impulse to obtain joy through love,” thus affirming that God’s motivation for creating is rooted in the desire to realize joy through love.

Such a starting point for describing Ultimate Reality implies that the principal attribute of God is expressed in terms of dialectical concepts. According to the theory of the Original Image, the dialectical nature of heart can be derived from human experience in which love and joy are identified as emotional forces which presuppose the interaction of polar positions of subject and object. Subsequently, the relationality within the Original Image is affirmed based on polar characteristics which reflect the subject-object interaction. In particular, based on the structure of the created order, Unification Thought identifies the polar attributes of the Original Image as two sets of dual essentialities, namely, internal character and external form together with positivity and negativity.³⁴ For our considerations it is important to point out that these dual essentialities within God are not to be understood as ultimates in themselves, but they are inherently united through heart which then functions as the primal principle of origin. In other words, in a final sense the primal principle of origin guarantees that the polar attributes in God interact harmoniously and purposefully, thus excluding any ultimate conflict.³⁵

2. The dialectical conception of the Original Image as expressed through the nature of heart includes the second universal principle, namely, give and take action. As heart provides the motivational force for the realization of love it becomes obvious from human experience that love is actualized based on the reciprocity of giving and receiving. According to Unification Thought, relationality is not only an ultimate principle in the created order, but it also refers to the Original Image. In short, the reciprocal action within God’s polar characteristics are actions of giving and receiving from positions of subject and object centered on the purpose of heart.³⁶ Thus, God’s existence can be perceived as a self-relatedness of love that is determined by the presence of heart.

Unification Thought also implies a qualitative difference between the kind of love which is present within God and the loving relationship

between Creator and creation. This means that the original ideal of creation would be able to offer a unique response to God's love, a response which could not be accomplished within God himself, thus representing a genuine unfolding of love according to the desire of God's heart.

3. The structural expression of the primal principle of origin and the principle of give and take action in God and creation is explained with the Unification concept of the four position foundation. This concept describes the inherent dialectical structure of both the Original Image and created beings by defining four positions (also called quadruple base), namely, heart or purpose, subject, object and finally the position of the harmonized body.³⁷ The function of the four position foundation is best described as the give and take action between subject and object based on heart or purpose which then results in advancing the fulfillment of an original intention or plan as indicated by the harmonized body. According to Unification Thought, the dialectical content of the spatial analogy of four positions is further illustrated by an identical temporal analogy of origin, division, union action.³⁸ In short, this temporal analogy states that God's original intention or the motivation of heart leads to a division of polar interaction of subject and object which then forms a new result in a unitive state. It is interesting to note that Unification Thought applies the four position foundation to two basic modes of existence, namely, identity and development. That is to say, both identity and development are perceived in terms of a relationship of giving and receiving as it is expressed in the notions of the identity maintaining quadruple base and the developing quadruple base.³⁹

Our discussion of three universal principles has shown the pervasive dialectical character of the theological and philosophical foundations of Unification Thought. Based on our findings we will now analyze the Unification view of marriage.

B. The Marriage Ideal

We will see that the three universal principles as stated in Unification Thought apply directly to the understanding of the marriage ideal, thus underlying the dialectical aspects of marriage. First, let us discuss the purpose of creation as related to God's heart and with its function as the primal principle of origin. According to Unification Thought, the motivation for God's creative activity lies in the impulse to seek joy through love.⁴⁰ In short, joy is realized when a loving relationship between God and created beings is established. However, the nature of love is based on the aforementioned principle of give and take action which implies

that the object, as the recipient of love, just be able to offer an adequate response to the subject. For Unification Thought that response of the object is based on the quality of resembling the subject and is called beauty. Thus, love is characterized as a relational concept which involves a reciprocal exchange of love from the initiating subject and beauty from the responding object.⁴¹ Unification Thought then derives the purpose of creation from that relational concept of love and holds that, in particular, human beings were created as the objects of God's love.

Second, we need to ask the question how do human beings become qualified objects for God's love, or how do they resemble God the most. The Unification view emphasizes that the supreme manifestation of God's love in the created order is accomplished through the ideal of marriage and the subsequent building of the family.⁴² However, before men and women are qualified to enter the marital bond they need to attain individual maturity. That is to say, human beings are first called to resemble God on an individual level by developing the ideal of a unique personality centered on God's heart. Unification Thought describes that process of individual maturation through the aforementioned four position foundation. A person's mind and body form the subject-object relationship and growth occurs through a harmonious mind-body relationship centered on the purpose of creation in accordance with the desire of God's heart. Moreover, the uniqueness of individual growth is characterized by the right use of freedom and responsibility. Human beings do not grow exclusively based on natural law, but they are called to involve themselves creatively in the formation of their personality.⁴³ The mature individual then reaches an intimate love relationship with God according to his or her inherent beauty, a beauty which resembles God's dual essentialities of internal character and external form through the harmonized relationships of the individual mind and body.

Individual maturity can be seen as connected with God's vertical love in which a distinct partnership between God and the individual person is actualized. However, God's love finds its further expression and fulfillment in the created order through a horizontal partnership between two spouses in marriage.

Why do human beings in a marriage relationship resemble God more than they do as individuals? Our previous discussion of Unification Thought has shown that the Original Image is not only perceived as the harmonized essentialities of internal character and external form but it also includes the harmonized secondary attributes of positivity and negativity, attributes which appear on a further developed level as mas-

culinity and femininity. Thus, God's resemblance by human beings is fulfilled on two levels. While the harmony of character and form in the Original Image is manifested through the mature interaction of mind and body in the individual, there is beyond that level the expression of masculinity and femininity of the Original Image through an ideal partnership of husband and wife.

One can say that the dialectical nature of love ascribes to God the position of ultimate subject while man and woman bound together through an ideal marital relationship fulfill the position of a qualified object vis-à-vis God. Here, the earlier discussed universal principle of the four position foundation further explains the dialectical aspect of the marriage ideal. As husband and wife in their respective positions of subject and object realize through their mutual give and take action the fulfillment of horizontal love, they maintain at the same time a strong loving bond with their Creator due to their achieved individual maturity. In other words, the horizontal love between the spouses is fully centered on their vertical love for God.

The partnership of a horizontal two-in-oneness then extends to a vertical and horizontal partnership of a three-in-oneness between God, husband and wife. Subsequently, the original desire of God's heart reaches its ultimate fulfillment when the complete oneness of vertical and horizontal love brings forth the new creation through the birth of children.⁴⁴ In this way, the marriage ideal fulfills its inherent purpose by establishing the four positions of God, husband, wife and children. The fulfillment of the ideal marriage then means the realization of the ideal family.

C. Summary

We have seen that the Unification view of marriage presents a consistent application of the earlier discussed three universal principles. It emphasizes the centrality of God's heart as the primal principle of origin which determines the unfolding of loving relationships between God and human beings. In particular, the marriage relationship has been identified as the supreme manifestation of a qualified object for the love of God. This implies that the Unification doctrine on marriage speaks not only about the self-communication of God's heart through the creation of human beings, but it also affirms an indispensable human response for the actualization of love between God and man. This means that the gift of God's grace in creation is answered by human beings through their fulfillment of responsibility on the levels of individual maturation, marriage and family life.

Moreover, we have seen that the dialectical aspect of marriage is not only expressed through the horizontal love between the spouses, but that such a dialectical dimension becomes even more visible through the vertical love between God and the spouses. It can be argued that such a higher visibility of the dialectical aspect of marriage is demonstrated through the two manifestations of vertical love, one being the relationship of the individual spouse with God and the other can be understood as an actualized presence of God within the loving relationship of the marriage partners.⁴⁵

THE COMPARATIVE STUDY

We have touched on a number of dialectical considerations and a variety of marital issues in our presentation of the doctrine of marriage in Schleiermacher and Unification Thought. At this point, it will be our task to isolate three themes which lend themselves to a fruitful comparison of the two systems of thought. We will focus our concluding observations on: 1) the starting point for dialectical reflections, 2) the God-man relation and its implication for marital teachings, and 3) the principle of growth and development in marriage.

1. We have seen that Schleiermacher develops his dialectical method by starting with the individual human being as the thinking subject. The forms of thought as related to reason and will, that is, reflective thinking and creative thinking, have been used for approaching an understanding of the Absolute. It is interesting that Schleiermacher perceives God as the transcendent Ground who is seen as the identity of thought and being and whose direct manifestation is located in the immediate self-consciousness of human beings. At the same time, however, he seems to say that the notion of identity includes the affirmation of polarity. In short, God combines aspects of reason and will in perfect unity, thus implying a subject-object relation within divine Reality which would be the presupposition for an independent consciousness in God himself.⁴⁶

Our presentation of Unification Thought has shown that the starting point for any dialectical activity is the notion of the primal principle of origin or God's heart. Moreover, the polar attributes of the Original Image have been identified as internal character—external form, positivity—negativity and masculinity—femininity. All of these attributes perform harmonious give and take action because of the primal principle of origin. The direction of this activity of giving and receiving is then determined by the desire of God's heart and, as such, it puts the concept

of purpose in a central position.⁴⁷

It seems significant that both Schleiermacher and Unification Thought use a dialectical approach for discussing Ultimate Reality and, in doing so, the need for a principle of unity becomes apparent. While Schleiermacher employs an analogy of being between the transcendent Ground (as the identity of thought and being) and the immediate self-consciousness of human beings, we find that the Unification doctrine employs the central human experience of heart in order to show the analogy for the primary attribute of heart in the Original Image by way of affirming theological anthropomorphisms. In short, for Schleiermacher the unitive principle is defined as the identity of thought and being or the unity of reason and nature, whereas Unification Thought affirms the heart of God as the original unifying principle. Both systems of thought then affirm the importance of human experience and the faculty of feeling for understanding Ultimate Reality.

Schleiermacher, on the one hand, operates with an epistemological starting point of subjective human experience by introducing the concepts of reflective and creative thinking. By way of intellectual analysis, he defines the unifying point of the two forms of thinking with the subjective reality of immediate self-consciousness that in turn becomes the locus for divine reality and the faculty of human feeling. On the other hand, Unification Thought starts with the basic human experience of heart and its expression through love and joy. Divine Reality is then understood not through intellectual deduction but through an affirmation of the basic revelation that God is above all the God of heart who communicates himself through relational unity of love with creation. Feeling is here defined as the expression of heart in terms of providing the experience of loving relationships. Thus, Unification Thought ascribes to feeling an intrinsic characteristic of mutuality as it is expressed in the relational concepts of self-giving love and responding beauty.

It is interesting to point out that Unification dialectics with its revelatory starting point contrasts with Schleiermacher who chooses an epistemological analysis for developing his dialectics. In other words, Unification Thought understands the relationship between God and human beings as the image for the relationship between spirit and body in the individual, whereas Schleiermacher uses the subjective-cognitive distinction between reflective and creative thinking and the resulting polarities of thought and being or spirit and body as interpretive tools for explaining Ultimate Reality. Thus, Unification Thought sees God

always in relation to creation through which the centrality of purpose is explained. By contrast, Schleiermacher perceives God as the transcendent Ground of being who is perceived primarily in terms of the identity of spiritual and temporal realities.

2. How do Schleiermacher and Unification Thought perceive the relationship between God and human beings with reference to marital teachings? As Schleiermacher defines the transcendent Ground in terms of the identity of thought and being, he offers a description of God as the universal manifestation of immediate self-consciousness. Thus, the conception of God appears as consciousness, but in an absolute sense, while man's experience of immediate self-consciousness includes a relative dimension. The crucial question is whether God in his absolute-ness is somehow dependent on creation, or if such a relative dimension in God is excluded. Schleiermacher posits an absolute self-consciousness for the understanding of God and subsequently affirms absolute dependence for the order of creation. In particular, human beings have an experience of God-consciousness in their immediate self-feeling of absolute dependence. That feeling of absolute dependence then becomes the binding force not only for the relationship between God and people but also among human beings. This implies that marriage partners relate to God and to each other based on that feeling of absolute dependence within which the love of Christ assumes a guiding function.⁴⁸

The Unification view presents a different paradigm for the God-man relationship. Above all, God is seen as the Absolute in his essential character of heart, but the quality of heart includes a genuine self-communication through creation in terms of actualizing love and beauty. Here, the degree of resemblance between subject and object determines that process of actualizing love. In other words, God is seen as including an element of relativity by allowing himself to be dependent on the response of human beings for the unfolding of his love in the created order. Thus, for Unification Thought, the binding power of marital love implies mutual dependence between God and human beings which operates within the unifying power of God's heart.

From a pastoral perspective there appears to be general agreement between Schleiermacher's view and the Unification position on the ideal of marriage. To see marriage as an instrument for fulfilling God's providence, to insist on the necessary interaction between the earthly and heavenly dimensions of marriage and to center the marital love of the spouses on their love for Christ are all doctrinal points within Schleiermacher's view that can also be affirmed by Unification Thought.

However, the question of how marital love is connected with the love of God seems to receive different answers in the two systems of thought. As stated above, Schleiermacher understands marital love as rooted in God-consciousness through which the feeling of absolute dependence is determined. Even if the spouses love Christ as the third party within their marital union, their relationship with God will still be confined to an awareness of absolute God-consciousness as it is mediated through Christ. Unification Thought would interpret absolute God-consciousness and the feeling of absolute dependence as an essentially passive or receptive mode of experiencing God's presence. There, the major difference from Schleiermacher's view becomes clear when Unification Thought insists that the ideal of marital love includes the ability of the spouses to return beauty to God. In other words, the active response to God's love and being able to move God's heart become qualities of marital love that elevate it to the level of divine love. Schleiermacher's paradigm of the marriage ideal, in which Christ as the third party in the marriage covenant communicates absolute God-consciousness, is now advanced through the Unification paradigm to the ideal of marital love in which God, husband and wife are forming a three-in-oneness or trinitarian union of a fulfilled love relationship that embraces both the vertical, eternal order and the horizontal, temporal order.⁴⁹

3. An initial reading of Schleiermacher and Unification Thought on the issue of growth and development in marriage leaves one with the impression of considerable compatibility between the two systems of thought. We have seen that Schleiermacher operates with the principle that activities in the temporal order lead to the fulfillment of purposes in the eternal order. Furthermore, he assigns to marriage a mediating role between the two orders by emphasizing the harmonious exchange between the earthly and heavenly dimensions of marriage. In fact, Schleiermacher is adamant about the need of the marriage partners to be actively involved in the world in order to advance their spiritual life as a Christian couple.⁵⁰ Likewise, Unification Thought offers a doctrine of spiritual growth that involves a distinct interaction of the spiritual and physical realms. In particular, the advancement of the spiritual life in terms of fulfilling the purpose of creation is understood to be dependent on the function of the physical body for providing vitality elements for the spirit.⁵¹ In our comparison with Schleiermacher, it is important to point out that Unification Thought defines the purpose of creation and spiritual maturation as the attainment of co-creatorhood with God. In fact, it is the purpose of the physical order to allow human beings to

achieve creatorhood on the individual level, in marriage and family life, and in exercising lordship over creation.⁵² Ultimately, men and women in their calling to pursue the ideal of marriage as husbands and wives, attain the full image of God and are able to enter into an actual partnership of love with God.

We can conclude that there is general agreement between Schleiermacher and Unification Thought with regard to the understanding that the interrelatedness between the spiritual and physical orders is essential for developing marriage and family life. However, after closer examination it becomes clear that the different starting points in the two systems of thought lead to contrasting results. Schleiermacher, in choosing the subjective experience of knowing as the central criterion for relating the spiritual and physical spheres to each other, arrives at a rather descriptive approach by stating that the spiritual reality concerns the one who knows (comparable to reflective thinking) while the physical reality concerns that which is known (comparable to creative thinking).⁵³ Such an epistemological agenda is then applied to the understanding of reason and nature with spirit and body as their highest manifestation. Schleiermacher seems to explain the interaction of spirit and body in terms of a need or desired goal when he speaks of the total penetration of nature by reason or the complete dominion of the spirit over the body.

While Unification Thought is fully affirming Schleiermacher's view on the goal for the spirit-body interaction, it offers also a distinct emphasis on the process of spiritual motivation by assigning a nourishing dimension to the physical body for the development of the spirit. In other words, beyond Schleiermacher's descriptive approach for the goal of the spirit-body relationship, we find that Unification Thought emphasizes the ontological purpose of the physical order, namely, to provide for human beings the necessary conditions for spiritual formation towards the end of attaining co-creatorhood with God. Here, the physical order is not merely an object to be known, as stated by Schleiermacher, but it shows a distinct function in its own right, namely, to be operative for the maturation of the spirit.

CONCLUSION

In its final analysis, agreements and disagreements between Schleiermacher and Unification Thought in the discussion of the ideal of marriage can be summarized with regard to their understanding of God or Ultimate Reality. On the one hand, we have encountered con-

siderable agreement between the two thought systems with reference to the general purpose and structure of marriage. Both the Christian ideal, as stated by Schleiermacher, and the Unification view understand the overall goal for marriage to be the advancement of God's providence. Within that general agenda there is agreement that God's providence is advanced through procreation in marriage, the propagation of the divine word and the total involvement of the spouses in the world for developing their marital love. Another major continuity between Schleiermacher's view and Unification Thought relates to the faculty of feeling that has been identified as the ground for perceiving Ultimate Reality.

One can argue that the disagreements between the two views on the marriage ideal originate from the fact that the Unification position on the overall goal for marriage does not only speak of the advancement of God's providence but also of its fulfillment. Schleiermacher, who defines his understanding of Ultimate Reality with epistemological categories, thus arriving at the notion for God as the absolute identity between the ideal and the real or of thought and being, seems to bypass the Unification conception of the heart of God as the central category for explaining the ultimate purpose of marriage. However, as we have seen, that difference in the perception of Divine Reality is responsible for discontinuities between the two views on marriage. In short, the major disagreement between Schleiermacher's view and the Unification position concerns the meaning of spiritual maturation of the marriage partners. On the one hand, Schleiermacher suggests a spiritual development for the spouses in terms of attaining the feeling of absolute dependence that is rooted in perfect God-consciousness as mediated by Christ. The Unification view, on the other hand, defines the spiritual maturation of the marriage partners with reference to the goal of marriage in terms of an ultimate response to the heart of God. Here, the spouses become not only Christ-like in their attainment of perfect God-consciousness, but more importantly they reach their spiritual maturation by acquiring the qualifications of co-creatorship in oneness with God. Schleiermacher seems to confine creatorhood to epistemological categories within the thinking subject, such as creative thinking, imagination and speculative thinking. This quest for the certainty of knowledge then leads to a rudimentary awareness of God as it is expressed through the feeling of absolute dependence. Unification Thought, in affirming God as our Divine Parent, would agree that the feeling of absolute dependence constitutes the initial experience of God within our process of maturation.

Ultimately, however, that feeling of absolute dependence finds its fulfillment through the attainment of the ideal of marriage where the spouses enter into an actual partnership of love with God.

ENDNOTES

1. Statistics on the decline of the stability of marriages reveal that in the year 1900, out of 100 marriages, eight ended in divorce while in 1980, for every 100 contracted marriages, 50 led to divorce. See Stephen A. Grunlan, *Marriage and Family*, (Grand Rapids, MI: Zondervan, 1984).
2. Friedrich Schleiermacher "Predigten über den Christlichen Hausstand," 1st edition; *Friedrich Schleiermacher Sämtliche Werke*, 31 Vols; three sections: I *Theologie*, II *Predigten*, II *Philosophie* (Berlin: G. Reimer, 1834-1864), henceforth cited as *Sämtliche Werke (SW)*, Section II, Vol. 2.
3. _____, "Entwurf eines Systems der Sittenlehre," in *SW*, Section III, Vol. 5. This is one of several sources in which Schleiermacher explains issues related to his mature view of marriage.
4. *Explaining Unification Thought*, (NY: Unification Thought Institute, 1981). Henceforth cited as *EUT*.
5. *Fundamentals of Unification Thought*, (NY: Unification Thought Institute, 1991). Henceforth cited as *FUT*.
6. For this summary of Schleiermacher's view on the identity of thought and being, I am indebted to Marvin Miller who offers an exhaustive study of Schleiermacher's thought in the work *Der Übergang*, (Gütersloh: Mohn, 1970), p. 30.
7. Schleiermacher says: "Das Denken welches Wissen werden will bezieht sich auf ein vorausgesetztes Sein; das unsern Handlungen zum Grunde Liegende bezieht sich auf ein Sein das erst durch uns werden soll." Friedrich Schleiermacher, "Dialektic," *SW*, Section III. Vol. 2 (1839), p. 518. Henceforth cited as *Dialectic*. Quoted by Miller, p. 31. The English translation reads as follows: "The thinking that is intended to become knowledge relates itself to a presupposed existence; the thinking that is the foundation for our actions relates itself to an existence that is still in a state of becoming based on our involvement." The first form of thinking is rendered "reflective" thinking while the second form of thinking is best translated as "creative" thinking.
8. For these reflections, I am indebted to Miller. See Miller, p. 31.
9. *Ibid.*
10. *Ibid.*, p. 33. Here Schleiermacher refers to Plato's Parmenides-dialogue and substitutes Plato's "instantaneous moment" with his concept of "transition."
11. *Dialectic*, p. 524. Quoted by Miller, p. 33.
12. Miller, p. 36.
13. Schleiermacher says: "Die Einheit unseres Seins beruht darauf, daß wir im Selbstbewußsein den transzendenten Grund sowohl in Beziehung auf das abbildliche als auf das vorbildliche Denken haben..." *Dialectic*, p. 525. Quoted by Miller, p. 36. Here is the English translation: "The unity of our being rests on the understanding that we have in the immediate self-consciousness the transcendental Ground not only in relation to reflective thinking but also with ref-

- erence to creative thinking..."
14. Miller, p. 38.
 15. See August Dörner, "Geleitwort," in *Friedrich D.E. Schleiermacher, Werke. Auswahl in vier Bänden*, Otto Braun and Johannes Bauer, Eds. (Leipzig: 1910-12. Reprint of the second edition Leipzig: 1927-28, Aalen: Scientia, 1967), henceforth cited as *Werke in Auswahl. (WA)*, Vol. 1, p. vii.
 16. For this explanation of the feeling of absolute dependence I am indebted to August Dörner. See Dörner, p. viii.
 17. Richard R. Niebuhr, "Schleiermacher, Friedrich Daniel Ernst" in *Encyclopedia of Philosophy*, Paul Edwards Ed. 8 Vols. (NY: Macmillan, 1967), Vol. 8, p. 318.
 18. Dörner, p. x.
 19. Friedrich Schleiermacher, "Household Sermons," in *WA*, Vol. 3, pp. 223-398.
 20. On account of these domestic relationships both our fellowship with God and our pious love for the Redeemer should be strengthened in our hearts, and, through us, should be stimulated in others. *Ibid.*, p. 228.
 21. From this holy covenant, all other human relationships are developed. Marriage becomes the foundation for the Christian household, and such households form Christian communities. On this holy covenant rests the propagation of the human race and with it also the propagation of the power of the divine word from one generation to the next. *Ibid.*, p. 229.
 22. It seems justified to use Schleiermacher's lecture notes and records of his students to explain further his mature doctrine on domestic life, since he continuously revised his lectures over the years. In particular, "*Die Christliche Sitte*" in its present form includes lecture notes from the time period between 1809 and 1831. The standard work consists of the Jonas-edition which refers consistently to the lectures from 1822/23. For a detailed discussion of the origins of the "Christian Ethics" see Hans Joachim Birkner, *Schleiermachers Christliche Sittenlehre* (Berlin: Topelmann, 1964), pp. 11-29. Friedrich Schleiermacher, "*Die Christliche Sitte nach den Grundsätzen der evangelischen Kirche im Zusammenhange dargestellt.*" *Aus Schleiermachers handschriftlichem Nachlasse und nachgeschriebenen Vorlesungen*, L. Jonas, Ed.
 23. *Ibid.*, p. 338.
 24. We shall in the best way comprehend the idea of the apostle on the Christian conduct of marriage, by paying attention to two issues in his description, namely, first, how he shows us within Christian marriage an earthly and a heavenly dimension that are one. Second, how he points at an inequality in marriage that dissolves again into the most perfect equality (concerning the husband-wife relation). "Household Sermons," in *WA*, Vol. 3, p. 230.
 25. See Bauer's statement on Schleiermacher's marriage sermons in his introduction to the "Household Sermons," in *WA*, Vol. 3, p. 193.
 26. But, my friends, as that earthly dimension of marriage is not without the heavenly dimension, in like manner, there cannot be the heavenly dimension without that earthly one, and without that most intense unity of joys and sufferings, or of the sorrows and labors of this world. Two human beings, who are united by God, can only be sufficient for each other, inasmuch as an active life furnishes temptations and tests for each one, against which they should shield themselves in mutual support. "Household Sermons," in *WA*, Vol. 3, pp. 236-237.

27. Everyone may ponder how much greatness is necessary for marriage to be conducted in an honest manner, according to the Christian understanding. Truly, it can only happen if both partners have accepted our Lord and Master in their hearts, and if he is the third one in this covenant which is sanctified through their love for him. *Ibid.*, p. 247.
28. See the beginning of section B. "Christian Marriage" in this paper.
29. *Ibid.*
30. See Section A. "Dialectical Foundations" in this paper.
31. *EUT*, p. 6. Explicit reference is made to an "image" ontology as opposed to a "Theory of the Original Being."
32. Here, only analogical anthropomorphisms are admitted which consist of characteristics with a conceptual nature such as truth, compassion or purity. In other words, when speaking about God we refer to images drawn from man's idealized experience. This limited use of images rules out references to metaphorical or crude anthropomorphisms which imply statements of a physical nature such as "the Lord God formed man of the dust from the ground and breathed into his nostrils the breath of life" (Gen. 2:7).
33. *FUT*, chapter 1, p. 35.
34. The characteristics of internal character and external form refer to the original Korean terms of *Sung Sang* and *Hyung Sang*. These essentialities of character and form are supremely manifested in creation through the mind and body of human beings. Positivity and negativity as the second set of dual characteristics refer to the Chinese terms of *Yang* and *Yin* and find their most developed expression in the masculinity and femininity of human beings. Unification Thought holds that positivity and negativity are attributes that have themselves character and form, thus being identified as attributes of attributes in the Original Image. See *EUT*, p. 17.
35. With these reflections I am indebted to Herbert Richardson who adds that the primal principle of origin "is not invoked as a principle of transcendence but as a principle of creative harmony between the two powers of God." See M. Darrol Bryant and Herbert W. Richardson, Eds. *A Time for Consideration*, (NY: Edwin Mellen Press, 1978), p. 301.
36. *FUT*, chapter 1, p. 39.
37. *Ibid.*, p. 48.
38. *Ibid.*, pp. 53-54.
39. *Ibid.*, p. 53.
40. *Ibid.*, p. 35.
41. *FUT*, chapter 7, p. 4. See also *Divine Principle*, p. 48.
42. *FUT*, chapter 6, p. 2.
43. *FUT*, chapter 3, p. 7. The attainment of individual maturation is referred to as the "first blessing" according to Gen. 1:28, indicating the state of fruitfulness.
44. *EUT*, p. 233.
45. A further distinction can be made between the process of individual maturation in which one perceives initially a "transcendent" relationality with God and the stage of a fulfilled marital relationship in which a more "immanent" relationship with God is realized.
46. August Dorner, "Über das Wesen der Religion" (*On the Essence of Religion*), in *Theologische Studien und Kritiken*, D. Köstlin and D. Riehm, Eds., (Gotha:

- Perthes, 1883), 1883, Vol. 2, p. 245.
47. See Section A. "Three Universal Principles" in this paper.
 48. See sections A. "Dialectical Foundations" and B. "Christian Marriage" in this paper.
 49. See sections B. "Christian Marriage" and B. "The Marriage Ideal" in this paper.
 50. See sections B. "Christian Marriage" and C. "Summary" in this paper.
 51. Unification Thought understands the worth and maturation of the human spirit with reference to the developing quadruple base, where mind and body perform the activity of giving and receiving centered on purpose in order to bring about the maturation of the individual human being. See section A. "Three Universal Principles" in this paper.
 52. Unification Thought discusses the attainment of creatorhood in terms of fulfilling the three Blessings as outlined in Gen. 1:28.
 53. Dorner, "Geleitwort," in *WA*, Vol. 1, pp. 2,3. For additional references, see note 15.

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TOUGH-MINDED ESCHATOLOGY IN CHARLES FINNEY AND SUN MYUNG MOON

by Tyler O. Hendricks

I do not want to deal with the Reverend Sun Myung Moon's eschatological program per se, but rather with the question: given the fact that he has an eschatological program or is at least making eschatological claims, how is it possible for his church to survive in the world and continue to make the claims it does? Millennial movements making claims similar to the Reverend Moon's tend either to be suppressed or to compromise and/or spiritualize their ideals. One could summon evidence supporting any of these possibilities as likely for the Unification Church or, for the sake of simplicity, Unification Movement (UM), but in fact the UM neither has been successfully repressed nor has it compromised or spiritualized its ideals. In this paper I will compare the UM with a movement in many ways similar to it which went the way of compromise and spiritualization. I will discuss what in the UM has prevented it from going that way thus far, and what pitfalls the church must avoid in the near future to prevent such damage to its eschatological claims.

That other movement of which I speak is the evangelical reform movement of the second quarter of the nineteenth century in the north-

ern United States. Admittedly this group, which I am going to identify with the revivalism of Charles Finney and for convenience label the "Finney movement" (FM), is an historical construction, but it is an acceptable one, dealt with as an entity by Gilbert Barnes, Charles Cole, William McLoughlin, Whitney Cross and Donald Dayton, to name a few. I will define the FM more narrowly than did those writers, as that group of evangelical Christians converted through Finney revivals between roughly 1825 and 1835.

We assume that at the time of conversion a significant portion of those converts took Finney as their religious leader and adopted his religious outlook. At least this was apparent to their opponent Unitarians, who called them "Finneyites." These converts flowed into and swelled the ranks of the already established "benevolence empire," taking leadership positions in and contributing financial support toward causes such as abolition, temperance, the labor movement, education, aid to the handicapped, prison reform, Bible and tract societies, domestic and foreign missions, Sabbatarianism, maternal associations, and so forth. Sociological studies of this period by Paul Johnson (1978), John Hammond (1979) and Mary Ryan (1981) confirm the relationship between the Finney revivals and Finney followers and those social enterprises. These scholars in fact argue that Finney's work signalled and stimulated a new order in the realms of economy, politics and gender relations.

TOUGH-MINDED ESCHATOLOGY

These middle-class reformers had a millennialist stance, one which I will call a "tough-minded" eschatology. Groups with such a view hold that (1) some kind of social change is prerequisite for the coming of the Messiah, (2) they have the correct understanding of what that change should be, (3) they have a prerogative and peculiar responsibility (calling, election) for bringing about that change, and (4) if they are successful then the Lord is bound to come. I contrast tough-minded eschatology with "soft-minded" eschatology, which either does not see social conditions as a significant factor in the providence of God (the Millerite movement, for example) or sees social conditions important only as signs of the last days (Herbert Armstrong, Hal Lindsey). Others with a soft-minded eschatology may seek to affect social conditions but not consider such action to be relevant to the Kingdom's coming (D.W. Moody, Oral Roberts, Pat Robertson).

Unlike these groups, both the FM and the UM espouse a tough-mind-

ed eschatology. Further, the basis for their stance is radical conversion of individuals to a new relationship with God and the world. This separates the FM and UM from the social gospel movement or liberation theology, which, although they are tough-minded in advocating social change, ground their advocacy of the creation of communities and change of laws upon rational social analysis. The FM and UM are examples of religion advancing social advocacy based upon its own prophetic genius.

Other parallels between the FM and UM are interesting but merit only brief mention here. They both spring out of the same religious “lineage,” that being an Arminianized Calvinism, roughly following Calvin’s lineage from 16th century Geneva and the Rhineland through the English and American Puritans, the “Old Calvinism” of the late eighteenth century and the New Haven theology of the early nineteenth, with influences along the way from Arminius, Grotius, Richard Hooker and William Blackstone. The FM flourished two generations prior to the advent of dispensationalism, but it was among the FM’s descendants—Northern Presbyterians, Methodists and Congregationalists—that dispensationalism took root in America. American Protestant missionaries took this strain of Protestantism to North Korea in the 1880s, and Sun Myung Moon’s family converted to Presbyterianism around 1930.

There is a similarity of social setting within which the movements respectively emerged, early nineteenth-century America being comparable to South Korea in the mid-1950s. They were both expanding societies, especially religiously and economically, in which ambitious and energetic peoples were plunging forward toward prosperity. Both had emerged victorious from life-threatening conflicts, and felt themselves to be carrying a banner of freedom.

There are parallels between Charles Finney and Sun Myung Moon themselves, being middle sons of large rural families, having secular education away from home, being guided to the religious vocation through revelation, attempting first to work through established churches, sacrificing their marital lives—the list could go on. They each had or have a powerful preaching style, and convey their messages through oral more than print media.

A final parallel exists between their theologies. They both espouse a “moral government” theory, which allows for God’s sovereignty and human freedom and responsibility. Both claim their theologies to be scientific and reasonable. Both claim that their theologies illuminate the meaning of the Bible, and on that basis call Christians across denom-

inational lines. In both men's teachings, the laws or principles established by God exist for the sake of human fulfillment, which is also the completion of the moral universe and (for Unification theology) God's joy. Human beings have freedom which cannot be abrogated by God without violation of His own government. The eschatological goal is the achievement of a world in which human beings through their own volition live according to the will and heart of God. Such a world cannot be coerced into being nor created by supernatural power; it is the product of the cooperation of human beings and God. The kingdom cannot come without the concerted effort of human beings, using their own power to shape and transform the fallen world into God's ideal.

The post-millennial tendency is obvious. But the eschatological work cannot begin without a radical conversion and re-orientation in the life of the believer, leading the believer to perceive God's will and heart and "own the covenant" out of a sanctified motivation. Such a theology gives human beings the potential and mandate to unite heaven and earth, Christ and culture, God and the world. In both cases religious conversion effected a truncation of the affiliates' former way of life. This in turn caused division within society and controversy for and against the movement.

BREAKDOWN OF THE TOUGH-MINDED STANCE

A movement can maintain its tough-minded eschatological status as long as the members believe that they are bringing in the eschaton through their concrete historical activity. That self-perception is not easy to maintain. In the FM it passed within a decade of its birth in upstate New York revivals. The religious ideal and the secular ideal separated, and the movement disintegrated. On one hand, followers dedicated themselves to the secular expression of the ideals (abolition, labor rights, temperance, women's rights) but gave up the claim that the Kingdom was being ushered in through these activities. Especially with abolitionism, the need for a base of political support enervated the religious idealism and millennial energy of the early believers.

On the other hand, Finney himself maintained the primacy of religion and revival and discontinued the eschatological signification of social goals, thus helping to spawn the pre-millennialism of the latter half of the century. By mid-century the socially "tough-minded" gave up their eschatological claims and those who upheld the eschaton gave up being tough-minded about it.

Exacerbating these shifts was the passing of the social world within which the tough-minded stance developed, that passing characterized by

the industrial revolution, urbanization, non-Protestant immigration, and new developments in the intellectual world: biblical criticism, Darwinism, and historical consciousness. Finneyite social theory and theology could not meet these practical and intellectual challenges, and this was a further stimulus toward an other-worldly view of the eschaton, further disconnecting human efforts from God's ultimate action.

Finney's failures to meet these challenges were the most important factors contributing to the failure of Finney's tough-minded eschatology. This failure had causes internal to the movement: (1) the absence of strong, centralized leadership; (2) the absence of a broad, inclusive ideology and vision; and (3) the absence of an ideal of solidarity in the movement. Before the external dissolution of the tough-minded enthusiasm there was a division of the movement into a plurality of self-important projects, none of the leaders of which were able to see beyond their own particular concern. The movement, it turned out, lacked a unifying, applicable vision. It was an enthusiasm which for a time attracted many of society's "movers and shakers," but nonetheless it was an enthusiasm.

Because of the parallels between the UM and the FM, especially in terms of the claim to be bringing in the Kingdom through social action dictated by prophetic mandate, many assume that the UM will go the same way as the FM and other like movements. The assumption is made, implicitly, that the UM will lose energy and fade away, or fragment into sub-sects, or "normalize" into a socially acceptable form. The arbiters of conventional wisdom therefore, write off the UM. This prevents most people from seeing the UM objectively and giving it the serious and sustained attention it deserves.

Even a superficial glance will reveal that already the UM has outlasted the FM in maintaining its own integrity and the viability of its eschatological claim. By 1835 persecution of Finney (a good sign that one is pursuing a tough-minded eschatological program) had virtually stopped. Finney's method (new measures revivalism) and message had become standardized and moderately respectable, and the reform movements sponsored by his followers were beyond his influence and even lacked his whole-hearted approval. No longer would he postulate the coming of the Kingdom, in three months no less, as being contingent upon the success of his revival.

The Reverend Moon, on the other hand, continues to suffer persecution, on increasingly large scales. His message has become neither standardized nor socially respectable, nor have his methods. (Even his own followers must continually revise their concepts of the man and his

agenda.) The social activities generated by Reverend Moon's followers have remained religious in essence and have maintained unity with his vision and general direction. The followers maintain their belief that the Kingdom is coming in through their concrete social activity. Thus the tough-minded eschatological vision and claim is still very much alive in the UM. We are driven to inquire what differences between the UM and the FM explain this relatively long-lived tough-minded eschatology. I will relate my answer to the three problematic factors internal to the FM which I noted: leadership, ideology and solidarity (these of course not being independent variables).

THE POSITION OF THE REVEREND MOON

I want to approach this in a round-about way, beginning with the observation that the eschatological time schedule has been extended by Reverend Moon without causing great difficulty for the movement. Resistance in the larger society toward the social aims of the FM bought about not such an extension but rather a radical shift in that movement's eschatological claim. Finney's evangelical millennialism turned out to be magical: there was no continuous causal linkage between revival, social reform and the inbreaking of the Kingdom on earth. The Kingdom came to individuals through religious experience, but could not be incarnated into the society. When what they hoped was the causal linkage—from religious conversion to godly social movement—broke down, all that was left was the magic, i.e., premillennialism. Reverend Moon has eliminated the magic by absorbing it into himself. That is, without blaming others or revising his goals, he takes responsibility for failures. He has done this by assuming the position and responsibilities of Messiah. Further, he inculcates in his membership the same ethic,

Thus, Reverend Moon has appropriated for himself a role quite different from Finney's. For both men, the role is, putatively, assigned by God and, more importantly from a sociological point of view, it is accorded him by his followers. Given such a faith on the part of his followers it is to be expected that they would assign an altogether different valuation to their relationship with Reverend Moon than the Finney followers did their relationship with Finney, who merely laid claim to the status of evangelist. Indeed it is explicit in the Unification theology that personal salvation (or restoration) is affected, even effected, by one's unity with the central figure of the age. Therefore, his lifestyle, his family relationships, and his personal behavior are taken much more seriously by his followers than were Finney's by his. Reverend Moon will personal-

ly give individual missions and vocations. He recommends marriage partners and sanctions all marriages. He is called upon to name children. The personal status accorded the founder of the Unification Church in this way diminishes the possibility that the multifaceted activities he has inspired his followers to pursue will fragment in different self-important directions, at least during his lifetime. Future unity of the movement depends upon how much of that esteem for Reverend Moon can be transferred to his lineage.

THE IDEOLOGICAL VISION OF *DIVINE PRINCIPLE*

The revelations received by Finney and Moon inspired in them different ideological formulations, differing especially in distance from the inherited tradition and in degree of inclusivity. With Finney the scope was for the conversion of Christians to a sanctified and activist faith which would transcend denominational lines (within the boundaries of revivalist Protestantism) and issue in social action to cleanse and perfect society (in the United States). Thus, Finney's vision conceivably could be fulfilled (and thereby exhausted) by the success of an abolition movement or a temperance movement. His vision did not extend beyond that rather reasonable goal in any effective way. Because the FM's social objectives were consummately reasonable, they eventually were whittled into politically viable form and thereby they gained enough support to insure their success in that reasonable form, the eschatological edge being lost in the process. This parallels the church achievement of political power in the fourth century at the cost of the loss of essential spiritual standards.

Reverend Moon's vision is far larger than Finney's; his claims on people are much greater and the programs he has inspired manifest ideals which resist the whittling process necessary for them to garner social legitimation and substantial support from an uncircumcised public. Therefore the UM has resisted the "de-eschatologicalization" process. Its positions have not yet gained public approval. The external cause for this is the fact that Reverend Moon's tough-minded eschatology is of a worldwide, trans-cultural, trans-racial, trans-religious scope; it ignores all previous human concepts of limitation and boundary, and thus does not blend easily with standard social norms, even those with a religious label. Therefore it is at least theoretically possible for this movement to succeed, or at least we can say that they have not limited themselves by narrowness of vision.

The question reduces to one of the nature of the vision underlying the conversion or salvation proffered through Reverend Moon. Are his

movement, his principles and his people capable of subsuming the world under their vision of the Kingdom? Or will worldly victory come only at the cost of the loss of spiritual integrity and eschatological intensity? The Finney movement lost its tough-minded eschatology as it confronted the world. Somehow the post-millennial scheme of these evangelicals did not resolve the deep and fundamental problems of human nature and human life in the world. This conclusion was elaborated by Reinhold Niebuhr, who elucidated the paradoxical nature of the Christian experience, its partial and inconclusive applicability to this world, and the apparent impossibility of establishing the Kingdom in history. The fact that the UM has been able to maintain its Kingdom theology for even as long as it has would indicate that some fundamental God-world reconciliation has been accomplished within the movement. The members after nearly thirty years (we are into the second generation now, at least in Korea) are sustaining the tough-minded eschatological stance.

The phenomenon is complex, and clear conclusions cannot be drawn without hard research. I propose that a major factor which allows the UM to maintain its eschatological claim is Reverend Moon's personal activism based upon a coherent ideological vision. The movement is always moving, going forward and outward; the membership can never catch its collective breath, so to speak. It is an institution running along a steeply inclined tightrope; one glance away from the goal and it will surely fall. Therefore the goal must always stay ahead, but not too far ahead, of the movement's given position. In the 50s, that goal was to mount an evangelical crusade in America; in 1974, after they had struggled to fill halls with a capacity of two or three thousand to hear Reverend Moon, the goal became to fill Madison Square Garden and then Yankee Stadium and Washington Monument. In the early 80s it was the grass-roots establishment of the Kingdom of God through Home Church. The overriding goal through this whole period has been to catch the ear of the world. The movement is reaching the point now where it has the ear of the world. Its members now must decide what to say. How can Reverend Moon achieve the position to be able to provide a vision which captivates the world as well as his own followers? And how can he sustain that position?

His answer involves in part the establishment of international structure addressing various segments of social life: religious, academic, civic, media, political, economic, cultural. This is one important facet of his social activism, explaining steps he is taking in line with his tough-minded eschatology. Finney's activities led to or enhanced the creation of

social structures on a national, mono-racial level (Bible societies, etc). The Reverend Moon's activities are leading to the creation of structures on an international, multi-racial, multi-religious level. Finney's program was dedicated to the alleviation of certain social conditions. His followers supposed that they had the empirical solution in hand: change the law, build the hospital, close the saloon. Moon does not make this supposition, or if he does, he is not ready to reveal it. Therefore his structures are "meta-institutions," international forums, really, built up around the explicit statement of common ideals and objectives of a very general nature. Instead of talking about doing things, under Moon's aegis scholars are talking about the basis upon which we even can approach doing things (to restore or develop the world) on a worldwide scale. Thus Reverend Moon is what in process philosophy would be called a mental pole (or even lure of God), summoning the concrescence of a great number of free agents, in the way they best see fit, around the actualization of an ideal world.

These Unification meta-institutions (the International Conference on the Unity of the Sciences, the Professors World Peace Academy, the New Ecumenical Research Association, etc.) primarily serve neither for the legitimation of the UM nor for the advancement of pure knowledge, though these are both accidental (in an Aristotelian sense) results. They are actually put into effect by Reverend Moon because they are the best way that he can maintain the tough-minded eschatological stance of the movement on a worldwide scale. He does this by articulating his ideals and vision on a scale such that they are intelligible enough to the participants to make them feel that they are relevant and worth pursuing, and yet beyond their capacities enough to provide them with a constantly evolving set of priorities, to keep them moving along a spiritual and physical vector the end of which cannot conceivably be reached, as one of my Vanderbilt Divinity School friends put it, this side of El Dorado.

This brings us to a problem which the UM is facing: the management and sustenance of institutional structure which obviously dovetail with the movement's eschatological goals but involve in the main people who do not sustain the commitment to Reverend Moon which is regarded as a sign and standard of true conversion. (This opens up a host of questions: what is the nature and range of that commitment on the part of "members?" What defines "total commitment?" Is it necessary for a person's' salvation? Is it necessary that a huge number of people make their commitment "total" for the movement to succeed? Are roles requiring less than "total" commitment also legitimate within the con-

text of the teachings? I will be content for the moment to leave these questions within brackets.)

Meta-institutions do not bring concrete results and thus do not easily create a base of financial support. Thus far the meta-institutions of the UM are supported by church members, people who have accepted the True Parents (Reverend and Mrs. Moon) as the eschatological hope and on that basis have faith in the efficacy of the meta-institutions. But those institutions may not follow a smooth path forward. Persecution could intensify. The Reverend Moon will die someday. The institutions could come to be seen by the rest of the movement as marginal and extravagant. It would then be difficult for the institutions to survive unless at least some of the participants who are not members of the movement at the outset can become formal members, accept the True Parents, and give undivided support and long-term commitment to the movement on the basis of religious faith.

This would require that some scholars realize and accept that the Unification meta-institutions have an eschatological meaning, a real relationship to the Kingdom of God on earth, and not just that they are interesting and unique conferences. Acceptance of such an eschatological agenda requires a leap of faith, and such a leap begins with God, not with the human being. Therefore I am not questioning anyone's present calling in relationship to these institutions, nor belittling the tremendous contributions made thus far by many "outside" people. I would postulate as problematic, however, the fact that in order for the Unification meta-institutions to most easily fulfill their eschatological function, i.e., the part envisioned for them by Reverend Moon in bringing in God's Kingdom, it would be helpful if not absolutely necessary that some number of "world-level" participants came to share that vision for the institutions as closely as possible with Reverend Moon. This would involve, however, accepting Reverend Moon's basic claims about God and the world and ultimately about his own position.

SOLIDARITY WITHIN THE MOVEMENT

Reverend Moon has established within his movement a distinctive quality of social and interpersonal relationships. Thus far this has been accomplished based to a large extent upon Reverend Moon taking the parental position for the members. Functionally, the meaning of membership has been that one accepts Reverend Moon's guidance, directly or through delegated channels, as a standard of authority over some very crucial aspects of one's life, specifically vocation, marriage partner and

time of marriage. The end of personal concern with these matters creates a new social atmosphere, one which hopefully eliminates traditional conflict bases.

The present price for this is the sacrifice by members of some aspects of individual autonomy, particularly in the realm of family life, where people most like to maintain autonomy. Reverend Moon's claim is that this demand for sacrifice is an interim ethic, necessary for us to mature to the state where conflict can be overcome and human solidarity achieved through our own matured, perfected character.

This trait of the UM is quite the reverse of the social relationships involved in the FM, at least superficially. One major factor in the dissolution of Finney's effect was the high valuation placed in his cultural milieu upon individual decision. Of course this typification of the milieu may be a myth, deniable on both philosophical grounds and by the results of historical scrutiny. But all we need to claim here is that people thought themselves autonomous individuals. Finney's movement was a loose structure amid which individuals could establish or choose (or believe that they were establishing or choosing) their own meaning systems, and place their own salvation as the highest priority. The resulting fragmentation of energy was not seen as a big problem.

Due to the millennial enthusiasm which pervaded the UM at least until 1976 (complemented by the strong influence of a large number of Japanese missionaries) the American UM membership was able to maintain the overt standard of individual submission to the whole, i.e., submission was the main requirement for membership. However, now members from that first generation of enthusiasts are becoming older, and soon many will be having families under the aegis of the movement. Most of the few earlier American members who already have families clearly have cooled their millennial fire. Problems arise: the traditional problem of declension when things get easier; the realization that the Kingdom is a bit farther off than one had expected, and the realization that one's individual perfection is not quite as simple a matter as one had at first expected. Then there is the encounter with the problem of motivation: can a group orientation (i.e., socialistic) sustain among individuals coming out of western society the long-term commitment or hard work which can be sustained by the profit motive? Can westerners in the UM sustain their dedication while their individual orientations are subsumed by group objectives? How can the movement counter the loss of motivation which is a problem in communist and socialist countries?

Ultimately the solution would seem to be that each member must

appropriate in as consistent a fashion as possible the entire vision of Reverend Moon, so that Reverend Moon's goals and achievements and the movement's goals and achievements are appropriated as their own goals and achievements. The 80s and 90s will test the ability of westerners to make this complete commitment of heart which will be necessary both for them to establish long-term identity within the structure of group solidarity and for the movement to sustain the credibility of its tough-minded eschatology.

COMMENT: TOUGH-MINDED ESCHATOLOGY IN THE 1990s

Looking back over the fourteen years since this paper was written, I feel that it was an accurate exposition of certain trajectories underway in the American UM. I will consider in these comments three questions: 1) Is the UM leadership, ideology and solidarity persisting into the 1990s in support of a tough-minded eschatological stance? 2) What is the present status of the meta-institutions? 3) The problem of declension.

A tough-minded eschatology means that the members still believe that there is a direct linkage between their concrete historical actions and the advent of God's Kingdom on earth and I would go further to say, that their action, carried out rightly, is the necessary and sufficient condition for God to bring in the Kingdom. Those maintaining such a view would have avoided the way of the FM, on the one hand spiritualizing the kingdom (that is, disconnecting its advent from their practical actions) and on the other promoting practical agendas without reference to kingdom-building. In my view, the UM is maintaining and even intensifying its tough-minded stance. I will present evidence for this, and expand upon its causes according to the categories suggested in the 1982 paper.

LEADERSHIP, IDEOLOGY AND SOLIDARITY

Recent evidence for the continuance of the tough-minded stance is the worldwide participation of the UM membership in the global speaking tours of Reverend Moon's wife, Mrs. Hak Ja Han Moon. The premise of her tour is that the conditions have been set for the proclamation of the Reverend and Mrs. Moon's messiahship (viz., their position as the True Parents of all humankind) and that the world is entering the Completed Testament Age of God's providence. The speech outlines a biblical-historical story illuminating the nature of this claim, in which the UM's activities from the 50s through the 80s are woven into God's providence as the Lord of the Second Advent's "wilderness course," resulting from his rejection by Korean Christians in the 1940s.

The UM under the Moon's leadership has managed to produce enough concrete results to justify the faith of the core membership worldwide: public recognition of the Washington Times, development of a global media infrastructure, growth of the fishing industry, economic in-roads into China and southeast Asia, and an unprecedented degree of success spreading Unification teachings in the C.I.S. and among influential circles of middle-eastern Muslims. More impactful have been the accomplishments of Reverend and Mrs. Moon themselves: a meeting with Mikhail Gorbachev at the height of his career, a meeting with Kim Il Sung, the Holy Wedding of some 40 Islamic couples, including the Grand Mufti of Yemen, and the Holy Weddings of 30,000 couples and 360,000 couples in the Seoul Olympic Stadium (and world-wide).

Simultaneously, in 1991 Reverend Moon implemented the "Tribal Messiah" movement worldwide, by which all church blessed couples were declared to have messianic authority in relation to their own extended families (tribes) and hometowns. Members were encouraged to relocate to their hometowns and to spread the faith through serving their families and communities. Tribal Messiahship was set up as the only valid activity of blessed couples, and as the veritable key to entering the Kingdom of Heaven.

In the meantime, Reverend Moon is providing what might be viewed as the social teachings of the Kingdom. These teachings yet have scant apparent correlation to the world's present circumstances, but as is always the case in the action of God, when seen from hindsight it will appear obvious that the way Reverend Moon has prepared was, if not predestined, at least predictable. Rejecting democracy as well as communism, he calls for the perfection of the family and clan through the Cain-Abel principle of Abel (the one blessed by God) melting the other's antagonism through sacrificial service, even through bearing persecution. The entire membership is responsible to accomplish this as individuals, families and tribes in their hometowns. Reverend and Mrs. Moon are to accomplish it on the national, global and cosmic levels (hence the impact of their meetings with Gorbachev and Kim, viewed as world-level Cain figures; it should be noted as well that Reverend Moon was greeted with joy by his relatives in his North Korean hometown.

Further, the ministry of Hak Ja Han Moon has commenced, based upon the premise that nations which receive her are accomplishing a Cain-Abel foundation, with her in the position of the mother of those siblings. She stands also in the position of Eve (bride) in relation to Adam (the bridegroom) and by uniting with the mother, the children automat-

ically are uniting with the father, Reverend Moon. This is being worked out historically, albeit symbolically, and is in Unification theology comparable to the historical events surrounding other religious figures, seemingly inconsequential at the time and yet in hindsight turning out to have been transition points of human history. At the same time, Reverend and Mrs. Moon are mentioning that conditions are such that conscientious membership in any religion can serve as qualification for the Unification marriage sacrament (the fundamental key to the Kingdom), that entire nations might be blessed (as entire nations become Christian or Muslim), and even that all people below a certain age (born after 1960) have a special qualification to receive the blessing.

In this discussion I have covered the matters of Reverend Moon's vigorous leadership and the applicability of the Divine Principle ideology. Both these help to explain the developments outlined above, and to explain how the UM has weathered technological, demographic and intellectual shifts comparable in scope to those which undermined the FM's tough-minded stance. The final topic in this section is that of the solidarity of the membership. I will make one remark here, and more under the third heading below.

