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WAS JESUS THE SON OF THE PRIEST ZACHARIAS?

Robert M. Price

Let no one think it a cliché when teachers say they are often the learners in the process of classroom discovery. I had the rare privilege of substituting for a friend on the faculty of the Unification Theological Seminary a few years ago when he was laid up following a traffic accident. I had previously taught New Testament to Free Will Baptist freshmen and to doctoral students of various persuasions. In all such situations I was something of an outsider, as I found myself encouraging students to think through possibilities not made welcome by their creeds. But at UTS I was an outsider in a special sense. Familiar with the Unification movement for many years, having attended a speech by the Reverend Moon in Chicago in 1974, I had learned to admire the movement and to be fascinated by it. And here was a chance to interact and to help form the finest minds who would emerge to lead this new and enthusiastic messianic movement in future years. It was a responsibility I did not take lightly, as well as an experience I delighted in. At any rate, one afternoon one of my best students told me in almost conspiratorial tones that Reverend Moon had a special angle on one of the stories we had discussed in class: that of the annunciation and conception of Jesus in Luke chapter one. The truth was, she told me, that Mary was not merely killing time with her cousin Elizabeth when she went to visit her immediately following the annunciation by the angel Gabriel. No, once she placed herself in the care of her older cousin and the latter's husband, she received the attentions of old Zacharias, whom God had chosen to father the baby Jesus.

Reverend Sun Myung Moon is a religious visionary in the most literal sense. His suggestion about the true parentage of Jesus is a piece of what scholars like to call "inspired" or "charismatic" exegesis. That is a euphemism

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implying “subjective and Kabbalistic” exegesis, genuinely of interest to scientific exegetes, but primarily as an example of the kind of pre-scientific mythopoeic imagination that created the Bible in the first place. I will return to this issue at the end, but the main thing I want to consider in this brief paper is whether the suggestion may be taken seriously as possibly disclosing Luke’s intention, if not the historical facts of the matter.

This Day Have I Begotten Thee

Three considerations might make us initially reluctant to take Reverend Moon’s hypothesis (as I will call it, though I understand he does not offer it as such; rather apodictically, in prophetic fashion) as the fact of the matter. And yet we will see that all three objections are pretty easy to answer.

First, critical exegesis at least since David Friedrich Strauss has forbidden us to take at face value Luke’s assertion that Jesus was the cousin of John the Baptist. Briefly, the problem arises from comparative source criticism. Only Luke has the family connection of Jesus with John, and Luke is a late document, dependent upon earlier versions which had no such link and left no room for them. Mark posits no link between the two men, Jesus being merely another face in the crowd, in the line of seekers awaiting baptism. True, Matthew 3:14 has John instantly aware of the identity of Jesus as the latter approaches him for immersion, but nothing is said of family connections. And John 1:33-34 disallows Matthew’s version by having the Baptist say he did not know Jesus for the elect of God until he saw the divine Spirit descend and remain upon him, a visionary event happening just recently. Even Luke has failed to weave the cousin business in carefully with the rest of his own narrative, since the Q passage (Luke 7:18-23 // Matthew 11:2-6) Luke shares with Matthew shows John first imagining the possibility that Jesus is the messiah only while he has the leisure to think about it in his prison cell. Nothing is said of his having begun to doubt a messiahship in which he had once believed, say as young as a fetus jumping in the womb to attest his divine cousin’s greater glory (Luke 1:41-44).

No, the connection between Jesus and John as cousins is “merely” Lukan redaction aimed at appealing to members of the rival John the Baptist sect thriving in his own day. He sought to co-opt this sect by subordinating John’s nativity to Jesus’. (Luke is often thought to have used two Aramaic nativity stories, one about John, one about Jesus,¹ and to have connected them with the pivotal scene in which the Johannine fetus jumps for joy when the zygote Jesus comes on the scene. It is all a piece of the same technique Luke uses so well to parallel Stephen (originally the martyred James the Just, as Hans-Joachim Schoeps² and Robert Eisenman³ have argued), Paul, and Peter to Jesus in their Passion narratives in Acts, and to parallel Paul with Peter on so

many points in Acts. In all such cases, Luke seeks to endorse one character by modeling him upon another, already revered.

On the other hand, suppose that it is the link between John the Baptist and Zacharias that is the fiction, forged by Luke, not that between Mary and the old couple. There is a hint of this in the otherwise odd vestige in Luke 1:69 which makes Zacharias call *his son* “a horn of salvation for us in the house of his servant David.” John the Baptist does not stem from David’s line. Neither does Jesus if he is Zacharias’ son. But if he is destined to take the role of Messiah, the Davidic epithet will be his in an official or ceremonial sense. The Mandaean *Book of John*, ancient though impossible to date precisely, already knows “old father Zakhria” as the father of John, “Enishbai,” as his mother. Does this constitute non-Christian tradition running parallel to Luke, and thus possibly older? I think not. The *Book of John* goes on to describe a series of prodigies witnessed by many in disturbing dreams. The priests, usually capable of interpreting dreams can make nothing at all of these, so they take them to a formidable adept named Lilyukh, who proves equal to the task.⁴ Moses Gaster conjectured that this Lilyukh might be prophet Elijah the Tishbite, and G.R.S. Mead seems to favor the guess, but to me it seems obvious that Lilyukh can be none other than the evangelist Luke, from whom the Mandaean writer has therefore borrowed his information concerning John’s parents. Thus it may be that, though the business linking John and Jesus as cousins, the former genuflecting to the latter already in the womb, is Lukan apologetics, the Lukan invention may have been the connection between John and Zacharias and Elizabeth.

Second, though a definite historical scenario seems to underlie biblical tales of this type (the impregnation of a formerly “barren” woman by the intervention of a holy man), it applies with difficulty to this case. I have in mind the brilliant book by anthropologist M.J. Field, *Angels and Ministers of Grace*, in which he argues that the miraculous nativity stories of Isaac, Samson, Samuel, John, and Jesus all reflect the ancient practice (still obtaining) of African and Arabia according to which a childless couple seeks the divine aid of a traveling shaman. He sleeps with the woman, who becomes pregnant, demonstrating that the problem all along was with the husband, not the wife. But the husband, far from being cuckolded and humiliated, is allowed to continue hiding behind the excuse of his wife’s “barrenness,” never admitting his own sterility. Though the impregnation is due simply to the wife receiving sperm from a non-sterile male, the husband is allowed to save face by the standard pretense that it is the wife’s fault and that the shaman is applying supernatural power, not mere male virility, to the case. A man’s pride might suffer compared with another man’s ability to impregnate the man’s wife, but not if it takes supernatural power to do the job. Who can compete with a god or be blamed for falling short in such a competition? Field knew

that this practice was common in many cultures he had studied, cultures similar in many respects to biblical culture. So he naturally surmised that the same practice lay behind the nativity stories of biblical heroes whose mothers were called barren.⁵

It is only the embarrassment of plaster piety that refuses to take seriously Field's illuminating theory. Now this is not to say that any particular biblical story of a barren woman conceiving is historically true; only that the existence of this arrangement in Hebrew culture would have made the stories seem to ring true. The reader or hearer would have heard of such things before and would find the tales plausible. Likewise, the ancient reader/hearer would know good and well what sort of an "angel" it was who had allayed the couple's fears and promised them a child "in the spring of the year when I return." In the same way, we may accept Rudolf Otto's invocation of various biblical and extrabiblical tales of ancient heroes' encounters with God (whether of Moses before Yahweh or Arjuna before Krishna) as genuine evidence of the sort of numinous experience from which all religion ultimately stems,⁶ without committing ourselves to believing that the historical Moses actually heard words from the burning bush. The stories arise from the familiarity of the general phenomenon.

But in the case of Mary and Zacharias, Field's theory does not seem at first to fit so easily. If Field's proposed scenario accounts for the impregnation of Elizabeth by the intervention of an itinerant charismatic (represented by the "angel" Gabriel in the narrative), it cannot very well have been that Zacharias got his wind back in time to do for his wife's cousin what he could never do for his wife! Field's theory might have lent a kind of general cultural verisimilitude to Luke's story, but does it fit Reverend Moon's alternate version of the same?

The real problem we have raised is that, if Zacharias stood in need of such assistance, leading to the conception of John the Baptist, then he cannot himself have functioned as the surrogate for Mary. Naturally, we have no problem here at all if Luke fabricated the connection between John and Zacharias. But let us not rest the whole weight of our argument thus on one possibility. Perhaps Zacharias was John's father and Luke has merely taken liberties with the chronology. Luke's juxtaposition of Jesus and John as precise contemporaries may itself be a piece of apologetics created (if not inherited) by Luke.

Robert Eisler (*The Messiah Jesus and John the Baptist*, 1931), a historical exegete generally ignored despite (or rather one might say, *because*) of his brilliant ingenuity, contended that John the Baptist was a much older man than Jesus, as attested partly by his apparent placement by the Slavonic Josephus (*Capture of Jerusalem*, a version of *The Jewish War*) as early as the time of Archelaus; partly by Jesus' long look back at him in the saying "From

the days of John the Baptist until now the kingdom of God suffers violence and violent men seize it by force" (Matthew 11:12).⁷ Suppose Eisler was correct. Suppose Zacharias and Elizabeth had brought forth John the Baptist without angelic assistance *at least ten years before the birth of Jesus*. In that case, neither his age nor his wife's need have posed an obstacle to the birth of John, and the appearance of this motif in Luke 1:18 has simply been borrowed from the story of Abraham and Sarah subsequent to the relocation of John's birth nearer to that of Jesus. And while Elizabeth would have been too old to bear a son around 4 BCE, Zacharias would not have been too old to beget one. He, then, especially as a priest, would then be available to father the holy child Jesus.

But, to follow Field's theory out consistently, we should expect Mary to have sought out the old priest's help because of Joseph's inability to impregnate Mary, and Luke's present chronology looks a bit tight for this. Isn't it too early for either Joseph or Mary to know of any reproductive dysfunction? Well, no. There need have been no lengthy period between their marriage [even their betrothal, especially if they lived in Judea as per Matthew, or if they had pietist sectarian ("Essene") connections]⁸ and a feeling that something was wrong, that Mary was "barren." The fault would, as we have seen, been ascribed to her, not him. Joseph would have been, like any young man of his time and place, eager to demonstrate his manhood as soon as possible by successfully begetting a son. It needn't have taken too many months for him to begin to worry. And thus the visit to Elizabeth, really to Zacharias, just, as on Field's reading, it was on a supplicatory pilgrimage to Shiloh that old Eli removed Hanna's reproach among the neighborhood gossips (1 Samuel 1:9-20).

Third, if Jesus had truly been descended from priestly stock, wouldn't this valuable fact have come in handy? Wouldn't it presumably have been known to the author of the Epistle to the Hebrews, who goes to such great lengths to provide Jesus the imaginary credentials of the Melchizedek priesthood? Ever since the elevation of Judah the Maccabee and his brothers to the Jewish throne, friendly theologians had been busy providing legitimization for a priestly Hasmonean to take the Messianic throne without having to boast of ties to the house of Judah and David. This would seem to be the whole point of the *Testament of Levi*. Such apologetics were ready to hand, and it would have been a simple matter for Christians to apply them to the case of Jesus as a non-Davidic Messiah. On the other hand, if, as Reverend Moon suggests,⁹ a begetting by Zacharias was understood from the outset to be so liable to misunderstanding, it is easy to see how the whole business might have been concealed, rendering Jesus' hereditary priestly credentials useless!

The Plot Thickens

The historical possibility or plausibility of the suggestion that Zacharias was the father of Jesus is one thing. Even if we do judge that the story, read this way, would fit in with known practices of the period, we would not necessarily have vindicated it in terms of the literary intention of Luke the evangelist. We do not wish merely to pick isolated bits and pieces out of a narrative and leave the story itself gutted in the garbage, like a holiday turkey cast off by diners who weren't very hungry!

The main question here is the old one as to whether Luke originally intended to depict a miraculous conception at all. As is well known, there is very slight textual evidence (the fourth or fifth century Old Latin ms. b.) that the original text of the Lukan annunciation scene went uninterrupted by Mary's objection in 1:34, "How shall this be, since I know not a husband?" Contextually, the scene flows much better without these words, since the angel has said nothing to Mary, who is after all a woman engaged to be married, about her conceiving a baby in a miraculous manner. What has she to object about? She is soon to be married and will have a distinguished son. Fair enough. "How shall this be, since I know not a husband?" "Uh, what do you mean? You *will*, won't you? I mean, you're *engaged*, aren't you?" "Oh *yes!* I *forgot* about that!" The artificiality of the dialogue is apparent. The import of the angelic tidings is simply that her son will be great, a king and a savior. It would make better sense if Mary asked something like, "But why me, of all people?" If we ask after the function of the objection, "How can this be, since I know not a husband?", it can be nothing other than to introduce the theme of a virginal conception where it had originally been absent.

It is clear in his discussion of the events surrounding Jesus' conception in *True Parents and True Family* (1996) that Reverend Moon harmonizes the nativity accounts of Luke and Matthew, the result being that Joseph's jealous displeasure/disappointment is sparked by Mary's return from her extended visit at her cousin's house, showing her pregnancy. If what we want is to reconstruct Luke's story on its own terms, we must bracket Matthew's very different story, which Luke presumably knew not of, nor wanted us to hold in mind as we read his own. In the same way, we must not and need not read Mary's visit to Elizabeth and Zacharias from Luke into Matthew to account for Joseph's suspicion and alarm. The mere fact of her pregnancy spoke eloquently, albeit misleadingly, for itself. And if we read Luke by himself, we detect no sign of a scandal attaching to Mary. If we read it without Mary's objection in Luke 1:24, there is just no puzzle for Reverend Moon or anyone else to supply the solution for. "Where did Cain get his wife?" Now, that's a stumper. But "Where did Mary get a father for her child?" That is no problem: the same story (without 1:24) has told us she is engaged to a man named Joseph.

But it is certainly fair to throw in one's lot with the massive majority of manuscript readings, whatever sense or nonsense we may think the resultant text makes of the story. Let us suppose that Luke 1:24 is integral to the text, and that it reveals a premise hidden simply by authorial absent-mindedness: that for whatever reason, Joseph is out of the running as the child's father. Perhaps those Roman Catholic exegetes are correct who, following the fourth-century bishop Epiphanius of Salamis, assume an advanced age for widower Joseph and a merely legal marriage for Joseph and Mary.¹⁰ Mary knows old Joseph, her caretaker, cannot be the father, so what can the angel mean? (This proposed solution is not attractive, though, since in this case, Mary's objection would have to be, "But my betrothed is old, and past the age of begetting!" Cf. Genesis 18:2-3) At any rate, suppose she knows Joseph cannot be in view. Who, then? Then we may take, as presumably Reverend Moon does, the words of the angel in 1:36 about Elizabeth's pregnancy as a piece of direction: that is where she will find the father of the child of promise, in Zacharias' house.

What was Mary doing in the home of her cousin for those months? Perhaps she undertook the visit to compare notes and to pay her respects. That is the narrative motivation Luke supplies to get Mary where he wants her for the scene in which Elizabeth declares the fetus John has leaped in the womb to acknowledge his superior cousin's future greatness. But that scene itself may hold another clue as to the real relationship between John and Jesus according to Luke. They are at least cousins (at least in this scene, though Luke appears to have forgotten about it later). But might they be more? As G. R. Driver noted long ago, the reference to the babe leaping in the womb is a direct reference back to the Greek Septuagint version of Genesis 25:21-24, where the pregnant Rebecca laments that her twins are getting a bit too rambunctious! They are "leaping" in the womb. The oracle of Yahweh assures her that this denotes her sons will beget two nations whose mutual strife will be perpetual. Luke wants, by his artful weaving together of the sagas of Jesus and the Baptist, to unify both sects under the Christian banner. In his day, as we read in the Pseudo-Clementine literature, the Baptist sect continued in competition with the sect of Jesus. Their strife seemed to Luke a replaying of that between Jacob and Esau, Israelites and Edomites. But as those two ancient brothers were finally reconciled, Luke hoped the sects of Jesus and John might be reconciled. For this literary parallel to work, the yet-unborn Jesus and John need be no more than cousins, but it would strengthen the parallel if they were actually brothers, at least stepbrothers. And that is what Reverend Moon, in a bold act of "reader response," makes them. Wolfgang Iser¹¹ and others have made a great deal of the fact that the reading process is one subtly guided by the author but inviting the reader to share in the co-creation of the text. The author leaves details lacking, clues hanging, possibilities offered. Luke, intentionally or not, seems to have left open a door through which Reverend Moon

has entered.

But perhaps we may go farther than this. We wonder how far along the story arc of Jacob and Esau Luke was thinking. In Genesis 32, on the eve of what turns out to be the reconciliation of the estranged brothers, Jacob has a mysterious nighttime encounter with one he later calls "Elohim." They fight until, desperate to flee before the cover of night should unmask him, Jacob's opponent cheats, dislocates Jacob's thigh, and is off into the darkness. Jacob has "striven with Elohim and prevailed" (32:28). He marvels, "I have seen God face to face!" Hence the name of the place: Peniel/Penuel, "Face of God." Next day, prepared for conflict with his brother, he encounters instead a surprisingly friendly Esau. Jacob is relieved and exclaims, "Truly, to see your face is like seeing the face of God!" (33:10b). Why is Esau so conciliatory? Had not Esau pledged to kill his brother with his bare hands (27:41)? Has he now just decided to let bygones be bygones? The text does not say. Or does it? Had he perhaps approached Jacob at the stream ford the night before, when no faces could be made out, and there evened the score in a terrific brawl? Having spent his long-simmering anger, perhaps he found he could then let go the past. He hoped to keep his identity secret, leaving with a new respect for his now-formidable brother. But Jacob had seen the face of this "god" after all and now recognizes him, which is why, of course, seeing the face of Esau is like seeing the face of God. In this case, Jacob had earned his epithet "Israel" not on account of a literal wrestling match with a divine being, but with a man taking the role of one.¹²

Suppose Luke read the story of Jacob and Esau in this manner. We know he was interested in it because of his transparent use of it in Luke 1:44. We know it was the issue of reconciliation of feuding groups that interested him most, so he would have relished the whole story with its happy ending (Psalm 133:1). And if he understood that, in seeing and striving with God, Jacob had really seen and striven with Esau, Luke might have borrowed this detail, too. In this case, he might well have surmised that Jesus became the Son of God in the same sense that Jacob had become the sparring partner of God, namely that both times God utilized a mortal vicar, Esau in the one case, Zacharias in the other. The *Alexander Romance* tells us that the world-conqueror was physically fathered by the old Egyptian priest Nectanebus, but he does not appear to think Alexander deserved the title "Son of Amun" any less because of it. No, this was precisely why the title was appropriate! In such fashion had the priests of Egypt ever served as sexual surrogates for the gods, begetting all the Pharaohs of Egypt.

Stigma and Dogma

So much for Luke. Does the Zacharias theory shed any light upon Matthew's story of Jesus' origin? Yes, I venture to say that it does, and that this will become apparent with no attempt at all to square Matthew with Luke otherwise. We need not resort to the ancient (fascinating but unscientific) practice of midrashically expanding the text by positing tacit events to provide hitherto unsuspected larger contexts. To anticipate, I will suggest that Reverend Moon's theory about Zacharias neatly fills a lacuna left in Matthew's nativity story, as interpreted by Jane Schaberg in her *The Illegitimacy of Jesus* (1987). This tentative conclusion may in turn suggest further possibilities about the development of the virgin birth doctrine.

Jane Schaberg was a graduate student of Raymond E. Brown. In class, her professor raised the point that, despite the fact that Matthew meant to describe a miraculous virginal conception and birth for Jesus by appealing to the proof text, Isaiah 7:14, in the Greek Septuagint version, "Behold a *virgin* shall conceive," the Greek translators could not have supposed *parthenos* in Isaiah to denote technical sexual innocence. The Greek translators must have understood the Hebrew original *almah* to mean "young woman," so we must understand that, for them *parthenos* had a larger range of meaning than usually supposed. This set Schaberg to wondering, "In that case, how can we be so sure *Matthew* meant technical virginity, either?" She wound up with the conviction that the notion of a miraculous conception and birth is totally alien to the evangelist's intent. By contrast, Matthew evidences plenty of concern with the readers' anticipated skepticism concerning the legitimacy of Jesus, and he deals with it as best he can. But the mythical notion of a virgin birth is not the way he deals with it. (This mytheme, Schaberg agrees with most scholars, was later imported into Christian lore by Gentile converts already used to glorifying heroes, gods, and philosophers with virgin births. But, she says, Matthew and Luke knew as little of it as do the Pauline letters.)

Schaberg takes aim at the references and allusions in the Matthean genealogy to only four women, and women with dubious reputations at that. They are, of course, Tamar, Rahab, Ruth, and Bath-Sheba. Surveying what New Testament-era interpretation had to say of these women, Schaberg offers some hot stuff! Tamar, of course, dressed up as a prostitute to seduce her father-in-law Judah so she might win from him the right of Levirate marriage. This is straight from the text of Genesis chapter 38. Rahab was a career harlot, though she redeemed herself by betraying her doomed compatriots into the hands of the Israelites (Joshua chapters 2 and 6). Rabbinical tradition had her subsequently wed Joshua. Ruth 3:7 is already pretty risqué, depicting the merry widow Ruth "uncovering the feet" (i.e., penis) of Boaz as he lies there oblivious after the barley-harvest revelry. Yet God was not too pure to spurn

Ruth as a genealogical step toward King Messiah. Similarly, though the Sun King Solomon was the fruit of a murderous adultery between David and the wife of Uriah, it was he who forged another link in the messianic succession. Can we avoid seeing a pattern here? Only morally questionable women are mentioned, and yet events in the providence of God made them into Holy Mothers of Israel. Can God still do as he did then? Can a woman overshadowed by such a cloud today nonetheless be reckoned the mother of the Messiah? According to Schaberg, that is Matthew's claim. So far, her theory is not so controversial, but just wait. How far does Matthew try to dispel that cloud of opprobrium?

His counter-proposal is no miraculous conception. It is rather a forgiving providence that makes virtue of necessity, that pulls victory out of moral defeat as he did in these previous cases. No miracles? Schaberg reminds us that the closest the narrative ever comes to such a claim is the pair of notes in Matthew 1:18 and 20 that "that which is conceived in her is of the Holy Spirit." And that could mean a number of things. After all, traditional Jewish marriage theology said that the Shekhinah of God hovers over every marriage bed. To show how little a genuine nature-twisting miracle is in view, Schaberg compares the Matthean phrase to similar statements found in Targumic paraphrases of the Tamar story. The Targums, of course, were extremely loose Aramaic paraphrases of scripture current in New Testament times. If you want to know how most folks used to understand the texts at that time, read the Targums. In Genesis 38 Tamar's identity is revealed, and she is on the verge of being immolated as an adulteress (prostitution itself being apparently no crime for the unmarried), when Judah decides to be a man about it and explain the extenuating circumstances lest his daughter-in-law become a victim of them. "She is more righteous than I, inasmuch as I did not give her to my son Shelah" (Genesis 38:26). At this juncture in Targum Pseudo-Jonathan, a voice from heaven sounds: "It is from me that this thing comes!" At the same point the Fragmentary Targum has the voice declare, "Both of you are acquitted at the tribunal. This thing has come from God." Targum Neofiti I has, "They are both just; from before the Lord this thing has come about."¹³ Schaberg suggests that the angel's reassurance to Joseph is a dream ("That which is conceived in her is of the Holy Spirit") is the equivalent of these divine-voice reassurances of the righteousness of Tamar. To say that her pregnancy is of the Holy Spirit is intentionally vague so as to avoid the disgusting implication that God had impregnated her in some manner—physical or metaphysical! What would be the difference? Fleshly versus ectoplasmic genitalia? (Remember the anxiety of the scribes over Genesis 4:1, "I have gotten a man with the help of Yahweh." Yikes!) But the phrase does not have to mean there was no father, only that Joseph's not being the father was part of the divine plan, just like Judah's rendezvous with Tamar, Rahab's marriage to Joshua,

Ruth's seduction of Boaz, and David's affair with Bath-Sheba.

But perhaps Matthew, on Schaberg's reading (which I find quite compelling), is a bit too delicate. It leaves something important unsaid, left hanging. There is some story left untold. Schaberg is content to show that Joseph's initial plan to divorce Mary was required of him by Jewish law (Deuteronomy 22:23-27) as then interpreted, if Mary had cheated on him or been raped. Is the tacit story either of these? Did Mary suddenly fall in love with someone else, or yield to the seductions of some village Lothario? Or was she raped? Any such implied backstory is quite disturbing, and even with the four precedents Matthew builds into the genealogy of Jesus, it is hard to swallow any of them easily.

In view of this, it is amazing that Matthew does not attempt something more spectacular, for instance a virgin conception and birth like those ascribed to Horus, Plato, Alexander, Cyrus, and others. Later readers of his gospel would read such miracles into the story. Had Matthew intended that, surely he could have made it clearer than it is.

It is every bit as surprising that he does not close the apologetic door tighter to exclude other elements of anti-Christian polemic. Both Celsus and the rabbis make Jesus the bastard whelp of the Roman soldier Pandera.¹⁴ And such he might be, as far as Matthew's story leaves it. His reticence to close the question one way or another implies he felt he could not push credulity too far from known facts. He could only try to palliate them. And the fact might be that Jesus was half-Roman. If he had been, we could not expect Matthew to rejoice in the fact nor to advertise it. Or perhaps he had inherited a version of the nativity which had already been apologetically shaped, omitting the nastiest facts and leaving them implicit. So he himself may not have known the ultimate facts. Later texts, and readings of this one, along the same trajectory would eliminate the negatives Matthew allowed and add the positives (e.g., a miraculous conception) that he hadn't.

The Lukan story of Jesus as the son of Zacharias and Mary would seem ideally designed to fill the gap left by Matthew. It involved sexual irregularity, as had the stories of Tamar, Rahab, Ruth, and Bath-Sheba, but it in no way involved rape, infidelity, or Roman ancestry for Jesus. Naturally, this raises the question as to whether the Zacharias theory, even if it represents Luke's opinion, is not itself a palliating adjustment to the story of Jesus, making it less disgraceful. Is it a piece of apologetical fiction? If so, one can only say it is a very peculiar one, since, as Reverend Moon points out, someone must have thought "I'm pregnant by the Holy Ghost" sounded better!

So Jane Schaberg shows how Matthew's nativity does not go so far as positing a miraculous conception (as later readers would) in order to ameliorate some underlying reproach attaching to Jesus' birth. Instead, he grabs the altar by the horns and admits something untoward happened, but affirms that

precisely in this respect Jesus' origin recapitulated the providence of God whereby ancestors of prophets and of the messianic line were begotten in questionable circumstances. But what were those circumstances in Jesus' case? Matthew gives no clue, but Reverend Moon's reading of the Lukan Zacharias/Mary story would perfectly fill in the blank, providing something itself so possibly scandalous as to be left unsaid and yet not inviting charges of rape, infidelity, or Roman parentage of Jesus, to which early Christians cannot have been indifferent.

The Zen Slap

In defending Reverend Moon's version of the conception of Jesus as a creative and apt exegetical suggestion, we cannot entirely ignore the fact that it did not originate as a mere theory. Indeed, once we hear it, it leaves us in the position of Mary in the narrative: faced with what purports to be a revelation, how shall we react? Simple belief and intellectual submission? Or a reflexive reaction of intellectual suspicion and doubt: "How shall this be?"

The Zacharias/Mary business is presented as a kind of revelation from the same source of inspiration as the story upon which it ventures to elucidate. This bit of what we might call oracular exegesis, as one instance of a larger trend, tends to reinforce the authority of Sun Myung Moon in an important way. It tends to clothe him in the authority of the scriptural writers by allowing him to provide "paralepses," hitherto unsuspected events in an otherwise familiar story—implying he is the writer, or a confidant of the writer. This is even better than being, like the Pope of Rome, an infallible interpreter of scripture! In this respect Reverend Moon reminds us of Sri Ramakrishna, who "told many a parable, either of his own making or out of local folklore, but they were certainly not Vedic, as he claimed. Quite often he preceded these tales by the words *bede ache*, 'it says in the Veda'; and I think the reason why even the most learned didn't object was that they tacitly granted him the status of a Veda-maker, a [*rishi*], on a par with the original compilers of the Veda."¹⁵ Even so, in the eyes of the devout Unificationist, it hardly matters in the last analysis whether the evangelist Luke ever entertained the possibilities Reverend Moon has seen in the text. It is just as good for Reverend Moon to spot them for the first time. He is creating Veda just as surely as Luke did.

Though I do not mean to dump Reverend Moon into the cell with the fundamentalist extremists Lowell D. Streiker describes in his fascinating *The Gospel Time Bomb: Ultrafundamentalism and the Future of America* (1984), there is one illuminating point of comparison: the unaccountability of the revealer: he "is the lone wolf of biblical interpreters, accountable to no one except himself. His private interpretations are like the secret ingredients in commercial products that make them new and improved even though they are

indistinguishable from the old and inferior versions. By adding a remarkable discovery (for example, that Jesus was crucified on Wednesday not Friday) or a novel interpretation... the ultrafundamentalist offers a new, improved gospel for those bored by the previous versions of the product.”¹⁶ In this way, for example, Jehovah’s Witnesses like to produce the trump card that Jesus was (they think) impaled on a stake, not suspended from a T-shaped cross, as if this really mattered. Much of Joseph Smith’s appeal must have stemmed from his being able to offer more and better scripture, the Book of Mormon and the Inspired Version of the Bible respectively.

Such authority by its very exercise, every time it is “flexed,” tests the faith of the devout: here, as from the void, comes a new bit of scripture. It has no venerable pedigree of hoary tradition. You cannot cower with the throng, huddling beneath the aegis of second-hand belief. You cannot take it for granted. You must decide now whether to regard it as true. John Bennett found himself in precisely this position one day amid “conversations I had with Mr. Gurdjieff in 1949 shortly before he died. He said, in the presence of many of his pupils, that Judas was of all the disciples the closest to Jesus and the only one who shared all his secrets. He insisted upon my replying without equivocation to the question he put to me: ‘Do you believe that what I say about Judas is the truth?’”¹⁷

In for a penny, in for a pound, one might reason. And it is at such moments that the most rides on the bet: one knows deep down, at least, that if one quails at a seeming enormity that drops from the lips of the revealer, one has at one blow undermined one’s whole theological epistemology! Once, as Pentecostal healer and prophet William Branham was on a roll, he chanced to slip and comment that the speed of light was 186,000 miles per *hour*, when of course, as he doubtless knew, it is 186,000 miles per *second*. A disciple, hanging on every word of Branham’s, quipped in astonishment, “How could the scientists be so wrong?”¹⁸ Likewise, half a century ago many reluctant Roman Catholic theologians found themselves swallowing hard and confessing that they did, if the Pope said so, believe in the bodily assumption of the Virgin Mary. Such faith-acquiescence provided the easiest and shortest path to cognitive dissonance reduction, though it may entail a major headache in the short run. Whether a measure of doublethink is involved, as one would have to suspect, is another matter. If the chain has a weak link, one simply tries to fortify it with the strongest faith one can muster, but since this faith is compelled, how sincere can it be? Has one become a humble believer or a loyal party *apparachik*?

And if one must be careful not to tempt God, one hopes God will be mindful not to tempt the believer. Let the prophet, the revealer, think twice before he speaks too extravagantly, expecting his hopeful hearers to “put it on the tab,” lest at last he and they run out of credit, credulity, and credibility. That

is what one may call an epistemological abuse of authority. And it may back-fire. It may be that the very attempts to mandate and to secure a strong faith in the unseen and unprovable will wind up producing the very liberalism of belief that it sought to prevent. Suppose the hopeful believer finds himself simply unable to countenance some claim his faith (or the stipulator of the terms of his faith) makes upon him.¹⁹ Think of the majority of American Roman Catholics who blithely disregard the Pope's pronouncements against birth control yet continue to regard themselves as "good Catholics." They have learned never to take papal pronouncements about anything else with the same old seriousness again. Or think of liberal Protestants who demythologize their creed. Both they and their Catholic counterparts have been asked to believe too many things. But they will do what they can: they will begin to inflate the meaning of the word "believe" so that it denotes primarily *loyalty* to the doctrines of one's tradition, not necessarily belief in them. One finds oneself in the role of a museum caretaker. One treasures the fossils and relics on display there and might even be willing to give one's life for them. But one would not want to restrict oneself to the use of the old machines and medicines on display there. One becomes a steward of the mysteries of God (1 Corinthians 4:1), not necessarily a believer in them. I recall a vehement discussion in which I gained the definite impression that my fundamentalist friend did not actually believe evolution was erroneous (or that it wasn't); he just considered it his religious duty to oppose it!

But perhaps the lobbing of biblical-theological apples of Discord is itself one of the needful duties of a steward of the divine mysteries! One almost detects a Krishna-like, or even a Socratic, mischief in Gurdjieff's impromptu demand to know whether Bennett would automatically accede to his fiat. Did he perhaps mean to throw the too-faithful Bennett back on his heels, to challenge him to take nothing for granted, but to test all things for himself?

We have suggested that Reverend Moon's exegesis of the nativity of Jesus may indeed supply new answers to old historical puzzles, as well as opening new doors for interpreting Lukan intent. And just as important, it tells us much about the function of "charismatic" scripture exegesis as a kind of scripture production, and thus it elucidates the role of the prophet as a revealer of scripture.

Notes

1. Stephen Farris, *The Hymns of Luke's Infancy Narrative: Their Origin, Meaning, and Significance*. Journal for the Study of the New Testament Supplement Series 9 (Sheffield: JSOT Press, 1985), p. 56. Luke need not be thought simply to have reproduced the original nativities in Greek translation. There are clues that he has transferred the various canticles, originally hymns of the Anawim (communities

- of pious poor—see Albert Gelin, *The Poor of Yahweh*, trans. Kathryn Sullivan (Collegeville, MN: Liturgical Press, 1964), between speakers, as we shall see.
2. Hans-Joachim Schoeps, *Jewish Christianity: Factional Disputes in the Early Church*, trans. Douglas R.A. Hare (Philadelphia: Fortress Press, 1969), pp. 43-44.
 3. Robert Eisenman, *James the Brother of Jesus: The Key to Unlocking the Secrets of Early Christianity and the Dead Sea Scrolls* (New York: Penguin Viking, 1997), pp. 411-465.
 4. G.R.S. Mead, *The Gnostic John the Baptizer: Selections from the Mandaean John-Book, Together with Studies on John and Christian Origins, the Slavonic Josephus' Account of John and Jesus, and John and the Fourth Gospel Proem* (London: John M. Watkins, 1924), pp. 35-37.
 5. M.J. Field, *Angels and Ministers of Grace: An Ethnologist's Contribution to Biblical Criticism* (Hill & Wang, 1971), pp. 34-35, 113 ff.
 6. Rudolf Otto, *The Idea of the Holy*. Trans. John H. Harvey (New York: Oxford University Press, 1924).
 7. Robert Eisler, *The Messiah Jesus and John the Baptist according to Flavius Josephus' Recently Rediscovered "Capture of Jerusalem" and the other Jewish and Christian Sources* (New York: Dial Press, 1931), p. 260. It is worth noting how in the film version of Hugh J. Schonfield's *The Passover Plot*, John is depicted as a senior, gray-bearded counselor to Jesus. Schonfield was a not-uncritical admirer of Eisler and must have taken him seriously at this point.
 8. Raymond E. Brown, *The Birth of the Messiah: A Commentary on the Infancy Narratives in Matthew and Luke* (Garden City: Doubleday, 1977), pp. 123-124; Barbara Thiering, *Jesus and the Riddle of the Dead Sea Scrolls: Unlocking the Secrets of his Life Story* (San Francisco: Harper, 1992), pp. 43-49.
 9. Sun Myung Moon, *True Parents and True Family* (New York: Family Federation for World Peace and Unification, n.d.), p. 19.
 10. John McHugh, *The Mother of Jesus in the New Testament* (Garden City: Doubleday, 1975), p. 209.
 11. Wolfgang Iser, *The Implied Reader: Patterns of Communication in Prose Fiction from Bunyon to Beckett* (Baltimore: Johns Hopkins University Press, 1974); Iser, *The Act of Reading: A Theory of Aesthetic Response* (Baltimore: Johns Hopkins University Press, 1978).
 12. Reverend Moon, too, associates Esau and the wrestling angel: "Esau (Genesis 33)... was in the position of the substantial body of the Archangel," *True Parents and True Family*, p. 17.
 13. Jane Schaberg, *The Illegitimacy of Jesus: A Feminist Theological Interpretation of the Infancy Narratives* (New York: Harper & Row, 1987), p. 24.
 14. "So next time you go on about the 'bloody Romans,' don't forget you're one of them!" Graham Chapman, John Cleese, Terry Gilliam, Eric Idle, Terry Jones, Michael Palin, *Monty Python's The Life of Brian (of Nazareth)* (New York: Ace Books, 1979), p. 31.
 15. Agehananda Bharati, *The Light at the Center: Context and Pretext of Modern*

- Mysticism* (Santa Barbara: Ross-Erikson, 1976), p. 78.
16. Lowell D. Streiker, *The Gospel Time Bomb: Ultrafundamentalism and the Future of America* (Buffalo: Prometheus Books, 1984), p. 83.
 17. J.G. Bennett, *The Masters of Wisdom* (New York: Samuel Weiser, 1977), p. 91.
 18. C. Douglas Weaver, *The Healer-Prophet, William Marrion Branham: A Study of the Prophetic in American Pentecostalism*. (Macon: Mercer University Press, 1987), pp. 158-159.
 19. "Pray I do not alter our 'deal' further!" Darth Vader to Lando Calrissian in *The Empire Strikes Back*, 1980. Leigh Brackett, screenwriter.