The subjective importance to members of their relationship with Reverend and Mrs. Moon as the True Parents remains the primary basis for the solidarity of the UM. Those who appropriate the Tribal Messiah mandate have gone beyond the child-parent relationship with them; they have reached in some respects the position of grown children, able to inherit the burden of the parents. While not assuming the complete accuracy of such self-perception, it does seem that a substantial number of westerners at least have made some progress toward that complete commitment of heart, the internalization of the UM's goals and values. Variability in terms of practice may be evidence not so much of diminished faith in the True Parents but rather of differing interpretations of the proper way to practice that faith.

Thus, while the activities of the UM continue to diversify, a vibrant solidarity is coming about, manifested through events varying from children's summer camps to church celebrations to the campaigns which call for the participation of members across vocational lines, a paramount example of which would be Mrs. Moon's speaking tours. I consider this solidarity to be one of the crowning achievements of Reverend and Mrs. Moon, for it provides the basis for the harmonization of individuals involved in divergent fields, centered upon what Reverend Moon loves to call absolute values.

THE ROLE OF THE META-INSTITUTIONS

It is understandable why I in 1982, as a graduate student whose only institutional connection with the larger movement was through theological conferences, would emphasize the importance of the meta-institutions which designed those conferences. My analysis was unbalanced, but nonetheless these institutions are significant.

It seems that today the rubber is hitting the road: reduced funding is having an effect. Agendas, staffs and publications are being trimmed. Planning for long-term viability is underway, based not upon the socialism induced by church-based financial subsidization, but the entrepreneurship induced by life on the free market.

While the supporters and participants in these organizations' events in general remain favorable toward them, none have come forward with financial support, and few have been willing or able to participate *pro bono publico*. Some directors of these organizations have closed up shop in New York, London or Tokyo and have incorporated the mission into their hometown ministries, running their organization's reduced affairs by computer and fax machine. Others which dealt with the problem of communism have declared their mission accomplished. But in no case of which I am aware have the hundreds or thousands of participants come together to "take ownership" and save the institutions. It may well be, however, that such was not Reverend Moon's desire anyway.

While this belt-tightening is taking place, Reverend Moon's long-term vision for these meta-institutions is also coming into focus. He is inviting the most-committed and most influential of non-Unificationist participants to join with him in the development of a triad of supra-meta-institutions (forgive me). These three are the Federation for World Peace (FWP), the Inter-Religious Federation for World Peace (IRFWP), and the Women's Federation for World Peace (WFWP). The FWP is the culmination of the meta-institutions which dealt in the political arena, and the IRFWP culminates those which dealt in the religious arena. Participants in the more broadly academic, media, educational or social institutions will align with one or the other of these, presumably, according to their interest.

Representing religion and society, or mind and body, the IRFWP and FWP are to harmonize in a Cain-Abel relationship, making the foundation for the bride or mother, incarnated institutionally in the WFWP. It seems that the harmonized body of the IRFWP and FWP will have the heading, FWP, as Reverend Moon conceives religion as a subset of culture in general, and as a phenomenon bound to wither away in any case.

The WFWP is a different matter, and it apparently represents the future trend for the UM.

Centering upon Mrs. Moon, this organization is meant to call forth the energies of women on every level of society, but in particular to the task of creating stable and public-minded families. The position of women in the family, as wife, mother, sister and daughter, is deemed the key to the solution of family problems and liberation of the family to sacrifice its own interests for the sake of the public interest.

Mrs. Moon has stated in speeches that upon the foundation of the Women's Federation will come the Family Federation. One can imagine a Clan or Tribal Federation beyond that, and other sorts of Federations emerging according to the order of nature, up to the national, global and cosmic levels. Further, the FWP and the WFWP are to harmonize, not as siblings but as husband-wife. Here again we gain a glimpse of the unification view of the shape of the Kingdom.

While earlier meta-institutions are shrinking and being marginalized, the "second generation" of meta-institutions mentioned above are expanding and are in no way on the margins of the UM agenda. Every member worldwide, virtually, is involved with the WFWP. The UM thus has a grassroots meta-institution, the criteria for involvement being not one's professional status but simply one's gender.

THE PROBLEM OF DECLENSION

At the close of my 1982 paper I opened a thorny issue, that of the cooling of the millennial fires and the related obstacles facing westerners in adopting a group orientation. I said that the 80s would be the test. The 80s are over and the western membership has gone through the developmental states of marriage and the ensuing of family life. Reverend and Mrs. Moon, having gone through that stage thirty years ago, continually teach the method of maintaining one's family in a position of complete dedication to God heretofore possible only for the single and celibate.

The method, and implicit demand, is that members submit as families to the same degree they did as individuals. The presence of children and the need for their housing and sustenance is secondary before the providence of the God of history and the nations. This obviously requires a greater degree of dedication than does the sacrifice of individual considerations. No one need argue before a Unificationist the validity of the parental instinct. Greater wisdom is demanded of the church leaders, in that repercussions which can be absorbed by an individual (for

instance, constant changes of vocation and location) are absorbed by a family at much greater psychic and social cost.

Declension refers as well to the ability of the second and third generations to inherit the faith of the first generation. This, however, really is a test of the 90s and beyond, which I will not enter into here at length. I have heard from an elder teacher that Reverend Moon considers a success rate of one-third of the blessed couples to be sufficient; this will be a great challenge to the UM.

However, comparison of the UM with the FM, or other similar Christian revivals, must at this point take into account the divergence between the two in the understanding of salvation. Unification Church theology subsumes the Pauline view, accepting it but considering it incomplete—being only a spiritual rebirth—and adds to it the step of physical rebirth. Thus, what Charles Finney left as spiritual, the Reverend Moon brings to the physical, finally biological, level. For the most part, people join the Unification Church through a Christian-type spiritual rebirth, then proceed through a period of training, tantamount to life as a Christian monk or nun. The real joining of the church, the real salvation, is the marriage blessing. In that event, the bride symbolically becomes one with the Messiah, the True Father. The husband, then, by becoming physically one with the bride establishes a physical, nay, biological, condition of oneness with the Messiah (the returning Jesus). This once-removed biological condition will be completed eventually through the intermarriage of the couple's descendants with descendants of Reverend and Mrs. Moon. Thus, one family of humankind, centering upon God, will be substantiated.

Having this biological basis for salvation takes the UM beyond the vagaries of spiritual religion. Salvation, after all, cannot be limited to religious types. Unification salvation concerns not only the human-divine reconciliation, along with a qualified resolution of the mind/body and neighbor/neighbor struggle, for which traditional religions have striven, but also the justification and sanctification of parent-child, husband-wife and brother-sister love. The True Parents stand to proclaim the incarnation of God within these relationships. Since these relationships constitute the deep structure of life, the True Parents' love will prevail against the hell of free sex, lesbianism and homosexuality. After all, true love is the confluence of what one wants and what is right. It goes beyond millennial fire and revival enthusiasm. It depends not upon economic systems, political revolutions or social reform. It is as tough-minded as an eschatology can get.

Section II

INTERRELIGIOUS EXPLORATIONS

It has been suggested that there is not a distinction between a sacred and a secular religious or spiritual experience and the respective interpretations and meanings experienced. The different "languages" of spirit or Ultimate Reality that have resulted from such distinctions have appeared in all religious traditions. One need only think of the religious text by John 14:6, "I am the light of men; whoever follows me will not walk in darkness, but will have the light of life." The distinction and the problems addressed will be discussed below.

For example, Edmund Spenser suggested that there are many "names" of "Christ" (the "link between the time and the act") that exist throughout the different religions. He holds that there is one ultimate religious fact or fundamental religiousness (the Holy) that is common to all religious traditions. In the death of Augustus, someone says that there is this ultimate religious fact as Mystery. This, of course, can never be fully expressed in words. The capacity of language brings to grasp the Mystery is known, written by the earthly symbols. However, it is human nature to make sense in articulating the religious experience and the given rise to the various symbols and signs by the different religious traditions. These different symbols of the same ultimate religiousness exist. This is perhaps parallel to understanding the various "god-experiences" among the different religions. It is in the process of the one and the other back to the front that the religious experience is being discovered. In this interreligious dialogue, it is not just a matter of symbols, it is over time challenging the religious experience.

EMPTINESS AND HEART: TWO WAYS OF GOD?

by **David A. Carlson**

INTRODUCTION

It has long been recognized that there exists a distinction between one's personal religious or spiritual experience and the expressed interpretation of that same experience. The different "names" of God or Ultimate Reality that have resulted from such a distinction have appeared in all religious traditions. One need only think of the insightful book by John Hick entitled *God Has Many Names*¹ to be aware of the many issues involved with the distinction and the problems associated with working through it.

For example, Raimundo Panikkar recognizes that there are many "names" of "Christ" (the "link between the finite and the infinite")² scattered throughout the different traditions. He holds that there is an ultimate religious fact or fundamental religiousness (the Holy) that is common to all religious traditions. In the depth of religious experience one encounters this ultimate religious fact as Mystery. This, of course, can never be fully expressed in words. The capacity of finite human beings to grasp the Mystery is forever limited by their earthly circumstances. Nevertheless, it is human nature to always seek to articulate the religious experience and this gives rise to the various symbols one finds in the different religious traditions. These different symbols all have the same ultimate reference point. This is perhaps parallel to considering the various "god-equivalents" among the different traditions, although the process is taken one step further back. It is difficult enough to undertake interreligious dialogue at this (mediating) point, dealing with the various symbols; it is even more challenging to carry it out when address-

ing the ultimate reference point.

Panikkar acknowledges that “when a religious truth is recognized by both parties in a dialogue and thus belongs to both traditions, it will be called in each case by the vocabulary proper to the particular tradition recognizing it.”³ Even though the context is different, this should give us hope. On the common basis of a shared truth, dialogue concerning both the shared truth and the different symbols can take place. In the context of such a dialogue there are several possibilities. Both participants might gain a better understanding and appreciation of each other’s symbols. Each participant might gain a more profound understanding of the symbols of her/his own tradition. There is a possibility that the symbols themselves might undergo a transformation or re-conception within their respective traditions. Herein lies the great importance of such dialogue.

This paper is very exploratory. It entertains the possibility that all the great world traditions are, ultimately, oriented to (or “centered on”) the same Reality. In other words, there is one core Reality in the universe, and not two, three, etc. The fact that this Reality has been experienced as personal by some, and as impersonal by others will be considered more fully later. I shall simply state at this point that the basis of such a difference in experience must certainly exist, at least partly, within the one who “experiences as,” and yet it might also be found to exist, perhaps to an even more significant degree, within the very nature of Ultimate Reality itself. I want to suggest that this Reality is “dynamic” in the sense that it can cause itself to be experienced in different ways by different people.

It is well-known that traditions in the East and the West have expressed their experiences of Reality generally in the impersonal and personal ways, respectively. Certainly, the Semitic traditions (Judaism, Christianity and Islam) have conceptions of God as personal. Eastern faiths such as Taoism, Buddhism and Hinduism, although there are sometimes theistic elements in some schools, have a more impersonal view (Tao, Emptiness, Brahman). The Confucian notion of “heaven” may also have both tendencies. I suggest that all of these can potentially be harmoniously integrated or complemented.

The issue of finding a common or generic language which can bridge different traditions is well-known. For this paper I want to consider a bridge for Buddhism and Unificationism. The intra-traditional equivalent that I want to explore is the Unification notion of God as “Heartistic Parent.” I contend that this notion, once it is correctly understood, can lend itself to serving as an inter-traditional equivalent. Unificationism does not speak of God alone or in isolation. It speaks of God-in-relation-to-us. That is to

say, what we say about God is also true about us in some sense, and vice versa. I am aware of the ambiguity of the phrase “in some sense” and I will seek to remove this ambiguity as I proceed.

I believe that, with the use of the Unification concept of an Heartistic Parent, common ground can be offered for a Buddhist-Unificationist dialogue, especially at the level of discussion of religious experience. More specifically, I believe that the existential experience of Buddhist “sunyata” or “emptiness” is very similar to, if not the same as, the Unificationist experience of “purity of heart.” I further believe that these experiences are consistent with a certain view of Reality which I will consider in this paper.

I have chosen Buddhism since it seems to me that Buddhism offers the greatest challenge to the “personalistic faiths” (those which hold to the view that God is personal).

ON BUDDHISM AND UNIFICATIONISM

I am not the first to notice the similarity between the experiences of emptiness as found in Buddhism, and of purity of heart as found in Christianity, and in Unificationism.

In one of Merton’s earliest writings about Zen—an exchange of essays with D.T. Suzuki—he roughly equates the term “purity of heart,” as found in the teachings of the Desert Fathers, with the term “emptiness,” as used by Dr. Suzuki. Both terms are taken to refer to a certain inner state—a state of consciousness—in which a man is “free of alien thoughts and desires ... all images and concepts which disturb and occupy the soul.”⁴

Again,

Another example of nothingness is found in the Epistle to the Philippians where Paul speaks of the “kenosis” or self-emptying of Jesus... All this may seem a thousand miles away from Oriental nothingness. Yet I have heard of a Zen master who, on reading this passage from Philippians, nodded his head and said: “St. Paul really understood mu!”⁵

Mu, of course, is another word for “emptiness.” Jesus would be considered, especially by a Christian, as a man who possessed a “purity of heart,” and there seems to me to be some area of common ground when a Zen Buddhist can see something there which she or he can identify with.

Unificationism teaches that God is fundamentally a God of heart or *shimjung* and, since *shimjung* is so central in Unification beliefs, I believe that it is worthwhile to pursue this way of thinking to see if a bridge, or a stronger bridge, or more bridges can be constructed between Buddhism and Unificationism. The notion of an heartistic or *shimjung* dimension in the universe, moreover, may serve as a powerful “inter-traditional equivalent” (here, between Buddhism and Unificationism) at the level of Ultimate Reality, in a way similar to that by which Panikkar’s sense of the word “Christ” has been a powerful symbol at the level of the different mediating (between finite and infinite) symbols of the various traditions.

THE UNIFICATION NOTION OF “PURITY OF SHIMJUNG” (HEART)

Jesus speaks in the Beatitudes saying, “Blessed are the pure in heart, for they shall see God.” (Matt 5:8) This infers that the person who is pure in *shimjung* has some way to connect with God, in contradistinction to one whose *shimjung* is not pure, and thus does not know (nor can he or she “see”) God. Purity in this sense, I contend, has a moral quality to it. Jesus was surely a person whose heart was pure. He also was one who “emptied” himself (Phil. 2:7), which might be interpreted in different ways. One way in which it might be interpreted is that he thus laid aside his “privileges.” I would, however, like to interpret it much more pointedly and say that he laid aside everything that was of his own, personal mental makeup. He thought only of his Father, and nothing of himself or his comforts, thoughts, desires, hopes, etc. However, I contend that because he did possess purity of heart his thoughts, desires and hopes were completely resonant with those of his Father. An analogy for such a situation would be that of two tuning forks which vibrate at precisely the same frequency. The people around Jesus would have been of quite another quality. Even the disciples struggled with evil thoughts, tendencies and motives. In this case, the tuning forks are at different frequencies, and thus there is less resonance. Thus, Jesus was an individual human being, a man like ourselves, and yet he was in perfect “frequency” with God. Jesus’ purity of *shimjung* and his emptiness were closely associated.

In relating this line of thinking to Buddhism, I would say, first of all, that Jesus’ thoughts were not “worldly,” in a Buddhist sense. His thoughts were sublime and directed only to goodness. They were pure as was his *shimjung*. Compare such a quality of mind with that expressed in a well-known verse from the Buddhist *Dhammapada*:

What we are today comes from our thoughts of yesterday, and our present thoughts build our life of tomorrow: our life is the creation of our mind. If a man speaks or acts with an impure mind, suffering follows him as the wheel of the cart follows the beast that draws the cart. What we are today comes from our thoughts of yesterday, and our present thoughts build our life of tomorrow: our life is the creation of our mind. If a man speaks or acts with a pure mind, joy follows him as his own shadow.⁶

Unificationism would hold that a pure *shimjung* is fundamental to a pure mind, and that one's mind is pure to the extent that his or her *shimjung* is pure. This is similar, I think, to what Buddhism teaches and this is the kind of person Jesus was.

Another way in which to understand Jesus as having possessed a purity of heart is to say that he possessed a parental heart. Few would deny the purity of heart of a parent who expresses unconditional love for their child. Unificationism holds that the relationship between God and human beings is, in fact, a Parent-child relationship. This has important implications which I will discuss later in this paper when I consider this notion of a Parental God. I want to note again, here, that by understanding Jesus in such a manner, one also comes to understand something about God (John 14:9).

Saying that one's thoughts are "worldly" means that they are contrasted with non-worldly (sublime or elevated) thoughts. As in the quote above, such thoughts, in the Buddhist sense, lead to joy, whereas worldly thoughts lead to suffering. Now, in the Unification view "worldly" thoughts are considered to be related to the non-principled realm whereas more elevated thoughts might be considered as more principled:

Buddhism conceives of all phenomena as nothingness, which motivates man to true enlightenment. From the Unification Thought point of view, original phenomena which have nothing to do with the Fall of man are principled, while phenomena derived from the Fall of man are non-principled. Accordingly, only the non-principled phenomena derived from the Fall must be denied.⁷

Many thoughts that a person in the world has are, indeed, connected to the non-principled realm and, as Buddhism emphasizes, should be denied. In this sense, Buddhism is absolutely correct. At the same time, there is no need to deny those thoughts which are principled.

THE BUDDHIST NOTION OF "EMPTINESS"

When speaking about the concept, and even more about the experience, of Buddhist emptiness, I am on much less confident ground, since I am not a Buddhist. Emptiness, as I understand it, refers primarily to a serene state of mind, one transcending all subject-object dichotomies of conceptual thought. This state of mind is attained through a kind of denial, and one experiences a mode of pure consciousness beyond the usual activity of conceptual thinking. One must empty one's mind of all discursive thought and realize the state of pure consciousness prior to any cognitive, rational state of activity. Compare this with the following:

One who desires to reach the absolute unique subject must fulfill the condition of absolute denial in relation to everything in one's environment. For this absolute denial is required. Then at what place does restoration through indemnity become fulfilled? Even one iota of a condition for self-affirmation cannot remain. It must be completely in the realm of the denial. The condition of indemnity is paid by fulfilling the condition of absolute denial.⁸

This seems to me to be a very Buddhist statement, or at least one that is compatible with Buddhist thought. The primary point of it, stated differently, is that the goal is emptiness and this is a state achieved through denial. Buddhism teaches non-attachment (i.e., denial). As mentioned, the things "of this world" are "impure" and thus should rightfully be denied. In this, Buddhism is absolutely correct.

In a recent book on the Buddhist-Christian dialogue it is stated: "God is not an intellectual problem, but rather a given that reveals itself in the depths of the 'heart and mind,' where all talk is surpassed."⁹ Also, "Christianity deals with the relationship of 'God' and 'man,' and thus is based on God and takes God as its starting point; while Nishida makes the 'relation' of God and man his foundation."¹⁰ These comments have relevance to what I am arguing for in this paper and it seems to me to be not completely erroneous to the Buddhist mentality to say that in "emptiness" the quality of such a relationship might, indeed, be experienced in the depth of a person's heart and mind, more so than might the "God pole" as such. This seems to me to also hold true to some extent in the experience of Unificationists.

I want to touch briefly on a few other themes before I proceed to try and integrate them together in a certain view of Reality. One theme is the connection between emptiness and compassion. I address this because compassion has to do with feeling or sympathy in some sense

and will be relevant to what I argue below. In its final degree of perfection, “compassion operates within one vast field of Emptiness ... a Bodhisattva’s compassion springs from the depths of his heart.”¹¹ In other words, emptiness is far from being “empty”! It also seems that one “cannot ... conceive of superiority or inferiority in emptiness.”¹² Finally, connecting again with the notion of purity:

If we want to return to our original state of purity, we must first regenerate ourselves by developing five cardinal virtues, of which wisdom is the last and most important. After these virtues have sufficiently matured, we can slowly attempt a break-through to the Unconditioned, which, through the three doors of deliverance, i.e., Emptiness, the Signless, and the Wishless, leads to Nirvana.¹³

At the risk of doing a certain injustice to what I feel is a profound concept (and experience!) I want to continue with some interim remarks before my main argument.

“EMPTINESS” AND “PURITY OF *SHIMJUNG* (HEART)”

I have been very free in my usage of ideas but this essay is exploratory, written in search of a “god-equivalent” to bridge the Buddhist and Unificationist experiences and so I feel somewhat justified. Obviously, what I have been saying so far needs considerable qualification. For example, I have been speaking about God, whereas Buddhism is non-theistic. I do not find this to be an insurmountable problem. I think that the Buddha rightly rejected the idea of gods (and rituals) prevalent in his time, because he experienced poignantly the need for an immediate solution to the suffering of human life, as we read in the famous anecdote of the arrow which inflicts a mortal wound, and because those ideas and rituals may have lost some of their original depth of meaning. Buddha focused on what would be considered the way of salvation/liberation. He saw no need for the theories then in fashion about a Creator God or god/s. Others have argued that Buddhism is not necessarily non-theistic.¹⁴ In this essay it is more than a little relevant to be justified in associating Buddhism with some notion of a God.

Another comment I feel important is to note the dramatic complementarity of: 1) the “East’s” (i.e., Buddhism’s) emphasis on internal introspection and personal mental purification and 2) the “West’s” (i.e., Christianity’s or Unificationism’s) emphasis on external social activism, seeking the ideal world, or a world of true love. Buddhism has made tremendous strides in purifying and cleansing the mind, removing the

attachments, the impediments and the distractions which hinder our spiritual journey. In some ways it has outdone the West in this respect.

A GOD OF *SHIMJUNG* (HEART)

At this point I want to describe the Unification idea of Reality, for the eventual purpose of suggesting it as useful in the Buddhist-Unification dialogue. The Unification idea is a God of *shimjung* or heart. The theistic character of Unificationism is not insurmountable to a Buddhist. I contend, and my past conversations with various Buddhists have tentatively confirmed this, that a Buddhist can find considerable affinity with the thrust of Unification ontology.

Unificationism teaches that a God of *shimjung* (heart) is seeking to “restore all things,” through the agency of human beings. Jesus was one person whom God used in a direct and powerful way, and the Buddha was another. The purpose for which the Buddha appeared on earth was, however, different from that for which Jesus appeared. A God of *shimjung* (heart) acts in such a way that whatever is necessary for a culture or civilization to make progress toward a return to the “ideal,” that is the way in which God will work. In the case of India I contend that there was necessary a strong push in the direction of internal insight and purification, a deep insight into the human mind and its purification. I want to suggest the possibility that this is what happened in the form of Buddhism. To speculate, it was not necessary for God (a Parental God) to reveal Him/Herself as “God” to the Buddha. What was necessary was that the Buddha arrive at certain inner realizations (aided by the silent impress of the Divine) and this is exactly what happened in the case of the Buddha. In this sense, what the Buddha deeply realized was sufficient unto itself. The central spiritual impulse of Buddhism was correct and necessary; it complements what was achieved in the West. It was, to speak in more Unificationist terms, the providential responsibility of Buddhism to focus on internal development, and to understand ultimate reality as an impersonal reality (i.e., *pratityasamutpada*, Buddha nature, etc.). It is now necessary for East and West to cooperate for the sake of the world. It is as important for the West to turn to the East as it is for the East to turn to the West. The greatest love and the deepest compassion can only emerge from a mind and heart that have been cleansed of “worldly” thoughts and ideas. The Unification notion of “purity of heart” and the Buddhist notion of “emptiness” in some sense converge at this point.

I might note that the Buddha’s insight into “dependent co-origination,” that everything is causally connected, thus arising dependently, has

similarities to the Unification ontological notion of “connected bodies,” every “thing” in the universe being relative, mutually connected and mutually-conditioning.

Now, the God I want to suggest as being compatible with Buddhism is, as mentioned, a Parental God of heart. This is a God Who would be sensitive to the spiritual needs of India at that time vis-à-vis a global spirituality, and Who would raise up the Buddha (on the foundation of Gautama’s own effort in seeking enlightenment), giving (or allowing, or enabling) the grace for him to achieve the inspiration and the insight necessary for him to realize things as he did. It was not necessary for God to reveal Him/Herself as a personal, Creator God. To do so may have even been detrimental to the fact of the Buddha’s enlightenment. I suggest that whatever it was that actually, historically took place, in regard to the Buddha’s enlightenment, was exactly what should have taken place, was the most propitious turn of events that could have taken place. In other words, the wisdom inherent in the experience of “emptiness” is, in a certain sense, a result of the interface between the Buddha’s sincere and insistent search for enlightenment (the Truth) and the impact upon him psychologically, spiritually, emotionally and intellectually, of God’s parental understanding and wisdom of the needs of the people, centering on the Buddha, in that part of the world, at that particular time. In no other individual could that particular divine-human interface have been substantiated. The Buddha was a unique and uniquely qualified individual.

Another aspect of Buddhism which I think it is important to say something about is the idea of *anatta* (no-self). In terms of Unificationism I again do not find this to be a major difficulty. This statement needs some qualification, but first note what Hans Waldenfels has stated about the Buddhist idea of “no-self.”

The Buddhist pattern ... has been to adjure *all* conceptual self-hood whatsoever as intrinsically evil, and to glory in its precise opposite—the destruction of the sense of self-hood, the denial of the reality of the self, the illusory quality of self-consciousness, and so on... But we may ask, *which* self (or self in *what* context) does Buddhism desire to rid humanity of? For the non-self language of Buddhism should not blind *any* one, either non-Buddhist or Buddhist, to overwhelming *existential* vitality of some sort of selfness in Buddhism... Indeed throughout the Buddhist spiritual discipline in all its varieties and history, a persistent feature strikes the attention: The increasingly “non-selfed” or “de-selfed” self

acts increasingly like what the West has sought to designate by its terms autonomous, integrated, liberated, spontaneous, enlarged, or redeemed self, i.e, the achievement of genuine self-controlled, acting-from-within selfhood—though it may be argued that Buddhism achieves a deeper level of subjective spontaneity and integration.¹⁵

His comment reinforces what I would say about the Unification position on the self.

As mentioned previously, Buddhism and Unificationism agree in their emphasis on the denial of “phenomena” of this world. But Unificationism makes a distinction between phenomena derived from the Fall (unprincipled) and original phenomena which have nothing to do with the Fall (principled). Only the non-principled phenomena derived from the Fall must be denied. As it turns out, however, the overwhelming majority of phenomena with which human beings in this world are familiar are those deriving from the Fall. That is to say, there have been few phenomena, in human experience, which are not connected with the Fall. And this is where the Buddha, and Buddhism, have been brilliant. Deriving from the Buddha’s germinal enlightenment experience, Buddhists through the ages have learned through long and arduous training and discipline to virtually cleanse the mind of non-principled phenomena. I suggest that Buddhism might have taken a further step and considered the possibility that there might be other phenomena (principled phenomena) to take the place of what it correctly denied. Unificationism speaks of one’s “original mind” in much the same manner as Buddhism often speaks of one’s “Buddha nature.” At the point of one’s realization of emptiness, one “sees” one’s Buddha nature (or true nature). In Unificationism, once one purifies one’s heart, one “sees” one’s original human nature. It is only from such a purified heart and mind, only from such an empty heart and mind that true love can emerge. In other words, through “denial” we can efface those aspects of our fallen mind but at this point what “comes forth” is our true mind, or original mind, our Buddha mind. It is a mind characterized by purity and by emptiness, because it is a plenum; and it certainly has a vitality, as Waldenfels correctly noted. I might add that Unificationism defines heart as the ground of our being, an irrepressible impulse, an emotional impulse to give love and receive joy, and holds that it is infinite in all directions. This compares with a comment from the Kyoto School: “‘Sunyata’ as the nonobjectifiable ground of our existence ‘expands endlessly into all directions’.”¹⁶

Now, the Unification notion of heart holds that it is the core or ground of the human intellect, emotion and will. In fact, it is that which

“causes” these mental functions to operate. It is because the human heart has been “separated from God,” in Unification terminology, that our intellect, emotion and will have not performed properly. A “purity of heart” brings about a mental equilibrium. Jesus was certainly a man of extraordinary mental balance. But the Buddha, no less so, was a man of extraordinary stability:

Let us consider the holy men of history, such as Jesus, or Buddha, or Confucius. What kind of personalities did they have? These people had a certain stability of mind and body, while ordinary people were always divided.¹⁷

At the basis of intellect, emotion and will, the heart (*shimjung*) also, in one sense, transcends the subject-object dichotomy, as is emphasized in Buddhist emptiness.

BEYOND TRADITION TO THE GOD OF *SHIMJUNG*

I have been focusing on emptiness, as found in Buddhism, and on purity of *shimjung* (heart), as found in Unificationism. But it should be realized that other traditions, as well, could be brought into the discussion, some much more readily than Buddhism. I chose Buddhism because it seems to me to be the greater challenge. The Semitic faiths would be very conversant, and other Eastern faiths, I feel, would not be too difficult to engage. There are many ideas in this essay which require further elaboration.

I am suggesting that one's experience of purity of *shimjung* (heart) as found in Unificationism, and one's experience of emptiness, as found in Buddhism are indicative of a certain elevated state of mind in human beings. I suggest further that these are a state of being reflective of God. I suggest a Parental God of heart (*shimjung*) as an inter-traditional God-equivalent, one which Buddhists and Unificationists alike can find common ground with, because it is compatible with both a personalistic and an impersonalistic view of Reality. A Parental God of *shimjung* could reveal Her/Himself in the context of some faiths as a personal, creator God (Judaism, Christianity, Islam, Unificationism), and yet, the same God could impact upon other faiths in an impersonal manner (Buddhism, Taoism, etc.), depending on where a person, a culture, a civilization stands as to what their spiritual needs are at any given point in history. I contend that a Parental God of *shimjung*, Who cares for Her/His children as a Parent would, through Parental compassion, readily “reveal” Him/Herself as the impersonal Tao, as Nirguna Brahman, as “Heaven”

(*Tien*), etc., because this is what the culture's spiritual needs happened to be. It may also be that, due to hindrances of one sort or another in the specific situation, this may have been the greatest possible extent of human appropriation of the impact of the Divine Reality. But this is a topic for another essay.

It strikes me as interesting that, as a religious tradition develops historically, later phases or schools often become more theistic in orientation, and come to embody definite elements of compassion. Pure Land Buddhism and Bhakti Hinduism are two examples which readily come to mind. The *Bhagavad Gita* states: "But even dearer to me are those who have faith and love, and who have me as their End Supreme."¹⁸ In the Pure Land tradition of Buddhism, the Bodhisattva Avalokitesvara (Kuan Yin) is said to be the very embodiment of compassion. Consider the following:

We may, for the moment, put aside the question of Kuan Yin's reality; the sheer beauty of the concept of an exquisitely lovely being whose chief attribute is pure, unwavering compassion is in itself appealing enough to claim our admiration.¹⁹

It might be argued that from whatever point in history a tradition begins, it historically comes to the point where a god or goddess of love or compassion is recognized, and revered. I think it is arguable that even this process of arriving at such a point is a process nurtured ever so carefully by a Parental God of *shimjung* (heart).

ENDNOTES

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11. Edward Conze, *Thirty Years of Buddhist Studies* (Oxford: Bruno Cassirer, 1967), 66.
12. *Ibid.*, 195.
13. *Ibid.*, 211.
14. See, for example, John Bowker, *The Religious Imagination and the Sense of God* (Oxford: Clarendon Press, 1978), 245f.
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17. Moon, 634.
18. *The Bhagavad Gita*, trans. by Juan Mascaro (New York: Penguin Books, 1962), 98.
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JUDAISM, CHRISTIANITY, ISLAM, AND UNIFICATIONISM: SIBLING RIVALRY OR HARMONY?¹

by Anthony J. Guerra

This paper attempts to comprehend some of the implications for the concepts of God and the human person/community which are to be drawn from the fact and manner of the inter-relationships among Judaism, Christianity, Islam and Unificationism. Although I will deal at points with the material content of the scriptures of these four religious traditions,² it is the working hypothesis of this paper that at its emergence Christianity's conscious self-relating to Judaism, and Islam's conscious self-relating to Judaism and Christianity, and also Unificationism's conscious self-relating to all three traditions says something of paramount significance about the God to which these religious communities refer, and this is beyond what may be explicit in any one of these religions.

The present awareness of the multiplicity of religions proclaiming the One True God compels the rational person to ask, is their referent ultimately the same or not? For monotheistic believers who are in dialogue with monotheistic believers of other religions, there are only two options—other than a renunciation of faith and a retreat to atheism or polytheism—namely that either the same God is the object of worship in the several monotheistic religions, or only one such religion is gen-

uine and the others are bogus and worship false gods. Furthermore, even given assent to the idea of a mutual referent for God, one may be conscious, often painfully so, of the extent to which the practices of adherents to various faiths affirm or contradict the same idea. The sorrowful history of conflict among people of different religions, which may be epitomized in the massacre of Muslim Palestinian civilians by Lebanese Christian militiamen with the tacit approval of the Israeli authorities,³ suggests that the religions mentioned here have created three communities that at the least exacerbate the antagonism among them.⁴ Herein may be a critical reason for examining the question of how a new religion consciously relates itself to already existing religions and vice versa, for these initial articulations may indeed set the course of the dialogue for centuries to follow.

Unificationism has proclaimed in its incipient stage that it is a younger brother to the other and more mature religions already mentioned. The Unification notion of a sibling relationship existing among religions derives from its avowal that God is the ultimate source of all religions.

A few years ago, I wrote a paper entitled "The Three Brothers: Toward a Unification Theology of Revelation," in which I attempted to articulate the Unification self-understanding of its relationship to Judaism and Christianity.⁵ The title "Three Brothers" was in fact borrowed from a speech by the Reverend Moon wherein he addressed a predominantly Christian and Jewish audience.⁶ With the publication of *Introduction to the Principle: An Islamic Perspective*,⁷ which emerged from Unification missionaries' encounters with Islam I have felt compelled to ask the theological question: is Islam also a sibling to Judaism, Christianity and Unificationism from the Unificationist perspective?

It has become obvious to me over the last several years that there are two distinct but not totally unrelated modes by which Unificationism relates to other religions. The first is quite typical of any new religion—reminiscent of the early Christians' witness in synagogues⁸ and Muhammad among the Jews and Arabic peoples,⁹ namely converting individuals and assimilating them into its own community of faith and practice.

There is a second mode of Unificationism's relating to other religions. This takes place at the level of Unificationism's acknowledging the other religions as independent and God-ordained entities with which it wishes to cooperate for goals transcending the organizational motives of all, including Unificationism. It is primarily in this second mode that the metaphor of 'brothers' and 'siblings' to describe the relationship

among religions is apropos, and it is in this non-missionary sense that I intend to use it in this paper.

The work *Introduction to the Principle: An Islamic Perspective*, cited above, is significant because it proclaims the essential kerygma of Unificationism, and in the mission field it performs the same function as does *Divine Principle*¹⁰ or *Outline of the Principle: Level 4*¹¹ namely as a guide to teaching the essentials of the Unification beliefs. The critical difference among these three texts is that the latter two avail themselves of copious quotations from the Hebrew Bible and the New Testament, whereas the *Introduction to the Principle* substitutes for these scriptures the authority of the *Qur'an*:

This work tries to show the roots and preparation in the Qur'an for the twentieth century revelation of God, given to a contemporary man of God. The revelation is called "The Principle."¹²

Now of course, for students of Scripture, it is no surprise to find that one scripture invokes the authority of an older scripture—the New Testament makes abundant use of the Hebrew Bible and engages in extensive exegesis of the latter as well as proof-texting to affirm its proclamation. The point to which I wish to draw attention is not that the Unification sources do what has been done already, but rather that these sources seem to be assigning equivalent functions and thus authority to, on the one hand, the Old and New Testaments, and on the other hand, the *Qur'an*. I take this attitude toward these scriptures as an important indicator that Unificationism would recognize a sibling status for Islam similar to that of Judaism and Christianity.

Further, it seems to me that an essential aspect of Unificationism's understanding of God and human community can only be grasped by comprehending its vision of the interrelatedness of religions. Although Unificationism stands alongside the older religions as yet another religion, I believe that in its self-understanding it is attempting to fulfill the mission of the younger sibling religion who helps to resolve interreligious hostilities.¹³ Therefore rather than undertake the task of rummaging through one or another version of the *Divine Principle* for the purpose of reconstructing its theoretical notions of God and the human person, I will examine how Unificationism's understanding of the relatedness of the four religions mentioned above elucidates its notions of God and the human person/community. I shall pursue this question of interrelatedness in the three areas of scripture, primordial and paradigmatic religious event, and community.

FOUR SCRIPTURES

Unificationism asserts that the world's scriptures perform the function of guiding humankind to achieve God's will and in so doing also to actualize its greatest potential. This providential *telos* of all sacred scriptures is identical with the will of God the Creator, i.e., the God who acts redemptively in history is the same God with the same purposes as the God who created "in the beginning." Unification theology describes this will of God under the rubric of the "Three Blessings," which were bestowed as opportunities or possibilities which could be realized only with a faithful human response.¹⁴ Firstly, human beings were to achieve as individuals a perfect love relationship with God. Secondly, these perfected lovers of God were to enter into a marital relationship and create a God-centered family which would multiply into a society, nation and harmonious world family. Thirdly, humankind was to rule with love and care the created order. In other words, all aspects of human life, spiritual and material, individual and collective, are sanctioned by God and are to be enjoyed by a humankind which has been disciplined in the love of God. The *Divine Principle* asserts that God created the first human pair—following Genesis calling them Adam and Eve¹⁵—to fulfill these three blessings. Although they failed to achieve this purpose, God has acted in history in order to at some time see these purposes realized by humankind. From the Unification perspective, all prophetic and messianic missions serve directly or indirectly the purpose of helping humankind fulfill these three blessings. This providential *telos* of realizing the Three Blessings constitutes, "from God's point of view," the purpose and function of scripture within each community of faith and practice.

It is in view of this providential orientation that the Hebrew Bible, New Testament, *Qur'an*, and *Divine Principle* are given a special status in Unification theology. The Hebrew Bible molded the consciousness of the Israelites from whom Jesus, the "Second Adam" who intended to accomplish the original will of God for humankind, emerged. The New Testament recorded the words of Jesus and those believers who united with him to establish the foundation of the Christian church. The *Qur'an* is the revelation given by God to Muhammad, who is "the outstanding prophet to follow Jesus and precede the coming of the Third Adam."¹⁶ Finally, the *Divine Principle* derives from the Lord of the Second Advent or Third Adam, and guides believers in the task of establishing the Kingdom of Heaven on earth.

The position of yet another scripture naturally raises the question of the permanence or transitoriness of the Hebrew Bible, the New Testament and the *Qur'an*. Christianity had to confront Marcion who sought to dis-

credit the Old Testament and to eliminate it from the Christian canon.¹⁷ Marcion's identification of the Old Testament with the Creator God who is the source of evil was repudiated by the Christian church and the Old Testament was preserved in the canon. Throughout the Middle Ages, similar attempts to deny the scriptural status of the Old Testament for Christians by recurring forms of Manichaeism were repelled by the Church. This decision by the Church was crucial, for by it Christianity affirmed that the Christian God and the Jewish God is the same God.

Similarly, Muhammad acknowledged earlier scriptures, including particularly the Pentateuch and the Gospels. He believed these scriptures to be written revelations which were to be accepted, since they confirm one another, and the "*Qur'an* in particular not only confirms earlier scripture, but, as the final revelation, clears up all uncertainties and is the repository of perfect truth."¹⁸

Likewise, I believe that the Unification movement, claiming a new revelation, the Divine Principle, will oppose similar challenges to the scriptural status of the Hebrew Bible and New Testament as well as of the *Qur'an*, should they arise. Both the missionary and dialogical modes referred to above are evident in Unification scripture, as is apparent from the following passage from the *Divine Principle*.

God has given a partial mission to numerous individuals in order to accomplish rapidly the purpose of the providence of restoration, with each relating vertically to Him... Finally, at the consummation of human history, all will come to realize that their respective missions were allotted to them by God with an identical purpose: the accomplishment of the providence of restoration. By establishing horizontal relationships with each other, they will be unified in their efforts to accomplish the whole purpose of the providence of restoration through the new Words of truth God will give at the proper time. Then, all men of spiritual communication will cease their stubborn insistence that their way alone is God's will, and will gain the right understanding of their providential missions.¹⁹

The Unification affirmation of the Hebrew Bible, the New Testament and the *Qur'an* is critical, and only by it can the claim be sustained that the same God is the God of Jews, Christians, Muslims and Unificationists. This claim is the *sine qua non* of the assertion that Jew, Christian, Muslim and Unificationist are related as "eldest, elder, younger and youngest brothers."

There is a dimension of the metaphor of “brothers” or “siblings” which should not be ignored in considering its appositeness for depicting the interrelationship among religions. Although a common parent or origin is implied by the term “siblings,” the individuality of each is also acknowledged. Brothers can be and often are radically different from one another. The metaphor militates against a notion of an undifferentiated unity as a model for the relationship among religions.

It has been suggested that the sibling metaphor is too sentimental and implies loving relationships which do not exist. It may be worthy of note that the first biblical mention of brothers—Cain and Abel—provides an example of fratricide. Current crime statistics reveal that a staggering percentage of violent acts are committed by one family member against another. One of the strengths of the sibling analogy is that it may as easily trigger memories of rivalry as of harmony. Yet, the instinctual human sense of outrage against such familial violence underscores the proper relationship which is to be affirmed.

A second objection to the sibling metaphor is that it is not appropriate to apply terms descriptive of individuals to religions. The generic question here is really concerned with the legitimacy of analogical language or thinking. Analogy asserts a proportional relationship between two or more subjects rather than an identity. The specific use of the sibling metaphor for the relationship among religions inherits the advantages and shortcomings of analogical thinking. It is certainly more popular in Protestant ecumenical thought to employ discursive models as, e.g., “diversified unity.” I prefer the personal and more accessible language of siblings because I believe the problem of the relationship among religions (and nations as well) can only be resolved when the individual representatives of these bodies affirm their vertical and horizontal bonds of connectedness. Finally, a word concerning the “parent-child” metaphor that has long been used to describe the relationship between Judaism and Christianity. I think this familial metaphor is less helpful than that of elder and younger siblings. The major problem with the parent-child analogy is that it stresses historical priority and suggests that the “true” origin of the “child” religion is in the older religion. The sibling metaphor may accommodate both the fact that an elder religion shapes substantially a younger one but also that all religions may have a transcendent origin.

Further, Western historical critics have a propensity to reduce the scripture of Islam to a mere amalgam of Syrian Christian, Jewish and indigenous Arabic religious elements. Thus they fail to comprehend the

unique Qur'anic perspective, even while evaluating Islam sympathetically as in the oft repeated characterization of Islam as maintaining the absolute and unconditional monotheism of the Hebrew prophets while adding the universalism of Christianity. The sibling metaphor does not suggest such a reductionistic analysis. The scripture of each religion interprets through the unique perspective of its own revelatory moment the scriptures of earlier religions. Similarly, although the New Testament takes up many Old Testament symbols, their meanings are radically altered. Christianity preserved the Hebrew Bible, but it largely either ignored or opposed the Jewish community's interpretation of texts in the Hebrew Bible. Indeed the change in interpretation which the New Testament makes of the Old Testament is expressive of the radical change of perspective which warrants the assertion of a new religion or moment of revelation. Although symbols, concepts and events are preserved from the Old Testament, the New Testament represents a change of perspective, a paradigm shift. I furthermore believe that this same assertion should be made with respect to the *Divine Principle*.

It is a gross misunderstanding of the magnitude of the changes of perspectives from the Hebrew Bible to the New Testament and from the two of them to the *Qur'an* and then again from all three scriptures to the *Divine Principle* to think that the differences between the scriptures are adequately accounted for by enumerating the points of conceptual innovations emerging in the successive stages of revelation. Such a view ignores the critical point, which is that the innovation is one of perspective in the criteria by which a community posits meaning and makes decisions for itself. The next section will elaborate how one might proceed in the attempt to characterize the fundamental orientation of each religion.

PRIMORDIAL AND PARADIGMATIC RELIGIOUS EVENTS

We have spoken thus far of the perspectives (basic orientations of heart and mind) of Jews, Christians, Muslims and Unificationists toward their own scriptures. Each of these religions should be understood in its own right as being born from a profound religious or revelatory experience of a founding figure. Further, it is important to note how Christianity, Islam and Unificationism has each looked back upon its predecessor religion(s) and has given new meaning to the symbols which it inherited from its older brother(s).²⁰ Thus this section involves two modes of reflection which are intimately related to each other: first, the identifying of the central religious experiences constitutive of the religions in question, and second, some preliminary thinking on the profound trans-

formation of meanings which have occurred concerning those symbols shared by the religions under discussion.

Each religion is founded upon a primordial revelation, that primal or formative religious event which shapes each community's perspective and their interpretations of scriptures. This primordial revelation or religious event is determinative for the Hebrew Bible, New Testament, *Qur'an* and *Divine Principle*, and is also the root of the four communities under discussion. For Israel, the figure of Moses struggling against the Egyptians, the oppressors of his people, and leading them out of captivity and toward their promised land, is the quintessential expression of the power of God who liberates in history. Before entering the land, Moses is given the Law, to which the people's obedience affirms their covenantal relationship with God (Deut. 30:11-20). The Israelites' election constitutes a special relationship with God which is to inform their most mundane and routine matters of life, including that of possession of the land. The Moses event is of unparalleled significance in molding the Jewish religious consciousness such that no candidate can qualify as Messiah for the Jews unless he liberates them from their earthly tribulations.²¹

The primordial religious event for Christianity is the Christ event. The *Kerygma* arises from the Messiah directly or from those anticipating him or following him. For Christians, Jesus functions as the criterion by which notions of God and the human are constantly re-evaluated.²²

For the Christian, Christ is not only the source of the New Testament, but the event which consciously or unconsciously calls forth a total transvaluation of the symbols of the Old Testament. In light of the Christ event, Adam's role is re-evaluated so that he is not only an individual sinner, but also the corporate sinner, the symbol of an entire human race in need of redemption. In the Jewish understanding, Adam represents simply the first of the race rather than the prototype of the human who determines the conditions of human nature and history.²³ The correlation made between Adam and Jesus resulted in the affirmation of far wider claims for the significance of Adam in the Christian tradition. Christ stands opposed to Adam for Irenaeus, who, building on Paul, elaborated point by point Christ's reversals of Adam's failures. As a type of humanity, Adam's transgressions have consequences for the entire human race, and his sinful nature is transmitted to all his descendants. Thus Adam gains a cosmic significance in the Christian tradition which is absent in the canonical Jewish tradition. This rebirth of the symbol of Adam is effected through the change of perspective wrought by the Christ event.

In the *Qur'an*, the category of "prophet" is pre-eminent and it sub-

sumes the figures of Adam and Jesus. Although the term Messiah is found in the *Qur'an* (e.g. Sura 3:40), the significance of Jesus for Muslims is in his role as one in a line of prophets which is culminated in the person of Muhammad, who is known as the last or the "seal of the prophets." The Christ event is now re-interpreted according to the new standard of the final prophet. Jesus does not die on the cross but is rescued by Allah just as Allah has saved Muhammad from his would-be murderers in Mecca so that he can flee to Medina to establish his community. Allah is a victorious God and his special prophets cannot be defeated. It is this perspective of Islam that explains the reinterpretation of the crucifixion of Jesus and not the often suggested Christian gnostic influence upon Muhammad.²⁴ The prophet is not important for who he is, but rather for the Word of God which he brings, for that Word, written in the *Qur'an*, is absolutely binding on the believing Muslim. The position of the written revelation of God in Islam is so overwhelmingly important that Wilfred Cantwell Smith has suggested that the proper parallel to Jesus in Christianity is not Muhammad but rather the *Qur'an*.²⁵ Consistent with this Islamic emphasis, the highly significant doctrine of the Last Judgement in the *Qur'an* proposes that a final reckoning will take place in which all those who have ever lived will receive rewards or punishments in accord with the degree of his or her obedience to the will of God. For Islam, submission to the will of God is not merely a matter of intellectual assent to doctrinal formulations, but the moral practice of a theocentric way of life. Adam as the first prophet was a Muslim because he lived a life of submission to the will of God, and in the same way, Jesus was a prophet who was obedient to that same *Qur'anic* word. The Word of God, which Muhammad received in spiritual experiences in Mecca and Medina and which he proclaimed to his Arabian kinspeople, stands absolute for Islam.

Likewise in the *Divine Principle*, the images of Christ and Adam undergo a new transformation. Just as in the Christian interpretation where the image of Christ reforms the image of Adam, and as in the Islamic interpretation where the image of the prophet determines the view of both Jesus and Adam, so in Unificationism it is the image of the True Parents, the Lord of the Second Advent and his Bride, which transforms the symbols of Christ and Adam and Muhammad. The event of the Second Coming is the marriage of a perfectly God-centered man and woman who are the only adequate mediators of the full love of God. Man and woman are the two fundamental modes of human existence, and the messianic agency must embrace both these ways; the Messiah must be

both a man and a woman. God cannot communicate the fullness of grace to God's children unless there is a son and a daughter as mediators. The Unification claim is radical and absolute, and it is within this affirmation of faith that the mission of Jesus as well as the original purpose of Adam and Eve is interpreted. Put in terms of the providential *telos* of the Three Blessings, mentioned above, Jesus as an individual accomplished the First Blessing. The Second Blessing, which entails the establishment of a God-centered family as the basis for wider levels of social harmony and love, as well as well-being, were not fulfilled by the Christ event. The True Parents, in Unification theology, make possible the realization of these last two Blessings. Further, Muhammad is interpreted in Unificationism as "the outstanding prophet" after Jesus to prepare the way for the True Parents or the Third Adam and Eve.

The primacy of the image of True Parents for the Messiah as well as God in Unificationism, vis-à-vis that of the Lord and King for Christianity and Judaism and of the prophet in Islam, constitutes another aspect of the change in the orientation of heart and mind. The qualifying term of the expression True Parents, however, preserves the attribute of judgment. Such judgment is now set within the relationship between Messiah and disciple as that of parent and child. Further, the notion of parent and child relationship provides for a developmental view of spiritual life wherein the believer progresses in relationship to the parent from a state of total dependency to full adult autonomy. Neither the autonomous adult nor his parents, however, break the bonds of love and concern for the other. The adult seeks to actualize his or her creative potential with an abiding sense of gratitude for the gift of life and love given by God and mediated through his or her parents.

An adult is defined socially by assuming responsible roles which fulfill the values and expectations of the parents and the wider society. Likewise, the "Messiah" as True Parents provide values and standards of adult responsibility which the disciple should grow to fulfill. This adult behavior is actualized in the community which incarnates the values of its founding "parents."

FOUR COMMUNITIES

Although the primordial religious or revelatory events discussed above involved individual founding figures, the impact of these events was to extend in relatively short periods of time to large numbers of diverse peoples. There emerged the tribes and nation of Israel, the early Christian church, the Islamic *ummah* and the community of the *Divine Principle*.

The historical books of the Hebrew Bible record the establishment of the kingdom of Israel which emerged as a political power in the ancient world.²⁶ Only from the viewpoint of the providential *telos* to achieve individual, social and cosmic unity with God, both spiritually and physically, is the historical political entity of the kingdom of Israel known as revelation. God promises²⁷ Abraham that his seed shall be multiplied as “the stars of the heavens, and as the sand which is on the seashore” (Gen. 22:17). Moses leads the people out of the slavery in Egypt, and David’s kingdom foreshadows the (permanent) Kingdom of God on earth which was to be realized when Israel became “a nation of priests” to all the nations. Diaspora Judaism never forgot God’s promises to its forefathers which validates the claim that God is the lord of the community who has both the will and the ability to save it and glorify it for his name’s sake.

Likewise in the New Testament, the book of Acts and the Pauline corpus record the formation of the Christian community. Centering on the resurrected Jesus, the apostles represent the life and spirit of Jesus to people and build the early Christian community. Thus while Stephen is stoned to death, he prays that his executioners be forgiven (Acts 7:59-60) and Paul refers to his own suffering as that which certifies him as an apostle of Jesus Christ (II Cor. 4:8-11; 6:4-5). The disciples build a community that will endure the bitter persecution of the Roman Empire but like Jesus rises above resentment and emerges as a victorious saving agent.²⁸

About the age of 40, Muhammad receives messages from God to proclaim to the people of Mecca. Muhammad calls the Meccans to worship One God with gratitude for his goodness to them.²⁹ He endures bitter rejection and persecution from his kinspeople, and yet a small number of them become loyal to him. After 12 years, Muhammad and seventy of his followers migrate to Medina, and most of the Arabs of Medina agree to recognize him as a prophet. When eventually he becomes strong enough to subdue the Meccans, he, like Jesus, forgives their prior persecution and shows such magnanimity that they willingly join the new Islamic community. With this policy, Islam spreads rapidly and unifies the Arab peoples into one *ummah*. Before his death, Muhammad becomes the spiritual and political leader of most of Arabia.

At sixteen years of age, Sun Myung Moon encounters in visions Jesus who asks him to fulfill the mission of the Lord of the Second Advent. Following this encounter, Sun Myung Moon enters a nine year period of prayer, fasting and spiritual questing during which time he receives the content of the *Divine Principle*. Subsequently, he suffers to

the point of near death under several governmental authorities including those of Japan, South Korea and the Communist North where he endures nearly three years in a concentration camp. Upon his return to South Korea, he establishes the Unification movement. In 1960, Sun Myung Moon marries Hak Ja Han and this union becomes the spiritual center of the Unification movement. The Unification community originates with the Lord of the Second Advent and his Bride, who as the True Parents initiate this community by directly seeing their disciples as their own children. In turn, these children should grow to emulate their parents and live according to the pattern of the messianic couple. Thus the basic social unit of the Kingdom of God on earth and in heaven is a community of families. The providential *telos* of God's revelation in the form of scripture (the *Divine Principle*) and in the form of messianic parents leads to the formation of a *Divine Principle* community. Without the response of this community, the Messiah cannot fulfill his mission, and the quality and extent of this community decides the growth of the Kingdom of God in time and space.

The question which confronts this new community is how to relate to other communities of faith and more specifically to the Jews, the Christians and the Muslims. To say, however, that members of the community of the youngest brother should serve and love as individuals the Jewish, Christian and Muslim communities is only a partial answer. Christianity has already generated a worldwide civilization. Islam too has become a religion embracing all the races of humankind as it has spread from Arabia to Africa, Asia and North America. As at its inception, Islam remains a community which embraces the full range of human endeavors in its theocratic purview. Further, the new state of Israel is essentially a nation of a trans-national consciousness having been constituted from Jews of Europe, America and the Middle East.³⁰ With the creation of Israel, Judaism is no longer a minority religion; it has gained an independent locus for the expression of its religious culture which allows it to stand in the position of an equal brother to Islam and Christianity. If the Unification community is to relate substantially to these communities, it must also establish a worldwide culture reflecting the Unification theological perspective.³¹ From this point of view, the political, educational, economic and cultural activities of Unificationists are in no way incidental; they are essential to its mission in its self-understanding.

Yet this community in the making, no matter how universalized its consciousness, finds itself standing vis-à-vis the other communities of

faith with different directions and stances. The *Divine Principle* provides the Unification community with a perspective which appreciates Judaism, Christianity and Islam. The Unification community is to relate to the communities of Christians, Muslims and Jews as its elder brothers because it believes that God is the Parent of all people, and of greatest import here is that God has expressed His will to Jews, Christians and Muslims as well as to Unificationists to fulfill the providential task (see section 1 above). Unificationism affirms with Judaism that the Kingdom of God is to be established on earth, and that God's will for salvation is to include a just social and political order (aspects of the Second Blessing), and affirms with Christianity that Jesus offers forgiveness to individual sinners whereby they are reconciled to God (essential to the First Blessing), and affirms with Islam that to submit to the Will of God is the task of each individual as well as of all nations (expressions of the First and Second Blessings). Thus, the word of the *Divine Principle* offers Unificationists a vantage point from which they can respect their elder brothers.

Based upon the assurance that God is a True Parent who loves all human beings as children of God, and that the nature of parental love is constant and eternal, Unificationism affirms the doctrine of universal salvation. The desire of God the Parent is that all God's children will live together harmoniously. This attitude of the Heart of God is incarnated in the Unification movement. Hence Unificationists seek to stimulate the bonds of love and cooperation between Judaism, Christianity, Islam and themselves which will comfort the Heart of their God.

The exact nature of the world resulting from their cooperation cannot be known in advance. Yet the goodness of the work of the four brothers loving each other and striving as best they can to achieve God's will is guaranteed by the scriptures of their common God. To claim a sibling relationship among the four religions discussed in this paper is to affirm that their source is One and the same God. Such an assertion can easily be trivialized in the eyes of the world if these religions do not behave in the here and now in a manner consonant with this affirmation. I have employed in this paper the metaphor of "brothers" or "siblings" sometimes in a descriptive mode, but more often in a prescriptive or anticipatory mode, for the inter-relationships among Judaism, Christianity, Islam and Unificationism. I suggest that this metaphor allows and even requires the recognition of the uniqueness of each tradition, and at the same time holds out the promise that each can better know God by better understanding its siblings.

ENDNOTES

1. This paper was originally presented at the conference "God: The Contemporary Discussion," held in Dorado Beach, Puerto Rico, December 30, 1983—January 4, 1984.
2. I am aware that within any one of these four religions, numerous traditions are to be found. I presume here, however, that whatever the diversity within the spectrum of each of these four traditions, that they each constitute a type of "unity" or religious consciousness which is distinguishable from the other three.
3. See *New York Times*, September 19, 1982, 1:6; also September 21, 1:3.
4. The factors relevant to the event mentioned here are undoubtedly diverse, including prominent geo-political and economic ones, and I would disagree with those ideologues who are wont to blame religion as the sole or even primary cause of most wars. It is, nevertheless, undeniable that religion is indeed one contributing factor amongst others to the actions and responses of peoples and nations, and on this account is rightly held to be responsible.
5. See "The Encounter of the Three Brothers: Toward a Unification Theology of Revelation," which was delivered at the 1981 New ERA Winter Conference in Puerto Rico and is published in *Unification Thought Quarterly* (7, July, 1984), pp. 47-50.
6. Sun Myung Moon, "America and God's Will," Speech given September 18, 1976 (New York: HSA-UWC, 1978).
7. *Introduction to the Principle: An Islamic Perspective* (New York: HSA-UWC, 1980).
8. See for example Raymond E. Brown, *The Community of the Beloved Disciple* (New York: Paulist Press, 1979).
9. See for example H.A.R. Gibb, *Mohammedanism: An Historical Survey* (London: Oxford University, 1979), pp. 17-20; and W. Montgomery Watt, *Bell's Introduction to the Qur'an* (Edinburgh: Edinburgh University, 1970), pp. 11-14.
10. *Divine Principle* (Washington: HSA-UWC, 1973).
11. *Introduction to the Principle: Level 4* (New York: HSA-UWC, 1980).
12. *Introduction to the Principle: An Islamic Perspective*, p. 3.
13. *Divine Principle* emphasizes the importance of the reconciling role of the younger brother in its biblical exegesis; see for example *Divine Principle*, pp. 276-283, where Jacob's offering of his hard-earned possessions and even his loved ones to his embittered elder brother Esau becomes paradigmatic for the role of younger brother in the Unification theology of history.
14. See *Divine Principle*, pp. 41-46, 55-61.
15. For Unification theology, the critical point is that there was a first man and a first woman. The question of their names is of no consequence. It is also allowable that there existed many non-human hominids prior to and contemporaneous with this first couple and who resembled them in many external respects. Unification theology defines human beings by their capacity to have a love relationship with God, one which is best described by the metaphor of parent and child. Adam and Eve represent the first beings who fulfill the theological definition of human persons. Incidentally, it would seem that most recent scientific theory, the "Mitochondrial Eve," is compatible with the concept of mono-

- genesis.
16. *Introduction to the Principle: An Islamic Perspective*, p. 60. See also, p. 3 quoted above, wherein the *Qur'an* is ascribed the purpose of "preparation for the twentieth century revelation of God."
 17. Strictly speaking, a Christian canon did not exist until the late second century or possibly as late as the fourth century, but in any case, after Marcion. Indeed, Marcion was a prime motivating factor in the early Catholics' move towards a canon. See Hans von Campenhausen, *The Formation of the Christian Bible*, trans. J.A. Baker (Philadelphia: Fortress Press, 1972).
 18. H.A.R. Gibb, p. 40.
 19. *Divine Principle*, p, 179.
 20. The same assertion could be made for Israelite religion also by examining its appropriation and re-interpretation of ancient Near Eastern religious traditions.
 21. A. Roy Eckardt says that Christians have never confronted squarely the fact that the prophecies of the Old Testament which they adduce as predictions of the advent of Jesus Christ refer to a victorious social reformer and political leader [*Elder and Younger Brothers: The Encounter of Jews and Christians*, (New York: Schocken, 1967), pp. 129-137].
 22. It is for this reason that the most fundamental question of Christian theology is the relationship between the historical Jesus and the Christ of faith.
 23. I am aware that there were apocalyptic Jewish interpretations in the Hellenistic period from which Christianity learned much but I am defining the dominant perspective of Judaism.
 24. The fact that the *Qur'an* has no reservations in presenting Jesus' eating (Sura V:75) and in other fleshly acts (III:45-55) militates against the gnostic hypothesis.
 25. Wilfred Cantwell Smith, "Is the *Qur'an* the Word of God?" in *Religious Diversity*, ed. by Willard G. Oxtoby (New York: Scribners, 1967), pp. 39-62.
 26. In this paper I speak of both the Israel of the Hebrew Bible and also of the contemporary state of Israel. In the Unification view, God has continued to work through the Jews in the last two thousand years so that a new state of Israel could be created, and this state plays an essential role in the completion of the providential task in the present time—hence the notion of four brothers which undergirds the thinking of this paper.
 27. I have decided to use the historical present tense here to emphasize the significance of the continued re-presentation of these events for their respective communities.
 28. Most Protestant traditions, of course, understand the conversion of Constantine and the establishment of the Roman State Church as initiating the decline and corruption of true Christianity. It is, nevertheless, the case, had Diocletian and Galerius been successful in totally suppressing Christianity, there would have been no church for the sixteenth-century Protestants to reform!
 29. Watt, p. 13. He adds that Muhammad implored the people to express gratitude for both their individual as well as collective well-being.
 30. Recently a significant emigration of black Jews from Ethiopia has also added to the racial diversity of Israel.
 31. The concept of the Four Position Foundation provides the basis for understanding the need for this development. Centering on a common source of pur-

pose, a subject element and an object element have give and take and create a new synthesis. The subject element and the object element, however, must be of comparable status in order to enter into this relationship. See *Divine Principle*, pp. 28-34.

REFLECTIONS OF A UNIFICATIONIST ON INTER- RELIGIOUS RELATIONS

by **Frank F. Kaufmann**

PREFACE

The following brief essay seeks to contextualize the Unification proposal for inter-religious relations among theories within the interfaith movement at large. It is argued that two divergent starting points have tended to define the playing field for interfaith proposals for the last century or so. These are proposals reflecting Asian unitism (as with the great interfaith pioneer Vivekananda), and Western Democratic presuppositions coming from the many Christian and secular or “non-aligned” interfaith theorists. I argue that Unificationism represents a different starting point and set of presuppositions, and then present in outline form the essential elements of that position. This essay lacks too much to be thought of as anything other than preliminary and introductory thoughts. Both the critique of extant systems and the presentation of Unification theory are underdeveloped. A proper presentation of a Unification theory of interfaith dialogue would require a far more extensive unpacking, or development of the core elements introduced, and would also require careful historical study of the vast interfaith investment generated by the Unification movement over the years.

WESTERN AND EASTERN VIEWS

Assumptions underlying the desirability, and the why and how of interfaith dialogue and the pursuit of inter-religious harmony, like everything else in human affairs, proceed from the worldview and ideological tendencies of the person thinking, speaking or acting. There is no neutral position from which to think, speak or act, although it is entirely possible to engage in these activities with no conscious awareness of one's position or starting point. The errant notion still held by many (even highly educated people), that it is possible to be "objective" is a characteristic of the Modern worldview, following Descartes, Boyle, Newton and others. This long dominant assumption about the nature of things has lost currency. Now, "rather than being regarded as the norm for human society toward which all history has been aiming and into which all societies should be ushered—forcibly if necessary—[the Modern worldview] is instead increasingly seen as an aberration." [Griffin: ix, Holland: 11-12] Despite this gradual awakening of the philosophical and theological avant garde, however, "so powerful [is] this modern vision that today it has become the only way many of us can conceive of reality." [Holland: 11] Although this view has been fully superseded by both deconstructive or eliminative post-modernism and constructive post-modernism it lives much like a beheaded chicken in many circles of human activity.

The easily identifiable watershed for the increasingly popular advocacy of interfaith dialogue is the 1893 Chicago Parliament of the World's Religions, with special emphasis on the discourse of the Hindu Swami Vivekananda. It must be acknowledged, therefore, that a great many of the pioneers in interfaith reflection and action carried out their advances imbued with the assumptions of modernity which was already in full swing in the West by 1893 and continued to hold sway for much of the century which followed. These interfaith leaders from the "Christian West," who contributed half to the formation of early interfaith thought and activity did so under the influence of Modernism. Contributors of the other half were those grounded in Asian-based, unitive worldviews as exemplified by Swami Vivekananda and plenty of other Hindus and Buddhists who have contributed and continue to contribute important insights to interfaith development. Thus two dominant strains vie for ascendancy in defining the means and the end of inter-religious relations. They also contribute to and modify one another. These are namely models related in some approximation to the notion of democracy (a political ideal and structure co-evolutionary with Protestant and post-

Reformation, Catholic Christianity), and models related to some more or less non-dualistic view of the whole of reality, rooted in Asian religious worldviews.

To date, the non-dualist oriented contributors have tended to be more self-aware of the source for their assumptions and tend to cite more explicitly that which generates their prescriptions, whether it be Hinduism [Rambachan: 9-18, Devananda: 139-149, K.L.S. Rao: 127-139], Jainism [G.C. Jain: 163-167], Buddhism [Losel: 191-199, Dhondup: 211-217, Rhi: 119-127], or Shintoism [Komori: 89-101]. Western contributors, on the other hand, have tended to be both less studied in the foundations of their own presuppositions, and naturally thus less explicit in identifying the sources which generate their interfaith proposals. There are many reasons for this. One is that the West has dominated the rest of the world lately (for at least 300 or so years) and in the present day people in the West assume that everyone in the world desires human and institutional relations to be structured like Western Democracies. This non-declared starting point for many Western interfaith leaders derives from the culture bound assumption that, "everyone already knows how desirable Western Democracy is. There is hardly any need, therefore, to identify that which underlies recommendations for interfaith models reflecting this 'universally desirable' ideal."

While Unificationism, the worldview generated from the Divine Principle, acknowledges valuable insights from these impulses, it conforms neither to Asian unitism, Western democratism, nor does it consciously seek to harmonize these impulses through philosophical enterprise. By claiming to represent a position rooted in neither, a critique of these views is naturally implied.

THE SOURCE OF CONFLICT

A first step in approaching and assessing interfaith proposals, is to look at the more generic question of conflict itself. In certain important ways discord among the world's religions is the same as any other form of discord. It is simply another manifestation of the fact that people seem not to be able to get along. Any proposal for improvement of this age-old situation necessarily stems from what is understood to be the origin or source of conflict. The first question one must ask then, when examining interfaith proposals, is "how does the author account for the existence of discord and conflict?"

Causes for discord and conflict can be placed on a spectrum between two poles: A: It can be seen as part of the natural order of things, name-

ly either God created both good and evil from the beginning, or its non-creationist partner, "evil" (or ignorance or whatever one identifies to be the cause of discord and conflict), is a natural by-product of the intermingling of spirit and matter. The other position, B: is that God created the cosmos as all good and full of peace, and discord and conflict came to pass due to willful disobedience of the first human ancestors.

We can find examples of position A in certain streams of Judaism. For example, we can read in the Talmud, "My Children! I created within you the Evil Inclination but I created the Law as an antidote." [Talmud: Kiddushin 30b] Buddhist and Jaina positions also express this position but without the affirmation of a Creator God; "evil" (conflict) arises "because of the tendency of living beings to separate the forms and names and become attached to them." [Won-Hyo (b. 617, d. 686) in the Vajrasamahisutra] The Jaina position is expressed more radically, "all living beings from the smallest creature to the human being, have their inherent power of soul crippled by association with karmic matter." [Jain: 164] The other view (B), that a world full of peace and harmony was disrupted by the "Fall," is found in conventional (or conservative) interpretations of Genesis and the Qur'an.

How one finally accounts for the irrefutable fact that people cannot seem to get along influences subsequent proposed antidotes. This is true, regardless of whether the problem is manifest between Vietnamese and Burmese, Catholics and Protestants, Maoists and Trotskyites, or the Hatfields and the McCoys. The existence of proposed antidotes raises the second distinguishing characteristic of competing interfaith theories and programs, namely that which has to do not with origins but with end results. Here again two poles on a spectrum may be readily identified. The first position, A, concludes, "there will always be conflict, that is just the way things are." A corollary position holds that "there will always be discord and conflict under the conditions of time and space as we know it," allowing for the possibility of peace but not under the conditions of reality as we know it. The opposite position, B, affirms that peace and harmony are somehow possible in this world.

To summarize thus far, interfaith perspectives may start with a created universe, or an eternally existing universe. They may start with an original peace and harmony that was lost or broken, or with reality which is originally or eternally imbued with what appears to be discord and conflict. Secondly, these perspectives may believe that it is possible to achieve peace and harmony in our present, natural reality, or that the nature of reality is such that an ideal is simply not possible, ever.

Curiously, the belief that the establishment of a peaceful world is not possible (either due to the natural order of things or because of a certain otherworldly eschatology) has no necessary relationship with whether or not one participates in peace efforts and advocacy. There are a number of ways to live for peace despite presuming that its attainment is not possible. One is to simply embrace self-contradictory ways of thinking, speaking and acting. This capacity is common even among highly educated people. Because of this possibility, it is not uncommon to find people engaged in interfaith activity without ever having reflected on whether they believe the achievement of their pursuits is possible according to the philosophical or theological implications of their worldview.

Another variation stems from a type of religious individualism, a view of religion (or the doing of good), which says something like, "there will always be conflict and discord in this world, but if even one life can be saved, or if even one soul can be enlightened... and so forth." This may be seen as a Bodhisattva-like, or passing-the-time mission to liberate souls one by one, a sort of existentialism of goodness. No one can deny that this is a valuable way to spend one's time and is a valuable advocacy in which to be involved. Proposals for interfaith relations, however, should acknowledge explicitly whether the author believes that enduring, global peace and harmony is possible.

Interestingly, religious or philosophical systems which suggest that "evil" or conflict comes with creation or embodiment (as in the Jaina and Talmudic passages cited above) do not necessarily presume that the cosmos must remain eternally in conflict. These people do believe in the actual attainment of that for which they labor. The interfaith work of such people is not rooted in self-contradiction or in one-equals-the-whole positions. These systems, rather, have embedded in the mythology a ground for faith in progress or evolution perpetrated by some cosmic force either spiritual, cultural or material (this includes the religion of scientific-progressivism). Here the belief is that sooner or later good can overcome the evil, the intuition of harmony can displace the illusion of division. In such systems the possibility that people be enlightened one by one has the additional possibility that the frequency of enlightenment can intensify, expanding to more and more people, until at some point it overwhelms everyone.

Thus seeing an admixture of good and evil (or spirit and matter, or knowledge and ignorance) in the original design of things does not necessitate either that things must stay like that forever, or that the best we can hope for is a steady bubbling forth through interior mysticism, of spe-

cial ones, either hidden or known who see that all is really one, despite the anxieties and mis-perceptions of we clumsy ones down here. These progressivist/ evolutionist views can call for education, consciousness-raising, political activism, or even increasing observance of religious rites and laws, as the means to eventually, permanently, overcome conflict. These positions can be held and advocated with full and reasonable confidence that some day conflict (including inter-religious discord and conflict) will be no more.

The “willful disobedience” or “Fall” views on the origin of “evil” also may stand in at least two camps. One draws from fundamentalist apocalypticism which sees no peace on earth “this side of time.” Another which also presumes the necessity for radical, Divine intervention differs only insofar as it is believed that God (by whatever name) can set up His/Her ideal reality under the conditions of time and space in this world. While either of these positions, associated with conservative renderings of the Abrahamic faiths, may include some element of progress in their schemes, the necessity for Divine intervention of some sort or another precludes the possibility of thoroughgoing progressivism to exist in such systems.

From among all these possibilities I think it is important for the thinker or the activist to be conscious of, and willing to explain if he or she participates in a philosophical or theological system in which the establishment of enduring peace is intrinsic to and consistent with the system as a whole. Once this is established, there is a second important element which must be identified: that is whether the proposal stems from progressivist/ evolutionist presuppositions, or from Loss of Eden worldviews characteristic of conservative or classical interpretations of Judaism, Christianity or Islam. Combinations should also be acknowledged. For example, “I am a Christian who believes that peace on earth is only possible at the time of the second coming of Christ, but I also believe, although I do not really know why, that peace can be achieved through post-enlightenment rationalism insofar as it is associated with establishing democratic systems of human and institutional relations.”

PEACE AMONG RELIGIONS AND WORLD PEACE

Once the assumptions and basic elements constituting one’s position on peace in general are established, the next important element of interfaith proposals concerns the related question, “Is inter-religious discord somehow a unique form of discord? Does the solution to religious discord require something different than, say, what the United Nations has so

pathetically attempted to do among nations?" If the writer or actor believes that inter-religious discord is somehow distinct, or unique among the plentiful manifestations of discord in the world, I think it is important for that person to explain the difference and furthermore to explain how inter-religious discord is related to all the other conflictual phenomena which abound.

One must ask, are religions more likely to harmonize than everything else, so that some day we may see all religious people getting along happily while, say, secular Blacks and Mexicans still murder each other as a matter of daily life in downtown L.A., or while Sony executives still spend their days trying to destroy Disney executives? Or is it the other way around? That religions are less prone to harmonize, so that Rabin and Arafat can successfully forge enduring peace with absolutely no reference to the religious convictions of the people they represent and who have been fighting for 2,500 years. Or Perhaps Bill Clinton can trade peacefully with Deng Xiao Ping, but Rev. Jesse Jackson continues to loath Rev. Jerry Falwell, or French Catholics continue to abhor the Muslims in their country. Thus the second major aspect of interfaith thought or action, I believe, is to contextualize one's work in the larger theater of human affairs.

For example, if a person offers an interfaith schema grounded in the increasingly dominant language of rights [Clark: 2, Sturm: 7] which has come to characterize the rapidly fragmenting and deteriorating Western democracies, I feel it befalls that person to explain why this would work in the world of religions and religious believers, when it is obviously failing to sustain social cohesion in prosperous societies and has utterly failed to inspire a cooperative community of nations. The same is necessary for proposals that would unite religious institutions under the leadership of individuals enlightened to the unity which underlies the appearance of distinction. Authors offering models for interfaith relations based on Western Democratic models, or Asian unitive worldviews, should explain if the proposal would also work to create peace in general. If not, what is it about the nature of religions that would allow schemes which have failed, for centuries, and in some cases for millennia to create peace in general, to suddenly succeed because it is being applied to religion? Interfaith proposals need to explain clearly how they can work among religious institutions and religious believers when they have never worked among the same people in all other of their dealings. Additionally such proposals should explain the relationship between interfaith harmony and the larger question of war and peace in human affairs. Having pointed

this out, however, it must be noted that these two differing approaches have led the pack and pioneered the way thus far. They have contributed tremendously to advance the cause of interfaith dialogue, and insofar as they have succeeded, have brought us incrementally closer to world peace. Furthermore, it is sure that future developments will continue to depend on input from these perspectives. It should be noted though, that the Eastern view currently may have greater influence over progress in inter-religious relations until which time democratic foundations are infused with spiritual wisdom drawn explicitly from identifiable religions. Presently, far too often it is severed from particular religion and too deeply grounded in enlightenment rationalism.

UNIFICATIONISM

Unificationism, I submit, represents a clear program for the establishment of harmonious inter-religious relations. It sufficiently meets these two criteria, speaking both to the generic issue of conflict, as well as to the contextualization of religious discord in the larger theater of human affairs.

On the question of the original nature of reality, Unificationism affirms unequivocally that God's original ideal of creation was a thoroughly harmonious world and cosmos and that discord came to exist solely due to willful disobedience of the original human ancestors. It is very specific in describing the original ideal of harmony as rooted in True Love (namely that God, and everything in the cosmos, exists for the sake of others). The loss of this ideal of harmony caused by the "Fall" (or the act of willful disobedience of the first human ancestors) was precisely the violation of True Love. Thus the restoration of the original ideal of harmony (including inter-religious harmony) consists of restoring True Love.

Herein lies the essence of the Unification proposal for the establishment of inter-religious harmony, namely the conviction that the only truly harmonious relations are those characterized by True Love. Harmony, according to Unification theory, cannot be established through "scrupulous defense of the rights of others" [Clark: 2] or out of respect for the "other-ness" of the other [Sturm: 1-20]. Both of these positions, one litigious-democratism, the other deconstructive democratism, express the ultra-modern thought systems which currently abound in the fraying and disintegration of late twentieth century Western Democratic societies.

Unificationism also critiques the position that interpersonal and institutional harmony can be established through proselytizing for advai-

ta-based cosmologies. [Vivekananda and others] The Unification theory of interfaith is not one that seeks an ever-more water-tight set of legal formulations under which equality and justice are enforced and guaranteed, nor is it one that promotes consciousness raising in either classical or pseudo-scientific formulations through which conscientious partners come increasingly to the enlightened awareness that what appears as “other-ness” is nothing other than the illusions characteristic of lower consciousness. The Unification foundation for interfaith theory and action is one that prescribes the restoration of True Love through revealed principles and through accessing the True God (or True Absolute) by the humble, faithful and intense practice of one’s own religion: Buddhists through the practice of Buddhism, Christians through the practice of Christianity, etc. [Kwak: xiii]

Inter-religious discord is simply one version of malformed relationships. Through the practice of True Love, it will be possible to reconstruct healthy and functional relations among the world’s religions. According to Unification theory, all relationships, from individual to global, derive from an original microcosm of all possible True Love relationships. These are parents and children, brothers and sisters, and husbands and wives. When we speak of harmony or discord (even among nations or religions) it corresponds to an extension of one of these basic foundations for relationships in general. The Unification position understands the origin of discord as a five step process: 1) The separation of the Human Being from the “Word of God”; 2) separation of the body from the mind or spirit (inner discord); 3) separation of the woman from the man (couple’s discord); 4) separation of the children from the parents (family discord); and 5) separation of the elder sibling from the younger (siblings’ discord). The restoration of the original harmony and the establishment of enduring peace is achieved by following this pattern in reverse. The two siblings uniting is a condition for uniting with the mother. The unity of these three is a condition for unity of the parents and the unity of the family is the condition for re-unification with God (or the Word, or the Absolute). The means by which to restore harmony at each of these levels is brought about without exception through the practice of True Love, namely living for the sake of others. This history of war and peace is a history of the attempt to move from the outer level of siblings to the inner level of parents and God. The highest ideals embodied in human institutions to date have been that of the Son and of the Bride. There had not yet appeared, prior to Unificationism, the parental ideal in the pursuit of harmony.

The Unification theory of interfaith applies this theory about the original harmony, the loss of the original harmony and the permanent restoration as follows: God (or the Absolute) is the one that lives absolutely and unconditionally for others. Since each religion claims to be the direct expression of the One True God, or the True Absolute, then it must be the case (and is the case) that followers are to reflect God's ideal in their lives. The call to live unconditionally for the sake of others is only possible for those who follow their own religion intensely enough to reach to the root of their religion. Therein lies the source of True Love, the only force able to bring about enduring (inter-religious) harmony. Religions and religious believers should therefore urge and help one another intensify their commitment to each one's respective religion. Once the capacity for True Love is thus achieved through coming into contact with the One True God (the Absolute Ideal), religions can restore enduring peace, the original ideal of harmony by then traversing together the reverse course by which harmony and True Love were lost. This, then, addresses the generic question of discord and the restoration of harmony.

The second issue by which I proposed that a comprehensive theory of interfaith should be considered concerns the matter of assessing the role of religion in the larger arena of human affairs. How does disharmony among religious believers relate to other manifestations of social and interpersonal fragmentation?

Again Unification is explicit and systematic in this regard. According to Unificationism the first responsibility of the human being is to unite mind (or spirit) and body centering on the Word of God (or the truth of the Absolute Ideal). The mind corresponds to the inner world of spirit and the eternal destiny of the soul. The physical body, on the other hand, was originally created with the purpose to cooperate with and support the achievement of this glorious "God-given" destiny for each person. Because of the Fall (namely the severing of the human spirit from its connection to its glorious, original and eternal responsibility and destiny), religion became necessary as an educative and restorative regimen to re-establish that original union between mind and body and all subsequent relationships.

Thus religion corresponds to the world of the spirit and all ideals, whereas science (including politics and economics) corresponds to the body or physical life in this world. Religion thus has a twofold mission. Not only is it to re-connect the human spirit to its original glorious responsibility and destiny, but furthermore it has the mission to restore

to the spiritual side its original position of subject or authority. This means that harmony among the world's religions is not merely one component of world peace, it is the first, necessary condition for the establishment of world peace. In other words, without harmony among religions, no other enduring peaceful relations in human affairs are possible. Religious harmony is the origin, source and subject of all other harmony including a positive and beneficial direction for the sciences and the academy as well as peaceful international, economic, political and intercultural relations.

The practical application of this Unification theory can be examined through the forty-year program of inter-religious harmony carried out by institutions founded by Sun Myung Moon. These range from the Supra-Denominational Movement, founded in South Korea in the 1950s to the Inter-Religious Federation for World Peace (IRFWP) inaugurated in 1991 with headquarters in New York. Through the years Unificationists have lived sacrificially in order to sponsor literally thousands of religious leaders and scholars to participate in programs promoting inter-religious harmony.¹ Furthermore this inter-religious work has been carried out in relation to other peace foundations of equal or greater magnitude.

In conclusion it may be said that Unificationism is a program revealing the procedure for the restoration of God's original ideal of harmony. It explains that it is possible to restore eternal harmony through following in reverse the pattern by which the original ideal of harmony was defiled and lost. To do so requires the consistent and thorough practice of True Love (living for the sake of others), which can only be accomplished by those who come into contact with the origin of True Love. This means that a sincere and conscientious adherence to the wisdom and teachings of one's own religion is an indispensable component to the accomplishment of interfaith harmony. The role of religion and the pursuit of harmonious inter-religious relations is specifically contextualized as occupying the "subject" or authority position in relation to the larger mission of establishing an enduring world of peace and harmony reflecting God's Original Ideal of True Love.

ENDNOTES

1. The International Religious Foundation is one such interfaith organization. It was founded in 1983.

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Section III

PHILOSOPHICAL EXPLORATIONS

INDIVIDUALITY AND RELATIONSHIP: A UNIFICATIONIST VIEW

by Theodore T. Shimmyo

I.

In Unificationism particular existents, which it refers to as “individual truth bodies,” enjoy so-called “internal relations” and not “external relations” unlike Aristotle’s primary substances and Leibniz’s “windowless” monads. So far, much of Western thought has been plagued with the non-relational concept of substance. Note Descartes’ definition of the concept: “Really the notion of *substance* is just this—that which can exist by itself, without the aid of any other substance.”¹ Hence in the West it has been very difficult to affirm the genuine relationships of individual substances. Unificationism, however, attempts to overcome this difficulty; it sees no real tension between the individuality of a particular existent and its relations to other particular existents. On the contrary, it even wants to say that the genuine individuality of a particular existent would enhance its harmonious relationships with other particular existents.

Individuality and relationship are two main concerns in Unificationism, so that Sang Hun Lee in his *Explaining Unification Thought* says: “In Unification Thought, the first problem is that of ‘existence,’ and the second concerns how all existing beings interrelate, i.e., the problem of ‘relationship.’² These two main concerns permeate the whole of Unificationism, whatever field it may find itself dealing with—ontology, epistemology, axiology, logic, theology, anthropology, or whatever.

The purpose of the present essay is to show how Unificationism, as I understand it, affirms the “internal relations” of particular individual

existents. We will find that in this regard Unificationism has the ability to appreciate and develop some of the profound insights of such thinkers as Aristotle, Kant, Rahner and Whitehead.

Unificationism affirms the "internal relations" of particular existents by blurring the traditional sharp distinction between "universals" and "particulars." If you adhere to the traditional sharp distinction, then you would have to say that the relations of particular existents are merely "external" and not "internal" because in this case the relations can only be described purely in terms of universals. There is no direct interaction between particular existents themselves in this case. Actually this difficulty is what such traditional theories as the "substance-quality" metaphysics (or "subject-predicate" logic) of Aristotle and the "representative theory" of Descartes and Locke could not overcome. But, if you blur the sharp distinction between universals and particulars, as Unificationism does, by saying the following two things: 1) that universals are particular in the sense that they do not really exist except as exemplified in particular existents; and 2) that particular existents are universal in the sense that they can, by reason of their exemplifications of universals, enter into the description of each other, then you can talk about the "internal relations" of particular existents. Unless you accept the above two things, you would not be able to affirm the "internal relations."

Plato's extreme realism rejected the above two, while Aristotle's amended realism accepted the first but rejected the second. Aristotle's acceptance of the first was a great accomplishment in the history of philosophy, but because of his rejection of the second his substance-quality thinking was still unable to affirm the "internal relations" of individual substances. The "transcendental method" of Kant and Rahner, however, attempted to appreciate the second as well. Whitehead's "philosophy of organism" was a most significant attempt to accept the two together in order to affirm the "internal relations."

It goes without saying that Unificationism accepts the above two. Sections II and III of the present essay, therefore, will respectively deal with the two as understood by Unificationism. In those sections, we will find that Unificationism involves an effective "theory of collation" based upon its doctrine of God's "Heart" and "dual characteristics." In accepting the above two, then, Unificationism is not merely an eclectic synthesis of what is good about Aristotle, Kant, Rahner and Whitehead, who are to be dealt with somewhat briefly in Section IV. On the contrary, it has its own integrity as a thought system, even though its outward expressions may have to be more polished. This point will be discussed in Section V, the final section.

II.

When Unificationism says that universals are particular in the sense that they do not truly exist except as exemplified in particular existents, this sense has at least two different meanings depending upon what we are talking about as universals. 1) In the first place, if we are talking about the “universal image,” then the above sense means that the “universal image” is not concrete except as individualized in a particular existent. 2) Secondly, however, if we are talking about “concepts” as universals, then the above means that “concepts” are not concrete except as exemplified in particular existents. Let me explain these two meanings separately:

1. In Unificationism the “universal image” refers to God’s “dual characteristics of *Sung Sang* and *Hyung Sang*, positivity and negativity,” which appear “universally in every created being.”³ *Sung Sang* and *Hyung Sang* are Korean terms roughly translated as “internal character” and “external form,” respectively; they are respectively mental and physical in character. Positivity and negativity are equivalent to what Taoism calls *yang* and *yin*. God’s dual characteristics are never meant to split God into two pieces, but rather they refer to two distinguishable sides of one and the same God, indicating the presence of their inseparable reciprocity and relationality within God himself.⁴ What is important in our discussion here, however, is that the “universal image” as God’s dual characteristics would not be concrete without having particular existents in the created world embody it in particular ways. Therefore, the “universal image” must be individualized in each particular individual existent. Hence, Unificationism introduces the “individual image” of each particular existent, saying: “The individual image is in actual fact the individualization of the universal image.”⁵ *EUT* gives good examples of the individualization:

In the case of human beings, for example, one person may express his joyfulness by laughing, another by joking. This is an example of the individual image in the positivity of the mind (*Sung Sang*). As for the positivity of the body (*Hyung Sang*), one person may have a large nose and long fingers, while another has a snub nose and short fingers. Negativity of the mind and of the body are similarly individualized. The individual image, therefore, is the individualized *Sung Sang* and *Hyung Sang*, or individualized positivity and negativity.⁶

Here the “individual image” as the “individualized” universal image is the mental image of a particular creature in God’s mind. Before God cre-

ates a particular existent, he “individualizes” the universal image to make the “individual image” of that particular existent. The “individual image” thus made in the mind of God is also called the “idea” of that particular creature.⁷ There are an infinite number of “individual images” or “ideas” made in the mind of God. The “individual image” of a particular existent is that which makes that particular existent different from all other particular existents. Thus it is very close to what Duns Scotus called the “thisness” (*haecceitas*) of an individual thing.

2. In Unificationism, as in traditional philosophy, a “concept” is referred to as “the mental image of—or a name given to—the common properties abstracted from a group of individuals.”⁸ For example, the concept of “yellowness” is abstracted from particular yellow things. To draw another example, the concept of “man” is abstracted from all individual men:

The concept “man” is a “rational and valuable being,” while the individual peculiarities of a Mr. Kim may be expressed by his particular appearance, stature, personality, unique temperament and the like.⁹

Unificationism also recognizes the existence of “a series of subordinate and superordinate concepts”:

...the subordinate concepts may be considered individual compared to the superordinate concepts. For example, though “fowls” is the superordinate concept to sparrows, doves, hens, and the like, it may also be regarded as a subordinate concept along with fish, reptiles, mammals, and so on in relation to the concept “Vertebrata.”¹⁰

What is important in our discussion here, however, is that “concepts” as universals, “subordinate” or “superordinate,” are not concrete except as exemplified in particular existents. “Concepts” themselves are never created as concrete individual creatures. It would be strange if there were such general creatures as yellowness, man and fowls which are merely “concepts.” What God creates are such and such concrete, particular human beings, birds, and so forth, and universal “concepts” are merely abstractions from them or from their “individual images” or “ideas.” Thus universal “concepts” are not concrete except as exemplified in particular individual creatures. In this sense, Unificationism rejects Plato’s extreme realism and accepts the Aristotelian theory of what Scholastic philosophy called *universalia in rebus* (universals in things).

Thus, depending upon what we are talking about (“universal image” or “concepts”?) as universals, there are two different meanings of their exemplifications in particular existents. The difference between the two meanings exists because the “universal image” is not exactly the same as “concepts.” In other words, the relationship of “universal image” to “individual image” (“idea”) does not quite correspond to the relationship of “concept” to “individual image” (“idea”). For it is clear that “universal image” is prior to “individual image” because the latter emerges as the individualization of the former, whereas “concepts” are posterior to “individual images” (“ideas”) because the former emerge as abstractions from the latter.¹¹

In spite of this difference, however, the two meanings discussed above are the same in that in both cases universals, in order to truly exist, are individualized in particular existents (or in their “individual images” or “ideas”) based upon a certain principle. This principle can be called the “principle of individuation” as in Scholastic philosophy. In Unificationism the “principle of individuation” is the “individual image” just as for Scotus it was the “thisness” (*haecceitas*) of an individual thing. As was seen above, the “individual image” is the individualized *Sung Sang* and *Hyung Sang*, individualized positivity and negativity, or an individualized “concept,” so that it is neither *Sung Sang* nor *Hyung Sang* nor positivity nor negativity nor any “concept” nor the composite of these, insofar as any of these is a general characteristic. Rather, the “individual image” constitutes just what it is as a particular existent. And it is the “principle of individuation” in Unificationism. Thus Unificationism would not accept the view of Thomas Aquinas which regards “prime matter” (roughly equivalent to *Hyung Sang* in Unificationism) as the “principle of individuation” and which, therefore, is not so much interested in essential difference as in quantitative difference of individual things.

Concerning the “principle of individuation” in Unificationism, it should be noted that it is God that individualizes the “universal image” to make the “individual image.” God creates particular individuals by individualizing the universal image first. The reason why he creates the world this way is that his “Heart” seeks joy by loving his individually unique objects:

Why did God give each being individuality? ...God’s most essential character is Heart, or the emotional impulse to seek joy through loving an object. Thus, He created man and all things as His objects. How monotonous it would have been, however, if all

individuals were exactly the same! One person or a million—joy would not have been any greater. Consequently, God’s infinite “appetite” for joy necessitated His giving man and all things individuality.¹²

Behind the “principle of individuation,” therefore, God’s “Heart” exists. Therefore, we can say that it is God’s “Heart” as his impulse to seek joy through love that necessarily makes universals (“universal image” and “concepts”) exemplified or individualized in particular existents. God’s “Heart” in Unificationism is similar to God’s “Eros” in Whitehead’s thought. According to this process thinker, God’s “Eros” is “the living urge towards all possibilities, claiming the goodness of their realization”¹³ and thereby seeking the intensity of experience from his objects, and it is because of this divine urge that universals (what Whitehead calls “categories” and “eternal objects”) are made truly existent only as realized or individualized in particulars (what he calls “actual entities”).

III.

The last section dealt with the Unification assertion that universals are particular in the sense that they do not truly exist except as individualized in particular existents. Particular existents are concrete individualizations of universals, and they are called “individual truth bodies” in Unificationism. An “individual truth body” has its own “individual image” (or “idea”), which in turn is the individualization of the “universal image,” so that it is “a being [which] does contain the aspects of universal image and individual image.”¹⁴

The present section is treating the other Unification assertion that individual truth bodies (particular existents) are universal in the sense that they can, by reason of their exemplifications of universals, enter into the description of each other.

How is it possible that particular existents enter into the description of each other? Unificationism answers this question in two different, if interrelated, ways: 1) by appealing to the “universal image” as the fundamental source of relationality, and 2) by developing a “theory of collocation.” Let me explain one by one.

1. As was seen in Section II, the “universal image” is God’s dual characteristics of *Sung Sang* and *Hyung Sang*, positivity and negativity. God’s dual characteristics are never meant to split God into two pieces. Rather, they refer to two distinguishable yet inseparable sides of one and the same God. They enjoy “give-and-take action,” “C-B-H action,” and a

“quadruple base”¹⁵ to maintain their relational unity within God. Thus the “universal image” indicates relationality within God. Therefore, when this “universal image” is exemplified in the created world, the world enjoys relationality or order within itself. “Order within the created world is a reflection of the order within the Original Image.”¹⁶ This argument is somehow similar to the Christian doctrine of *vestigia trinitatis in creatura*, which means that in creation there is a vestige of the Trinitarian relation of God. It is also similar to Karl Barth’s relational view of the *imago dei*, which says that our human relations reflect relationality in the image of God. We have to know, however, that Unificationism sees the enjoyment of relationality in the created world on two different levels: individually and collectively. Individually, each particular existent has a relationship between subject and object elements within itself. Collectively, particular existents have subject-object relationships among each other:

Accordingly, every individual truth body has subject and object elements within itself, and is, at the same time, connected with other individual truth bodies in subject-object relationships.¹⁷

This means that particular existents and their relations are equivalent. Therefore, when individual truth bodies are related to each other to constitute an aggregate for some purpose, this aggregate makes a new individual truth body with its component individual truth bodies as subject and object elements within itself. Thus it is correct to say that:

...from elementary particles to the great macrocosm, there are numerous levels of individual truth bodies, each one consisting of subject and object parts. The individual truth body of one level constitutes only a part of an individual truth body of the next level, while containing the individual truth bodies of the levels below it.¹⁸

Consequently, when an individual truth body can, by reason of its exemplification of the “universal image” (i.e., relationality within God), enter into the description of its *relations* to other individual truth bodies, we can also say that it can enter into the description of more collective or higher levels of *individual truth bodies*.

2. When the first way directs attention to the fact that the “universal image” is concretely reflected in the relationality within each individual truth body of any level, it can lead to a second way to argue for the “internal relations” of individual truth bodies. For when we know that

different individual truth bodies severally exemplify and reflect the “universal image” as their common denominator, we can say that they enter into the description of each other in terms of this exemplified “universal image.” The second way, then, attempts to see “collation” between the “universal image” exemplified in one individual truth body and the same image exemplified in another. The second way still looks similar to the first insofar as it uses the “universal image” as the common denominator. But it is actually different from the first because it uses not only the “universal image” but also various subordinate “concepts” which the first way does not use as common denominators.

This second way, i.e., the Unification “theory of collation,” has formulated about ten fundamental “categories” or “forms of existence” from the “universal image”: 1) self-existence and force, 2) *Sung Sang* and *Hyung Sang*, 3) positivity and negativity, 4) subjectivity and objectivity, 5) position and settlement, 6) relation and affinity, 7) action and multiplication, 8) time and space, 9) original law and mathematical principle, and 10) infinity and finiteness.¹⁹ They are all derived from “give-and-take action,” “C-B-H action,” and “quadruple base” which the “universal image” has. These “categories” are the highest generic “concepts,” so to speak. They are the most fundamental “conditions of existence” that every individual truth body must exemplify. There are, however, subordinate “concepts” such as that of yellowness, so that Unificationism makes a “second” group of categories in addition to the “first” ten. To name some of them, they are 1) quality and quantity, 2) content and form, 3) essence and phenomenon, and so forth.²⁰ Concerning still more subordinate “concepts” such as that of man, Unificationism does not speak of them in terms of “categories.” They are merely “concepts.” Whereas the “first” ten categories primarily concern fundamental relationality, the “second” group and “concepts” do not. But what is important in the Unification “theory of collation” discussed here is that since “categories” (whether “first” or “second”) and “concepts” do not truly exist except as exemplified or individualized in particular existents, particular existents are “collated” with each other in terms of these immanent “categories” and “concepts.” Thus particulars can enter into each other. Hence, the genuine relations of particular existents. According to this theory, the more genuine the individualizations of universals in particular existents are, the more genuine their relations are. Thus genuine individuality enhances genuine relationality or interconnectedness. Therefore Unificationism refers to a particular existent not only as an “individual truth body” but also as a “connected body.”²¹

The Unification theory of collation was originally developed mainly in Unification epistemology with a self-conscious man as the subject of cognitive “give-and-take action.”²² But it can be used ontologically as well. Thus we can say that different particular existents with categories and concepts as their “common factors” establish “reciprocal bases” to perform ontological “give-and-take action.”²³

We have just dealt with two different ways to argue for the “internal relations” of particular existents. The first way appeals to God’s dual characteristics as the source of relationality, while the second uses exemplified categories and concepts to collate different particular existents. The two ways, while distinguishable from each other, are interrelated in that without the first the second would not work effectively. For without God’s dual characteristics as the fundamental source of relationality, categories and concepts alone would not be enough to really collate and combine particular existents. For categories and concepts always tend to be mere abstractions isolated from particular existents, no matter how you may say that they are concretely exemplified in particular existents. As was seen in the preceding section, “God’s Heart” as his impulse to seek joy through love necessarily makes categories and concepts exemplified in particular existents. It is on the basis of God’s “heart,” therefore, that his dual characteristics function as the source of relationality in the world.

IV.

The present section is going to see somewhat briefly how such thinkers as Aristotle, Kant, Rahner and Whitehead addressed the problem of the relations of particular individuals in terms of universals.

Aristotle in his theory of *universalia in rebus* maintained like Unificationism that universals truly exist only as exemplified in concrete particular things, as was seen in Section II. Indeed, it was a great historical achievement. But, unlike Unificationism, Aristotle did not see God as having dual characteristics of *Sung Sang* and *Hyung Sang* which would become the source of relationality in the world. On the contrary, he regarded God only as “pure form” (or “pure act”) devoid of all materiality. Furthermore, Aristotle’s God has no “Heart” to seek joy through love since he is the “unmoved mover” not even moved by his objects of love. Therefore, Aristotle’s doctrine of “categories” could not affirm the “internal relations” or primary substances. In other words, although he proposed ten “categories” (i.e., secondary substance, quantity, quality, relation, place, time, position, state, action, and affection) as qualities

which are exemplified in, i.e., “predicable of” or “present in,” primary substances, nevertheless he had to admit that primary substances are “neither predicable of... nor present in” each other.²⁴ Hence, there are no genuine relations of primary substances. This is the limitation of the Aristotelian “substance-quality” metaphysics (or “subject-predicate” logic).

Within this Aristotelian tradition, epistemologically the so-called “representative theory” was formulated by people such as Descartes and Locke. This theory, needless to say, failed to affirm the genuine relation between a particular subject and his objects of perception because it held that perception only occurs purely in terms of universals which merely “represent” concrete particulars.²⁵ If this line of thought is pursued, something like Hume’s skepticism about causal relations would naturally come about.

Kant’s “transcendental method,” however, was a good attempt to solve the problem of the gap between a cognizing subject and his objects. By regarding the “forms of intuition” (i.e., space and time) and the “categories of thought” (i.e., quality, quantity, relation, and modality) as “transcendental” or already present *a priori* (prior to experience) in the subject, and by imposing these *a priori* “forms” and “categories” of the subject on the sensible experiences (“contents”) given from the objects, Kant attempted to affirm the “synthetic” relation of the subject to the objects. For this purpose, he even formulated by pure reason the “transcendental” idea of God as the “regulative,” if not “constitutive,” source of all relationality in the world.²⁶ Kant’s method of affirming the genuine relation of the subject to the objects was not successful, however, since it saw the *a priori* “forms” and “categories” only in the subject and not in the objects. In other words, it was not able to “collate” the subject with the objects. Hence, Kant’s agnosticism about the “thing in itself” (*Ding an sich*).

Karl Rahner, therefore, amended Kant’s “transcendental method,” by applying the word “transcendental” not only to the subject but also to the objects. This led him also to give the word “transcendental” a vertical meaning which Kant had rejected, i.e., the possibility of a metaphysical knowledge of God.²⁷ This way Rahner was quite successful in affirming the mutual relation between the subject and the objects.

It was Whitehead, however, who made a very significant ontological (not merely epistemological) attempt to affirm the “internal relations” of particular existents. In an Aristotelian manner, Whitehead suggested that general “categories” and “eternal objects” (“forms”) truly

exist only as embodied in particular "actual entities," and called this the "ontological principle."²⁸ Unlike Aristotle but like Unificationism, however, Whitehead regarded God as having dual characteristics: his "primordial" (mental) and "consequent" (physical) natures, which, being "integrated" with each other, constitute the chief example of relationality in the world. Furthermore, Whitehead's God has "Eros" (like God's "Heart" in Unificationism) which seeks to see "categories" and "eternal objects" exemplified in "actual entities." Hence, Whitehead's "philosophy of organism" was able to affirm the "internal relations" of actual entities. According to him, eternal objects exemplified in actual entities "function relationally" between actual entities, so that, to use the Aristotelian phrase here, actual entities are "present in" each other.²⁹

In spite of the strong affinity between Whitehead's thought and Unificationism, however, there are some important metaphysical dissimilarities between them. One such contrast is that while Whitehead's "actual entities" are momentary drops of experience, Unificationism's "individual truth bodies" usually endure and persist through a lapse of time. It is beyond the scope of the present essay, however, to deal with them.³⁰

V.

From the above it is clear that Unificationism, with regard to the "internal relations" of particular individual existents, can appreciate Aristotle's theory of *universalia in rebus*, Kant's "transcendental method," Rahner's amendment of it, and Whitehead's "philosophy of organism." Unificationism can also appreciate Abelard's moderate realism and Scotus' doctrine of *haecceitas*, as is clear from Section II. Unificationism, however, is not merely an eclectic synthesis of what is good about such thinkers as Aristotle, Abelard, Kant, Rahner and Whitehead. On the contrary, it has its own integrity as a thought system. "It is not formed ... from the synthesis of traditional thoughts; it is a new-dimensional, revealed thought, which encompasses traditional thoughts."³¹

The philosophical systematization and conceptualization of Unificationism, as we see it in such books as *UT* and *EUT*, has been done mainly by Sang Hun Lee. Even though he admits that its outward expressions may have to be still improved,³² he, at the same time, holds correctly that Unificationism has its own integrity. For the essence of Unificationism was originally presented by Sun Myung Moon, founder of the Unification Church, as he received it through "revelation."³³

Revelation here does not mean, however, a certain doctrinal statement which is given from above regardless of man's concerns and efforts and which must be believed unconditionally. Rather, revelation means God's communication of truth which takes place only when man makes genuine efforts to interpret the reality of the whole world. Reverend Moon made such efforts, when he saw the unspeakable misery of the fallen world and really wanted to help mankind to go back to the love of God.³⁴ Only in this way was he able to receive revelation from God. Here we see a God-centered "hermeneutical circle," so to speak, between Reverend Moon the interpreter and the reality of the world to be interpreted. What is important here is that this "hermeneutical circle" becomes open for the "horizon" of God because of the interpreter's genuine efforts to know the truth in order to serve to bring mankind back to the love of God. The essence of Unificationism thus obtained must have its own integrity, being not merely an eclectic synthesis of past major thoughts.

Paradoxically enough, however, it is because of its own unique, distinctive integrity that Unificationism has the ability to appreciate and even "encompass" past major thoughts. How is this possible? The answer to this question lies in the very thesis of the present essay that a particular individual can, by reason of its distinctive exemplification of universals, enter into the description of other particular individuals which are also distinctive exemplifications of universals. Thus the "unification of thoughts," to which Unificationism certainly wants to address itself,³⁵ is not going to be done in a absolutist or coercive way at all. A true unification will be realized by encouraging and recognizing the integrity of each tradition. The emergence of Unificationism today has a special significance, however, because it seems that it has stated this thesis for ecumenism more seriously than any other existing thought system.