CHURCH GROWTH THROUGH START-UPS AND SATELLITES

Tyler O. Hendricks

The primary theological text of the Unification Church, the *Divine Principle*, sets forth dual prophecies about the future of Christianity. On the one hand, it states that Christianity is dying. On the other hand, it teaches that Christianity is the central religion that will create a society imbued with Christian ideals, unite all faiths, acclaim Second Advent of the Lord and usher the Kingdom of God to the earth.¹ There is ample evidence to the truth of both horns of the dual prophecy. Mainstream Christianity is declining in numbers and vitality. Other sectors of Christianity are multiplying rapidly. For example, in 1970 the United States boasted 10 “mega-churches” with over 2,000 members. By 1995 there were 300 mega-churches, with a combined membership of 1 million. By 2002, *USA Today* reported that there were 700 such churches, with a combined weekly attendance of some 3 million.²

Different outcomes arise from different causes, and church growth has identifiable causes. The growing churches are going about their work differently than the dying churches. They know what is causing their growth. They know the dying churches are in trouble, and they reject their ways. Any church that desires to grow would be foolish to ignore this.³

I believe that the starting point is the understanding that the growing churches are able to separate *doctrine* from *culture*. Culture is constantly transforming, and growing churches are able to mesh the teaching and application of their message with a variety of cultural environments. Some go to great lengths to defend themselves against the accusation (from the dying mainstream) that they have compromised the gospel in doing so. Such people are from the old culture *adapting to fit the new culture*. Others don’t care about apologizing or defending their cultural style; they just express their faith in a way that is natural to them. This is a case of people *in the new culture taking*

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ownership of Christianity.

So there is both adaptation and ownership taking place. For a faith tradition to move successfully into a different culture, first the people of the old culture *adapt* to the new, then the people of the new culture *take ownership*. Any church that can separate its teachings from its culture and allow the folk of the new culture to take ownership of its message in their cultural context will succeed in America. By old culture I mean the denominational, hierarchical model that characterizes the old American mainstream, created out of white society and created largely by whites and inhabited by multi-racial members of that “builder” generation, the World War II generation. I have no intention of criticizing that generation; it is worthy of our most profound respect. At the same time, the values, expectations, needs and wants of people have changed, and the religious methods and structures of the former era are no longer effective.

To minister to the contemporary world, the old style churches have to cross two types of barriers. One is ethnic and the other, which is more fundamental, is generational. The thriving churches have separated from the culture of an older generation. It is not a matter of East versus West; it is a matter of old versus new. There are people from the East who are new in thinking, and people from the West who are old. The successful new religious forms are the cultural outplaying of a generational shift that is taking place East and West, with the East having started later than the West, but catching up rapidly. Churches have to identify and separate from the dysfunctional practices of the old, dying churches in order to get their message across to the American society.⁴

This assertion leads to an immediate follow-up: to adapt sensitively to local cultures, to indigenize, a church must be local, on-the-ground and in touch. Creative adaptation cannot happen at a national or world headquarters. Therefore, church growth happens only when the local church and local members are empowered and released to carry out ministry in local settings, meeting local needs and experiencing the power of God at first hand, without constraint. Ownership will lead to church growth.

The Indigenous Principle

Culture, in the view of Timothy Ahlen and J. V. Thomas, refers to a group’s values, codes of conduct, dress, language, views on family and familial behaviors, and attitudes. Culture is important because it is the environment in which a person lives. People do best when they are in an environment that they can grasp and assimilate. Within one’s familiar culture, one can cope with what’s going on around one, adjust and feel comfortable.⁵

A Mexican farm laborer is not going to feel at ease at a Wall Street

cocktail party. Likewise, a stockbroker from Westchester County is going to feel out-of-place in a country bar. Similarly, there is a tension between a church of one culture and the unchurched people living in another. When a traditionalist believer walks into a dance club, much less a gay bar, s/he is a foreigner walking into a different culture. Those are ethnic and class barriers, and there are also generational barriers. A Westchester teenager, tutored by MTV and CNN, feels out-of-place in a dark sanctuary with a few scattered senior citizens listening to organ music led by a man in black robes. That is a generational barrier.

The responsive strategy is to view one's local area as a mission field, as if it were a foreign country. It is to accept the fact that mass society contains diverse cultures. Modern market-driven consumerism creates segments that identify themselves over-against others, in particular over-against what is found in traditional churches.

The reality is that people invite to church others similar to them, and rarely transcend cultural barriers in their personal relationships. Thus, members will not get to know people who live near the church, if they are of another culture, i.e., of an age, vocation, income or race different from the church members. Ahlen and Thomas note that culture, not location, is the reference point for affinity among most Americans. This gap is often "Christian" versus "secular," but it can also be one of race or ethnicity, economic class, age or religious background.

This is why it is extremely difficult to develop an evangelical spirit in a settled church. Without a gifted leader who can create a dedicated congregation, by the twentieth year of a church's existence, "most members have placed taking care of the current membership far higher on their list of priorities than reaching unchurched people."⁶ Because of this, a gap develops between the culture of the people in the church and the culture of the people who live around the church.

In order to minister effectively, in order to take ministry beyond cultural divides, including to one's own youth, the cultural barriers must be dismantled. To apply the indigenous principle, mission leaders must not base their strategy on their own cultural interpretations. The same scriptural principles must be applied, but in the context of the target, rather than the host, culture. That is adaptation. Then the people of the new culture have to express the scriptural principles in their own language. That is taking ownership.

Effective evangelists and healthy churches don't wait for the neighbors to come to them, but take the gospel into the neighboring culture. They recognize that, like it or not, they intimidate their "foreign" neighbors by their cultural differences. They have decided that in order to reach their neighbors, or youth, it is worth it to shed some of their cultural baggage.

Ahlen and Thomas are Baptist practitioner-researchers in the field of

church growth who have formulated a technique for applying the indigenous principle they call the “key church strategy.” They address what you do after you win your first two or three converts, how to build a new congregation that will sustain and grow. The principle can be stated, “Congregations are healthier and more productive, and require little or no outside support, when started and developed in the context of the socioeconomic conditions and culture of the people who are to be evangelized or congregationalized.”⁷ Once they have made a base with a small group in the new culture, they allow the new church to develop within the indigenous culture. They don’t export the sponsor church’s culture into the target community. They expect the new congregation to differ from their own. They are separating, in other words, their beliefs and ideals from their culture.

The term “key” derives from the “keys to the kingdom” Jesus gave Peter. A key church opens the door for other churches to start. They point out that this was the way the Christian church began, with Jerusalem as the “key church” that spawned a movement crossing cultural, racial and national boundaries.

The New Testament churches were indigenous. They were *self-propagating*: they raised their own workers and spread using their own resources. They were *self-supporting* and did not receive funding from Jerusalem; in fact, Paul’s churches sent funds to Jerusalem. They were *self-governing*. The members were the owners. An indigenous church is “a group of believers who live out their life, including their socialized Christian activity, *in the patterns of the local society*, and for whom any transformation of that society comes out of *their felt needs* under the guidance of the Holy Spirit and the scriptures.”

According to their research, the most effective and often lowest cost way to reach new generations of American-born residents and recent immigrants is not by bringing them into an existing congregation, but by creating new worshiping communities. The basic key church idea is that “one congregation can meet in two different locations.” Transcending traditional parish line, property-based practices, they preach that a homogeneous congregation can reach beyond cultural barriers by setting up satellite congregations. After all, the church is not a building but a “collection of believers. When church is defined as people rather than as real estate, the ceiling on creativity is raised several notches.” They boil down two basic components of this strategy. One, go to where the people are rather than waiting for them to come to you. Two, cultivate, encourage and trust indigenous leadership.

Therefore the key church strategy begins with a small missionary team. (A large missionary group becomes an intrusion that overwhelms the target people.) The small team teaches locals to lead, and withdraws within a year. They let the people’s perceived needs determine the strategy, programs and ministries. They put the focus on what the locals think is important. In the

process, the new group naturally plugs into local resources. They reject “the arrogant assumption that the people lack the capability, discernment, financial resources and leaders to minister to one another and start a church.”⁸

Further, they reject the view that “Until the daughter church can be trusted to behave just like the parent, the parent maintains tight control over the church’s finances and activities.” New churches that develop under such control, they contend, are sterile and out of touch. In the key church strategy, sponsorship is partnership. The sponsor provides doctrine, leadership and initial resources. The new congregation provides a cultural base and local relationships. In effect, the sponsor should work itself out of a job.

Indigenous start-ups take one of three different forms. There is the church-type, which becomes self-supporting, self-governing and self-propagating. Then there are the Indigenous Satellite Congregations (ISCs). Most ISCs are house churches that maintain a strong relationship with the mother church. The third type is the multi-housing congregation. It is an ISC with unique traits that emerge out of the apartment complex setting. This type garners most attention from Ahlen and Thomas, who state that it is the fastest growing type of start-up in America in the 1990s.

Growth comes when missionaries let the local leaders take initiative. Ask the new leaders what they will lead the congregation to do, how they plan to do it, and how much it will cost. This liberates energy, for, as Ahlen and Thomas put it, “no one is lazy except in the pursuit of someone else’s idea.” Of course, they counsel, “some initiative needs to be taken by the sponsor church in order to make progress, but too much initiative from persons outside the congregation takes away ownership. When ownership is taken away, local initiative stops.”

In the area of funding, Ahlen and Thomas advise that it is easy to help too much, in the name of benevolence. They say to never fund 100%. Never do anything for them that they can do for themselves. At the beginning, one might initiate fundraising projects, with matching gifts from the sponsoring church. But long-term monthly support communicates a welfare mentality. It removes the sense of ownership, responsibility, and incentive. And it makes the pastor accountable to the funding agencies, not to the community.

In terms of facilities, the new church will not look like the sponsor’s. The building should fit the culture and resources, “or the sponsor will be paying the bills forever.” Don’t build in a long-term debt by demanding that the new congregation maintain a building they cannot afford.

In terms of communication, Ahlen and Thomas point to the common problem is that it usually goes in one direction. The sponsor church tells the new congregation what to do. Instead of dialoguing, the sponsor monologues. It never stops to listen, to check if its message was understood. This is not only bad for the mission; it is bad manners.⁹

Examples of the Indigenous Principle in Contemporary Church Growth

The indigenous principle applies to any barriers in society: race, culture, economic class and generation. I will discuss case studies of churches in America that have crossed the lines of ethnicity, economic class and generation. Then I will discuss the Unification Church in America and derive a few recommendations.

1. Baptist "Key Churches": Crossing Ethnic Barriers

Ahlen and Thomas provide case studies qua testimonies out of key church mission activities in two Texas Baptists churches, the Gambrell Street Church (Fort Worth) and the Cliff Temple Baptist Church (Dallas). A congregant couple, Nancy and Jerry Sayers, started a church by visiting their neighbors in their apartment complex. At first the neighbors rebuffed them, but the Sayers persisted and within a few weeks had 15-20 adults meeting for Bible study in the manager's office. In a matter of months, the group decided to constitute of itself a congregation and take offerings.

Pastor Ben Lopez began a Hispanic congregation in a complex of duplexes and fourplexes, in one apartment that the owner donated. The 15'X15' living room was overfull within a few weeks, and Lopez had to run two services every Sunday. The group reached 170 and began to rent space in a local church.

A Spanish-speaking sponsor in a Hispanic community could not get the local adults to attend. The local parents would only send their children. But when a *local* leader got interested and agreed to become pastor, then the adults started coming. Over forty adults became regular attenders within three months.

In a white, "country-western lifestyle" area, the "Country Church" was started. The young, working class and rowdy community was disinterested in church as usual. Adapting to what this market would bear, the church planters set up a "sanctuary contained tables and chairs instead of pews" with a country-western band. "Addiction recovery and emotional stability" were entry-level discipleship programs, answering the immediate needs of the attenders. They grew a congregation of about 100.

In my *Family, Church, Community, Kingdom*, I summarized the story of John Shelton, a Cliff Temple youth minister whose kids brought boxes of fruit to an empty lot frequents by the poor and homeless. Within a few months, he created the "church on the lot," eventually garnering support from the city.¹⁰ Another member, Tillie Bergen, started two Bible study groups by asking ladies who came to her for help if she could start one in their apartment. One of the two, led by Virginia Maanani, who had come to Tillie asking

for help paying her electric bill (which Tillie paid for her) grew to 60 members. Ahlen and Thomas call these Bible study groups “single cell churches,” and elaborate:

It became a church in the true sense. These were rough, tough kinds of folks—like the people Jesus preached to—and they weren’t about to come to church. We decided to take the church to them, which is what He did. Virginia Maanani... grew in her faith rapidly, and soon found people coming to her for answers to their spiritual problems. She never asked to be a spiritual leader; it just happened. She seemed to understand her neighbors and the problems they encountered on a daily basis. She could relate to the residents in way that a professional minister never could.¹¹

Members of the Cliff Temple Church planted these congregations. Using the key church method, this church started 28 congregations in about 5 years. Cliff Temple is one of 300 Southern Baptist churches that have adopted this strategy since 1979. In the 18 years that elapsed until the writing of the book, these churches each average 600 Bible study attendance each week. By 1998, more than 165 Texas Baptist churches adopted the strategy. That represents 2% of Baptist churches in Texas, but those 165 churches account for 36% of new church starts among Texas Baptists.

2. Rick Warren: Crossing Economic Barriers

Rick Warren developed a fantastically successful fundamentalist Southern Baptist congregation in a wealthy Orange County suburb. He bridged the gap from rural Texas to “Saddleback Sam” with his cell phone, computer-driven life in the fast lane. His is a congregation of Hollywood executives and Valley Girls.¹²

Pastor Rick’s philosophy is based upon the common sense notion that to live for the sake of others, one needs to know where they are coming from. To catch fish, he says, you have to understand what they like to eat, where they hang out, when they are hungry, etc. This knowledge determines your equipment, bait and timing. Analogously, we have to study the ways and tastes of the people whom we are seeking to bring out of Satan’s realm and into God’s kingdom. We have to know where they hang out and how they think. Human culture has history, so we need to understand something of the traditions of this world.

There is no “one size fits all” in fishing. One evangelistic style will not work for everyone. Also, different fishers prefer different types of fish and fishing environments. Some prefer cold mountain streams, some rivers, some the surf and some the deep sea. But all fishers agree, we have to go where the fish are biting. A fish that isn’t feeding will not bite your hook. Work with the people who are receptive, not those who are rejecting the message. Find

the one who is ready to eat—or it will eat someone else’s bait. Pick the ripe fruit; don’t force people to make decisions they are unprepared to make.

Learn to think like a fish and reach out in terms they understand. To discover the terms, don’t go into theorizing. Just go out and talk to people. Growing churches encourage their members to maintain friendships with unchurched people. Churches tend to stop growing after a few years, because believers tend to stop developing relationships with non-members. A quick remedy is to go out and meet a number of unchurched folks by going door-to-door, doing a survey of the unchurched.

In his initial door-to-door questionnaire, Warren asked five questions:

- What do you think is the greatest need in this area?
(Icebreaker)
- Are you actively attending any church? (If yes, he said thank you and moved on.)
- Why do you think most people don’t attend church? (This is less threatening than asking why the person him/herself doesn’t attend.)
- If you were to look for a church to attend, what kind of things would you look for?
- What could I do for you? What advice can you give to a minister who really wants to be helpful to people?

He discovered the general reasons that the people in the community to which he was called to minister were not going to church. The answers are classic complaints against religion. The church is boring, especially the sermon. Church members are unfriendly to visitors. The church is more interested in my money than me. Finally, parents worry about the quality of the childcare the churches offer.

In a perfect marketing move, Warren and his small Bible study group sent out a mass mailing inviting the community to attend their inaugural service. In the letter they promised to be exactly the opposite of what the residents did not like. They would be a friendly group of neighbors offering lively, engaging worship with excellent childcare, and with no pressure to give money.

He called his the “church for the unchurched.” His commitment to break down all barriers and set aside traditions in order to bring in new guests is revealed in the fact that his letter *did not mention Jesus or the Bible*. He didn’t use his denominational name (Warren is a Southern Baptist), but a neutral

name. It was humanistic, but Warren simply calls it being polite and respecting where people are at. Some church-going Christians who received the letter reacted negatively and accused him of faithlessness.

But Warren and his kitchen group persevered. Their determination was rewarded, as 75 people showed up *by mistake* at their rehearsal, one week prior to the actual first service, and 205 people attended the first service. Within ten weeks, 82 converted, and the Saddleback Community Church was off and running.

So Warren advises that the church adapt to the culture of the people, and “let your target determine your approach.” To do so, begin with the felt needs of the unchurched. Listen to their stories and answer the questions they have, not questions they are not asking. Warren, with Hybels, Aldrich and all mentors in the area of outreach, get down to the level of the lost people, and abandon any haughty attitude of separation from sinful folks. Fishing is messy and smelly, Warren reminds us. The Christian is called to understand and respond to people’s hang-ups and problems. Once you get real with their fears, they will begin to express their hopes.

He advises us to use more than one hook, just as a skilled fisher does. People like options, he points out. Offer, once you have the resources, multiple programs, multiple services at different times, multiple styles, even locations. Be ready to spend money. The kitchen Bible study group pooled their credit card resources and together went \$6,500 in debt to launch their first service. The lesson for an established church is, cut the evangelizing and advertising budget *last*. If you are short of cash, cut something else. Money follows heart. As Jesus showed Peter, coins are in the mouths of the fish, especially when they are the owners.

*3. Son City, Willow Creek, Calvary Chapel and more:
Crossing the Generation Gap*

Son City: 1972-75

Bill Hybels was 19 years old in 1972 when he encountered kids playing rock music in church, and liked what he heard so much that he joined the band. Dave Holmbo, the band’s 20-year old leader, however, saw that Bill was suited more to biblical teaching than rhythm guitar. The band, “Son Company,” inspired by the Christian rock music coming out of southern California, had more need of a Bible study than another guitarist.

And Bill did have a gift for connecting to kids his age. He would assign them topics about which to find Bible verses, and then design his teaching in response to the questions of the 80 kids in the band and Bible study. The band practiced on Sundays and the Bible study was mid-week. The music and empowerment they felt from the adult church of which they were a part, an

independent church called South Park Church, clicked with the Holy Spirit, and the group jelled and grew by word of mouth among peer-networks. When Bill's future wife encountered the group, she remembers it as "a page straight out of the book of Acts... a community of love."¹³

God led them to save more of their peers, and they decided to get into evangelism. Before starting, they examined what they were doing and made plans to improve. The group criticized the church basement's décor and Bill's long Bible lessons. So they moved to a location nicer than the church basement, and Bill promised to limit his message to one main point, to give new folks "a manageable dose."

Others said their friends would not be much inspired by singing "Kumbaya" and "Pass It On," so, in a major move, they combined the rock band with the Bible study. One girl asked if she and her friends could create a skit. Another volunteered to make a slide show with a background of recorded music.

In working through this transition, Hybels recalled the experiences of his youth bringing guests to his hometown church. He recalled how the church had not helped their unchurched friends at all. Those friends had marital problems, or problems with substance abuse, and left the church with nothing more than a reconfirmation that Christianity has nothing to say.

He realized that traditional church is designed for the already convinced, not for new people, whose spirit it kills. To new people, church services "seem grossly abnormal" They designed their upgraded Wednesday night meetings, which they entitled, "Son City," to penetrate the defenses and skepticism of their unchurched friends. It developed with the help of the Holy Spirit. 125 attended the first night.

Kids who became new Christians were funneled into a Sunday night meeting called "Son Village." Bill started the first Son Village meeting teaching from a book of theology, but within five minutes stopped, apologized, and told them to come back next week to hear something relevant to their lives.

In addition to the arts skills imbued in the local high school, the kids were moved into a life of prayer for their friends. They held their own baptisms in a local park district swimming pool. Reflective of American youth culture, there was no distinction between leaders and followers. During bad weather, they held their Frisbee competitions in the church sanctuary. Son City would begin with sports to drain enough energy to enable the kids to settle down and listen to a Bible study.

The meeting started with an opening jam ("our version of a prelude") and pop songs with altered lyrics. This was followed by a skit and multimedia slide show on the theme of the message. Then came the message, and then the group divided up into huddles for prayer and talk.

Again, the group was empowered by sharing ownership. All the kids had

a role to play, making posters, sets, sound, lighting, photography and slides, cooking, phone calls, music, and so forth. “Core kids were forced to keep growing in order to shepherd the new kids they brought.” As a result of this volunteer spirit and peer affinity, “Hundreds of kids spent nearly every night at church or at a team activity.” And in the process they covered their own expenses.

Once they promoted a special program to which everyone would invite their friends. They did a good job and 300 were in attendance. Hybels read the crucifixion story, explained it, and asked those who wanted to receive Christ to stand up. So many did, and he was so nervous, that he thought they had misunderstood, and told them to sit down. He repeated it all, and asked again, and all 300 stood up.

At the end of the evening on his way out of the church, Bill broke down in tears, and heard God’s voice. He recalls the main point: “Where would those kids who received Christ tonight be if there hadn’t been a service designed just for them, a safe place where they could come week after week and hear the dangerous, life-transforming message of Christ?”

He pledged from that night to “always make sure that our strategy includes a regularly scheduled, high-quality, Spirit-empowered outreach service where irreligious people can come and discover that they matter to you and that Christ died for them.” This is a good definition of the “seeker service.”

“I remember walking into South Park for the first time, into a church that looked like the church I had walked away from years earlier. But the band was playing loud and kids were having a great time. It just floored me. Then I went to a Son City retreat, and everyone I met seemed to care about me. They seemed genuine. That weekend I heard a message about the Gospel and about true discipleship. I was ready to hear it. I said, ‘OK, this is it.’ And I trusted Christ.” This testimony is from one kid who joined the group and later became director of their wilderness camp.

Creating Willow Creek Community Church

One of Hybels’ Bible college professors, Gilbert Bilezikian, was a visionary believer enamored of the New Testament church. He challenged his class, “What if a true community of God could be established in the 20th century? It would transform this world and usher people into the next.” Bill reacted deeply, concluding, “Every other goal I had considered seemed to pale in comparison to the thought of establishing the Kingdom of God here on earth.”

Hybels had married, and felt it was time to transition from being a youth group to being a church. Maintaining their intense idealism, Lynne Hybels writes, “We dreamed about how to *be the church*.” After all, if we are going to build the Kingdom, “How...can we really make a difference in the world unless we reach the entire family?”

Son City had reached 1,200. The Hybels, with 100 from Son City who lived in another town, set out to start a full-fledged congregation. They fundraised with baskets of tomatoes to buy equipment (Hybels' family business was wholesale produce.) This was 1975 and he was 23 years old. Like Pastor Rick, they started door-to-door asking unchurched why they didn't go to church and got the same answers as Warren.

The group rented a theatre, which they used as their Sunday worship space for six years. They rented a nearby warehouse for office space, conferences and midweek services. 30 people contributed all the necessary money, all going into debt in the process. The first service took place in October of 1975, with 125 attenders. "The music was loud, the drama was raucous (sometimes crossing the line of acceptability)."

Over the winter, most of the initial attenders fell off. People didn't know what to make of it. Was it a youth group? A church? A performance? In the first winter, sometimes there were more on stage than in the seats. But they persevered and were rewarded with success. The Willow Creek Community Church, named after the theatre, now has some 17,000 members and wields enormous influence educating and training thousands of pastors and lay leaders from churches around the world, through its "Willow Creek Association."

Oh, and by the way, back in 1975, they say, "It was rumored we were backed by the Moonies."

Now, what about that southern California rock worship music? How did that arise? Living in Berkeley in the late 60s and early 70s, I met my share of what were called Jesus freaks. These were counter-culture youth who found their "natural high" in Jesus. The nascent Jesus culture didn't make a huge impression in my community up north, but southern California youth gave Christianity a whole different reception.

Calvary Chapel

One pioneer in this field was Chuck Smith, a pastor in the International Church of the Foursquare Gospel, a Pentecostal denomination founded by Aimee Semple McPherson in the 1920s. He grew weary of the church growth programs pushed by his ICFG headquarters, and began to ignore them and do what he did best, teach straight from the Bible. (Unbeknownst to him, his secretary kept attendance tallies and reported them dutifully, and he won the growth competition!)

Nonetheless, constrained by denominational officiousness, he accepted a call to pastor the Calvary Chapel in Costa Mesa, California, a church of 25 members, "deeply divided and on the verge of disbanding." He pulled the congregation together and was led to minister to the youth drifting around the beaches of his area—youth of the mid-sixties counter-cultural movement, in other words, hippies. He opened his home to them and then his church. He

allowed them to come in their own garb and hairstyle. He let them play their own music. His sermons were simple expositions of the Bible, which was his gift. The kids filled the church. They tore down the walls of the building, and filled it to overflowing. “Every month or so, the church would double.”

To accommodate the crowds, they bought a parcel of land and set up a tent. The story is worth repeating: “The night before their first service in the tent, Smith and others set up sixteen hundred chairs and planned double services. ‘I looked out at that sea of folding chairs.’ Smith recalled. ‘I had never seen so many folding chairs in all my life!’ He asked an associate: ‘How long do you suppose it will take the Lord to fill this place?’ The associate looked at his watch and answered, ‘I’d say just about eleven hours.’ He was right. The next morning every seat was filled and people stood around the perimeter of the tent—for both services.”¹⁴

The movement’s impact gained national attention with its beach baptisms at Corona del Mar in 1970. Thousands of kids attended and enthusiastically spread their faith throughout the town. “They’re knocking on doors and telling people about Jesus and hugging them. . . . These kids would just sit down and talk to them about the Lord. They had no pretenses whatsoever.” Some householders called the police, thinking they had another Woodstock on their hands. The kids witnessed to the police. It took four pastors two and a half hours to baptize everyone who wanted it. Beach baptisms were held monthly for years, serving with volleyball and hot dogs along with a gospel message and baptism in the Spirit and the water.

Smith’s Calvary Chapel spawned dozens and now hundreds of daughter churches. The movement is rapidly expanding and includes numerous megachurches, but the average size of a Calvary Chapel is 138. In a 1997 survey, it was found that 25% of the Calvary Chapels were established since 1995, and 3/4 were less than 12 years old. In 1996, there were 711 Calvary Chapels worldwide.¹⁵

Unintentionally consistent with the Key Church strategy, Calvary churches multiply through a natural indigenous approach. “Converts who feel a call to the ministry . . . are sent on their way with prayer and a blessing—but seldom with money.” Church planters have to figure out how to reach the people to whom they feel called to minister. Intuition and common sense, or, in Warren’s thinking, politeness, leads to respect for local people. Desire to avoid burnout leads to delegation of ministry tasks. Each church is separately incorporated and there is no reporting to higher-ups. The pastors of the mother and daughter churches have a mentoring relationship, and the up-line goes no further than one level.

Church growth seems largely a result of word-of-mouth at the beginning. As the church develops the means to support the pastor, many will market their teaching through audiotapes and books. Some churches give rise to bands that

meet some commercial success, and indirectly serve as a witness to their church and others like them. Smith eschews seminary education, which only teaches people “how to keep their congregations down to a manageable size.”

Hope Chapel

In 1971, God spoke out loud to Ralph Moore in a restaurant, telling him to start a church in Redondo Beach. He targeted the community youth by setting up a hotline and putting up small signs saying, “Need help?” and providing a number to call. Within a few years he had 2,500 members worshipping in a former bowling alley. Hope Chapel grew out of the same beach culture as Calvary. As sociologist Donald Miller observed, “They seemed to be having fun! Their religion might be filled with commitment, but it was not at the expense of celebration. I didn’t sense, even among the youth, that they were there out of obligation.”

Miller observes that Hope Chapel stays under the Foursquare denominational umbrella, and this explains why its growth is slower than Calvary’s. Dealing with “archaic rules and bylaws,” Hope Chapels find that they more often ask for forgiveness than permission.

Vineyard Churches

The Vineyard was founded by Ken Gulliksen (1974) but has been led by John Wimber since 1982. Gulliksen was with Calvary Chapel when he started a Bible study group in his house. His testimony is typical of many. “I played guitar and sat on a stool and led some worship and taught the Bible, answered questions in homes, and at the end invited anyone who wanted to receive Christ to come from prayer, which they did in droves.”

Wimber was a professional musician who became a Quaker. He led home groups that became too charismatic for the Friends, and eventually connected with Calvary Chapel. He met success as a church planter, but was much more charismatic than they liked as well. At a meeting of several leaders to discuss this, Wimber met Gulliksen. Gulliksen and he clicked and combined their ministries. The Vineyards, that had been part of Calvary, separated. Gradually Wimber became the main leader of the Vineyard Christian Fellowship, taking with him 30 Calvary churches. These churches take a more spirit-filled approach, accepting speaking in tongues and healing.

By 1996, some 22 years after its founding, there were 579 Vineyard churches worldwide.¹⁶ A glance at their websites reveals that the movement is healthy and growing in 2003. The “Vineyard Central” in Cincinnati, for example, has recently shifted from being a centralized church to being a “community of home churches.” From the central website one can link to about a dozen home churches, each with its own mission statement, ministry activities and community life. Once a week the home churches gather for “group large” (sic) worship.

The growth of local churches like the key churches, Saddleback, Willow, Calvary Chapel and the Vineyard reflects a new religious environment in America. One measure of a movement's vitality is its number of new congregations. For example, at the end of his study of what he calls new paradigm churches, Miller states that his Episcopal church in southern California is doing reasonably well. In the last thirty years, in fact, it has grown in membership. Then he notes that it has not spun off any daughter churches. This tells the tale. Among Evangelical Protestant denominations, 58% were established after 1990. Among Roman Catholic churches in America, 5% were established after 1990.¹⁷ As we turn to consider the Unification Church in America, we find that its record does not approach that of the Evangelical Protestants. In fact, it is worse than the Catholics.

Lessons from the Growing Churches

I will summarize what can be learned from the growing churches whose stories we have just read.

The most essential lesson is that thriving churches have found the way to give the members ownership. They do this through respecting local planning, local styles of and decisions about worship, local priorities based on the community's felt-needs, and reliance upon local funding. If people are enabled to make the decisions, people are willing to pay the costs involved. This exemplifies the principle of reciprocity.

An immediate spin-off of empowering members' ownership is the idea of gifts-based ministry. If they are given the ball to run with, then activities, which can develop into ministries, will arise from the members out of their interests, gifts and needs. In other words, members who are inspired by a godly vision and supportive community will bring their best to the table. Those who love sports will offer leadership in that area, and so forth. Then it is up to the church leadership to provide training, validation, moral support and encouragement. The leadership should also provide an overarching vision to integrate and align the variety of offerings members make, to create one body.

Thriving churches affirm the principle that "all religion is local religion." Spiritual life guided from a distance does not energize a community the way that hands-on, tangible activity does. So the successful church applauds local success. In his analysis of the characteristics of the contemporary society, McIntosh writes, "many prefer to focus their ministry efforts in local arenas, where they feel they have more control and can see the results of their work...Churches can focus on the needs in their immediate neighborhoods and the concerns important to their community."¹⁸

The lesson for national organizations is to let churches strengthen their

roots locally. If God so wills it, the local churches will impact the larger level from below. A small church in Birmingham, Alabama, impacted the nation. A small church on Asuza Street in Los Angeles impacted the world. A small church in Wittenburg, Germany, revolutionized Europe. A small church on Pomnekkol¹⁹ is impacting the world. Your small church can do the same.

Therefore, national and world leaders need to nurture, cultivate and be sensitive to innovation and creativity in the local context. Let each church be a frontline laboratory. One gift of the merit of the age is that we have the technology to translate local innovation into products and services that impact the nation and world. This is the plus aspect of the “popular culture” or “mass culture” pioneered in America.

Another advantage of local creativity is that the church can let problems, kinks and potholes be repaired on the local level. Mistakes made locally will not destroy a nation; mistakes made by a national or world leadership have devastating impact.

This philosophy naturally affirms what William James called the varieties of religious experience. Local developments will naturally take on uniqueness, just as each individual and family is unique. The national church should not fear this or look at it as dysfunctional, viewing the develop of local variations as “denominationalism.” Instead, we can look at it as creative adaptation for the sake of kingdom-building, as in the key church strategy. Christianity in America leads the world precisely because the churches on each corner can develop their own unique vision and mission for the sake of serving others.

So it is healthy to allow the different styles of worship, organization, dress, food, music, prayer and venue that emerge. One exemplary Unificationist leader in this regard is Michael Lamson, the church leader in Cameroon. When asked how he runs the worship services, he replied that he does not attend them. He perceives that his presence inhibits the members’ freedom to worship from their hearts. When he is there, they cannot help but try to please him, and feel self-conscious about their West African approach. He leads only the church holy days. His success has been such that Rev. Lamson now takes care of a region of nine countries.

When we allow new developments, we have to be ready to let go of old formats, properties, committees, programs and so forth. Therefore, thriving churches encourage congregations to rent instead of buy, and grow into larger spaces if they can. As Rev. Kevin Thompson points out, a baby shark will stay a few inches long if housed in a small aquarium. Perhaps your congregation is a minnow that will always be small. But perhaps it is a shark ready to grow magnificently if provided space to grow. Committees are discouraged, as are programs designed from above.

When we allow for program diversification and continual research and

development, we cannot insist that all churches adopt any one program or curricula. National bodies can and should make the finest resources available, but, in the spirit of living for others, allow the consumer to select what is best for his/her purposes in the local setting.

One might ask, how can we save the world by focusing on local development? One aspect of the answer involves understanding the power of God. If we place the mission of saving the neighborhood first, God will take care of the big issues. Our Founder stated this when he encouraged his members to establish medium-sized churches of about 200 families, saying that if his mature members accomplished what he called the Tribal Messiah” mission in the society, then on that foundation he would be able to fulfill God’s will for the nation, world and spirit world. This was proven true only negatively, unfortunately, as we never accomplished the development of the local churches.

But to prove it positively, we can look at what others have done. Despite the emphasis upon acting locally, America’s local churches have global impact. Consider the changed political environment in America in the last generation. The nation is shifting toward the values regnant in the growing churches, for marriage and family, accountability in the community, faith-based solutions, ecological consciousness and local ownership. Consider Willow Creek’s impact in Germany (as but one instance), where, as of 1997, 30,000 Christian leaders had participated in Willow Creek Association conferences.²⁰ Consider the multi-billion dollar Christian music and book industry, all based upon what local folks were doing on their own streets. Look finally at the striking appearance of millions upon millions of American flags after 9/11, and the emergence of what was called our new national anthem, “God Bless America.”²¹ I believe this expressed not just the vitality of Christian worship, but of the faith life of tens of thousands of non-Christian congregations as well.

America and the world can be influenced from any locality. To give two examples local to my setting, Barrytown, New York, which is so out of the way that we don’t even have cable television here as I write in the summer of 2003, a New York City financier hosted a campaign fund-raiser attended by Hillary Clinton, at his home here. In Red Hook, New York, my local village of about 10,000, lives a brother of the head of National Public Radio. We all should know the “six-degrees of separation” principle. Look at the impact made by J. K. Rowling, heralded incessantly as a successful single-mother (shades of Murphy Brown). I daresay that there has been no important movement in the history of Christianity that did not emerge out of a local setting, and no movement that endured without maintaining its vitality in the local setting.

It goes without saying that to succeed, any church needs to utilize the common church growth strategies. The first is to have a clear statement of mission, vision, values and strategies. Our society tends “to prefer churches

that have a clear focus, a narrowly defined vision, and a commitment to accomplish their mission.”²² Other strategies include incorporating small group ministry in some format or other, striving for excellence in worship and all programming, training members in relational witnessing techniques, valuing people above properties, talents above traditions, translating your teaching into a culturally-accessible message and musical style, and encouraging your members to get out of the holy huddle and build authentic friendships with new people.

In successful churches, God has to be at the center. They are unapologetic and yet they are polite and respectful of the listener’s sensitivities. We Unificationists witness to a God who has waited to get our attention for thousands of years; surely we can exercise discretion and patience in getting across His message during a worship service.

Successful churches strongly resist practices that lead to an in-grown congregation. Such practices include the use of in-house jargon which they call “Christianeze,” favoritism toward one’s family or friends, members only meetings (usually called “committees”), a focus on internal teachings and activities that enable the elect to get to Heaven and that no one else can understand (or wants to), and the Sunday morning guest-repellent, secret services.

Now, I know that there are supreme dynamics in the Unification movement that render many if not most of these behaviors impossible. This Sunday, I am participating in a service called the “Cheon Il Guk Holy Wine Ceremony,” which will include, among other things, three cheers for “the coronation ceremony for the kingship of God,” “the victorious cosmic parent and the parents of heaven and earth,” and “the Cheon Il Guk holy wine ceremony for registration in the nation of the fourth Israel.” The “instructions” that accompany this ceremony include a call for church growth, “intensification of effective neighborhood and community activities, and getting brothers and sisters and parents to receive the blessing... commencement of Hoodok clan churches.” We have a self-contradiction here, as our major activities prevent us from fulfilling this type of goal.

All I am saying is that this type of church and church service will not attract new believers in America as other churches do. If Unificationism gains acceptance in America with unintelligible practices, it will come by the supernatural intervention of God and the spirit world, based upon what Divine Principle calls conditions of indemnity. In that case, as the Founder once forewarned, masses of people will appear at the doors of Unification Churches and the leaders of the church will not know what to do with them.

Successful churches provide their new start-ups little or no funding from above and, as much as possible, limit nationally orchestrated programs that displace funds and members. They allow members to choose, or at least have a significant voice in choosing, their own leaders. They adopt preferential

treatment to the family and the values that keep it together. Successful churches invest in ministry to their own youth, recognizing that their youth are in many ways part of another culture.

What are some implications of these strategies for the Unification movement? I believe that they instruct us to move away from our tendency toward apocalyptic expectations and toward our commitment to solving real present concerns centering on true love.