ENDNOTES

1. *The Philosophical Works of Descartes*, 2 vols., trans. Elizabeth S. Haldane and G.R.T. Ross (Cambridge: Cambridge University, 1911-12 and 1931) 2:101.
2. *Explaining Unification Thought*, (New York: Unification Thought Institute, 1980) xxiii. Henceforth abbreviated as *EUT*.
3. *EUT*, 18.
4. The "universal image" as relationality within God is rather a novel notion, for traditionally God has usually been regarded only as *Sung Sang* or positive and not as *Hyung Sang* or negative. But this Unification doctrine of "universal image" is not totally alien to the history of Christian thought. For, as will be seen in Sections III and IV, it is somehow similar to the Christian doctrine of the Trinitarian relationship within God, Karl Barth's relational view of the

- imago dei*, and Whitehead's dipolar theism.
5. *EUT*, 72.
 6. *Ibid.*
 7. *Ibid.*, 68.
 8. *Ibid.*, 74.
 9. Sang Hun Lee, *Unification Thought*, (New York: Unification Thought Institute, 1973) 68. Henceforth abbreviated as *UT*.
 10. *Ibid.*, 68-69.
 11. Unificationism also holds, however, that in a way "concepts" are prior to "ideas." Concerning the Unification view of the rather complicated relationship between "concepts" and "ideas," see *EUT* 74-75. From this we can understand that Unificationism accepts both the realist proposition, *universalia ante rem*, and the nominalist proposition, *universalia post rem*, at once as well as the Aristotelian theory of *universalia in rebus*. Thus Unificationism in this regard is very close to the moderate realism of Abelard, Aquinas and Scotus.
 12. *EUT*, 19.
 13. Alfred North Whitehead, *Adventures of Ideas*, (New York: MacMillan Co., 1933), 381.
 14. *EUT*, 45.
 15. *Ibid.*, 28-41.
 16. *Ibid.*, 83.
 17. *Ibid.*, 57.
 18. *Ibid.*, 58.
 19. *Ibid.*, 149-50.
 20. *Ibid.*, 187.
 21. *Ibid.*, 76.
 22. *Ibid.*, 152-57.
 23. *Ibid.*, 62.
 24. W.D. Ross, *Aristotle: Selections*, (New York: Charles Scribner's Sons, 1955), 1-7.
 25. Rene Descartes, *Meditations on First Philosophy*, trans. Laurence J. Lafleur (Indianapolis, Indiana: Bobbs-Merrill Co., 1960); see especially *Meditation II*. John Locke, *An Essay Concerning Human Understanding*, 2 vols. (New York: Dover Publications, 1959); see Books I and II.
 26. Immanuel Kant, *Critique of Pure Reason*, tr. Norman Kemp Smith, (New York: St. Martin's Press, 1965).
 27. Francis P. Fiorenza, "Karl Rahner and the Kantian Problematic," in Karl Rahner, *Spirit in the World*, trans. William Dych, (New York: Herder and Herder, 1968), xix-xlv.
 28. Alfred North Whitehead, *Process and Reality: An Essay in Cosmology*, corrected ed., David Ray Griffin and Donald W. Sherburne, (New York: Free Press, 1978), 40.
 29. *Ibid.*, 50, 291.
 30. For the metaphysical dissimilarities (as well as similarities) between Whitehead's thought and Unificationism, see my unpublished paper, "The Fourfold Structure of Whitehead's 'Process' and Unificationism's 'Quadruple Base': A Comparison," presented to the Process-Unification Dialogue in May, 1982 in Arrowhead, California.

31. *EUT*, xxi.
32. See his unpublished paper, "Questions and Answers on Unification Thought" (1986).
33. *EUT*, xxii.
34. For an in-depth study of Sun Myung Moon and his movement, see Frederick Sontag, *Sun Myung Moon and the Unification Church*, (Nashville, TN: Abingdon, 1977).
35. *EUT*, xxi.

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REASON AND HEART: A COMPARISON BETWEEN HEGEL'S PHILOSOPHY AND UNIFICATION THOUGHT

by Paul J. Perry

INTRODUCTION

The purpose of this paper is to attempt a comparison between Hegel's philosophy and Unification Thought. Since Hegel has left a vast and abundant legacy of ideas, a paper like this necessarily must focus on certain aspects of his philosophy, to the exclusion of others perhaps equally as important. The Hegelian ideas considered here will be taken primarily from the book *Philosophy of Right*, with occasional reference to other Hegelian works.

Of necessity, this paper will be more about Unification Thought than about Hegel. The views presented here are my own, and do not represent an official position by the Unification Thought Institute. I will suggest here that Unification Thought differs from Hegel in the sense that it represents a broader view than that set forth by Hegel. This is seemingly an impossible task, something like attempting to out-Hegel Hegel, but I will attempt to show that Hegel could—and should—be complemented by Unification Thought.

According to Unification Thought, traditional philosophical systems can be seen as forming a lineal movement, ascending with each new age, forming a kind of ladder in search of the heavenly thought (*EUT*, xxi). The system introduced by Unification Thought would represent an effort to order all the various thoughts that appeared throughout human history. In this sense, then, it can be said that all the traditional thought systems are contained in Unification Thought—in other words, the core truths of traditional philosophies are included in Unification Thought.

If this view is correct, then Hegel's thought can be seen as one aspect of Unification Thought, though a very important one. In this paper I will offer an approach to seeing Hegel's ideas from that perspective. Accordingly, Hegel's views will be presented in relationship to Unification Thought.

My focus here will be on fundamental points which seem most relevant for a contrast with Unification Thought. Fundamentally, Hegel proposes his philosophy as a means to understand the world; in Unification Thought, the process whereby philosophical conclusions are reached should culminate with something practical, with solutions for actual problems. An effort is made, however, to analyze the problems themselves—not just their manifestations. In other words, contrary to Hegel, Unification Thought does not believe that an understanding of the universe and of all its problems can be attained deductively from logical reasoning. On the contrary, such understanding and such solutions must be obtained through logical reasoning, through scientific observation and through a revelation from God. If revelations are obtained, they need to be confirmed through logical reasoning, through experience and through the observation of facts.

There are many, excellent reasons for a paper such as this, contrasting Hegel's philosophy with Unification Thought. In the context of Western Philosophy, Hegel's influence has been very strong. Even during his own lifetime, Hegel influenced many fields of knowledge, and his method of thinking was applied in such areas as philosophy, theology, history, art and literature.

Hegel gathered a number of followers who applied his method to a Hegelian treatment of history, especially the history of philosophy. During the middle of the 19th century Hegelianism spread throughout the whole European continent. Soren Kierkegaard (1813-1855), though developing an existentialist philosophy that fundamentally opposed Hegel's system of reality, was nevertheless influenced by Hegelian cat-

egories and the dialectical method. Hegelianism also had a substantial impact on French, Italian and British thought.

In the United States, also, Hegel's philosophy very early inspired many scholars, several of which had immigrated from war-torn Europe. An effort was made to apply Hegel's view of the movement of the "Absolute Spirit" in the context of American history. For instance, the Civil War was interpreted in a Hegelian way as the collision between the abstract right of the South and the abstract morality of the North, which gave rise to a new national consciousness. Hegel's thought is still alive in Europe and the United States. For instance, within the existentialist school of Martin Heidegger (1889-1976).

More significantly, Hegel's philosophy has played an important role in the development of Marxist ideology. The emergence of a left-wing Hegelianism—the so-called "Young Hegelians," originated from the interpretation that "what is rational is substantial." This idea would imply the disappearance of imperfect systems, the incomplete moments of the Idea.

Therefore, according to left-wing interpretation, it is possible to attack the present order on behalf of the future one, especially in the area of political philosophy. The Young Hegelians drew atheistic and revolutionary conclusions from Hegel's philosophy. Such a division in the Hegelian school was actually a reflection of the times, responding to the oppressive policies of the Prussian monarchy. In a parallel way, discordance soon appeared also in the area of religion. Ludwig Feuerbach (1804-1872), an early disciple of Hegel, made a decisive step away from theism and criticized religious and philosophical idealism severely. Feuerbach came to view "religious alienation" as the source of "philosophical alienation," of which Hegel's system was considered the greatest expression.

Karl Marx was a follower of the Hegelian school and was soon attracted by left-Hegelianism. Both Marx and Engels were extremely influenced by Hegel's dialectical method. In his preface to the second edition of *Capital* (1873), Marx declared that Hegel's dialectic stood on its head and needed to be turned the right way—which for Marx meant that the dialectical method had to be oriented towards actual material conditions. Through that process, Marx developed his own materialistic dialectic in the area of history and that gave rise to his historical materialism. Of course, Marx had already decided to destroy the existing society and the dialectic represented only a theoretical support for class struggle and the proletarian revolution.

The study of Hegel is also significant in the context of Unification Thought. Hegel has given rise to a new analysis of the development of reasoning, nature and history—and these are areas of great concern to Unification Thought. Furthermore, Karl Marx developed his ideology based on a critique of Hegel's philosophy; it is significant, therefore, to critique Marx's critique and to present a new interpretation of Hegel. Such a task is being accomplished in Dr. Sang Hun Lee's book *The End of Communism*, published in Japanese and in English.

Hegel's philosophy represents a whole system, a complete worldview, just as does Unification Thought. In fact, Marxism has the same scope as well. At some point these worldviews need to be harmonized. It is the contention of this paper that Marxism and Hegelianism (in other words, Materialism and Idealism) can be unified in the integrated view of Unification Thought. On the other hand, the immensity of details contained in Hegel's works can be extremely useful for the development of Unification Thought.

Hegel believes that philosophy is an activity that purifies and frees the mind. He seeks to attain an absolute grounding for philosophy, an unconditioned beginning point. This, I believe, is also a goal sought by Unification Thought. Hegel's point of departure is not the everyday human understanding, but rather philosophical understanding. His system can be described as Absolute Idealism, which regards thought as fundamental in the world. He combines Idealism with Realism through his dialectical method: in other words, in Hegel the thought of the philosopher becomes identical with the objective development of reality.

In this paper I will attempt to show that the relationship between thought and reality differs whether we are talking about thought within the Creator's mind or within the human mind. Hegel's system—I will attempt to demonstrate—describes the process of thought in the mind of God, the Creator, but he uses a sort of evolutionary process in the formation of logos in the mind of God. This view contrasts with the view of Unification Thought, as shown below.

Interpretations of Hegel vary widely, from pantheism to a kind of theism that would be not very different from Christian thought. It will hardly be surprising if the interpretation proposed here is considered the result of misunderstanding or misreading Hegel. Hegelian scholars seem to be prone to consider that all other Hegelians have misunderstood or misread Hegel—and perhaps not without good reason, since that can easily be done. Maker, for instance, contends that "Hegel has been largely misread by his students and misunderstood or ignored altogether by other philosophers who share

certain common interests or themes with him.” (Maker 1981, 344) The fact that Hegel can be so easily misunderstood represents, I believe, a serious deficiency in his system. If it is true, as Unification Thought contends, that “true knowledge, directly or indirectly, results in action, (*EUT*, 3) one would expect true knowledge to be easily and correctly understood by everyone so that the action resulting from it could be shared by everyone. In this paper I will assume this premise to be true and, since Hegel is not easily understood by everyone, this may be an indication that the Hegelian philosophical system is not exactly true knowledge, at least not in all of its aspects. Nevertheless, I believe that Hegel’s philosophy has made an important contribution to the attainment of true knowledge. It may be well to pay heed to R. Rubenstein’s advice to Unificationists, urging them to study Hegel and the German dialectical tradition carefully as a means to expand Unification Thought. (Rubenstein 1984, unpublished) I hope this paper is a step in that direction.

THE PROCESS OF CREATION

In Hegel’s view, the process of creation has its roots in reality, where reality is viewed as fundamentally ideal. Hegel sees the whole of reality as an organic interconnecting system—and this view contrasts with the general tendency prior to his time to look at reality as individual items assembled mechanically to form the universe. This kind of thinking gave rise to the dialectical method, which is a stage beyond the mechanistic method. Actually, Hegel’s idealism can be seen as a defense of spontaneity and freedom against the empiricism that was prevalent during the Enlightenment. For Hegel, the process of creation initiates in the Spirit (*Geist*) and, through a process of contradiction, culminates in the Absolute Idea, where all contradictions are resolved. The essence of Spirit is freedom, which manifests itself at various levels. First, there is “subjective spirit,” where Spirit finds freedom itself; then, there is “objective spirit,” where freedom is found in the form of necessity and where the world of institutions and artifacts is created.

Finally, the highest stage reached, that of “Absolute Spirit,” is where the levels of art, religion and philosophy are reached. For Hegel, thought and spirit are worthy of the highest reverence, even more than heart and love. He conceives of philosophy as a vision of right, ethics and history enlightened by thought. Reason plays the highest role in the process of creation, Hegel maintains. He declares that “Philosophy is the exploration of the rational” and “what is rational is actual and what is actual is rational.”

For Hegel, the task of the philosopher is to study reality—just as the physician, the botanist and the sociologist do in their own fields of specialization. He not only considers thought as belonging to the realm of reality, but also considers everything else, such as material things, as less real than thought, or idea, especially Absolute Idea. It is in this sense that some philosophers consider Hegel as a Realist rather than an Idealist. Hegel is concerned both with the universe of mind and the universe of nature. Reason represents both universes and is constituted by contradiction.

For Hegel, only the whole is real: separateness is unreal. Only the whole can be seen as the absolute. No predicate can be really true unless it is about reality as a whole. Single beings are determined by their own particular aspects, where each aspect needs other aspects. Though beings seem to be real in themselves, ultimately they are real only in the total process and in the inner activity of Idea.

This is in sharp contrast with the Unification Thought view. According to this view, all things were created according to images, or ideas, in God's mind. The ideas in God's mind are called the individual images of God and are located in God's Inner *Hyung Sang*. Each individual being is created according to the individual image in God's mind, but that image changes in its relationship to the external environment. Thus, each being has *a priori* features as well as *a posteriori* features. The *a priori* features originate from the individual image in God's mind. These features relate to one another in the Inner Quadruple Base, forming correlative elements among themselves. Any being with an Inner Quadruple Base is called an Individual Truth Body—and such a being can be said to resemble God.

Unification Thought also maintains that each being performs give-and-take action with other beings, thereby becoming a Connected Body. The reason is that each being has a dual purpose, namely, an individual purpose and a purpose for the whole. The fulfillment of the purpose for the whole comes in the form of an Outer Quadruple Base. (EUT, 76)

Hegel seems to place excessive emphasis on the connected aspect of being, emphasizing only the importance of the whole, in contrast to the aspect of individuality. Such a view is distorted and does not take into account the importance of the individual in the context of the whole. In Unification Thought, both the individual purpose and the purpose for the whole must be fulfilled completely in order for an individual to reach complete development. The purpose for the whole must guarantee the fulfillment of the individual purpose and the individual purpose must be

in line with the purpose for the whole. Undue stress placed on either side will result in costly mistakes. The purpose for the whole plays a subjective role and the individual purpose plays an objective role. When the purpose for the whole is unduly emphasized, that view may become a tool for the propagation of absolutism and totalitarianism. That may very well have been the case with Hegel.

Hegel's ideas about the material world must be seen in the context of ideas about nature of the late 18th century and early 19th century. It seems that a fundamental purpose in Hegel's way of thinking was to demonstrate physical reality through the exclusive use of logical reasoning. Nature, as opposed to thought, is conceived as *externality*. Hegel, however, does not seem to establish the basis upon which externality has come to occur. Nature is conceived of as the manifestation of the Idea in the form of 'Otherness.' In a world in which we now know that matter (the external world) is closely related to energy, questions about the appearance of external reality become questions about the origin of energy. This point is addressed explicitly in Unification Thought.

More fundamental than the question about energy is the question about the fundamental substance of the universe. Unification Thought suggests an approach to answering that question in the "Theory of the Original Image." The origin of the universe is God, who has the "dual characteristics," according to the Principle of Creation of the Unification Principle.

God's Original Image contains a Divine Image and a Divine Character, and the Divine Image contains *Sung Sang* and *Hyung Sang*, positivity and negativity, and Individual Image. The Divine Character contains Heart, Logos and Creativity. God's Original *Sung Sang* is God's mind; His Original *Hyung Sang* is the attribute that constitutes the fundamental cause of the material aspect of all existing beings. The Original *Hyung Sang* can be called pre-energy or pre-matter. Therefore, from the Unification Thought point of view, in the beginning there was God with all of His attributes; but the most fundamental attribute is Heart. In a certain sense, then, one can say that in the beginning was Heart, with purpose.

Unification Thought emphasizes the point that *Sung Sang* and *Hyung Sang* must share something in common so that a give-and-take action may occur between them. In other words, the origin of the universe contains both a material element (pre-energy or pre-matter) and a spiritual element. *Sung Sang* (Spirit) and *Hyung Sang* (matter) relate to each other as subject and object and exist from the beginning in the Origin.

In Hegel, an important distinction exists between Absolute Idea and Absolute Spirit—but that distinction is not always very clear. The Idea existed before creation; it largely parallels the concept of Logos in Unification Thought. The Idea develops through the concept, which is will, and through content, which is the embodiment of concept in the realm of the finite. Spirit (*Geist*), or Mind, is the only reality in the true sense. A fundamental feature of Spirit is freedom, which implies self-consciousness. Hegel maintains that nothing that is partial or finite can be wholly free. Since Spirit is free, it must therefore be infinite; at the same time it must be self-conscious. Spirit is the actual Idea—that is, the idea at that one particular stage of history. In the final stage, the process of self-development of the Idea will reach its perfection through the spirit of the time, coming to its final stage through the state, which is eternal life made actual. In that stage, the Idea is represented by Spirit, in the sense that both of them reach infinity, beyond time and history. This is the level of the Absolute Idea (which is thought thinking about itself), or Absolute Spirit.

— In order to formulate a contrast between Unification Thought and Hegel's philosophy, it will be well to introduce three different kinds of processes described in Unification Thought. The first is the process of the creation of Logos in the mind of God; the second is the process of creation of the material world following the pattern established in Logos; the third is the process of knowledge acquisition by the human mind (described in "Epistemology" of *EUT*).

According to Unification Thought, Logos represents the Word uttered by God (*EUT*,24). Logos is an object of God and is created with dual characteristics in the image of God. Logos has a monostratic nature—in other words, it is created with a single layer. This means that the first creation in the mind of God, namely, Logos, is created complete in its first moment with every single aspect and every single detail included from the beginning. This contrasts with Hegel's view that the beginning moment of the dialectical process is 'being,' which is very close to the idea of nothingness.

According to Unification Thought, Logos is the beginning point in the process of creation. It is a complete image (or idea), with every detail included. This image is the image of God and it is the pattern according to which human beings are created. Through a process of simplification, the initial Logos is changed into simpler forms whereby the ideas of lower forms of beings are created. This is the process of simplification whereby certain specific characteristics of the initial Logos are taken

out; it is not identical with the process of negation described by Hegel. By following this process, God was able to create individual images for every single being, including the lowest kinds of existing beings. Thus, Unification Thought claims that individual ideas for every existing being are present in the mind of God—specifically in the Inner *Hyung Sang* of God.

The creation of the material world—as described by Unification Thought—follows a different pattern. Here, what came into existence first were the simplest beings, namely, light or energy. (*EUT*, 10-13) From energy—and following the process described by Einstein according to the formula $E=mc^2$ —it was possible to create more complex forms of being. Therefore, the process of the creation of the material world follows a reverse course when compared with the process of the creation of Logos. If it can be said that Logos is created in a ‘top-down’ fashion, then the material world is created in a ‘bottom-up’ fashion.

Another process described by Unification Thought is that of knowledge acquisition. This process seems to be of the ‘bottom-up’ kind, similar in some ways to the process of the creation of the material world. Knowledge acquisition begins with rather simple pieces of information and expands to increasingly more complex forms. The goal of knowledge acquisition is to recreate Logos in the mind of God.

Hegel fails to distinguish among the three processes described by Unification Thought. The progress of Idea described by Hegel suggests a sort of evolutionary process in the creation of Logos, whereby the initial idea is empty and acquires content little by little until it reaches the level of Absolute Idea.

Such a process does not account for the existence of heart or purpose in the creation of Logos or in the creation of the material world. This is a great weakness in the Hegelian system. Hegel’s Absolute Spirit seems to correspond to some aspect of God’s *Sung Sang*—namely, reason. For Hegel, reason is the cause of the universe, the starting point. For Unification Thought, the starting point can be identified with heart/purpose. Of course, this is simplifying matters, because the starting point of the created world is God Himself, with all of His attributes. Heart, however, is the most fundamental of God’s attributes. Heart lies deeper than intellect, emotion and will, and can be described as the emotional impulse to seek joy through love. (*EUT*, 21) It is an impulse that wells up from the bottom of the mind and is irrepressible, even for God Himself. Heart is expressed through true love, which is centered on God. This leads to the experience of true joy in the unity between subject and

object. Heart is different from emotions in the sense that heart is causal and emotions are resultant. Every action springs forth from Heart; fallen man, however, is not aware that true joy can be obtained through love and, therefore, seeks to obtain it through material things, power, knowledge and so forth, and this is the cause of many problems in society.

For Hegel, reason plays a decisive role in the process of the development of the world. Reason is a self-explanatory principle; the reason of the world (the universal) is a principle from which the world flows as a logical consequent, so that it becomes possible to deduce the world from reason. Reason is contrasted with understanding, in the sense that understanding is abstract, or formal thinking, pre-dialectical or static—whereas reason is dialectical. Salaquarda (unpublished, 1984) disagrees with such a description of Hegel's view, claiming that heart, purpose and love play important roles in the Hegelian philosophical system. Perhaps that was the case in the writings of young Hegel; as he matured however, reason came to play a much more decisive role.

Hegel maintains that the authentically human is characterized by thought. Reason as a whole is given as the source and foundation of the world. 'Heart' is what someone is, not what the person is at the moment, but what the person is in general, Hegel maintains. In other words, Heart is someone's character. This view differs from the Unification position where Heart is considered the "emotional impulse to seek joy through love." Stace explains Hegel's views as follows:

...the first principle of the world, the Absolute, the source from which all things flow, is the universal. And the universal is to be regarded as the reason of the world, from which the world flows as a logical consequent, so that it ought to be possible to deduce the world from it. (Stace 1955, 56)

In this context, one can grasp Hegel's view that philosophy, as human endeavor, is not really in a position to project the future, but rather to understand more deeply that which has already occurred in history. Knowledge of the Absolute Idea is unique in and for itself; Idea is both what knows and what is known. Hegel points out that,

to comprehend what is, this is the task of philosophy, because what is, is reason. ...if his theory really goes beyond the world as it is and builds an ideal one as it ought to be, that world exists indeed, but only in his opinions, as unsubstantial elements where anything you please may, in fancy, be built. (PR, 11-12)

In the context of Hegelian thought, man is regarded as just another member of creation. All things have come to exist by accident, without any special purpose or reason, before the appearance of man. Upon appearing in the world, man has come to utilize things, since they happened to be available to him. Of course, Hegel mentions that man can become the subject of creation and reach freedom through his membership in the nation-state, which represents the actualization of ethical life.

Nevertheless, this contrasts with the Unification Thought view that man was created from the beginning with the purpose of becoming the subject of creation; in other words, man represents a special kind of creation, and all other created beings have been created for man. Therefore, the Unification Thought view has a much broader scope than the Hegelian view and includes that view.

Hegel's philosophy can be seen as a pioneer for Unification Thought. His ideas, however, are based on philosophical speculations and are held together by a brilliant intellectual scaffolding, the result of the application of his dialectic to nature and history. Though incomplete, Hegel has made an essential contribution to mankind in its search for truth.

THE DIALECTICAL WAY OF THINKING

Hegel defines Idea (*Idee*) as "the concept become concrete, the unity of subject and object, of form and content." Hegel explains that "just as the thought of a thing, when viewed concretely, is the concept, so the concept, viewed concretely (i.e., in its truth, in its full development, and so in synthesis with the content which it gives to itself), is the Idea." (PR, ix) The concrete concept is established through systematic reasoning and is already contained in reasoning. The thought of the philosopher becomes parallel with the objective development of reality, where reality is the self-development of the thought. Again, Hegel stresses that only the rational is real.

Hegel became famous for his dialectical method, where he describes the thinking process in the stages of thesis-antithesis-synthesis. This is the core of his dialectical method. In the moment of the thesis it is assumed that the Absolute is 'pure being'; the Absolute just *is*, without any qualities. In the moment of antithesis the Absolute is seen as 'nothingness.' Next, the union of 'being' and 'nothingness' produces the third moment, namely synthesis, where the Absolute is 'becoming.'

For Hegel, errors can creep into a thinking process through incompleteness and abstraction—and these are symptoms that can be recognized by the contradictions they generate. Through the dialectical way

of thinking, philosophers can identify and overcome the sources of error, while maintaining all the good points contained in partial views. So, the dialectical method leads to emphasizing contradictions as a means of discarding errors and preserving truth.

A question may be raised here with regard to development. According to Hegel, Spirit develops according to the dialectical process and reaches the stage of Absolute Spirit at the level of synthesis. Does this mean that development comes to an end? From the point of view of Hegel's theory itself, it seems that this should be the case. In other words, the Hegelian theory does not seem to allow sufficient theoretical room for eternal growth and development—a problem that is shared by Marxist ideology, where development also seems to come to an end at some point in history.

This is different from the view proposed by Unification Thought with regard to development. According to the Unification Principle, the Purpose of Creation is the realization of the world of God's ideal, where joy abounds for the creator and the creation. In other words, when the Purpose of Creation is fulfilled, the world of ideal begins in the true sense; true history begins. The fulfillment of the Purpose of Creation represents the beginning of eternal development, where joy for God, man and the creation abounds.

The Hegelian dialectical method represents a description both of the thinking and of the development of the world. It is the eternal reason realizing itself in man's thought. It is based on the assumption that enough is known about a thing so as to distinguish it from all other things, that all its properties can be inferred by logic. This is the foundation of the whole, imposing edifice of the Hegelian system.

The dialectical process of development described by Hegel is similar to the process of creation of the Logos in God's mind (i.e., God's Sung Sang) according to Unification Thought. There are, however, two fundamental differences. First, Unification Thought stresses the Law of Give-and-Take Action rather than the dialectical method. According to this law, a subject and an object can be unified into one when they are centering on a common purpose and are engaged in give-and-take action around that common purpose. The law of give-and-take action is considered the Heavenly Law, in Unification Thought, the law that governs and holds together the whole universe.

The second difference between Hegel and Unification Thought is that Hegel sees development as initiating from the least determinate being and ending in the most determinate being. For Unification

Thought, development at the level of Logos starts from the most determinate and progresses to the least determinate. The beginning point of development is God's mind, which is heart/purpose. Heart is the beginning point of love, the root of love. Unification Thought views heart as the fundamental motivation for God's creation.

In other words, if God did not have heart, He might have never created the world—when creation is viewed from the perspective of motivation. Heart is the emotional impulse to seek joy through love. When heart moves to attain its goal it becomes purpose. Purpose, then, is heart with intention. The first creation in the mind of God is Logos. Logos is centered on purpose; in other words, it includes intention. Logos is the image of God; the incarnation of Logos appears in the visible substantial world as man and woman. Logos, therefore, is a most determinate development. Based on the Logos, and following the process of simplification, the logos for other created beings is formed.

This point of view is different from Hegel's description of the progress of Spirit, which begins with the least determinate and progresses to the most determinate idea. Again, it is well to recall that three processes should carefully be distinguished here—namely, the process whereby Logos is created, the process of the creation of the material world and the epistemological process of knowledge acquisition. I believe a more thorough understanding of Hegel will have to sort out these three different processes; this, perhaps, accounts for the difficulty one has in understanding Hegel's philosophy.

Another weak point in Hegel's view is the matter of motivation for development. Through the dialectical method Hegel describes the laws governing development and claims that development occurs through opposition, conflict, tension and contradiction. This process supposedly takes place within the realm of reason, which is seen as the source of dialectical thinking. Is reason identical with God? This point is not clearly established in Hegel, I believe.

For Unification Thought, reason is not the motivation, but rather the means for accomplishing the purpose of creation. The motivation for creation is Heart, which is the most essential attribute of God. Hegel's system can be seen as an attempt at describing the whole universe as spinning forth from rational, logical laws. The discoveries of modern physics have made such a point of view much less optimistic. Unification Thought views laws as only one aspect of the Logos whereby God created the universe. Another aspect—and a more essential one—is heart/purpose realizing itself in the pursuit of joy. Heart is based on law,

but not restricted by it, just as creativity escapes the shackles of laws. Laws and principles are important aspects of reason, but so is freedom, creativity and responsibility, which are based on heart. Unification Thought would question the view that the universe can be inferred from rational principles, and modern science would probably agree. The universe is discovered in its dynamic unfolding and, once discovered, it seems to escape any attempt at restricting it to any rational confinement. These are important elements for dealing with issues of good and evil, fallen history, fallen society, restoration process, etc.—which are not considered in this paper, but represent important aspects of the Unification Principle.

In Hegel's view, the process of self-development of thesis-antithesis-synthesis is seen as necessary and not in any way contingent. It culminates in the necessary appearance of the rational state, which is seen as the actuality of the ethical Idea. This view is similar to Marx's interpretation of historical development, where history is said to progress according to well-established economic laws. Unification Thought would question such an interpretation of development, as discussed in the next section.

In the Hegelian dialectic, contradiction is a complex theme. When he deals with nature he speaks of 'opposition,' rather than 'contradiction.' Contradiction and opposition are welcome in the Hegelian system, where different categories compete with one another and where the results of that competition are seen as better than any one of the competing elements.

It is not clear what Hegel means by opposition and contradiction. It seems certain that these terms do not mean the same as in logic, neither do they mean the same as the Marxian concept of contradiction. Hegel points out that in every being there are elements that cohere and elements that conflict, but he fails, I believe, to propose an adequate basis for the difference between them.

Unification Thought would see purpose, or heart, as the fundamental difference between elements that cohere and elements that conflict. Every being has an individual purpose and a purpose for the whole, as discussed before. When viewed from the aspect of individual purpose, beings could be viewed as conflicting, but when viewed from the aspect of the purpose for the whole, beings can be seen as cohering, harmonizing and complementing one another.

The most essential step in the process of unification is the discovery of a common purpose. Consider, for example, the various religions.

Each religion, according to Unification Thought, represents an aspect of God's Original Image. As such, religions should accept one another's existence, respect one another and cooperate with one another.

When religions become aware of their individual limitation as expressions of limited aspects of God's nature, they may realize that they need one another and may become open to cooperating with one another. This is the basis for the unification of religions.

The process of unification of cultures follows a similar pattern. Each culture represents an individual aspect of the original human nature. Thus, they have the common purpose of expressing the totality of human nature; in order to fulfill that purpose they need to engage in the process of give-and-take action among themselves. This can happen only when a clear view of the original human nature is shared by everyone. The Unification Thought Movement seeks to present a clear view of original human nature and, in doing so, it is contributing to the unification of cultures. It is important to realize, however, that a complete picture of the original human nature must be based on a correct understanding of the nature of God, since man is the image of God.

The same applies to the unification of science and the unification of language. The sciences and the languages can be seen as reflecting specific aspects of the universe. If a clear perception of the true nature of the universe is attained, it is possible to realize that the various branches of science and the various languages of the world express specific aspects of the totality of the universe. Such a realization will make it possible to harmonize the various branches of science and the various languages of the world, so that the unification of science and of language can take place. The same process applies to all other fields of knowledge. A clear picture of the universe is based on a clear picture of man, which is based on a clear picture of God. This, I believe, is the reason why Unification Thought places so much stress on a clear understanding of God's "Original Image."

The views proposed by Unification Thought are only possible because Unification Ontology includes the concept of heart/purpose. In this context it becomes apparent that the concept of reason proposed by Hegel needs to be expanded by Heart/purpose proposed by Unification Thought.

THE SPIRIT IN HISTORY

According to Hegel, the "Absolute Spirit" develops itself in history and its self-development leads to the progress of world-history until history

reaches its final stage in the nation-state. Civil society represents a moment in the progress of history, which is needed in order to build the modern state. Hegel apprehends the concept of state merely descriptively without any projection onto the future. The state is a spiritual reality, since it is considered as "the actuality of the ethical Idea." This spiritual representation, however, occurs only on an external level, since the main task of the state is to organize and moderate particular interests, needs, rights, and duties. For Hegel, right is "an existent of any sort embodying free will." Right is the "restriction which makes it possible for my freedom or self-will to co-exist with the self-will of each and all according to a universal law." Right is sacrosanct in the sense that it embodies the absolute concept and the self-conscious freedom. Freedom is an element of the will which "contains the element of pure indeterminacy or that pure reflection of the ego into itself which involves the dissipation of every restriction and every content either immediately presented by nature, by needs, desires and impulses or given and determined by any means whatever." The outcome of freedom is ethical life—or its result, ethical order.

From the point of view of the individual, Hegel maintains that each individual needs to find truth and self-consciousness. He cautions us, however, that individuals and nations have no personality until they have achieved pure thought and self knowledge. Since, for Hegel, there is not truth except in the whole of reality, it follows that—from an ethical point of view—value lies in the whole rather than in its parts. The self-development of the Absolute Spirit is realized in the whole of reality and most expressively so in the nation-state.

Hegel contends that the history of the human race is a development from less to greater freedom and from less adequate forms of freedom to freedom in its perfection. He maintains that there is no freedom without law, where freedom is a process or a situation where individuals submit their private will to the laws of the state and to the rules of its free institutions. This is how individuals submit their persons to the control of reason. In conforming to the pressure, and in obeying the laws of the state, the individual achieves his own rational ends and in so doing is free.

For Hegel, love characterizes the family and is considered as the self-consciousness of unity and membership. Hegel defines ethical right as "the Idea of freedom in that on the one hand it is the good become alive—the good endowed in self-consciousness with knowing and willing and actualized by self-conscious action—while on the other hand self-consciousness has in the ethical realm its absolute foundation and

the end which actuates its effort. Thus ethical life is the concept of freedom developed into the existent world and the nature of self-consciousness." (*PR*, 105)

According to Hegel, the goal of history is to reach the level of truth of Absolute Spirit, which is bound neither by the achievements and limitations of history nor by subjective and historical minds. Once history reaches its goal, objective mind becomes free and unites with the Absolute. The progress of mind—and thus of history—is realized through self-awareness which gives life to the mind. The deeper this knowledge is realized, the closer mind reaches abstract universality. Eventually mind overcomes the dialectical opposition between the objective world and the internal truth. World history is "court of judgement" in which the particular (objective world) and the movement of mind (internal truth) are dialectically moving towards the Absolute Spirit, the goal of history.

Just as nature is the development of Idea in space, history is the development of Spirit in time, according to Hegel. The necessary gradation, reflecting the successive phases of Spirit, represents the different steps in the development of the one universal Spirit and its completion is a self-comprehending totality. The present form of Spirit comprehends within it all earlier steps. Every stage of history unfolds itself in succession, independently. What Spirit is, it has always been essentially. Distinctions are only a stage in the development in the essential nature of Spirit. The life of the ever present Spirit is a circle of progressive embodiments; when looked at from one point of view, they exist side by side with one another, and when looked at from another point of view, they appear as past.

The function of man in history is not clearly established in the Hegelian philosophical system. On the one hand, it seems that Hegel sees Reason as working itself out in the history of mankind; on the other hand, Hegel seems to account for the human element in history when he allows the influence of passion in historical events. It seems well established that the force moving history is the Absolute Spirit, which manifests itself in the visible form of nature and then develops into human beings. Man is seen as one of the manifestations of the Absolute Spirit. The outcome of history appears as a necessity of the self-development of the Absolute Spirit (the Idea).

The Hegelian view of the Absolute Spirit manifesting itself in history has remarkable parallels in Unification Thought. Nevertheless, there are important differences to be pointed out. Hegel seems to place exces-

sive emphasis on the whole rather than the individual and this is a point of view that can easily be misused or abused, as mentioned earlier.

Furthermore, Hegel seems to place very little emphasis on love, happiness, joy and heart in the development of the Absolute Spirit in history. The realm of love, in Hegel, seems to be restricted to the realm of family, whereas in Unification Thought love is extended to all levels of society. Also, the term 'passion' in Hegel seems to have a rather objectionable connotation, something related to greed and ambition. This is very different from desire, as understood by Unification Thought. Desire, in Unification Thought, is fundamentally good and crucially important for the fulfillment of the Purpose of Creation. Through desire, heart fulfills itself. In fallen society, however, human desire finds itself going in opposite directions, namely, a good and an evil direction. It is in this context that we can talk about evil desires, passions, greed—all of which need to be suppressed. Nevertheless, the fundamental nature of desire is good and relates to the fulfillment of the purpose of heart.

Hegel's idea of the self-development of the Absolute Spirit does not account for the element of responsibility on the part of individual human beings, neither does it account for the existence of evil and suffering in human history. If that idea is accepted, it may be misused as a rationalization of suffering, crime and sin in human history. It is likely that the attitude of many Christians during the beginning stages of the Industrial Revolution—where so much human suffering was caused by callousness on the part of industrialists—may have been based on such views as these proposed by Hegel. If the world is just a manifestation of the Absolute Spirit in its self-development, then there is no point worrying about injustices and suffering.

Karl Marx took a different point of view and posited the existence of objective economic laws guiding the progress of history, where the material conditions of society become the important, decisive factor in historical development. In this context, the Marxist view is closer to that proposed by Hegel than a superficial reading would indicate.

According to Unification Thought, the goal of history is the fulfillment of the purpose of creation—that is, the establishment of the world in which God's ideal is totally fulfilled. In order for that to be accomplished, there are three factors that need to come together and cooperate towards the same goal. The first factor is God's Divine Providence working through history. The second factor is the response given by human beings to God's providential work. The third factor is the external material conditions which are a foundation for the establishment of God's ideal.

Hegel's view of the goal of history raises rather than answers questions. His concept of nation-state leaves much to be desired in a world in which many seek to establish a "global village," or a "one world family" for humanity as a whole. Also, Hegel does not describe in any way the motivation for the self-development of the Absolute Spirit, as mentioned earlier.

The Unification Principle distinguishes two ways of looking at the goal of human history. First, the original goal of human history is the construction of the Kingdom of Heaven, both on earth and in the spirit world; second, the present goal of human history—in other words, the goal of history after the human fall—is the restoration of fallen man back to the original ideal as an intermediary step towards the construction of the Kingdom of Heaven on earth and in the spirit world. It is clearly established that any development toward that goal can only be accomplished through a cooperative give-and-take action between God and man whereby man fulfills the human portion of responsibility.

Fundamentally, there are three essential elements in the development of history: 1) God's providential work, 2) the fulfillment of the human portion of responsibility, and 3) sufficient material conditions. Hegel emphasizes the first element and Marx emphasizes the third element. Unification Thought brings to bear the human portion of responsibility and integrates the three elements in a single view. For this reason, Unification Thought can be said to be the unification of Idealism and Materialism; also, it can be seen that Hegel needs to be expanded by Unification Thought.

AN INTEGRATED VIEW

For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.
(1Cor. 13:12)

The task of integrating Hegel with Unification Thought is an awesome one, but an unavoidable one—if indeed Unification Thought is what it claims to be, namely, the culmination of all thoughts that have appeared in human history. What strikes one in studying Hegel is the many ambiguities and uncertainties that pervade his works. Indeed, the study of Hegel seems like seeing things through a glass, darkly; it is hoped that the study of Unification Thought is like seeing face to face.

On one hand, Hegel maintains that only Infinite Spirit is real, but on the other hand, he also maintains that Infinite Spirit cannot be distinct

from the finite. Such a view has raised many questions in the minds of Hegel's students, especially whether Hegel can be called a theist or not. By contrast, the "Theory of the Original Image" in Unification Thought provides a theoretical framework from which to understand the relationship between the creator and created beings. As seen before, the Creation contains the dual characteristics of *Sung Sang* (mind) and *Hyung Sang* (pre-matter). The difficulty relating to a correct understanding of Hegel's ideas, I believe, lies in the fact that Hegel attempts to describe the whole of reality within a partial theoretical framework—which in Unification Thought could be called God's *Sung Sang*, or God's mind.

When Hegel says that only spirit (*Geist*), is real, he is confining the level of reality to the world of Logos within the mind of God, according to Unification Thought. Unification Thought maintains the reality both of Logos (the first stage of creation) and the material world (the second stage of creation). The foundation for reality of the material world—the phenomenal world—lies in God's *Hyung Sang* (pre-energy or pre-matter). In Unification Thought, Idealism and Realism become unified.

Hegel also claims that Spirit manifests itself through individual entities seeking higher and higher forms of complexity and mutual integration. This view raises questions about the purpose of complexification and integration, which are not answered in Hegel's work, I believe. Unification Thought, in contrast, presents a clear view of the Purpose of Creation—which is the construction of the Kingdom of Heaven on earth and in the spirit world. In that sense, it could be said that Spirit (i.e., God manifesting Himself through His Logos) is seeking to express itself in increasingly complex forms in the substantial world. Furthermore, Unification Thought distinguishes between the creator and the creation, and between Logos (first-stage creation) and the substantial world (second-stage creation). This may help to clarify difficulties and ambiguities in Hegel's thought.

When Unification Thought is contrasted with Hegel, it would be incorrect to place Heart and Reason in opposition. Heart and Reason are in complementary relationship, in the sense that Heart fulfills its purpose through reason. Unification Thought contrasts with Hegel in the same sense as the whole contrasts with its parts, and also in the same sense that Hegel's ambiguities can be clarified in the framework of Unification Thought.

Hegel maintains that a fundamental feature of Spirit is freedom; in contrast, Unification Thought maintains that the most essential aspect

of God is Heart. Again, this is only a matter of integrating rather than contrasting. I believe a better expression of this point would be to say that God's nature is essentially Heart (the emotional impulse to seek joy through love) and a fundamental feature of Heart is freedom.

This raises a question with regard to the self-development of the Spirit in the substantial world. Hegel indicates that the self-development of Spirit is realized according to the dialectical process and unfolds itself into the stage of Absolute Spirit—the rational nation-state. Within Hegel's theoretical framework it becomes difficult to harmonize the fact that the essential nature of Spirit is freedom and the fact that the self-development of Spirit occurs according to the dialectical process. In contrast, Unification Thought presents the idea of Logos as being the unity of reason and law. Such a framework seems better able to explain reality and also may help to clarify Hegel's own ideas.

The difficulty of Hegel's dialectical method, I believe, is connected with the fact that he failed to establish a clear view of the purpose of every being. I would venture to say that Hegel's description of the dialectical process is a rather "external" description of reality; when reality is examined from a more "internal" point of view, the process of integration or connection of beings is seen as following a pre-determined purpose inherent in every being. Thus, upon clarifying the existence of both an individual purpose and a whole purpose, the so-called dialectical method can be seen as the give-and-take law, as in Unification Thought. Once again, Unification Thought encompasses Hegelian thought and clarifies it.

In his view of history, Hegel fails to present a framework that can account for the reality of evil and suffering in human society. In contrast, Unification Thought both presents a clear view of the purpose of history and indicates clearly why crimes and suffering have existed in human history while, at the same time, showing how God is working in human history to solve crime and suffering. Furthermore, Unification Thought presents a much more thorough account of human responsibility in human history—becoming therefore a living thought that can inspire people into action.

While arguing that the history of man progresses in a similar fashion as the history of his thought, Hegel failed to indicate 1) why human thought has progressed in history as it has, 2) why human history sometimes takes on a cyclical shape, whereby great civilizations have quickly disappeared, and 3) why only in Hegel's time was a system such as his able to be developed. Such questions are not at all idle if we consider

that there were times in human history when civilization was very high, and then those very civilizations came to collapse—such as happened to the Roman Empire.

Unification Thought presents a much better theoretical framework from which to assess these historical realities. According to the Unification Principle, God has been working in history to restore fallen man back to the original ideal and has been sending “central figures” at various points of historical development. When the central figure of a certain time fulfills his portion of responsibility, history progresses to a new level; if the central figure fails to fulfill his portion of responsibility history regresses and God has to again set up a new foundation for the future. This is simply to indicate that Hegel has oversimplified the historical process and cannot account for the variety of historical phenomena. Here, again, Hegel should be seen in the context of Unification Thought.

A question is often raised with regard to the fact that Hegel placed philosophy above religion in his dialectical scale. In my opinion, this is probably an area in which Unification Thought would agree with Hegel, but perhaps not for the same reasons. Unification Thought views itself as the “Heavenly Thought,” or the thought of God for the ideal of creation. Religion is seen as a manifestation of the Principle of Restoration, which represents principles and laws for restoring fallen man back to the original ideal. In other words, according to original thought for creation, religion could be seen as a secondary plan, the necessity of which came about after the human fall, as a response to the history of sinfulness. If philosophy culminates in Unification Thought, then it can be seen as superior to religion, from that point of view.

The freedom offered by Hegel is based on reason, that is, in the thinking process whereby an individual becomes free because he remains completely within himself alone. This path of freedom, however, may lead to a lifestyle similar to that proposed by the stoics and—further down—to skepticism. In contrast, the freedom proposed by Unification Thought is based on true love. Individuals are to grow to complete maturity by following the Principle and God’s commandment. Upon reaching complete maturity (or perfection) individuals come into the “direct dominion” of God’s love, the realm of complete freedom. Such a realm of complete freedom has never been experienced in human history (since human history has been the history of crime and sinfulness). The process of restoration (or salvation) can be described as the process of liberation towards the realm of freedom based on God’s direct dominion of

love. Thus, it is only natural that man seeks to live in freedom and here Unification Thought would agree with Hegel. But Hegel's thought needs to be expanded to include the realm of true love under the direct dominion of God's love. Only in love can true freedom be experienced.

Finally, reason and heart. In the Hegelian system, reason seems to be a complex concept including purpose, freedom and laws. What Unification Thought has done is to clarify the notion of reason. The most essential attribute of God (or *Geist*, as Hegel would put it) is Heart. Heart is an emotional impulse to seek joy through love, an irrepressible impulse that seeks its fulfillment. Heart, however, lies deep within God's mind and, as such, can be described as part of God's mind itself. In the concept of reason two elements are distinguished in Unification Thought: the Inner *Sung Sang* and the Inner *Hyung Sang*. The Inner *Sung Sang* corresponds to intellect, emotion and will whereas the Inner *Hyung Sang* corresponds to laws, mathematical principles and ideas. In order for reason to be activated and to start a creative process, however, it must be moved by Heart/Purpose. Therefore, Unification Thought includes the idea of heart and purpose in Logos, the first stage of creation.

Thus, when correctly understood, many of Hegel's ideas can be harmonized with Unification Thought. The Hegelian ideas, however, may sometimes be misunderstood and may cause damage, because of dangerous ambiguities. Unification Thought may be seen as the roots and Hegel's philosophy may be seen as branches, leaves and fruits. If the two are harmoniously integrated, the world will see a great system of philosophical thought.

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TOWARDS A UNIFICATION THEORY OF ART AND BEAUTY

by **Elizabeth E. Colford**

INTRODUCTION

Critics and artists alike have long been fascinated by the process of artistic creation, most notably by the reasons for, and the origins of, this creation. When asked the source of their own creation, however, many artists and thinkers can identify only a vague “something inherent”¹ that impels them to write. Today’s critics, though armed with “postmodern” theories of psychological and sociological criticism, semeiotics, structuralism and even deconstruction, can finally only turn to the artists themselves to describe the personal feelings which have led to artistic creation.

This essay will attempt to identify clearly the sources of artistic inspiration which lead to artistic creation. It will further discuss the purpose and basis of art. What distinguishes this paper from other discussions of the creative process is its foundation in religious theory, specifically, the *Divine Principle*,² the theological basis of the teachings of the Reverend Sun Myung Moon, founder of the Unification Church.

It may seem surprising, at first, to base artistic theory on a religious foundation. In Unification thinking, however, the world is one, in all senses, and God’s purpose of creation touches every sphere of life. The

doctrines of the Unification Church aim at nothing less than explicating *all* of human life, history and thought by reference to one ideal: God's original and unchanging desire for the creation of the ideal world. This ideal, Unificationists feel, is even now in the process of being realized despite countless spiritual and historical setbacks. A brief encapsulation of God's purpose of creation is necessary, then, for understanding the implications for the artistic field.

GOD'S PURPOSE OF CREATION

God's purpose of creation is simply to have an object into which to pour His and Her absolute, unchanging, true love.

The most essential aspect of God is Heart. Heart is the impulse to love an object and is the fountain and motivator of love. It is the nature of Heart to seek an object to love. This nature of Heart is God's motive for making the Creation... If there is no object, God cannot satisfy his impulse to express care and love, which springs limitlessly from within himself. God made the Creation to be the object which he could love.³

In his plenary address to world-renowned scientists and scholars, including Nobel Prize winners, at the 7th International Conference on the Unity of the Sciences held in 1978, Reverend Moon presented God's situation in the simplest possible terms:

Let us consider what might be most important and necessary for this God. It is certainly not knowledge, power, money, nor life; the magnificence of the universe which he created testifies to his possession of all these. The only thing he might need, as the origin of love, is an object to whom he can give love and from whom he can receive love. The created world was made by him as that object. Since man is the center of and combines within himself the elements of all other created beings, He is that most precious being who is to be the object of the love of the original absolute being. Thus only through man can the absolute being realize or accomplish this ideal of love.⁴

But man finds himself in a world of effect, where absolute value is nowhere to be found. The realization of this absolute value is necessary even for the absolute being himself. It could only be found in the ideal or purpose of an absolute causal being who gives direction or purpose to the activities of the created world of effect. That ideal is love.⁵

Thus, "Creation was made with the purpose of serving the other in true love."⁶

True love presupposes unity: an individual's own unity of mind and body, and then an individual's unity with God. The *Divine Principle* teaches that persons were created in the direct image of God, that is, with the potential to love as God loves, and with a physical and spiritual self which exist through harmonious give and take between each other. A "perfected" person would thus be a spiritually mature person experiencing God's love directly and giving that love to others and to the creation. A true work of art would likewise follow this model: content and form would exist in balance and harmony and would together express the totality of the work's meaning. This perfect personhood and this perfect work of art are models all artists are trying to attain.

I have twice used the word "model" (above) in referring to God, once as the paradigm of a perfected person, and once for the standard in judging a work of art to be perfect. The basis of this model in Unification thought is the balanced and reciprocal giving and receiving actions performed between the internal, and then between the internal and external, aspects of a person or a work of art.

PLATO'S THEORY OF KNOWLEDGE

God as the model and pattern of love and truth and of all absolutes seems reminiscent of Plato's absolute models, or Forms. The "form" of interest to us in this essay would be what Plato called the form of ideal knowledge on which a true work of art must be based.

Plato maintained that the knowledge most of us can aspire to during our physical life is limited to shadowy images or representations of absolutes. But true knowledge is knowledge of absolutes, not of images of absolutes.

True knowledge is not concerned with particular individuals or events, but rather with general principles and the way in which particular things *reflect* those general principles.⁷

"And knowledge has for its natural object the real—to know the truth about reality."⁸

Such knowledge is difficult to attain in our physical world which is a changing and unstable world. Plato

acknowledged two forms of existence: Being, belonging to eternity, and Becoming, a characteristic of the natural world. What is

revealed to our senses is an imperfect changing representation of an unchanging eternal model.⁹

According to Plato, then, how can humans have access to unchanging, absolute knowledge? The answer lies in his famous theory of true knowledge as the intuitive recollection of something known beforehand, in a life before this physical life.

Cognition, Socrates maintains in the *Phaedo*, is a process of recognition and education an exercise of the memory whereby we recall what we knew in eternity: discovery is rediscovery in the nature of selfhood.¹⁰

In *Phaedrus* Socrates notes,

For a man must have intelligence of universals, and be able to proceed from the many particulars of sense to one conception of reason;—this is the recollection of those things which our soul once saw while following God—when regardless of that which we now call being she raised her head up towards the true being... the philosopher... is always, according to the measure of his abilities, clinging in recollection to those things in which God abides, and in beholding which He is what He is. And he who employs aright these memories is ever being initiated into perfect mysteries and alone becomes truly perfect. But, as he forgets earthly interests and is rapt in the divine, the vulgar deem him mad, and rebuke him; they do not see that he is inspired. (The) last kind of madness... is imputed to him who, when he sees the beauty of earth, is transported with the recollection of the true beauty... this of all inspirations to be the noblest and highest.¹¹

Albeit reserved to the philosophic few, knowledge of absolutes is accessible to humankind through divine inspiration.

Could we not equate Plato's assurance that knowledge is knowledge of absolutes to Unification's view that persons were created to know their absolute Creator, God? It is very tempting to see Unificationism as such; it would thus become a modern day Platonic thought system.

RESEMBLANCE, NOT RECOLLECTION

Unification thinking would strongly object to its being equated with Plato's theory of recollection on several points. Although we might agree that at this particular time in the world of becoming our knowledge is limited, Unificationists would respond that 1) progress in degrees of knowledge is

possible and that 2) there is a specific reason for our limited knowledge in the present.

Having posited that the *Divine Principle* teaches that human beings were created to be rulers of both the physical and spiritual realms, our religious theory identifies the reason for our present lack of power to assume this position desired by God. Accepting the Biblical story of the Fall of the first human ancestors, Unificationism understands humanity's spiritual potential as blocked by our disobedience to God's word, and thus stuck at a certain low level of spiritual development until this particular time in history.

Since God is the origin of true love, had man, who was created as His partner of true love, matured and inherited absolutely unchanging true love from God, human history would have developed as a history of unification.¹²

There has, tragically, been no history of unification, either within humankind's individual self or between God and humans. This disunity occurred because humankind's spiritual dimension, the five spiritual senses, were almost completely closed to God as a result of the fall away from God's love.

God created man to be the ruler of both realms of the cosmos... God created man's physical self from the elements that make up the physical world and gave man dominion over the physical world through his five physical senses. Similarly, God created the spiritual self from the elements that make up the spirit world and gave man dominion over the spirit world through his five spiritual senses... As a result of the Fall, man's five spiritual senses became dulled and man became unable to perceive the spirit world, which can be perceived only by the spirit mind and spirit body.¹³

Unificationism comforts humankind by asserting that both communication with God, even direct communication, as well as the acquisition of true knowledge is the hope of both God and man. "Those whose spiritual senses have been restored by God's grace and a religious life can experience this world, either partially or completely."¹⁴

The process by which the spiritual senses can be restored—the mechanism of spiritual growth—is also outlined in the *Divine Principle*, in the sections referring to the three stages of growth and in the resurrection section. What concerns us here are the implications for ascertaining how artists can succeed or, in some cases, have partially succeeded

in opening up, or restoring, their spiritual senses in order to perceive the absolute. It is through the novel Unification theory of resemblance that such spiritual growth and the eventual apprehension of absolutes (Plato's forms) can be achieved.

The notion of resemblance and the influence of the invisible but "real," substantial spiritual world on our minds and thoughts is a new element of truth revealed by Reverend Moon. Simply put, the eternal part of humans, their soul or spirit, develops as does the physical body. Our level, or position relative to the central point of God's love, in the eternal world after our physical death depends entirely on the level of spirit we achieve during our physical life. There is a direct correspondence between our spiritual level and the spiritual level we will be inhabiting in the eternal world at death, although continued spiritual development there is both possible and desirable.