I believe that we would do well to drop concern about leaders' positions and titles, names of organizations and about far-reaching organizations in general, and instead focus on "religious education for [people's] children and some kind of religious experience that helps them make sense of their own lives."²³

I believe that we learn that the core of God's work is the church, the community of blessed couples in worship and service. This would imply that other organizations, *per se*, are offshoots and are not primary. No business should compete with the church and Family Federation's salvific mission and authority. Para-church organizations should define their mission and their relationship with the church clearly. Most of our para-church organizations are ministries carried out to express the love and vision of the body of True Parents. Their root is in the church. We can avoid our typical confusion and redundancy of organizational purposes and goals, and the confusion we generate in society, by this clarification.

This brings up the question of conversion to "our church." We proudly proclaim that we have converted no Christians or people of other faiths, even as our churches fall into disrepair and our members are impotent in winning the souls of their relatives and neighbors. Yet it is clear that Reverend Moon intends that all our friends, now anointed as Ambassadors for Peace, receive the marriage blessing, understand the teachings and share them with others. Beyond that, they can worship in their own house of faith and carry on their particular cultural traditions. They have liberty as believers. What I might be said to be describing here is a non-denominational Unificationism, or a multi-form Unificationism. Perhaps Unificationists have been too tight with themselves and too loose with others. Hence the members are constricted by too many boundaries, and separated from society, and their friends are left floating with too boundaries. What I am describing, I believe, is moving toward balance. As Unificationists gain ownership, they will be able to give it to others.

The empowerment of members calls the leadership to equip lay ministers (i.e., all the members) in the core Unification ministries. These include parenting skills, marriage skills, church growth skills, small group leadership, skills in media and the arts, and application in congregational life, worship support and leadership, relational evangelism, and personal outreach ministries to people of diverse faiths and cultures.

Application in the Unificationist Context

The Reverend Sun Myung Moon has always expected his movement to grow. He has envisioned becoming the largest faith body in the world. He foretold a Pentecostal enthusiasm that would bring so many people knocking on Unification Church doors that his leaders would not be able to handle them. He has expected that his lay missionaries would be able to convert hundreds of people within months if not weeks, and that hundreds of thousands of Christian clergy would follow his teachings. At the very minimum, members are expected to bring in 84 new disciples within their first seven years in the church.

This was to have come through a regimen of sacrifice and hardship on the part of the pioneering first generation for the sake of creating a stable church and even nation to be developed by the next generations. I joined in the Oakland Unification center that grew from 3 people in 1971 to several hundred within the decade, in the process sending out thousands of missionaries. That was in California, but such growth was not limited to the West Coast. When I moved to Durham, New Hampshire, in 1973, our group numbering seven in May grew to 40 by August. Twenty-one of the 40 were dedicated to the teachings enough to move into the center.

This growth rate, accomplished on the basis of prayer, fasting, all-night vigils, and continual witnessing and teaching, equals or surpasses that of any Christian start-up. Knowing this was only the first step, the Founder wisely shifted strategy in the late 1970s from a youth movement to a family church.²⁴ Instead of street and campus witnessing, they began to create home churches. "Once your Cain home church is completed," Father Moon said, "...you will go to your home town and form your Abel home church centering on your relatives and family. Once you come to that point you will not have to do the difficult work of MFT or witnessing because you will have graduated from all that... our children won't have to have MFT training or witness door-to-door."²⁵

That is, success at building healthy and growing church communities would render street activities unnecessary. Hybels, Warren, and key church missionaries began by going door-to-door, and Hybels' group did door-to-door fundraising. But they managed to graduate from that and develop settled church communities. Some of these churches, by the way, are able to generate more revenue from one location than Unificationists do from the entire United States. The Unificationist home church effort did not bear the expected fruit, and they have reverted to street witnessing and team fundraising. Contrary to the Founder's hopes, Unificationists now are in the process of standardizing street witnessing and fundraising as *de rigueur* for their offspring.

Father Moon foretold that this would indeed happen to those who failed

to create settled local churches: “Unless you fulfill home church yourself, however, your mission will be handed down to your children with even greater suffering.” He envisioned as the worse scenario that in which some members would succeed and some would not: “Then there will be two separate worlds, the world of those children who must do home church in place of their parents, and the world where people are rejoicing over the true family and true ideal home. God does not want to see that division happen.” The division in fact didn’t happen, but not because everyone succeeded, but because everyone failed at building local churches. This reversed the hopes of the Founder, who said, “I want to see you welcomed in your hometowns and living in happy families. Do your utmost to bring the completion of that goal.”²⁶ As an elder Unificationist in America, I observe that my children are in a position to take on the local church mission that I never accomplished. It is painful to admit that few of our offspring desire to create such churches.

Today the Unification Church leadership in Korea and Japan are explicit that local church development is vital to their future. The members in both nations are expected to launch and manage small groups called “Hoondok churches.” The Japanese headquarters has a list, at least, of 400,000 such churches existing in Japan.²⁷ This is taking place under a rubric that, unfortunately, translates extremely poorly: “breakthrough and destroy (or defeat) the neighborhood”! Non-Korean members need to realize that this militant terminology actually means evangelism. If we search the Founder’s speeches, we see that the meaning of “destroy” or “defeat” is similar to the Christian usage of “slain,” as a rebirth in Christ. “There should be a family in that neighborhood—the defeated family. The mother and father have to believe Heavenly Father absolutely; they have to love sons and daughters like Heavenly Father loves the mother and father. We have to love our neighbors and the nation which is connected...”²⁸

Father Moon does call for grassroots initiative and autonomy: “the standard of activity is not in the province. It is the leaders of the district and the neighborhood.”²⁹ “The National Federation itself is not a problem. The problem is how to educate the district and the neighborhood and have it sink in... Everything comes into the district and the neighborhood.”³⁰ His challenge is to create the environment in which Unificationists put that into practice.

Some might view such teachings as Christians have viewed the Sermon on the Mount, as counsels of perfection to be achieved by future generations. Perhaps growth is impossible for the Messiah’s movement during his lifetime. The Unificationist confronts the problem of Jesus’ movement not finding success during Jesus’ lifetime. Jesus is our primary historical referent for the work of the True Parents and, as did Jesus, they endure nothing but suffering and rejection from the fallen world, which is “not hospitable to the purity of Christ.” Some say that it is inevitable that the Messiah’s movement will be

small and growth will come later. I have three things to say here.

One, in addition to Jesus, there are two other historical referents for the Messiah's course, Jacob and Moses. Jesus died a rejected man, but Jacob and Moses achieved a good deal of substantial success, establishing tribal and national foundations.

Two, Jesus wanted to grow his movement, and at one point apparently did have a large number of followers (e.g. John 6, the "loaves and fishes" events, the triumphal entry into Jerusalem). Jesus was not supposed to have been in the position of an itinerant miracle worker dependent upon John the Baptist. His original course was to marry and create a true family and clan. Then with John's support, Jesus could have *provided a model* for the larger society, in particular the Jewish people, bestowed the blessing and progressed to reach the national leaders. Controversy, a small following, and the way of the cross is not a predestined outcome for the Messiah. The *Divine Principle* prophesies popular acclaim for the Second Advent as possible if men and women fulfill their portion of responsibility.

Three, it has been said that it is a greater challenge to mount a popular movement for a radically innovative leader than for one trading on thousands of years of cultural development. This is to ignore the fact that *Jesus' radical movement did actually succeed*. Once the disciples were emboldened enough to speak out at the cost of their lives, they turned the Jerusalem mob that had called for Jesus' crucifixion into a mob two months later that received the Holy Spirit. At that point, the disciples had taken ownership. It would seem that the Holy Spirit bestowed ownership in a way that Jesus did not.

I am convinced that doctrine is not the main determinant of health and growth. All churches have unfamiliar doctrines in the eyes of an unchurched person, but some win new people and some don't. Growth relates to doctrine only insofar as that doctrine allows or prevents the group from opening out into its culture and making a common base with the people for the sake of uniting in oneness based upon a clear, life-giving, God-centered purpose. Health and growth result when doctrine leads to personal ownership and liberates believers to divest their home culture and personal tastes, with wisdom, for the sake of spreading the saving word.

A Call for Evangelism in America

In this generation Unificationists have planted no new churches in America. Their evangelical and educational programs are weak and they are racing against time to develop effective means to bequeath the richness of their tradition to their youth. Donald Miller writes that the number of young leaders is a measure of a church's vitality. Ahlen and Thomas write that one can predict a church's future by the number of indigenous leaders. The Unification

Church has difficulties on both counts, as native-born Americans comprise a shrinking minority of its leadership, and a small segment of its youth seem poised to assume church leadership roles. At the same time, the core first-generation members have a high degree of responsiveness to the Founder and for short-term activities. There are 10-20 years of active life left in this generation.

McIntosh presents five models for American churches facing a generational shift such as this. The “blended model” combines old and new styles into one format. The “seeker model” is driven by local demographic research, and develops new strategies based upon the needs of the target audience. The “multiple-track model” offers old and new style church side by side, separately for different segments of the congregation. The “satellite model” is what was described above as “key church.” Finally, the “rebirthed model” is to just stop the old style and adopt the new one.

At this point I would like to speak on the level of personal convictions, recommendations and hopes. I believe that the Unification Church needs to view church growth as a specific mission of the highest priority. What model would I recommend? I have tried to create a blended model and found it ineffective. Our old style and the new style are very far apart, and so much energy is consumed in making the blend that one never gets a chance to do ministry. We lack the congregational and leadership depth to develop a multiple-track model. The seeker and rebirthed models have political ramifications, in that they demand that an entire congregation shift its paradigm, which requires approval from above, based on promises of successful performance, and it becomes a political football. The model I recommend is the satellite or key church model.

Ahlen and Thomas observed that the vast majority of new worshiping communities launched in the 1990s are *not* being started by “denominational systems,” which was thought the best way in the 1950s. That is, they are not getting started by a headquarters staff assigned to build new churches. New churches are being started by “entrepreneurial individuals” working on their own or out of existing congregations.³¹

Following this model, the Unification Church should encourage couples or small groups, who feel the call, to plant churches with their own resources centered on God. There would be no other demand made of them or responsibility that they have from the movement. They would work wherever and however they so choose. Miller observes that “the real innovative ideas for reshaping the church will come from people working in the trenches, addressing the needs of people in their churches and communities, not from denominational officials.”³² The Unification Church/Family Federation can grow the same way all churches grow in America. It has laity gifted with a spirit of love and sacrifice, and the ability to teach. Young people joined the Unification

Church to create the Kingdom of Heaven on earth, not for careers in business or administration. Blessed families on their own or in small groups, who want to build a family church centered on True Parents, should be, in A. George Stallings' words, anointed, appointed, approved, and let go.

We have specific organizations to accomplish specific missions. There is no reason we could not identify *growing the church* as a specific mission. What the larger church can provide, and what it failed to provide during the home church era and the "hometown" era, is effective training. In addition to the Founder's words, members need access to seminars and resources. Our people need to know how other churches are doing the job of kingdom building.

Another change from past eras would be freedom from prescriptive management. This coincides with the church's stated commitment to education. No budget should be provided nor management imposed. It is likely that informal networking and association building would come about, and that eventually an organization would emerge, but it should emerge organically, or, as Father Moon puts it, "autonomously."

If what other churches are developing is any indication, we should expect the unexpected, the unexpectedly wonderful and amazing. One recalls the surge of energy in 1997, when blessed families were liberated to do home blessings locally. Instead of moving toward a national stadium event, the satellite model would focus on training couples to build up local family groups and eventually congregations.

This initiative would serve to liberate the members who feel the call to act on the anointing our Founder has already given. The leadership would validate, respect and spiritually protect the home church, hometown mission of the blessed central family, make it a providential priority, allow people to do it when, where and how they are given by God to do, and equip those who are called so that they can find success. This is the only way we can develop indigenous worship and community life in America. And only through indigenous worship and community life can the Unification Church hope to grow in America.

Notes

- 1 E.g., *Exposition of the Divine Principle*, pp. 4-5, 98-99, 340.
- 2 Gary L. McIntosh, *Three Generations: Riding the Waves of Change in Your Church* (Grand Rapids: Fleming H. Revell, 1995), p. 17; *USA Today*, September 23, 2002, p. 2A.
- 3 This paper deals with social causes of church growth, and does not comment on causes related to personal motivation or attributed to the mysterious work of God in history.

- 4 McIntosh's *Three Generations* is a good introductory work in the field. Timothy Wright presents a valuable discussion on the impact on worship in *A Community of Joy: How to Create Contemporary Worship* (Nashville: Abingdon Press, 1994).
- 5 Timothy Ahlen and J. V. Thomas, *One Church, Many Congregations: The Key Church Strategy* (Nashville: Abingdon Press, 1999), passim.
- 6 Ibid., p. 12.
- 7 Ibid., p. 32.
- 8 Ibid., p. 35.
- 9 Ibid., p. 42.
- 10 Tyler Hendricks, *Family, Church, Community, Kingdom: Building a Witnessing Church for Working Families* (New York: HSA-UWC, 2000), pp. 103-4.
- 11 Ahlen and Thomas, *One Church, Many Congregations*, pp. 64, 77-78.
- 12 See chapter 11 of Rick Warren, *The Purpose Driven Church* (Grand Rapids: Zondervan, 1995).
- 13 This narrative was derived from Lynne and Bill Hybels, *Rediscovering Church: The Story and Vision of Willow Creek Community Church* (Grand Rapids, MI: Zondervan Publishing House, 1995), Ch. 1. It describes a church's youth ministry as, in effect, a satellite congregation.
- 14 Randell Balmer, *Mine Eyes Have Seen the Glory: A Journey into the Evangelical Subculture in America, 3rd Edition* (New York: Oxford University Press, 2000), pp. 19-21.
- 15 Donald Miller, *Reinventing American Protestantism: Christianity in the New Millennium* (Berkeley: University of California Press, 1998) pp. 194-96.
- 16 Ibid.
- 17 Hartford Institute for Religion Research, published in *The Citizen* (Rhinebeck, NY) 1/7, (Fall 2002).
- 18 McIntosh, *Three Generations*, p. 105.
- 19 The hill on which Reverend Moon built his first church in South Korea, circa 1951, out of mud bricks and discarded military materials.
- 20 Richard Nyberg, "Willow Creek's Methods Gain German Following," *Christianity Today*, April 26, 1999.
- 21 I would add, by the way, that all religions in America find success through the methods described in this paper and that the "God Bless America" enthusiasm was multi-religious, while Christian at the core.
- 22 Ibid., p. 100, citing a Lilly Endowment Occasional Report
- 23 McIntosh, *Three Generations*, p. 149.
- 24 I use the term "wisely" advisedly. In fact, the home church strategy not only failed to bear fruits, but its aggressive implementation disrupted the witnessing strategies that were bearing fruit. Its aggressive implementation was unwise, as was the "either-or" mentality between street and home-church methods. Nonetheless, the wisdom in Reverend Moon's sense that the demographics of his American membership in the late 70s dictated their transition into marriage and family life

is worth affirming. The promotion of the home church method as an alternative to street witnessing was appropriate. The Willow Creek founders made the transition from a youth movement to a family movement successfully around the same time, in the sense that they continued to expand. For various reasons the Unificationists did not.

- 25 “Cain home church” refers to a local ministry carried out in a mission field, apart from one’s hometown; “Abel home church” refers to a local ministry carried out in one’s hometown, beginning with one’s own family and relatives.
- 26 Reverend Sun Myung Moon, *Home Church: The Words of Reverend Sun Myung Moon* (New York: HSA-UWC, 1983), pp. 185-86.
- 27 Author’s interview with an official at the headquarters of the Japanese church. He went on to say, “These are followers, not leaders... They feel unloved and unsupported... They have no feeling of ownership; they just have a title... They are tired of Sunday service week after week... Members are not opened outward, as we need in the nation of God... Our faith is in the head, but the heart is lonely and feels so much pressure.” (author’s notes)
- 28 Sun Myung Moon, *Way of Unification* (New York: FFWPUI, 1998), Part 2, pp. 123-24.
- 29 *Ibid.*, p. 126.
- 30 *Ibid.*, p. 118.
- 31 Ahlen and Thomas, *One Church, Many Congregations*, p. 12.
- 32 Miller, *Reinventing American Protestantism*, p. 188. Miller continues, “I believe that denominations would be well served by radically decentralizing their organizational structures—abandoning central offices and locating themselves in local churches.” This resonates with Reverend Moon’s periodic calls to close down his church headquarters and disperse his leaders throughout the local churches.

DISSONANCE REDUCTION IN THE EARLY YEARS OF THE UNIFICATION MOVEMENT:

*A Critical Appraisal of Christian-Unification Relations as
Illustrated in Exposition of the Divine Principle*

Harumi Kawamura

Introductions to the history of the Unification Church are quick to mention that the founding of the Holy Spirit Association for the Unification of World Christianity (HSA-UWC) was in fact a circuitous means to the desired end. Rather, because “Christianity couldn’t fulfill her mission,”¹ the founder, the Rev. Sun Myung Moon, resorted to creating his own church through which he sought to unify the divided churches into one divinely inspired association.² While this interpretation of events may suffice within the Unification community, I argue that due to the dissonance that developed within the early membership of the church in view of Christianity’s rejection of Rev. Moon, an anti-Christian attitude has since then developed. This is well illustrated in the *Exposition of the Divine Principle [Exposition]*.

While I do acknowledge that recent events, particularly in the United States, indicate efforts toward the development of Christian-Unification relations, I argue in this paper that *Exposition* contains remnants of this anti-Christian attitude. For fruitful dialogue between Unificationism and Christianity, however, and even more, for Unificationism to move further along the road of respectability, I believe there should take place a reconsideration of existing attitudes and perceptions of Christianity, particularly as depicted in *Exposition*.

In perhaps the most formative work on cognitive dissonance theory, Leon Festinger and his colleagues delineate three possible methods of reduc-

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ing dissonance in face of a disconfirming fact. He writes:

Dissonance produces discomfort and, correspondingly, there will arise pressures to reduce or eliminate the dissonance. Attempts to reduce dissonance represent the observable manifestations that dissonance exists. Such attempts may take any or all of three forms. The person may try to change one or more of the beliefs, opinions, or behaviors involved in the dissonance; to acquire new information of beliefs that will increase the existing consonance and thus cause the total dissonance to be reduced; or to forget or reduce the importance of those cognitions that are in a dissonance relationship.³

In particular, for those whose “behavioral commitment to the belief system is so strong,” Festinger argues that it is more painful to discard the belief than to eliminate the dissonant perception.

In his studies of early Christianity, Bart D. Ehrman describes cognitive dissonance in more concrete terms:

Religious groups (sometimes called “sects”) that split off from larger communities often feel persecuted, many times with considerable justification, and build ideological walls around themselves for protection. A kind of fortress mentality develops, in which the small splinter group begins to think that it has been excluded because those of the larger society are willfully ignorant of the truth, or evil, or demonically possessed. There can arise a kind of “us versus them” mentality, in which only those on the inside are “in the know” and stand “in the light.”⁴

While I do not intend to delve too much into the topic, Christian-Jewish relations in the first and second centuries c.e. serve as a good illustration of such developments within new religious movements. W. H. C. Frend notes that though Christianity originally competed with Judaism for its converts,⁵ as time passed and as Jewish Christians were cast out of the synagogues,⁶ “the disbelieving Jew’ had become the enemy, the persecutor, and defamer of the faith.”⁷

In the case of Unificationism, from the start Rev. Moon was clear in ascertaining that his mission was to establish the foundation of unity with Protestantism in order to establish a worldwide foundation.⁸ According to Rev. Moon,

At the time the Christians should have [united] with me, Korea was under [the] American military government. Through the Christians I could have united with the government. And through the government I could have united with the democratic world.⁹

Christianity, in Rev. Moon's words, was represented by, among several others, Baek Moon Kim, the leader of a small Christian spiritualist group; it is believed that Rev. Moon's mission was to have been advanced through the relationship between the two men. It is generally understood that Kim was "the providential key person in the position of John the Baptist."¹⁰ As Kazuhiro Tsusaka explains it in his thesis written at the Unification Theological Seminary, "God gave Baek Moon Kim the revelation that he had to prepare to receive the second coming of the Messiah."¹¹ At the time the two met, Kim had succeeded in becoming a famous Korean mystic with connections to the first president of South Korea, Syngman Rhee. In order to become the successor to Kim's foundation, Rev. Moon "took an unassuming role when he visited Kim's group, and did menial tasks."¹² The Unification account is that "[Moon] prayed hard for Mr. Kim to understand [Rev. Moon]'s role."¹³ Yet events did not follow as planned.

Michael Breen writes, "Several months after Moon joined the group, Kim placed his hand on Rev. Moon's head in blessing and said the wisdom of Solomon was with him."¹⁴ From Rev. Moon's perspective, "Kim's recognition of Moon was the providential event, the precondition for the group to receive the Holy Spirit."¹⁵ In Tsusaka's words, "Kim should have realized Rev. Moon's identity, i.e., his messianic status."¹⁶ While Kim's group claims that it was Rev. Moon who ultimately failed by splintering off from the group,¹⁷ the Unification belief is that though Jesus had "appeared to [Kim] during his service... he could not understand his mission, and did not follow the Messiah."¹⁸ Kim's group recalled that their leader asked Rev. Moon to leave¹⁹ and even prevented his people from following Rev. Moon.²⁰ It can be assumed that in the eyes of Unificationists, Kim's refusal to work with Rev. Moon was perceived as the symbolic rejection of Rev. Moon by all of Christianity. Tsusaka dramatically writes, "Kim's failure caused the collapse of the last foundation which God had prepared in South Korea."²¹ According to Rev. Moon, soon after, "all the spiritual foundation of Christianity was lost in the providence."²² According to a Unificationist account, the mission of the Unification Church was to "indemnify the failures of Christianity to unite with God's providence for the fulfillment of the Second Advent."²³

Early disciples recall the bitter persecution they received from the other churches. Sociologists David G. Bromley and Anson D. Shupe note, "Christian church leaders were instrumental in mobilizing social control against the Unification Church even before its formal establishment."²⁴ In the face of the unwillingness of the Korean Christian groups to follow him, Rev. Moon began to gather his own followers. Bromley and Shupe note that the persecution the Unification Church faced at the hands of Christian churches in Korea was "severe enough to increase UM solidarity, provide confirmatory theological predictions, and supply raw material for apocryphal tales of the

movement's early triumphs over evil."²⁵ They report that Rev. Moon was imprisoned when 64 Christian ministers sent letters of complaint to the authorities. Bromley and Shupe write, "Understandably, UM members later could look back and regard this period as one of martyrdom for Rev. Moon and one that aptly demonstrated the extremes of factionalism into which modern Christianity had fallen."

Rev. Moon himself speaks of this situation: "Because of the failure of the Christian churches to accept me in my early ministry... they created all kinds of rumors during that period. If there had been acceptance by the churches to begin with, we would not have had those difficulties."²⁶

Thus was set up the situation detailed in Festinger's cognitive dissonance theory, as well as Ehrman's description of the development of the fortress mentality in new religious movements. In face of the refusal of Kim, representing Christianity, to acknowledge Rev. Moon's divine mission, early Unification members "sought to reduce or eliminate the dissonance... [through] forget[ting] or reduc[ing] the importance of those cognitions that are in a dissonance relationship."²⁷ In Ehrman's terms, "the small splinter group begins to think that it has been excluded because those of the larger society are willfully ignorant of the truth, or evil, or demonically possessed."²⁸ Through discrediting Kim, claiming that he was consumed by jealousy of Rev. Moon, Rev. Moon's legitimacy was maintained.

Moreover, the actualization of dissonance reduction of Christianity is evident within the primary text of the Unification movement, *Exposition*. Rev. Moon's speeches as well as the testimonies of his early disciples may also reveal common sentiments; but for the purpose of this paper I will focus on *Exposition*.

Prior to 1954, Rev. Moon taught his followers verbally, frequently referring to the Bible. He finished his first written manuscript of his teachings on May 10, 1954. The Preface to *Exposition* explains, "the earliest manuscript of the Divine Principle was lost in North Korea during the Korean War."²⁹ Although Rev. Moon himself wrote another version, it was a later text written by Hyo Won Eu, namely *Exposition*, that became the "text of Reverend Rev. Moon's basic teaching."³⁰ Though Rev. Moon did not write *Exposition*, it is clearly stated that Rev. Moon "meticulously"³¹ checked the text. As such, that which is conveyed in the text, directly as well as indirectly, is taken at face value.

An examination of *Exposition* reveals the existence of contempt toward Christianity. Passages describing Christianity, scattered throughout the text, describe a declining religion. The very first mention of Christianity is made on the fourth page of the Introduction. Though Christian history is praised, the statement is prefaced with a cynical beginning: "Professing the salvation of humankind."³² Similar treatment is given in the next sentence. The

Christian spirit is described as having “cast flames of life so brilliant”;³³ yet like the preceding sentence it is prefaced by “Yet what has become...”³⁴ In this manner, even praise for Christianity is weighed down by negative initial remarks. Such doubtful praise of Christianity is quickly rebuffed in the next paragraph by a bold statement: “Christianity, though it professed the love of God, had degenerated into a dead body of clergy trailing empty slogans.”³⁵ Over and over, Christianity is portrayed as a powerless and hypocritical religion. “Christianity today has fallen victim to confusion and division.”³⁶

Through its attempts to discredit Christianity, Unificationism is in essence legitimating itself. Thus *Exposition* serves as an illustration of Festinger’s phenomenon of reducing cognitive dissonance. If Christianity is fully viewed as disintegrating in character, it is not that Rev. Moon failed to succeed, but that Christianity failed to understand Rev. Moon due to its increasing spiritual decadence. Based on such a characterization, mutual respect and thus dialogue cannot be expected to develop easily.

Admittedly, *Exposition* does not cast Christianity as intentionally malicious or evil, yet Christianity may be perceived, through *Exposition*, as an ignorant religion necessitating its supercession. The second chapter of *Exposition* describes Christians as holding a “vague belief”³⁷ in the explanation of the origin of evil. A similar characterization of a wide range of Christian beliefs regarding the Human Fall follows, adding to the illustration of Christianity as an ignorant and wandering religion.

Particularly important to Unificationism is the appropriate acceptance of the Lord of the Second Advent.³⁸ Thus in the last chapter of *Exposition*, titled “Second Advent,” especial attention is turned to warn Christians:

Many Christian clergy take pride in their knowledge of the Bible and their ability to interpret it. They take pleasure in the reverence they receive from their followers; they are content to carry on the imposing duties of their offices; yet, to God’s grief, they are entirely ignorant of God’s providence in the Last Days.³⁹

Almost as if directly speaking from experience, *Exposition* describes what it perceives to be the common trend among Christian leadership. Regardless of the validity of this claim, it is clear that *Exposition* does not foster constructive dialogue.

A critical examination of *Exposition* reveals the “us versus them” mentality that agrees with Ehrman’s description of the inclination of new religions that split off from larger communities, as mentioned above. It is clear that in *Exposition*, Unificationism does not consider itself to be a part of the deteriorating Christian religion. For this reason it deliberately laments in reference to the Christian inability to fight communism, “What a pity this is!”⁴⁰ The Unification role in relation to Christianity is finally introduced on page

7: “It may be displeasing to religious believers, especially to Christians, to learn that a new expression of truth must appear.”⁴¹ The Unification view is that the Divine Principle is this new truth. Yet to distinguish Unification Principle as a truth existing outside of Christianity implies that Unificationism lies wholly outside of Christianity. The “us and them”⁴² mentality is evident.

If Korean Christianity had accepted Sun Myung Moon in earlier years, perhaps *Exposition of the Divine Principle* would have been phrased differently. Yet as Roth and Rubenstein write, “to that ‘if only,’ others are commonly added.”⁴³ As with all new religions, Unificationism has faced the hardships thrust upon it by the older, more established religions. This is evident in the attitude of Unificationists as well as in the primary text of Unification theology.

Yet as Unificationism has a self-ordained mission to unify the Christian denominations, special scrutiny should be made of its treatment of Christianity. Specifically seeking the support of established Christianity, the Unification movement should be aware of the stratification common between new religions and their mother religion. The element of condescension and even resentment apparent in Unification texts should be regarded with a wary eye. In order to effectively unite the different denominations, and eventually “establishing one global nation under God,”⁴⁴ as described in the final sentence of *Exposition*, it is necessary for Unificationism to discern its true feelings toward Christianity.

While efforts toward a deeper understanding of Christianity can be illustrated in light of recent events, such as the growth of the American Clergy Leadership Conference, I argue that rectification of Unificationism’s relationship with Christianity will require a clear and objective recognition of possible hidden resentments and bitterness glimpsed in *Exposition*. Following this, through developing a theology devoid of condescending and loaded language, I believe Unificationism can mature as a religion. For successful dialogue between Christians and Unificationists, mutual respect must be achieved prior to its initiation. In its current state of portraying Christianity, *Exposition* does not provide the opportunity for that respect to take root.

Notes

- 1 Ken Sudo, “Father’s Life,” unpublished, p. 11.
- 2 Ibid.
- 3 Leon Festinger, Henry W. Riecken and Stanley Schachter, *When Prophecy Fails: A Social and Psychological Study of a Modern Group that Predicted the Destruction of the World* (New York: Harper Torchbooks, 1956), p. 27.
- 4 Bart Ehrman, *The New Testament: A Historical Introduction to the Early Christian Writings* (New York: Oxford University Press, 1997), p. 151.

- 5 W. H. C. Frend, *The Rise of Christianity* (Philadelphia: Fortress Press, 1984),
p. 125.
- 6 See John 9:22 and John 12:42.
- 7 Frend, p. 126.
- 8 Sun Myung Moon, *God's Will and the World* (New York: Accord, 1985), p.
49.
- 9 Michael Breen, *Sun Myung Moon: the Early Years, 1920-53* (West Sussex:
Refuge Books, 1997).
- 10 Kazuhiro Tsusaka, *Understanding "The Basic Principles of Christianity" by
Peak Moon Kim: From a Unification Perspective*, thesis presented to the
Faculty of the Unification Theological Seminary, 1999, p. 5.
- 11 Kazuhiro Tsusaka, p. 5.
- 12 Breen, p. 68.
- 13 Tsusaka, p. 6.
- 14 Breen, p. 69.
- 15 Breen, p. 69.
- 16 Tsukasa, p. 6.
- 17 Ehrman, p. 69.
- 18 Tatsuo Sasaki, *Rev. Sung Myung Moon: His Life* (1993), unpublished, p. 20.
- 19 Breen, p. 70.
- 20 Tsusaka, p. 6.
- 21 Tsusaka, p. 6.
- 22 Moon, p. 455.
- 23 Sasaki, p. 34.
- 24 David G. Bromley and Anson D. Shupe, Jr., *"Moonies" in America* (Beverly
Hills: Sage Publications, 1979), p. 48.
- 25 Bromley and Shupe, p. 48.
- 26 Sudo, p. 30.
- 27 Festinger, p. 26.
- 28 Ehrman, p. 151.
- 29 *Exposition of the Divine Principle* (New York: HSA-UWC, 1996), p. xxi.
- 30 loc. cit.
- 31 loc. cit.
- 32 *Exposition*, p. 4.
- 33 loc. cit.
- 34 loc. cit.
- 35 *Exposition*, p. 5.
- 36 loc. cit.
- 37 *Exposition*, p. 53.
- 38 Frederick Sontag, *Sun Myung Moon and the Unification Church* (Nashville:
Parthenon Press, 1977), p. 112.
- 39 *Exposition*, p. 405.
- 40 *Exposition*, p. 5.

- 41 *Exposition*, p. 7.
- 42 Ehrman, p. 151.
- 43 Richard Rubenstein and John K. Roth, *Approaches to Auschwitz: the Holocaust and Its Legacy* (Atlanta: John Knox, 1987), p. 201.
- 44 *Exposition*, p. 411.

FORCIBLE “DEPROGRAMMING,” THE JAPANESE STATE, AND INTERNATIONAL HUMAN RIGHTS

Chris Antal

Over the past few years the issue of religious “deprogramming” in Japan, a problem which has been well known to certain circles within the Unification Movement for decades, has been given increasing attention in print not only by American academics but also in the United States Department of State *Annual Report on International Religious Freedom* (hereinafter *Religious Freedom Report*).¹ These recent works compliment earlier works which were primarily limited in focus to the involvement of Christian ministers, particularly ministers associated with the United Church of Christ in Japan (Kyôdan), in forcible “deprogramming” cases.²

What is missing from the extant material on the subject, however, is a proper and comprehensive investigation of the response of and role played by the Japanese State, as represented by state agents such as police, prosecutors, judges and state-employed mental health officials. Even though works have suggested state negligence and even contrition to varying degrees, none go so far as to sufficiently document the response of the prosecutor’s office, the law courts or the worrisome trends by governmental authorities to endorse forcible “deprogramming.” Nor have previous works attempted to analyze the situation in Japan from the perspective of international human rights norms.

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This paper considers the contemporary situation of forcible “deprogramming” in Japan and finds that state officials have indeed been supporting, either directly or indirectly, forcible religious “deprogramming.” This paper further finds that forcible “deprogramming” is a behavior which is in violation of a number of provisions in key human rights documents, and that the Japanese State, as a member of the United Nations and a party to the International Bill of Rights, has been negligent of its duty under those provisions to defend and protect Japanese citizens.

The idea that the Japanese State, as represented by the actors mentioned above, is in some way involved in forcible “deprogramming” cases has been suggested by a number of commentators. For example, the Reverend Sun Myung Moon, at a public symposium in Chicago in 1983, commented on the attitude of “judges and courts” towards “deprogramming” cases as follows:

The most despicable act, however, is the inhumane treatment of those who join the Unification Movement [in Japan]... Judges and courts, who are supposed to be the custodians of human rights, often collaborate in this infringement upon fundamental religious liberties... You cannot imagine the deep sorrow I feel when I see so many people whom I love suffer for their faith and ideals.³

In addition to Reverend Moon’s remarks, some scholars have questioned the attitude of police and the Japanese court system towards these cases. For example, in his 1992 seminary paper on “The Kidnap Ministry,” Andrew Davies pointed out “there is no evidence in Japan of any significant court condemnations and precedent setting rulings regarding kidnapping.”⁴ Likewise, in his 1994 essay in *Anti Cult Movement in Cross-Cultural Perspectives* Michael Mickler noted that “there appears not to be a single case of a deprogrammer being prosecuted much less convicted,” suggesting that such indifference by state authorities has “helped to proliferate the practice.”⁵ Most recently, Harvard University Professor Helen Hardacre, in the August 2002 *Journal of Asian Studies*, recognized that “deprogrammers” in Japan “kidnap members of religions they disliked.” She mentioned the Unification Church as being especially targeted and further acknowledged that “a number of court cases have tested the legality of this technique.”⁶ Also in 2002, James Richardson published an essay in *International Perspectives on Freedom and Equality of Religious Belief* in which he describes some recent developments pertaining to the Unification Church in Japan as “break-throughs” with state officials in the courts and the Japanese Diet.⁷ Though not a scholarly work, yet significant still, the *Religious Freedom Report* has gone so far as to recognize “alleged police indifference to allegations of forced deprogramming.”⁸

Even though the idea that the Japanese State is in some way involved in

forcible “deprogramming” cases has been suggested by all of the above commentators, they are in some cases inaccurate and in all cases insufficient. For example, Davies claims some ministers have been “sued for assault” in the Japanese courts, when in fact this did not occur until 1999.⁹ Mickler argued in 1994 that the so-called “counter-cult movement” in Japan had met with an “utter lack of response” from “governmental authorities,” suggesting that those involved in “deprogramming” lacked legitimacy and validation by the State.¹⁰ While this may have been the case before the Aum Shinrikyô gas attack in the Tokyo Subway in 1995, since that attack there are a number of worrisome signs that those involved in “deprogramming” are actually *gaining* legitimacy from the State. That is, governmental authorities have responded *positively* to what Mickler called the “counter-cult movement,” to the extent that some state officials have even begun to build alliances with key figures in that movement. This is particularly true with regards to the developments within government agencies such as the National Police Agency, the Ministry of Health, Welfare and Labor (hereinafter Ministry of Health) and the Ministry of Justice that will be discussed later in this paper.¹¹ Hardacre, while recognizing the “legality” of “deprogramming” is being “tested” in the courts, did not go so far as to mention the results of the “test,” nor tell us whether or not she approved of those results. Richardson’s article did mention some results of the legal “test,” but his essay is misleading not only because he confused the names of plaintiffs and defendants, but also because he fails to note that the judgment to which he referred to as a “breakthrough” was in the District Court, and the defendants subsequently appealed to the High Court, which not only reduced the compensation but also cancelled the injunction which had ordered the parents and “deprogrammer” not to use violence, threats, kidnapping, or confinement in the future. While acknowledging “allegations” against the police, the *Religious Freedom Report* has failed to mention the courts, the prosecutors or the Civil Liberties Bureau of the Ministry of Justice.¹²

Definition of Terms: Forcible “Deprogramming”

One obstacle towards understanding just exactly what is going on in Japan is the slippery use of language by the different parties involved. This paper uses the expression “forcible deprogramming”, but with some reservations. There are at least two justifications for using this expression. First of all, both the parties involved dislike the expression. On the one hand, those who seek to remove individuals from religious groups they perceive to be harmful, typically deny they use “forcible” means, instead referring to the behavior as “peaceful conversation”, “protection,” “confinement therapy,” “persuasion,” “exit-counseling,” or “rescue.” On the other hand, those who have been

targeted for removal, that is, the members of the “harmful” religious groups, dislike the term “deprogramming” because it infers that, as members of a religious group, they have been “programmed” or even “brainwashed.” Moreover, the term “deprogramming,” these individuals argue, veils the actual criminal activity taking place, which they feel would be more accurately described as: “incitement,” “kidnapping,” “false imprisonment,” “confinement,” “arbitrary detention,” or “coercion.” The second justification for using the expression “forcible deprogramming” is that the term “deprogramming” has a familiar ring to western ears, and has been used consistently in academic writing on the subject over the past three decades, though often with the word *deprogramming* in quotation marks. Since there is no consensus in Japan on what to call the behavior discussed herein, for lack of a better expression, forcible “deprogramming” will be used.