The Unification theory of resemblance, however, has yet another aspect which helps explain artistic inspiration and creation. In the section of the *Divine Principle* entitled "Resurrection," there is a discussion of the mechanism by which the spirits of those who have passed on to the eternal world can continue to develop: it is through communication with the spirits of persons who are physically alive.

The following passage stresses the necessity for every individual, dead or alive, to fulfill God's purpose of creation for him or her personally. Thus, resurrection in Unification thinking is the same as restoration or re-creation of the lost ideal of creation.

A person's spirit self can neither grow nor be resurrected apart from the physical self. So for those in the spirit world to be resurrected, they must return to earth and fulfill the responsibility that they left unaccomplished during their physical life. They accomplish this by cooperating with people on earth and working through others' physical selves to help them fulfill their mission... When a person on earth, through prayer or spiritual activities, happens to form a base conducive to spiritual communication and partnership, then a spirit person will return and begin to cooperate with that person on earth by Give and Take Action with his spirit self.¹⁵

The time and type of help that a person on earth receives from a spirit person vary depending on the person's attitude, faith, and disposition and the merits of his ancestors.¹⁶

Thus, the Unification theory of resemblance depends on one's affinities with God and with spirit persons. The resemblance in a person's life, goals and personality will determine what spiritual levels of thoughts a living person will receive from a spirit person. "Good spirit people who lived conscientiously while on earth, though not religiously, return and cooperate with good people on earth who have similar spiritual levels and circumstances."¹⁷

Needless to say, since a living person is the center of the two worlds, the physical and the eternal, the physical person can accept or reject the spiritual dimension of help which is available in all areas of life. If s/he accepts the influence and help of persons in the spirit world, s/he can accomplish both an individual and a collective mission to fulfill an historical task.

A person who dies without completing his mission must return and cooperate with a person on earth who has the same type of mission and the same spiritual disposition. From this mission-oriented viewpoint, the physical self of the person on earth becomes the physical self for the returning spirit person as well.¹⁸

Thus, the individual person living on earth represents the hope of God, his/her ancestors and history.

The individual body called "I" is, after all, a product of the history of the providence of restoration. This "I", therefore, is the personage who is to fulfill the purpose history is headed for. Therefore, "I" must stand for the will of history... "I" must horizontally restore through indemnity, in my generation, centering on myself, all the missions of all the ages which the prophets and saints, elected for the purpose of the providence of restoration in the course of the history, have left unaccomplished... In order for "me" to become such an historical victor, "I" must know precisely God's heart when He worked with the prophets and saints, the fundamental significance of His calling them, and the providential missions He entrusted to them.¹⁹

The question of *how* to know God's heart and desire for each individual naturally arises. Unification theory states that such knowledge is imparted only at providential times in human history and only by a special person called by God. According to Unificationists, now is a special providential time and Reverend Moon is a special person.

Jesus' age two thousand years ago and the time when Christ returns in the Last Days are both special times when all the faithful on earth can be spiritually elevated... Especially since these are the times when God's Word of re-creation appears anew... then according to the principles of resurrection these times are the most significant opportunities—opportunities when man's spirit self can be resurrected at an accelerated rate.²⁰

Unificationists believe that Reverend Moon is the direct link between humanity and God at this time in history. Therefore, trying to follow the guidance of Reverend Moon while continuing to develop one's personal relationship with God is the most effective way to achieve spiritual growth in the present.

We must understand all these things through the Lord of the Second Advent, who is to come as the completion of the providence of restoration. By believing in him and becoming one body with him, we must be in the position to set up, horizontally, all the vertical conditions of indemnity in the history of the providence of restoration.²¹

Thus, humans living today who are religiously or conscientiously concerned with knowing God's will and mission for them personally can receive spiritual guidance through making a reciprocal base with God's messengers and with spirit persons. "The spirit person helps the people on earth to receive revelations or to have deep experiences of truth, and sometimes helps him to experience other spiritual phenomena."²²

To recapitulate: Unification theory teaches that each individual, especially a person alive today, has been given awesome possibilities for growth towards communication with God. These possibilities include God's plan for an individual's perfection, the chance of help from the spiritual world, and the opportunity to participate in the creation of the ideal world through the fulfillment of a certain historical mission appropriate for that individual. All of these possibilities repose on the resemblance between a person's character with that of the creator, God, and the resemblance of character with the spiritual persons who will assist in the completion of that individual's mission. Finally, the time in history to effect the greatest changes for the advancement of God's original purpose of creation is now, thanks to the providential nature of the age and to Reverend Moon's spiritual accomplishments. In 1976,

The victory of the Washington Monument rally was the most significant event in human history and God's history. By that victory, the doors of heaven were open and all the barriers were broken down... The spirit world was liberated; the barriers were broken down and they no longer exist. Spirits can now freely come down to the physical world...²³

Today's individual has only to avail him/herself of all spiritual help offered to begin developing awareness of the absolute knowledge and love which is God through the restoration of one's spiritual senses dulled since the Fall.

OTHER EXPERIENCES OF SPIRITUAL COMMUNICATION

Although not propounded as religious doctrine, numerous other experiences of spiritual communication and interaction have been published within the last several decades. Accounts of such spiritual interaction, and, more recently, of Near Death Experiences (NDEs) have not yet been, and perhaps can never be, proven by scientific "facts." Still, a surprising number of "intellectuals," those individuals who have accumulated much knowledge in all areas of life, argue passionately in favor of an invisible world beyond which influences earthly persons' actions and thoughts.

The purpose of this section is to cite accounts and theories of spiritual interaction in order to prepare, and already suggest, an explanation for artistic inspiration and creation.

Three of the best known names in the field of spiritual research are Arthur Ford, Dr. Raymond Moody and Anthony Borgia, following in the wake of such esteemed psychologists and scientists as Carl Jung and Michael Polanyi. From Dr. Jung to Dr. Moody, these accounts span almost one century. More amazingly, the accounts verify each other's "discoveries." Let us hear the "evidence" as they have written on the subjects of spiritual growth, spiritual communication and the life after death experience.

Anthony Borgia has most clearly defined "spiritual influence" on earth persons in his book *Life in the World Unseen*.²⁴ Actually, Borgia is merely the instrument, or "medium," through which the deceased British minister Monsignor Robert Hugh Benson, is communicating. He (or they) posits, first, that the spiritual world is much more aware of life on our plane than we are of it. "The two worlds, yours and ours, are in constant and direct communication, and we are fully aware of what is occurring upon the earth plane at all times."²⁵

Further, the explanation of “spirit guides” is familiar to Unificationists who appreciate in it our theory of “returning resurrection.” “Every soul that has been, and is to be, born upon the earth plane has allocated to him—or her—a spirit guide,” “a guardian angel.” “They are drawn from every nationality that exists upon the earth-plane, and they function regardless of nationality.”²⁶

Supporting further the Unification theory of returning resurrection, Borgia stresses the spiritual similarities between the spirit guide and the earth person.

The principal guide is chosen for each individual on the earth-plane in conformity with a fixed plan. Most guides are temperamentally similar to their charges in the latter’s finer natures, but what is most important the guides understand and are in sympathy with their charges’ failings. Many of them, indeed, had the same failings when they were incarnate, and among other useful services they try to help their charges overcome those failings and weaknesses.²⁷

Unification theory would go one step further and, as a conclusion to this spiritual help rendered by the spirit guides, state that, if the physical person manages to overcome these failings through the help of the spirit guide, then *both* the physical person’s soul and the spirit guide can reach a higher spiritual level upon the death of the physical person. This is the Unification theory of “returning resurrection.”

At times, however, it is a frustrating experience for the spirit guides because the physical person’s awareness, described here as a “wall,” has become so dulled.

It would be safe to say that by far the greater number of spirit guides carry on their work all unknown to those whom they serve, and their task is so much the heavier and more difficult. But there are still others whose lives upon earth render it practically impossible for their guides to approach within any reasonable distance of them. It naturally saddens them to see the mistakes and follies into which their charges are plunging themselves, and to be obliged to stand aloof because of the thick wall of material impenetrability which they have built up round themselves.²⁸

Once in a while, however, a thought from the spirit guide is received even by these most dulled of beings: “...even in the worst souls there comes an occasion, however transient, when the conscience speaks, and it is

usually the spirit guide who has implanted the better thought within the brain."²⁹ Of course, it is up to the earth person to accept or reject this thought, Borgia states.³⁰

Reverend Arthur Ford dedicated many decades of his own life to the pursuit of spiritual communication and had experiences of being a spiritual medium, participating in spiritual interaction, and surviving a Near Death Experience. In all of his books, including *Unknown But Known*,³¹ in which he recounts the "Sun Myung Moon Sittings," he emphasizes humankind's joyful potential for spiritual growth. The vocabulary he uses frequently describes this growth in terms of "psychic development,"³² "evolution of consciousness,"³³ and a "capacity for awareness."³⁴ Ford's self-proclaimed task is to spread the good news of humankind's co-creatorship. "The great science news of our century is that man has been given full partnership—and full participating responsibility—in his own evolution."³⁵

In order to become aware of this most important dimension of human life, the development of the spiritual senses, Ford became conscious of the need for spiritual maturation; he learned for himself the limitations of the physical senses. In the chapter entitled "Reflections on My Own Mediumship" of his book *The Life Beyond Death*,³⁶ he reflects on his NDE and the insights gained from it.

Several things occurred to me as factors which have inhibited our ability to apprehend the realities of the beta body and of the expanded universe available to it. Perhaps the most formidable is the misconception that our five senses—sight, hearing, taste, smell and touch—are the only means of knowing that we have. It is obvious, if we would only stop to think, that we have many more senses than these. Nobody has ever seen a person. We see the physical body of the person and some of the kinetic effects it produces, but the person himself is invisible... We know people not through the gross five senses but through subtler awarenesses of the beta bodies.³⁷

Ford learned most of all the value of human life as the opportunity to develop character. For him, character is the "real" person every individual is, that is, the "person" who will remain in the spiritual world.

In this sense, speaking from the point of view of the workaday world, we are already invisible and should not be surprised if the actualities of deeply experienced life are not available to our outer eyes and ears. The beta body can be prepared for its further jour-

ney beginning here and now. Character is developed not in the act of dying but in the act of living. Spiritual illumination is no more reached in a single step than is physical perfection or intellectual attainment.³⁸

Ford may be one of the rare individuals who, through his efforts to be humble to the senses other than the physical five, has been able to effect, in his own mind, the beginnings of physical and spiritual unity.

One thing we do know for certain: Thought can be transmitted from one human mind to another in somewhat the same way that radio waves travel from one station to another... My point is, of course, that the intangible world of thought governs and controls the tangible world of substance. We now find ourselves in an evolutionary pact with the creative forces of the universe. What we are and what we will become will be the result of a joint human and divine imaginative effort. In this effort, the higher realms of being that lie outside earth's biosphere will have an important part to play.³⁹

Once again, we hear the message of the good news of the spiritual world that is waiting to join with any small effort by humans to accept its help.

During a two week coma, Arthur Ford had a near death experience that he recounts. Like all those who physically "died" and were resuscitated, he found the world beyond much more beautiful and comfortable than "real" physical life. So much so, in fact, that he had no wish to return to his physical body. He explains that he was "sent back" because he had not yet accomplished the mission he was born for.

They mentioned my having failed to accomplish 'what he *knew* he had to finish.' There was a purpose for me, it seemed, and I had not fulfilled it... 'They're going to send me back,' I thought, and I didn't like it... When I was told I had to return to my body, I fought having to get back into that beaten, diseased hulk I had left behind...⁴⁰

Having understood the purpose of his own creation, and having experienced the spiritual world, Ford assumed his "true" task of heralding the "glory beyond" of the life to come. He disliked being sick, but looked forward to dying once again.

Dying is another matter. I almost did it once before and found it one of the great, memorable, ecstatic experiences of my life. I can

see no reason why the real thing should be less joyous than the trial run... I hope, when the time comes, I will have completed that earth task for which I believe my life in the earth sphere was fashioned: to use whatever special talents were given me, through no merit of mine, to remove for all time the fear of the death passage from earth minds, and to raise the curtain a little bit for a glimpse of the glory beyond.⁴¹

The word “glorious” has also been used in speaking of the eternal world by Dr. Carl Jung, after he experienced an NDE during a heart attack in 1944. “What happens after death is so unspeakably glorious that our imaginations and our feelings do not suffice to form even an approximate conception of it... The dissolution of our timebound form in eternity brings no loss of meaning.”⁴²

Dr. Raymond Moody has used Jung’s quote to sum up his own feelings about the NDE. Moody, a minister, professor, and physician, has studied the experience of almost dying for two decades and has personally decided that the human spirit does live on after physical death. As he points out, however, science will never be able to “prove” this point.

For more than twenty years I have been working on the cutting edge of NDE research... I have talked to almost every NDE researcher in the world about his or her work... But as scientists and people of medicine, they still haven’t come up with ‘scientific proof’ that a part of us goes on living after our physical being is dead... But in the meantime, they keep trying to answer in a scientific way that perplexing question: What happens when we die? ...I don’t think science can ever answer that question.⁴³

The most powerful “proof” of this experience for Moody is the change in people—their new-found awareness of the importance and power of love especially—that the NDE produces.⁴⁴ As all writers concerned with knowing spiritual reality have concluded, Moody finds that the intuitive faculty of emotion, not the intellect which requires scientific proof, is the way to appreciate eternal life.

After twenty-two years of looking at the near-death experience, I think there isn’t enough scientific proof to show conclusively that there is life after death. But that means scientific proof.

Matters of the heart are different. They are open to judgements that don’t require a strictly scientific view of the world.⁴⁵

Reverend Moon has uttered the same assurances that true love (springing from emotion) is more powerful than knowledge (from the intellect) in our pursuit of the most crucial truth about our eternal existence.

Love is not learned by thinking but should grow and be felt within. Absolute values then must be pursued finally not through knowledge but through love. Through physical perception man can apprehend the world of knowledge but not the world of emotion. Absolute value, therefore, resides in the dimension of absolute love. To find it is to know and possess him who is its originator. So the locus of the first causal being, or God, is not in the world of physical perception but is experienced in the realm of deepest affection.⁴⁶

Granted that all the scientists and spiritual seekers quoted above cite the inner feeling of love as the beginning of our apprehension of the eternal world. Still, they have described only vaguely the process of spiritual growth towards that world. Here is an example from Arthur Ford,

When we consider the vast multitude of significant vibrations which surround us at all times and of which we are totally unaware, we see how ridiculous it is to imagine that our 'five senses' give us anything like an accurate picture of the universe we live in... This matter of vibrations is important to me: I am convinced that becoming aware of the next stage of existence beyond the earth biosphere is very largely a matter of becoming attuned to its vibrations.⁴⁷

Reverend Moon has described clearly the process of achieving individual unity and then unity with God. His image of the "tuning forks" evokes Ford's theory of "vibrations," but much more concretely.

What then is the perfection of man? When a man achieves complete harmony of mind and body (that is subject and object) within himself through growth of character, he achieves the condition for realizing absolute love, and he becomes a perfect object to the absolute being who is the original being of all love. Harmony between mind and body automatically brings into existence a range of resonance with absolute being, like the sympathetic resonance of tuning forks, and this is the beginning point where the world of object (created world) can come into contact with the world of subject (absolute original being). The frequency and intensity of harmony achieved between mind and body determines

the degree of resonance between man and absolute being. What is known in religious terms as the human fall took place before man achieved this range of resonance, and what is known as salvation is the historical process of restoration of the resonance, thus making man able to respond to divine love.⁴⁸

As illustrated above, the resonance (or resemblance) achieved by the unity of God and man is not static, but moving (vibrating) and continual. Whereas the researchers quoted in the section above describe spiritual growth as an individual's perceiving the "glory beyond," Reverend Moon describes the process of unity as a constantly deepening give and take between man and God. Furthermore, Reverend Moon understands this intensified circular relationship as the key to eternal life.

God's true love is to invest His true love and keep no memory of having given. So long as He remembers having given to someone, He cannot give endlessly. Love is moving ahead endlessly, so it should not stop at the memory of what has already been given. Since when God gives He does not retain memory of having given, God's love flows ahead endlessly.

When, with true love, a person gives 100% and even more, a vacuum is created. It is just as when in the atmosphere there arises an area of low pressure another high pressure automatically fills its place and generates circulatory movement. Therefore, where there is a will to serve absolutely, you will be connected to the source of unlimited power. God wants to exist for the sake of man in such a manner. To start at that position and continue endlessly giving in accordance with the original nature means that it becomes possible to exist forever. Thus in the way of true love one can easily find the principle of eternal existence.⁴⁹

As this section has tried to explain, God's ideal of creation springs from the Creator's essential character of absolute love. The process of spiritual growth and the gradual restoration of the spiritual senses lead to the apprehension of the "world beyond," which humankind was created to know even during the earthly life. The writers cited above have made great progress in experiencing the eternal world and have, through their writings and speeches, attempted to proclaim the good news of the discovery of humankind's true position as the mediator between these two worlds.

UNIFICATION THEORY OF ARTISTIC INSPIRATION AND CREATION

I have discussed the Unification theory of the purpose of creation and have cited experiences from other seekers after spiritual truth in order to lay the groundwork for a discussion of the Unification theory of art. It must be noted at the outset, however, that the Unification theory of art and beauty is far from complete; few attempts have been made to apply our theology to this field. No Christian theories of art seem to have been constructed either for this historical period of transition in which we are living. Since we are not yet truly "whole," we cannot know God's true love or the responses to love which are true beauty and joy.

Christianity also promises, on certain conditions of faith and practice, a postrestoration vision equal in wholeness and splendor to that prelapsarian one. It may be, however, that in this in-between state of fall and aspiration in which we find ourselves, where wholeness is more a notion than a condition, we can conceive of wholeness, or realize it, only synthetically or symbolically.⁵⁰

What follows in this section are my own conclusions about artistic inspiration and creation based on my limited understanding of the spiritual realities outlined in *Divine Principle*.

Simply stated, the purpose of artistic creation is to produce beauty and joy. The beauty produced by the artist is a response to the love of God felt by the artist; joy is the response of the beholder upon seeing/reading the beauty produced by the artist. Beauty and joy must be felt spontaneously, through the emotions, not intellectually, through the intelligence. "If you just cannot help but respond in love then what you have encountered is true love; the mind and heart have to feel love in return, without having any choice."⁵¹

BEAUTY BASED ON RESEMBLANCE

The cornerstone of the Unification Principle, it seems to me, is the theory of resemblance between God and humankind. As I have tried to explain, this resemblance is neither physical nor intellectual; it is a resemblance in the creative urge that Unificationists call "heart." "The most essential aspect of God is Heart. Heart is the impulse to love an object and is the fountain and motivator of love."⁵² Thus, "heart" preceded even love since heart is the impulse to love.

Although the resemblance between God and humankind has many varied aspects, the most fundamental aspect is this urge to invest or to pour

one's entire creative energy into a person or object. The deepest (and perhaps only) experience of this investment known to us who are in the process of restoration is our investment of love in another person. According to Reverend Moon, the "Great Way of Heavenly Principle" is based on the resemblance with God shown in love for another. This "Great Way"

tries to embrace everything centering on love. When this happens, earth will shake and induce even God to shed tears. "You truly resemble me. How happy I am!" He will exclaim. God always looks at things in that perspective.⁵³

Naturally, the loving investment of heart in another person brings the greatest joy and satisfaction because it mirrors God's unconditional love for each individual.



For the discussion of artistic inspiration and creation, the theory of resemblance can also apply. I have already indicated the resemblance between a physical person and his/her spiritual guide(s), a resemblance based on personality, past failures, and mission of the persons involved. Numerous quotations have been given to show the influence of thoughts of a spirit guide to a physical person. These thoughts may well include "inspirations" to create a certain type of artistic work.

There is also a resemblance between the artist and the work of art. This type of resemblance lies, I believe, in the work's being a reflection of the artist's internal state which is also influenced by the spirit persons guiding the artist. By "internal state" I mean the artist's ability to perceive true beauty by having achieved a high spiritual level.

Finally there is the tripartite relationship of artist—work of art—beholder. The beholder will be drawn to that work of art because s/he can feel the same spiritual level of beauty as the artist did in creating the work of art. Diagram 1 (previous page) illustrates this relationship.

The beholder who appreciates, or "feels" something, in the work of art is at the same spiritual level as the artist who is reflected in the work of art. The beholder will recognize him/herself in the work of art, which art is at the same spiritual level as the beholder. The beholder will feel the same amount of love as that invested in the work by the creative artist. Beholder and artist will be drawn together based on an absolute (the beauty of the work of art) which transcends them both. Beauty, then, "is not something that 'exists,' but something that is 'felt.'" ⁵⁴

Two examples of artists in disparate fields will illustrate my contention that the role of the artist is to draw together beholder and God through art created and appreciated centering on absolutes. D.H. Lawrence, popular for his written works, speaks of his learning to paint in order to express other memories within him. As painter, he became aware of his paintings' possibilities to express images and memories locked not only in his mind, but also in the minds of his beholders.

The picture must all come out of the artist's inside, awareness of forms and figures. We can call it memory, but it is more than memory. It is the image as it lives in the consciousness, alive like a vision, but unknown. I believe many people have, in their consciousness, living images that would give them the greatest joy to bring out. But they don't know how to go about it. ⁵⁵

Marcel Marceau, world-famous pantomime artist of the twentieth century, explains his understanding of why the audience identifies with his silent gestures.

Of course you know that when I mime walking upstairs I never saw anyone climbing stairs like that. Many say it is a haunting image of the reality of climbing stairs, yet one does not climb stairs like that. It is the *feeling* of climbing stairs. I do not say I mime things I have not seen in some way—I cannot paint a lion if I have never seen one—but miming takes place inside. You

become the other. By sympathy... It isn't copying. If you provoke and overcome rebellions of the body, this is kinetically and unconsciously felt by the audience. You train your body to assume unnatural positions and make them seem natural, and it is that that is felt, kinetically, in the body of each spectator.⁵⁶

Marceau insists that the link between performer and audience is that which is "unconsciously felt," a "feeling." Most expressive is his use of the words "image of the reality" which he tries to convey in his gestures. Once again, and especially because Marceau does not use words to communicate, the artist is emphasizing communication and understanding through reference to absolutes (the *feeling* of the action of climbing the stairs, for example) experienced in common between the artist and beholder.

OTHER IMPORTANT THEORIES OF ARTISTIC CREATION

Plato

Let us now look at some other thinkers and artists to understand their theories of artistic inspiration and creation. Returning to the first great thinker, Socrates, we learn that "Socrates' examination of the poets had convinced him that they worked, not with conscious intelligence, but from inspiration, like seers and oracle-mongers who do not understand the meaning of the fine language they use."⁵⁷ He states that God can communicate with humans through great works of art,

for not by art does the poet sing, but by power divine... God takes away the minds of poets, and uses them as his ministers, as he also uses diviners and holy prophets, in order that we who hear them may know...that God himself is the speaker, and that through them he is conversing with us.⁵⁸

Plato repeats Socrates' view of the progress of awareness of true knowledge that Unificationists call progress in the development of our spiritual senses.

Plato offers an ingenious insight here. He will distinguish different faculties, different *ways* of knowing something, in us; and then he will show that for each faculty in us, there is outside us in the world a different level of reality for us to know. Thus, the world corresponds to the apparatus of our thinking, the objective world conforms to our subjective limits... Plato's unique viewpoint is

that there is a distinct kind of reality out there for every level of *our* knowing.⁵⁹

In the *Phaedrus* Plato assures us that “the divine intelligence, being nurtured upon mind and pure knowledge, and the intelligence of every soul which is capable of receiving the food proper to it, rejoices at beholding reality.”⁶⁰

Thus, Plato’s theory of true knowledge is not based on the physical senses, which cannot perceive thoughts,⁶¹ but on the infusion of the divine spirit into the mind of the artist. In this case, inspiration takes over the mind of the artist and the artist is only a medium for God; Unification thinking would stress the conscious utilization of inspiration by the artist instead of his/her passive receiving of inspiration.

Anthony Borgia

Anthony Borgia, as quoted above, also stresses the superiority of the spiritual world over the physical realm. Once again the supposed dominance by the spiritual world leaves little chance of a physical person’s co-creatorship through resemblance with God.

Apart from spirit guides, there is another prolific source of influence that derives from the world of spirit... Man can perform certain mechanical actions with precision and exactitude...but all the major discoveries that are of service to the earth-plane have come, and always will come, from the spirit world... Inspiration, devoted to whatever cause or pursuit, comes from the world of spirit, and from nowhere else... Man has it within his own hands as to which source of inspiration he will lend himself—to good or to evil.⁶²

Unification thinking is more optimistic than Borgia about the role of physical persons; Borgia only thinks people can perform “certain mechanical actions” whereas Unificationism stresses total investment of heart and mind and the freedom of personal expression.

Structuralism

The philosophic school of structuralism, conceived by Lévi-Strauss in the late 1940s, stresses the eternal nature of the human spirit, or “mind,” and the universality of human thoughts and mental structures. Edith Kurzweil defines structuralism as “the systematic attempt to uncover deep universal mental structures as these manifest themselves in kinship

and larger social structures, in literature, philosophy and mathematics, and in the unconscious psychological patterns that motivate human behavior.”⁶³

The mental structures sought by this movement are useful for identifying similar human thoughts and patterns in our present world of effect (Reverend Moon) or of becoming (Plato). This school of thought allows deepened understanding of literature and social customs and affirms the bonds between all peoples, regardless of race or historical time. For Structuralists,

History, rather than being a series of ‘objective’ events tied to a specific era, exists within an interplay of mental structures that takes place at a specific ‘moment.’ By having the past become part of the present, Lévi-Strauss’ theory discounts traditional theories of progress or evolution.⁶⁴

This theory, however, does not seek the *origin* of structures, or of the reasons which have made human relationships possible. Thus, Structuralism is an important theory that offers hope for human interaction and understanding, and as such emphasizes positive human relationships, but it refuses to assign any eternal or transcendent origin to humankind’s observably related behaviors. For Lévi-Strauss, “human nature is preordained by unconscious forces beyond human control.”⁶⁵ Not even a hint of transcendence is suggested by this influential school of thought that reigned during the 1960s and 1970s. Structuralism goes to a certain point in bringing people together, but stops short of asserting an absolute which would serve as a common origin and model. One theory that comes close to Unificationism in describing an artist’s spiritual development is that of art historian Herbert Read. He calls this a sketch of “spiritual growth.” This theory of art is based on the individual’s freedom to express new ideas.

Freedom intervenes—the freedom to create a new reality. Only on that assumption can we explain any form of evolutionary development in human consciousness, any kind of spiritual growth. A novelty-creating freedom exists by virtue of the intensity generated by aesthetic awareness; an evolutionary advance emerges from the act of expression.⁶⁶

Based on the paragraph quoted above, Read’s idea of the progression of the artist’s spiritual development may be traced as follows:

DIAGRAM 2



Of all the theories of art and knowledge just discussed, Read's comes the closest to Unification thinking on the ways to advance spiritual growth through art.

THE ARTISTS THEMSELVES

As all critics eventually do, I must now let various artists speak for themselves about the origin and purpose of the creative process. Briefly, this section will offer quotations concerning artistic inspiration, the purpose of artistic creation and the role of memory in the creative process.

Inspiration

Brewster Ghiselin has assembled testimonies from creators in all realms of human endeavor in what he calls a "symposium," a book he edited entitled *The Creative Process*. Having presented the texts themselves, he tries to find common themes across them. In speaking of the beginning point of a work of art he states, "creation begins typically with a vague, even a confused excitement, some sort of yearning, hunch, or other preverbal intimation of approaching or potential resolution."⁶⁷ "Spontaneity is common, but what is given is usually far from complete."⁶⁸ Ghiselin's use of the word "resolution" is important for the forthcoming discussion of memory and absence. Ghiselin assumes that "image-makers"⁶⁹ create in order to resolve a tension within themselves and to produce a new reality distinct from themselves.

The creators bear out Ghiselin's observations. Jean Cocteau, twentieth-century French playwright and poet, states: "I have never written unless deeply moved about something."⁷⁰ Jean Luçart, master tapestry maker and painter, shows the dual process of inspiration and discipline needed for creation, "The *realization* of a work of art requires utilization of intelligence, but the *origination* is instinctive. Unknown."⁷¹

What *Divine Principle* has called the "impulse" to love may be equated with the "feeling" of emotion which comes over (Plato would say "possesses") the artist at the beginning stages of creation, a feeling that even mathematician Henri Poincaré called the "special aesthetic sensi-

bility.”⁷² Ghiselin found these words from Poincaré surprising and noted, “In thus emphasizing the creative worker’s dependence on affective guides rather than on any explicit intellectual process, the mathematicians are in essential agreement with the artists.”⁷³ Dorothy Canfield writes about this feeling that “The beginning of a story is then for me in more than usual sensitiveness to emotion. If this encounters the right focus (and heaven only knows why it is the ‘right’ one) I get simultaneously a strong thrill of intense feeling and an inner desire to pass it on to other people.”⁷⁴

Malcolm Cowley views “inspiration” as a process of integration. He tells us that the poet Hart Crane wrote verses and carried them around with him for years while “waiting for the moment of pure inspiration when he could put them all together.”⁷⁵

British poet Stephen Spender speaks of the struggle within the mind of the writer who feels him/herself compelled to write, “Poets speak of the necessity of writing rather than of a liking for doing it. It is spiritual compulsion, a straining of the mind to attain heights surrounded by abysses.”⁷⁶ At the same time, once the writer has embarked, the artist knows s/he is on the right path. There is “the feeling of absolute certitude accompanying the inspiration; in the cases cited this feeling was no deceiver, nor is it usually.”⁷⁷ Thus, the artist accepts the inspiration s/he has felt and then works diligently with the ideas received. “This self-surrender so familiar to creative minds is nearly always hard to achieve. It calls for a purity of motive that is rarely sustained except through dedication and discipline.”⁷⁸

Herbert Read notes that the artist’s individual purpose, the urge to create a form of some kind, never varies, although the particular style chosen to express this urge may change.

The change-over from one style to the other, from realism to abstraction or from abstraction to realism, is not accompanied by any deep psychological revolution. It is merely a change of direction, of destination. What is constant is the desire to create a reality, the will to form.⁷⁹

Read cites the sculptress and painter Barbara Hepworth who shares her feelings about her creative drive,

I don’t feel any difference of intention or of mood when I paint (or carve) realistically and when I make abstract carvings. It all feels the same—the same happiness and pain, the same joy in a line, a form, a colour—the same feeling of being lost in pursuit

of something. The same feeling at the end... Working realistically replenishes one's *love* for life, humanity and the earth. Working abstractly seems to release one's personality and sharpen the perceptions, so that in the observation of life it is wholeness or inner intention which moves one so profoundly...⁸⁰

Paul Valéry, French poet of the twentieth century, also felt this happiness of giving and receiving love through his work but he tries to discount the importance of this feeling for his self-styled logician's brain. "So the more we give the more we wish to give, all the while thinking we are receiving. The illusion of acting, expressing, discovering, understanding, solving, maturing animates us."⁸¹

Hepworth's and Valéry's quotations illustrate the thought that creative inspiration is personal, irresistible, integrative and, most important, based on emotion and sensibility. Although artists like Hepworth can move from one medium to another in creating, most artists feel compelled to concentrate on one area of art: mathematics, music or literature. Ghiselin notes that "In all this it is clear that creative minds feel drawn toward specific material with which to work."⁸² And Llewelyn Pons notes that the style of the finished product reflects (resembles) the spiritual nature of the artist as well as the spiritual forces at work around the artist.

Style is the unique expression of the author's unique spiritual consciousness. This spiritual consciousness has been arrived at through various influences. Ancestry has bequeathed to it a certain fundamental disposition, environment has thickened this congenital inclination, and the chance temperament of each individual has flashed it into life out of nowhere.⁸³

But does the work of art really come from nowhere? Even Mr. Pons would not agree, having just alluded to one's ancestry and environment which are also as personal as one's temperament.

Herbert Read observed a "spiritual situation" in the world of ideas and thoughts of an entire intellectual society that had a definite influence on artists.

The briefest consideration of the historical facts shows that the philosophical foundations of the modern movement were already established in logical completeness before the creation of any parallel manifestations in plastic form. A spiritual situation existed, and had already been described by the philosophers, before the

artists became conscious of the style, or of the choice of styles, implicit in that situation.⁸⁴

Thus, artistic inspiration is both personal and social, but both take place in affective, emotion-laden circumstances. The artist is the medium of spiritual forces as s/he shares *feelings* through the creation of a new reality, the work of art.

THE PURPOSE OF ARTISTIC CREATION

The individual purpose of creation has already been noted; it is to resolve a personal tension, to bring to a closure the emotions and integrated memories within an individual artist.

D.H. Lawrence has asserted that the more public purpose of art is to impart “delight,” which the Unification theory of art calls “joy,” as a response to the “feelings” animating the artist. “Art is a form of supremely delicate awareness and atonement—meaning at-oneness, the state of being at one with the object. But is the great atonement in delight?—for I can never look on art save as a form of delight.”⁸⁵

Affirming the seriousness of the artist’s public role, the psychologist most helpful for artists, Carl Jung, links artistic activity with self-sacrifice for the purpose of representing universal human emotions.

The artist is not a person endowed with free will who seeks his own ends, but one who allows art to realize its purposes through him. As a human being he may have moods and a will and personal aims, but as an artist he is ‘man’ in a higher sense—he is ‘collective man’—one who carries and shapes the unconscious, psychic life of mankind. To perform this difficult office it is sometimes necessary for him to sacrifice happiness and everything that makes life worth living for the ordinary human being.⁸⁶

Olney stresses the double purpose of artists who must fulfill their own purpose and then re-create the experience of achieving a new state of self in order to inspire their audience.

To create, to realize, and to recognize one’s own daimon, and then to embrace it as in the myth of human love related by Aristophanes in the *Symposium*, would seem to be what each of us was made for—his symbolic life and his highest good. The artist’s destiny, in autobiography and poetry, is to go yet further; to live the life and at the same time to embrace the wholeness of that life as his daimon and to embody it again in his creation. For ‘we artists,’

Yeats boasts proudly, 'are the servants not of any cause but of mere naked life, and above all of that life in its nobler forms, where joy and sorrow are one, Artificers of the Great Moment.'⁸⁷

The content of the work as the artist chooses it is also as serious a part of his/her public role. Although not stated directly here, the purpose of art's "message" is to impart hope of unity with the Creator, and knowledge of life's purpose. Thomas Wolfe writes,

From the beginning...the idea, the central legend that I wished my book to express had not changed...the deepest search in life, it seemed to me, the thing that in one way or another was central to all living was man's search to find a father, not merely the father of his flesh, not merely the lost father of his youth, but the image of a strength and wisdom external to his need and superior to his hunger, to which the belief and power of his own life could be united.⁸⁸

And Herbert Read affirms that "Any construction which has positive meaning for the individual, or for the community, or for life as a whole, has value, has meaning, has relevance. It is what Wolterecck calls a 'mode of resonance' in face of the incomprehensibility of existence."⁸⁹

It has been my contention throughout this essay that the purpose of true art is to stimulate the restoration of the spiritual senses in all persons, and to impart joy to both artists and beholders in order for individuals to know God and the eternal world during their physical life. Thomas Wolfe and Carl Jung have alluded to the role of the artist in preparing all people to re-create these spiritual senses.

Henry Miller states this desire directly; he says that the artist must become a true person, which Unificationists would interpret as meaning a person who has fulfilled his/her individual and public purposes of creation.

In any true sense, we are certainly not yet alive. We are no longer animals, but we are certainly not yet *men*. Since the dawn of art every great artist has been dinning that into us, but few are they who have understood it. Once art is really accepted it will cease to be. It is only a substitute, a symbol-language, for something which can be seized directly. But for that to become possible man must become thoroughly religious, not a believer, but a prime mover, a god in fact and deed. He will become that inevitably. And of all the detours along this path art is the most glorious, the most fecund, the most instructive.⁹⁰

Memory

Perhaps the most important tool of the artist in creating is the use of memory. The content of a person's memory, we would say, is a personal intuition (or vague awareness via the influence of the spirit world) of former communication with God, the lost "resonance" of love with the creator which the first ancestors never completely achieved.

When artists talk of memory, however, few allude to this real and pervasive historical memory centered on God. Today's artists "remember" only emotions and sense-impressions which then become the basis of their works. Spender notes

memory exercised in a particular way is the natural gift of poetic genius. The poet, above all else, is a person who never forgets certain sense-impressions which he has experienced and which he can re-live again and again as thought with all their original freshness... I have a perfect memory for the sensations of certain experiences which are crystallized for me around certain associations...⁹¹

It is perhaps true to say that memory is the faculty of poetry, because the imagination itself is an exercise of memory. There is nothing we imagine which we do not already know. And our ability to imagine is our ability to remember what we have already once experienced and to apply it to some different situation.⁹²

Gerard only echoes Spender, "Since imagination only regroups sensory material, there is truly nothing new under the sun."⁹³

The novelist Katherine Anne Porter uses her memories as the basis of all her works, "This constant exercise of memory seems to be the chief occupation of my mind... Now and again thousands of memories converge, harmonize, arrange themselves around a central idea in a coherent form and I write a story... Yet when I begin a story... I must know a story 'by heart' and I must write from memory."⁹⁴

Is it only the very modern artists who have forgotten, not remembered, the importance of focusing on absolutes in order to communicate affectively, effectively and deeply with their readers? Writers of the nineteenth century come closer to the Unification ideal of memory as a remembrance and longing for God. For example, William Wordsworth links memory to absence. About the poet he says, "To these qualities he has added a disposition to be affected more than other men by absent things as if they were present."⁹⁵

The French Romantic poets were decidedly Christian in spirit. The

philosophic basis was provided by Mme de Staël who in her treatise *On Literature* (1800) stated: “*Ce que l’homme a fait de plus grand, il le doit au sentiment douloureux de l’incomplet de sa destinée.*”⁹⁶ (“Whatever glorious achievements have been wrought by man, he owed to the acute feeling of his unfulfilled purpose in life.”) Mme de Staël, then, saw humanity’s artistic milestones as attempts to find the true meaning and purpose of life which, at this time, were to be based on one’s relationship with God.

Modern critics of poetry (although not the poets themselves), are returning to Mme de Staël’s view that the goal of poetry is to facilitate union with God and to exercise co-creatorship. In *Metaphors of Self*, Olney affirms

It would seem, then, in realizing the self...one is perfecting humanity and completing creation in the only way that one can do it: in one’s own self. Thus it may be that God needs our help...to achieve creation itself... At least it is undoubtedly true that for many men the attempt to comprehend the self and its relations to the universe...is nothing less than an experience of God... This is but a step from saying, what is also true, that realization of the self is divine, and that, in our moment, in perfecting his creation, we return the favor of God and create him in our own best image.⁹⁷

Robin Skelton in *Poetic Truth* also states that the creation of true poetry also advances the purpose of creation.

We can agree that the ‘whole man’ is the perceiver of truth... This knowledge which the whole man reaches is not an objective kind of knowledge. It is participant...⁹⁸

We must now consider this ‘whole man,’ the ‘transcendental man’ with regard to his relationship to truth... Poetry, in attempting to realize, by way of language, a completely participant world, is looking back to childhood. It is also looking forward. It is making the assumption that the complete participation in the world is the end of the human endeavor and that...man is constantly trying to become at one with the universe.⁹⁹

Skelton goes further than modern critics and links poetry, love and God through the theory of participation (which we would call ‘resemblance’).

Whatever attitude we adopt towards God as Creator, however, we are likely to recognize that love, as the most complete form of

participation, is the most creative complex of emotion, intuition, senses, and intelligence... It is not only the poet's desire always to unify the personality which causes him to deal frequently with sexual love... It is also his perception of a guiding principle within the poetic system of values... The relationship of the individual with the idea of God is also the relationship of the individual with ideas of fundamental unity, complete participation, and universal order, and these are notions central to poetic perception.¹⁰⁰

We can thus return to our first premise that beauty is a response to love, understanding now that love is the most complete and creative form of participation with another. Beauty born of this love reflects the joy of unity and invites the beholder's response, thus uniting the source of love, the artist and the beholder. As such, beauty is a means to enhance unity, through the memory or experience of love, between individuals and God.

The *Divine Principle*, in its implications for the artistic field, goes further than other modern theories of art by specifying the source, purpose and mechanisms for the realization of beauty and joy. Love, beauty and joy are the three steps in the unification of God, humankind and the cosmos, and this unification is possible because it is based on the theory of resemblance between humans and their Creator, God.

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SCIENCE AND UNIFICATION THOUGHT

by **Alison W. Byer**

MODERN PHYSICS

Science has changed very much in the last few decades. Newton's machine-like universe in which everything followed laws in a predestined fashion is no longer acceptable. Quantum Physics introduced at least an element of uncertainty, and Einstein's General Relativity gave science new insights into the nature of time and space. Much progress has been made in studying elementary particles, and the nature of time and space, since the early half of this century.

Our ideas of the nature of matter have been changed from the model of solid (if small) billiard balls to essentially mathematical entities. Matter is mostly space, in fact relationships imposed on space and time. The relationships are more fundamental than the particles themselves.

Einstein's insights about time essentially caused the idea of an outside observer to be abandoned. Previously people had thought of God as being within time looking down from some privileged overall vantage point at the universe. But now that concept is essentially gone from physics. The universe is everything and is to be observed from within the cosmos. Unificationism can accept this as expressing the fact that God relates to creation through man, not directly. The universe cannot be "seen" from outside. If something is done to the universe, it must be done from within. God's design should be imprinted in some way which does not require disobeying laws and principles established by God.

Cosmology today progresses mostly by scientists creating mathematical models of the universe, and then trying to devise some test to

measure the predictions of their model against the real universe. There are many theoretically possible models, but they are of course not all relevant for our universe. General Relativity for instance is one of a whole family of models. So far, experiments have been able to rule out many of these models, but by no means all, in favor of Relativity.

WHICH MODEL FOR THE UNIVERSE?

Unification Thought teaches us to look primarily at the purpose behind things, not just the things themselves. If we apply this to the universe, then we can see the order and design in the universe as being the result of a definite choice made by God, out of all the different possibilities.

Recent scientific theories have explored a wide range of models, but found no reason why the universe should be of any particular design. Each seems as good as the other without some idea of a purpose to be fulfilled. Indeed, it is considered a respectable idea in scientific circles to suppose that universes of all possible designs exist in parallel with our universe, only we are unable to observe or communicate with them. The universe we see has the special characteristics which enable life to exist only because in any other universe we would not have evolved in order to be making observations.

ORIGIN OF THE UNIVERSE

In science today there are two theories of the origin of the universe, the Steady State theory and the Big Bang theory, and the evidence points almost overwhelmingly in favor of the latter. The Steady State theory is an attempt to regard the universe as having been internally existent in the state in which we now see it, thereby avoiding the need to explain an origin or beginning point. From a philosophical point of view, there would be no reason for the existence of the universe apart from its purpose as a home for mankind, therefore we can suppose that God created the universe and it immediately entered a preparation period ready for the emergence of man, just as the evolution process for living things can be seen as a process of preparation for the emergence of man. There would be no reason for the universe to have existed eternally.

The Big Bang theory states that the universe did in fact have a beginning point. There is good evidence for this beginning point, or big bang; in particular the fact that the galaxies are all moving away from us with speeds proportional to their distance from us, thereby allowing us to extrapolate backwards in time to a point when all the matter in the universe would have been contained within a very small volume of space. There is no the-

oretical reason why in fact we cannot extrapolate back to the time when all the matter would have been within the “event horizon” of a black hole. Thus all matter, energy, forces, even time and space themselves, emerged from a single point, a cosmic singularity. The discovery of the “microwave background,” the radiation left over from the big bang, now cooled to a very low temperature, essentially clinched the argument for most scientists.

Not only have experiments confirmed the idea of the universe expanding from an initial point, but also Einstein’s General Relativity theory had given theoreticians a way to understand such a “singularity,” and the most natural solution to Einstein’s equations was that of an expanding universe. At that time, no one had really considered the universe to be expanding, so Einstein was not confident of his solutions, but soon afterwards, observations began to show the expansion, dramatically validating General Relativity.

Unification Thought can accept that God created the universe as an environment in which his children could live. Thus God created the physical world from essentially within his own being. Not only did he create matter, but also he created time and space, everything originating from a single point. The exact design that God used for the universe is being investigated now by scientists, and still Einstein’s theory of General Relativity seems to be the best theory, although Unification Thought would say that it cannot be a complete theory as it stands, since it does not explicitly predict the creation and existence of the spirit world.

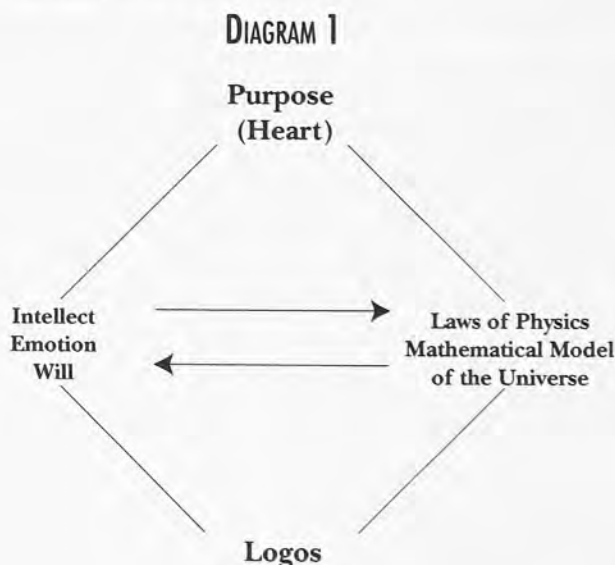
This is potentially Unificationism’s main contribution to today’s scientific understanding, that there is also a spirit world, probably created together with the physical world. It is indeed not within the physical world, therefore not within time as we know it. We will discuss later how to approach scientific models for the spirit world, but science has progressed now to the point where scientists are proposing the existence of parallel universes, so the idea of a spirit world should not be too alien to scientists. However, the idea that another universe should prove to be precisely the universe of eternal life that religion has always had some notion of may be a very big surprise.

God created a universe in order to give man an existence separate from his own. Man was placed into a world where he truly has dominion and responsibility. Without some bodily form, man would exist only in the mind of God. If we try to think of a mathematical model for God, we cannot suppose that it would be of finite dimensionality, and yet there are a finite number of dimensions in the physical world. Thus God has

created a realm which is limited, and therefore different from himself, and yet is within his own being and reflects his own nature. Using this same argument we can say that the spirit world must also have a finite number of dimensions, otherwise we would lose our independent existence, as is the goal of Buddhism. Nirvana describes reabsorption into the mind of God—perhaps not a bad fate, but not one that will fulfill God's desire to have an eternal relationship with his children.

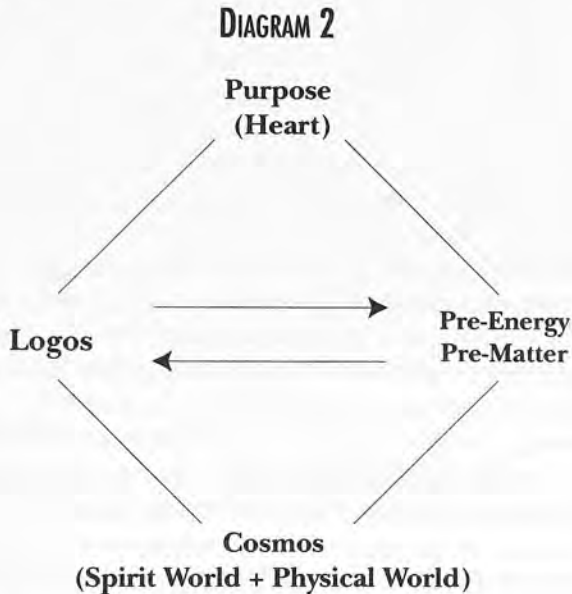
THE TWO-STAGE STRUCTURE OF CREATION

Through the interaction of the Inner *Sung Sang* and the Inner *Hyung Sang* of God, the logos is produced. With his intellect, emotion and will, God creates some vision of a universe which is to be home to mankind. This is all centered on the purpose within God's heart, which centers around perfect man, out of God's yearning to have an object for his love. This vision contains specific laws and principles, expressed mathematically as a theoretical model of the universe. Of course there are an infinite number of models that God could consider, but from those models he chooses the one which enables the purpose within his heart to be fulfilled. With his intellect he makes a specific plan, then modifies this plan until it is satisfactory to his emotion.



So far this is exactly the same process as that followed by a scientist, except that the scientist is not trying to actually create a universe, but is rather designing models in the hope of discovering which model best describes the real universe.

The next step, however, is unique to God. Now, with his will, God decides to realize his plan. He is starting not with matter to be shaped according to his will, but with his *Hyung Sang*, his ideas, his consciousness, and the force of love. The logos shapes the *Hyung Sang* of God, giving rise to the universe.



The *Hyung Sang* of God is called pre-matter and pre-energy in Unification Thought. The pre-energy and pre-matter exist within a single point, a cosmic singularity. Within this singularity the density of matter and energy is infinite, a situation unknown in everyday physics. This point is the potential source of the whole cosmos.

Physics has come to the point of understanding that matter can be created out of a vacuum, given the truth of the laws of physics, and given a force field acting on that vacuum. Without the force field, only “virtual” matter is created, essentially a conceptual reality since it never manifests substantially. However, this matter can become substantial if a force field acts on the virtual particles, essentially allowing them to pick up the energy from the field. This is not exactly the situation around a black

hole, but virtual particle pairs can also be produced around a black hole.

The vacuum is within space and time, but such a process must occur if the laws are true, therefore if within God's mind he created space and time then matter must follow. To give this matter substantial reality we must postulate that the force involved is the force of God's consciousness, or the Prime Force, which is manifested in the physical universe as the forces between objects, or the Universal Prime Force. Unification Thought understands this Prime Force to be the acting energy within God's *Hyung Sang*. Therefore, the forming energy within the *Hyung Sang* of God must be the spacetime manifold from which matter is produced.

It is known from Quantum Field Theory, and confirmed by experiment, that the forces in nature are mediated by particles, so it is not really valid to regard matter and forces as totally different entities. The force between two particles is mediated by the exchange of another particle between them. In the weak and strong interactions, particles with integral spin, or bosons, are exchanged between the interacting fermions, and in the electromagnetic interaction, photons, or light particles (also bosons), are exchanged. By analogy, then, it is assumed that in the gravitational interaction, particles known as gravitons are exchanged, but so far it has not been shown either theoretically or experimentally that the gravitational interaction is really similar to the other forces.

Pre-energy and pre-matter are not completely separate. They are two aspects of the same thing. Matter and energy are interchangeable, and even the forces in the universe can be described in terms of particles of matter.

This spacetime manifold initially exists only in potential within God's mind because everything is contained within a single point. There is no separation. In longing for another being to relate to, God is conceiving of separation, and this concept translates into separation between points in space, once the universe begins to expand from the initial singularity in which everything is contained. Conceiving of the idea of gradual development, to allow man responsibility, God also creates time. Linear time, which progresses in a certain direction, is necessary for causality as we experience it, and to be responsible for our own growth towards maturity, we need to experience achieving goals through our own conscious will. Without effect following cause we would experience only confusion.

Thus time and space are based on concepts within God's mind, concepts which are in a sense outside of God because they are different from

God. God is wholeness, not separation. But God desires relationship. God is perfect maturity, not development towards maturity. And God desires to give man the responsibility of achieving his own perfection or maturity. God must create a realm where immaturity can exist.

Thus given the conceptual reality of a spacetime manifold, the system of relationships between points of space and time imposed according to God's plan and design, and the force of God's conscious will, the universe comes into being. Space, time, matter, energy, forces are created. The universe, in a critical sense, depends on God's continued investment of love, heart and mind, because if God decided to stop thinking about the universe, then it would immediately collapse into nothingness. On the other hand, God relates to the universe throughout the consciousness of man, since he does not directly relate to something that is other than himself.

As well as creating the physical universe, God also created the spirit world. The design is different since the purpose is different. The spirit world is a realm where man exists eternally in a relationship of love with God. God still wants to keep the concept of other, since his whole purpose is to create a being to relate to, but now there is no longer any need for development towards maturity, so the concept of time can be different. Time in the spirit world is most likely circular. We will discuss this later.

REAL AND IMAGINARY

The universe would remain a wonderful theoretical abstraction in some supermind if it were impossible to transform the virtual or imaginary into the real. The force behind this is the force which leads us to God. All the forces we see reduce to the conscious will of God, or alternatively, to the force of love within God's being. The design and logos existing in the mind of God are brought into substantial reality by the force of God's conscious will. We see forces in the universe separated into the four fundamental forces, the gravitational force, the electromagnetic force, the strong interaction and the weak interaction. However, in the Big Bang all these forces were one, the conscious will of God.

Let us draw an analogy with virtual and real particles coming into existence through vacuum fluctuations.

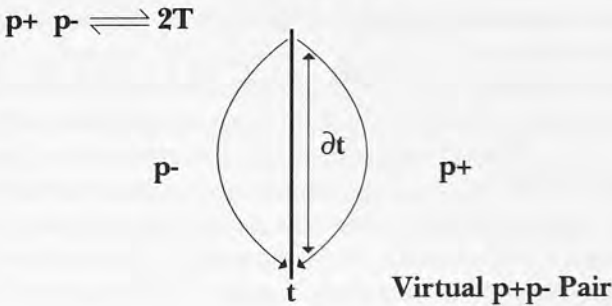
Simply the fact that the laws of Quantum Physics are true inevitably means that within a vacuum, spontaneously, pairs of particles and antiparticles are formed at random. These are called virtual particles. If real particles were formed then the law of energy conservation would be violated, but due to the Heisenberg Uncertainty Principle we can avoid this.

This principle can be expressed as

$$\partial E \cdot \partial t \leq h$$

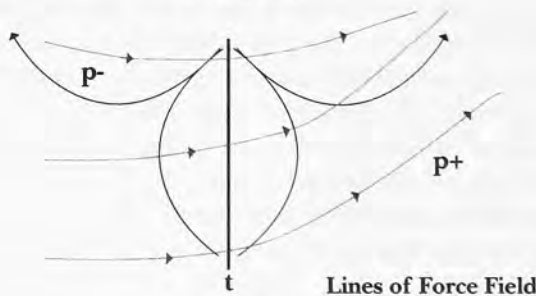
This means that if the lifetime of the particles is less than $h/\partial E$, where ∂E = total energy of the particles, then the particles cannot really be said to either exist or not exist, and we call them virtual particles. Therefore, the particle/antiparticle pairs will recombine within a time $h/\partial E$, without violation of the law of conservation of energy. This process unavoidably and unpredictably occurs within the vacuum, so we see the vacuum to be a very active and exciting realm, in potential.

DIAGRAM 3



To transform this particle/antiparticle pair into real particles, we must separate them before they recombine. This occurs if the pairs are produced within a force field. The linking between the particle fields and the force field gives a real existence to the particles, which then follow the force lines, separating from each other and becoming separate real particles.

DIAGRAM 4



Force Field + Vacuum → **Matter**

THE UNIVERSE AS A VACUUM FLUCTUATION

The net energy of the universe is very close to zero, which means that the mass energy of the universe is almost cancelled out by the enormous amount of negative gravitational energy the universe contains. Thus we could even imagine the whole universe to be a quantum fluctuation in a vacuum, since given

$$\partial E \cdot \partial t = h$$

then since ∂E is very small or even zero, ∂t can be very large or even infinite.

POSSIBLE MODELS FOR THE SPIRIT WORLD

The spirit world has different properties from the physical world. In the spirit world, for instance, we would not expect to see decay and death, because they are phenomena of the physical world. Thus thermodynamics is very different, the law of entropy being vital in our everyday experience. Also, we would not expect that the speed of light should be a limiting velocity. Travel is instantaneous in the spirit world. The relationship between consciousness and spirit matter seems to be much more obvious in the spirit world. One's consciousness creates one's environment. We use physical matter to cloak our thoughts and emotions in the physical world, but in the spirit world they cannot be hidden.

It would seem that we cannot hope to describe the spirit world without a theory of the relationship between consciousness and matter. In the physical world, whatever effect our consciousness has on matter occurs without our awareness, but this cannot be so in the spirit world.

Mathematically we find evidence for the existence of further dimensions, in phenomena of Quantum Physics (for example, spin occurring in abstract mathematical spaces, rather than in physical spacetime). It is possible to imagine that if we explore higher dimensional theories we could come across a theory that is capable of describing also the spirit world. Scientists have been doing this in their theories of "superspace." The mathematical tools of abstract non-Euclidean geometries and functional analysis have given physicists tools to explore all sorts of theoretical models.

The fact that the universe is expanding, but that the center of expansion cannot be found within the physical universe suggests the idea of the universe expanding within a space of higher dimensionality.

Current theories are following two different approaches to understanding the nature of matter and its relations to space and time. String

theory takes the approach of requiring a higher dimensional space for the origin of the universe and matter. It even can lead to the possibility of a universe of “shadow matter” existing in parallel to our own. The other approach has been to extend the dimensions of space into the complex realm (complex numbers are an extension of ordinary numbers obtained by including the number $i = \sqrt{-1}$). This is the basis of the twister theory of Roger Penrose, and the Complex Relativity of Jean Charon.

It is possible that these two approaches can be merged into a unified understanding. Certainly either or both give us promising avenues of research into possible models for the spirit world. We would however have to account for the meaning of as many as twenty-six dimensions were we to adopt string theory—but there are many good and convincing reasons to take it very seriously, not the least being the fact that the shadow universe is based upon a breaking of symmetry at the origins of the cosmos.

This shadow universe gives us matter existing within the same space-time as the physical universe, but interacting only through the gravitational interaction, which explains why we have not seen such a universe. Shadow matter can interpenetrate physical matter.

SYMMETRY AND SYMMETRY BREAKING

God is a being of symmetry and balance. God’s essence contains masculinity and femininity, completely harmonized. Positive and negative are harmonized within God. In the universe, however, they are separated, but there is a strong tendency to reunite. They are separated by an input of energy, but this separation is balanced by their attraction.

Mass is not something which is simply measured as a property of an elementary particle, but mass is a number assigned to a particle or family of particles from some theoretical derivation, based on the symmetry imposed on the theory. This is very different from our naive way of thinking about mass and the nature of matter.

Scientists grouped together the elementary particles according to underlying patterns or symmetries. These symmetries were mathematical symmetries, which behave similarly to the familiar spatial symmetries we see around us. However, even though theories suggested that particles in the same group should have the same mass, in fact in nature that is not found to be exactly so. Scientists have tried to explain this by saying that the laws of nature have a deep underlying symmetry, but the actual particles have undergone some symmetry breaking in which their masses are changed. Even though there is still some confusion, the

notions of symmetry and symmetry breaking are central to modern physics.

We would suppose that in creating the universe God had to allow a departure from exact symmetry, otherwise everything would essentially have recombined to create nothing again, but still the symmetry within God is reflected in the universe to a large degree.

LINEAR AND CYCLICAL TIME

In our everyday experience, even though we undoubtedly live in linear time (time that goes in one direction) we do see some aspects of circular time. For instance, the seasons constantly repeat themselves. The earth rotates about the sun once a year. Each new generation undergoes the cycle of birth, life and death.

Time in the spirit world has been described as “being here now,” the eternal now, even timeless. Since there is no striving to reach “perfection” in the spirit world, and indeed the Unification Principles tell us that to grow, a person in the spirit world must work through someone on earth, then time is different, and it seems to be consistent with the mathematical idea of circular time. It is not easy for us to imagine what this is like.

Circular time occurs in physics. For instance, in solving the equations (from Einstein’s Relativity theory) for a black hole, there are actually two solutions, one within time as we know it, and the other within circular (imaginary) time. There was even some speculation that it might be possible to enter into another universe through the vicinity of a black hole.

CONCLUSION

There are many avenues to be explored in physics today which could lead us to a model for the spirit world. It could have been discovered in the middle of this century, but since then our increasing mathematical sophistication has tended mainly to obscure the issue. There are just too many universes now!

A movement known as “the New Physics” has grown up in recent years, centered around Ilya Prigogine’s work on far-from-equilibrium systems and spontaneous self-organization. The problem of evolution of living organisms is probably deeply connected to the evolution of the universe itself.

The tools already exist in physics to make a breakthrough in our understanding, and a concerted effort by people from many fields could lead to a science that can incorporate the spiritual aspect of reality within the near future.

ACKNOWLEDGEMENTS

It goes without saying that this paper is totally dependent on the *Divine Principle* and *Unification Thought*. The author would also like to thank Nate Windman for a wonderful series of lectures through which many philosophical ideas were clarified.

PSYCHOLOGY AND UNIFICATION THOUGHT

by Jennifer P. Tanabe

INTRODUCTION

One of the greatest challenges facing us as human beings is the understanding of our own human nature. We all agree that the human psyche has great complexity, yet philosophers and psychologists alike certainly do not agree on any single model of human nature. A number of different philosophical views have been adopted by psychologists, and the resulting models show very different characteristics. In fact, it is common in psychological literature to see long debates between competing schools of research that are based on opposing philosophical approaches. And, demonstrating even less agreement, there exist different schools of psychology which hardly communicate with each other at all yet still claim to be studying the same subject matter—human nature. Historically, psychologists have had to face the problem of how to study human nature while achieving scientific respectability, or how psychology could be recognized as a field with its own integrity, separate from philosophy and theology. In order to achieve this, they sought to employ the scientific method of hypothesis testing through empirical research. Thus the development of psychology has been influenced both by philosophy and science.

Wertheimer, in writing a history of psychology,¹ noted five developments in science and three major trends in philosophy that led to the birth of experimental psychology in the mid-nineteenth century. Science

contributed extensive physiological research on sensation, the concepts of evolution and atomism, the desirability of quantification and the establishment of laboratories. The major philosophical trends were Critical Empiricism, dealing with the question of how one can acquire knowledge; Associationism, on the question of how ideas hang together; and Scientific Materialism, which claimed that mind and behavior are part of the natural world and can be described just as scientifically and materialistically as any other phenomena.

Immanuel Kant expressed profound skepticism that a successful science of psychology could be developed:

He believed that a science has to apply mathematical laws to empirical data, and that such data have to be collected in real experiments, but because psychology deals with elements that putatively have no spatial dimensions—pure thoughts—such experimentation was not possible. A second problem was that psychology would have to consider the instrument of knowing—the self; but it is not possible for the self to examine its own workings, let alone to do so in a disinterested way. There was, in addition, the problem of the level of abstraction. To conduct scientific research, one has to be able to strip away accidental factors so as to focus on the variables crucial to the theory—a radical manipulation of the subject matter difficult, if not impossible, to bring to bear on complex and all-pervasive human interaction.... Such was the authority of Kant—and the surface pervasiveness of his arguments—that many of the scholars of his time shied away from the empirical investigation of psychological issues.²

Armed with Kant's skepticism that a science of human thought and the self were possible on the one hand, and the powerful influence of scientific materialism on the other, it is little wonder that the experimental psychology developed in the nineteenth century by Helmholtz and Wundt focused on the measurement of sensation and perception. Thus the psychological study of religious areas such as the human spirit or soul, the cognition of God, etc. has been severely limited.

Helmholtz's contributions included showing:

that Kant's philosophical dicta did not have absolute validity: it was indeed possible to illuminate aspects of human mental functioning in an empirical fashion. Second, Helmholtz cleared places for molecular forms of analysis (the speed of an impulse traveling along a nerve fiber) as well as molar investigations (the ways

in which complex spatial arrays are seen under both normal and distorted conditions).³

And Wundt's contribution led to:

the emergence of psychology as a separate scientific discipline with its own methods, programs, and institutions.⁴

Indeed, although some major figures in psychology, such as Freud and Piaget, did not limit themselves to such scientifically amenable topics as the study of sensation and perception, even their efforts may have suffered the influence of scientific materialism. Vander Goot has argued that both Freud and Piaget, in their efforts to maintain scientific respectability as psychologists, made a shift from a religious to a secular perspective.⁵ This shift, however, may be a major contributing factor in the inadequacy of their theories in describing the richness of human nature.⁶

If indeed the effort to satisfy criteria for science led psychologists to abandon approaches that include religious and spiritual aspects, perhaps we need to re-examine the validity of those criteria in providing an understanding of our world and our own nature, which indeed include religious and spiritual components.

EXAMINATION OF THE CRITERIA FOR SCIENTIFIC ENDEAVOR

The philosophy of scientific materialism has continued to influence scientists throughout this century. Karl Popper taught us that a valid theory must be falsifiable. In other words, it is through refutation of theory that we advance our knowledge not through the accumulation of supporting evidence.⁷

Looking at it from a somewhat different perspective, Thomas Kuhn described the activity of gathering supporting data as "normal science," but claims that true advances in knowledge come from the development of new "paradigms" through scientific revolution in which the previously held theory is proved to be false.⁸

While not directly addressing the issue of materialism, these two philosophies clearly assume that science is dealing with objectively observable phenomena and models that relate quantifiable measures.

In his popular book *A Brief History of Time*, Stephen Hawking describes scientific theory as:

just a model of the universe, or a restricted part of it, and a set of rules that relate quantities in the model to observations that we make.... A theory is a good theory if it satisfies two requirements:

It must accurately describe a large class of observations on the basis of a model that contains only a few arbitrary elements, and it must make definite predictions about the results of future observations.⁹

However, Hawking commented that even a “good unified theory” of the universe would still be limited to:

just a set of rules and equations. ...The usual approach of science of constructing a mathematical model cannot answer the questions of why there should be a universe for the model to describe.¹⁰

This is because scientists have been too concerned with answering the questions, *what* is the universe and *how* did it come into existence, to ask the question *why* does it exist. As Hawking concludes his book, “if we do discover a complete theory ...then we would know the mind of God.”¹¹ In that case, perhaps we need to recognize the existence of God in formulating hypotheses!

Such a proposal may at first appear “unscientific.” However, on closer examination of contemporary science, it becomes apparent that science may not be a purely objective achievement at all. Since Heisenberg formulated his Uncertainty Principle in 1927, physicists have been forced to acknowledge that their measurements of phenomena in fact influence the nature of the phenomena.¹² Also, if Kuhn is correct in his interpretation of how scientists proceed, the majority of scientific endeavor is devoted to the accumulation of data which appear to support the scientist’s own hypothesis, i.e. subjective not objective effort. Finally, when scientists attempt to answer the question of *how* the universe came into existence, they are forced to face the question of *why* it exists. The various versions of the anthropic principle¹³ which have been proposed in recent years to answer this question:

seem at first sight more metaphysical than scientific, having more in common with the teleological mode of explanation (namely that the universe has a purpose) favoured by theologians than that used by scientists.¹⁴

Note, however, that:

even the final anthropic principle has a very precise formulation in terms of information processing. Its validity depends on the laws of physics and it might eventually be tested with the help of modern developments in the field of algorithmic complexity.¹⁵

Thus it appears that science is becoming more congruent with theology! In that case, perhaps it is time for psychologists to put aside their fears of

the metaphysical, the theological and the spiritual, and develop a science of human nature that does not ignore those aspects that are essentially human. Let us now examine the theological issues which need to be considered in developing an effective psychology of human nature.

THE ROLE OF THEOLOGY

Several theological issues are basic to our understanding of human nature: the creation of human beings by God as spiritual beings, and the fall of humankind into sin. While these points may appear to condemn psychology to a non-scientific status, from the foregoing discussion of recent scientific advances this may not be inevitable. More importantly, ignoring these points may condemn psychology to ignorance of the true depths of human nature.

The argument to include human spirituality in psychology has already been made by several contemporary psychologists. Paul Vitz, introducing his Christian theory of personality, began with the statement:

To many people, especially psychologists, the very concept of a Christian theory of personality would seem impossible, strange and even offensive. ...it is necessary to present a context within which such a proposal makes sense. Unless this is done, many readers might assume that the contemporary psychology of personality is some kind of objective science and thus there could be no such a thing as a Christian theory of personality.¹⁶

James Hillman recently argued that psychology should be revised to include the spirit of religious thought.¹⁷ Scott Peck makes:

no distinction between the mind and the spirit, and therefore no distinction between the process of achieving spiritual growth and achieving mental growth.¹⁸

Thus the recognition of human beings as spiritual, created by God, has already begun.

However there is another dimension to spirituality. If we look at Freud's outstanding achievements in unravelling the intricacies of human personality development, we see that he emphasized the role of sexual desires in the problem of neuroses. In his efforts to avoid religious ideas, he described a "primal horde" that led to the origin of the Oedipus complex.¹⁹ Freud, however, could offer no solution. Vitz has recently proposed that Christianity does offer a solution in the form of Jesus as the anti-Oedipal man.²⁰ And, as Kasbow²¹ has noted, we would do better to

depend on the biblical account of Adam and Eve in explaining the origin of human sin than resorting to the invention of a primal horde merely to avoid being religious.

Human beings clearly do not have only good God-given nature; the existence of evil influences must also be acknowledged. Peck has successfully argued not only for consideration of the human spirit and God's influence but also for recognition of the influence of Satan on human nature and behavior.²² Thus we must conclude that the inclusion of theological concepts will bring not only God and goodness but also Satan and evil into our equations.

Additionally, there is still the challenge as to which philosophical position to accept as the foundation for psychology. The mere inclusion of theological concepts will not in itself provide an adequate foundation. The question of what they should be added to must still be answered.

AN ANALYSIS OF EXISTING PHILOSOPHIES

Let us now turn to the philosophical bases that are available to psychologists and try to determine their adequacy as the foundation for a satisfactory model of human nature.

Approaches in philosophy have been divided into those emphasizing the subject, or perceiver of the world, and those emphasizing the object of cognition. The Empiricist tradition, espoused by such philosophers as Locke²³ and Hume,²⁴ and developed into the field of psychology by Helmholtz,²⁵ stresses the importance of the object and claims that all knowledge comes directly through the senses. This approach supports scientific study in that the source of cognition is observable, i.e., the object itself and the sensory data received by the subject. However, just as the extreme Empiricist viewpoint in philosophy, Locke's concept of the mind as a *tabula rasa* or blank slate, was found to be inadequate, also in psychology theories of cognition have been found inadequate if they do not include some contribution by the subject to the acquisition of knowledge.

On the other hand, the school of Rationalism, founded by Descartes,²⁶ emphasizes only the subject, saying that knowledge comes through reason. This philosophical approach included a religious component in that reason was seen as the means for discovering universal and eternal truth which comes from God. In psychology this aspect was ignored and the *nativist* approach was developed, assuming that all knowledge is innate. Theories based on this assumption have been found inadequate in dealing with development and learning.

The conclusion that must be drawn from the failure of these two extreme philosophical positions is that cognition results from an interaction between subject and object. A viewpoint which stresses the contribution of both subject and object is the Marxist-Leninist philosophy of Dialectical Materialism. This approach can be regarded as one of *objective realism*, in that the external world is considered to have a reality independent of the subject. According to this view, cognition consists of a reflection, or “motor copy”²⁷ of the object. This reflection is obtained and tested through “practice” which permits the subject to obtain truer reflections of the world.²⁸ As with the Empiricist approach, the Dialectical model fails to provide support for the findings of psychology that there is also structure in the mind of the subject.

What is required is a philosophy that maintains structure in the mind of the subject who interacts with a real world. Such a philosophy was proposed by Kant.²⁹ His Transcendental approach views cognition as the result of the application of a priori forms from within the subject to the sensation of matter (from outside). Thus Kant proposed that our cognition is not of the world directly, but rather a construction imposed by the subject onto sensation. Kant’s view sees the object as essentially unknowable in itself, as its form comes solely from within the subject, a position which clearly relates to his skepticism that a science of psychology could exist.

The conclusion that must be drawn from this analysis is that no traditional philosophy provides an adequate basis for psychology to explain all the complexities of the human psyche.

A NEW PHILOSOPHICAL FOUNDATION FOR PSYCHOLOGY

The preceding analyses of the relationships of psychology to science, philosophy and theology can now be summarized as follows:

From science:

1. Scientific rigor must not be lost. Thus the use of the scientific method of hypothesis testing through empirical research should be maintained.

From theology:

2. The importance of spiritual values and the spiritual nature of human beings must be acknowledged.

3. The existence of God the creator, transcendent and immanent, must be maintained.

4. An understanding of the human fall must be included.

From philosophy:

5. The question of the origin of cognition has not been successfully

answered by either the Empiricist or Rationalist positions. Clearly there must be recognition that both experience and innate ideas play important roles in human development. Thus, the Empiricist and Rationalist positions must be reconciled.

6. The object of cognition must be recognized as real and knowable by the subject, who constructs such knowledge in the mind. In philosophical terms, the opposing views of Realism and Subjective Idealism must be reconciled.

7. The method of cognition must include the existence of cognitive structures in the mind of the subject which are universal or transcendent of the individual's experience; and a process involving the activity of the subject in relation to real objects must also be involved in cognition. Again, in terms of traditional philosophies, there must be reconciliation between Kant's Transcendental method and the Dialectical method (Reflection Theory).

This list is by no means exhaustive. However, based on the foregoing discussion, it appears that a philosophy that satisfies these requirements would be a good foundation for psychology. In the next section a philosophical system which does satisfy these requirements, Unification Thought, will be introduced.

UNIFICATION THOUGHT

Unification Thought is theistic in origin, based on the Unification Principle³⁰ which was received as revelation by Sun Myung Moon, and developed as *Unification Thought* by Sang Hun Lee.

A. The Source and Purpose of Unification Thought

Rev. Moon has explained the source of Unification Thought:

God's truth is sent to earth as revelation given through certain providential persons. God's truth is the absolute truth, which is an almighty key capable of solving any problem, no matter how difficult it may be. I have encountered the living God through a lifetime of prayer and meditation, and have been given this absolute truth. Its remarkable contents clarify all the secrets hidden behind the entire universe, behind human life and behind human history.³¹

Thus Unification Thought is claimed to be revelation from God, for the purpose of solving the problems of humankind. As Lee has said:

Unification Thought begins with God in its logical development. That is to say, this thought system starts with the theory of the attributes of God and the theory of His creation. Thus the first premise in the establishment of Unification Thought is the clarification of the attributes of God. The second premise is the creation of the universe, and the third premise is creation according to the law of resemblance. The reason why these three points are chosen as the premises for its logical development is that Unification Thought is revealed for the salvation of mankind through the settlement of actual problems.³²

Clearly, Unification Thought does not have the same source as the scientific theories discussed by Hawking, and therefore does not suffer from their limitation of failing to explain why there should be a universe for the model to describe. Unification Thought begins with the existence of God, as creator of the universe. The question of why the universe exists is then answered by understanding the attributes of God.

B. The Nature of Unification Thought

Rev. Moon has described Unification Thought as follows:

This is a new view of life, a new view of the world, a new view of the universe, and a new view of the providence of history that has never before existed. It is also a principle of integration that can encompass the whole into one unity, while at the same time preserving the individual characteristics of all religious doctrines and philosophies. I have named this truth Unification Thought or Godism.³³

Lee was directed by Rev. Moon to develop a philosophical systematization of Unification Thought. Consequently, Unification Thought has been published in English in four texts: *Unification Thought*,³⁴ *Explaining Unification Thought*,³⁵ *Fundamentals of Unification Thought*,³⁶ and *Essentials of Unification Thought*.³⁷

The character of Unification Thought has been described as: the thought of Rev. Moon, based on direct revelation; Godism in its theoretical nature; philosophical; theological; a theory of standards; a reform theory; a complementary theory; a theory for cultural revolution; and the true liberation theory.³⁸ This is a formidable list! Clearly, Unification Thought is claimed to be more than just a set of rules and equations.

C. The Contents of Unification Thought

Unification Thought is a comprehensive philosophical system. It begins with the Theory of the Original Image, an understanding of the nature and characteristics of God, the creator of the universe. A major feature of this theory is that God's central aspect is *Shimjung* or heart, the source of love, and that God's purpose in creating was to produce joy through love. Secondly, Ontology is covered under two headings: "Ontology," which deals with all created things except human beings, and the "Theory of the Original Human Nature," which deals with human beings. According to *Unification Thought*, all things were created to be the object of humankind with the purpose of producing joy. Human beings were created in the image of God, as God's children with eternal spiritual life, to bring loving dominion over all creation and to be objects³⁹ of love to God. These three theories form the root from which the other theories are developed, namely, Axiology, Ethics, Education, Art, History, Epistemology, Logic, and Methodology.

Axiology is the theory of values, based on the Theory of the Original Image, which provides the foundation for the theories of Ethics, Education, and Art, which correspond to truth, goodness, and beauty, respectively. The theory of Ethics states that the most fundamental ethical system is the God-centered family. The theory of Education proposes three types of education, heart, norm, and dominion, which correspond to God's three blessings in Genesis 1:28 (to be fruitful, multiply, and have dominion). The theory of Art details the elements of beauty, the conditions for creative work, and the conditions of appreciation. The theory of History shows God's providence of restoration working in history through laws of creation and restoration. Unification Epistemology deals with issues of cognition (its origin, object, and method). Unification Logic complements the insufficiencies of traditional logics. Finally, Unification Methodology is based on the law of give-and-receive action, which is fundamental to the Theory of the Original Image.

This, then, is a very brief overview of the source, nature, and content of *Unification Thought*. Its ability to provide the necessary foundation for a successful psychology of human nature will now be addressed.

D. Unification Thought as a New Foundation for Psychology

1. Scientific Rigor

Unification Thought is clearly different from theories developed through the traditional scientific method, and this may liberate it from their constraints and inadequacies. Indeed, its proponents claim that it provides the basis for a global society in which true love is actualized, and all actual problems of the individual and society can be solved.⁴⁰

However, does that very nature forming the foundation for these claims give it a different status from scientifically accepted theories, i.e., does it become a matter of faith to accept Unification Thought? Psychologists have considered that the inclusion of religious concepts makes scientific rigor impossible:

I personally am persuaded that modern scientific views of the person cannot be merged with religious views because science is intentionally secular, i.e., it deliberately excludes attention to the very dimensions of human nature that a religiously informed view emphasizes. Piaget understood this tension and very articulately narrated the transition in his own thought.⁴¹

However, as we have seen in the preceding discussion this separation of the scientific and the religious may no longer hold true, since science may be forced to acknowledge the need to include religious dimensions. Thus, a successful psychology requires a philosophical foundation that includes human spirituality and the existence of God. The question then is, can Unification Thought maintain scientific respectability?

Lee has argued that the theory of God's existence, as described in the Theory of the Original Image, can be seen as the application of the hypothetical method in science:

The hypothetical method refers to a method of proving that the hypothesis is true (making it a true theory) by verifying it through scientific observation or experiment.⁴²

Lee shows that two major hypotheses in the Theory of the Original Image are verified by scientific observation. These are that God is the harmonious Subject of the dual characteristics of *Sung Sang* and *Hyung Sang*, and of the dual characteristics of *Yang* and *Yin* (correlative attributes). Since all things created according to the "law of resemblance" resemble God, they should reflect these two dual characteristics in God. By exam-

ining the characteristics of human beings, plants, animals and minerals, these hypotheses are verified.

Thus, these findings show that the Theory of the Original Image makes accurate predictions about future observations, predictions which could have been proved false. In the same way as Eccles, in the book he co-authored with Popper, argues that the dualist-interactionist hypothesis “belongs to science because it is based on empirical data and is objectively testable,” and expresses optimism since the hypothesis “has the recommendation of its great explanatory power” and “is not refuted by any existing knowledge,”⁴³ perhaps we can share Lee’s optimism concerning the Theory of the Original Image.

2. Spirituality

The Theory of the Original Human Nature describes the nature of the original human being, before the fall. This nature resembles the image of God: a being resembling the Divine Image (with united *Sung Sang* and *Hyung Sang*,⁴⁴ harmonious *Yang* and *Yin*, and with individuality), and resembling the Divine Character (a being with Heart, Logos, creativity, and position).⁴⁵ Of these characteristics, the most essential is a being with Heart. Traditionally, the human being has been portrayed as “the knower,” (*homo sapiens*), or “the maker or tool user,” (*homo faber*). Unification Thought presents the human being as “the loving being” (*homo amans*), asserting that the essence of human nature is Heart or love.

As a united being of *Sung Sang* and *Hyung Sang*, the human being has a characteristic which makes it unique among created beings, namely, the unity of spirit mind and physical mind. The function of the spirit mind is to pursue a life of trueness, goodness, beauty, and love, i.e., a life of values. The function of the physical mind⁴⁶ is to pursue the life of food, clothing, shelter, and sex, i.e., material life. In the original human being, the spirit mind should be in subject position with the physical mind in the object position. Thus, spiritual values should be primary and the original mind of human beings should be centered on Heart, as in God.⁴⁷

Clearly, then, Unification Thought maintains that human beings are spiritual in nature:

Man has self-consciousness, and also the mind to seek for eternity. These derive from the spirit mind in the spirit man. Man’s mind is the union of the spirit mind and physical mind ...That is, man’s mind includes the mind of the spirit man ...the spirit mind

has self-consciousness, and has the function to seek for absoluteness, universality, eternity, etc.⁴⁸

There is also a spiritual dimension to cognition:

Spiritual influence can be exerted in all three stages of cognition—i.e., in the perceptual stage, the understanding stage, and the rational stage. Cognition with spiritual accompaniment is finer and faster than ordinary cognition.⁴⁹

3. The Existence of God

The basic tenets of Unification Thought are theistic, and thus God's creatorship of this world is the foundation. The Unification Principle states that God created the universe to be the substantial object of joy to humankind, created as God's children. Joy is experienced when we come to know the objects of creation fully. Thus Unification Epistemology holds that human beings were created with the ability to cognize all objects, gaining true knowledge of them, as part of God's plan for His creation. Human being's original nature, therefore, can be understood as a reflection of God's characteristics in substantial form.

It is understood throughout Unification Thought that God is both immanent and transcendent. The cognition of God is noted to occur as follows:

Created things cannot know God directly. Thus, even the spirit man cannot know God directly unless God performs some work or gives some revelation. ...That is, man can know God through His revelation. ...But when man becomes perfect and comes to embody God's heart, he establishes a love relationship of father and son (parent and child) with God. From that position man can know and experience God's love intuitively, without any kind of special revelation by God.⁵⁰

The fact that God can be known, in other words that God can be the object of cognition is explained:

Not only things, but also man, and even God, can be the objects of cognition. In status (position), God is the subject of man. But so far as cognition is concerned, since the one who recognizes is regarded as the subject, God becomes the object. However, one can not see God as a concrete image; God can only be known spiritually through Heart.⁵¹

Thus, the position of Unification Thought is that while perfect human beings can freely experience God spiritually through Heart, cognition of God by fallen human beings is limited to occasions when God gives revelation.

4. The Fall of Humankind

As mentioned earlier, Unification Thought is based on the revelation received by Rev. Moon, and this revelation includes an understanding of the human fall. Unification Theology⁵² maintains a sexual interpretation of the fall, based on the Genesis account in the Garden of Eden. Adam and Eve were commanded by God not to eat the forbidden fruit, but they were tempted by the serpent and first Eve ate and then she gave the fruit to Adam who also ate. When questioned by God they each denied responsibility and the three of them were cast out of the Garden; a flaming sword was placed at the gate to prevent their return.

Unification theology interprets the story as referring to the sexual seduction of Eve by the archangel Lucifer, referred to as the serpent, and the subsequent seduction of Adam by Eve, while they were both still immature. The forbidden fruit represents sexual intercourse, which was forbidden outside the realm of holy matrimony. The fall, therefore, consisted of two illicit sexual acts: Eve and Lucifer should never have had a sexual relationship; Adam and Eve were to become husband and wife, but they had a sexual relationship prematurely.

As a result of the fall, original sin is transmitted to all of Adam and Eve's descendants and can be removed only when the Messiah comes to restore the original lineage as a child of God.⁵³ In addition to inheriting original sin, all human beings suffer loneliness and confusion, cut off from God's love and truth. In this alienated state, human beings have fought each other, causing additional suffering to other human beings and to all things of creation. Finally, and most importantly, the human fall has caused God untold grief; the ideal world of His creation has never been realized, and in its place has developed a barbaric society under the dominion of the rebellious Lucifer, now known as Satan.

God has not abandoned his lost children, but has worked ceaselessly throughout history to bring about His providence of restoration. Unification Theology explains that the fact that restoration is still incomplete is not because of God's lack of effort, but because God created human beings with free will and responsibility. Thus, human beings choose whether to respond to God's prophets and even the Messiah, and thus choose whether to live in heaven or in hell.

Unification Thought, then, through its intimate relationship with Unification Theology, includes a clear articulation of the human fall and its consequences.

5. The Origin of Cognition

According to the Empiricist and Rationalist approaches the origin of cognition is found in either the object (Empiricism) or subject (Rationalism) alone. Unification Epistemology says that the question to be asked is not where does the object of cognition exist, but what is the nature of the relationship between the subject and object of cognition. Is this relationship accidental or necessary? Unification Thought holds the position that all things were created to be the object of humankind. Thus we were created with sense organs to experience objects, and objects were created to be experienced by us. The relationship between subject and object is therefore one of necessity, with the common purpose of producing joy.

In the act of cognition, both experience and reason are therefore involved. The object must be experienced, and the subject must use reason to make a value judgment on the object in order to produce joy. Thus Unification Epistemology unites experience and reason in cognition.

6. The Object of Cognition

Unification Epistemology also seeks to unite two opposing views of the object of cognition, those of Realism and Subjective Idealism. This is done through the assertion of the real existence of the object, the "outer object," but also the presence of the "inner object" in the mind of the subject.⁵⁴

This inner object in the mind of the subject is the "prototype." The concept of prototypes is based on the Unification Principle position that we are created as a microcosm of the universe, containing the elements of all things, which were created in resemblance to humankind. Thus prototypes have *a priori* components, i.e., they exist in some form prior to experience. However they are not limited to innate ideas as they also develop through the accumulation of empirical elements gained through experience.⁵⁵

Closely tied to prototypes is the concept of "protoconsciousness," which means "fundamental consciousness," or the cosmic consciousness that has entered into a cell or tissue. Protoconsciousness can be considered as life; subconsciousness with sensitivity, perceptiveness, and purposiveness.⁵⁶ The relationship between prototypes and protocon-

sciousness is as follows:

When consciousness enters a cell, becoming its life, it also comes to know the contents and structure of that cell. Protoconsciousness has the capacity to know the structure of the cell because it has perceptiveness, ...[which] can be described as a transparent homogeneous screen of consciousness (or a film of consciousness), where the image of the structure of the cell is projected. Thus projected, the image of the cell is called "protoimage," which is the foundation for the development of prototypes.⁵⁷

Prototypes thus have within them images of content and images of form. Images of content are transformed and synthesized to correspond to the content of objects perceived. Images of form give rise to "thinking forms" or "categories" which influence judgment in cognition.⁵⁸ Thus Unification Epistemology upholds both the real existence of the object, which has content and form, and the existence of ideas in the mind of the subject, which also have content and form. Unification Epistemology can therefore be described as a union of Realism and Subjective Idealism.

7. The Method of Cognition

Unification Epistemology also offers a solution to the two opposing positions of Kant's Transcendental method and the Dialectical method (reflection theory). Unification Epistemology is based on give-and-receive action through the two-stage structure of creation,⁵⁹ i.e., outer and inner give-and-receive action.

The outer image, or perceptual image, is formed first through give-and-receive action between the subject and object. In order for this give-and-receive action to occur there are certain prerequisites for both subject and object. The object must have content (attributes) and form (relationship among attributes), and the subject must have prototypes and interest in the object.⁶⁰

Cognition, however, is not completed just by the formation of the outer image (reflection theory), but a second stage of comparison between this outer image and prototypes occurs (transcendental position). The outer image produced in the first stage becomes the object in this second stage.

The prototypes in the subject, which also have content and form, are then compared with the outer image, through collation type give-and-receive action.⁶¹ Cognition is thus a judgment of the object, and the prototypes are the standard or criteria for this judgment.

The method of cognition in Unification Epistemology is thus a union of the Dialectical method, forming the outer image, and the Transcendental method of inner give-and-receive resulting in judgment in the subject's mind.

UNIFICATION PSYCHOLOGY

In this paper it has been shown that Unification Thought satisfies the seven criteria derived from science, philosophy and theology, and thus may provide a good foundation for psychology to develop an effective model of human nature. The actual development of such a model is beyond the scope of this paper. However, a number of points can be made showing the relationship between Unification Thought and existing psychological models, and the potential of Unification Thought to overcome current problems and insufficiencies.

The existence of different schools of psychology, based on different philosophical approaches, has caused psychology to become a field of diverse and independent endeavors. An effective philosophical foundation must be able to provide the basis for these different schools to come together resulting in a comprehensive understanding of human nature. Here, the possibility of uniting the schools of Psychoanalysis and Experimental Psychology will be discussed.

Experimental Psychology, as developed by those such as Helmholtz and Wundt, relied on the Empiricist and Associationist approaches, researching the sensory mechanisms of perception and the integration of elements through association to provide complex experiences. Psychoanalysis was developed by Freud, on the basis of scientific materialism and the theory of evolution, to understand the development of personality.

Unification Thought contains the empirical component on which Experimental Psychology depends, without being limited by it. As for the Psychoanalytic approach, Unification Thought, through the Theory of the Original Human Nature and Unification Epistemology, presents a model of how the personality develops through experience. Thus, both Experimental Psychology and Psychoanalysis can find their foundation in Unification Thought, and so can be united through it.⁶²

Furthermore, Unification Thought provides a foundation that can solve the problems and limitations of existing psychological models. For example, Freud was unable to give solutions to neurotic problems such as the Oedipus complex, but could merely describe their nature and postulate their origin. Contemporary Christian psychoanalysts, such as Paul

Vitz, propose a Christian solution through Jesus. However, even this explanation is not complete. Unification Thought provides a clear explanation of the origin of human suffering and perversion through its understanding of the fall of humankind. The sexual interpretation of the fall is entirely in agreement with Freud's belief:

I can only repeat over and over again—for I never find it otherwise—that sexuality is the key to the problem of the psychoneurosis and of the neurosis in general.⁶³

Thus, Unification Thought goes beyond the limitations of Psychoanalysis though its inclusion of theological concepts, providing a model not only of the perverted fallen nature but also of the original human nature.

Equally, the deficiencies of the approach taken by experimental psychologists can be overcome through Unification Thought. In an earlier paper,⁶⁴ it was shown that Piaget's developmental psychology, while reconciling Empiricism and Rationalism, and avoiding Kant's idealism in which the object becomes unknowable, falls short in another area. Piaget's model of development leads to a final stage of logico-mathematical knowledge or formal operations in which abstract inferential thought occurs. The content of thought at this stage becomes increasingly abstract and unrelated to the aims and desires of most people. Piaget's theory, therefore, contains no acceptable view of development in adulthood,⁶⁵ a problem to which no satisfactory solution has been proposed.⁶⁶

Although Piaget is certainly the most influential developmental psychologist to date, recent advances in information processing provide important models of cognition and cognitive development. Such a recent advance is the "prototype" theory, proposed by Rosch on the basis of studies such as those which found that typical instances of a concept can be identified as instances more quickly than less typical instances.⁶⁷ As McShane has noted:

The prototype theory of concepts has come to replace the classical theory of the mental representation of concepts.⁶⁸

Clearly, Unification Epistemology's theory of prototypes is compatible with this recently accepted theory of cognitive development.

Unification Thought is thus compatible with theories of cognition, but does not have their limitations. Unification Thought predicts that the quality and nature of cognition depends on the purpose of the subject.

For example, a botanist observing nature will acquire knowledge

from a botanist's position; a painter observing the same nature will probably acquire knowledge from the position of pursuing beauty.⁶⁹

Unification Thought upholds the position of God as creator of this world, and the most essential attribute of God is heart, which is defined as "the emotional impulse to obtain joy through love."⁷⁰ In the creation of the universe give-and-receive action is centered on purpose based on God's heart.⁷¹ The process of cognition occurs through give-and-receive action between the subject and object centered on purpose, and that purpose should be centered on heart.⁷² Psychology based on Unification Thought would therefore not be limited to the domain of the intellect.

CONCLUSION

Psychology should have close relationships to science, philosophy and theology. In its development, however, the appropriate relationships have not always been fostered. Psychologists sought recognition as scientists, and so psychology has been developed according to scientific criteria. This has led to the avoidance of theological issues and ultimately to a failure to describe human nature in its entirety. Psychology and philosophy have been closely tied, with the result that opposing philosophical positions have been used to establish opposing schools of psychology.

What is required is a philosophical foundation, with close ties to theology and adherence to scientific principles, that can provide the basis for the development of a science of psychology—the understanding of the fullness of human nature. This paper proposes that Unification Thought should fulfill that role.

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**LABOR, LANGUAGE
AND FAMILY:
UNIFICATIONIST REFLECTIONS ON THE
PRACTICAL CONDITIONS OF SOCIAL AND
MORAL EXISTENCE**

by Thomas G. Walsh

INTRODUCTION

Labor, language and family are forms of human practice basic to the development and preservation of society. Moreover, the attempt to reform or normatively order these practices is believed by many to be basic to the creation of a good society. That is, if labor is understood as a practice basic to the formation of society, i.e., it brings individuals into necessary relationships of mutual benefit and interdependency, then it also becomes important that the practice of labor be done in a way that supports or enhances, and does not undermine, social solidarity. For example, the conventional suspicion of commercial labor, extending from Aristotle to Marx, derives from the observation that commerce is often driven by individual greed, a passion that subverts the trust and fellow-feeling necessary for a good society. Hence, efforts must be made to normatively regulate commerce, so that it be practiced in a way respectful of the norms of a good society.

If we grant that labor, language and family are basic to the creation of society, how are these foundations to be normatively ordered so that they contribute to the creation of a good society? This question guides the following exploration. Three social models are correlated with these

three foundational practices. With the practice of labor, we correlate the Marxist socialist ideal of society; with language, the participatory democracy or communicative society is correlated; and with family, a familial and communitarian model of society is proposed.

Marxist socialism focuses on the issue of alienated labor, and reserves this category as the central one for the analysis and reformation of society. Labor, and the conditions in accordance with which a natural condition of scarcity is overcome, is viewed as the premier and decisive practice that bears upon the production of individual consciousness and social justice. For Marxists the de-alienation of the practice of labor, effected through the collective or co-ownership of capital, provides the key for the emancipation of humanity.

In contrast to Marxism's labor theory of society and consciousness, the liberal democratic social ideal stresses political processes as primary in the attempt to deliver humanity from alienation and injustice. The emphasis placed on political practices represents an appeal to the promise of linguistic communication. In this view, neither consciousness nor language can be reduced to a mere function of labor. Language, in fact, may be innovative, anti-ideological, critical and, perhaps most importantly, political. Given this, one concludes that the labor class cannot lay claim to being the sole carrier of the emancipated society. Rather, those who interact through speech and who share a common commitment to truth and goodness are valued. Language thus supersedes labor as the central factor in the analysis and normativization of society.

A third type of social model, traditionally associated with religious/intentional communities, may be characterized as communitarian. In this essay communitarianism is correlated with Unificationism's familial model of society, emphasizing the primacy of the traditional family comprised of parents and the children resulting from that monogamous marriage. Within Unificationism the family becomes the governing image for thinking about the good society; furthermore, family is seen as forming the basis for the fundamental conditions of trust, solidarity and justice in society. The theory of practice that operates in Unificationism departs significantly from that which characterizes the other two models discussed. Much more in keeping with a classical, Aristotelian theory of practical rationality and ethics, Unificationism stresses the centrality of family as the school of virtue and character. As such, Unificationism asserts the primacy of the formation of the moral agent/social actor in the matrix of family. This understanding of practice rooted in family departs from conventional Marxism's labor theory of society and its labor theory of the

self, and departs from liberal democracy's preoccupation with language.

What I intend to explore in this essay is the possibility of establishing a social theory with an ordered integration of all three categories, labor, linguistic communication and familial formation. The good society, with all its structures of political, economic and legal administration, emerges on the foundation of culture, and while labor, language and family are all basic to the formation and transmission of culture, the familial matrix for the social reproduction of human life is the most basic.

In sum, section one presents the case for the primacy of economic socialism. Here I refer primarily to the classic Marxist model for emancipation. I explicate this position by pointing to the way in which alienated labor becomes the central category for understanding the human condition, leading Marx to conclude that an international labor class, the proletariat, would serve as the "carrier" for world socialism and transnational emancipation. However, disaffection with Leninism and Stalinism, as well as with the Nazi Party, led to a renewed emphasis on consciousness and culture—deriving from a rediscovery of Hegel and the discovery by the Hungarian philosopher, George Lukacs, of Marx's Paris manuscripts from 1844-1846. Thus began an era of cultural or hermeneutical Marxism which turned to a critique of positivism, or instrumental and scientific rationality. Such was the project of Max Horkheimer and Theodor Adorno, et. al., at the Frankfurt Institute for Social Research, i.e., the critique of the imperialism of positivist science and thematization of the "dialectic of the Enlightenment."¹

Section two will examine the move away from this kind of economic anthropology to a consideration of the relevance of political activity as the key to human solidarity and to the implementation of a social ideal. Here I shall underscore the notion of human linguisticity or speech, particularly as developed in the work of Jurgen Habermas and Karl-Otto Apel. In the case of Habermas, Marxism is called, via an emphasis on the philosophy of language, to a retrieval of politics. By focussing on what are taken to be the universal (Habermas) or the transcendental (Apel) features of linguistic interaction, an attempt is made to establish a foundation for universally valid norms and for political ethics in general. Language becomes the foundation upon which the good and just society is built.

The third section will attend to the Unificationist ideal of society, which proposes a familial basis for culture, self and social institutions. Unificationism is virtually synonymous with familyism, i.e., the family is the matrix for the unification of man and woman, the reproduction of

the species, and the nurturing of persons of goodness and justice. This practice stands as the channel for both the biological transmission of the species and the social transmission of culture and ethos.

SOCIALISM AND THE LABOR THEORY OF SOCIETY

Socialism, generally conceived, is a movement that reacts against the individualism and inequality of bourgeois society, stressing instead the solidarity of the species, the community, the whole, as decisive for the creation of the individual part. Economically conceived, socialism has always suggested a system where wealth is socially owned and equitably distributed to all members of the community. Implicit here is the notion that normless passions for acquisition must be regulated. Socialism, it might be said, attempts to manage the acquisitive passions, in much the same way as the monogamous family has served as an institution for the domestication of the sexual passions.

According to Marxist theory, labor is the central category for social and economic analysis, as well as for the understanding of moral psychology and sociality. Marx both inherited and departed from the idealistic tradition in German philosophy by focussing on what may be referred to as a labor theory of knowledge. Simply put, Marx argued that the human consciousness is created by “sensuous self activity.” More particularly, human beings are shaped by the way in which we engage in labor to overcome the natural situation of scarcity. Humans labor against nature for subsistence and in the process we create ourselves and our consciousness. The key point here is not merely *what* one does qua laborer, but rather the conditions or relations of labor. Marx believed that under the conditions of international capitalism, a system characterized by the institutions of private property and the division of labor, labor activity was not only alienating, since labor power had become a commodity—the commodification of the labor force—but also the key to universal emancipation.

The classic passage which evidences Marx’s estimation of the primacy of labor reads as follows:

In the social production of their existence [i.e., labor], men inevitably enter into definite relations, which are independent of their will, namely relations of production appropriate to a given stage in the development of their material forces of production. The totality of these relations of production constitutes the economic structure of society, the real foundation, on which arises a

legal and political superstructure and to which correspond definite forms of social consciousness. The mode of production of material life conditions the general process of social, political and intellectual life. It is not the consciousness of men that determines their existence, but their social existence that determines their consciousness.²

Marx appropriated and attempted to move beyond the philosophical anthropology of Ludwig Feuerbach, who related alienation to the psychological projection of a supernatural being, God, i.e., the alienation of humanity's species essence. Marx moved from psychology to sociology and from a consideration of the symptoms of alienation, such as religion, to the cause: alienated labor. Marx shifted from the Hegelian and Feuerbachian concern with the alienation of mind, i.e., the wrongness of ideas or concepts, to a concern with the alienation of labor. Alienated labor is simply that activity in which the laborer does not own the fruits of his or her labor: labor under the conditions of private property.

The working class or proletariat, according to Marx, is subjected to a mode of practice which creates the conditions of alienation. To break from these chains philosophical (Hegelian) reflection will not suffice. Rather a de-alienating and dignifying mode of practice is required. Initially this practice is expressed in the form of a protest. But ultimately, once the source of alienation is clearly determined, a form of revolutionary labor or practice is required if the laborer is to regain his or her appropriated humanity.

Only under the conditions of socialism will labor create the practical conditions for freedom and human solidarity, i.e., a non-classist society. As such, the goal of revolutionary practice involves the attempt to subvert capitalist modes of production and to supplant that mode with a socialist mode of production. Under socialist conditions labor will be in identity with freedom. Under the conditions of capitalism, however, labor creates only a false consciousness.

Herbert Marcuse has stated in *Reason and Revolution* that "Marx rests his theories on the assumption that the labor process determines the totality of human existence and thus gives society its basic pattern."³ He states also that for Marx, "Labor is the way men develop their abilities and needs in the struggle with nature and history, and the social frame impressed on labor is the historical form of life mankind has bestowed upon itself."⁴

It is primarily in the earlier, "Paris Manuscripts" of 1844-1886 that Marx develops his theory of alienated labor. In essence the evil of cap-

italism derives from the fact that labor-power becomes a commodity and the laborer is treated as a thing, reified. It is this condition that gives rise to the need for socialism. As Leszek Kolakowski has said,

It can thus be said that, in Marx's view, not poverty but the loss of human subjectivity is the essential feature of capitalist production. Poverty indeed has been known throughout history, but awareness of poverty and even the revolt against it are not sufficient to restore man's subjectivity and membership of a human community. The socialist movement is not born of poverty, but of the class antagonism which arouses a revolutionary consciousness in the proletariat. The opposition between capitalism and socialism is essentially and originally the opposition between a world in which human beings are degraded into things and a world in which they recover their subjectivity.⁵

Based on the theory of labor as that universal feature of humanness which all share, particularly at the class level, there emerges the hope that if all are united in a similar form of delineating labor, i.e., under the conditions of international socialism, then universal solidarity is possible: *Workers of the World Unite!!!* Consider the following enthusiastic passage taken from one of the declarations of the International Workingmen's Association:

The very fact that while official France and Germany are rushing into a fratricidal feud, the workmen of France and Germany send each other messages of peace and good will; this great fact, unparalleled in the history of the past, opens the vista of a brighter future. It proves that in contrast to old society, with its economic miseries, and its political delirium, a new society is springing up, whose international rule will be Peace, because its national ruler will be everywhere the same—Labor.⁶

Lenin wrote of a "United States of the World" which he took to be "the state form of the unification and freedom of nations which we associate with socialism."⁷ Lenin often spoke as well of a World Federative Republic of Soviets, and Bukharin, chairman of the Communist International from 1926-1929, spoke of the creation of one worldwide socialist republic.⁸ The Comintern was established as an international federation of laborers to serve as a basis for the international socialist movement, and world revolution. The period of the First International, characterized by the rift between Bakuninists and Marxists over issues

of leadership and methodology, dates from 1864-1876. The Second International, the period of German Social Democracy, existed between 1889 and 1914, breaking up in an irresolvable rift between reformists/revisionists and revolutionists, i.e., between those who saw continuity with and those who thoroughly rejected bourgeois institutions. The Third International, associated with the preeminence of Lenin, began in the Soviet Union in 1919.

In a document entitled, "Manifesto of the Communist International to the Proletariat of the Entire World" there is stated that,

Our task is to generalize the revolutionary experience of the working class, to cleanse the movement of the disintegrating admixtures of opportunism and social patriotism, to mobilize the forces of all genuinely revolutionary parties of the world proletariat and thereby facilitate and hasten the victory of the communist revolution throughout the world.⁹

Another passage:

Conscious of the world-historical character of their tasks, the enlightened workers, from the very beginning of their organized socialist movement, strove for an association on an international scale.¹⁰

This transnational ideal, however, proved to be unfulfilled, particularly at the outset of World War I, when the German proletariat obeyed the national call to arms, thus abandoning their transnational calling as socialists. Patriotism flourished, and especially among the workers. As Kolakowski tells it,

In the summer of 1914 the socialist movement suffered the greatest defeat in its history, when it became clear that the international solidarity of the proletariat—its ideological foundation—was an empty phrase and could not stand the test of events.¹¹

In essence it seems that labor, in and of itself, could not carry the weight which the creation of a transnational or transcultural consensus required. The restructuring of the conditions of labor through the elimination of a system of private property proved to be an inadequate basis upon which to create the non-alienated society. This is so because the conditions for social solidarity are not thematized adequately through the category of labor. Hence, along with the rejection of orthodox Marxism, and its preoccupation with labor, comes a refusal to abrogate certain bourgeois insti-

tutions attentive to other factors in the creation of persons and society.

It was Eduard Bernstein who most forcefully advanced the cause of German democratic socialism, in his publication of *The Premises of Socialism and the Tasks of Social Democracy* in 1899. Bernstein rejected what he saw as the Hegelian or Blanquist tendencies in Marxism, i.e., positing a radical discontinuity with the past. In Bernstein was crystallized a form of social democracy which departed from orthodox Marxism, e.g., Karl Kautsky.

The new doctrine was a compromise between liberalism and Marxian socialism, or a socialist variant of liberalism. It was applied to situations other than those envisaged by classical Marxism, and appealed to different psychological motivations.¹²

The revisionism of Bernstein, as I view it, represented a shift away from apocalyptic Marxism to a kind of evolutionary socialism that does not require the smashing of the liberal bourgeois state. But beneath this I would suggest that something else is at work, namely the view that the Marxist preoccupation with labor was inadequate as a basis for a theory of society and the emancipation of humanity. Furthermore, this shift represented a distinct skepticism regarding the candidacy of an abstractly conceived proletariat as the carrier of transnational socialism. Hence, there is a move away from economicism, to at least an appreciation for political existence, i.e., democracy. With democracy, as Hannah Arendt has pointed out, one accepts the primacy of speech over labor.

In an essay entitled, "Tradition and the Modern Age," Arendt speaks of Marx's preoccupation with labor,

"Labor created man" means that labor and not God created man; second, it means that man, insofar as he is human, creates himself, that his humanity is the result of his own activity; it means, third, that what distinguishes man from animal, his differentia specifica, is not reason, until then the highest attribute of man, but labor, the traditionally most despised human activity, which contains the humanity of man. Thus Marx challenges the traditional God, the traditional estimate of labor, and the traditional glorification of reason.¹³

Arendt challenges Marx's philosophical anthropology by making a distinction between labor, work and action, or between *techne*, *poesis* and *praxis*. She accents the import of speech over labor, suggesting that "with word and deed we insert ourselves into the human world,"¹⁴ and that, "a

life without speech and without action ... is literally dead to the world."¹⁵ Labor, for Arendt, is prepolitical activity, and characterizes the realm of necessity, not the realm of possibility. She says,

This attempt to replace acting with making is manifest in the whole body of argument against "democracy," which, the more consistently and better reasoned it is, will turn into an argument against the essentials of politics.¹⁶

The quest for the certainty and control of making (poesis) replaces the openness and unpredictability of conversation and speech.