At this point, some further explanation is needed regarding the use of the term “forcible” in this paper. Admittedly, a variety of different scenarios exist. In some cases, there is no kidnapping—the individual targeted for “deprogramming” goes freely to a place, and only after arriving at the place discovers that he or she has been brought there in order to be confined. In other cases, there may not be “false imprisonment” in the sense that the room for “deprogramming” is not locked, even though the location may be remote and the individual targeted for “deprogramming” may be stripped of all possessions, such as shoes and money, and kept under constant surveillance. In a number of cases, however, there is a clear kidnapping: an individual is taken from a public place by physical force against his or her will. Likewise, many times, the existence of false imprisonment is also clear: the person targeted for “deprogramming” is confined in a room where all windows and doors are fixed with special devices to prevent escape.

Even though a number of scenarios exist, all of them discussed in this paper fall under the umbrella of “forcible” because all of them have resulted, to a greater or lesser extent, in physical and or psychological injury. How can we know that such injuries occur, when those accused of committing them typically deny it? One way is to consider the results of the “deprogramming” experience. Physical injuries do occur. While they may have been more common in the 1980s, when church members were being confined in mental hospitals and family members were less directly involved, it is still true today.¹³ In 1998, for example, Mitsuko Ishikawa fractured her hip when attempting to escape from an apartment in which she had been confined; likewise when Hiroko Tomizawa was forcibly abducted in 1997 her church leader was physically assaulted: first he was assaulted with what he claims was an electric stun gun and then he was beaten in the face. Rie Imari’s husband was injured when he was pushed to the ground attempting in vain to prevent a group from kidnapping her from a public parking lot. All of these cases,

which will be discussed in greater detail below, involve *bodily* harm, which is the most compelling evidence of force.

More common than physical injuries, however, are psychological injuries. Studies in the West as well as in Japan have found that forcible deprogramming does result in serious *mental* harm, particularly so-called “post-traumatic stress disorder” (hereinafter PTSD).¹⁴ Some cases of PTSD have been documented in Japan, but the number of documented cases is far less than the number of individuals actually suffering from the disorder.¹⁵ One factor that increases the possibility of PTSD is that in Japan individuals are typically confined in locked apartments for periods far longer than most cases of “deprogramming” in the United States and perhaps even the world: two months on the average but extending to as long as two years, as in the case of Hirohisa Koide.¹⁶ Since individuals are subjected to extreme duress for such protracted periods, there is a much greater likelihood for serious mental harm to occur. Some individuals in Japan have suffered such severe mental harm through “deprogramming” that they have attempted to commit suicide while in confinement.¹⁷ Others, whom the advocates of “deprogramming” might claim among the “rescued,” continue to publicly criticize the method of forcible “deprogramming” as a violation of human rights, even though they have lapsed from the church.¹⁸

The Context of “Deprogramming” in Japan

In 1994 Michael Mickler noted that “in Japan kidnapping and deprogramming is still increasing.”¹⁹ While this may have been true a decade ago, this is no longer the case. There is no question now that the number of reported “deprogramming” cases to the headquarters of the Unification Church in Japan (Tôitsu Kyôkai) has dropped significantly in the last decade: from a reported three hundred and seventy five in 1992 to less than thirty in 2002.²⁰ Several factors may account for this decline. One factor, which has already been mentioned, is the increasing attention given to the issue in America, particularly the notice—however brief—in the *Religious Freedom Report*. Another factor which has likely caused the decrease has been the legal offensive taken since 1999 by members of the Unification Church, a phenomenon that will be discussed later in this paper.

However, just because the numbers are decreasing does not mean that the situation for members of the Unification Church—or for members of many minority religions in Japan for that matter—is improving. The fallout of the Aum Shinrikyô affair has been widely documented and commentators have argued persuasively that the State has responded to the tragedy by becoming increasingly hostile towards some religious groups in Japan.²¹ Before we examine particular cases in which members of the Unification Church have

sought redress by the State, it is helpful to look briefly at the larger context in which these particular cases lie. What follows, then, are some significant developments since 1999 that suggest how the Japanese State is relating to religious groups like the Unification Church.

- **September 1999:** The first *Religious Freedom Report* is released acknowledging that members of the Unification Church have “alleged” as follows: (1) “police do not act in response to allegations of forced deprogramming of church members;” (2) “police do not enforce the laws against kidnapping” or “prolonged arbitrary detention;” (3) the responsible individuals “are not charged by police.”²²
- **March 2000:** The first of a series of reports on religious groups (Health Reports) is published by the National Institute of Mental Health in the National Center for Nerve and Psychiatry (Kokuritsu Seisin Shinkei Center Seisin Hoken Kenkyûjo) and subsidized by the Ministry of Health. The title is “Health Care for Ex-Members of Specific Groups,” but “specific groups” is an obscure reference to *religious* groups, including, but not limited to the Unification Church.²³
- **April 2000:** A twenty-four page complaint is submitted by the Unification Church to the National Police Agency (Keisatsuchô) documenting six cases in which police either engaged in a conspiracy to commit forcible “deprogramming,” or neglected to control forcible “deprogramming.” They receive an anonymous, undated one-page response stating that, in each of the six cases, “the police had done their best, so the National Police Agency could do nothing.”²⁴
- Several prominent actors in the “anti-cult” movement in Japan, including two lawyers, a professor of psychology and a Kyôdan minister travel to the United States and attend the annual conference of the American Family Foundation (hereinafter AFF)—an association with direct ties to the former Cult Awareness Network, which had gone bankrupt just a couple of years earlier after being found guilty of collaborating in a forcible “deprogramming” case.²⁵ Those actors present on “Aum Shinrikyô, the Unification Church, and Other Groups in Japan,” arguing that the Unification Church and Aum Shinrikyô are both “dangerous groups.”²⁶
- Shingo Takahashi, assistant professor of psychiatry and president of the Japan De-Cult Council, lectures a group of state officials at the Ministry of Justice on how “cults” conduct “mind-control” to manipulate followers. He claims mind-control is “conducted deliberately by design so a powerful counselor is needed in order to help believers renounce their faith.” He recommends state officials employ the “exit-counseling”

system, likely the same system he has advocated in his book *Senno no Shinrigaku* (Psychology of Brainwashing) which is actually forcible “deprogramming.”²⁷

- Jin Hinokida, a legislator, refers to the *Religious Freedom Report* mentioned above and criticizes the police attitude toward Unification Church members in the Japanese Diet (Kokkai). In response to Hinokida’s condemnation, Setsuo Tanaka, chief of the National Police Agency asserts that the police have been regarding the kidnapping of adult children by their parents as an “illegal activity” and have been practicing “equality under the law.”²⁸

- **September 2000** The second *Religious Freedom Report* is released, continuing to acknowledge that “members of the Unification Church have alleged that police do not act in response to allegations of forced deprogramming of church members,” but further noting that even though Hinokida had “raised this allegation” in the Diet and even though “National Police Agency and Ministry of Justice officials” considered the member’s request for “appropriate actions,” those officials “took no action during the period covered by this report.”²⁹

- **December 2000:** The first report prepared by a joint-study group of state officials from the Ministry of Justice, the National Police Agency and the Ministry of Health is released on “How to Support Ex-members from Specific Groups from the Viewpoint of Psychiatry and Psychology.” The report defines “specific groups” as “cult groups” like Aum Shinrikyô and the Unification Church and aims to study how to make active members of those “specific groups” withdraw their membership, even going so far as to affirm a method of so-called “coercive persuasion projects” (*kyoseiteki dakkai kosaku*) which are in effect forcible “deprogramming.”³⁰

- **January 2001:** Takashi Takee, a police officer from the Tokyo Police Agency, delivers a speech at a public symposium in which he gives direct and public incitement to commit forcible “deprogramming,” which he terms “confinement therapy,” in order to remove members from the Unification Church.³¹

- **March 2001:** The second Health Report is prepared with a subsidy from the Ministry of Health on “Study on New Mental Diseases which cause Socially Problematic Behavior,” which further regards membership in specific religious groups as a mental disease which can be treated by “coercive persuasion projects.”³²

- **April 2001:** The Unification Church in Japan, having sent a letter to the director of the Tokyo Police Agency to protest the police officer who had spoken on “confinement therapy,” receives an official response from the

Crime Prevention Bureau explaining that that officer had no intention “to violate the honor and religious freedom” of the church but was only expressing concern for a “desirable relationship” between parents and children.³³

- State officials from the Ministry of Health travel to the United States and attend the AFF conference and have a special hearing (*chosshu*) with AFF officers, presumably about strategies for controlling “dangerous cults.”³⁴

- **June 2001:** In response to allegations that police in Japan were either conspiring to commit or actively complicit in forcible “deprogramming” cases, Kijuro Sugawara, a House of Representative member in the Japanese Diet, submits an Inquiry Document (*shitsumon shuisho*) to the State through Tamisuke Watanuki, the chairman of the House of Representatives.³⁵

- The Ministry of Justice, the National Police Agency and the Ministry of Health all respond to a Unification Church inquiry about the report by the joint-study group admitting the report has been distributed nationwide to state offices and agencies such as: the presidents of juvenile prisons, the Civil Liberties Bureaus, the Mental Health and Welfare Division of the Ministry of Health, health centers, and local police departments.³⁶

- **September 2001:** In response to the *shitsumon shuisho*, the State delivers a document to the House of Representatives signed by Prime Minister Junnichi Koizumi, which asserts, “Japanese police officials have not been involved in confinement cases,” and hence the matter need not be discussed any further.³⁷

- **March 2002:** The third Health Report is released, including a “Study Concerning Support for those who Quit from ‘Cult’ Groups,” which contains materials on “dangerous” religious groups obtained from the AFF in the United States.³⁸

- **June 2002:** the Central Education Council (Chûô Kyôiku Shingikai), a consultative organ of the Ministry of Education and Science, holds a meeting and discusses “educating young people so they can resist mind-control.”³⁹

- **October 2002** The fourth *Religious Freedom Report* is released. For the first time members of Jehovah’s Witnesses are included among those who have made “allegations of forced deprogramming.”⁴⁰

Specific Attempts by Individuals to Obtain State Redress

The previous section focused on the context of “deprogramming” in Japan, and laid out a series of events since 1999 that helps us to understand some of the steps the church has taken as an organization to address this problem as well as some of the responses of the State to both the particular phenomena of “deprogramming” and the perceived “cult” menace. This section sets out to examine specific cases in which members of the Unification Church have attempted to gain a remedy through the State. Since the 1980s members have been claiming their rights have been violated through the four administrative or judicial procedures available: the police, the prosecutor’s office, the Civil Liberties Bureau (Jinken yōgokyoku), and the law courts. Let us examine how Unification Church members have sought redress through each of these procedures, and then consider whether or not the existence of a violation was determined by a competent authority and, in cases of violation, whether or not an effective and enforceable remedy was ordered.

The Police

KOBAYASHI Case

Soichiro Kobayashi was confined for a total of seven months on two different occasions and had the following three encounters with the police: (1) the police came to the apartment where he was being confined after they had been informed that someone inside was shouting for help, but the police were told by the parents that they were “protecting” him from the Unification Church so they left without doing anything; (2) the police stopped the van driven by a group that had just kidnapped him from a public street (The police had been informed of the incident by some bystanders so they brought everyone to the police station to investigate) but the police heard he was “mind-controlled” and in need of “protection” so the police let the group take him against his will; (3) the police came to a street near the apartment where he was being confined after they had been informed that a group of people were attacking a young man outside the building, but the police were told by the group that the young man had escaped a “counseling session” in order to return to the Unification Church, and they were holding him in order to “protect” him from that church, so the police let the group take him against his will.⁴¹

AKEMI Case

After Suzuki Akemi had been detained for eighteen days the police came to the sixth-floor apartment where she was being held in response to a call she was able to make after climbing from the veranda to the apartment next door. The police brought her to the police station where they learned she was a

member of the Unification Church. She had been able to contact a church member so four church members arrived at the station to pick her up. However, more than ten policemen surrounded them, pushed them, ostracized them, and prevented them from meeting Akemi. During this time, the church members witnessed a police officer force Akemi into an official police car and take her away. The officer drove her to a highway interchange—where her parents were waiting in a car—and helped the parents put her into their car against her will. The parents then took her to another place and confined her again.⁴²

KATAGIRI Case

While this female believer was being confined over a five-month period, the following four appeals were made to the police on her behalf: (1) the husband tried to make a criminal complaint against her relatives to the police, but the police rejected the husband's complaint on the grounds that the parents were "talking to her to solve the brainwashing;" (2) the husband's parents visited the police station, but the police not only refused again to intervene in the wife's case, they even encouraged them to help the husband quit the church; (3) church members located the confinement place and a lawyer representing Katagiri's husband called the police station to demand that the police intervene, however the police refused a third time, saying "we will never do anything on the condition her parents are with her;" (4) a church member called the police and—while concealing his church affiliation—reported that a woman was shouting for help in a locked room. In response to this appeal, police came to the apartment, brought Katagiri and her father to the police station, tried to persuade her to stay with her parents, but when she refused they finally allowed her to go free.⁴³

SYUKUYA Case

Asako Syukuya was kidnapped and confined two times, because, as she put it, "everyone—her friends, family—opposed her joining the Unification Church." She was kidnapped by a group off a crowded street in Tokyo. Even though she screamed "this is kidnapping help me!" in front of hundreds of witnesses, and even though the police chased after her, she said the police "refused to save me because I was a Unification Church member." Consequently, she was taken to an apartment where every window was double or triple locked with a special seal over the glass and the bathroom could not lock. She was held there for the next four months.⁴⁴

MOTOKI Case

While the four incidents described above illustrate the typical attitude among police towards “deprogramming” cases, admittedly, the police in Japan have shown some willingness to curtail the violations, especially since the chief of the National Police Agency declared “deprogramming” an “illegal activity” in the Diet.⁴⁵ Perhaps the most outstanding example of police intervention on behalf of church members occurred in November 2002, when the police directly intervened to locate and rescue Emiko Motoki, who was being held under duress in a room at a Lutheran Church in Akita City. Why did the police act in the Motoki Case when not in others? One difference is that Motoki’s husband, a Korean, appealed to the Korean Consulate in Sendai and the Korean Embassy in Tokyo. Apparently, Korean officials from both offices called the local Japanese police station in Yamagata and an official from the Korean Embassy even wrote a letter to the chief of the National Police Agency demanding that the police investigate. Within ten days after receiving the report, the police discovered the place and a squad of ten officers went to the church, took her into the police station for a hearing, and then allowed the woman to leave with her husband.⁴⁶

Even though the police directly intervened in the Motoki Case, it is important to understand that Motoki has sought criminal prosecution against the minister involved in the “deprogramming” yet at the time of this writing the police have made no arrests. So, while the fact that the police did intervene in this case is certainly significant, without subsequent prosecution of those who perpetrated the act, intervention alone will hardly deter prospective “deprogrammers” from continuing their practice. Moreover, it is also important to remember that the police officer who gave the “confinement therapy” address mentioned above did so almost nine months *after* the chief of the National Police Agency declared in the Diet that the kidnapping of adult children by their parents is an “illegal activity.” Of course that officer’s remarks may just have been the actions of one zealous officer rather than an expression of police policy, but the accumulated evidence of not only that officer’s remarks but also the content of the Heath Reports discussed above—and the fact that one of those reports was co-authored by officials from the National Police Agency and all of them were distributed to police offices nationwide—suggests that the incident in the Diet, as well as international pressure from the *Religious Freedom Report*, has had at best only a marginal impact on police behavior.

The Prosecutor's Office

Despite fifteen attempts to prosecute ministers on criminal charges over the last fifteen years, none have been prosecuted nor even arrested (see Table 1). Although the Criminal Code (Keihô) recognizes confinement as an illegal act, ultimately the prosecutor is the one who decides whether or not to indict and proceed to trial in a case. Thus, Lawrence Beer, a scholar on Japanese Law, has noted, the prosecutors “affect the actual status of constitutional rights in criminal justice practice in Japan more profoundly than the courts themselves.”⁴⁷ In every case brought by members of the Unification Church the prosecutors have responded that “prosecution is an improper and unwarrantable measure” and thus decided not to indict but rather “suspend prosecution” (*kiso yuyô*).

Table 1. Appeals by Unification Church Members to the Prosecutors Office, 1988–2002

	NAME	CONFINEMENT	APPLICATION	REJECTION
1	Nishizaki Isamu	1 Dec 87–22 Jan 88	27 Jun 88	26 Oct 89
2	Ueki Kazuyuki	29 Nov 87– 8 Dec 87	27 Jun 88	26 Oct 89
3	Koike Hiroaki	21 May 87– 2 June 87	28 Jun 88	13 Oct 89
4	Okada Yukari	2 Aug 87– 5 Aug 87	28 Jun 88	13 Oct 89
5	Ohara Akira	31 Jan 88– 25 Feb 88	28 Jun 88	13 Oct 89
6	Oka Tetsuo	7 Apr 88– 17 May 88	25 Jun 88	11 Oct 89
7	Sugisaka Kumiko	26 Apr 88– 5 May 88	26 Oct 88	27 Dec 89
8	Yamanashi Orië	11 Sept 88– 25 Sept 88	26 Oct 88	27 Dec 89
9	Koyanagi Tshiko	24 Jul 87– 2 Aug 87	26 Oct 88	27 Dec 89
10	Hoshi Tomoe	21 Aug 88– 11 Sept 88	30 Jan 89	? 1989
11	Takei Maho	15 June 88– 7 July 88	15 Mar 89	27 Dec 89
12	Tomizawa Hiroko	07 June 97– 15 Sept 98	25 Apr 2000	6 Aug 2001
13	Imari Rie	10 Jan– 15 June 97	4 Sept 1997	26 Mar 2002
14	Terada Kozue	28 Oct– 27 Dec 2001	2002	Investigation
15	Motoki Emiko	12 Nov– 25 Nov 2002	2003	Investigation

Sources: Tadayoshi Ueno, *Kokuso no Jôkyô Ichiranhyô* [List and state of complaints] April 14, 1990, and documents received by Tomizawa and Imari. Also, conversation between the author and Norishige Kondo.

Is a failure to prosecute “deprogrammers” an indicator that the Japanese State has been negligent, or even worse, engaging in a conspiracy against Unification Church members? That is, has the State been deliberately promoting an illegal practice by failing to prosecute offenders? Although the evidence points towards this conclusion, other historical and cultural factors must be

considered. In particular, two obstacles are apparent when seeking any kind of criminal prosecution in Japan: the tendency not to prosecute in the Japanese legal system and the reluctance of state officials to interfere in religious affairs.⁴⁸ Michael Young, a scholar of Japanese Law, says that even in murder cases some fifteen percent of the culprits are not prosecuted in the Japanese system. Moreover, Young says Japanese police are “tentative” about religion and keep a “hands-off attitude” to religion because they have been “burned and scarred” by prewar history.⁴⁹ Against this backdrop, one might argue that the failure to prosecute is less the result of any particular stigma directed at the Unification Church, or any deliberate conspiracy by the State to stamp out a perceived dangerous cult, than it is the result of these other cultural and historical factors.

The Civil Liberties Bureau

The Civil Liberties Bureau under the Ministry of Justice has the mandate to “ensure the full protection of human rights” and to “promote and make widely known the ideal of human rights in order to protect the fundamental rights guaranteed to the people.”⁵⁰ However, the Civil Liberties Bureau has no police powers or authority to prosecute. This seems to be the reason why members of the Unification Church first attempted to gain redress through the prosecutor’s office, and only later, after those applications had been rejected, began appealing to the Civil Liberties Bureau.

Since 1996 members of the Unification Church have appealed to the Civil Liberties Bureau on at least three cases. Perhaps the first appeal to the Civil Liberties Bureau was in 1996 with regards to the case Mitsuyo Kitazato, who reported to the Kumamoto Branch Office how she had been kidnapped and confined.⁵¹ However, the Bureau, in an oral response, said it could not intervene in such a “family affair.” The second appeal was made by staff members of the Headquarters church in Tokyo, who visited the Tokyo Branch Office on several occasions between 1997 and 2001 to report about kidnapping cases, especially the Imari Case, which will be discussed below. However, the Bureau has done nothing at the time of this writing.⁵² A third appeal was made in 1997 by Mariko Ono, who submitted a written testimony to the Civil Liberties Bureau explaining how she had been kidnapped and confined for one year and four months in a locked apartment. According to that testimony, Ono had attempted to submit an accusation document to the police, but the police threatened to arrest the people who had helped her escape, so she was appealing her case to Civil Liberties Bureau. However, an official from the Bureau called her several weeks later and told her they could not do anything.⁵³

The Law Courts

While criminal prosecution would lead to arrest and imprisonment and thus likely provide an effective deterrent to would-be “deprogrammers,” an order from a civil court can at best require the accused to pay compensation to the victim. Thus, only as a last resort, after repeated rejections by the prosecutor’s office, have members initiated suits in the civil law courts.

IMARI Case

The first church member to bring a lawsuit in a case of apartment-detention was Rie Imari in 1999.⁵⁴ On January 10, 1997 she and her husband were walking to their car in the parking lot of a Denny’s Restaurant when at least six people surrounded them, assaulted her husband and forced her into a van. Over the next five months she was confined in three different apartments until she escaped in June of that year. Sakae Kurotori and Yoshio Shimizu, both associated with the Kyôdan, were involved in the incident and Shimizu visited Imari in the apartment frequently in order to “persuade” her to quit the Unification Church. Although Imari and her husband both submitted an accusation document to the Miyamae Police and the case was brought to the Yokohama District Prosecutors Office, their appeal was rejected. The final judgment for this case should be available at the time this essay is published.⁵⁵

TOMIZAWA Case

The only deprogramming case in which a member of the Unification Church has received compensation from a Christian clergy for his involvement in forcible “deprogramming” is the case involving Hiroko Tomizawa. In June 1997 Tomizawa was forcibly abducted from a church in Tottori Prefecture by a group of about twenty thugs armed with an electric stun gun, iron chains and an iron pipe. While she was confined in three different apartments over the next fifteen months Mamoru Takazawa, a Protestant minister, visited her in the locked rooms and tried to “deprogram” her. The Tottori District Court ordered the defendants to pay compensation and ordered them an injunction not to “deprogram” Tomizawa again. However, the defendants appealed and the Hiroshima High Court Matsue Branch, considering the “family relations” between the plaintiff and two of the three defendants, reduced the compensation to one thousand dollars and canceled the injunction.⁵⁶

ISHIKAWA Case

The first “deprogramming” case in Japan to reach the Supreme Court is the case involving Mitsuko Ishikawa, who had been confined in private apart-

ments in 1996 and again in 1998 for periods of fifty-two and seventy days respectively.⁵⁷ The parents had read a book by Kyoko Kawasaki and consulted with Yoshio Shimizu, both Kyôdan ministers, and Shimizu even visited the place on ten occasions.⁵⁸ She jumped out a window to escape and subsequently she and her husband filed a civil lawsuit in the Tokyo District Court against her parents and Shimizu. Like Tomizawa, she demanded compensation from the minister and a court injunction for every defendant as a safeguard against future “deprogramming” attempts. However, the Tokyo District Court dismissed all of the claims. Even though the court admitted she had been in a locked room and her “spiritual and physical freedom had been restricted,” the court reasoned that the incident did not constitute either “coercion” or “confinement,” but rather a “family talk” motivated by “parental affection.”⁵⁹ As for Shimizu, he claims his intent was to engage in what he has called “peaceful conversation,” even though the court recognized he did hit the plaintiff and he did shout such threats as “you should stay in a room with iron bars your entire life.”⁶⁰ Moreover, even though the father admitted Shimizu “asked me to make sure Mitsuko does not escape,” Shimizu claimed in court that on all ten occasions he visited the room he did not know the room was locked, so the court dismissed all charges against him, finding his behavior to be “improper” but “not illegal.”⁶¹ The plaintiffs appealed to the Tokyo High Court and again to the Supreme Court but both appeals were rejected.

TERADA Case

As has been noted above, in February 2002 the Hiroshima High Court ordered Mamoru Takazawa to pay compensation to Tomizawa. At the time of this writing, Takazawa is the defendant in another civil suit brought by Kozue Terada, who claimed Takazawa had collaborated with her parents in Japan to kidnap and confine her in November of 2001. According to a complaint she submitted against Takazawa to the National Human Rights Commission of Korea (where Terada was residing with her husband at the time she visited Japan and disappeared), Terada was confined for about two months during which time Takazawa frequently visited the place in order to persuade her to quit the church.⁶²

Has the State denied a fair trial to plaintiffs in forcible “deprogramming” cases on account of their membership in the Unification Church? While this might appear to be the case, another factor that must be considered is that all of the plaintiffs in the above-mentioned cases are women. The *Human Development Report* for 1993 of the United Nations Development Program noted that the Japanese, “despite some of the world highest levels of human development,” still have “marked inequalities in achievement between men

and women.”⁶³ In 1999 the United Nations Human Rights Committee expressed concern that in Japan “there still remain in the domestic legal order of the State party discriminatory laws against women” and the Committee was “troubled that the courts in Japan seem to consider domestic violence . . . as a normal incident of married life.”⁶⁴ In this regard, Japan seems to resemble some Islamic States, where women are subjected to specific limitations in the administration of justice.⁶⁵ Against this backdrop, one could imagine that the judgments might have been more favorable if the plaintiffs had been men.

Perhaps a better case could be made that the State is discriminating against members of the Unification Church by comparing two recent judgments regarding forcible “deprogramming” suits brought by women: the first is the Tomizawa Case mentioned above, and the second is the case brought by a member of the Jehovah’s Witnesses, which concluded in Osaka in August 2002. If the sex of the plaintiffs is the primary factor influencing court opinion, one would expect the court to equally discriminate against both of the plaintiffs, since both plaintiffs were women. However, the member of the Unification Church, who had been confined for over fifteen months, received less than a third of the compensation awarded to the member of Jehovah’s Witness, who had been confined for seventeen days.⁶⁶ How can one account for this discrepancy in the administration of justice? Here there appears to be a clear case of discrimination by the courts. These judgments have had significant consequences for both religious groups. On the one hand, according to officials of the Jehovah’s Witnesses in Japan, the legal victory ended the attempts to “deprogram” their members.⁶⁷ On the other hand, as concerns the Unification Church, the judgment has not provided an effective deterrent: recall that Takazawa, the minister who had been ordered to pay compensation in the Tomizawa Case, was involved in another “deprogramming” less than ten months later and is now the defendant in the Terada Case.

With recent legal precedents set in the Tomizawa Case at the Hiroshima High Court, which ordered a measly compensation equivalent to less than three dollars for each of the days Tomizawa spent in confinement, and in the Ishikawa Case at the Supreme Court, which granted complete impunity to all the defendants, forcible “deprogramming” appears to have been validated in the courts. This means there exist a high probability that the number of “deprogrammings,” which had been decreasing, will rise again in subsequent years. Consider that in response to the District Court judgment in the Ishikawa Case, Seshi Kojima, the Chairman of the Kyōdan General Assembly, said he was “very happy” that Shimizu received a “legitimate judgment” and he wished him “to be encouraged by this [judgment] and continuously engage himself in precious activities.”⁶⁸ Consider also that Kojima’s successor, Norihisa Yamakita, in response to the High Court judgment in the same case, issued a statement that reads as follows:

The judgment consoles the suffering of victims whom the Unification Church produced and encourages the ministers throughout the nation who are engaged in the same activities as Minister Shimizu. At the same time the Kyôdan is proud of it and I want to report the result loudly in front of Jesus Christ whom we believe in.⁶⁹

These developments indicate that since forcible “deprogramming” appears to have gained validity and legitimacy in the courts, those who may have been initially discouraged by the lawsuits have now been encouraged by the State to continue “deprogramming” church members.

Summary of Findings

Before we look at specific provisions in international human rights documents that might help us evaluate the situation in Japan, let us first summarize the findings of this paper thus far.

1. State officials in Japan have rejected every attempt by members of the Unification Church to file a criminal prosecution in cases of forcible “deprogramming,” no “deprogrammer” has been prosecuted nor arrested in Japan, and the civil law courts have failed to take “effective measures” to prevent future “deprogramming.”

2. With recent legal precedents granting practical impunity to defendants, forcible “deprogramming” appears to have been validated in courts, so there exist high probability the number of “deprogrammings,” which had been decreasing, will rise again in subsequent years.

3. The Central Education Council, a consultative organ of the Ministry of Education and Science, is adopting misguided stereotypes in lieu of a genuine understanding of minority religious groups, promoting intolerance and inciting hostility towards such minority religious groups by “cults-labeling,” and adopting questionable theories about “mind-control” as established fact.

4. The National Police Agency, the Ministry of Health, and the Ministry of Justice are collaborating with figures in the so-called “anti-cult” movement in order to affirm so-called “coercive persuasion projects,” and at least one policeman has publicly and openly incited the above crimes in the guise of “confinement therapy,” without “appropriate measures” nor “remedies” provided by the State.

Relevant International Human Rights Norms

International human rights norms refer to norms derived from several sources. Perhaps the most recognized source is the so-called International Bill of

Rights, which includes three significant documents: the UNIVERSAL DECLARATION OF HUMAN RIGHTS (UNDHR), the INTERNATIONAL COVENANT OF CIVIL AND POLITICAL RIGHTS (ICCPR) and the INTERNATIONAL COVENANT OF ECONOMIC AND SOCIAL RIGHTS (ICESR). In addition to this Bill of Rights, another source of norms is the numerous conventions, declarations, and statements issued by the United Nations Human Rights Committee. A third source of norms is the judgments of foreign and international tribunals. Since Japan ratified both the ICCPR and the ICESR in 1979, they are legally binding and enforceable. However, the conventions and declarations as well as the judgments from foreign and international tribunals have no binding power for any states. The significance of these latter sources is that they often serve as useful points of reference in the international community.

Sources from the International Bill of Rights

Article 8 of the UNDHR provides, “everyone has a right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.” This provision is repeated in both Article 2 of the ICCPR and Article 2 of the ICESR.

The ICCPR contains a number of relevant provisions, such as: Article 3 (right to liberty and security of person); Article 13 (right to freedom of movement and residence); Article 16 (right to marry and found a family); Article 18 (right to freedom of religion), Article 18 (no one shall be subject to coercion that would impair his freedom to follow or adopt a religion or belief of his choice); and Article 20 (the State should prohibit by law any advocacy of religious hatred that constitutes incitement to discrimination, hostility or violence).

Article 13 of the ICESR provides that State Parties educate to “promote understanding, tolerance and friendship among religious groups.”

Sources from Conventions and Declarations

Article 4 of the DECLARATION ON THE ELIMINATION OF ALL FORMS OF INTOLERANCE AND DISCRIMINATION BASED ON RELIGION OR BELIEF (DECLARATION ON INTOLERANCE) provides that all States “take effective measures to prevent and eliminate discrimination on the grounds of religion or belief” and further provides that all States “make all efforts” not only “to prohibit such discrimination” but also to “take all appropriate measures to combat intolerance on the grounds of religion.”⁷⁰

Article 2 of the INTERNATIONAL CONVENTION ON THE ELIMINATION OF ALL FORMS OF RACIAL DISCRIMINATION (CONVENTION ON RACIAL DISCRIMINATION), which Japan ratified in 1995, provides that State Parties undertake to “encourage integrationist multi-racial

organizations and movements and other means of eliminating barriers between races.”⁷¹

Both Article 5 of the UNESCO CONVENTION AGAINST DISCRIMINATION IN EDUCATION, as well as the comments of Professor Abdelfattah Amor, who began serving as the Special Rapporteur for Freedom of Religion and Belief in 1994, buttress Article 13 of the ICESR mentioned above, emphasizing that State Parties must not only “implement a strategy to prevent intolerance in the field of religion and belief” but also make “sustained efforts... to promote and develop a culture of tolerance and human rights.”⁷²

Sources from Foreign and International Tribunals

SCOTT Case

In 1995, The District Court of Washington in the United States found a professional “deprogrammer” and the now defunct Cult Awareness Network (hereinafter CAN) guilty for violating the civil rights of Jason Scott. Under the auspices of Scott’s mother, three men had kidnapped Scott and confined him for about ten days in order to “deprogram” him from a Pentecostal church of which his mother disapproved. CAN was found to be a part of the conspiracy because a staff member had advised Scott’s mother about the “deprogrammers.” The District Court of Washington awarded Scott a massive settlement—a grand sum of \$4,875,000 in punitive damages, with one million dollars paid by CAN.⁷³

Spain Case

In 1999 the European Court of Human Rights ruled in a forcible “deprogramming” case that the state authorities in Catalan, Spain had been in violation of Article 5 of the EUROPEAN CONVENTION FOR THE PROTECTION OF HUMAN RIGHTS AND FUNDAMENTAL FREEDOMS, which provides for “the right of liberty and security of person.” The applicants had exhausted all domestic remedies in Spain so they had appealed to the regional mechanism, which found as follows:

The Catalan authorities knew all the time that the applicants were still held at the hotel [against their will] and did nothing to put an end to the situation... The national authorities at all times acquiesced in the applicants’ loss of liberty. While it is true that it was the applicants’ families and the Pro Juventud association [a private anti-cult organization] that bore the direct and immediate responsibility for the supervision of the applicants during their ten days’ loss of liberty, it is equally true that without the active cooperation of the Catalan authorities the deprivation of liberty could not have taken place.⁷⁴

On these grounds the Court concluded that the State had violated Article 5 of the Convention, and ordered Spain to pay damages to the applicants.

Analysis in Light of International Norms

One problem confronting anyone who attempts to apply the above provisions to actual situations in Japan, or anywhere else in the world, is arriving at a clear understanding of what is meant in the language of the documents themselves. Particularly, words like *discrimination*, *intolerance*, *coercion* and *persecution* are all open to various interpretations. Nathan Lerner notes that the word *discrimination* has “a clear legal meaning,” but he says this is not the case with *intolerance*, which he describes as “vague and lacks exact legal meaning.”⁷⁵ Likewise, although the term *coercion* is not defined in the ICCPR, Lerner has noted that the Human Rights Committee, in defining *coercion*, included “the use of threat of physical force,” and he thinks one can reasonably “infer” that *coercion* “applies to the use of force or threats as well as more subtle forms of illegitimate influence, such as moral pressure.”⁷⁶ T. Jeremy Gunn distinguishes two types of coercion in religious discrimination and persecution: “one that *disrupts or interferes* with religious activity, and the other that *enforces compliance* with religious norms” [italics his].⁷⁷ On the latter type of coercion, Gunn says as follows:

Coercion to enforce religious standards may range from modest parental punishment of a child to an extra-judicial execution of a heretic. While not all coercion to enforce religious norms constitutes religious persecution, the coercion may be sufficiently serious that a person risks severe physical harm or even death merely for holding unacceptable opinions. While this form of persecution may not be the most commonly understood aspect of persecution, it is nevertheless serious and pervasive. As in many other areas related to religious persecution, girls and women are more likely to be the targets of coerced conformity than are males.⁷⁸

Here we must ask: is forcible “deprogramming” “sufficiently serious” to constitute coercion and religious persecution? Certainly there is evidence of “the use of threat of physical force.” Likewise, forcible “deprogramming” clearly “disrupts or interferes with religious activity” and the ministers who engage in “deprogramming” are clearly seeking to “enforce compliance with religious norms” (specifically, a more orthodox interpretation of the Bible). Apparently the Japanese State takes the view that forcible “deprogramming” is a “family affair” and thus might be viewed as nothing more than “modest parental punishment of a child” on Gunn’s scale of coercion. Yet to thus characterize kidnapping and false imprisonment under extreme duress seems to

belittle the actual situation, where third-party actors are involved. All of the cases discussed in this paper qualify as “forcible” because all of them result, to a greater or lesser extent, in physical and or psychological injury. While there is no evidence of “extra-judicial executions,” even so, one could argue that the cases of forcible “deprogramming” discussed in this paper are “sufficiently serious” to constitute a form—even if not the worst form—of coercion and persecution, so they should not be easily dismissed. If we accept that forcible “deprogramming” is coercion and religious persecution, then it follows that anyone—whether state or private actor—who advocates forcible “deprogramming” is—in the language of the above documents—advocating “religious hatred” and “incitement to discrimination, hostility or violence.”

Has Japan ensured, as all State Parties to the ICCPR have a binding legal obligation to do, that persons whose rights and freedoms recognized in that Covenant have been violated are given an “effective remedy”? Specifically, have the judicial, administrative and legislative authorities in Japan been “competent” in their determination of whether or not a violation exists, and whether or not applicants claiming such a remedy actually are deserving of such? Moreover, has Japan protected or *violated*, such fundamental rights as the right to liberty and security of person (Article 3); right to freedom of movement and residence (Article 13); right to marry and found a family (Article 16); and the right to freedom of religion (Article 18) by acquiescing in the believers’ loss of liberty? This paper finds that Japan, in all cases involving forcible “deprogramming,” has *not* provided an effective remedy, Japanese authorities have been *incompetent*, ignoring evidences and appeals for redress in most cases of forcible “deprogramming,” and the authorities, as such, have violated the above provisions in the Covenant.

Has Japan made “all efforts” to prohibit “discrimination” and taken “all appropriate measures to combat intolerance on the grounds of religion,” as recommended in the DECLARATION ON INTOLERANCE mentioned above? Although the meaning of *to combat* is not explained, Nathan Lerner says “it suggests an obligation to adopt criminal law measures against organizations that incite others to practice religious intolerance.”⁷⁹ If we accept that advocating forcible “deprogramming” is the same as “inciting others to practice religious intolerance,” which the author of this paper is inclined to do, and if we recall that thus far Japan has taken no criminal law measures against the individuals or organizations which have been proven to be advocating forcible “deprogramming,” then we must conclude again that Japan has *not* taken “all appropriate measures to combat intolerance on the grounds of religion.”