To sum up, I have argued that nineteenth century Marxism, governed largely by its fixation on the alienation and emancipation of labor, abrogated bourgeois institutions dedicated to the procedures of speech, and particularly the processes of democratic will-formation through linguistic interaction. Of course, the disaffection with orthodox Marxism, as evidenced in the emergence of the Frankfurt School of thinkers in the period between the two World Wars, was precipitated by a host of changed social conditions. Mention can be made of such factors as the non-collapse of capitalism or the conspicuous rise of Marxist-Leninist totalitarianism. Stalinism, as the deformation of Marxism, and Naziism, as the deformation of national and cultural identity, gave all the more incentive for anti-totalitarian social criticism. The Frankfurt School, for example, accented the importance of preserving the conditions of criticism in the face of the imperialism of instrumental rationality, and the authoritarian institution which such rationality gives rise to. The correction of Marxism required the examination of alternative modes of practice basic to the emancipation and development of society.

LANGUAGE AND SOCIAL THEORY

For Jurgen Habermas an ideal of dialogue serves as the primary mode of practice for the establishment of moral community. Furthermore, a normative theory of society may be most adequately grounded in the norm which Habermas believes to be constitutive of speech itself, of communication free from domination and distortion. Moral community has its ground in language's own normative structure. As stated by Habermas in his "Inaugural Lecture" at the University of Frankfurt in 1965,

The human interest in autonomy and responsibility is not mere fancy, for it can be apprehended a priori. What raises us out of

nature is the only thing whose nature we can know: language. Through its structure, autonomy and responsibility are posited for us. Our first sentence expresses unequivocally the intention of universal and unconstrained consensus.¹⁷

Rudiger Bubner has described Habermas' effort as one of avoiding, "the problem of Marx's methodology, which vacillates between Kritik and scientism, by disconnecting the real economic basis of society in the dimension of labor from its forms of political organization in the sense of the mutual recognition of subjects."¹⁸ Habermas, in effect, attempts to underscore the autonomy of speech in relation to labor. Furthermore, speech, which is to be free to follow the course of argumentation without coercion, provides a basis for an emancipatory ideal which may serve as a principle for the criticism of forces of domination. Speech rather than labor takes on importance as the central category for ethical and emancipatory reflection.

There is little question but that Marx inherited his estimation of labor from certain classical economists, but even more importantly from Hegel. Marx, however, did not borrow from Hegel, as Jurgen Habermas points out, the stress on interaction and dialogue, i.e., communicative action, "as the medium for the formative process of the self-conscious spirit."¹⁹ With labor Hegel saw the employment of a "cunning" or "artful" consciousness, one given over to strategic, instrumental action; language, however, required a "name-giving consciousness." In labor one controls one's object, nature. In language use, however, one is also controlled by the symbols employed.

In retrieving this dimension of Hegel's thought, Habermas seeks to show that "A reduction of interaction to labor or derivation of labor from interaction is not possible."²⁰ Furthermore, and more importantly, given the actual history of Marxist societies, Habermas states that, "Liberation from hunger and misery [by labor] does not necessarily converge with liberation from servitude and degradation, for there is no automatic developmental relation between labor and interaction."²¹ In effect, it seems that Habermas is making a distinction between labor and politics, while accenting the political as the more reflexive and developmentally advanced characteristic of the human species. Furthermore, instead of merely looking for the conditions of alienated labor, Habermas focuses on the conditions of systematically distorted communication, i.e., the way in which the ideal of the bourgeois "public sphere" has or has not been institutionalized. Is social consensus created by domination and ideology, or by public discourse and will-formation?

Questioning “whether the concept of social labor adequately characterizes the form of reproduction of human life,”²² Habermas concludes that, “the Marxian concept of social labor is suitable for delimiting the mode of life of the hominids from that of the primates; but it does not capture the specifically human reproduction of life.”²³

A more satisfactory theory of the reproduction of human life includes not only a theory of labor, but also a theory of family and a theory of language.²⁴ Habermas attempts to reconstruct historical materialism by moving beyond the history of labor, to consider the development of “communicative competence.”

Whereas Marx localized the learning processes, important for evolution in the dimension of objectivating thought—of technical and organizational knowledge, of instrumental and strategic action, in short, of production forces—there are good reasons meanwhile for assuming that learning processes also take place in the dimension of moral insight, practical knowledge, communicative action, and the consensual regulation of action conflicts—learning processes that are deposited in more mature forms of social integration, in new production relations.²⁵

Habermas views normative structures, particularly those which lie at the very core of communicative action as the “pacemaker of social evolution.”²⁶ He concludes that,

If a socialist organization of society were the adequate response to crisis-ridden developments in capitalist society, it could not be deduced from any “determination of the form” of the reproductive process, but would have to be explained in terms of processes of democratization; that is, in terms of the penetration of universalistic structures into action domains, which ... were previously reserved to the private autonomous setting of ends.²⁷

Marx and most of his followers tend to reduce praxis to *techne*, instrumental action, i.e., positivism. As Thomas McCarthy has said, “material production and social interaction are not viewed as two irreducible dimensions of human practice. Instead the latter is incorporated into the former.”²⁸ Habermas rejects this tendency in Marx, “For the category of labor then acquires unawares the meaning of world-constituting life activity (*Lebenspraxis*) in general.”²⁹

Habermas’ theory of communicative action represents an argument for the primacy of elementary speech activity as the foundation for ratio-

nality and norms. On the one hand he rejects Marxism's tendency to reduce communicative action to labor, and at the same time he objects to liberal society's separation of reason and moral decision. Habermas argues that language provides a basis for a synthesis of ethics and reason, for both are grounded in the universal and normative structure of language.

In sum, Habermas' move away from the attention which Marxists pay to labor is virtually equivalent to a move away from economics, and positivism, to politics and hermeneutics. The attempt to create a rational and ethical society or economy must derive from consensual will-formation. Habermas' position represents a significant criticism of any form of totalism which views politics as dispensable. As Herbert Richardson has said,

In a nonpolitical society, government originates and presents itself as acting through a single will, or head. In a political society, government originates and presents itself as acting through a multitude of wills, or heads. Nonpolitical societies are monolithic; political societies are pluralistic.³⁰

Habermas' theory of the communicative society represents an attempt to thematize political action as fundamental to the pursuit of social change. That is, language is prior to labor in the constitution of a human and moral community. In accenting political practice, one must accent speech and interaction as basic features of our human condition.

Habermas is also telling us that individuation and identity formation derive from communicative contexts and not merely from labor relations (sensuous self activity). Moreover, in modern societies identity is not formed merely by inherited convention, but through communicative legitimation of traditional validity claims. The particular contexts of our everyday activity, i.e., the lifeworld, become gradually more and more rationalized or, as Habermas would say, there occurs the "linguistification of the lifeworld." In other words, ordinary life is no longer according to authoritarian conventions of pseudo-communication, but in accordance with norms arrived at by consensus.

Habermas departs from the pessimism of his mentor, Theodor Adorno, and even Max Weber, by appeal to his developmental theory of communicative competence, which envisions an increasing progress toward a rational society. Habermas is a revisionist historical materialist who sees in language a basis for a rational society.

The recovery of political ethics for the modern world requires, so Habermas argues, a new philosophical grounding in the normative struc-

ture of language. The program has been attractive to several European and North American theologians.³¹ The danger in this shift from labor to politics, however, lies in the weakness of viewing “vox populi” as “vox dei.” The general will, after all (just ask any loser after an election; “democracy fails” for some at every election), can be both general and wrong. Also it remains to be seen as to whether a political ethics, not to mention a theological ethics, governed entirely by the norm of openness to the discursive redemption of any and all contested validity claims, can function in the real and ordinary world.

The ideal of the communicative society remains too abstract. Habermas directs his prescriptions to humanity at large, rather than to particular communities. Such universalism, while adequate as a regulative principle, may be irrelevant in concrete social situations where we must begin somewhere, with ordinary language, and move ahead most often with communicative actions informed substantively by narrative accounts of the good way of life. These narrative accounts have their validity established by traditions of goodness which they have generated.

Furthermore, the notion of formation or moral development is too much understood as a merely cognitive process. Little attention is given to the way in which practical reason is formed by sentiments, images or mysteriously powerful symbols and narratives. In effect, a very restricted and almost sterile theory of practical reason is operative in the discursive theories of ethics; a theory that essentially divorces reason from any particular narrative framework, and from the identity-forming import of specific practices, such as the family.

FAMILY AND SOCIAL THEORY

J.N. Findlay has argued that “Alone among modern philosophers Hegel has an almost Freudian realization of the simple sexual and family foundations of organized group-life.”³² And Bernard Cullen says that in Hegel’s view,

Reconciliation between masters and slaves eventually takes place in the family, within which there is an identity of needs and in which goods are held in common ownership. The foundations of the family are marriage and child, which represent continuity and stability in an essentially contingent institution.³³

For Hegel *Sittlichkeit* or ethical life has three dimensions: the family, civil society and the state. The family, for Hegel, is the primary form of human association, although it does not represent a conscious univer-

salism nor the fullness of freedom, as does the state. Hegel associated the family, as well as the community, with “unreflective ethical life.”³⁴ Nevertheless, “The Divine Law or Power, on the other hand, has its obscure roots in elemental family relationships, and, since the Family lies at the foundations of the Community, the Divine or Family Principle underlies all communal life.”³⁵ Hegel also asserts that,

Marriage, and especially monogamy, is one of the absolute principles on which the ethical life of a community depends. Hence marriage comes to be recorded as one of the moments in the founding of states by gods and heroes.³⁶

Hegelian-Marxists have not wholly abandoned this concern with the family. One of the primary projects of the early Frankfurt School was Studies on Authority and Family. For example, Erich Fromm had great respect for the social relevance of family and, according to Martin Jay, was very much influenced by Robert Briffault’s *The Mothers: A Study of the Origins of Sentiments and Institutions* (1917). Jay says,

Fromm was especially taken with Briffault’s idea that all love and altruistic feelings were ultimately derived from the maternal love necessitated by the extended period of human pregnancy and post-natal care.³⁷

Furthermore, Fromm assented to Briffault’s contention that, “Love was thus not dependent on sexuality, as Freud has supposed. In fact, sex was more often tied to hatred and destruction.”³⁸

Of course, much of the neo-Marxist research into family was devoted to an uncovering of the pathological and authoritarian character of the patriarchal bourgeois family, and thereby linking patriarchy with modernity’s proclivity for authoritarianism and frequent world wars. And in certain respects the critique of bourgeois civil society included *both* a critique of capital as well as of bourgeois monogamy, making it logically possible to link up socialist ideals with ideals of extra-familial love. Ludwig von Mises has asserted this to be the case:

Proposals to transform the relations between the sexes have long gone hand in hand with plans for the socialization of the means of production. Marriage is to disappear along with private property.³⁹

Von Mises points to the immense popularity of the German socialist work by August Bebel, *Women and Socialism*, to support his claim. However, the turn to a consideration of the familial matrix can cut either

to the left or the right. For example, Freud saw many social radicals as "acting out their Oedipal aggressions toward their fathers."⁴⁰

Neo-conservative theorist George Gilder relates the persistence and increase in poverty among certain groups to the decline of the traditional family. He argues that,

The key to the intractable poverty of the hardcore American poor is the dominance of single and separated men in poor communities. Black "unrelated individuals" are not much more likely to be in poverty than white ones. The problem is neither race nor patriarchy in any meaningful sense. It is familial anarchy among the concentrated poor of the inner city, in which flamboyant and impulsive youths rather than responsible men provide the themes of inspiration.⁴¹

Gilder cites the prosperity of Mormons as well as the disciples of Father Divine to back his claims.

What unites Hegel, Freud, Fromm and Gilder is the conviction that family is somehow crucial to the formation of social institutions. Certainly this formal conviction is compatible with Unificationism's virtual reduction of social ethics to family ethics. In Unification theology the origin of evil, and all its social effects, is rooted in a distortion of familial love which took place at the outset of human history. Redemption, therefore, requires the restoration of familial love.

Thus, even though Unificationism promotes a social vision referred to as the society of "co-existence, co-prosperity, and common cause,"⁴² it can be constructed only on the foundation of a rather traditional form of social practice. For Unificationism this practice is one of familial love as developed in a monogamous marriage relationship dedicated to the production of children and service to the world. The vision is communitarian in calling for cultural consensus centered on shared values and general fellow-feeling. Unificationism does anticipate the emergence of a kind of communitarian socialism as a virtual inevitability, as stated in the *Divine Principle*:

Man, having been created with such an ideal, cannot help demanding such a socialistic system of life since he quite naturally searches for his original nature, striving after the democratic freedom at the consummation of the providential history which will enable the restoration of the original ideal.⁴³

Unificationism accepts the major thesis of democratic socialism, i.e.,

that, "If the will of the people should demand this, the politics according to the will of the people must also go in the same direction. Therefore, there will ultimately have to come a socialistic society centering on God."⁴⁴

At the same time, Unificationism rejects communism, though not simply because it is socialist, but because it is anti-political and anti-theological. Marxist-Leninist societies are viewed as prematurely socialist in a fashion analogous to premarital sex or teenage sex. There is no adequate foundation in the cultural and linguistic infrastructure. Even a good thing, prior to ripeness, may be devastating. As stated by Shakespeare, "Ripeness is all."

Given the premium Unificationism places on religion it is not surprising that there is a general espousal of a limited state and, therefore, an eschewal of the statist tendencies of socialist economists. And in this respect, Unificationism finds itself in company with social theorists who seek to guard against government interventionism. Unificationism is incompatible with economic anthropologies which thoroughly put aside questions of moral and social values and view the human being merely as a utility-maximizing creature.

I would suggest that Unificationists are convinced that the world is not adequately prepared at the cultural level for the advance of the good society. There are political foundations and economic foundations, but not the cultural foundations. If a just society is to become a reality, and if politics is to emerge as something other than "civil war carried on by other means,"⁴⁵ then there has to occur some deeper basis of solidarity or shared vision of a global culture. This is the essential ideal of Unificationism, the attempt to bring about the unification of world cultures. In this sense Unificationism attempts to be a movement that fosters and seeks to undergird the emergence of a new world culture or world civilization. Just as both communism and liberal democracy attempt to present themselves as world ideologies, or as the United Nations and other international organizations attempt to function as an infrastructure for transcultural and transnational harmony, Unificationism has global civilizational goals. Without itself being a political institution, Unificationism seeks to define the values that should guide global politics and economics.

Of course, a familial ideal of society is most often associated with narrow tribalism or at best a very parochial or local vision of society, one having little national or global relevance. Family is either a private affair like sexual preference or a transmitter of particular knowledge,

usually in biased or prejudicial form. Unificationism, however, promotes a family model that moves beyond the local, prejudicial vision. Many, if not most Unificationist marriages are international. Moreover, most Unificationists spend time working in regions of the world far removed from the local contexts of their upbringing. Most importantly, Unificationists are charged by their faith to cultivate a global vision of world service.

Unificationism departs from Marxist and social democratic models for the institutionalization of the good society. The one focuses on ideology critique and the stimulation of dialectical tensions, e.g., ethnic, racial and class resentments, and the creation of crises, which are believed to be in the interest of the march of free laborers. The other focuses on creating the conditions for free speech and political activity and attempts to create a procedurally normative politics which is guided by a normative ideal. Unificationism stresses identity-formation at the level of family where character is transmitted intergenerationally and where love is experienced directly by the child in process of formation. Without family as a community of labor, language and love, society remains a struggle among tentatively related and often distrustful individuals.

CONCLUSION

All three social theories affirm the primacy of a particular practice as a basis for moral and social existence. We have considered the practice of labor, the practice of speech and the familial practice of the reproduction of human life. I have hinted at the analogous relationship which these three forms of practice have with the notions of economics, politics and culture. Any adequate theory of society must integrate these three modes of practice. The style or character of various social projects in many respects reflects the emphasis given to any one of these dimensions of human historical existence.

Unificationism upholds a traditional Judeo-Christian and Confucian theory of the family. The family is understood as the basis for the cultivation of the moral agent and social actor. In the matrix of the family, the rational capacities of the human being are embedded within a context of community. Of course, this basic social context can indeed be the basis for the intergenerational transmission of that which is worst about human beings and, in fact, this is very much the Unification estimation of the history of families. And in this respect Unificationism is very Freudian, only with the depth hermeneutic pushed to its theological

moment of reflection, i.e., a theology of the Fall. The family, however, also serves as the matrix for redemption, the place where the trust, love and “the peace that passeth all understanding” may be most profoundly experienced, between husband and wife, parents and children.

Unificationism attempts to shift the social paradigm, not at the level of the state’s obligations to redistribute the wealth of society, but at the level of the formation of human beings. And yet not at the exclusion of the claims of labor and language. Labor and language have their claims, only they require some foundation in culture, or religion. For the Unificationist, religion resides most directly in the home where love and goodness, faith and hope are most dramatically lived out. This amounts to a combined ecclesiology and social theory of marriage and family.

ENDNOTES

1. The notion of the “dialectic of the enlightenment,” developed by Max Horkheimer and Theodor Adorno, holds that the enlightenment project has a darker side. That is, in a way suggestive of Max Weber’s theory of “disenchantment,” Horkheimer and Adorno argued that the enlightenment succeeded in effecting a liberation only at a price. Most specifically the enlightenment gave rise to instrumental rationality and a new type of domination.
2. Karl Marx, “Preface” to *A Contribution to the Critique of Political Economy*, in *Early Writings* (NY: Vintage Books, 1975), 424. Marx advocates a kind of “mode of subsistence” theory of human consciousness and society. Human society is shaped by the way in which we labor to overcome scarcity. See also Ronald Meek, *Social Science and the Ignoble Savage* (Cambridge: Cambridge University Press, 1976).
3. Herbert Marcuse, *Reason and Revolution* (Boston: Beacon Press, 1970), 295.
4. Marcuse, 309.
5. Leszek Kolakowski, *Main Currents of Marxism, Volume I* (Oxford: Oxford University Press, 1981), 287.
6. Karl Marx, *The Paris Commune* (Palo Alto, CA: New York Labor News, 1978), 30.
7. Francis Nigel Lee, *Communist Eschatology* (Nutley, NJ: The Craig Press, 1974), 491.
8. Lee, 491.
9. Helmut Gruber, ed., *International Communism in the Era of Lenin* (Garden City, NY: Anchor Books, 1972), 82.
10. Gruber, 91.
11. Kolakowski, *Vol. II*, 28.
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13. Hannah Arendt, “Tradition and the Modern Age,” in *Between Past and Future* (Hammondsworth: Penguin, 1954), 73.
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18. Rudiger Bubner, "Habermas's Concept of Critical Theory," in John Thompson and David Held, eds., *Habermas: Critical Debates* (Cambridge: The MIT Press, 1982), 50.
19. Jurgen Habermas, "Labor and Interaction: Remarks on Hegel's Jena Philosophy of Mind," in *Theory and Practice* (Boston: Beacon Press, 1974), 152.
20. Habermas, "Labor and Interaction," 159.
21. Habermas, "Labor and Interaction," 169.
22. Jurgen Habermas, "Toward a Reconstruction of Historical Materialism," in *Communication and the Evolution of Society* (Boston: Beacon Press, 1979), 133.
23. Habermas, "Toward a Reconstruction," 125.
24. Habermas, "Toward a Reconstruction," 137-138.
25. Habermas, "Historical Materialism and the Development of Normative Structures," in *Communication*, 98.
26. Habermas, "Historical Materialism," 120.
27. Habermas, "Historical Materialism," 124.
28. Thomas McCarthy, "Translator's Introduction," in Jurgen Habermas, *Legitimation Crisis* (Boston: Beacon Press, 1975), xix.
29. Habermas, *Knowledge and Human Interests*, 28.
30. Herbert Richardson, et. al., *Religion and Political Society* (NY: Harper & Row, 1974), 101.
31. See Charles Davis, *Theology and Political Society* (Cambridge University Press, 1980); Rainer Dobert, *Systemtheorie und die Entwicklung religiöser Deutungssysteme: Zur Logik des sozialwissenschaftlichen Funktionalismus* (Frankfurt: Suhrkamp, 1973); Matthew Lamb, *Solidarity With Victims* (NY: Crossroad, 1982); Joseph Monti, *Ethics and Public Policy: The Conditions of Public Moral Discourse* (Washington, DC: University Press of America, 1982); Helmut Peukert, *Science, Action and Fundamental Theology: Toward a Theology of Communicative Action* (Cambridge, MA: The MIT Press, 1984); Rudolf J. Siebert, *From Critical Theory of Society to Theology of Communicative Praxis* (Washington, DC: University Press of America, 1979).
32. J.N. Findlay, *Hegel: A Re-examination* (NY: Oxford University Press, 1976), 87.
33. Bernard Cullen, *Hegel's Social and Political Thought: An Introduction* (Dublin: Gill and Macmillan, 1979), 59.
34. Findlay, 116.
35. Findlay, 117.
36. G.W.F. Hegel, *Philosophy of Right*, T.M. Knox, translator, (Oxford University Press, 1977), 115.
37. Martin Jay, *The Dialectical Imagination: A History of the Frankfurt School and the Institute of Social Research, 1923-1950* (Boston: Little, Brown and Company, 1973), 95.
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39. Ludwig von Mises, *Socialism: An Economic and Sociological Analysis*

- (Indianapolis, IN: Liberty Classics, 1981), 74.
40. Jay, 97.
 41. George Gilder, *Wealth and Poverty* (NY: Basic Books, 1981), 71.
 42. *Divine Principle* (NY: HSA-UWC, 1973), 446.
 43. *Divine Principle*, 444.
 44. Ibid.
 45. Alasdair MacIntyre coined this phrase in *After Virtue* (Notre Dame Books, 1981); and Richard Neuhaus employs the term liberally in his recent work, *The Naked Public Square*, (Eerdmans, 1984).

GENUINE MONOTHEISM AND INTER-X MOVEMENTS:

H.R. NIEBUHRIAN ANALYSIS OF THE UNIFICATION MOVEMENT

by **Yoshihiko Masuda**

I am the Lord thy God,...
Thou shalt have no other gods before me.
— (Exodus 20:2-3)

INTRODUCTION

In this paper I would like to assert that genuine monotheism is an important classical spiritual heritage which has rarely been practiced in its true sense and that the Reverend Sun Myung Moon's Unification Movement (hereafter UM), which consists of numerous *inter-x* movements, is inspired by such genuine or absolute monotheism. In other words, I believe that genuine monotheism is one of the most important characteristics of the UM members' worldview, which is sometimes called "Godism" or "Unificationism." Therefore, in this paper we will examine the significance and implications of genuine monotheism by taking up the case of the UM. I hope this paper will be of help in illuminating the main characteristics of the UM and the major implications of genuine monotheism, as well as its significance especially in our interreligious dialogue.

GODISM AND NIEBUHR'S RADICAL MONOTHEISM

For many years Reverend Moon has emphasized the necessity of "Godism" as our ultimate value system or *Weltanschauung* to build a global societal community of love, peace and justice. What does he mean by "Godism"? I believe that what he means by it can be best described as *genuine* or *absolute monotheism* in theological terms. What I mean by *genuine monotheism* is not different from what H. Richard Niebuhr called *radical monotheism*.¹ In other words, Reverend Moon's *Godism* is almost completely agreeable to H. Richard Niebuhr's *radical monotheism*.

According to Niebuhr, radical monotheism as value dependence and as loyalty to One beyond all the many is in constant conflict with the two dominant forms of faith, namely, *henotheism* (loyalty to one god among many) and *polytheism* (faith in many gods). I agree with his argument that although people generally assume themselves to be monotheists in the West, they are, in reality, polytheists and henotheists in most of their daily practices. In other words, they trust not so much in God the Creator as in many "gods" such as money, status, power, fame, virility, diploma, and so forth. Furthermore, he is very critical of henotheism in Christianity, which "tends to take one of two forms, the church-centered or Christ-centered form."² In the former, the church becomes the absolute; in the latter, Jesus Christ, the mediator between God and sinners, almost monopolizes the status of God. In the former, theology (i.e., study about God) changes into ecclesiology (i.e., study about the church); in the latter, into "Jesus-ology" (i.e., study about Jesus Christ).

Consequently, his concluding remarks on *radical monotheism* are as follows:

Radical monotheism dethrones all absolutes short of the principle of being itself. At the same time it reverences every relative existent. Its two great mottoes are: "I am the Lord thy God; thou shalt have no other gods before me" and "Whatever is, is good."³

Moreover, largely as a result of his radically monotheistic faith, Niebuhr came to his keen awareness that "the great source of evil in life is the *absolutizing of the relative*."⁴ Therefore, he insisted on worshipping nothing but the genuine God, the eternal, and strongly warned us against making false gods. These characteristics of *radical monotheism* are none other than those of *Godism*. Consequently, the UM as a movement of Godism/genuine monotheism also reflects these characteristics of radical monotheism and its implications.

THE UM: INTER-X MOVEMENTS

There are various terms that characterize the UM. I believe *agape* or self-sacrificial love is one of the most fitting words that characterize the UM. I have seen numerous practices of self-sacrificial love by its members in the UM, and undoubtedly their practice of *agape* has been inspired by their understanding of God as a parental being of self-sacrificial love through the teaching and practice of Reverend and Mrs. Moon. I will not, however, go into detail about the relationship between “Godism” and *agape*, because my focus in this paper is another term that characterizes the UM.

Inter-x movement is the term I would like to discuss as one of the most illuminating terms that stand for the UM. In other words, one of the most important implications of genuine monotheism is that it creates and facilitates various *inter-x* movements. Consequently, we can present the characteristics of the UM as being manifested in the following eleven *inter-x* movements: 1) *international* movement, 2) *interracial* movement, 3) *intercultural* movement, 4) *intersexual* movement, 5) *inter-realm* movement, 6) *inter-dimensional* movement, 7) *intergenerational* movement, 8) *interdisciplinary* movement, 9) *interclass* movement, 10) *interdenominational* movement, and 11) *interreligious (interfaith)* movement.⁵

Readers may not recognize some of these eleven words that begin with “inter” because I coined some of them to describe the UM. The “*inter-x*” generally means between or among Xs or concerned with the relations between or among Xs. This is not an exhaustive list of the *inter-x* movements that characterize the UM, and I admit there is some convergence of meaning among them.

If someone asks why it is that the UM has so many *inter-x* movements as its characteristics, I will answer that it is because its genuine monotheism keeps its members from absolutizing the relative. If we absolutized one nation, there would be no international movement; if we absolutized one race, there would be no interracial movement; if we absolutized one culture, there would be no intercultural movement; if we absolutized one gender, there would be no intersexual movement; if we absolutized one realm, there would be no inter-realm movement; ... and if we absolutized one religious tradition, there would be no interreligious movement. Now let me briefly elaborate these eleven *inter-x* movements.

1. The UM is an *international* movement. It is not simple to measure the level of “internationalization” of the movements, but many of those who had an opportunity to closely observe the UM were struck by its internationalization. In my view, partly due to its theology and partly due

to the rapid globalization of the world, the UM has probably become the most international movement among the social movements that ever existed on earth. Its participants are offered numerous opportunities to encounter and to work with persons of different nationalities. Reverend Moon encourages its members to work in at least three different countries during their life on earth. He mobilized the International One World Crusade teams, which consisted of members of various nationalities who travelled to multiple nations. When foreign missionaries were sent to over 70 nations in 1975, a Japanese, an American and a German were dispatched as an international foreign missionary team to each country. Many of the organizations and projects inspired by Reverend Moon are distinctively international in scope and naturally carry the word "international" (or "World") in their names; some of them are International Cultural Foundation, International Religious Foundation, International Relief and Friendship Foundation, International Federation for Victory Over Communism, International Conference on the Unity of the Sciences, and so on.

Narrow nationalism ends in absolutizing a nation, which hinders the emergence of international movements. Genuine monotheism, however, keeps its believers from worshipping their own nation as the absolute, recognizes the relevant value of all nations, and facilitates the emergence of fair international intercourse.

2. The UM is an *interracial* movement. The "interracialness" of the UM is closely related to its "internationalization." Because the UM is very international, it provides its members with various opportunities to contact and to work with persons of different races. Moreover, Reverend Moon always emphasizes that God is color blind; God loves his children irrespective of their color. Consequently, the UM has been engaged in activities to eliminate racial prejudice in order to bring about racial harmony (e.g., Minority Alliance International). Probably the ultimate barometer of "interracialness" is the rate of the interracial marriages among its members. In the UM, interracial marriages are encouraged and the international scope of the UM offers its members real possibilities of such interracial marriages, which are in fact rapidly increasing. As a result of these interracial marriages, the UM is creating many increasingly interracial congregations and local communities all over the world.

Racism is one of the phenomena of the "absolutizing of the relative." When the absolute value is attached to the color of the white race or black race, white racism or black racism comes into existence. For absolute monotheists, whatever color the skin may be, it is always good because it is created by God. Thus, genuine monotheism reminds its believers of the

relativity of their color and facilitates interracial activities and good will that transcends the racial barriers.

3. The UM is an *intercultural* movement. The intercultural aspect of the UM is closely connected with its international or interracial aspects. As a result of its international and interracial aspects, the members of the UM have many opportunities to encounter and to live in various different cultures. The most conspicuous intercultural aspect of the UM is its effort to harmonize Oriental and Occidental cultures since it originated in Korea from the Judeo-Christian tradition. In addition to harmonizing Eastern and Western cultures, in the UM there is an aspect of harmonizing the cultures of the First World and the Third World, because Reverend and Mrs. Moon come from the Third World and have been working in the United States and Europe during the greater part of the 1970s, 1980s, and 1990s in order to transform the First World culture. Thus, Godism or absolute monotheism leads its believers to the awareness of the relative value of their own traditional culture, facilitates intercultural exchanges, and contributes to the emergence of a new harmonious global culture in the long run.

4. The UM is an *intersexual* movement. The UM is neither a men's nor a women's movement; it is a movement of, for, and by, both men and women. In recent years, there emerged radical feminists, who have attacked traditional Christianity on its patriarchy and misogyny; their contention is that "if God is male, then the male is God."⁶ In contrast, because Unification Theology clearly teaches that God has both masculine and feminine characteristics, it helps its believers to avoid the absolutizing of one sex and to appreciate the value of the other sex as complementary.

Besides, the absolutely monotheistic element of Godism makes clear the relativity of gender. Unification Theology emphasizes that a man or a woman manifests only the partial nature of God and only unity of the man and woman can represent the complete image of God. Reverend Moon also repeatedly speaks that a man is created for the sake of a woman and that a woman, for the sake of a man. Therefore, we can say that the UM is a movement in an attempt to bring about genuine unity between men and women. Moreover, because Unification Theology teaches that Jesus could have manifested God's love more fully, if he had established a family by getting married with a woman prepared by God, the imitation of Christ means for its believers not living a life of celibacy but preparing for and living a life of God-centered monogamous marriage. Consequently, premarital and extra-marital sex are strictly prohibited in

the UM, but in their daily life male members and female members are not isolated or segregated but integrated as brothers and sisters and spiritual parents and children as a part of preparation for a married life.

5. The UM is an *inter-realm* movement. It is important to make a distinction between the UM and the Holy Spirit Association for the Unification of World Christianity (popularly called the Unification Church). The Unification Church remains within the realm of religion, but its members' activities are not confined (and legally are not limited) to the realm of religion. Its absolute monotheism leads its believers to the clear awareness that God is the sovereign not only in the realm of religion but also in the realms of politics, economy, education, arts, entertainment, and all others. Godism or absolute monotheism does not allow its believers to absolutize the realm of religion as the only sacred realm that deserves their exclusive attention; therefore, it discourages them from withdrawing and trying to stay only within the boundary of the religious realm. According to Godism, men and women of God should be vigorously involved in the activities in the realms of politics, economy, education, journalism, art, entertainment, and all others as well as in the realm of religion. Absolute monotheism makes it clear that God is not confined inside the chapels, and that dividing the world into the sacred realm of religion and the secular realm of all other non-religions will become false and harmful dichotomizing if the pious are discouraged from working in the so-called secular realms.

Therefore, the UM as a movement of absolute monotheism is not confined to the realm of religion; its members are engaged in various activities in the numerous realms of the world: manufacturing and marketing various products (e.g., Ginseng products, machines), publishing newspapers, magazines, and journals (e.g., *The Washington Times*, *The World and I*, *Dialogue and Alliance*), organizing academic associations and conferences (e.g., Professors World Peace Academy, International Conference on the Unity of the Sciences, etc.), producing movies ("Inchon"), fishing in the ocean, working for political campaigns, and sponsoring various arts and entertainment projects (e.g., Little Angels, New York City Symphony Orchestra, etc.). Consequently, it would not be wrong to say that the members of the UM are working, or intend to work, in all the realms to sanctify or to sacralize them. Because of these reasons, we can call the UM an inter-realm movement.

6. The UM is an *inter-dimensional* (inter-tense) movement. According to Unification Theology, God is a God of past, present, and future and transcends the tense or time; there exists only one God

throughout history and throughout the physical and spiritual worlds. Therefore, God can never be satisfied unless he saves or restores not only the people in the present (i.e., those living in the physical world) but also those in the past (i.e., those living in the spirit world) and those in the future. As a result of this absolutely monotheistic viewpoint, Unification Theology emphasizes the interconnectedness between the past, present, and future, or between the spirit world and the physical world. In other words, it advocates the salvation of the dead and those yet to be born as well as those living on earth. Therefore, the UM members are deeply aware that the saints and sages in the past have sacrificed themselves for this present age and that we must liberate both those who have passed away and those who are yet to be born (i.e., our descendants) by fulfilling God's will at this present age.

According to Unification Theology, those who have passed away exist as spiritual beings in the spirit world, which can exercise a certain influence on the physical world and vice versa. Consequently, the UM members always pray fervently, sometimes with fasting, in order to mobilize the spirit world, that is, to ask God to order the spirit persons to help those on earth. The UM members believe that by completing God's will on earth at this present time under the help of the spirit world, we can restore not only those on earth but also those in the spirit world. Therefore, the UM is an inter-dimensional (inter-tense) movement and believes in complete universal salvation—salvation of both the dead (i.e., those in the spirit world) and the living (i.e., those in the physical world).

7. The UM is an *intergenerational* movement. Since God is a God of both the young and the old, a movement of God should attract and take care of both the young and the old. Although this is not fully realized in the United States yet, in Korea and in Japan a large number of the people of the old generation have been involved in the UM, especially since the Home Church movement began.⁷ In the Home Church movement, each member selects 360 homes as his or her own parish and serves them in order to create a God-centered community of love and peace. Containing various kinds of people from all generations, Home Church community symbolizes a microcosm of the world. Through Home Church activities, members have many opportunities to meet and to interact with people of all generations from young children, teenagers, young adults, middle-aged persons, to those who live in retirement.

More recently, Reverend Moon declared the Tribal Messiahship of all the blessed members in 1989 and they are now expected to restore at least 160 families, ideally those within their own clan (tribe) including

their own parents in their own hometown. A tribe of 160 families to be restored naturally includes all generations. Thus, the ideal of the UM is to establish many God-centered homes where three or more generations live together peacefully and harmoniously, as Reverend and Mrs. Moon have presented us an ideal model at their home in Irvington, New York, by living together with Mrs. Moon's mother (till her death) as well as with their children and grandchildren under one roof. For these reasons we can call the UM an intergenerational movement.

8. The UM is an *interdisciplinary* movement. Its being an interdisciplinary movement is closely connected with its being an inter-realm movement. It has sponsored various conferences that are related with numerous academic disciplines. Among these academic conferences, the oldest and the largest one is the International Conference on the Unity of the Sciences (ICUS). The ICUS invites not only scholars from various natural sciences but also those from various social sciences. Reverend Moon, the founder of the ICUS, is keenly aware that we must solve both spiritual and physical (material) problems to build a better world. Apparently any single discipline cannot give a complete answer to the complicated human problems. In recent years, more and more scholars have come to realize the absolute necessity of exchanging ideas with scholars of other disciplines. According to the evaluation of many of the participants in the ICUS, it is the most truly interdisciplinary conference they have ever attended. In addition to the ICUS, the UM contributed to the founding of the Professors World Peace Academy, an interdisciplinary association of professors, and the Washington Institute for Values in Public Policy, an interdisciplinary research institution. As a harvest of these interdisciplinary researches and conferences, the UM is sponsoring a project of publishing a God-centered interdisciplinary encyclopedia that will enlighten and harmonize our knowledge in all disciplines. For these reasons we can call the UM an interdisciplinary movement.

9. The UM is an *interclass* movement. The Unificationists' awareness of God as a loving parent of all human beings leads them to a conclusion that "God intends to give everyone an equal environment and equal conditions of life, just as human parents would to their children."⁸ Therefore, they have deep concern for unifying dichotomized economic classes into one. At the Tenth ICUS, Reverend Moon spoke of the human society as follows:

There are many confrontations and struggles in human society today. Confrontations exist between what might be called the

upper and lower classes of races, nations, and societies, but the most serious problem of all is the confrontation between the upper and lower classes formed by the difference between wealth and poverty....

A central medium which enables the upper and the lower classes to unite in the middle is necessary. This is none other than religion.

Originally, religion is supposed to accomplish this function. Religion's purpose is the salvation of the world rather than just the salvation of individuals or families. In order to unite the upper, the middle and the lower classes, new religion, which serves as a nucleus for unity, is necessary.

Then what is the Unification Church? It is the new religion destined to carry out this historic mission.⁹

Thus, unlike many of the believers in Latin American liberation theology or in Marxist movements, the UM members do not idealize or romanticize the lower class or any of the economic classes. Without absolutizing the wealth and without demonizing it, but relativizing it, the UM members are striving for harmony and unity among all the classes and for the ultimate emergence of one class.

10. The UM is an *interdenominational* movement. Generally speaking, religious groups of Christian origin are referred to as denominations. Although there are still many people who would not accept the Unification Church as a Christian church, there is no doubt that it originated from the Christian tradition. The official name of the Unification Church is the Holy Spirit Association for the Unification of World Christianity. As this name indicates, the UM members have been working to bring about interdenominational understanding and cooperation and believe that all Christians should be one in love since God is one. Consequently, the UM has sponsored numerous interdenominational conferences such as the New Ecumenical Research Association (New ERA) Conferences and the Interdenominational Conferences for Clergy (ICC) to facilitate mutual understanding across the denominational lines. Furthermore, it has also contributed to the interdenominational social service programs through the National Council for the Church and Social Action (NCCSA) and others. Because of these reasons, we can call the UM an interdenominational movement.

11. Finally, the UM is an *interreligious (interfaith)* movement. The UM has sponsored many interreligious/interfaith conferences and projects. Some of these are the Conference on God: The Contemporary Discussion, The Youth Seminar on World Religions, The Assembly of the World's Religions, The Council for the World's Religions, and The Religious Youth Service. In the Conference on God, many renowned religious scholars from various religious traditions gathered together to understand God. In the Youth Seminar on World Religions, young leaders of various religious traditions and from different nations formed a travelling team and visited the holy places of the major world religions. The Council for the World's Religions promotes dialogues and cooperation within and among major religious traditions. The Religious Youth Service organizes a number of service projects and serves local communities in need throughout the world by mobilizing hundreds of faithful young men and women from various religious backgrounds. These interreligious conferences and projects have contributed to the promotion of interreligious understanding and cooperation. Because of these interreligious conferences and projects promoted by the UM, we can call the UM an interreligious movement.

MONOTHEISM AND INTERRELATIONAL UNIFICATIONISM

I believe that these eleven examples of *inter-x* movements are some of the most important implications of the Unificationist view of God. Unificationists regard God as a common parent who yearns to see us united and loving one another. Moreover, for them, God is a subjective entity that encourages giving and receiving action between or among God's created beings (objects) for the purpose of bringing about unity. Thus, in *Divine Principle*, God is viewed as the originator and facilitator of these God-centered interactions.

Unificationism that inspires and facilitates each of these eleven *inter-x* movements may be described as 1) international unificationism, 2) interracial unificationism, 3) intercultural unificationism, 4) intersexual unificationism, 5) inter-realm unificationism, 6) inter-dimensional unificationism 7) intergenerational unificationism, 8) interdisciplinary unificationism, 9) interclass unificationism, 10) interdenominational unificationism, and 11) interreligious (inter-faith) unificationism, respectively.

It is important to note that there are two types of interrelational unificationism that guide these *inter-x* movements. The first type is *identity-maintaining* (static) unificationism and the second type is

developmental (dynamic) unificationism.¹⁰ The first type creates, not new identity, but harmony among existing beings. On the other hand, the second type creates new identity. Consequently, in my view, among these eleven cases of interrelational unificationism, those of 4) intersexual, 5) inter-realm, 6) inter-dimensional, 7) intergenerational, and 8) interdisciplinary exclusively refer to the first type: identity-maintaining unificationism. In other words, the UM members are striving for *harmony* between or among different sexes, realms, dimensions, generations, and disciplines. On the other hand, the rest of the eleven cases, namely, 1) international, 2) interracial, 3) intercultural, 9) interclass, 10) interdenominational, and 11) interreligious refer to both types of unificationism: identity-maintaining (static) and developmental (dynamic). Put differently, they are seeking not only for harmony among different nations, races, cultures, classes, denominations, and religions, but also ultimately for a dynamic emergence of a new identity: a new nation, a new race, a new culture, a new class, and a new religion.

As mentioned above, I believe that the absolutely monotheistic aspect of the Unificationist view of God is the central facilitator of these cases of interrelational unificationism. Genuine monotheism can be greatly instrumental in the emergence of harmony and unity in the created world, partly because it keeps its believers from idolatry—the absolutizing of the relative—and partly because it enables them to find relevant value in every existence. For the genuine or absolute monotheists, idolatry—attachment of the absolute value to a relative being—is the major cause of conflict and disunity in this world, and absolute monotheism prevents us from this idolatry.

MONOTHEISM AND RELIGIOUS EXCLUSIVISM

I placed the explanation of the interreligious movement at the end of the eleven *inter-x* movements because I wanted to make it clear that the UM has a consistent pattern of the *inter-x* movements and that its commitment to the interreligious dialogue and cooperation is not mere lip service, but a manifestation of its absolute monotheism. In other words, when we absolutize a relative being, there is no emerging of the *inter-x* movements.

Consequently, I disagree with British sociologist Bryan Wilson's assertion that Christianity inherited monotheism from Judaism and with it the associated attitudes of exclusivism.¹¹ He appears to be firmly convinced of the connection between monotheism and exclusivism of religions; he flatly states, for example, that "monotheism justified

exclusivity.”¹² Nonetheless, my contention, as well as H. Richard Niebuhr’s, is that the majority of Christians have never practiced genuine monotheism. Therefore, I contend that the exclusivism of Christianity is not the result of its monotheism, but on the contrary, the result of its non-practice of genuine monotheism. Certainly, there is no question that exclusivism has been one of the characteristics of the traditional Christianity throughout history. But it is largely a result of henotheism in Christianity, which tends to take, as pointed out by Niebuhr, either the church-centered form or the Christ-centered form. The former created a “high church” tradition, which has absolutized an institutional church, and the latter created a “high Christology” tradition, which has absolutized Jesus of Nazareth. These two “high” traditions in Christianity are not compatible with genuine (radical) monotheism and I believe they are in great part responsible for the rise of exclusivism in Christianity.

THE CASE HISTORY OF THE UNITARIAN CHURCH

We can see in the history of the Unitarian Church in the United States a negative relation between monotheism and exclusivism as well as a positive relation between high Christology and exclusivism. The Unitarian Church came into existence in New England in the early nineteenth century by separating from the Congregational Church largely as a result of its rejection of the divinity of Jesus. The rejection of “high Christology” and thus of trinitarianism also led to its rejection of “high church” doctrines. As a consequence of these rejections, it became a more monotheistic group than the traditional trinitarian churches at the time of the separation; but it has also gradually become one of the most interreligious or the least exclusivist groups in the long run. In 1961, the Unitarian Association merged with the Universalists to form the Unitarian Universalist Association. Accordingly, the history of the Unitarian Church disproves the theory that monotheism is the primary cause of exclusivism.¹³

The history of the Unitarian Church also suggests that absolute monotheism and immanence of God are not far apart after all. As H. Richard Niebuhr noted, radical monotheism “reverences every relative existence,” and “Whatever is, is good.”¹⁴ This is because it regards God as responsible for all existence as the Creator of all beings. In other words, radical monotheism enables its believers to see the hand, power, or image of God behind every relative existence, that is, every created being. This is a clear contrast to the church-centered henotheism which

is likely to confine God inside chapels and the Jesus-centered henotheism which tends to limit God's presence within the Christians who believe in Jesus of Nazareth. In contrast to these henotheists, it is easy for the absolute monotheists to see the guidance of God behind every religion and to reach out for interreligious dialogues.

MONOTHEISM AND A CULT OF THE HUMAN PERSON

Along this line, I am intrigued by the thought that absolute monotheism and "a cult of the human person" predicted by Emile Durkheim might be synthesized.¹⁵ According to Durkheim, primitive societies are permeated by the *conscience collective*, which has a function of constraining and uniting its people into one coherent group. As societies developed into the modern age, the *conscience collective* was, however, destined to shrink and to wither away. Consequently, he foresaw that in such a future society a just social order would be maintained primarily by its citizens' mutual respect for the innate worth and sacredness of each human person. He referred to this semi-worshipping of individual human values as "a cult of the human person" and reached a conclusion that, far from being detrimental to social solidarity, this cult of the human person "is the only system of beliefs which can ensure the moral unity of the country."¹⁶

Because absolute monotheism rejects "high Christology" and "high church" doctrines, it tends to support "relatively high anthropology." In other words, absolute monotheism enables us to see the image of God within every human being irrespective of his or her religious affiliation. Therefore, it seems possible to say that absolute monotheism shares with Durkheim the view that in the future each individual will be treated as a sacred being. It will not be reconcilable, however, with the cult of the human person, if the latter insists on locating the sacred only inside human beings and denies its presence outside them, in other words, if the latter absolutizes the individual human being.

WESTERN AND EASTERN TRADITIONS

Finally, applying the perspective of genuine monotheism, I would like to discuss the relations between the Western and Eastern religious traditions. It is possible to see that the Western religious traditions—Judaism, Christianity, and Islam—have tried to teach us the importance of absolute monotheism, that is, "our attachment to the absolute," whereas the Eastern or Asian religious traditions have tried to teach us the importance of "our detachment from the relative." In this way, we can

see that Oriental and Occidental traditions are not contradictory or not just compatible but perfectly complementary. We must admit that the Western religious traditions have sometimes inadvertently encouraged our attachment to the relative beings because of their strong emphasis on the attachment to the absolute. On the other hand, as Robert Bellah notes, the Eastern religious traditions are generally free from illusions because of their emphasis that all things are in a state of flux.¹⁷ In other words, the Eastern traditions emphasized the importance of our detachment from the relative. We can see any emphasis on our detachment from the relative as a practical way toward our spiritual search for, and ultimate attachment to, the absolute.

CONCLUSION

In this paper, I have discussed the significance and implications of genuine monotheism largely by applying H.R. Niebuhr's insights to the analysis of the UM. This paper asserted that genuine monotheism can be greatly instrumental in promoting various interrelational unificationisms and *inter-x* movements. Criticizing Wilson's view that monotheism is the major cause of religious exclusivism in the West, this paper presented the case of the Unitarian Church as evidence to the contrary. We also wondered about the relations between genuine monotheism and "a cult of the human person" predicted by Durkheim. Finally, we discussed the Western and Eastern religious approaches from the perspective of genuine monotheism and discerned that they are complementary. I hope our recovering or understanding of genuine monotheism will be helpful in invigorating various *inter-x* movements and facilitating the emergence of harmony and unity in this world because the *inter-x* movements are prerequisite to such harmony and unity.

ENDNOTES

1. For the meaning of *radical monotheism*, see H. Richard Niebuhr, *Radical Monotheism and Western Culture* (New York: Harper & Row, 1960; Harper Torchbooks, 1970).
2. *Ibid.*, 58.
3. *Ibid.*, 37.
4. H. Richard Niebuhr, *The Meaning of Revelation* (New York: Macmillan, 1941), viii.
5. For an understanding of the UM, see David G. Bromley and Anson Shupe, Jr., *"Moonies" in America* (Beverly Hills: Sage, 1979); M. Darrol Bryant and Herbert W. Richardson, eds. *A Time for Consideration: A Scholarly Appraisal of the Unification Church* (New York: Edwin Mellen Press, 1978); Mose Durst, *To Bigotry, No Sanction: Reverend Sun Myung Moon and the Unification*

- Church* (Chicago: Regnery Gateway, 1984); [Hyo Won Eu], *Divine Principle*, 5th Ed. (New York: Holy Spirit Association for the Unification of World Christianity, 1977); Joseph Fichter, *The Holy Family of Father Moon* (Kansas City: Leaven Press, 1985); Young Oon Kim, *Unification Theology* (New York: Holy Spirit Association for the Unification of World Christianity, 1980); Sebastian A. Matczak, *Unificationism: A New Philosophy and Worldview* (New York: Learned, 1982); Sun Myung Moon, *God's Will and the World* (New York: Holy Spirit Association for the Unification of World Christianity, 1985) Richard Quebedeaux, ed. *Lifestyle: Conversations with Members of the Unification Church* (New York: Rose of Sharon, 1982); Herbert Richardson, ed., *Ten Theologians Respond to the Unification Church* (New York: Rose of Sharon, 1981); Frederick Sontag, *Sun Myung Moon and the Unification Church* (Nashville: Abingdon, 1977); and Yoshihiko Masuda, "Moral Vision and Practice in the Unification Movement," Ph.D. dissertation, University of Southern California, 1987.
6. Mary Daly, *Feminist Postchristian Introduction to The Church and the Second Sex* (New York: Harper & Row; Harper Colophon Books, 1975), 38.
 7. For the assessment of the Home Church movement, see Joseph Fichter, "Home Church: Alternative Parish," in his *Alternative to American Mainline Churches* (New York: Rose of Sharon, 1983), 179-99; and Fichter, *Holy Family*, 111-30.
 8. [Eu], *Divine Principle*, 443.
 9. Sun Myung Moon, *Science and Absolute Values* (New York: ICF Press, 1982), 97-99.
 10. For further discussion of identity-maintaining unificationism and developmental unificationism, see [Sang Hun Lee], *Explaining Unification Thought* (New York: Unification Thought Institute, 1981) 31-34, 92; and [Sang Hun Lee], *Essentials of Unification Thought* (Tokyo: Unification Thought Institute, 1992), 29-34.
 11. Bryan Wilson, *Religion in Sociological Perspective* (Oxford: Oxford University Press, 1982), 61.
 12. *Ibid.*
 13. For the history of the Unitarian Church, see William E. Channing, *Unitarian Christianity and Other Essays* (Indianapolis: Bobbs-Merrill, 1957); David B. Parke, *The Epic of Unitarianism* (Boston: Beacon Press, 1957); Stow Persons, *Free Religion* (New Haven: Yale University Press, 1947; Beacon Paperback, 1963); Prescott B. Wintersteen, *Christology in American Unitarianism* (Boston: Unitarian Universalist Christian Fellowship, 1977); Conrad Wright, *The Beginnings of Unitarianism in America* (Boston: Beacon Press, 1966).
 14. See Niebuhr, *Radical Monotheism*, 37.
 15. For Durkheim's views on the cult of the individual/human person, see Emile Durkheim, *The Division of Labor in Society*, trans. George Simpson (New York: Macmillan, 1933; Free Press, 1964), 172, 407-8; Emile Durkheim, *Suicide: A Study in Sociology*, trans. John A. Spaulding and George Simpson (New York: Free Press, 1951), 336; and Emile Durkheim, "Individuals and the Intellectuals," in *Emile Durkheim: On Morality and Society*, ed. Robert Bellah; trans. M. Traugott (Chicago: University of Chicago Press, 1973), 43-57. It is important to note the difference between his negative evaluation of the cult of

the individual in his *Division of Labor* and positive evaluation of the cult of the human person in his later work. My view on the relations between monotheistic religions and the cult of the human person is contrary to Frances Westley's. She totally denies any compatibility between the two. See Frances Westley, "The Cult of Man': Durkheim's Predictions and New Religious Movements." *Sociological Analysis* 39 (Summer 1978):135-45; and Frances Westley, *The Complex Forms of the Religious Life: A Durkheimian View of New Religious Movements* (Chico, CA: Scholar's Press, 1983).

16. Durkheim, "Individuals and the Intellectuals," 50.
17. Robert Bellah says "Eastern religions are strong ... in sensitivity to the illusions and transitoriness of the world." See Sam Keen and Robert Bellah, "The Sacred and the Political in American Life," *Psychology Today* (January 1976): 64.

WRITING HISTORY AND MAKING HISTORY: PRACTICAL APPLICATIONS OF UNIFICATION THOUGHT'S THEORY OF HISTORY

by Michael L. Mickler

Unification Thought's Theory of History has both historiographical and behavioral applications. Historiographical applications refer to how one writes history. Behavioral applications refer to how one "makes" history. Expressed differently, Unification Thought's Theory of History has implications for understanding and orienting oneself in history. This paper will develop several of the theory's historiographical and behavioral applications.

HISTORIOGRAPHICAL APPLICATIONS

To some extent, a historiographical tradition grounded in the principles of Unification Thought (UT) already exists. The "Unification Principle" (sometimes translated as Divine Principle) contains a schematization of biblical, church, and contemporary "salvation" history. Although not encompassing the full range of social, cultural, economic, political and intellectual trends which UT's theory of history presumably would consider, the "Principle" predates UT, supplies its basic categories, and devel-

ops a lengthy narrative framework. In addition, Reverend Moon's collected speeches, now numbering over 200 volumes, contain a variety of historical applications. UT, itself, also applies the theory to particular historical circumstances in various texts as have Dr. Sang Hun Lee and other lecturers. Official statements are another medium of historiographical reflection. One of the most carefully drawn of these is "Guidelines for Members of the Unification Church in Relations with the Jewish People" (1989). Finally, UT's theory of history has stimulated some academic studies. Dr. Yoshihiko Masuda's (1991) "Secularization or Sacralization: A Discussion on Modern Human History from a Unification Thought Perspective," originally delivered and discussed at a 1990 Tokyo symposium on Unification Thought is a good example.

These attempts to apply the principles of UT to history, or alternatively to see exemplifications of the theory in historical data, all contribute to the development of what might be termed Unification historiography. Whether Unification historiography is fully consistent with UT's theory of history or whether particular historical interpretations conceptually stretch the theory is an important consideration but will not be a focus of this paper. What I will develop are some basic premises, derived from UT, which would necessarily undergird an evolving tradition of historical reflection. These premises involve broader historiographical questions related to the link between history and religion, historical causality, and universal history.

THE LINK BETWEEN HISTORY AND RELIGION

In modern Western civilization and increasingly worldwide, according to Ernest Breisch (1986:371), the traditional link between religion and historiography has "snapped completely." As a result,

Religion is threatened with becoming irrelevant to interpreting history, doomed to an ahistorical, recurrent reliving of the sacred past by individuals while the writing of history, supported by a sophisticated methodology, remains a technical endeavor given to the reconstruction of aspects of the past. In such a situation neither religion nor history is able to master the reconciliation of the past, present, and future that in centuries past has enabled them, in conjunction with each other, to serve a public purpose and give meaning to the flow of life. (382)

UT seeks to restore this linkage. Hence, any historical writing or historiographical tradition grounded in this theory could not neglect "the reli-

gious factor" in its interpretation of events. Indeed, UT's theory of history is self-consciously theocentric. *Essentials of Unification Thought* (1992:266), UT's most recent text, asserts, for example, that "God establishes central figures, and through them leads society in a direction in accord with the providence." God also forms the "social environment" (EUT:266). History, itself, is understood to be "directed toward the world of God's original ideal of creation" (EUT:260).

However, in restoring the link between history and religion, claims of God's sovereignty alone are insufficient. UT acknowledges that for a modern historiography to be credible it must be scientific. EUT (262), in fact, criticizes the Christian providential view of history for being "dismissed from the field of learning, rejected as unscientific because of its inability to specify the laws of history." It maintains that "the Unification view of History, by establishing the laws of history from a theological basis, has revived the traditional providential view of history, which has been regarded as unscientific, and has made it possible to treat the providential view as social science" (EUT:262).

Whether or not UT's attempt to reconcile religion and modern critical historiography succeeds cannot be determined on the basis of theory alone. It awaits the emergence of a more fully developed Unificationist historiographical tradition. Nonetheless, UT's insistence on a providential perspective accompanied by scientific rigor points the way such a historiography must proceed. This is not to maintain that the theory as currently formulated is without flaw. At present, it appeals primarily to those predisposed to believe "that human history is directed toward the world of God's original ideal of creation" (EUT:260) or "that the first human ancestors were Adam and Eve" (EUT:262). Rather than requiring "a willing suspension of disbelief" from non-believers, UT needs to construct a stronger *a priori* case for Divine providence.

UT also needs to be less uncritically accepting of scientific explanations and scientific mystique. Although there is a good deal of current debate over the status of history as a science, whatever scientific status it does have rests less on the existence of objective laws, theologically-derived or otherwise, than it does on the historical method. However, UT's theory of history does not touch on the question of method. Thus, scientifically as well as theologically, the theory needs to be more self-consciously critical. Still, despite certain crudities of expression and need for refinements, a UT-based historiography will be suggestive and on target to the extent that it seeks to close the gap between religion and history.

HISTORICAL CAUSALITY

Breisch (1986:381) notes, “With much of the Christian historiographical tradition rejected and historical science more certain of its ability to reconstruct the factual past than of its ability to interpret that past, grand ideologies filled the void.” Whether embodied in liberalism, Marxism, fascist mystiques or developed by such post-Enlightenment thinkers as Kant, Herder, Hegel, Comte and Spencer, their usages have been typically reductionist, limiting explanations to a single theoretical law or universal rational principle. Excluding historical manifestations not in accordance with the true “causal” laws of development, these systems evolved various deterministic conceptualizations. History was deemed progressive, “inevitable,” and in most cases irreversible. Unfortunately, subsequent reaction, especially among critical philosophers of history, has tended to repudiate the concept of underlying laws or principles entirely.

UT’s theory of history, despite its insistence on “the law-governed nature of history” (*EUT*:261) and its claim to have presented history’s “true laws” (*EUT*:298), potentially feeds into a multi-textured, comprehensive, non-reductionist historiography. Hans Meyercoff (1959:21-22) has noted, “the modern historian operates with a plurality of laws and principles, the logical status of which is often very obscure.” Thus, “instead of a coherent, unified pattern of world history, he discloses a great variety of different historical forms and patterns of culture. Instead of a single linear direction, he discovers multiple and incompatible directions in history—or no direction at all.” From this perspective, UT’s view of history with its multiple, interacting laws of creation and restoration (the logical status of which is not entirely specified) is suggestive and more in line with the way historians actually proceed.

Equally significant in avoiding the reductionism which has characterized the above noted “grand ideologies” is UT’s incorporation of the principle of indeterminacy and the possibility of regression. To be sure, there are determinist elements in UT. It notes, for example, that “the origin and goal of history are determined” and details “the true laws at work in history” (*EUT*:262). Nonetheless, “how that goal is reached is not determined” (*EUT*:262). According to UT,

Each step in the process of history is successfully completed only when people’s portion of responsibility—especially the portion of responsibility of providential central figures—is fulfilled... Therefore, the process that history takes—that is, whether history proceeds in a straight line or makes a detour; whether it is shortened

or prolonged—depends totally on the efforts of human beings ... the process of history is undetermined and is entrusted to the people's free will. (*EUT*:262-63)

Expressed differently, this means that although history operates according to laws, it is not reducible to laws. Nor would any historiography claiming to be based on UT reduce the unique, rich, and varied character of historical forms to ideology. To argue that history can be reduced to a set of laws or a single universal principle is to superficially grasp UT's theory of history and its implications for creating a historiographical tradition. The Unificationist historian must "feel" his or her way into history and thereby "bring back to life past shadows of people and movements, conflicts and victories, landscapes and physical hardships, secret passions and social forces, in their specific and unique characteristics—instead of enshrining them in the dry-as-dust categories of philosophy" (Meyercoff 1959:10-11). In short, Unification historiography must be empathetic. It must seek to understand the "heart" of the past. Only on that foundation can unresolved historical problems be addressed.

UNIVERSAL HISTORY

Due to increasingly critical standards for the acceptance of historical fact, there has been a trend in modern historiography away from universal history toward narrowly conceived topics of research. This has led to what Edward Carr (1961:14) has termed, "a vast and growing mass of dry-as-dust factual histories, of minutely specialized monographs, of would be historians knowing more and more about less and less, sunk without a trace in an ocean of facts." Simultaneously, modern psychology and sociology's depiction of "secret irrational powers," perspectival biases and class interests behind the facade of reason has undercut the possibility of objective historical truth and contributed to relativism. Among religionists, this has led to a more pronounced distinction between sacred and profane history and a tendency among Church historians to focus narrowly on religious history, regarding the history of the rest of life as a secular concern properly handled by scholars acting as secular historians" (McIntyre:398-99).

This position is largely incompatible with UT which emphasizes the need to reintegrate the Christian qua religious view with a commitment to the life and history of the world as a whole. *EUT* (294) asserts that human history is "not just 'providential history' .. it is the history of the providence of restoration through which man and the world are to be

restored." UT openly criticizes the Christian Providential view for having "been dismissed from the field of learning" and expresses confidence that the Unification view of history "has made it possible to treat the providential view as social science" (*EUT*:262). At the same time, UT praises broadly synoptic works, such as Toynbee's which are understood as being preparatory for the appearance of its own view (*EUT*:292).

Although UT "presents the laws of creation and the laws of restoration as the true laws at work in history" (*EUT*:298), it has yet to generate anything approaching a universal history. This, however, may only be a matter of time. The International Religious Foundation (IRF) recently unveiled its *World Scripture* (Wilson, 1991). Even more recently, the International Cultural Foundation (ICF), a sister foundation of IRF (and the sponsoring organization of this conference,) announced plans to publish a new encyclopedia as "a complete exposition of knowledge based upon the perspective of Unification Thought" (see Wilson, 1992). A logical third pillar after its *World Scripture* and encyclopedia, both directed by Dr. Andrew Wilson, might be a world history, consummating, in line with UT guiding principles, the never fully realized Cambridge History of the World, initially undertaken by Lord Acton in 1896. Perhaps this will be Dr. Wilson's next task!

BEHAVIORAL APPLICATIONS

Attributing behavioral correlates to UT's theory of history, or any theory of history, is a much more difficult and hazardous undertaking than extrapolating historiographical principles. This, in fact, underlay my difficulty with Professor Hans Martin Sass's (1991) paper on "The Meaning and Purpose of History" presented at the 18th International Conference of the Unity of the Sciences. Professor Sass maintained that in addition to shaping worldview and communicating moral principles, "orientational" histories predetermine actions. Thus, "theories and meanings in history" must be judged "by their outcomes for peace, love and the effect on natures and cultures" (14). I questioned the ease and directness with which Professor Sass saw various historical views incarnating themselves in human activity and suggested that a host of forces intervened between theories of history and their embodiments in social structure. However, I did acknowledge that one's sense of the past offers abundant resources for coping with present contingencies (Mickler, 1991).

The complexities involved in directly linking concepts of history to action as well as the likelihood of a single historical conceptualization buttressing markedly different social and political agendas depending

on circumstances and needs are evident in behavioral applications of UT. UT and its theory of history, for example, potentially legitimates radical, liberal and traditionalist behaviors. Although it is difficult to be definitive, I will consider each of these orientations in turn.

RADICAL ORIENTATIONS

The potential of UT in undergirding radical, even revolutionary behavior expresses itself in two stages. The first stage involves de-legitimizing competing systems. This is evident all through UT. In the theory of history, we see general claims that “none” of the various views of history presented by scholars have been able to “grasp the whole aspect,” “present a true image of the future,” or “offer appropriate solutions to actual problems.” (*EUT*:259) There also are specific critiques of “representative traditional view[s],” especially the providential and materialist views (*EUT*:285-98). The primary thrust of UT’s overview of traditional views is polemical with emphasis on “various weak points in each of them” (*EUT*:285).

The second stage requires the exclusive legitimation of one’s own theory. UT does this primarily by grounding its system in revelation and in “preparation for the coming of the Messiah” (*EUT*:281). Thus, although it is asserted that UT’s theory of history solves technical historical problems like “circular” versus “linear” movement and “determinism” versus “non-determinism” (*EUT*:291-92), far more potent is the claim to have elaborated “the true laws at work in history” (*EUT*:262). *Explaining Unification Thought*, an earlier edition of UT, claimed that the cutting edge of human history as embodied in competing Hebraic and Hellenistic streams had “spread to the Far East” and that “[t]heir confrontation is most pronounced on the Korean Peninsula, which, therefore, becomes the providential focal point for their unification and the birthplace of the new culture” (324). The most recent explication refers to UT as “Godism” or “the thought that has God’s truth and love as its nucleus.” It subsequently refers to UT as “the thought of God” (*EUT*:iv).

The thrust of these views is, as I have suggested, radical and revolutionary. Like any revolutionary orientation, the aim is to devalue and ultimately displace rivals, thereby gaining a measure of ideological and cultural hegemony. Although fostering genuinely creative insights, this thrust has imparted an exclusivist, sectarian tone to certain Unificationists and fostered behaviors resulting in widespread public perceptions of the movement as being disruptive and dangerous. In some cases, a heady sense of “knowing how God operates” and “being of the

elect” has legitimated high pressure recruitment, socialization, organizational and business practices. Radical orientations and behaviors, however, typically emerge during a movement’s early stages, functioning to maintain a fledgling group’s boundaries and identity over against outsiders. This appears to be the case in Unificationism. Though UT’s theory of history contains undeniably radical elements, it also embodies important countervailing tendencies.

LIBERAL ORIENTATIONS

UT’s non-violent methodology of inducing social change and its future vision of a voluntarist, just and egalitarian world order undergird a liberal, even progressive socio-cultural agenda. Unequivocally opposed to revolutionary ideologies such as Marxism whose historical laws are described as “pseudo laws, fabricated subjectively only to support class struggle and violent revolution” (*Exploring Unification Thought*:282), UT, nonetheless, maintains a dynamic view of history, acknowledges that entrenched rule tends to be tyrannical, and recognizes the necessity of historical struggle (*EUT*:281-85). However, its philosophy of social change is recognizably Gandhian. Based upon the “law of indemnity,” or sacrificial suffering, UT suggests that by willingly enduring unmerited “persecution,” righteous people win popular support, “isolate the leader of the evil side,” and thereby turn history (*EUT*:283). In less dramatic instances, UT holds that there are always creative alternatives to open conflict.

EUT emphasizes the importance of “having a clear vision for a future society” but is not overly specific beyond asserting that human history has been “directed toward the world of God’s original ideal of creation” (260). However, it is possible to determine from the text and correlate readings several essential requisites for the new world order. First, it must be voluntarist. *UT* stresses an inviolate realm of human freedom and responsibility with which no one, “not even God” can interfere (*EUT*:270). Hence, no ultimate order ever can be imposed. It must be freely chosen. Second, it must be just. *EUT* notes that so long as there exists unresolved historical conflicts or resentment, “there can be no true peace on earth” (278). Finally, the ideal future society must be egalitarian. Although this point is not developed at length in *UT*, Dr. Lee writes eloquently in *The End of Communism* (1985) of “a society of co-existence, co-prosperity and co-righteousness, i.e., a society of tricoism” (167). Likewise the Unification Principle advocates “the principle of coexistence, co-prosperity and common-cause” as opposed to an

arrangement in which privileged elites monopolize benefits and wealth (Divine Principle:445).

These thrusts are liberal and progressive. As with liberal orientations generally, UT's case rests ultimately on moral suasion and a confidence in humankind's ability to choose the good. It also rests on the willingness to withstand opposition. These supports lend a prophetic, visionary cast to Unificationism. Reverend Moon, in particular, has faced violent opposition and imprisonment in a variety of settings: first, under fascist Japan; second, under North Korean totalitarian and South Korean "strong man" regimes; and more recently, at the hands of the U.S. government. Nonetheless, unlike many of today's "politically correct" breed, Unification "liberals" engage an increasingly diverse cast of allies, both "left" and "right" as movement initiatives in Russia, China and even North Korea currently demonstrate. Although viewed as self-serving by some, Unificationism funds an innumerable array of organizations and projects such as the International Conference on the Unity of the Sciences, the Assembly of the World's Religions, the International Highway Project and the International Federation for World Peace, all of which it perceives as contributing to the betterment of humankind. Liberal orientations and behavior obviously dominate the expansionist stages of social movements. This also seems to be the case with Unificationism. Nonetheless, although UT's theory of history has an unmistakable egalitarian thrust, it possesses an important counterbalancing feature.

TRADITIONALIST ORIENTATIONS

The possibility of UT legitimating traditionalist, even reactionary behaviors is evident in the theory's latent anti-intellectualism and in its strongly hierarchical conception of social reality. The latent anti-intellectual strand expresses itself in the theory's insistence on the "cash value" of philosophy (that it solve "real" problems), in its inadequate characterizations of existing views of history, and in a questionable scientism. UT's preoccupation with practicality undoubtedly stems from its effort to counter Marxism but runs the risk of confounding philosophy with ideology and politicizing theoretical issues. Its treatment of existing views of history (most dismissed in the matter of a few lines) runs the risk of furthering an illusion of having not only "solved" but also "settled" perennial questions. Finally, an elaboration of "the law-governed nature of history" (*EUT*:261-62) which fails to define what precisely is meant by the term "law," tends less toward science than toward scientism.

UT's strongly hierarchical conception of social reality is evident in several "laws of creation" which extrapolate the neo-Confucian concepts "Yang and Yin" (*EUT:263*). The "law of correlativity," for example, refers not only to "principal" and "subordinate" elements within beings but also to "principal and subordinate individual beings" (*EUT:263*). According to this law, "The first requirement for a society to develop is that correlative elements ... of subject and object must form a reciprocal relationship in every field such as culture, politics, economy and science" (*FUT:263*). Government and the people, in particular, "must form a relationship of subject and object for the purpose of the nation's prosperity" (*FUT:301*). The "law of dominion by the center" reinforces the idea that "[t]he leaders are the subject, and the masses of people are the object" (*EUT:264*). UT repeatedly emphasizes that this "give-and-receive action" must be harmonious, "never oppositional or conflictive" (*EUT:263*).

The thrust of these views is traditionalist and if improperly applied, reactionary. As with traditionalist orientations generally, the ethos is protectionist and preservationist. This outlook, at times, has tended to reinforce dogmatic and authoritarian proclivities of some Unificationists. Rather than utilize UT to open up philosophical investigation, the dogmatic school has emphasized closure, asserting with evangelical certitude that the system has solved all problems. Similarly, although appropriate application of subject-object relations have led to manifestly self-sacrificial and caring behaviors on the part of designated "subjects," interpretation, other Unificationist leaders have made use of the concept to stifle dissent and facilitate hierarchical prerogatives. Traditionalist orientations and behaviors come to the fore during routinization and institutionalization phases of social movement development. They typically consolidate advances by closing off avenues of ideological and organizational deviance.

These, then, are three markedly different social and political orientations which derive from UT's theory of history. Although one could become dominant, it is more likely that each of the three orientations described—radical, liberal and traditionalist—will factor into the movement's historical tradition. Stated differently, Unificationism cannot be authentic minus its rootedness in revelation, its commitment to social justice and its neo-Confucian family ethic. UT's theory of history is a rich theoretical construct because it provides resources for a wide range of practical applications.

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MAPPING KNOWLEDGE: THE UNIFICATION ENCYCLOPEDIA PROJECT

by **Andrew M. Wilson**

Encyclopedias have always served a practical purpose. As handy reference guides for those seeking quick summaries of information, they obviate the need to trudge through numerous books and articles. But historically, encyclopedias have had a much broader significance. They define the scope and content of human knowledge.

The knowledge of any culture has its specific content, boundaries and organizational principles. As the ideological underpinnings of culture change, so does the shape of its knowledge. Whenever, in the course of human history, a new philosophy or thought has arisen, thinkers have applied it to the systematization and organization of all knowledge by writing a comprehensive work or encyclopedia. The French Encyclopedists Diderot and d'Allembert, in particular, were successful in redefining the shape of knowledge according to the worldview of the Enlightenment in their pioneering work, the *Encyclopédie*. Other thinkers, such as Bacon, Coleridge, Hegel and Comte, contemplated doing something similar and the Communist ideologues in the former USSR even succeeded—for a time—in enshrining their ideology in the *Great Soviet Encyclopedia*, but none have surpassed the *Encyclopédie* of Diderot and d'Allembert in terms of lasting influence.

Although at first glance conventional encyclopedias appear to be

unsystematic collections of unrelated facts, in fact they perpetuate the ideological perspective of the Enlightenment. For example, the present standard of encyclopedias in the English language, *The New Encyclopædia Britannica*, has an implicit materialistic, social-scientific perspective with a distinctly Western bias. In most respects, the *Britannica* is a child of the Enlightenment and the *Encyclopédie*.

Yet we now have come to acknowledge that the Enlightenment has run its course and, irrespective of its many advantages, has been unable to guide the world to the peace and ideal that humanity longs for. Our age is in the throes of a new cultural revolution, one which values wholeness, gives primacy to the spiritual aspect of human life and respects all cultures in their diversity. Many of these desiderata challenge the materialistic orientation of knowledge as it has been shaped by the Enlightenment.

The Unification movement appears at a time when many people are questioning the existing system of education and the values (or lack of values) which it teaches. This means not only to question such lightning-rod issues as sex education, multiculturalism and the place of religion in the schools, but more essentially to put forth a critique of the foundations of knowledge. Thus, in 1983, the Reverend Sun Myung Moon announced plans to produce a world-class encyclopedia.¹ This desideratum is consistent with Moon's general strategy to reform society through renewing its spiritual roots: first through religion and second through education. The project to publish a new encyclopedia is in line with such educational activities of the movement as operating universities, sponsoring academic conferences and developing value-centered curricula in the C.I.S.

How could Unificationism give perspective to an encyclopedia? Unificationism is more than just a religious doctrine: it is a new multi-dimensional vision. For one thing, Unificationism conceives of the world as the arena of emotional relationships and human life as a course of growth to maturity in matters of love. An education that dwells only on the mastery of facts and technology is inadequate because it lacks the tools to help human beings achieve the purpose of life. These lie in the realm of values. Facts and values are, in this view, inseparably interwoven. Technological education fulfills its purpose when it is used to promote goodness. Effective action in the realm of values requires an accurate understanding of the facts of material existence. What is needed is an education that can honor and harmonize the complementary aspects of fact and value, external and internal.

Furthermore, Unificationism envisions a world in which the great cultural traditions of East and West, North and South, and of all the great religions, are harmonized and unified. A new global culture can arise only on the foundation of broad intercultural and interreligious understanding and harmony. Tomorrow's education has the task of teaching respect and understanding for the world's cultures. This will require us to transcend the assumption that all things in the world can be judged by the standards of Western scientific rationality. But in order to prevent a fall into value-less relativism, education will have to rediscover the highest values of each culture and determine their meeting points. Unificationism asserts that the place where the common ground of values is to be found is in the area of religious and humanistic ideals, specifically the ideals of divine or unselfish love. This supposition has been confirmed time and time again through the interreligious and interdisciplinary conferences dedicated to the search for 'Absolute Values,' when participants would uncover the depth of common values that had been obscured by words and concepts.

These perspectives are not unique to Unificationists. They are shared by thoughtful scholars in many fields, who wish to go beyond the conventional educational wisdom. The proposed encyclopedia will require the collaboration of many people to formulate articles within such a post-Enlightenment intellectual framework. Just as Diderot and his group of Encyclopedists defined the modern shape of education along Enlightenment lines through the *Encyclopédie*, the Unificationist encyclopedia will endeavor to define a shape for knowledge that can foster a new age of spiritual and global unity.

BACKGROUND OF THE CONVENTIONAL ENCYCLOPEDIA

The term (en)cyclo-pedia means circle of education. The history of encyclopedias extends back to Roman times, notably the works of Pliny and Cassiodorus. The attitude of encyclopedists toward spiritual matters has varied according to their purpose and inclination. The 17th-century American Puritans used an encyclopedia by Alstead which understood all knowledge to be interconnected and united under the order of God. God, the Creator, made the universe to embody a plan in the divine mind. As all art, science and knowledge was viewed as originating in the mind of God, they would necessarily be interrelated. Man is responsible to investigate the principles of the arts and sciences according to his reason, but always remain humble to the fact that he is only rediscovering knowledge that is already perfect in the mind of God.

In the 18th century, Diderot and d'Allembert created the *Encyclopédie* to be a showpiece for the new worldview of the Enlightenment. Articles were written from a rationalistic and humanistic perspective; many of them were explicitly antireligious. Indeed, one factor in its commercial success was the scandal of knowledge which in this work came from the consistent rationalistic approach and a belief in the self-consistency of reason and nature itself, which operated according to Newtonian laws as a giant machine independent of any supposed God. Tangible, sensible objects were all that mattered, while ideas and universals that had been justified by Christian philosophy as grounded in the divine mind were ignored. The Encyclopedists were motivated primarily by a faith in reason, believing that if human beings could only act with reason unfettered by the superstitions of religion and on the basis of complete knowledge, they could build a far better society.

Modern encyclopedias have eschewed the blatant anticlericalism of the *Encyclopédie*, yet the fundamental standpoint of the Enlightenment remains. The contemporary encyclopedia, as represented in the *Encyclopædia Britannica*, has an implicit materialistic, social-scientific perspective. Scientific findings are treated as "facts"; so are human phenomena such as art, history and religion. But the subjects of art and religion—God, truth, beauty, goodness—do not even rate articles. There is only God insofar as it is a belief of a particular religion, beauty insofar as it is defined in one or another school of criticism, etc. Tangible things are treated from a scientific standpoint, reduced to matter, with rarely any regard for values.

Even the human being, surely the subject of values, is treated primarily as a biological entity. There is no article "Human Being" and only a 300-word entry "man," yet there are extensive articles such as "Innate Factors in Human Behavior" and "Human Evolution." It is instructive to compare the amount of space devoted to biological-medical descriptions of the human body with discussions of psychology and mind: the proportion is roughly five-to-one. On wading through the index to find any discussion of the essence of the human being or human nature, one finds it relegated to the realm of philosophy in a brief entry "Philosophical Anthropology."

This attitude is also evident in biographies, where dry factual accounts abound but insights into personalities and convictions are sorely lacking. Even the biographies of major figures lack the depth that would give a reader some understanding of how that person could rise to greatness. Likewise, an article about a nation will go to great lengths to describe its geography, economy and history, but say next to nothing about its culture or spirit that gives identity and pride to its citizens. The *Britannica* is evidently uncom-

fortable about investigating the inner man and the subjective side of life. The values and motivations that lie beneath the surface world of artifacts and events are largely ignored.

The Western bias of the *Britannica* is evident: note the lack of regard for the non-scientific worldviews of other cultures, even when these worldviews have much to offer. There is no serious discussion of Chinese medicine as a legitimate way of health care (not to mention chiropractic or homeopathy). The entries on the human body and its diseases rest on the consensus that only the viewpoint of Western science is worth discussing. Nor are the insights of Buddhist psychology regarded as significant for the field of psychology; they are only relevant to Buddhism. The world of the *Britannica* is entirely disenchanted. Articles on animals, plants and places discuss them as material objects, but omit any regard for the folk beliefs or myths in which they have psychic significance. Rather than integrating all knowledge, East and West, the *Britannica* takes the Western scientific viewpoint as the standard of "fact" and annexes other viewpoints to the curious practices of foreign cultures. This implicit bias endures despite laudable efforts to include a large number of non-Western biographical entries.

Today, encyclopedias have become more and more collections of facts without any satisfactory unity. A widening gulf between the sciences and the humanities and the breakdown of commonly shared values has led to the fragmentation of knowledge. Yet the quantity of knowledge is far more vast and diverse than anything encountered before. The editors of the *Britannica*, aware of this problem, sought to remedy it by commissioning long articles which could cover the many connections and ramifications of a given field. This attempt has been widely criticized as inadequate. Although each long article could address a vast amount of information, it does not venture beyond the narrow perspective of a single academic discipline. The result has been more specialization and fragmentation of knowledge, not less. A fresh approach is sorely needed that will address topics from a truly interdisciplinary perspective. It would require a considerable act of will on the part of the editors to overcome the inertia of academic specialization that plagues Western education generally.

THE UNIFICATIONIST PERSPECTIVE FOR THE ENCYCLOPEDIA

At the close of the 20th century there is a widespread sense that the ideologies and worldviews which have undergirded the modern age have failed. A new worldview is needed, one that is sufficient to the task of

building world peace and global community. It should embrace all cultures and lift up the best of human values, with the aim of providing an intellectual foundation for peace and harmony in the emerging global civilization. It should instruct individuals and families to practice unselfish love and have a universal concept of the human family, that they may become global citizens and peacemakers. It should synthesize the spiritual knowledge of religion with the humanistic and scientific knowledge of the Enlightenment, in order to overcome the fragmentation of knowledge and the fragmentation of the human spirit.

We should investigate how the scope and content of that amorphous and ever-expanding body called ‘knowledge’ can be redefined in the light of this vision. Planning an encyclopedia, which is a kind of map to knowledge, gives an opportunity to engage the issues and problems of such a redefinition. If the work is done well, this encyclopedia may become a major influence on education for generations to come.

The encyclopedia should value all constructive human activities and lift up those outstanding individuals, from every culture, who have contributed to human well-being. At the same time, it should knit the diverse strands of human thought and action into one whole cloth. One model for this is to be found in *World Scripture: A Comparative Anthology of Sacred Texts*, edited by this author.² *World Scripture* was prepared with reverence for all religious faiths; scholars from each religion contributed texts to the anthology and reviewed it to assure that their religion was treated fairly on its own terms. It has demonstrated that an attitude of respect for all cultures and beliefs, cultivated through honest dialogue, can ultimately lead to a vision of unity. The unity of *World Scripture* is not a conceptual unity that would force all religions into a Christian mold; it is rather a unity based upon shared values which allows for a diversity of conceptual systems.³

Yet this is not to be a religious encyclopedia. All areas of science, philosophy, art, literature, history, law, politics, economics, culture and religion are to have extensive coverage. We will strive to apply the same unifying perspective, which was successful in dealing with the disparate religions of the world, to the whole of reality. The following are some of the principles and guidelines which will inform the contents of each encyclopedia entry.

UNIVERSAL VALUE AMIDST DIVERSITY

The central value in human life, which we may term “true love,” means that which seeks the best for others and the betterment of human life in

all its dimensions. True love means living for others, giving without thought of a return. Its source is transcendental, beyond the self; the person who practices true love taps into an inexhaustible reservoir of life. The various philosophies and religions of the world speak of this value with a variety of emphases, aspects and concepts, such as: compassion, grace, justice, charity, liberation, righteousness and agape love. While recognizing that certain of these aspects may sometimes be in tension (e.g., the well-known Jewish discussion of the dichotomy between divine justice and divine mercy), we may regard the positive tendency of all of them as aspects of a single divine and universal value. This value, true love, is the aspiration and hope of all human beings and the manifestation of the best in human nature.

True love is the proper standard for judging good from evil. In biography and history, there are people who have achieved greatness because they have given something of value to their nation or to humanity and there have been people whose influence has been negative to those around them or to the world at large. It matters not whether the person is a Christian or an atheist, a politician or a writer; his person and his work can be evaluated based upon the standard of true love. All human beings, regardless of race, religion, gender, culture, class, or level of formal schooling, can potentially realize mature and selfless character, form loving families and contribute to human betterment. Or they can be selfish, form families divided by resentment and oppress others. The encyclopedia should make special effort to present personages from every race, religion and culture, women as well as men, who have been outstanding in their societies.

Likewise, true love is a standard around which one can evaluate diverse intellectual concepts and doctrines and lift up their positive points. Throughout history, there have been ideas, technologies and movements which have contributed to human betterment, or which have turned in destructive directions. By understanding them and the values by which they either progress or decline, one can recognize their potential for good or ill. Are the ideas which are foundational to the Christian West superior? Let us investigate how well they have elevated the human spirit and enabled people to better realize their potential for true love. But they cannot make any *a priori* claim to superiority. There are certainly Islamic, Buddhist, Confucian and humanistic teachings that can also promote true love. And let us not leave out the folklore of traditional societies, which contains much wisdom which sophisticated moderns could do well to heed.

In this light, a values-oriented encyclopedia will necessarily lift up those great ideas and values which, throughout history, have inspired and motivated humankind. In this regard, we find much to learn from the Great Books Program and its tests as published by the *Encyclopædia Britannica*, Inc. Strangely, even though Mortimer Adler, who championed the Great Books, was Editor-in-Chief, the editions of the *Encyclopædia Britannica* produced under his watch never came to resemble the Great Books. But we can learn about his views, which were visionary in their day, by examining the *Syntopicon*.⁴ It is structured about such topics which have been the focus of thinkers through all ages, such as God, Man, Life, Love, Honor and Beauty. They are treated thematically rather than historically, thereby giving the reader a coherent picture of what is at stake among the diversity of positions on the issue. There is high regard for the classical traditions, avoiding the flat modern view that would deny importance to any so-called "prescientific" thought. By giving a diversity of approaches, rather than pontificating a single authoritative position, it encourages readers to think matters through for themselves.

The Great Books dealt only with the Western tradition. We must also include the insights of the greatest thinkers of the Islamic, South Asian and Far Eastern civilizations. To do this, we probably will have to commission several articles representing different perspectives and place them side by side. Then it will be the editors' task to integrate these perspectives. Can we find a common ground in which to place, compare and evaluate the thought of various religions, philosophies, and cultures? We can, in the context of a dialogue which permits a diversity of positions.

INTERDISCIPLINARY AND INTERCULTURAL

Dialogue and harmonious give and take, centered on the common good, will foster the mutual appreciation of our common values and hence the realization of world peace. All diverse cultures of the world, the idealist and materialist approaches to reality and the values of both science and the humanities have insights to contribute in the context of a global dialogue that respects all standpoints. Without negating any of them, we can find correlations and opportunities for dialogue between divergent conceptual viewpoints. In order to encourage such dialogue, an interdisciplinary approach will be used. Longer topics will be treated from multiple points of view, covering relevant disciplines and cultural viewpoints. It may be appropriate to use the multiple essay format used by editors of *The World & I*.

Cross-cultural understanding requires honest communication that bridges two worlds. It is rarely easy for an editor to strike a proper balance between those who are existentially immersed in another culture and those who can properly interpret that culture for Western readers. The limitations of language further limit our ability to find writers who can authentically represent certain cultural viewpoints. We will prefer to find writers who can stand within their culture; it is difficult for a scholar who stands outside a foreign culture to expect to understand it fully; one must immerse oneself completely and share its folkways, lifestyles, pain and wisdom. However, the writer must also be able to interpret these unfamiliar cultural values and ideas into familiar terms, in order to open up understanding to a wide readership. We should also avoid postures of cultural superiority or false claims of cultural uniqueness, whether by writers from dominant or minority cultures. To find a balance, either by employing one or several writers, will be one of the most difficult editorial tasks.

The encyclopedia's comparisons will not be value neutral. There should be judgements according to how well the various ideas and traditions live up to their own stated ideals and contribute to the emerging universal standard of value—true love and action that seeks human betterment. Already, as the world grows smaller and cultures collide, long-honored traditions are clashing with universal ideals. For example, the Hindu caste system is being judged by Hindus themselves as they lift up the ideal of human equality. In Islamic nations, polygamy is facing criticism for denying the value of women. This may be uncomfortable, but it is inevitable that this clash of values be addressed in an encyclopedia that seeks to encourage the emergence of global community.

In politics, for example, we would want to value positive contributions from all political standpoints, both right and left. Avoiding partisanship, we might ask contributors from both the right and the left how their policies can best serve the public interest. At issue is not only abstract philosophy, but how democracy or other forms of government work in practice to bring justice, provide for public safety, establish a prosperous economy, care for the poor and express the will of the people. Politics, law and economy should function as the stage where people can manifest love and create healthy individuals, families and communities. Their ability to do so depends both on the nature of the system and the integrity and character of the human beings who make it function.

CHARACTER AND FAMILY: THE INNER DIMENSIONS OF LIFE

The values and motivations of the inner life lie at the cause of a person's external accomplishments in the world. Likewise, the spirit and character of a people lie at the core of a nation's greatness. In discussing individuals, institutions and nations, we should pay as much attention to the inner spiritual content as we do to describing external facts. In biography we want to know the individual's personality, family background, religious faith and personal values. In describing a nation or an institution, we want to know its cultural values, its sense of historical identity as shaped by its past and the factors which are likely to affect its behavior in the future.

Biographical entries in conventional encyclopedias are often little more than recitations of the high points in people's careers. We need to restore the human being to biography. In education, biographies have a critical role to provide role models for youth. A biography should convey a sense of the living person: family and religious influence on his (or her) character; his dreams and life goals; his path to greatness with its hard training, setbacks and triumphs; his strengths and foibles.⁵

The biographer must be sensitive in order to avoid the errors of excessive suspicion or laudation. Many modern biographies show a leftist tendency to be suspicious of the powerful and always ascribe motives of self-interest. That is not always correct. Many powerful and respected rulers had a nobility of purpose that transcended themselves and sought to wield power for the sake of larger religious or national goals. We can assume that their contemporaries were wise enough to see through self-interest or recognize genuine nobility. On the other hand, older, 19th century biographies often whitewashed the faults of their subjects, particularly if they were famous artists, composers or scientists. Every person, no matter how famous, will meet with temptations to compromise his or her integrity. We admire those righteous people who could keep their integrity; and often we can find in those who succumbed to some temptation in their personal life a source of decline in their public life.

The most basic context for the development of character is the family. The family is the school of love: between husband and wife, grandparents and parents and children, among siblings. It is the starting point for ethics and morality and good citizenship. Family traditions are passed on; problems in the family often determine one's attitude in later professional life. When the family life of a famous person is examined by biographers, it is not always a pretty sight. Nevertheless, our measure of a person's creative work is often informed by how he or she lives out

those ideas in the crucible of the family. In articles on psychology, sociology, ethics and culture, the contribution of the family should be given a central role.

GOD AND SPIRIT

The reality of God and the phenomena of spirit are testified to in the multiplicity of religions and the manifold experiences of people in all ages and throughout the world. While we recognize that spiritual phenomena have different names and conceptualizations in the various religions, we yet affirm their ultimate unity. The fact of life after death and of spiritual influences on human behavior, is testified to in all religions. Human beings are linked together through influences beyond time and space. There should be a corrective to the reductionist claims of Western psychology. The materialistic Enlightenment worldview never showed more arrogance than in its utter devaluation and dismissal of these issues.

Another reason why conventional encyclopedias bracket any talk of God is to avoid the appearance of sectarianism. From the experience of *World Scripture*, we have learned that it is possible to talk about God, life after death, prayer, faith, grace and other spiritual subjects if they are treated in a comparative and interreligious context. Wherever possible, these topics will be addressed in a comprehensive and non-sectarian manner.

Furthermore, there is little doubt that God or spirituality has been a factor in the lives of many great people throughout history. Biographies of well-known religious leaders, prophets and saints will take a phenomenological standpoint that gives credence to their belief in God's gracious guidance, inspiration and support. Countless artists, poets, scientists and mathematicians have credited a spiritual impulse or muse as the source of their most creative inspirations and important breakthroughs. Again, a phenomenological approach would give credence to these reports. There is an intercourse of spiritual communication between heaven and earth. Some of it may be beneficial, other influences can be harmful. By not shirking away from treating this material in a thoroughgoing manner, we can educate people as to the proper way to approach various topics in the area of spirituality and even the occult.

HOLISTIC SCIENCE AND MEDICINE

The encyclopedia should be on the cutting edge of science. In addition, it will comment on the philosophical implications of science for understanding reality in general. As truth is one, the truths of science and reli-

gion are converging. There should be openness to new paradigms in science that can bridge between conventional materialism and spiritual truths heretofore known only through religion.

The synthetic approach of the encyclopedia assumes that the dimensions of matter and spirit can only be partially understood when regarded separately under the mode of reductive analysis. While reductionistic analysis has its place in the method of individual sciences for the elucidation of specific facts, the results of that reduction should be viewed as only one of the several dimensions of reality. These dimensions are in fact inseparable, interacting, and must ultimately be regarded as parts of a whole. We require a holistic perspective, particularly in fields such as medicine and the life sciences which still flounder under reductionist misconceptions.

For example, there is a great divide today between conventional Western medicine and the myriad varieties of holistic and Oriental medicine. This is firstly a conceptual divide, with different interpretations of the nature of disease, the healing process and the psycho-physical nature of the human organism. There is also political and dogmatic hostility between doctors and holistic practitioners. But it is our conviction that humanity is best served if the various schools of medicine can cooperate.

Examples of such cooperation are to be found in China and Japan, and these should be highlighted. In a recent report from Isshin Hospital in Tokyo, a cancer therapy was described which combined surgery and chemotherapy with Chinese herbal medicine, psychotherapy and counseling about death. The report cautioned against overreliance on holistic approaches to cancer treatment, describing cases where potentially life-saving surgical intervention was postponed while the patient pursued naturopathic cures, until the situation became terminal. On the other hand, treatments with Chinese herbs and psychotherapy significantly speeded recovery from surgery, reduced the need for pain-killing drugs and may reduce the likelihood of remission. Frequent staff meetings including Western doctors, Chinese herbalists and psychotherapists developed a cooperative spirit on the wards, contributing to the successful development of multidisciplinary treatment regimens.⁶

Ideally, articles on disease should include holistic as well as conventional approaches. Whenever possible, both sides should be backed up with clinical scientific data as to the efficacy of various treatment modalities. Furthermore, I envision an integrated article on anatomy, in which the meridians of acupuncture on a transparent overlay can be placed on top of the transparencies illustrating the physical circulatory and nervous systems. The functional interactions of these different sys-

tems should be explored. Can such an article be written today? In the absence of consensus, an interdisciplinary approach, as outlined above, can be employed.

Someone once quipped that the *Encyclopædia Britannica* is a book which goes practically unread. A major reason why people do not read it is the abysmal quality of its science writing. Full of complex equations and the densest of prose, the articles are incomprehensible to anyone without an advanced degree. Writing science for the layman takes a special art.

Putting science at the layman's level has the salutary effect of bringing out problems of interpretation. For example, in quantum physics I have come upon at least four interpretations of the so-called "collapse of the wavefunction." And choosing among them brings up philosophical and even theological issues. One of the central points of unification of knowledge, in this case between science and philosophy, occurs at the cutting edge of the new physics. As theories have been pushed to their limits, the "old" questions of mind and God have made their reappearance. The standard evolutionary model of biology is likewise under assault; its assumptions are being challenged by new paradigms drawn from younger sciences such as ecology.

An encyclopedia's presentations of science should give perspective. For one thing, the public needs to be made aware of the limitations of science. Rather than treat scientific theories as true descriptions of reality, the encyclopedia should make some estimate about the tentativeness or relative certainty with which we can rely upon a theory. For instance, Roger Penrose has suggested a scale of theories, from "tentative" to "useful" to "superb."⁷ The reader needs such a perspective if he is to make sense out of the profusion of contemporary speculations about "theories of everything," "dark matter," "superstrings" and the like. Recognizing that the reductionistic paradigms of science fit within the larger horizon of a holistic reality is also helpful, because it tells us what problems science has yet to comprehend.⁸ Scientists themselves are the first to recognize that science raises more questions than it answers and that it does little good to mystify science as though it were an omnipotent priesthood. By putting science in perspective, the vitality and balance of scientific research can even be improved.

APPRECIATION FOR ALL CREATURES

We humans share the planet earth with many existences, living and non-living. We must learn to respect our interdependence in the ecological web of life. Harnessing the power of technology in the pursuit of wealth

and material abundance, humans have dominated and altered the environment, often with ill effects. Yet the desire to beautify and enhance the comfort of our living environment is basic to human nature. We recommend an ethic of responsible dominion, which means that human activity should enrich both our living standard and the environment for other creatures.

Therefore, it is necessary to have a proper understanding of the many creatures with which we share the planet. In discussing the plants and animals of the natural world, we should be mindful that they exist in multiple dimensions: in themselves as biological entities, in relation to the larger web of the ecosystem, in relation to human beings as objects of external mastery (cultivation, pest control, land use, etc.) and in relation to human beings as stimulating our spiritual nature, evoking beauty and mystery. In this last and highest dimension we acknowledge the teachings of traditional societies that plants, animals, mountains and rivers embody living spiritual forces. Through expounding upon folklore and traditional wisdom, it can be seen that they truly manifest aspects of ourselves.

CREATIVITY IN ART AND ENTERPRISE

Creativity is a process that begins with an idea in the imagination and ends with its skilful realization in a physical form. Such diverse activities as engineering and invention, painting and sculpture, handicrafts, poetry and dance cannot be adequately understood only from appreciating the finished work. To explore the creative process, we should examine the creator at work. Case studies and practical examples may help to bring an esoteric topic within the reach of a lay person and give empowerment. Thus the encyclopedia can serve to promote creativity in its readers.

In appreciating art, we should attend to those enduring qualities and subtle essences that distinguish a masterpiece from mediocre art. The proper sense of beauty in art is connected to its representing eternal values, truth and love, in human life, and to their attributes which flow from the being of God: harmony, joy, pain and sympathy, courage, self-sacrifice, tenderness, majesty, etc. The subjectivity and personal circumstances of the artist, as well as changing styles of interpretation, also have a place in understanding art, yet the greatest art transcends these limits.

Even ordinary business and labor should be valued for their contributions to society. Those values which make for success in business and pride in the workplace deserve discussion. We note that in cultures with the most prosperous industry, labor is given transcendent value—as a

way to glorify God or to add one's own essence to the eternal work of creation. Stories of capitalists, entrepreneurs and corporations contain valuable lessons, as they put their values and creativity into practice in the rough-and-tumble world of the marketplace.

Sports and other areas of human achievement should be presented for their value in teaching self-mastery, discipline and teamwork. The most notable sportsmen are noble not merely for their strength or skill, but for their sacrifice and often selfless motivation to strive for the honor of team or nation, the perfection of art and the glory of God.

FROM THE PAST TO THE FUTURE

Why study history? Not just to collect a trove of trivia and unrelated facts. History has lessons for us today as we strive to make a better future. We should learn from the mistakes and successes of history what will be a wise policy for the present. We can find in a nation's history certain patterns of behavior, certain recurrent problems and attempts to overcome them, which become themes which define that nation's political life. These themes mold the character of a nation and set forth the continuing agenda for its future.

Furthermore, in the history of every civilization we can take the measure of its highest ideals. We can look to the great men of history in any culture for a definition of these ideals. We can see in them the examples of people who have taken public responsibility as they attempt to rise to the challenge of history. Likewise, to the extent that God is active in history, He has a providence to guide history towards a purpose and goal. Events and people stand in their actuality against the horizon of what God desires for them, or what could have been. Therefore, the encyclopedia will present history according to a thematic treatment, rather than a simple chronological and descriptive account; and it should include an evaluation of that history in relation to its telos.

The encyclopedia looks forward to the emergence of a unified civilization, which will embrace the diversity of the world's cultural traditions into one world family of humanity. Hence the encyclopedia will value the contributions of all cultures, not only for what they have achieved in themselves, but for what they can offer the global community. A non-exhaustive list of cultures, ideas and values which will contribute together to a unified civilization might include:

- Aristotle...virtues, e.g. generosity

- Plato...ideals of truth, beauty, goodness

- Judaism...ethical monotheism, providence, prophets

Christianity...faith, sacrificial love
 Rome...rule of law
 England...empiricism, constitutional rights
 America...freedom, human rights, individualism, multicultural
 diversity
 Capitalism...individual initiative, free market
 Socialism....internationalism, economic justice
 Democracy...freedom, self-government, participation
 Islam...obedience to God, racial harmony
 Buddhism...self-discipline, compassion
 Confucianism...family, personal integrity, ethical order
 Taoism...harmony
 Hinduism....science of the inner self
 Jainism...nonviolence
 Africa...communal solidarity
 Native Americans...ecological awareness
 Shamanism...spiritual world

ACCURACY, EXTENSIVE COVERAGE, READABILITY AND COMPREHENSIVENESS

In addition to these internal principles, the encyclopedia will strive for the highest standards of accuracy, extensive coverage and comprehensiveness that befit a major general encyclopedia. To compete with such encyclopedias as the *Encyclopædia Britannica* and the *Encyclopedia Americana*, the product must be of similar size and achieve a comparable standard of excellence.

Articles will be accurate, academically sound and procedures for multiple review will be set up to assure accuracy. Larger entries will be accompanied by bibliographic information. There will be extensive coverage of all fields of knowledge. More than 20,000 entries will be needed to cover the diversity of plants and animals, biographies of notable people and topics of every field in the sciences, arts and culture.

Readability is essential for a good encyclopedia. Articles will be edited for readability according to the standards of the industry. The *Encyclopædia Britannica* suffers on this score, as entries in their *Macropædia* are often written in dense, scientific prose that is unintelligible to all but a few specialists. Encyclopedias are not written for specialists, who have many specialized reference sources at their disposal. The audience for this encyclopedia should be lay people and college students. They should find the articles interesting and enticing, making plain even the most esoteric subjects. To aid in the presentation of mate-

rial, we will make use of copious illustrations, photographs, charts and maps. We may also use sidebars and boxes to separate out essential technical or mathematical information which might otherwise obstruct the flow of the exposition. Entries should be easy to locate, through intelligent cross-references.

The ideal of comprehensiveness has always been one of the most difficult goals of encyclopedias that still strive for extensive coverage. Historically, the encyclopedia has encompassed two different types of product: one is a collection of long essays, often written by renowned authorities, that give comprehensive coverage on a limited number of major topics; the other is the encyclopedic dictionary, with thousands of short entries covering every possible topic including technical terms, cities and towns, people and events, but with only brief and superficial coverage of each. The 15th edition of the *Britannica* tries to deal with this problem by creating two different encyclopedias, a dictionary-like *Micropædia* and a *Macropædia* composed of a limited number of short essays. This attempt has been widely criticized as unwieldy and difficult to use. Some of the *Macropædia* entries are over 200 pages long, the size of a book, and suffer from unreadability.

Our approach to this problem is designed to maintain extensive and readable coverage while at the same time allowing for comprehensive discussions of major topics. Comprehensive articles will be required if there is to be space for discussion of values, interdisciplinary and intercultural aspects, and character as described above. But there is not space to discuss every topic in such a manner. The key will be to select specific and representative topics which are worthy of such comprehensive discussion, while leaving others to short, dictionary-size entries. In order to maintain readability, we will limit the size of even the largest comprehensive entries, and break them up into appropriate subsections.

CONCLUSION

At the time of this writing, research on the encyclopedia has only just begun. But sooner or later, a new encyclopedia embodying the Unificationist vision will be published. Its historical importance and educational influence will depend upon how fully it embodies this new vision and announces, through its radical departure from the norms of current encyclopedias, the transcending of the old Enlightenment paradigm.

It is my hope that the production of this new encyclopedia will become a beacon, attracting scholars from every field who share these convictions about the shape of knowledge. It can become a vehicle

through which they can express their views in a collaborative effort at educational reform. In the 18th century, Diderot and d'Allembert collected many like-minded Enlightenment thinkers into their stable of writers for the *Encyclopédie*, and we should do no less. The project has obvious attractions to scholars in fields of study which have been given short shrift by conventional encyclopedias due to their materialistic and Western bias: Islamic scholars, holistic physicians, transpersonal psychologists and religionists, to name a few. But it is my hope that thinkers from a wide spectrum of disciplines will recognize the need for a reform of education as outlined here. The Unificationist encyclopedia may become the nucleus of a new intellectual movement for revisioning knowledge as the world enters a new age.

ENDNOTES

1. Sun Myung Moon, "Founder's Address," First International Conference of the Professors World Peace Academy (PWPA), Seoul, Korea, December 18, 1983).
2. Andrew Wilson, ed., *World Scripture: A Comparative Anthology of Sacred Texts* (New York: Paragon House, 1991).
3. See Andrew Wilson, "World Scripture and Global Education," presented at the Parliament of the World's Religions, Chicago, 1993, or Wilson, "World Scripture and Education for Peace," presented at the New ERA conference at Elincourt Ste-Marguerite, France, May 7-12, 1992.
4. Mortimer J. Adler, ed., *A Syntopicon of Great Books of the Western World*, 2 vol., Great Books of the Western World, vol. 2-3 (Chicago: Encyclopædia Britannica, 1952).
5. For an example of a biography which emphasizes the religious roots of a well-known scientist, see David C. Gooding, "Michael Faraday's Apprenticeship: Science as a Spiritual Path," in Ravi Ravindra, ed., *Science and Spirit* (New York: Paragon, 1991). The trenchant, though somewhat partisan, biographies of Rousseau, Shelley, Marx, Ibsen, Hemingway and other modern thinkers by Paul Johnson, *Intellectuals* (New York: Harper & Row, 1988), illuminate the impoverished personal lives of thinkers who have had wide impact on Western society—some would argue for the worst.
6. Yasuhiro Watanabe, "Cancer Treatment in Isshin Hospital," World Medical Health Foundation, Second International Conference on Unified Medicine, University of Bridgeport, June 28, 1992.
7. Roger Penrose, *The Emperor's New Mind* (Oxford, 1989), 150-56.
8. For example, an assessment of the problems which contemporary physics has yet to understand, but might someday make valuable contributions towards elucidating, might include such non-scientific questions as "What is mind?" "What is the energy of spiritual phenomena?" or "Why does the universe exist?"

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The present volume comes to the reader in the hope that through these essays she or he may catch at least a glimpse, and hopefully an inspired vision, of the far-reaching implications of Unificationism and its applications. Herein one will find a collection of articles written by "Unification scholars" who, while being members of the Unification Movement, have received academic training in the West and have studied at some length in their areas of specialization. Many are graduates of the Unification Theological Seminary. Most have completed higher degrees at prominent universities, both in the United States and abroad. All are in the process of exploring and expanding the intellectual context of Unificationism in its relationship to the world of thought and action.

The essays vary considerably, but they share one thing in common: they are all explorations in Unificationism or Unification thinking. Each author has attempted to relate Unification thinking to his/her respective academic area in order to develop and express it in terms of the conceptual horizons of biblical studies, theology, interreligious dialogue and encounter, philosophy, science and social science. Although the essence of Unificationism (which some might briefly define as "true love") remains unchanged, the way in which it is expressed and applied to contemporary societies can (and should) change.

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