Has Japan undertaken to “encourage integrationist multi-racial organizations and movements and other means of eliminating barriers between races,” as recommended by the CONVENTION ON RACIAL DISCRIMINATION mentioned above? Perhaps more than any other “organization or

movement” in Japan, the Unification Church qualifies as “integrationist” and “multi-racial,” and is therefore deserving of “encouragement” by the State.⁸⁰ While exactly what is meant by the word “encourage” is open to interpretation, Japan should, at the very least, show encouragement by providing more effective remedies to members who appeal to the State for redress. However, considering all the cases discussed in this paper, a better argument could be made the Japan is in fact *discouraging* members of the Unification Church.

The Scott Case and the 1999 European Court of Human Rights ruling against Spain provides a useful model to reflect upon the situation in Japan. Recall that in the Scott Case, the plaintiff was confined for about ten days and was awarded nearly five million dollars in damages. Also recall that in the Tomizawa Case, the plaintiff was confined for about fifteen months and was awarded about one thousand dollars. One may argue that Japan is a far less litigious society and compensation orders across the board are significantly less than in the United States, but can cultural factors alone account for this discrepancy? Similar discrepancies exist in the Spain Case. Recall that just like the Catalan authorities knew all the time that the applicants were held against their will and did nothing to put an end to the situation, a similar scenario occurred in the Kobayashi, Akemi, Katagari and Syukuya cases discussed above. In all four of those cases the police were either informed, or were directly involved, so they must have been fully aware that each of the four individuals were being held against their will. Still, like the authorities in Spain, they did nothing to put an end to the situation. Instead, as the court found in the Spain Case, “the national authorities at all times acquiesced in the applicants’ loss of liberty.” Just as in the Spain Case, without the active cooperation of the authorities in Japan, “the deprivation of liberty could not have taken place.” For applicants in Spain, which falls under a regional human rights mechanism, they have the option to appeal to a higher authority than the State. By utilizing this option the applicants were able to obtain a remedy from the State, even after they had exhausted all domestic remedies. Unfortunately, there is no parallel regional mechanism to the European Court of Human Rights in Asia. This means the only option left for applicants in Japan who have exhausted all domestic remedies is to appeal directly to the United Nations High Commission on Human Rights—a process that is already underway.⁸¹

Concluding Remarks

To summarize, this paper finds that far from fulfilling its duties and obligations to defend and promote internationally recognized rights, a strong argument exists that the Japanese State has, in cases of forcible “deprogramming,” not only been *ignoring* obligations under domestic law and both binding and non-binding provisions in the international human rights instruments, the

State has also been *contributing* to the violation of fundamental rights and freedoms: judges embrace perjured testimony and, together with prosecutors, ignore compelling evidence and grant impunity to criminals, resulting in a mockery of justice; government ministries cooperate with religious hate groups to incite religious intolerance and persecution; police aid and abet criminals to kidnap and confine believers. Certainly the evidence falls short of proving the existence of a deliberate government policy to destroy the Unification Church. After all, the church continues to enjoy tax-exempt status as a registered religious organization, and believers are generally free to gather and worship as they please without state interference. At the very least, the evidence indicates a general state hostility towards a number of new religions, among them the Unification Church.

These are enough worrisome signs to alert defenders of religious liberty and human rights worldwide to give greater attention to Japan and bring these issues to the fore. Donna Sullivan is correct in her remark that, on the one hand, “Governments do have a legitimate interest in controlling violence against the state or disruptions of public order.” In this regard a heightened watchfulness by the Japanese State following the violence of Aum Shinrikyô is understandable and maybe even desirable. On the other hand, Sullivan also points out, “All too frequently, a state seeking to suppress religious freedoms characterizes the activities of religious groups and leaders as impermissible political actions or subversions.”⁸² Thus, it is in light of such a tendency among states to characterize religious groups as subversive pseudo-religions that Japan must come under scrutiny by the international community.

Having suggested all the ways in which Japan is violating international human rights norms, it seems only fair to recognize, in the defense of Japan, that every nation without exception is guilty, to one extent or another, of violating either these very same norms, or at least a slew of others. That is, the very existence of a law does not mean enforcement or even obedience by the very parties that ratify the law.⁸³ In this sense, international human rights norms, including even the International Bill of Rights, in the words of Columbia University Professor Joseph Chuman, “are not so much documents that end conversations, but rather serve as objective ground to start them.”⁸⁴

Notes

- 1 E.g. Helen Hardacre, *Journal of Asian Studies* (August 2002), James T. Richardson and Bryan T. Edleman, “Cult Controversies and Legal Developments Concerning New Religions in Japan and China,” in Derek Davis and Gerhard Besier, eds. *International Perspectives on Freedom and Equality of Religious Belief* (Waco: Baylor University Press, 2002). The *Religious Freedom Report* for 2002 is available at <http://www.state.gov/g/drl/rls/irf/2002/13874.htm>.

- 2 See the following papers in the library at Unification Theological Seminary (hereinafter UTS): Tomoko Yu, "Translation of Documents Concerning the Opposing Movement against the Unification Church in Japan," (1990); Andrew Davies, "The Kidnap Ministry: The Involvement of Christian Ministers in the Kidnapping and Deprogramming of Unification Church Members in Japan," (1992). See also Michael Mickler, "The Anti-Cult Movement in Japan," in *The Anti-Cult Movement in Cross-Cultural Perspectives*, eds. Shupe and Bromley (New York: Garland, 1994).
- 3 Sun Myung Moon, "Absolute Values and the New Cultural Revolution," Twelfth International Conference on the Unity of the Sciences, Chicago, November 25, 1983. Available online at: <http://www.unification.net/1983/831125.html>.
- 4 See Davies, "The Kidnap Ministry," p. 35.
- 5 Mickler, "The Anti-Cult Movement in Japan," pp. 268-69.
- 6 Hardacre, *Journal of Asian Studies*, p. 1063.
- 7 Richardson and Edleman, "Cult Controversies."
- 8 See <http://www.state.gov/g/drl/rls/irf/2002/13874.htm>. Released October 7, 2002.
- 9 E.g. Davies mistranslated the Japanese word *uttaeru*—which can be interpreted as either "to file a civil suit" (*minji-saiban wo teki suru*) or as "accuse or submit an accusation document to the police" (*kokuso-jo wo teshutsu suru*)—as the English word "sue" or "to file a civil suit" when in fact no civil suits have been filed in any of the cases he describes.
- 10 Mickler, "The Anti-Cult Movement in Japan," p. 268.
- 11 See Norishige Kondo, "Officials Aim Forcible Faith-Breaking to be a National Policy" UC Report on Religious Freedom Issues to the US (2001-2), July 25, 2001.
- 12 Although future reports may compensate for previous shortcomings, as an official from the Office of International Religious Freedom has promised, "the UC-J [Unification Church in Japan] deprogramming situation is given expanded attention" in the 2003 Religious Freedom Report. Judson Birdsall, staff of the Office for International Religious Freedom at the Department of State, email to the author, July 23, 2003.
- 13 On confinement in mental hospitals see Tadayoshi Ueno, *Nihonban Shûyôjo Rettou: Kyôsan Shugi no Shûkyô hakugai* [The gulag in Japan: religious persecution by the Communist Party], Research Institute on Communism and Religion (Tokyo: Zenhôsha, 1984). An English translation is available in the UTS library.
- 14 See Keiko Ikemoto and Masakazu Nakamura, "Shûkyô karano Kyôsei Dakkai (deprogramming) niyori PTSD wo Teishita Ishôrei" [A case report of PTSD caused by coercive deprogramming from a religion] *Rinshô Seishin Igaku* [Japanese journal of clinical psychiatry] 29.10 (2000): 1293-1300.
- 15 E.g. Mitsuko Ishikawa, Hiroko Tomizawa and Rie Imari were all diagnosed with PTSD after confinement.
- 16 Notes of a testimony by Hirohisa Koide to Robert R. Seiple, ambassador-at-large for international religious freedom, Department of State, Washington D.C.,

- October 22, 1998. See Hirohisa Koide, *Hitosarai karano Dasshutsu* [Escape from Kidnappers] (Tokyo: Kôgensha, 1996).
- 17 E.g. Mitsuko Ishikawa gave testimony to this in a court statement.
- 18 Notes of a testimony by Asako Syukuya, a victim of “deprogramming” and apostate, to Jeffery Reneau, assistant to the US ambassador of Japan, translated by Norishige Kondo, Embassy of the United States, Tokyo, April 1, 2003.
- 19 Mickler, “The Anti-Cult Movement in Japan,” 255.
- 20 The 1992 number is according to a chart prepared by Tomohisa Ota and reprinted in Japanese by Shunsuke Uotani, *Tôitsu Kyôkai no kenshō* [Verification of the Unification Church] (Tokyo: Kôgensha, 1999), 33. The 2002 number is according to an email to the author from Norishige Kondo, July 1, 2003.
- 21 See Tokihisa Sumimoto, “The Restriction of Religious Freedom in Japan: Background and Current Prospects,” *American Asian Review* 17.1 (1999): 49-60; Robert Kisala and Mark R. Mullins, eds., *Religion and Social Crisis in Japan: Understanding Japanese Society Through the Aum Affair* (New York, New York: St. Martin’s Press, 2001), Paul Swanson, “Religion as a Social Problem: The 11th Nanzan Symposium,” *Nanzan Bulletin* 26 (2002): 8-18.
- 22 See http://www.uscirf.gov/dos99Pages/irf_japan99.php3. Section I paragraph 12. Released September 9, 1999.
- 23 Takehiko Kikkawa, Masahisa Nishizono, Toshinori Kitamura, Shin Maruyama and Jun’ichirō Itō. *Tokutei Shūdan kara Hanaretamono ni Taisuru Hoken Shidō no Arikata ni Kansuru Kenkyū: Heisei 11 Nendo Kenkyū Hōkokusho* (Ichikawa City, Chiba Prefecture: Kokuritsu Seisin Shinkei Center Seisin Hoken Kenkyūjo [National Inst. of Mental Health in the National Center for Nerve and Psychiatry, hereinafter NIMH-NCNP], March 2000).
- 24 Letter is on file with the Unification Church. A PFD version may be downloaded from the Internet version of the author’s thesis: Appendix 2 at 100.
- 25 This was the Jason Scott case. See *supra* note 73.
- 26 According to Dan Fefferman, who had attended the conference in Seattle, Washington, in a phone conversation with the author on July 24, 2003. The delegates from Japan included: Hiroshi Hirata, a lawyer from the Fukuoka Danchi Law office in Fukuoka; Professor Kimiaki Nishida, in the Department of Psychology at the University of Shizuoka, Japan; the Reverend Makoto Kidaka-Shimura of Joge Church (Kyōdan) in Shimane, Japan; Hiroshi Yamaguchi, an attorney at Tokyo Kyodo Law Office, in Tokyo. On ties between AFF and CAN see Anson Shupe, Susan Darnell and Kendrick Moxon, “The Cult Awareness Network and the Anti-cult Movement: Implications for New Religious Movements in America,” in Davis and Hankins, eds. *New Religious Movements and Religious Liberty in America*, (Baylor, 2002) pp. 21, 40.
- 27 See Takehiko Kikkawa, “General Report” at 3 in Takehiko Kikkawa, Hiroshi Isige, Jun’ichirō Itō, Hideo Ōhashi, Hiroaki Satō, and Masayuki Tamura. *Tokutei Shūdan karano Ridatsusha ni Taisuru Seishin’igakuteki Shinrigakuteki Shien no Arikata ni Tsuiteno Kenkyūkai Hōkokusho* (Ichikawa City, Chiba Prefecture:

- NIMH-NCNP, Dec. 2000). On Takahashi's direct incitement to commit forcible "deprogramming" see *Senno no Shinrigaku* (Psychology of Brainwashing), pp. 103-5, 116, 118-9. For background on the Japan De-Cult Council, see Manabu Watanabe, "Opposition to Aum and the Rise of the Anti-Cult Movement," in Kisala and Mullins, eds. *Religion and Social Crisis in Japan*.
- 28 Japan National Diet. Dai 147 kai kookai syugiin kessangyoseikanshi iinkai dai 3 bunkakai gijiroku [Report of the National Diet of Japan] April 20, 2000, pp. 32-36. A PFD version may be downloaded from the Internet version of the author's thesis: Appendix 3, p. 102.
- 29 See http://www.uscirf.gov/dos00Pages/irf_japan.php3). Section I part 3 "Governmental Abuses of Religious Freedom," paragraph 4, September 5, 2000.
- 30 See Kikkawa, et al. (Dec. 2000). On the endorsement of forcible "deprogramming" see *ibid.* Masayuki Tamaru, "Instruction Manual to Handle Ex-Members of Cults," p. 4. On the endorsement of state cooperation with private groups involved in forcible "deprogramming" (the Japan De-Cult Council, the Japan Federation of Bar Associations and Christian groups) see *ibid.* Jun'ichirô Itô, "Crisis Management for Ex-Members and the Mental Health Care by the Community," p. 17.
- 31 Takashi Takee, remarks made at the "21 Seiki eno SPICE: Heiwa eno Kakehashi." [Spice toward 21 century: Bridge toward peace]. Tokyo-to Seishônén Kyôkai Zaidan Hôjin Tokyo-to Yûsuhosteru Kyôkai Shusai, Kokusai Shinpojiumu [Joint-Symposium by the Tokyo Youth Assoc. and the Tokyo Youth Hostel Foundation]. Tokyo Kokusai Forum, Tokyo, Japan. January 27, 2001. Tape recording on file at the Unification Church Headquarters Building. Translated and transcribed in Norishige Kondo, "Faith-breaking by Police: "Confinement Therapy," UC Report on Religious Freedom Issues to the U.S.: 2001-1, Tokyo, Japan, July 10, 2001. Although Takee did not mention the Unification Church by name, he inferred to that religious group by referring to group marriages, a practice unique to the Unification Church.
- 32 Takehiko Kikkawa, *Shakai Mondai wo Okosu Aratana Seishin-byori ni Kansuru Kenkyû Hôkokusho* (Ichikawa City, Chiba Prefecture: NIMH-NCNP, March 2001)
- 33 Letter from Tokyo Police Agency to the Unification Church, May 18, 2001.
- 34 Junichiro Ito and Hirohumi Noguchi, "'Cult Shûdan' karano Ridatsu-sha Tôni Taisuru Shien ni Kansuru Tansakuteki Kenkyû" [Study concerning support for those who quit from 'cult' groups] in Toshinori Kitamura ed., *Ningenkankei no Kihakuka ga Motarashita Seishin Hoken Mondai ni Kansuru Kenkyû* [Study on mental health matters caused by poor human relationships: general and specific reports from 2001], a special report prepared with a subsidy from the Ministry of Health (Ichikawa City, Chiba Pref.: NIMH-NCNP, (Mar. 2002), pp. 60-2.
- 35 Norishige Kondo, "Faith-breaking by Police: "Confinement Therapy." UC Report on Religious Freedom Issues to the U.S.: 2001-1, Tokyo, Japan, July 10, 2001, p. 6.

- 36 Norishige Kondo, “Officials Aim Forcible Faith-Breaking to be a National Policy,” UC Report on Religious Freedom Issues to the US, July 25, 2001, pp. 6-7.
- 37 A photocopy of this letter is on file with the author. A PDF version may be downloaded from the Internet version of the author’s thesis: Appendix 7 at 106.
- 38 See *infra* note 34.
- 39 Japan Ministry of Education and Science, “Dai 10 Kai Chûô Kyôiku Shingikai Kihon Mondai Bukai Gigi Gaiyô” [10th Meeting of the Central Education Council] Hotel Furorashion Aoyama, Tokyo, June 14, 2002; Ministry of Education and Science Search Engine, Keyword: “cult mind-control”; available at http://www.mext.go.jp/b_menu/shingi/chukyo/chukyo0/gijigaiyou/002/020603.htm; accessed December 24, 2002.
- 40 See <http://www.state.gov/g/drl/rls/irf/2002/13874.htm>. Sec. II part 2 “Restrictions on Religious Freedom,” paragraph 5. Released October 7, 2002.
- 41 Based upon documents provided by Norishige Kondo.
- 42 This account comes from three sources: (1) a conference presentation by Shunsuke Uotani transcribed and printed in Dan Fefferman, ed. *Religious Freedom and the new Millennium: Papers and Presentations from Four International Conferences* (Falls Church, VA.: International Coalition for Religious Freedom, 2000); (2) a document prepared by Norishige Kondo, “Cases Implicating the Japanese Government,” in June 2000; (3) the written testimony of Shinji Komata, one of the four church members who went to the station to meet Akemi, dated January 10, 1998, translated by Norishige Kondo.
- 43 Interview with Namiko Katagiri, translated by Norishige Kondo, December 24, 2002.
- 44 Testimony of Asako Syukuya. See *infra* footnote 18.
- 45 Report of the National Diet of Japan, 32–36. See *infra* footnote 28.
- 46 This account is based upon two sources: (1) Interview with Nobou Okumra, director of general affairs, Headquarters Building, December 22, 2002; (2) *Chuwa Shinbum*, December 15, 2002.
- 47 Lawrence Beer and Hiroshi Itoh, eds. *The Constitutional Case Law of Japan, 1970-1990* (Seattle: University of Washington Press, 1996), p. 26.
- 48 Conversation with Michael K. Young, dean of the George Washington University Law School, professor of Japanese Law, and vice chair of the US Commission on International Religious Freedom, George Washington University Law School, in Washington, D.C., July 2, 2003.
- 49 *Ibid.*
- 50 Quoted in Lawrence Beer, *Freedom of Expression in Japan: A Study in Comparative Law, Politics and Society* (Tokyo: Kôdansha International, 1984), p. 141.
- 51 Testimony of Mitsuyo Kitazato, March 18, 1996.
- 52 Conversation with Norishige Kondo, October 22, 2002.
- 53 Testimony of Mariko Ono, August 27, 1997.

- 54 The first civil case brought by church members who had been subjected to forced “deprogramming” was actually a case of forced hospitalization in psychiatric wards. The case was initiated in a joint-suit by three individuals in 1980 against Yoshie Ochi, the director of Kurumegaoka Hospital, and Tomigoro Goto, the president of group of parents opposed to the Unification Church. The Tokyo District Court, after six years deliberation, ordered the defendants to pay compensation of 2,500,000 yen. See Masayuki Kachi and others, eds. *Nihon Tôitsu Undô-shi* [History of the Unification Movement in Japan] (Tokyo: Kôgensha, 2000), p. 416.
- 55 Interview with Rie Imari, translated by Norishige Kondo, in Fujisawa City, Japan, December 23, 2002.
- 56 Norishige Kondo, “Recent Legal Precedents Will Promote Further Persecution.” UC Report on Religious Freedom Issues to the U.S.: 2002-1, Tokyo, Japan. June 15, 2002.
- 57 Mitsuko Ishikawa is the wife of the author. All original documents pertaining to this case are available from the author in both the original Japanese and the translations from the Japanese originals by Yuji Yokoyama.
- 58 See Kyoko Kawasaki, *Tôitsu Kyôkai no Sugao: Sono Sennô no Jittai to Taisaku* [Uncovered Unification Church: its Brainwashing and Countermeasures], 1990. Reprint, (Tokyo: Kyôbunkwan, 1997), which instructs how to kidnap and confine believers through a testimony of an ex-member. Norimichi Tsuji, the former Chairman of the Kyôdan, wrote a recommendation for the book, which is reprinted in the book.
- 59 Judgment 26 Dec. 2002 Tokyo High Ct. wa 7723.
- 60 For the “peaceful conversation” claim by Shimizu see “Letter from Rev. Yoshio Shimizu [to Steven Hassan] on claims by Unification members regarding kidnappings,” April 19, 2000. Freedom of Mind Resource Center at <http://www.freedomofmind.com/groups/moonies/shimizu.htm>. Visited February 18, 2003.
- 61 Kesuke Ishikawa, the father of Mitsuko, to Yukiko Ishikawa, the sister of Mitsuko in a conversation on February 19, 1999. Tape Recording submitted as evidence to the court. Translated from the Japanese original by Yuji Yokoyama.
- 62 “Complaint” filed November 7, 2002 at the National Human Rights Commission Building in Seoul, South Korea. Translated from the Korean original by the author.
- 63 *Human Development Report*, 46. Reprinted in Henry Steiner, ed. *International Human Rights in Context: Law, Politics, Morals* (Oxford: Oxford University Press, 2000), p. 164.
- 64 Human Rights Committee, 23rd Annual Report, UN Doc A/54/40, October 21, 1999, paragraphs 158 and 172. Reprinted in Steiner, *International Human Rights in Context*, p. 721.
- 65 E.g. according to Abdullah Ahmed An-na’im, in the *Harvard Human Rights Journal* 3/13 (1990), “the Shari’a holds women to be incompetent witnesses in serious criminal cases, regardless of their individual character and knowledge of

the facts. In civil cases where a women’s testimony is accepted, it takes two women to make a single witness. Dinya, monetary compensation to be paid to victims of violent crimes or to their surviving kin, is less for female victims than it is for male victims.”

- 66 For a comparison of these two cases see Isamu Noguchi, “Shûkyô Dantai karano Dakkai Kyôsei” [Forcible renunciation from religious groups] *Shûkyô Hô Bassatsu* [Religious law abstractions] 21 (2002): 93-127. On the Jehovah Case see also *Chugai Nippo*, August 10, 2002.
- 67 Interview with Masaharu Shigemoto, public relations officer, translated by Masahiro Harada, Bethel Center of the Watchtower Bible and Tract Society, in Kanagawa, Japan, December 23, 2002.
- 68 *Kyôdan Shinpo*, April 6, 2002, p. 3.
- 69 *Kyôdan Shinpo*, January 18, 2003, p. 4.
- 70 Proclaimed by the United Nations General Assembly Resolution 36/55 on November 25, 1981.
- 71 Adopted and Opened for Signature by United Nations General Assembly Resolution 2106A (XX) on December 21, 1965. Entered into Force January 4, 1969.
- 72 The UNESCO document was adopted by the General Conference of the United Nations Educational, Scientific and Cultural Organization on December 14, 1960, and entered into force May 22, 1962. Professor Amor’s comments were made at the Commission on Human Rights 55th Session, Specific Groups and Individuals: Minorities, Pt II A at 15; E/CN.4/1999/113; January 29, 1999.
- 73 *Scott v. Ross et al.* 1995. The documents may be downloaded PDF format from the CESNUR homepage at <http://www.cesnur.org>.
- 74 *Riera Blume and others, v Spain.* European Court of Human Rights. Application no. 37680/97 Judgment October 14, 1999. paragraphs 33, 35. <http://www.cesnur.org/2002/blume.htm>; accessed December 25, 2002.
- 75 Nathan Lerner, “Religion and International Human Rights,” in Liam Gearon, ed. *Religion and Human Rights: a Reader* (Brighton and Portland, England: Sussex Academic Press, 2002), p. 55.
- 76 Nathan Lerner, *Religion, Beliefs, and International Human Rights* (Maryknoll: Orbis Books, 2000), p. 15.
- 77 T. Jeremy Gunn, “The Complexity of Religion and the Definition of Religion in International Law,” 16 *Harvard Human Rights Journal* (2003): 206.
- 78 *Ibid.*
- 79 Lerner, “Religion and International Human Rights,” p. 58.
- 80 For example, the church has, as a primary objective, “eliminating barriers between races,” particularly through the international, interracial marriage ceremonies, or so-called “Marriage Blessings.” Consider that three of the four plaintiffs discussed were all married to Koreans—who are still regarded by some in Japan as an “inferior” race—in Blessing Ceremonies. Moreover, the other plaintiff is married to a white American. These Japanese women have enthusiastically participated

in “integrationist multi-racial” projects for the sake of “eliminating barriers between races.” As it stands, the state is discouraging these four women, and others like them for that matter, by either trivializing or flat-out rejecting their appeals for state protection and redress.

- 81 This information was conveyed to the author in an email from Dan Fefferman on July 24, 2003, Lee Boothby, an international lawyer and long-standing member of the Religious Liberty Committee of the National Council of Churches of Christ in the United States, is preparing a white paper on the Ishikawa Case which will be circulated in the human rights community. In July 2003 Boothby met with the United Nations Special Rapporteur for Freedom of Religion and Belief, Professor Amor, at the Organization for Security and Cooperation in Europe, in the Hague, Netherlands, and briefed Amor about the Japanese government’s failure to protect members of the Unification Church from forcible “deprogramming.” Amor apparently expressed serious concern about the issue, is eager to see the white paper, and is considering raising the matter with Japanese officials.
- 82 Donna Sullivan, “Advancing the Freedom of Religion or Belief through the UN Declaration on the Elimination of Religious Intolerance and Discrimination,” 82 *American Journal of International Law* 487 (1988), 488. Reprinted in Steiner, ed. *International Human Rights in Context*, p. 471
- 83 See generally Yuji Iwasawa, *International Law, Human Rights, and Japanese Law: The Impact of International Law on Japanese Law* (Oxford: Clarendon Press, 1998).
- 84 Joseph Chuman, “The Documents of Human Rights, their Enforcement and the Differing Roles of Religion in Relation to Human Rights,” lecture, University for Peace, San Jose, Costa Rica, personal notes by the author, July 10, 2003.

UNIFICATION THOUGHT'S METHODOLOGY AND THE DUAL CHARACTERISTICS

David Burton

Unification Thought, as developed by Dr. Sang Hun Lee, differs from the Divine Principle in several ways. One of the more significant ways relates to its underlying principles of development. The Divine Principle organizes the basic content of Rev. Moon's thought and then lays it out in a mostly descriptive way. There is little attempt to analyze, compare, develop or even justify the concepts; they are simply described. Unification Thought is completely different. In Unification Thought we find many of the concepts from the Divine Principle, but they are often developed and changed somewhat. New concepts are introduced and the basic ideas are applied to the fields of systematic philosophy in ways that I do not believe are directly found in Rev. Moon's speeches. There is also more analysis and comparison with other systems of thought, and in the various texts of Unification Thought there is clearly a progression and development of the ideas themselves.

Unification Thought is thus more than just a retelling of Rev. Moon's thought. Understanding in what way it is different and how it was developed can point the direction to develop Unification Thought in a consistent and verifiable way, and allow critique of the existing text.

Methodology in Unification Thought

Since our concern is with the underlying principles of the development of Unification Thought, we need to look at the methodology of the text. There

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is, however, more than one sense of meaning of the term methodology. One sense is concerned with the principles of inquiry in a given science. That is, it is concerned with the actual methods involved in practicing the science. A second sense is related to the theoretical foundation of the methods of scientific cognition,¹ which is closer to a set of rules and postulates than to the actual practice of the science. It is in the first sense of the term, analysis of the principles of inquiry in Unification Thought, which is of primary concern in this paper.

Unification Thought does propose a methodology, called the give and receive method.² This method derives from the structure presented in the first chapters. That is, it has inner, outer, identity maintaining and developing structure. Unification Thought's section on the give and receive method, however, follows an historical review of methodologies that makes it clear that it is primarily concerned with methodology in the second sense of the term. That is, it is concerned with the theoretical foundation of the methods of scientific cognition. Thus the primary examples given in the section of methodology relate to ontology, as a set of rules and postulates, and are not immediately applicable to principles of inquiry. The principles of inquiry into Unification Thought itself do not appear to be a consideration of the text.

From the perspective of uncovering the principles of inquiry into Unification Thought, we would be at a dead end were it not for one small passage. In this passage Dr. Lee makes the connection between the give and receive method and the deductive and inductive methods.

Deductive method is the method of logical development through inner give and receive action that takes place within the human mind. In contrast, inductive method is the method of examining things in the external world – therefore, it is a method based on outer give and receive action. In unification methodology, inner and outer give and receive actions take place in unity. Therefore, in unification methodology, the inductive and deductive methods are united.³

Although I believe Dr. Lee is here discussing the second sense of the term methodology, the inductive and deductive methods are related to principles of inquiry. Thus, we have a connection to something that can be applied to the principles of inquiry in Unification Thought, which can also be used to analyze the development of Unification Thought itself.

The give and receive method unites the deductive and inductive methods as a unity of inner and outer structure. How these two methods combine in inquiry into a field can be seen in natural science. Although natural science is often considered to be inductive by nature since it relies upon observation, the actual practice, or process of inquiry, involves both inductive and deductive methods. This can be seen in the interplay between empirical and theo-

retical science. Empirical science is mostly inductive, but often relies upon theory to point the direction of experiments. On the other hand theoretical science is mostly deductive, but its results must be confirmed by observation. Deduction alone does not constitute sufficient proof; neither does observation without a theoretical understanding. Thus the practice of natural science is a unification of the deductive and inductive methods, and the result is a systematic body of knowledge that is the basis for further inquiry.

Unification Thought may also be called a science. Not only because it is clear that it intends to be a systematic body of knowledge with its own methodology (second sense of the term), but also because of this inner and outer connection of deduction and induction in its practice. Thus the method of inquiry in Unification Thought, like natural science, is a process that combines logical reasoning with observable facts (what is meant here by observable facts will be discussed below in section 2). Furthermore, as a consequence of this method there are two tests for the verification of an idea corresponding to the inner and outer structure of the method: first, is the argument for the development of the idea logically sound, and second, does the idea match the observed facts.

Unification Thought as Theology

One major difference between Unification Thought and natural science is that the former assumes the existence of God and primarily deals with God and God's relation to His creation. As a science dealing with God and God's relationships, Unification Thought should more properly be thought of as theology rather than philosophy or natural science, though it does have connections to both. Theology deals with the science of God's revelation of Himself, where that revelation can take several forms:

First, there is revelation through the creation, or natural revelation; this is the emphasis of the Divine Principle. In the Principle of Creation the basic ideas about God are drawn from an observation of common characteristics of all things.⁴ This is an inductive approach. On the other hand, in Unification Thought correspondence with creation is seen as a verification the ideas,⁵ which is more the deductive approach. In both texts the revelation of God through the creation is an essential component. Traditional Christian theology has downplayed natural revelation because it is not seen to have any salvific content, but the Divine Principle gives it its proper place. In this sense of natural revelation, natural science could also be considered to be theology.

In addition to natural revelation God also reveals himself to people in a specific way. For traditional Christianity this specific revelation comes through scripture and the person of Jesus Christ. For Unificationism we must also consider specific revelation to come though the thought of Rev. Moon.

As already stated above, the method of inquiry inherent in Unification Thought is that of an inner and outer structure of deduction and induction combining logical reasoning and observable facts. We can now understand that the content of the observable facts for the outer give-and-receive action of the method derives from revelation. Both natural revelation and special revelation need to be considered. That is, the observable facts in Unification Thought derive both from observation of the creation and from Rev. Moon's thought. The second test of verification of an idea will thus also need to include both.

Application to Unification Thought

I believe that much of Unification Thought as it currently exists, neglecting the extensive comparisons with previous systems of thought, is thus a result of the application of logical reasoning to the content of Rev. Moon's thought (in particular the Divine Principle) and observation of the creation. This is evident in such things as the types of subject and object,⁶ the connected body,⁷ even in the kinds of four-position bases.⁸ Much of the later chapters too, such as those on epistemology or history are in most part developed through a logical application of the structures developed in the first chapters on Ontology and the Theory of the Original Image. Thus, just as in any science, it is possible to critique Unification Thought from a logical analysis of the structures presented and from observation of creation. This would be in accord with the inner and outer structure of the give-and-receive method applied to the method of inquiry in Unification Thought.

Let us apply this understanding of the method of inquiry and tests of verification to the specific example of the dual characteristics and their relationship, which would appear to be fundamental components of Rev. Moon's thought. Anyone familiar with Rev. Moon's style of teaching, which mostly occurs in the form of speeches, will, however, be aware that he does not outline things in a dry systematic way. It is thus the task of those who follow to uncover the basic components and organize them in a systematic way that corresponds to existence. Fortunately much of that uncovering has been accomplished in the Divine Principle and Unification Thought itself. There is also a degree of systematization in both works (especially Unification Thought), but the systematization is not complete, and there are still unresolved issues. This is true even for such concepts as the dual characteristics.

a. Analysis of the Dual Characteristics

A fundamental insight of Rev. Moon, reflected in both the Divine Principle and Unification Thought, is that all existence is relational. The relational nature of existence is primarily demonstrated through two sets of dual characteristics, *sungsang* and *hyungsang* and *yang* and *yin*. In the Divine Principle

sungsang and *hyungsang* are applied to relationships within a being and *yang* and *yin* are applied to relationships within and between beings. Thus, regarding the latter, we read:

Every entity possesses dual characteristics of yang (masculinity) and yin (femininity) and comes into existence only when these characteristics have formed reciprocal relationships, both within the entity and between it and other entities.⁹

The concepts of *yang* and *yin* are then developed through a discussion of male and female, and positive and negative electrically charged particles.

The Divine Principle does not clearly distinguish its usage of the terms *yang* and *yin* from traditional Chinese thought. Traditional Chinese thought also views all things as relational, but applies the terms *yang* and *yin* to all relationships. This would include relationships normally regarded as *sungsang* and *hyungsang* by the Divine Principle. Also, as Dr. Lee points out in Unification Thought, Chinese thought also sometimes regards *yang* or *yin* as substances and sometimes as attributes.¹⁰ Furthermore, in limiting its discussion of relationship between beings to male and female and positive and negative electrically charged particles, the Divine Principle does not explain all possible kinds of relationship within the context of dual characteristics. One is left to assume that the larger significance of *yang* and *yin* in Chinese thought applies to all relationships between beings.

In The Divine Thought, Dr. Lee deals with *yang* and *yin* as attributes of an existing being's *sungsang* and *hyungsang*. He is distancing Unification Thought from Chinese thought because, in this view, the substance of a being is never seen as *yang* and *yin*, but rather has *yang* and *yin* attributes. In its description of *yang* and *yin*, Unification Thought goes on to describe them primarily in terms of relative aspects of a single being's *sungsang* and *hyungsang*. The relationship between convex and concave in the *hyungsang* is one example. Also,

As for the yang and yin characteristics of the *hyungsang*, these are protuberances and orifices, bulges and hollows, front and back... mountain and valley, and so forth.¹¹

This passage also gives some characterizations that are not exclusively applied to a single being, but could be, such as light and dark, strong and weak, pure and impure, hot and cold, day and night, summer and winter, and heaven and earth. Yet there is no explicit definition of *yang* and *yin* in terms of a relationship between two separated beings. It follows, therefore, that the basic *yang* and *yin* relationship described in Unification Thought occurs within a single being, not between two separate beings. Furthermore, in this part of the

text at least, *yang* and *yin* attributes do not appear to be attributes of the matter of a being. Rather they seem to derive from the fact of a being's existence, giving rise to such attributes as convex and concave (shape), inside and outside, etc.

This treatment of *yang* and *yin* leads to a problem. The problem is how to deal with relationships between beings within this framework of dual characteristics, when they are defined with respect to relative aspects arising from the fact (not matter) of an individual beings existence. In order to account for this Dr. Lee does suggest that at each level there is a *yang* substantial being and a *yin* substantial being.¹² These are further identified, in a fashion similar to the Divine Principle, as male and female in living beings and as positive and negative electrically charged particles in inorganic matter. This, however, seems like a second definition of the terms *yang* and *yin*. It appears to be a throwback to the more traditional definition.

To make the connection between the two definitions Dr. Lee suggests that a male being has more *yang* attributes and a female more *yin*.¹³ However, in the subsequent discussion of the creation he again basically only gives examples relative to a single being rather than describe a relationship between separate beings.¹⁴ It is not clear from the text how attributes that derive from the fact of an individual being's existence allow for relationship between beings.

In addition to this problem, just as in the Divine Principle, many relationships between separate beings are not accounted for in considering *yang* and *yin* between beings to be male and female or positive and negative electrical charges. In the next section of the text Dr. Lee gives a partial solution to this problem by proposing a third set of dual characteristics for created beings. This third set of dual characteristics, called principle element and subordinate element, are said to arise from the temporal and spatial nature of the world,¹⁵ and are not found in the Original Image. This third set of dual characteristics neatly solves many of the problems with the treatment thus far in Unification Thought. It makes a complete break with traditional thought, which essentially considers all subject and object relationship to be *yang* and *yin*. At the same time it accounts for relationships not covered from the perspective of *yang* and *yin* as attributes. Also, it fits fairly well with observed patterns of relationships.

I believe that in developing the concepts *yang* and *yin* as attributes and in adding this third set of dual characteristics Dr. Lee has applied the method discussed above. That is, he has applied deductive reasoning (inner four-position base) to solve problems relative to his understanding of Rev. Moon's thought. Then this deduction is confirmed by comparison with creation (outer four-position base). Moreover his solution, to posit a third set of dual characteristics, works within the context of Unification Thought. It solidifies the

break with traditional thought and supports the concept of *yang* and *yin* as attributes by attempting to account for all relationship within the context of dual characteristics. Further evidence suggesting that this third set of dual characteristics was developed through logical reasoning is that the concept does not appear in the earlier works *Explaining Unification Thought* and *Unification Thought*. In those texts this problem is not addressed, and the situation is left in a similar state to that in the Divine Principle. However, since the concept as it appears in *Essentials of Unification Thought* was developed by reason, it may not be the only solution to this problem. It may be critiqued from the perspective of the logic inherent in the material or from observation drawn from the creation.

b. Critique of the Dual Characteristics as Presented in Unification Thought

As shown above, Dr. Lee's treatment of the dual characteristics of *yang* and *yin* and principle element and subordinate element logically derives from the consideration of *yang* and *yin* as attributes of a being and not its substance. There are, however, a couple of weak spots in the argument. In particular there is the difficulty of moving from definitions based on an individual being to relationships between beings, and the third set of dual characteristics is not itself a perfect solution to the perceived difficulty.

In order to address the first point it is important to discuss what is meant in this context by substance. The common use of the term (also used in natural science) refers to the material of the being, whereas its philosophical use is more abstract. The philosophical usage dates to Aristotle and refers to the thing in itself as distinct from just its material part.¹⁶ Initially Dr. Lee seems to use the term substance in the philosophical sense,¹⁷ but in the section on ontology his treatment of *yang* and *yin* seem to imply that he is using the term in the common sense. This is because in his discussion of the *hyungsang* attributes of *yang* and *yin* he tries to avoid discussing attributes that are attributes of the material substance of a being.¹⁸ Moreover, traditional Chinese thought would not have had the connotations of substance peculiar to western philosophy, but would have regarded the material substance of something as *yang* or *yin* as well as such attributes as convex and concave. The text is thus not clear on this point, but leans toward the common usage.

Also, even with the third set of characteristics, the transition from *yang* and *yin* as relative attributes of a single being, that are not part of the material substance of the being, to *yang* and *yin* between beings is still incomplete. The application to male and female in living beings does work reasonably well, but the application to inorganic matter is still a problem. This is because *yang* and *yin* are applied to electrically charged particles in matter, and in order to deal with them as *yang* and *yin* we have to invoke the more traditional perspective that regards the material substance of a being as *yang* and *yin*. An

electron, for example, *is* a charged particle. Its charge is an integral part of the material substance of the particle. There are also fundamental particles that have a positive charge as part of the substance of the particle. Thus to apply *yang* and *yin* to electrical charge is to move back toward the traditional definition of the terms, where the material substance of a being can be considered to be *yang* or *yin*.

Let us now turn to the third set of dual characteristics. Although it neatly solves logical problems in dealing with *yang* and *yin* as attributes within the context of the text, it is not a perfect solution. Probably the biggest problem with this solution comes in justifying the structure of the Original Image. God is wholly separate from both the spiritual and physical universes, so as such cannot be studied directly. The Divine Principle makes what I believe is the best argument in support of the understanding of God by the principle of resemblance:

Just as a work of art displays the invisible nature of its maker in a concrete form, everything in the created universe is a substantial manifestation of some quality of the Creator's invisible divine nature. As such each stands in a relationship to God. Just as we can come to know the character of an artist through his works, so we can understand the nature of God by observing the diverse things of creation.

Let us begin by pointing out the common elements which are found universally throughout the natural world.¹⁹

In other words, the contents and structure of the Original Image are inductively deduced from common characteristics found in all creation. I believe this is the only plausible justification that can be given for the contents and structure of the Original Image as presented in Unification Thought. So this principle of resemblance between God and His creation is an important fundamental principle or postulate.

In developing his third set of dual characteristics, however, Dr. Lee only applies them to the creation. Here we have a set of characteristics common to all things that does not find its source in the Original Image. This breaks the principle of resemblance, which I believe should be more fundamental than the dual characteristics. There are reasons Dr. Lee does not apply this third set of characteristics to the Original Image. Primarily, it is because he is presenting a picture of a unified, indivisible, God, whereas the third set of characteristics derives from the logic required from consideration of *yang* and *yin* as attributes and the divisible, discrete, nature of the creation. This tension between an indivisible God, divisible creation, and the principle of resemblance is not clearly resolved in either the Divine Principle or Unification Thought. Personally, I believe the principle of resemblance must be the guide

and that the view of the Original Image should be adjusted (see also below in the conclusion). The alternative is to undermine the foundation of both the Divine Principle and Unification Thought.

Additionally, there are possible relationships in the physical world that even this third set of characteristics does not adequately describe. Such is the gravitational attraction between two suns of equal mass, where there is no discernable principal element or subordinate element. Hence, even within the context of the text itself this third set of dual characteristics is still an incomplete explanation.

c. An Alternative Suggestion

It appears that Unification Thought runs into problems in distancing itself from the traditional concepts of *yang* and *yin* by using terminology from western philosophy. I believe the way forward is to first limit use of the term substance solely to its common (scientific) usage. Then, when looking at an existing being, we can discern two kinds of attributes: those that arise from the fact of the being's existence, such as those described in Unification Thought, and those that are inherent to the substance of the being. Those attributes inherent to the substance of the being, such as charge, are the attributes that allow it to relate to other beings. In order to distinguish these two kinds of attributes I will call them here substantive, or intrinsic, attributes and non-substantive, or extrinsic attributes. Intrinsic attributes relate to the substance of a being, such as the mass and charge of a particle,²⁰ which describe the substance of the being and allow relationship between beings. Extrinsic attributes, on the other hand, are not directly related to the substance of the being itself, but rather relate to such things as the shape of the being, its top and bottom, center and periphery, convex and concave parts, etc.

In order to apply the terms *yang* and *yin* to relationships both within and between beings, the definitions of *yang* and *yin* need to include both intrinsic and extrinsic attributes. The corollary here is that, when dealing with intrinsic attributes, the substance of the being will need to be considered as *yang* and *yin*. What remains is the question about how to apply *yang* and *yin* to intrinsic attributes. Here there are two possibilities.

First, just as in the Divine Principle and Unification Thought, we can restrict them to male and female in living beings and positive and negative electrical charge in matter. This is tempting because there is then a convenient correspondence between living and non-living beings. However, this view still requires something like Dr. Lee's third set of dual characteristics to account for all types of relationship. Moreover, matter has several kinds of intrinsic attributes. Why single out one kind of intrinsic attribute for consideration as *yang* and *yin*?²¹ Alternatively, more like traditional Chinese thought, we could apply *yang* and *yin* to all relationships involving intrinsic attributes

(in addition to those involving extrinsic attributes). Thus the subject in a relationship would be considered *yang* and the object *yin*. The application to electrically charged particles would then be a special case of this general rule, and the third set of dual characteristics would be unnecessary.

Conclusion

Unification Thought has been developed in accordance with a methodology that involves a two-stage structure of give-and-receive action, where there is an inner stage of logical deduction and an outer stage of observation of facts. The observable facts derive from revelation in creation and in Rev. Moon's thought.²² Unification Thought is a science in this respect. It intends to be a logical systematic system of thought based on observation and deduction. As a science dealing with God, Unification Thought is, strictly speaking, a theology. Moreover, as a science, it should be analyzed from the perspective of the method of its development, and it can be developed according to that method.

Corresponding to the two-stage process of the method there are two components to the analysis: an analysis of the logic and comparison with observation. For the content of Rev. Moon's thought we have to rely on the Divine Principle and Unification Thought itself. However, The Divine Principle is more descriptive, and in comparison with Unification Thought it is possible to pick out areas in Unification Thought developed through logical deduction, such as the third set of dual characteristics.

Analysis of the dual characteristics of *yang* and *yin* as described in Unification Thought demonstrates how the concepts were logically developed from their consideration as attributes, as distinct from the substance, of a being. It also demonstrates the need for the third set of dual characteristics within the context of the text. However the analysis also shows there is a weakness in the logical development from an individual being to separate beings, and comparison with creation demonstrates that the third set of dual characteristics is not a completely satisfactory solution.

If we limit the meaning of the term substance to its common usage, then from observation of creation two kinds of attributes of a being are apparent: those inherent to the substance of the being itself—intrinsic attributes—that allow the being to interact with other beings, and those that arise from the fact of the being's existence—extrinsic attributes. Recognizing these two kinds of attributes allows the dual characteristics of *yang* and *yin* to be applied to relationship both within and between beings. Moreover, I prefer the mapping that applies the terms to all horizontal subject and object relationships. Then *yang* and *yin* type relationships may be considered horizontal, and *sungsang* and *hyungsang* relationships may be considered vertical. In this view, the third set of dual characteristics proposed by Dr. Lee would not be necessary, since all

relationship between beings is accounted for.

This solution does not, however, resolve the problems for the concept of the Original Image posed by the third set of dual characteristics. Just as the third set of dual characteristics derives from the divisible, discrete nature of creation, intrinsic attributes also require division between beings. Thus in order to maintain the principle of resemblance, concepts of division and composition of parts needs to be added to the Original Image.²³ The discussion of structure in the Original Image implicitly does this already. Thus even if Dr. Lee's third set of dual characteristics is retained, it should be applied to the Original Image with the following understanding drawn from Unification Thought:

This, however, does not mean that in actuality there is spatial expansion or temporal order (i.e., structure) within God. In truth, the Original Image exists in absolute oneness both from the perspective of time and from the perspective of space.²⁴

It is to be hoped that these and other issues can be resolved by further discussion.

Notes

- 1 "Methodology," *Dictionary of Philosophy*, eds. and trans. Murad Saifulin and Richard R. Dixon (New York: International Publishers, 1984), p. 268.
- 2 Sang Hun Lee, *Essentials of Unification Thought* (Tokyo: Unification Thought Institute, 1992), pp. 403-10.
- 3 *Ibid.*, p. 407.
- 4 *Exposition of the Divine Principle* (Seoul: Sung Hwa Publishing Co., 1996), p. 16.
- 5 Lee, *Essentials*, p. 41.
- 6 *Ibid.* p. 54-60.
- 7 *Ibid.*, p. 66.
- 8 *Ibid.*, pp. 29-31.
- 9 *Exposition*, p. 16.
- 10 Lee, *Essentials*, p. 12.
- 11 *Ibid.*, p. 49.
- 12 *Ibid.*, p. 50.
- 13 *Ibid.*, p. 50.
- 14 *Ibid.*, pp. 50 - 51.
- 15 *Ibid.*, p. 51.
- 16 In this sense substance is not a property of a being, or anything that could be said about it. As such it is capable of independent existence and is the part of the being in which its properties inhere. This view is not compatible with the

understanding of modern science.

17 Lee, *Essentials*, p. 12.

18 Ibid., p. 49.

19 *Exposition*, p. 16.

20 Natural science recognizes four intrinsic attributes of subatomic particles: mass, charge, spin and color. These would be *hyungsang* attributes. We would probably have to postulate *sungsang* intrinsic attributes and those that apply to the spiritual universe.

21 There are considerations of mass in subject and object relationships in the physical universe that also do not favor limiting *yang* and *yin* to electrical charge in matter.

22 In principle the observable facts could also be recorded history, art, or any body of knowledge that is a record of God's work through humanity.

23 I believe a possible way forward here is to regard all relationships between separate beings to be actually taking place within a larger entity.

24 Lee, *Essentials*, p. 35.

COSMIC GOOD AND LIBERATION OF THE ORIGINAL CONSCIENCE

Keisuke Noda

In 1933, Martin Heidegger became the first National Socialist rector of the University of Freiburg. He delivered a public speech entitled “Role of the University in the New Reich,” in which he praised and celebrated the rise of the new Nazi Germany. After the war, this speech caused a political uproar in the philosophical community, and the debate concerning Heidegger’s political responsibility as a leading intellectual still lingers today.

One of central questions is why such a brilliant intellectual, gifted with insights and the power of reasoning, could not see the problems of Nazism during the war. Heidegger was no ordinary intellectual, at least for the philosophical community. He was a monumental philosopher who initiated a new philosophical movement, and his insights had a tremendous impact within and beyond philosophy. He sharply criticized the entire philosophical tradition of the West and the domination of technology in 20th century civilization. How could a person gifted with such critical intellectual skills not see the problems of his time?

The “mistakes” of intellectuals apply not only to Heidegger but also to countless other brilliant intellectuals. After the war, the majority of intellectuals, including those who publicly supported the Nazis, realized their blindness during the war and felt deep regret for the events of the Holocaust.¹

What is the status of the conscience throughout the course of an individual’s life? Does it function the same way in wartime as in peacetime? Does a person become less conscientious at one time and more conscientious at another time, or rather, while trying to be conscientious throughout, does he fall into a pitfall he could not see?

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It seems to me that these intellectuals were continually trying to be conscientious throughout their lives. At no time did they intentionally pursue evil. Nevertheless, their conscience was not working in authentic manner.

In the case of Heidegger, the issues concerning the work of the conscience are deep. Conscience is a key concept in his major work, *Being and Time* (1927).² There, Heidegger claims that one must listen to the voice of one's conscience in order to return to one's authentic self. In everyday life, man lives in an inauthentic manner by losing himself in the masses of society. To restore authentic selfhood, one must open one's heart and listen to the voice of conscience within. Heidegger was deeply aware of the importance of the conscience in the restoration of the original self.

What was Heidegger's "conscience" doing when he supported Nazism in Germany? If it was working, what was wrong with it? What clouded his conscience? Again, these questions apply to all the intellectuals who supported the Nazis. Moreover, this question is not limited to intellectuals, but is applicable to everyone including religious believers.

When we turn our attention to the religious community, we can see another troubling problem. People who are compassionate and kind to those within their own religious community can take an indifferent or even cruel attitude to those outside the faith. These individuals are trying to be faithful to their religious creeds and are more or less trying to live conscientiously. According to the moral standards set by its own tradition, they are making an effort to live a conscientious life.

When we step outside the boundaries of a particular faith tradition, we can encounter serious conflicts among different religious communities. Take, for example, the conflicts between Jews, Muslims and Christians. There are conflicts between sects within the same faith tradition as well. These individuals may be conscientious believers, yet they willingly fight with people of different faiths. Doesn't the conscience of each believer guide him or her to the peaceful and compassionate resolution of such conflicts?

Isn't faith in God sufficient to cultivate the conscience? Fanatics who engage in terrorism usually show no remorse to anyone beyond their own communities, yet show compassion for those in the same community. Is there any difference between the supporters of Nazi Germany and these religious fanatics as far as the state of their conscience is concerned? Their conscience seems to be extremely limited. Do the limits of conscience apply to everyone?

This leads to the question: How much can we rely on people's conscience when trying to make a better society? In light of the diversity of beliefs and interests, if we have to rely on the conscience we must consider ways of improving or redeeming or restoring the authentic function of the conscience.³ Moral teachings and education are in vain if man's conscience is severely paralyzed.

Especially in light of today's global community with its wide range of views, ideas and faiths, the conscience should be important. Yet apparently there are problems with the conscience. In *Exposition of Divine Principle*, the conscience is defined as the faculty of mind to lead one to good. "The *conscience* is that faculty of the human mind which, by virtue its inborn nature, always directs us toward what we think is good."⁴

However, because "what we think is good" greatly differs from individual to individual and group to group, the pursuit of good results in the society leads to conflicts and struggles. *Exposition of Divine Principle* also points out the existence of the "original mind" as an internal complement to the conscience. While the conscience pursues what a person thinks is good, the original mind pursues the original standard which God inscribed onto man: "The *original mind* is that faculty of the human mind which pursues absolute goodness."⁵ Because of the presence of the original mind, the conscience is constantly guided and oriented to the original or authentic state.

What path, then, should the conscience take if it is to fulfill its original function? This essay will address the problems of the conscience in relation to the idea of the good, the barriers to its proper functioning, and the perspectives of Unificationism that can contribute to its redemption.

Universality of the Orientation to Good in the Conscience

Everyone pursues some good: what is good for oneself, one's family, one's social group and so on. The tendency or orientation of the mind towards good is universal. Although there may be self-deception, distortion and confusion in one's self-awareness, everyone pursues some good. This orientation of the conscience towards goodness is a universal phenomenon. Various philosophers explained the universality of this orientation in different vocabularies.

Plato conceived goodness as the essential condition which exists prior to all human activities. For Plato, the good is real and exists beyond and prior to human life. Human beings are already conditioned to pursue the good. Even vicious criminals and evildoers have some justification for their acts. They will give their version of a compelling reason why they acted as they did. Why do even criminals care about being just? Why does every person want to "justify" his or her actions?

Plato answers that there is a reign of Good beyond and prior to human existence. That is why everyone cares about being good, and therefore tries to justify his or her actions. The pursuit of justification is a universal phenomenon of life. Plato's claim of the transcendence of good coincides with the universality of the conscience's orientation towards good.

In *The Teacher*, Augustine characterized the conscience as the "inner truth" or "internal light," and described the leading function of conscience as

the “teacher within.” When a teacher appeals to the conscience of the student, the student consults with the inner standard in his or her mind. It is the inner truth within the student’s mind that reveals the truthfulness of the teacher’s words. The teacher is simply assisting the student so that the student can listen to the voice of the inner truth within the soul. Everyone has this ultimate guide within the soul, and it is the true teacher. One seems to learn from the words of the teacher outside, but in fact one can learn because of the presence of the truth within:

For he is taught not by my words, but by the realities themselves made manifest to him by God revealing them to his inner truth.⁶

Understanding the truth is essentially the realization of the truth within the soul. One is awakened to the truth and the external teacher is the occasion to prompt the phenomenon of discovery.⁷

Immanuel Kant in his moral philosophy characterized the conscience as “good in itself,” which he took to be the pre-condition for moral conduct.

A good will is not good because of what it effects or accomplishes—because of its fitness for attaining some proposed end: it is good through its willing alone—that is, good in itself.⁸

In *Being and Time*, Heidegger succinctly describes the transcendent nature of the conscience. The conscience calls us regardless of or sometimes against our will.

Indeed the call is precisely something which we ourselves have neither planned nor prepared for nor voluntarily performed, nor have we even done so. ‘It’ calls, against our expectations and even against our will. On the other hand, the call undoubtedly does not come from someone else who is with me in the world. The call comes from me and yet from beyond me and over me.⁹

Although the interpretation of good varies from one person to another, the orientation of the mind to good is universal. The faculty of mind to pursue the good seems to be universal, and it coincides with the claims of Plato, Augustine, Kant, and Heidegger in the capacity described above.

*Multiplicity of Interpretations of the Good
and the Concealment of the Original Conscience*

a. Conscience on Collective Level

Although the pursuit of good is universal or common to all, the particular goods that people pursue are diverse. What is good to one individual is not necessarily good to another. The pursuit of goodness by one individual is sometimes done at the expense of others' suffering and pain. This dysfunction of the individual conscience is the most apparent and publicly noticeable phenomena. Crimes and evil acts are publicly accused; the function of the perpetrators' conscience is questioned.

The work of the conscience on the collective level is a more complicated problem. A collective can be identified by race, religion, culture, social interests, political interests, and economic class. Individuals identify themselves within the framework of existing groups. For example, a person may identify him or herself not only as an independent individual but also as an American, Jewish, middle class, black, and so on. The self-identification of an individual involves his or her involvements with multiple collective entities at the same time.

History adds another dimension to the identification process. Everyone identifies not only with a group, but also with its history. By identifying with a particular history, one internally comes to carry all the history of the group. If you consider yourself a black American, all the turmoil and pain blacks endured and suffered through in the past becomes yours. Your identity will involve this historical past. A story of a black man taken from the African continent and sold as a slave is not someone else's story but your own. Since group histories are full of conflict, identifying with a history presents a problem. If no one were to identify with the given history of the collective entity, the reality of the past will disappear or lose its impact, remaining only musty records and research materials.

In short, what is good for a particular collective entity is not necessarily good to others. There are conflicts of interest among collective entities, and the constituting individuals cannot easily expand their identification beyond the entities to which they directly belong. A person who is quite generous and sympathetic to others in the group he or she identifies with can be indifferent to others in a different group.

Heidegger and "conscientious" supporters of the Nazi regime are a case in point. The public-ness or collectivity of the interests of Germany appeared good for its individuals. By setting aside their private good and taking the public good as their primary purpose, the individuals who supported the leaders of Germany must have felt that they were doing good. The public-private

mechanism, that is, the prioritizing the public good and sacrificing or subjugating the private good under the public good, misguided the individuals' conscience and spared no sympathy for Jews and other non-Germans.

Virtues are often limited to within the collective. Loyalty to the nation, for example, may involve a sacrifice of personal good or one's family life, yet dedication to the nation is still limited to within the boundary of the good of the nation. Religious fanatics may be loyal to the particular faith community and may sacrifice their personal good for the sake of the group, and yet they are hostile or indifferent to people of other faith communities.

One's conscience may tell one to be virtuous by being loyal, honest, industrious, courageous, and generous and so on. If, however, these virtues are limited by the boundary of the good of the given collective entity, they may not have any effect and validity outside the boundary.

The problem is this: The goods of collective entities are not aligned with each other. There is no definitive theoretical framework in which various views of the good are properly and harmoniously aligned. Without the alignment of collective goods, the work of a person's conscience will be limited by the boundary of the group's good.

b. Self-deception

Human beings are masters of self-deception and geniuses at camouflage. The work of the conscience is clouded by the deception that one imposes upon oneself. What makes the problem worse is that people are not necessarily aware of their own self-deception.

Self-deception refers to a gap or discrepancy between what a person thinks he or she is consciously pursuing and the real motive hidden in the unconscious realm of mind. A person who thinks that he or she is pursuing a public good may have unconscious, hidden self-interests as the real motive, yet these self interests are below the level of his or her awareness.

Nietzsche claimed that human beings' real motive for their activities was the desire for power in the broadest sense. Power can be intellectual, artistic, economic, social or political. People pursue power to determine their location in the hierarchy of values. If you have power and you are superior to others in various capacities, you are valuable. If you are powerless and inferior to others, you have less value. Power relations determine and generate your value. The stronger and more powerful you are, the more valuable you are. Losing out in the hierarchy of valuing, the weak hold resentment against the strong.

Nietzsche described the fundamental drive of human beings the "will to power." He claimed that man covers up this hidden motive under layers of devices such as theories, concepts, and ideals. Virtues and ideals are, according to Nietzsche, "invented" to conceal this hidden interest for power. Yet a

person is not aware of this concealment, which is self-imposed. A person deceives him or herself under masks of ideas that camouflage his or her true motives. In Nietzsche's analysis, this self-deception and self-misunderstanding is an unnoticed fact of life. He looked into the things behind words, ideas, and consciousness. Nietzsche even viewed philosophy as a mask. He concluded, "Every philosophy also *conceals* a philosophy; every opinion is also a hideout, every word also a mask."¹⁰

Karl Marx claimed that the hidden motive is the class interest based upon economic interests. No matter what ideas and ideals one advocates, one has the socio-economic interests behind one's consciousness. Virtues, morality and social good fundamentally originate from social-economical interests, that is, the desire for the good of the class to which one belongs. This "partisanship" exists deep in one's consciousness. It is so deep that one is not even aware of its concealment. For Marx, there is no neutral truth. Truth has partisanship.

These authors, who happen to be very influential in the contemporary world, looked into the discrepancy of the conscious and unconscious and tried to reveal "hidden" motives and desires under our awareness. Although their theories have deficiencies and have been severely criticized by later theorists, their impact on the world is undeniable. The strength of their impact was, I believe, due to some degree of soundness of their claims.

Are our motives crystal clear to ourselves? Do we have inherent self-misunderstanding? Are theories and ideas "invented" to cover up the hidden motives? Are we genuinely truthful to ourselves? How does Unificationism answer these questions?

Truthfulness to oneself is, in fact, a demand of the conscience. According to the Divine Principle, the conscience in a narrow sense is an "external form" to its counterpart, the "the original mind" that always pursues the absolute standard of good which has God inscribed onto the mind. Because people have an original mind, something of the original standard of good inscribed by God, they try to correct and guide the conscience to its original state. Conscience in a broad sense means conscience in the narrow sense guided by the original mind.

Our mind, therefore, has some ability to detect self-deception. If we did not have a sense in our minds to detect falseness, we would never be able to recognize that certain acts partook of self-deception. One of the essential functions of the conscience is to discern the truthfulness and falseness of our life. One is always guided by the original mind that sees every deed and thought, and examines one's genuine truthfulness to oneself. Nevertheless, isn't it the case that even the original mind is often camouflaged and concealed from the self?

Just like the world where diverse collective entities struggle against

other, there are multiple drives struggling within an individual. An individual exists as a constellation of drives and motives. Just as there is no permanent unity or peaceful harmony in the world, there is disunity and conflict among drives within an individual. Unificationism describes this chaotic state of drives in man as the “fallen state” or the “disunity of mind and body.”

Sometimes one can maintain unity among multiple drives and motives under the conscience. This means that one can properly place one’s sexual drives, desire for power, and other inclinations of the body within the framework of one’s value perspective and maintain unity thereby. The goods one pursues are kept in order. On the other hand, one can also lose control. One or two particular drives can dominate the others, and one ends up acting according to the demands of the dominant drives contrary to the demands of conscience that seeks to uphold moral standards.

In that case, one pursues the particular good sought after by a dominant desire as one’s primary desire, and the pursuit of other goods is subjugated under the dominant good. Since bodily desires pursue immediate satisfaction, this dominance results in the primacy of the good for the individual. Pursuit of an individual’s good at the expense of others results in immoral or even criminal acts.

One often employs reason to rationalize and justify this domination. Reason can act against the original call of the conscience or of the original mind, and invents reasons to justify the domination. As Nietzsche claimed, theory can serve to justify domination by the illicit motives. Thus is the genuine work of the conscience concealed and paralyzed.

How can we liberate the original power of the conscience from self-deception and avoid the conflicts arising due to the pursuit of a particular collective good?

Alignment of Good: Cosmic Good and the Restoration of Conscience

a. Alignment of Good

Unificationism institutes diverse types of good into one systematic structure. The constellation of good is parallel to that of the order of beings. Every being exists in a series of parts-whole relationships. Every being is a whole that has constitutive parts within it, and is also a part that constitutes a larger whole. For example, a family has its constitutive members as its parts, and it is a partial social unity that constitutes clan or tribe. Unificationism explains a series of part-whole relations from the individual, family, tribe, nation, world, cosmos, and God. This order of being corresponds to the order of good.

Good for the individual, family, tribe, nation, world, cosmos, and God are linked as part-whole relations. Diverse types of goodness are aligned within this cosmic system of good. What is good for the part is acceptable only when it is aligned with the good for the whole. Good for other collective entities such as race, class, social institutions, faith communities, and others must be aligned within this cosmic hierarchy of good.

The harmony among the diverse pursuits of good is possible only when partial good is aligned under the precedence of the good for the larger whole. The primacy of partial good will destroy the harmony of the whole and cause conflicts and struggle among other parts.

A typical example of the primacy of partial good is the primacy of national interests. The primacy of national interests is secured by social, political, economic, educational, and legal means. In return for their loyalty a nation protects its citizens. Individuals are also educated by the nation in such a way that they can identify themselves as constitutive members of the nation. Even if the nation may have achieved its internal harmony, the nation can have serious struggles with other nations.

Ascribing primacy to the good of a particular collective entity results in conflicts and struggles with other collective entities. Colonization by dominant Western countries is the consequence of the idea of the primacy of national interests.

Harmony of the whole requires that the good for the whole take precedence over the good for the parts. This good, however, must be extended all the way to the cosmic level. This principle is expressed by the motto, “live for the sake of others.” Individuals live for the sake of family, the family for the nation, the nation for the world, and the world for God. Unless the good of diverse collective entities are aligned within the hierarchy of the cosmic good, the conscience’s pursuit of good will result in conflicts and struggles among groups.

b. True Love and the Order of Good

The precedence of the whole over the parts is parallel to the Unificationist teaching of “true love”: to contribute and dedicate for the sake of the larger whole. This idea applies to individuals and collective entities. For example, for a nation, the norm of true love demands that it contribute to the global good. Every collective entity is asked to serve for the sake of the whole. Conflicts amongst collective entities can be resolved only when each entity acts according to the norm of true love. Harmony among races, classes, faith communities, nations, and other collective entities is likewise possible when each drops the primacy of sectarian interests and takes the principle of true love as the cardinal norm. The recovery of global harmony and alignment of good demands the application of this principle of love on both the individual

and social level.

If individuals, the smallest units of society, have inherent problems overcoming the disunity of desires, we can never expect to build an ideal society. No social system is immune from abuse by corrupt individuals. Individuals observing certain common virtues are the precondition for a good society. The problem is that this precondition is barely maintained. As we discussed earlier, the problem of disunity in an individual is deeply rooted. It is so deep that it can easily escape one's attention.

A solution to the problem of disunity in the individual begins with a rational understanding and conscious awareness of the whole architectonic of the cosmic order of good. This provides the context of interpretation for the individual. Decision-making requires the work of reason, and reason demands understanding. Understanding the cosmic order gives the framework of interpretation within which particular decisions are made.

However, acts of reason alone are not sufficient. Even if a person has a clear awareness of what he or she should do, there is still the problem of the lack of internal power. Even if a one is clearly aware that what one is doing is wrong, one can be driven to do evil acts. Reason is not often sufficient to take control of the self. As a result, there is a struggle within the self between the command of reason and other desires and drives that fight against it. What is missing in an individual is the central axis upon which various desires are unified. Rational understanding alone is not sufficient to unify diverse drives within an individual. One needs power to unify them. This central axis of unity is the power of true love.¹¹

Living for the sake of others, forgiving enemies, and giving without expecting rewards are phrases that express what true love is like. When one is empowered by the altruistic emotional feeling, the self is aligned in harmony with the cosmic order of good. The disorder within the self is fundamentally the disorder of love. The domination of sexual desires or desires for power and other desires that fight against the command of reason are rooted in self-love. Caring for the self or loving the self lies at the root of these drives. Therefore, to gain self-control, self-love must be aligned to the cosmic order of love. This alignment means to turn the orientation of self-love to a public orientation which extends to world, cosmos, and God. Because man already carries a chaotic disunity of drives within the self, and a selfish lifestyle is already built upon selfish habits, this alignment often demands the denial of the self, that is, the denial of the self-centered lifestyle and selfish love. When self-love is aligned to the cosmic order of love through the habit formation of true love, self-love does not become selfish, but is rather a necessary element for the constitution of the larger entity.

Love exists in relationship. A human being cannot cultivate his or her love alone. When love is expanded to the cosmic scale, one's internal love is

strengthened thereby. To gain control of oneself, one must strengthen the internal power of love within the self. This empowerment is possible through the act of loving others. People can cultivate love only through interaction with others.

Sensitivity to true love is, I believe, the key for human beings in their return to authenticity.¹² This sensitivity, which can detect the truthfulness of true love and distinguish it from false love, is the most fundamental character of human beings. Sensitivity to truthfulness is considered a part of a genuine conscience. The teaching of true love presupposes that human beings are equipped with sensitivity to the truthfulness of true love, and that this sensitivity exists regardless of one's reality. Even the most vicious and cruel individual cannot eliminate this sensitivity. One can cover up this sensitivity, but one cannot lose it entirely. In this sense, sensitivity to the truthfulness of true love in the conscience exists transcendent of the empirical reality of human existence. It exists in man as "beyond" and "above" himself.

The fact that a man is born not from the self but from others—his parents—means that one's existence is *given* by the love of people other than oneself. This preconditions one's way of being to be sensitive to true love. The origin of one's being is not the self but others, in particular, others' love. One's life begins with the act of giving by others. No matter how one may try, one cannot change this fact. This fact exists in a place beyond one's reach. No matter what kind of love relationship one's direct parents might have, this fact remains true.

If the conscience has the fundamental sense to detect the truthfulness of true love, and every individual is born with it, why is it so difficult to live according to this call of the original conscience?

Uncovering the True Love of God: The Agonizing Path of True Love

a. Rev. Moon's Philosophy of True Love: The Agony of True Love

According to Unificationism, true love is exemplified in phrases such as "forgive your enemies," "selfless giving," and "living for the sake of others." The conscience can see the truthfulness of true love. However, the world we live in is filled with deception, revenge and selfishness, and this sad reality applies to everyone. To live in such a world is truly painful, and to practice true love can also be painful. Here is a poem, entitled "The Crown of Glory," that Rev. Moon wrote when he was sixteen years old. This poem describes the pain of true love.

*CROWN OF GLORY*¹³

When I doubt people, I feel pain.
 When I judge people, it is unbearable.
 When I hate people, there is no value to my existence.

Yet if I believe, I am deceived.
 If I love, I am betrayed.
 Suffering and grieving tonight, my head in my hands
 Am I wrong?

Yes, I am wrong.
 Even though we are deceived, still believe.
 Though we are betrayed, still forgive.
 Love completely even those who hate you.

Wipe your tears away and welcome with a smile
 Those who know nothing but deceit
 And those who betray without regret.

Oh Master! The pain of loving!
 Look at my hands.
 Place your hand on my chest.
 My heart is bursting, such agony!

But when I loved those who acted against me
 I brought victory.
 If you have done the same thing,
 I will give you the crown of glory.

Who can live a life of true love if it is excruciatingly painful? It is almost impossible for an ordinary individual, even the most faithful, to live a genuine life of true love without compromise. The life of true love is difficult even for faithful religious practitioners who are committed to altruistic ideals. For example, did disciples of Jesus, whom Christians admire as saints, live a life of true love?

It is interesting to examine Nietzsche's criticism against followers of Jesus. For Nietzsche, Jesus was the only person who actually lived the way he taught and, for that reason, the only genuine Christian.

I go back, I tell the genuine history of Christianity. The very word "Christianity" is a misunderstanding: in truth, there was only one Christian, and he died on the cross. The "evangel" died on the cross. What has been

called “evangel” from that moment was actually the opposite of that which he had lived: “ill tidings,” a dysangel. It is false to the point of nonsense to find the mark of the Christian in a “faith,” for instance, in the faith in redemption through Christ: only Christian practice, a life such as he lived who died on the cross, is Christian.¹⁴

While Nietzsche thus severely criticized Christianity, he did not criticize Jesus himself. He rather showed deep sympathy and respect for Jesus.¹⁵ Yet because no one other than Jesus in fact *truly* lived according to his teachings, Nietzsche said that there was only one genuine Christian:

In fact, there have been no Christians at all. The “Christian,” that which for the last two thousand years has been called a Christian, is merely a psychological self-misunderstanding.¹⁶

From Nietzsche’s perspective, “redemption by faith” is the “invention” of the followers. They “invented” this doctrine in order to justify their failure to follow Jesus.

Was Jesus truly understood by his followers? Probably not. His disciples came to Jesus for their own salvation, that is, motivated from their self-oriented love. Jesus, however, did not care much about himself, but loved others. The followers’ love was self-oriented, while Jesus’ love was selfless and others-oriented. Even so, this gap between Jesus and his disciples was probably not understood by disciples.

No matter how untrue and deceptive life may be, people tend to settle for the comfort of self-deception rather than face the pain of a true life. No one accuses the deceptive nature of life, from the individual level to the collective level. Thus, the primacy of self-interest on the national level is the norm of international politics.

Although the conscience can detect the truthfulness of true love, to live according to true love is nearly impossible for us because it is painful. Human beings live in this insoluble dilemma: one wants to live the truthful life one can hardly live.

Thus, Kant noticed that even if one tries to live a truthful life, one might receive unjust treatment from society. In Kant’s philosophy, for life on earth there is no guarantee of any accord between moral goodness and happiness. One may suffer because one is just.¹⁷

b. God’s Suffering in Human History

Caught up in self-deception, people’s understanding of true love is limited to an abstract level. Hence, their understanding of God’s love also remains abstract. People claim that God is “God of love,” yet they cannot understand

the reality of what His love is like.

If one is serious about the reality of a living God, one may raise the same question as Nietzsche: if God is watching the suffering of human beings as if He were a bystander, what kind of “love” is His love? Nietzsche calls God “cruel” if He has the truth and, at the same time, merely observes human beings who are struggling and suffering to find the truth:

God's Honesty—A god who is all-knowing and all-powerful and who does not even make sure that his creatures understand his intention – could that be a god of goodness? Who allows countless doubts and dubieties to persist, for thousands of years, as though the salvation of mankind were unaffected by them, and who on the other hand holds out the prospect of frightful consequences if any mistake is made as to the nature of truth? Would he not be a cruel god if he possessed the truth and could behold mankind miserably tormenting itself over the truth?¹⁸

Nietzsche refused to believe in a God who observes human sufferings without any remorse. It is in fact “cruel” to take an indifferent attitude to someone whom one claims to love. No matter how good God might be, He cannot escape the charge of being “cruel” if Nietzsche’s charge is true.

Who is God? What kind of love is His love? What is His feeling for the human beings who are suffering? Rev. Moon’s life of true love disclosed God’s deep heart of suffering. The poem, “The Crown of Glory” describes Rev. Moon’s commitment to live a life of true love. No matter how full of agony, he lived and still lives his life with this philosophy. Hence, one could say that God revealed His heart to Rev. Moon because he was committed to live and suffer as God does.

Rev. Moon’s quest for the truth started from the moment he made the commitment to liberate God from His suffering. He tried to find the answer to fundamental questions such as the origin of evil, the method of salvation, theodicy, God’s relationship to man and history, and others. To fully answer the question Nietzsche raised, for example, required a full-scale investigation of truth. The discovery of God’s heart of suffering is Rev. Moon’s answer to Nietzsche’s charge of the “cruelty” of God.

What distinguishes Rev. Moon from others in disclosing the true living God is his profound lifelong commitment to live a life of true love. This is his philosophy of life. Without genuinely living a life of true love unconditionally, which is how God lives, one can never truly understand the living God. No matter how genuinely comforting the life of true love may appear, in fact the path of true love is painful and lonely. It is painful because the world is filled with deception, selfishness, resentment, hatred, and evil motives. It is lonely because a life of true love is hardly conceivable for the vast majority who live a life struggling between good and evil.

People with only a limited understanding of God's love can hardly be compassionate to those outside of their social group. Rev. Moon's disclosure of God's heart for humanity gives an emotional basis for human beings to be compassionate to fellow humans beyond the boundaries of race, nationality, religion, etc. Without this emotional basis, the conscience can be easily manipulated and disguised in order to serve only the good of a particular group. Fanatics who hold ideas of self-claimed righteousness can be cruel to others outside of their community because of the lack of this emotional basis. The disclosure of the true love of God and the cultivation of true love within the mind are necessary to lead a life of true love. Upon this emotional basis the conscience can manifest its authentic function.

*God as the Link between the Self and the Cosmic Good:
Self-identity and Dispensational History¹⁹*

Why should a human being care and think about others? As I discussed, a person can easily care about his or her immediate family members and the collective entity to which he or she belongs. Although a person may rationally understand the need to align with good in the cosmic context, he or she may not feel strongly about it. How far can one go in identifying the self? To what extent do we truly transcend the limits of nationality, religious community, race and class? We realize it is right to align our good with all the good in cosmic order, yet emotionally we feel indifferent to anything beyond the collectives in which we participate. We rationally understand that all people are fellow human beings, yet people are so distant once we go outside our immediate group. How do we substantially link ourselves with the cosmic good?

The overarching reality that can link diverse individuals with the global good is God. God loves everyone regardless of nationality, race, religious faith, and other differences. We find in God a unique characteristic that can transcend diverse people and at the same time encompasses them all with His absolute true love. Human love is very limited in its capacity and range. It is extremely difficult to love everyone. The range of one's identification limits the range of one's love. Moreover, people's capacity to love is also very limited. Therefore, we are astonished at the capacity and the range of love that a person like Jesus exhibited. God is distinguished from the rest of beings by His capacity and range of love. Unificationism holds that true love is God's essential character. His love does not favor one faith tradition over another, one nation over another, or one race over another. God's love transcends the barriers among collective entities and embraces all people.

One of the extraordinary things about God is that God's love is inti-

mately personal and cosmic at the same time. God is your father and you can have the most intimate, personal relationship with Him. In other words, God relates with each one of us in a personal way. God also relates with every human being, beyond any collective. Boundaries of nationality, religion, race, etc. are meaningless to His love. As I discussed previously, God's love must be understood in the deepest and the most profound sense. Only when a person follows a path of true love, will he or she come to know what it means. A person knows the meaning of love to the extent that he or she embodies love.

God relates with each individual in the most intimate way and links him or her to all other humans, to nature, and to the universe based upon his capacity of true love. No other single being can link everyone in this manner. Through this link, people can gain the capacity to transcend the boundaries of the collective entities to which they belong and can take the cosmic world as a personal object of concern. In other words, because God is my Father, what He concerns falls into the range of my care.

Unificationism explains the entire sweep of human history as the history of God's dispensation. This view of history encompasses all histories of religious traditions, races, nations, and other collective entities. Through the link with God, the history of human race can be felt as one's personal history. God's history is my history. Feeling this way, I can identify with the cosmic history. I can feel an intimate relationship with everyone who worked for God's dispensational history, regardless of my faith tradition, nationality or race.

Having God as the link can break down the barriers that divide collective entities. The alignment of good spanning all levels of collective entities, from the personal good to the greater good, becomes possible only when individuals are linked to the cosmic world and its history through God. The Unificationist view of history, a dispensational view of history, provides the framework that makes this unity possible.

Conclusion

When the activity of the conscience is paralyzed, we say that the person has lost his or her mind. We see the standard of "normality" as possession of the proper sensitivity of conscience. One can lose one's mind as an individual, but more so as a collective. As Nietzsche says, madness in collective entities is surprisingly common although it is often unnoticed: "Madness is rare in individuals—but in groups, parties, nations, and ages it is the rule."²⁰ There may be more madness going on everywhere today without being clearly noticed by those who are mad. What we conceive as "normal" may be quite abnormal in God's eyes.

Unificationism provides a perspective to set the genuine standard of normality. Through the proper prioritization of good, the orientation to seek

the good in one's conscience is properly aligned. Through the link with God, the origin of true love, the conscience is empowered and its range expanded to cosmic level. The path of true love may be painful, but this is the only way to find the living God. Embodying true love is the condition for the liberation of the original conscience. Without this essential condition, the conscience can be easily deceived and fall into the narrow realm of self-righteousness. Through breaking down the barriers of limited good and expanding the range of love to the cosmic level, the conscience of humanity will gradually be liberated to recover its original state.

Notes

- 1 Heidegger retired from the university after the war. Afterwards he kept silent and made no public comment about his wartime support of the Nazis.
- 2 See Martin Heidegger, *Being and Time* (New York: Harper & Row, 1962), §§ 55- 57.
- 3 In the speech entitled "Let's find the authentic self," Rev. Moon discussed the need of the liberation of the conscience. In this speech, he explained the importance of the conscience in restoring the genuine self and characterized the role of the conscience in guiding one's life being superior to "parents, teacher, and even God." *Dansei Houkan Syurenkai Mikotobasyu* (Tokyo: Kogensha, 1996), pp. 202-09.
- 4 *Exposition of the Divine Principle* (New York: HSA-UWC, 1996), p. 50.
- 5 Ibid.
- 6 Augustine, *The Teacher*, in *Ancient Christian Writers no. 9, St. Augustine, The Greatness of the Soul, The Teacher* (Westminster: Newman Press, 1950), p.179.
- 7 Socrates understood the role of philosopher as midwifery. Midwife helps a pregnant mother so that the mother can deliver her baby safely and smoothly. The philosopher also helps others so that they can discover the truth hidden in their soul.
- 8 Immanuel Kant, *Critique of Practical Reason* (New York: The Liberal Arts Press, 1956), p.62. Although you may notice a flavor of Kantian deontological (duty-bound) ethics in contrast to utilitarianism in this quote, you can clearly see the unconditional nature of good in Kant's moral philosophy. The following passage also indicates the universality of the orientation to good in mind. "What we call good must be, in the judgment of every reasonable man, an object of the faculty of desire, and evil must be, in everyone's eyes, an object of aversion." (Kant, *Critique of Practical Reason*, pp. 62-63.)
- 9 Heidegger, *Being and Time*, p. 320. Heidegger does not explicitly identify the origin of the conscience as God.
- 10 Ibid. p. 229.
- 11 The order of the cosmos is made in such a way as to manifest true love. Complementarity of sex, that every natural entity exists and multiplies by male-female polarity, is a prime example.

- 12 In Unificationism, true love is the central concept. Discussion of the authenticity and in-authenticity is impossible without dealing with the issue of love. In Heidegger's *Being and Time*, while he explains that one must listen to the "call of conscience" to return to authenticity, he does not discuss anything about love. The word love is not used even once in this work.
- 13 <http://www.unification.net/misc/crown.html>
- 14 Friedrich Nietzsche, "The Antichrist" 39, *Portable Nietzsche*, translated by Walter Kaufman (New York: Viking Press, 1968), pp. 608-09.
- 15 Nietzsche praises Jesus' love on the cross. "This "bringer of glad tidings" dies as he had lived, as he had taught – *not* to "redeem men" but to show how one must live. This practice is his legacy to mankind: his behavior before the judges, before the catchpoles, before the accusers and all kinds of slander and scorn – his behavior on the *cross*. He does not resist, he does not defend his right, he takes no step which might ward off the worst; on the contrary, he *provokes* it. And he begs, he suffers, he loves *with* those, *in* those, who do him evil. *Not* to resist, *not* to be angry, *not* to hold responsible – but to resist not even the evil one – to *love* him." Nietzsche, "The Antichrist" 35, *Portable Nietzsche*, p. 612
- 16 Ibid. p. 613
- 17 Kant conceives the unity of happiness and moral goodness in the notion of "supreme good." In the life on earth, one may live a miserable life because he or she is just and morally good. Moral goodness does not necessarily lead one to a happy life. For Kant, it is the demand of reason to postulate God as the one who guarantees happiness to those who are morally good in a life after death.
- 18 Friedrich Nietzsche, *Daybreak* (Cambridge: Cambridge University Press, 1997), p. 52.
- 19 Unificationism views a human history from the perspective of God's dispensation.
- 20 Friedrich Nietzsche, *Beyond Good and Evil* (New York: Random House, 1966), p. 90.

A NEW IDEA FOR THE MIND–BRAIN PROBLEM

Akifumi Otani

The new millennium has started, and science is still mired with a plethora of difficult problems to solve. One of them is the mind-brain problem, namely, the question of whether the mind derives from the brain or whether it is something that transcends it. There is also the problem of what consciousness is, which is closely related to the question of how cognition is made. From the perspective of Unification Thought, satisfactory solutions to these problems require that science come to recognize the spiritual dimension of the human being. A human being consists of both a physical self and a spirit self as a united entity. Appreciating the role of the spirit mind is essential to a proper understanding of human beings and their mental functions.

This wide-ranging paper will discuss the mind-brain problem, consciousness, and other topics in psychology from the standpoint of Unification Thought.

1. Relationship between the Mind and the Brain

a. Four Conventional Positions

With regard to the question of the relationship between mind and brain, there are four conventional views:

1. Idealism, which states that what really exists is God or cosmic spirit, that the human mind is a part of it, and that material things are secondary. Sigmund Freud (1856-1939), who analyzed mental processes without reference to any particular process of the brain, can be classified as a modern type of idealist. In particular his disciple Carl Jung (1875-1961), who expanded the concept of Freud's *libido* (sexual energy) to include not only sexual energy but

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also, more widely, spiritual energy, recognized God as the primary cause of the human mind.

2. *Materialism*, which states that what really exists is material brain only and that the mind is a product or a function of the brain. Ivan Pavlov (1849-1936) and modern behaviorists like B.F. Skinner are materialists. In the neurosciences, *reductionist* materialism reduces mind to the activity of the brain. Reductionism is represented by Gerald M. Edelman. He maintains that the mind is derived from the neurons and denied the existence of any spiritual being transcending the brain saying, "We have no programmer, no homunculus in the head."¹ Francis Crick, who, together with James Watson discovered the molecular structure of DNA, typifies the reductionist materialist stance:

In the past the mind (or soul) was regarded as something separate from the brain but interacting with it in some way. But most neuroscientists now believe that all aspects of the mind, including its most puzzling attribute, consciousness or awareness, are likely to be explainable in a more materialistic way as the behavior of large sets of interacting neurons.²

3. *Dualism*, which states that the mind and the brain are different entities which can be separated. This view was classically posited by Rene Descartes (1596-1650). Modern dualists seek the basis for interaction between mind and brain; hence their position is also called *Interactionism*. They include Wilder Penfield and Sir John C. Eccles, to whom we will turn shortly.

4. *Monism*, which says that the mind and the brain are one and cannot be separated. The representative monist is Roger Sperry (1913-94). According to Sperry, consciousness is something that transcends the totality of physical phenomena of the brain and influences its function. However, he denied the possibility that consciousness exists apart from the process of the brain. In other words, he did not recognize the existence of soul. He stated:

In calling myself a mentalist, I hold subjective mental phenomena to be primary, causally potent realities as they are experienced subjectively, different from, more than, and not reducible to their physiochemical elements. As the same time, I define this position and the brain-mind theory on which it is based as monistic and see it as a major deterrent to dualism.³

Sperry is in an ambiguous midway position. On one hand his position has been used to support the arguments of dualism; on the other hand his position has been used to support the materialist philosophy that the mind and the brain are identical. Sperry's position is called "Monism by a mentalist."

b. Contemporary Developments

Wilder Penfield (1891-1976), a world authority on brain surgery, had a strong material monistic belief when he was young that the study of the brain would clarify all the mysteries of the spiritual world. He painted on a garden stone in his home an illustration of the brain with an equation that “nous (mind) is the brain.” However, no matter how hard he studied, he could not find in the brain the answer to the question of self-consciousness. As a result, in his later days he gravitated towards dualism, discarding monism, and came to think that the brain is not the pivot of consciousness. And, he added a big question mark above the equation in his garden.⁴

In *The Mystery of the Mind*, he said, “The brain is a computer; the mind is a programmer.” Just as a computer becomes useful when it is given a program and operated by somebody outside itself, it is the mind that gives the program instructions to the brain. According to Penfield, the mind and the brain are connected but separate beings. Finally, in search for the question of “what is the mind?” he could not help accepting the existence of the spiritual energy and the existence of soul.

John C. Eccles (1903-97) insisted that the mind and the brain are different entities:

We are a combination of two things or entities: our brains on the one hand; and our conscious selves on the other. The self is central to the totality of our conscious experiences as persons through our whole waking life.⁵

At the end of his life-long fight against materialism, he wrote,

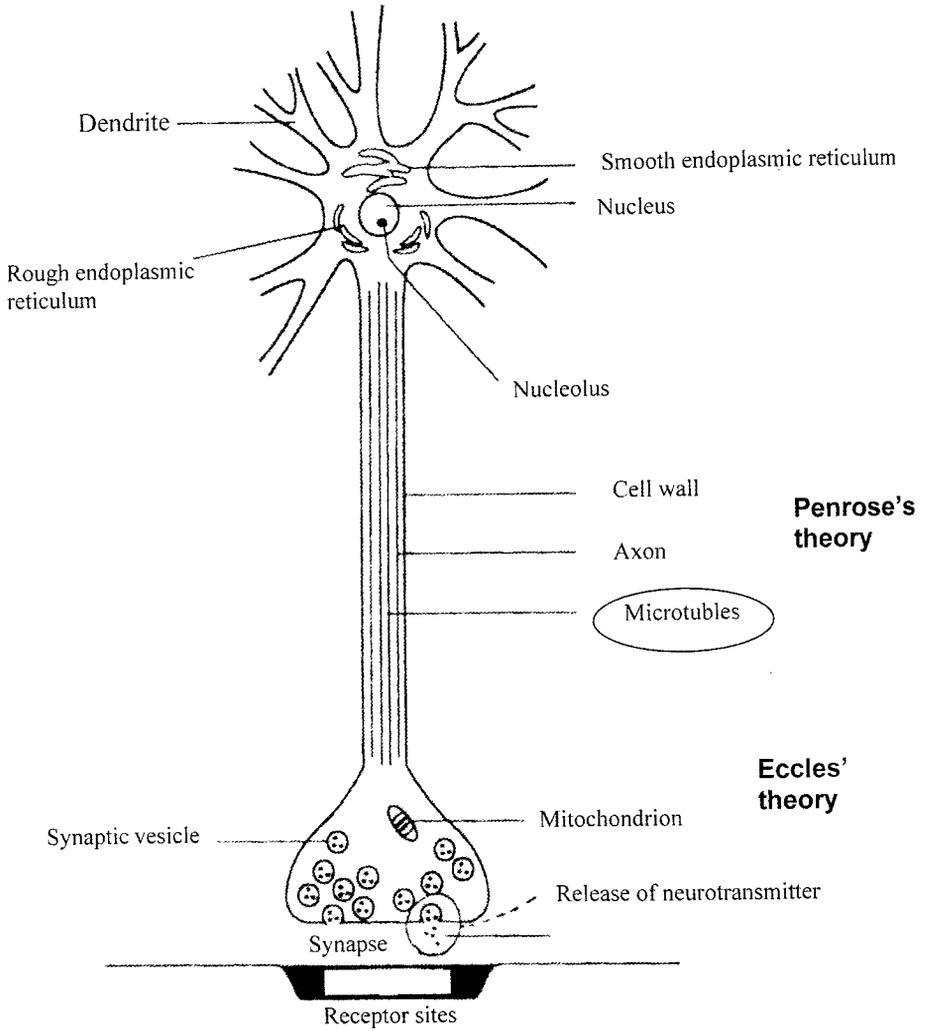
A most important programme... is to challenge and negate materialism and to reinstate the spiritual self as the controller of the brain.⁶

Eccles did research on how the mind and the brain interact, and asserted “mental events act by a quantal probability field to alter the probability of emission of vesicles from presynaptic vesicular grids.”⁷ These are found the ends of neurons where they form synapses with other neurons (Figure 1).

Roger Penrose (1931-), a mathematical physicist, tries to explain the human mind by using quantum theory and cosmology. He says, “The unity of a single mind can arise in this description only if there is some form of quantum coherence extending across an appreciable part of the entire brain.”⁸ In other words, he tries buttress the materialistic position by explaining how spirit comes from matter by means of the quantum theory. He maintains that microtubules within the neuron are where consciousness is produced: “Microtubules seem to be a good candidate for the structures within which this large-scale quantum coherent activity might take place.”⁹ A photon field inside these microtubules provides the possibility for non-local quantum

mechanics to occur, giving rise to the human consciousness. These microtubules are illustrated in Figure 1.

Figure 1. Quantum Interaction between Mind and Brain



c. The Mind-Brain Relationship from the Perspective of Unification Thought

Unification Thought takes the view that mental activity such as cognition, thinking, feelings, volition, etc. is produced through the give-and-receive action between the mind and the brain. The mind is the unity of the spirit mind with the physical mind. The physical mind refers to the instinctive mind, which seeks sex, food, clothes and shelter. It is directly related to the physical self. On the other hand, the spirit mind responds to love and goes after truth, goodness, and beauty. The spirit mind belongs to the spirit self and it is related to the spirit world and God.

The above-mentioned views of the mind-body problem by various philosophers, psychologists and scientists are summarized in Figure 2. The Unification Thought view of the mind-body problem is similar to that of Penfield and Eccles. However, the Unification Thought view is not Dualism, as in the case of Penfield and Eccles, but “Unitism,” as explained later.

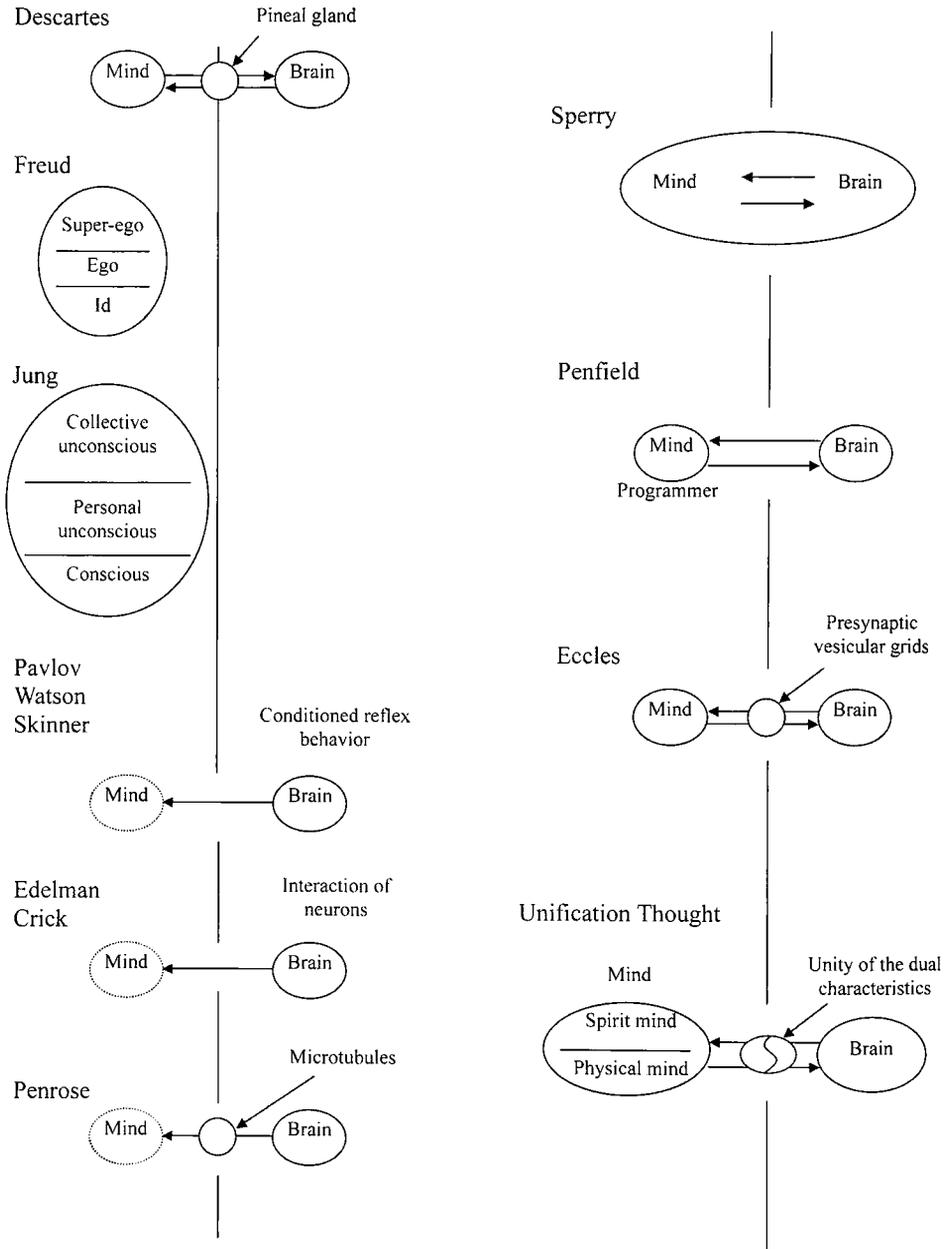
2. How Does Consciousness Come into Being?

According to the position of modern neurosciences, the questions such as what is consciousness and how it came into being are unsolved riddles. Yet most scientists favor a line of inquiry based upon materialist reductionism, as typified by Francis Crick, who believes that consciousness will someday be explained as the “behavior of large sets of interacting neurons.”

However, let us consider this question from the perspective of Unification Thought. There are no objections to the view that consciousness comes into being as a result of the interaction between neurons. According to Unification Thought, all forces come into being as a result of give-and-receive action between the reciprocal elements of subject and object. Any give-and-receive action is centered on a purpose, while the original, causal force is working from behind. Through give-and-receive action, that original, causal force manifests itself as actual forces in various ways. The original force working behind give-and-receive actions can be expressed as the field since it is working universally in the cosmos.

For example, God’s love is given to all humans universally. The love of God manifests itself in the family as parental love; as children’s love through give-and-receive action between parents and children; as sibling’s love through give-and-receive action among brothers and sisters; and as conjugal love through give-and-receive action between husband and wife.

Figure 2. Viewpoints about the Relationship between Mind and Brain



Likewise, there exists behind the universe the original force called the Universal Prime Force, which manifests itself as the four forces such as the universal gravitation (gravity), electromagnetic force, strong force, and weak force. That means, from the standpoint of modern physics that, prior to the beginning of the universe there existed in vacuum the Higgs field filled with potential energy. The four forces came into being through four kinds of mutual interactions. Through interactions among particles having mass, gravity came into being; through interactions among charged particles, electromagnetic force came into being; through interactions among quarks, strong force (nuclear force) came into being; and through interactions between quarks and leptons (electron, neutrino), weak force (the force affecting the beta decay) came into being. In other words, the four forces are originally one but manifest themselves as the four forces through different kinds of interactions.

It is usually explained that life activity is realized through the interactions between cells, and between molecules. Unification Thought, however, explains that this activity is realized through various give-and-receive actions centered on the life field, or the cosmic life, working in the background.

Harold Saxton Burr (1889-1973), former professor of medical science at Yale University, USA, claimed to have discovered the existence of such a life field.

The life field, the invisible field of electric force, enables every living being to grow according to its design. All living beings whether fungi, plants, or animals, are born and formed according to this eternal blueprint. They constantly receive various messages coming from far away places in the universe. The waves they effect instantly cover the entire earth.¹⁰

The same reasoning can be applied to the problem of the consciousness. It is usually explained that mental action occurs through the interaction of neurons alone. According to Unification thought, however, the field of consciousness, or the cosmic consciousness, is working behind the interactions.

Within a TV set or a radio, various elements are connected to form a circuit. Yet, neither sounds nor pictures can appear through the action of the circuit alone. There must exist electric waves coming from broadcasting stations. Those electric waves are received by the TV set or radio and manifest themselves as sounds and pictures through interactions among various elements within the circuit. Life and consciousness also appear through the same principle. Life activity and mental activity appear when the cosmic life field and the cosmic consciousness are working from behind.

It must be pointed out, however, that mental activity involves not only give-and-receive actions among neurons within the physical brain but also give-and-receive actions in the dimension of spirit (spirit self). This is because the functions of intellect, emotion, and will are active and spiritual. Animals

also have intellect, emotion and will. However, the intellect, emotion and will of humans are essentially different from animals. The intellect, emotion and will of humans are creative, while those of animals are not. In this paper I am referring to the human creative mind. The difference between the human mind and an animal's mind is discussed later in this paper.

The results of interaction among neurons without the involvement of the spiritual being (spirit self) merely function on the level of animal instinct. In order for the human mind's intellect, emotion, and will to function, also requires give-and-receive action within the spirit self. Within the spiritual brain, there must be interactions among spiritual elements, which we may well call spiritual neurons.

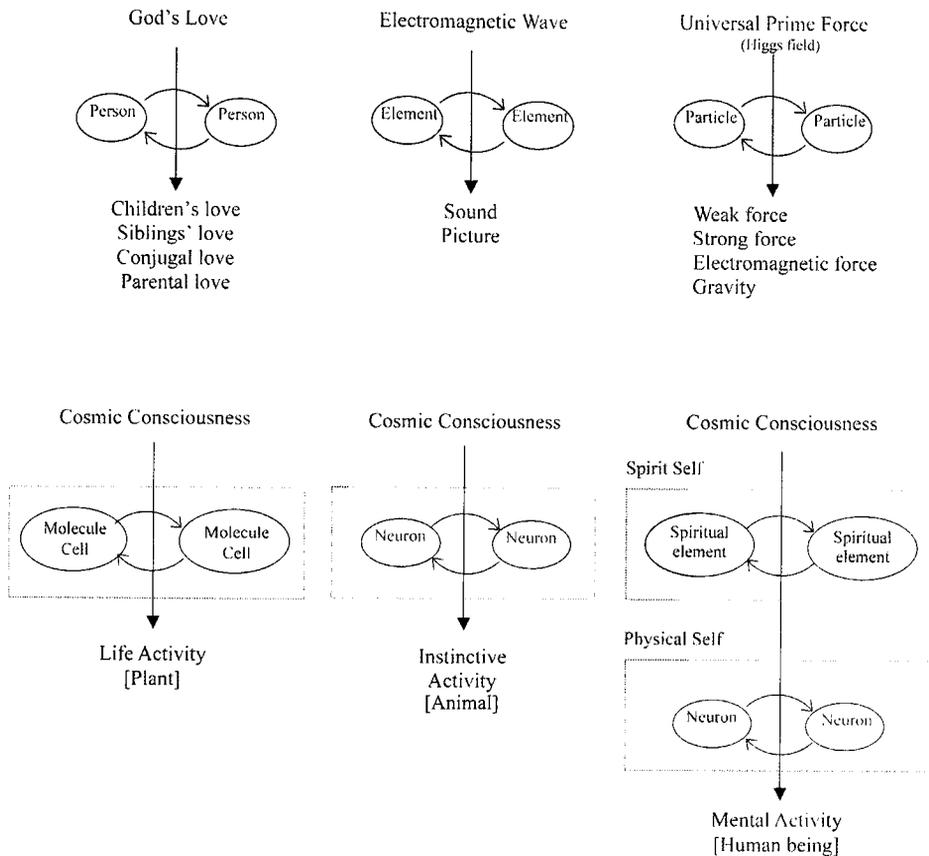
Both the physical self and the spirit self of a human being have dual characteristics of *sungsang* and *hyungsang*. Accordingly, the physical self and the spirit self have the active *Sungsang* element of the physical mind and the spirit mind respectively. In a human being, the physical mind and the spirit mind are united as the human mind. Therefore, the interaction of physical and spiritual neurons requires the active mind to integrate and govern them. The above-mentioned explanation by the Unification Thought view is summarized in Figure 3.

Here, the cosmic consciousness refers to the consciousness working everywhere in the universe. It is derived from the mind of God (the Original *Sungsang*). The origin and driving force of the human consciousness is cosmic consciousness. It is analogous to saying that God's love is the origin of human love.

Human consciousness differs in each person, due to the wiring of neurons within the brain of the physical body and that of the brain of the spirit self. The physical body's brain constantly changes during the body's lifetime and ceases its function at the end of physical life. The brain of the spirit self, however, grows during the lifetime of the physical body and continues existing eternally after the physical death. It is by virtue of the existence of the spirit self that a person maintains his or her unchanging sense of self-identity while alive physically and also after the physical death.

In his text on creative evolution, philosopher Henri Bergson (1859-1941) says that the evolution of living beings is guided by "élan vital" (vital impetus), which he refers to as "supraconsciousness." To this élan vital he even attaches the name, "God." Alfred N. Whitehead (1861-1947), an advocate of process philosophy, stated, "The Universe is made up of myriad pulses of experience that embody material aspects as well as psychological aspects as feeling and value."¹¹ Both thinkers were describing the cosmic consciousness.

Figure 3. The Activity of Love, Force, Life, and Consciousness through Give-and-Receive Action



In his book *The Planetary Mind*, astronomer and philosopher Arne A. Wyller writes about the consciousness covering the earth by saying that “humanity and all other life forms in the past and present lie embedded in an invisible Planetary Mind Field that pervades the entire Earth.”¹²

While Wyller insisted on the existence of the consciousness covering the earth, Sir Fred Hoyle, an astrophysicist, says in his book *Intelligent Universe* that there exists in an unidentified interstellar cloud a higher intelligence which sends out at random snippets of genetic code fragments—partial genetic messages—in space. In contrast to them, Unification Thought posits that the cosmic consciousness fills the entire universe including the earth.

Furthermore, in order for our mind or consciousness to come into being, the existence of souls (spirit self) is a prerequisite, as Eccles and Penfield clearly insisted. Eccles says, “Reference should be made to the discussion on

the creation of the psyche by infusion into the developing embryo. *This divinely created psyche should be central to all considerations of immortality and of self-recognition.*"¹³ Penfield remarks, "From my standpoint as a medical doctor, I would like to give an opinion of mine. It is related to all the attempts to explore human nature, based on the theory that the mind is an independent existence. This view may be regarded as one that affirms the immortality of souls."¹⁴

Today materialistic neuroscientists disparage the notion of a spiritual being, mocking it as a homunculus, that infamous little person inside the brain. However, these scientists are in denial or prejudiced by dogmatic attitudes. The existence of the spirit world is evident to those who have spiritual ability, even though it is not tangible to everyone. We expect that in the future, science will develop its theories to take into account evidence for the existence of the spirit world and provide theoretical explanations that everybody can understand.

Materialist scientists say that, if one hypothesizes a homunculus, it becomes necessary to also posit a "homunculus within the homunculus" to deal with information received by the homunculus. This argument by *reductio ad absurdum* is faulty in the same way as the argument that, if there is a God who created the universe, that God must likewise have been created at some point by another God, and so on. However, while the universe is a being within time and space, God is the being beyond time and space. Therefore, we need not propose another being as the cause of God.

The same thing can be said about consciousness. The brain itself has no consciousness, but the mind of the spirit self, namely the spirit mind, does. Consciousness has intellectual, emotional, and volitional functions, which operate on their own. In other words, there is no need to posit an "intellect of the intellect," "emotion of the emotion," and "will of the will" to make the functions of intellect, emotion, and will operate.

The fact that each person's mind is unique cannot be understood, either, without recognizing the spirit self of a human being. Susan A. Greenfield, a British professor of pharmacology says, "By looking at a single human brain it is educated guesswork at best to determine whether the person was male or female. It would, however, be completely impossible to tell whether this particular man or woman had been kind or possessed a sense of humor."¹⁵ The individual personality of each human being is derived not from the brain but from the mind of spirit self of the person.

3. How Do Spirit and Matter Interact?

How can the mind and the brain, namely spirit and matter, interact with one another? The Unification Thought view will again be presented in the context of brief critiques of the views of notable philosophers and scientists since Descartes.

Descartes regarded spirit and matter as totally heterogeneous, and thus was a dualist. He thought that the pineal gland inside the brain was the point of contact between the mind and the body. In response, we note that the pineal gland itself is material. Therefore, he fails to answer to the question of how spirit and matter can interact.

Bergson, Spinoza and Whitehead believed that spirit and matter manifest two aspects of the same reality. Being so, they do not explain the autonomous, controlling action of spirit. Furthermore, on their view, when the physical self dies, soul (spirit self) would also perish. Accordingly, their position denies the immortality of souls and the existence of the spiritual world.

David Bohm, a British theoretical physicist who has probed into the world of consciousness, developed a unique view of mind and matter. He thought that mind and matter are ultimately based on a higher plane of unity. He says,

If immanence is pursued more and more deeply in matter, I believe we may eventually reach the stream, which we also experience as mind, so that mind and matter fuse (*italics added*).¹⁶

Furthermore, Bohm says of the ultimate actuality, “So we are led to propose further that the more comprehensive, deeper and more inward actuality is neither mind nor body but rather a yet higher dimensional actuality, which is their common ground and which is of a nature beyond.”¹⁷ Unification Thought would identify Bohm’s ultimate actuality with God. In that light, Bohm is correct to regard God as the common ground of mind and body, while transcending them.

John C. Eccles maintained that the mind and the brain are different beings, but that the mind and the brain interact at presynaptic vesicular grids, which are very tiny organizations of the synapse. They do so without infringing upon the conservation laws of physics. Furthermore, Eccles discusses elemental (or unitary) mental events called *psychons*, and basic receptive units of mental activity in the cerebral cortex called *dendrons*, each a region of about 200 neurons. The interaction between mind and body is to be studied based on the unitary interaction of a psychon with its dendron.

Arne A. Wyller thinks that the photon may act as a mediator between the mind field and the matter field. The mediation of photons enable spirit and matter to interact. This would require that photons have both mind-like and

matter-like properties. He explains:

Within our modern scientific framework, it appears feasible to explore the possibility that the light particle—the photon that holds these atoms together and travels endlessly between them—serves a twofold purpose in the Universe. In the physicist’s material Universe, it acts as matter “glue” on the atomic level, but in another sense it may well act as a mediator between the Mind Field and the matter fields. Or perhaps it is the Mind Field. If so, then the photon has a Janus face: Facing the material world it is matter glue, whereas facing the world of intelligence it takes on the characteristics of mind glue or of mind itself.¹⁸

In this light, former Brookhaven Laboratory scientist Tom Stonier also makes a daring suggestion in *Information and the Internal Structure of the Universe* that photons are made up of two components: an energy component and an information component.¹⁹ Since photons have aspects of both spirit and matter, they can mediate the interaction between them.

According to Unification Thought, spirit and matter are different entities, but they are one in their ultimate origin. In other words, Unification Thought regards God, the origin of the universe, as the Being harmonizing the dual characteristics of mental element and material element. This view is neither dualist nor monist. It is called *Unitism* or the *Theory of Oneness* in which the dual characteristics are united.

In the world of phenomena, the mind and the brain, or spirit and matter, are different entities. However, if they are traced back to their origin, there is no longer any boundary between spirit and matter. Both are united as one. This implies that spirit and matter although different have common elements. Accordingly, the spiritual action is conveyed to the body, which is material, and the material action is conveyed to the spirit.

Unification Thought has similarities with David Bohm’s view that spirit and matter, which are different, are united at their origin. However, in Unification Thought, spirit and matter are not completely fused, as David Bohm believes. God is the being with dual characteristics of Original *Sungsang* and Original *Hyungsang*, which are the sources of spirit and matter respectively. In God, spirit and matter are the dual characteristics of the one being. In the phenomenal world, a spiritual being and a material being are different entities. Nevertheless, every spiritual being, since it is derived from God, contains the dual characteristics of *Sungsang* and *Hyungsang* (namely, spiritual element and material element). It is likewise for every material being, since it is also derived from God. The difference between them is that in a spiritual being the *Sungsang* element is much stronger than the *Hyungsang* element, while in a material being the *Hyungsang* element is much stronger than the *Sungsang* element. Consequently there are common elements

between the mind, which is spiritual, and the brain, which is material. Hence they can engage in the mutual interaction.

According to modern physics, we cannot say that an elementary particle is a particle or a wave: it appears as a particle in one case, and as a wave in another. Thus in the microscopic world, wave nature and particle nature are united. But in the macroscopic world, a corporeal being and a wave are different phenomena. Here is another analogy to the relation between spirit and matter: they are different in the phenomenal world, but they are united in the causal world.

It can be said that the attempts by Eccles, Wyller and Stonier to explore interaction between spirit and matter are in the right direction. I foresee that the question of interaction between spirit and matter will be further clarified from this point of view in the future.

4. *The Problem of Consciousness*

There have been various philosophical explanations of how humans perceive the world and have cognition of it: either through sensations generated by an external object (empiricism), as the subjective action of reason and innate ideas in the mind (rationalism), or a synthesis of the two (Kant), among others. Unification Thought's theory of Epistemology has been thoroughly explored elsewhere, and familiarity with its concepts is required for understanding the discussion which follows. It will further develop the aspect of Unification epistemology dealing with prototypes, in order to better understand the origin and workings of consciousness itself.

a. Theory of Prototypes

In order for correct cognition to be made, a relationship between a human subject and an object is necessary. They must resemble each other and form a correlative base. In other words, there must be similarity and commonness between subject and object with respect to structure and elements. It is the same as saying that we cannot communicate with one another if our languages are different. Hence, when the human subject cognizes an object, the subject must have the idea that is related to the object. The idea or image about an object within the mind of the human subject is called the "prototype."

In ancient days Socrates maintained that such things as prototypes exist within the human subject. He taught, "All ideas pre-exist within the brain. Otherwise, when ideas enter from outside, we will not be able to recognize them." *Idea* in Plato also corresponds to the prototype. According to Plato, we perceive beauty in the objective world through the *Idea* of beauty, and we feel it is beautiful. Nicholas of Cusa (1401-64) thought that God created the world

through the prototypes within His mind, and likewise human beings recognize the world through prototypes within their minds. Those philosophers' views are in accordance with Unification Thought, which posits the existence of prototypes in the subject of cognition.

In Unification Thought, the prototype resembles and corresponds to the objective world because human beings were created by God to resemble Him and all things were created to resemble human beings. Each human being is a microcosm and an encapsulation of all things. Accordingly, ideas and images corresponding to the objective world exist within our mind as the prototypes.

Modern science is now revealing that such things as prototypes exist within the brain. For example, Derek Bickerton, a linguist, states:

In the case of mature members of our own species, it is pretty clear that we react to our perceptions of particular objects and events by trying to map them onto *some pre-existing concept* that has a linguistic representation. In other words, our moment-to-moment functioning in the world relies, unconsciously but quite implicitly and completely, on our having the equivalent of a *map of reality, which includes all the things* that, at least for us as a species, are in it. This map enables us to orient ourselves rapidly to the fluctuations of the environment and to prepare appropriate responses to them (italics added).²⁰

b. Origin of Prototypes

How are prototypes formed within our mind? We enumerate four sources for prototypes:

1. The human body
2. The natural world
3. What is obtained from culture through learning
4. God's revelation and inspiration from the spirit world

According to Unification Thought, cosmic consciousness arising from God's *Sungsang* is active throughout the universe. When cosmic consciousness enters into cells and tissues of living beings, it becomes the "protoconsciousness." The protoconsciousness perceives the structure, constituents, qualities, etc. of cells and tissues. The content perceived by protoconsciousness is the "protoimage." The forms of interaction between cells are reflected on the protoconsciousness as the "image of form." The protoimage and the image of form together constitute the "prototype" that human beings have innately. The human body is the integration or encapsulation of all things and has all structures, elements, and natures of all things compacted within it. Therefore, a prototype that is in correspondence with the human body is also

in correspondence with the natural world.

Neuroscientist Antonio R. Damasio argues that the human body gives knowledge to our mind. He says that “the body provides a basic topic for brain representations”; and that “the soul breathes through the body.” By understanding those things, he says, it may become possible to solve the question of “how is it that we are conscious of the world around us?” He is describing the notion of prototype. For Damasio, people recognize the situation of the outside world and deal with it as follows:

The body, as represented in the brain, may constitute the indispensable frame of reference for the neural processes that we experience as the mind; *our very organism* rather than some absolute external reality *is used as the ground reference for the constructions we make of the world around us* and for the construction of the ever-present sense of subjectivity that is part and parcel of our experiences; our most refined thoughts and best actions, our greatest joys and deepest sorrows, use the body as a yardstick.²¹

What the brain must do to operate in this fashion is *come into the world with considerable “innate knowledge” about how to regulate itself and the rest of the body*. As the brain incorporates dispositional representations of interactions with entities and scenes relevant or innate regulation, it increases the chances of including entities and scenes that may or may not be directly relevant to survival. And as this happens, our growing sense of whatever the world outside may be, is apprehended as a modification in the neutral space in which body and brain interact. . . . The mind is embodied in the full sense of the term, not just embrained (*italics added*).²²

That the cosmic consciousness enters into cells and tissues, and senses their structure, constituents, qualities, etc. can be thought as follows: When the cosmic consciousness enters into a cell and becomes the protoconsciousness, it reads the genetic code of the DNA of the cell. Then, the protoconsciousness makes the cells and tissues act according to the instruction of that code. That the protoconsciousness reads the code of the DNA means that our mind receives unconsciously the concepts and ideas coming from God’s Word (Logos), namely God’s blueprint. Since the human body is the encapsulation of all things, decoding the blueprint of the human body leads our mind understand the blueprint or the standard of all things (the natural world). In this way the innate prototypes or innate knowledge that we have since our birth originate from the human body.

The network of neurons formed naturally in the course of embryonic development bear such innate prototypes. As Harry Chugani, a pediatric neurologist, says, “Before birth, it appears that genes predominantly direct

how the brain establishes basic wiring patterns.”²³ Thus, the prototypes that correspond to the blueprint of the human body form naturally within the mind of infants. At birth, these innate prototypes are still imperfect because the infant’s body and brain are immature. Accordingly, their cognition is vague. As the infant grows, the prototypes gradually develop along with the growth of the body, and hence cognition becomes clearer.

Acquired prototypes are formed as the child obtains knowledge about the natural world through observation and having interaction with it, on the basis of these innate prototypes. The same can be said when the child obtains new knowledge by learning in the family, school, and community.

According to Damasio, innate knowledge (innate prototypes) is based on dispositional representations in hypothalamus, brain stem, and limbic system; acquired knowledge (acquired prototypes) is based on dispositional representations in higher-order cortices and throughout many gray-matter nuclei beneath the level of cortex. He says, “Some of those dispositional representations contain records for the imaginable knowledge that we can recall and which is used for movement, reason, planning, creativity; and some contain records of rules and strategies with which we operate on those images. The acquisition of new knowledge is achieved by continuous modification of such dispositional representations.”²⁴

There are also other prototypes that arise from outside the individual. These include revelations from God and inspirations from the spirit world. There are well known examples of scientists making their discoveries and artists making their creations on the basis of revelations and inspirations. Swiss psychiatrist Carl Jung postulated the existence of a collective unconsciousness. He thought that in this collective unconsciousness resided certain fundamental ideas, patterns of thoughts and images, which he called “archetypes.” He added, “Individuals receive messages from that inner world through dreams and intuitive flashes.” In his later years, he became convinced that “in this collective unconsciousness resides a God, and this God needs human collaboration to be fulfilled.”²⁵

Arne A. Wyller postulates the existence of a field of consciousness surrounding the earth and calls it the Planetary Mind Field. He believes it sends messages to humankind:

The Planetary Mind Field must hope that as it sends “waves of ideas” out to billions of individual channels, a very few individuals will be open to receiving the ideas. Humans will then be inspired to make intuitive leaps that fertilize their cultural fields.²⁶

The Planetary Mind Field participates in this endeavor by transmitting through our subconscious individual selves parts of the Information Field. The emergence of moral, religious, and scientific ideas into our human

world has already dramatically and positively altered our human world.²⁷

From the standpoint of Unification Thought, Wyller's hypothesis of a Planetary Mind Field should be expanded to the concept of Cosmic Consciousness. At the same time, Jung's hypothesis of messages from the collective unconsciousness and Wyller's view that waves of ideas arise from the Planetary Mind Field can be understood as corresponding to revelations from God and inspirations from the spirit world.

Whitehead, in his process theology, grasps God the Creator as the repository of eternal forms or as the cosmic repository of ideas. Whitehead's theory is consistent both with the notions of a universal information field with the understanding that humans receive prototypes from God or the spirit world.

c. Prototypes of the Higher Nerve Center

In Unification Thought, the proto-image and the image of relation, formed within the protoconsciousness in cells and tissues, are called "the terminal proto-image" and "the terminal image of relation" respectively. As terminal proto-images ascend through the nerve path, they are selected or associated and united at each level of the central nervous system, rising to the cerebral cortex to become the central proto-image. Likewise, the terminal image of relation rises to the cerebral cortex and becomes the central image of relation. Here we have the form of thinking; that is, this central image constitutes the form of the prototype that operates as the form of thinking. The central proto-images and the central images of relation, as forms of thinking, together constitute the *a priori* prototypes in cognition. Antonio and Hanna Damasio's view endorses this explanation:

Binding takes place in a hierarchy of anatomical sites called convergence zones. Streams of information are combined in lower-level zones and passed to higher and higher zones depending on the complexity of the task.²⁸

Moreover, at lower levels of the central nervous system there are images of content and images of relation appropriate to each level, with cognition and response taking place at each level.

d. The Active Nature of Consciousness

In the sensory stage of cognition, the content and the form of an object are reflected on the sensory centers, forming an image (representation). This is the sensory content and sensory form, and is called the "sensory image." At this stage, the sensory content and sensory form are only fragmentary images, which have not yet become a unified object of cognition.

Next is the understanding stage of cognition. First, due to the work of

the “spiritual apperception,” the prototype corresponding to the sensory image of cognition is drawn from the repository of prototypes (namely, the repository of memories). Then, the faculty of spiritual apperception compares the prototype and the sensory image. Thereby cognition takes place.

According to Unification Thought, the human mind is the union of the spirit mind and the physical mind. Its functional part is called the spiritual apperception. The spiritual apperception is a unity of intellect, emotion, and will. It has active functions including interest (attention), integration, etc. Spiritual apperception might be called consciousness. Accordingly, cognition is made when the consciousness takes interest in an object, integrates the fragmentary images into a unified sensory image, draws out a corresponding prototype from the store of memories, and compares the two elements. Thus, cognition is impossible without the active function of the consciousness.

The fact that consciousness does various active works such as attention, integration (binding) of information, sustaining and drawing of memories, comparison of ideas (images), etc., remains great riddles in the field of neuroscience. Nicholas Wade, a science writer at *The New York Times*, describes the binding problem as follows:

An emerging feature of knowledge about the brain is that incoming information is separated into many different strands. For instance, faces, letters and colors are processed in different areas of the cortex, the thin sheet of nerve cells that makes up the outer surface of the brain. Even for faces, special attributes like identity, expression and sex are represented in different parts of the cortex. *An outstanding problem for brain scientists is to explain how these separately processed attributes are brought together* (italics added).²⁹

S. Ramachandran, a neuroscientist, and Sandra Blakeslee, a science writer at *The New York Times*, illustrate the binding problem as follows:

If I toss a red ball at you, several far-flung visual areas in your brain are activated simultaneously, but what you see is a single unified picture of the ball. Does this unification come about because there is some later place in the brain where all this information is put together—what the philosopher Dan Dennett pejoratively calls a “Cartesian theatre”? Or are there connections between these areas so that their simultaneous activation leads directly to a sort of synchronized firing pattern that in turn creates perceptual unity? *This question, the so-called binding problem, is one of the many unsolved riddles in neuroscience* (italics added).³⁰

A related problem is the sustenance of memory. Susan Greenfield says:

But common to all these memory processes is perhaps the most mysterious issue of all: We know that some people can remember what happened

to them ninety years ago, but by then every molecule in their body will have been turned over many times. If long-term changes mediating memories are occurring continuously in the brain, how are they sustained? Irrespective of brain region, how do neurons register more or less permanent change as a result of experience?³¹

Also, with regard to interest (attention) in cognition, Nicholas Wade cites the example of the development of the brain of an infant:

Furthermore, new studies are showing that spoken language has an astonishing impact on an infant's brain development. In fact, some researchers say the number of words an infant hears each day is the single most important predictor of later intelligence, school success and social competence. There is one catch—the words *have to come from an attentive, engaged human being*. As far as anyone has been able to determine, radio and television do not work (italics added).³²

Hajime Matsumoto, a Japanese neurologist, says that it is emotion and love that activate the brain. In other words, “Generally, emotion is regarded as the lower dimensional function of the mind, but in reality it is emotion that serves as gasoline that makes the engine, the brain, work most.”

The above quoted views of the scientists and researchers with regard to the active works of consciousness such as integration of information, sustenance of memories, necessity of having interest, activation of the brain through love, etc. deal with the active nature of consciousness. These all converge on an ultimate question, one difficult for contemporary science to answer. In Greenfield's words:

*Consciousness brings the mind alive; it is the ultimate puzzle to the neuroscientist. It is your most private place. This ultimate puzzle, the subjective experience of consciousness, is perhaps a good place for any purely scientific survey, namely one of objective facts, to cease (italics added).*³³

The question of the active nature of consciousness cannot be answered no matter how much research may be done on the wiring of neurons in the brain. In order to answer this question, we must think about the existence and function of the spirit self that transcends the brain and affects the neurons in the brain. It is the function of the mind (spiritual apperception) of the spirit self to integrate information coming from various regions of the brain. Also regarding the sustenance of memories: memories are stored within inner Hyungsang, the objective part of the mind of the spirit self. Therefore, even if the brain, which is material, has changed, memories are preserved because the spirit self itself is eternal. Having interest is also the function of the mind of the spirit self. Love is the core of the mind. Accordingly, the power of the

mind, which affects the brain, becomes strong when it is centered on love: Love activates the brain.

e. The Problem of Qualia

In the mind-brain problem, another big riddle is the “problem of qualia.” Qualia is defined as “the raw feel of sensations” (Ramachandran and Blakeslee), “the collection of personal or subjective experiences, feelings, and sensations that accompany awareness” (Edelman), or “the feelings of our sensation” (Kenichiro Mogi). How qualia comes into being through the interaction of neurons is a difficult question. Ramachandran and Blakeslee state the problem:

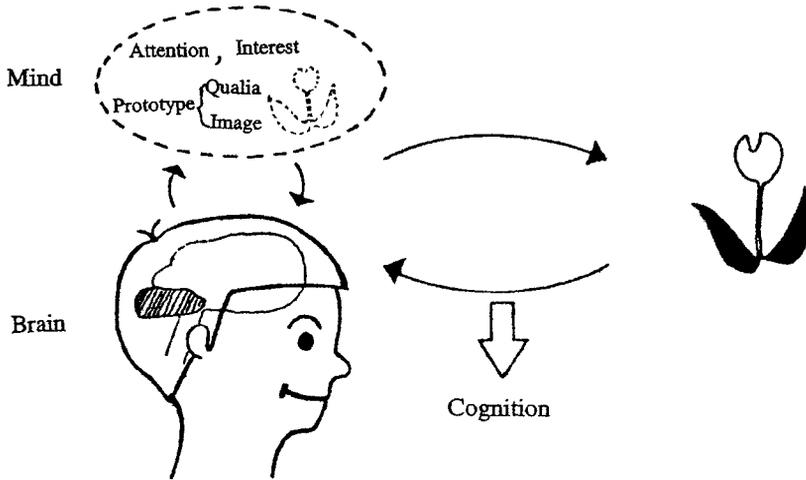
Philosophers call this conundrum the riddle of *qualia* or subjective sensation. How can the flux of ions and electrical currents in little specks of jelly—the neurons in my brain—generate the whole subjective world of sensations like red, warmth, cold or pain? By what magic is matter transmuted into the invisible fabric of feelings and sensations? This problem is so puzzling that not everyone agrees it is even a problem.³⁴

Referring to the “hard problem of consciousness” raised by philosopher David Chalmers, Nicholas Wade remarks:

The hard problem is this: What is the nature of subjective experience? Why do we have vividly felt experiences of the world? Why is there someone home inside our heads? Thus far, nothing in physics or chemistry or biology can explain these subjective feelings. Dr. Chalmers said, “What really happens when you see the deep red of a sunset or hear the haunting sound of a distant oboe, feel the agony of intense pain, the sparkle of happiness or meditative quality of a moment lost in thought?” he asked. “It is these phenomena, often called qualia, that pose the deep mystery of consciousness.”³⁵

Attempts are being made to explain the problem of qualia materialistically from the cluster or the pattern of firing of neurons. But, they will prove to be totally fruitless.

In order to solve the problem of qualia, we should consider that the prototype within the mind has not only images but also qualia. Since a prototype has the dual characteristics of *sungsang* and *hyungsang*, it has not only information and images, which are *hyungsang*, but also qualia, which are *sungsang*. Therefore, for example, when we see a flower, we not only recognize the image of the flower, we also experience the accompanying feeling of beauty. The Unification Thought view of cognition is illustrated in Figure 4.

Figure 4. Unification View of Cognition*f. Souls and God*

Hence we see that there are many unsolved riddles in neuroscience, such as the binding problem, the problem of sustaining and drawing of memories, the problem of qualia, and the problem of the activation of the brain by consciousness and by love. In addition, there is a question of what is the “self,” the “I” that watches the world and myself. Ramachandran and Blakeslee say about “self” as follows:

When I think about “myself,” it seems to be something that unites all my diverse sensory impressions and memories (unity), claims to be “in charge” of my life, makes choices (has free will) and seems to endure as a single entity in space and time.³⁶

James Trefil, a physicist, also discusses the existence of “I” with regard to the problem of consciousness as follows:

I believe that the most central fact about my existence is I perceive that there is an “I” that observes the world from someplace inside my head. It makes no difference how many details you tell me about the working of my brain and the firing of my neurons. Until you have explained how I come to that central conclusion about my own existence, you have not solved the problem of consciousness.³⁷

Most scientists try to explain the “problem of consciousness” materialistically with the interaction of neurons. However, no one has been successful in offer-

ing a clear answer to this problem based on the interaction of neurons.

According to the currently trendy field of complexity theory, consciousness is an “emergent property of complexity.” Steen Rasmussen, a Danish physicist associated with the Santa Fe Institute, headquarters of the field of complexity, suggests that “consciousness might be an ‘emergent,’ that is, unpredictable, irreducible, and holistic property of the brain’s complex behavior, just as superconductivity is an emergent property of certain ceramic compounds at relatively high temperatures.”³⁸ As an emergent phenomenon, the mind would be to some extent independent of the brain processes that created it, and could even exert control over those processes. Hence, it explains how we can have free will.

No one, however, has been able to show what “emergence” really means. Complexity theory fundamentally maintains that spirit is derived from matter, thus it cannot clarify the problem of consciousness.

Then how should this problem of consciousness be solved? Any attempt to solve the problem from the materialist position comes up against a fundamental limitation. The problem of consciousness cannot be properly solved from the materialist position only. It will be eventually solved when we consider another dimension, namely the spirit world.

As mentioned above, according to Unification Thought, it is the human spirit mind, which is the mind of the spirit self, that does the work of integrating information, sustaining and drawing out memories, pursuing truth, beauty, and goodness through the function of intellect, emotion, and will, and so on. Since animals do not have spirit selves, those phenomena are not seen in animals. They have only instinctive mind or instinctive consciousness.

It is the spirit self that sustains human consciousness. Furthermore, behind it is the existence of God. Accordingly, the problem of consciousness will be finally solved only after science comes to pay attention to the existence of the spirit world and God. The statement by Eccles exactly accords with this position. He says:

Since materialist solutions fail to account for our experienced uniqueness, I am constrained to attribute the uniqueness of the Self or Soul to a supernatural spiritual creation. To give the explanation in theological terms: each Soul is a new Divine creation that is implanted into the growing fetus at some time between conception and birth. It is the certainty of the inner core of unique individuality that necessitates the ‘Divine creation’. I submit that no other explanation is tenable; neither the genetic uniqueness with its fantastically impossible lottery, nor the environmental differentiations which do not determine one’s uniqueness, but merely modify it. This conclusion is of inestimable theological significance. It strongly reinforces our belief in the human Soul and in its miraculous origin in a Divine creation. There is recognition not only of the Transcendent God, the Creator

of the Cosmos, the God in which Einstein believed, but also of the loving God to whom we owe our being.³⁹

Penfield also says, “Scientists now can believe in the existence of souls without hesitation,” and concludes:

Here is a tremendous challenge to us humankind. It is an enormous task no less great than the challenge to the universe. When Albert Einstein found an answer to a scientific question, he said, “The mysteries of this world exist in that they can be understood!” I have no doubt that the day will come when the mysteries of the mind will no longer be mysteries.⁴⁰

5. *Human Beings as the Lords of Creation*

a. Difference between Humans and Animals

A comparison between a human being and a chimpanzee in terms of genes shows that they are 99 percent identical. This means that there is considerable physical similarity between a human and a chimpanzee. Then, what is it that distinguishes humans from chimpanzees? Many neuroscientists and linguists think in common that “only humans have languages.”

Noam Chomsky, a linguist, thinks that all languages have a set of grammatical properties in common that constitute the universal grammar. He has also suggested that “language is unique to humans” and that “there must be a ‘language acquisition device’ that is innate to humans.” Edelman concurs, “we remain the only known systems with linguistically based higher-order consciousness.”⁴¹ Derek Bickerton adds, “Apes lack any abstract representational system that might enable them to draw inferences merely from the signs for, or the ideas of, the objects involved.”⁴² He also says, “The ‘intelligence’ of our species differs from that of other species only through our possession of language,” and concludes that “language created our species, and created too the world that our species sees.”⁴³

Kanzi, a bonobo (pygmy chimpanzee), has become well known as a “monkey genius that has language.” However, anthropologist Ian Tattersall says, “Kanzi never really figured out what was going on; he evidently imitates the actions of his human teachers without worrying about the exact nature of the results he obtained.”⁴⁴ Then he concludes, “In no case could it be shown even to the investigators’ complete satisfaction that an ape had acquired any understanding whatsoever of grammar or syntax, even after the most extensive training... Apes apparently cannot plan and have no capacity for abstraction.”⁴⁵ Apparently, despite the abilities of some specially trained chimps like Kanzi who can learn to express their needs by signing, animals lack a skill that

is unique to humans: they cannot express ideas.

According to Unification Thought, a human being is a being with creativity. Creativity refers not only to the ability to make things but also to the ability to think, devise, and create things developmentally. Animals show their creativity by making nests, drawing insects from holes using sticks, eating shellfish by breaking hard shells with stones, etc. However, their creativity is instinctive, and is not developmental. In some cases, where animals learn new things by receiving training from human beings, their creativity remains passive. Tattersall says:

If there is one single thing that distinguishes humans from all other life-forms, living or extinct, it is the capacity for symbolic thought: the ability to generate complex mental symbols and to manipulate them into new combinations. This is the very foundation of imagination and creativity: of the unique ability of humans to create a world in the mind and to re-create it in the real world outside themselves. Other species may exploit the outside world with great efficiency, as we saw in the case of the chimpanzees; but they still remain in essence passive subjects and observers of that world.⁴⁶

Tattersall beautifully describes the difference of creativity of humans and chimpanzees:

It must be admitted that apes exploit their images in mirrors far less comprehensively than humans do. It has been noted, for example, that apart from the removal of unfamiliar markings, apes make no attempt to modify their images, even in ways that might make them socially more successful. There is, for example, no hint of a desire to “improve” the reflection and its subject, as humans in all societies (with or without mirrors) do—by cutting or coiffing the hair, for instance, or by embellishing themselves with jewelry or makeup.... Humans are still humans, after all, and chimpanzees are still chimpanzees.⁴⁷

b. From Early Men to Humans

When and how did early men become human beings? According to most anthropologists, *Australopithecus* evolved to *Homo habilis*, to *Homo erectus*, and to *Homo sapiens* (such as the Neanderthals, Cro-Magnons, and humans). In the process of evolution to *Homo sapiens*, the size of the skull and the brain increased remarkably. Edelman says, “These are profound and largely unanswered problems in paleontology, anthropology, and archeology.”⁴⁸

According to Bickerton, the appearance of *Homo sapiens* was not gradual but abrupt. He says as follows:

The suddenness of its enrichment at the erectus-sapiens interface suggests that some wholly new element had emerged. The relative absence of development during the million-year-plus erectus period suggests that this new element's emergence was sudden, rather than gradual.⁴⁹

He continues, "Since the power to conceive logically precedes the power to create, we may therefore assume that a radical improvement in conceptual power logically preceded a radical improvement in artifacts, rather than vice versa."⁵⁰ Bickerton thus rejects the materialist view that "apes became humans as the brain developed in the process of using tools." He asserts "humans who became able to think with the development of their brain have come to create things by using tools." This view accords with the Unification Thought theory of the two-stage structure of creation, according to which thinking or planning precedes and forms the basis for action or creation.

What kind of beings were the Neanderthals, which are considered to be the first *Homo sapiens*? According to Tattersall, "They [Neanderthals] left no evidence of the creative, innovative spark that is so conspicuous a characteristics of our own kind," and "Neanderthals had brains as large as ours, and probably did not have language."⁵¹ It is obvious that the Neanderthals are different beings from us.

Then, how about the Cro-Magnons that replaced them? According to Tattersall, the Cro-Magnons were "people of modern sensibility." He also says, "It still remains true that the abilities of today's *Homo sapiens*—and of those extraordinary artists [Cro-Magnons] of the Upper Paleolithic—represents a huge leap away from those of our precursors."⁵² Accordingly, it can be said that the Cro-Magnons were the same humans as we are, namely the descendents of Adam and Eve. Apparently, we, humankind, came into being suddenly by a leap at some point after the era of the Neanderthal men.

As mentioned above, "only humans have languages," and "all human languages share the same set of deep grammatical rules." As Trefil says, "What happens when language is acquired is that the baby fits the vagaries of the language he or she hears being spoken into the framework of grammatical rules that are already wired into his or her brain."⁵³ We humans have language, abstract thinking, creative thinking that neither monkeys nor early men have. Furthermore, the basic structure of language and thinking are the same in all humans. Then, how did humans acquire those abilities? The reason is unknown to science. Tattersall says:

Nobody yet understands exactly why brain enlargement and elaboration has been such a consistent, if episodic, theme over the long evolutionary history of humans.... Neither do we know why, at the end of this process, the human brain had become so beautifully adapted for language and symbolic reasoning."⁵⁴

This question cannot be explained materialistically from the theory of evolution. It is more natural to think that the human brain was developed by creative forces. In other words, God did His work of creation, with the goal of creating human beings (Adam and Eve) stage by stage through the early men, and at the last stage He gave the spirit self to the physical early man and created the human being. The spirit mind, which is the mind of spirit self, has the functions of intellect, emotion, and will and seeks after the values of truth, beauty, and goodness. It also has the basic linguistic structure and such abilities as abstract thinking and creativity. At the same time, it has prototypes including qualia. The difference between humans and monkeys will never be clarified without admitting the existence of the spirit self or soul.

c. *Can Consciousness Be Produced by a Computer?*

In the early 1980s there was much enthusiasm over artificial intelligence (AI). In Japan the plan for the Fifth Generation Project was launched; the scientists involved enthusiastically intended to produce intelligent machines within a decade. Many people thought, “intelligent machines will soon leave mere humans far behind.” However, the dream of producing a robot like a human being has not been fulfilled.

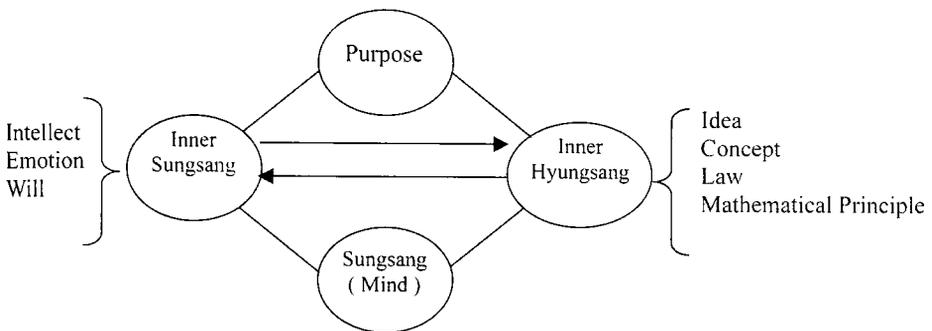
David Stork, an editor of science books, says, “In broad overview, we have met, and surpassed, the vision of HAL in those domains—speech, hardware, planning, chess—that can be narrowly defined and easily specified. But in domains such as language understanding and common sense, which are basically limitless in their possibilities and hard to specify, we fall far short.”⁵⁵ Computer scientist David Kuck remarks, “Under any general definition... AI so far has been a failure.”⁵⁶

Robots cannot integrate information nor make decisions on the basis of the information. Furthermore, as one of the latest trends in mind-related science, a growing number of cognitive scientists, AI researchers, and neuroscientists have insisted that emotion is crucial to human cognition and creativity. Robots, however, cannot have feelings and emotions. Rodney Brooks, a researcher of AI, says, “We were overlooking some vital component.... We’re missing something. We’re not seeing something that’s there. It’s an elixir of life.”⁵⁷ Marvin Minsky, one of the legends of artificial intelligence, disparages various highly mathematical metatheories—cybernetics, information theory, catastrophe theory, fractals, chaos, and complexity theory—proposed as solutions to AI, and says, “You have to get beyond the metatheories to understand how the brain really works.”⁵⁸

Now, let us examine from the standpoint of Unification Thought why artificial intelligence falls short of the human mind. According to Unification Thought, the mind, namely *sungsang*, is the united being of *inner sungsang*

and *inner hyungsang* (See Figure 5). The *inner sungsang* refers to the subject part within the mind, namely the functions of intellect, emotion, and will. The *inner hyungsang* refers to the object part within the mind, namely what is being thought, being felt, and being willed. Such things as ideas, concepts, laws, and mathematical logic belong to the *inner hyungsang*.

Figure 5. Mind as the Unity of Inner Sungsang and Inner Hyungsang



The functions of intellect, emotion, and will, which exist within *inner sungsang*, constitute the active mind. This is the activity of the spirit mind. Therefore, it can never be achieved by artificial intelligence in a robot made of matter. What artificial intelligence can do is limited within the range of the *inner hyungsang*, the object part within the mind. *Inner hyungsang* is the place, like a library, where knowledge is stored. Computers play the role of extended human *inner hyungsang* by such tasks as putting information in order, storing knowledge, calculation, etc. In these respects computers can surpass humans. But they cannot go beyond the dimension of the *inner hyungsang*. In other words, it is impossible for a computer to give rise to consciousness.

6. The Road to a New Psychotherapy

a. The End of Freudianism

In Europe and America in the 19th century, ascetic Christian ethics was in control and on the surface sex was regarded as sinful. Behind the scenes, however, a hypocritical trend of enjoying sexual pleasure was rampant. It was Sigmund Freud (1856-1939) who attacked it. He rebelled against Christian spiritualism and asserted that humans are originally motivated by sexual

energy called the *libido*.

Freud studied medical science and started his career as a medical doctor. He became strongly interested in neuroses such as hysteria, an ailment that made persons ill without any physical cause. He thought that these illnesses were caused by repressing, under the Christian ethics which regarded sex as sinful, the memory of wounds deep inside the mind, particularly by sexual wounds experienced in childhood, for it is sexual energy that affects the human mind at its bottom.

Freud thought that neurosis could be healed when its cause was discovered through psychoanalysis and the patient faced the cause he or she had originally feared to do unconsciously. However, is it really true that becoming aware of the sexual wounds of childhood solves the problem? The answer is no. Moreover, Freudianism came to produce the theory of sexual liberation by the Freudian leftists such as Wilhelm Reich and Herbert Marcuse and brought about the age of free sex as we see today.

Today, however, Freudian psychoanalysis is in decline. In addition to intellectual attacks on Freud's theories, market forces have inflicted heavy damage on psychoanalysis. Insurance policies rarely cover the long hours required for treatment as insurers favor short-term therapies that target specific problems rather than delving deeply into a patient's past. Meanwhile, psychiatrists are prescribing drugs rather than talk therapy alone for common ailments such as depression and anxiety. Nevertheless, Freudianism as a teaching shows no signs of fading away. Science writer John Hogan writes:

Is Freud dead? Hardly. If Freud were truly dead, why would so many critics still be expending so much energy trying to kill him? The answer, of course, is that Freud still has legions of defenders; for every book attacking Freud there is another taking his part.⁵⁹

For example, Paul Robinson, a historian at Stanford University, highly evaluates Freud, saying, "He will settle into his rightful place in intellectual history as a thinker of the first magnitude."⁶⁰ Eric Kandel, Gerald Edelman and other prominent neuroscientists still hold psychoanalysis in high regard.

Unification Thought takes a position criticizing Freudianism. It should be noted that the truth is expressed in a distorted way in Freudianism. However, if the distortion is corrected, the insights of Freud can be resurrected in the right direction.

b. Psychotherapy and Physiological Therapy

The history of modern psychotherapy can be understood as a history of competition between psychotherapy, represented by psychoanalysis, and physiological therapy, represented by medicine. Today, the latter is overwhelming the former with successful drug therapies. Moreover, There is a growing trend

within neuroscience that asserts that the human mind is shaped by genes rather than by experiences.

Behavioral genetics has sought to displace psychoanalysis by exploring the contribution of genes and environment to various human traits and disorders. Researchers claim that they can find genes not only for relatively straightforward inherited diseases but also for much more complex and common disorders, such as schizophrenia, manic depression, and even alcoholism. Ultimately, scientists hoped, these genetic studies would yield not only prenatal tests but also better treatments and even cures. However, finding specific genes did not lead straight to treatment. Moreover, it has become obvious that finding genes is neither possible nor useful to treat more complicated mental illness.

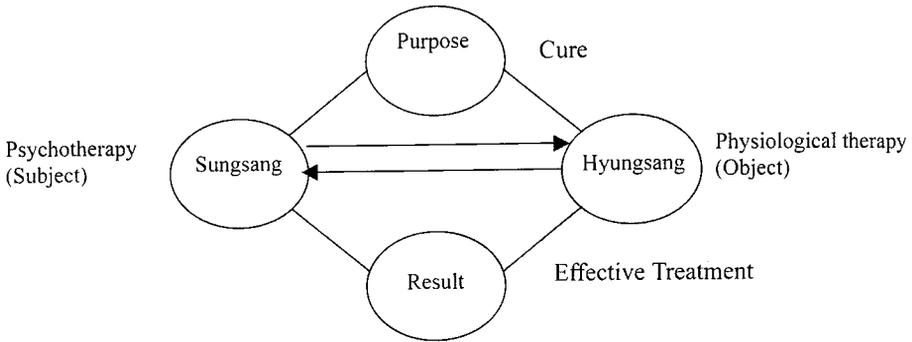
Behavioral genetics is not the only gene-based paradigm that has sought to displace psychoanalysis as the primary explainer of human nature. Another contender that has attracted a great deal of attention lately is evolutionary psychology. However, for evolutionists who regard the essence of living beings as life force and multiplication force, it is impossible to clarify how the mind of human beings, different from animals, came into existence. For instance, evolutionary psychology offers no special insights into such issues as child abuse or killing of children by parents.

Ultimately, science is running up against the limitations not only to psychoanalysis but also to physiological therapies, behavioral genetics and the evolutionary psychology. None of them deals with the core of the problem.

c. Complementary Approaches

From the standpoint of Unification Thought, psychotherapy emphasizes the *sungsang* aspect of mind, while physiological therapy focuses on the *hyungsang* aspect. It is the position of Unification Thought that *sungsang* and *hyungsang* are complementary, united through the Four Position Base (Figure 6). Peter Kramer, associate professor of medicine at Brown University, says, "In the future there will be something called psychotherapy that will subsume psychotherapy as it is currently practiced and psychopharmacology."⁶¹ That direction exactly accords with the direction indicated by Unification Thought.

*Figure 6. Psychotherapy and Physiological Therapy
Seen from the Four Position Base*



Since psychotherapy and physiological therapy are in a relationship of *sungsang* and *hyungsang*, psychotherapy is in subject position and causal, while physiological therapy is in object position and resultant. Therefore, even if physiological therapy solves a problem temporarily, the illness will recur eventually unless its cause is completely eliminated. That is why subjective, causal psychotherapy becomes necessary. What is important is to give a right psychoanalysis and a right psychotherapy instead of the wrong psychoanalysis of Freud.

Freud thought that since human beings are moved at the root by sexual energy, sexual wounds experienced in childhood cause neurosis. From the standpoint of Unification Thought, however, it is not sexual energy but Heart (the impulse to love and to be loved) that moves human beings at the root. Therefore, what becomes a wound of the human mind and causes neurosis is not a sexual wound in childhood but rather a wound of Heart or love. Sometimes a sexual wound may be part of it, but it is not all. More fundamentally, our mental wounds are wounds of love. The real cause is a wound of love as a result of an experience of having been ill-treated by family members or others, or as a result of an experience of being frustrated by not being able to live up to the expectations of family members or others.

Furthermore, psychological problems can be derived not only from experiences in childhood but also from ancestors in the spirit world. The mental wounds of a person's ancestors—their sorrows, resentments and hatreds, also constitute wounds or burdens in his or her mind. Therefore, psychological treatment for an individual's wounds from childhood is not sufficient to treat mental illness. It is also necessary to solve the resentment of ancestors in the spirit world.

Carl Jung said that the conscious mind was undergirded both by the personal unconscious—repressed memories and desires from an individual's

own experience, and the deeper collective unconscious—the memories and patterns of behavior inherited from our common ancestors. This psychology of Jung can be said to endorse the view of Unification Thought.

To conclude, in solving problems in the field of psychology, as well as the mind-body problem in general, Unification Thought points to the centrality of the spiritual dimension of the human being: the spirit mind, the spirit self and the spirit world. Its theory of Unitism posits the integration of the spiritual and physical dimensions as *sungsang* and *hyungsang*: mind and brain, spirit and matter, psychological treatments and physiological treatments, for the full solution of problems of human existence.

Notes

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- 2 Rita Carter, *Mapping the Mind* (Berkeley and Los Angeles: University of California Press, 1999), p. 204.
- 3 John C. Eccles, *How the Self Controls Its Brain* (Heiderberg: Springer-Verlag, 1994), p. 49.
- 4 Quoted from Takashi Tachibana, *Near Death Experiences*, Vol. 2 (Japanese) (Tokyo: Bungei-Shunju, 2000), pp. 473-74.
- 5 John C. Eccles and Daniel N. Robinson, *The Wonder of Being Human* (New York: The Free Press, 1984), p. 33.
- 6 Eccles, *How the Self Controls Its Brain*, p. x.
- 7 *Ibid.*, p. 69.
- 8 Roger Penrose, *The Large, the Small and the Human Mind* (Cambridge: Cambridge University Press, 1997), p. 152.
- 9 *Ibid.*, p. 133.
- 10 Harold S. Burr, *Blueprint for Immortality* (Japanese) (Tokyo: Nihon-Kyobun-sha, 1988).
- 11 Arne A. Wyller, *The Planetary Mind* (Aspen, Colorado: MacMurray & Beck, 1996), p. 187.
- 12 *Ibid.*, p. 6.
- 13 Eccles and Robinson, *The Wonder of Being Human*, p. 176.
- 14 Wilder Penfield, *The Mystery of the Mind* (Japanese) (Tokyo: Hosei University Press, 1987), pp. 145-46.
- 15 Susan A. Greenfield, *The Human Brain* (New York: Brockman, 1997), p. 121.
- 16 Ken Wilber, ed., *The Holographic Paradigm and Other Paradoxes* (Boston: Shambhala, 1985), p. 193.
- 17 Wyller, *The Planetary Mind*, p. 209.
- 18 *Ibid.*, p. 219.
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- 21 Antonio R. Damasio, *Descartes' Error* (New York: Avon Books, 1994), p. xvi.
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- 26 Ibid., p. 237.
- 27 Ibid., p. 240.
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- 30 V. S. Ramachandran and Sandra Blakeslee, *Phantoms in the Brain* (London: Oliver Sacks, 1998), pp. 80-81.
- 31 Greenfield, *The Human Brain*, p. 137.
- 32 Wade, ed., *The Science Times Book of the Brain*, p. 152.
- 33 Greenfield, *The Human Brain*, p. 149.
- 34 Ramachandran and Blakeslee, *Phantoms in the Brain*, p. 229.
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- 36 Ramachandran and Blakeslee, *Phantoms in the Brain*, p. 246.
- 37 James Trefil, *Are We Unique?* (New York: John Wiley & Sons, 1997), p. 184.
- 38 John Horgan, *The Undiscovered Mind* (New York: Brockman, 1999), p. 232.
- 39 John C. Eccles, *Evolution of the Brain: Creation of the Self* (London: Routledge, 1989), p. 237.
- 40 Penfield, *The Mystery of the Mind* (Japanese), p. 149.
- 41 Edelman, *Bright Air, Brilliant Fire*, p. 194.
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- 43 Ibid., pp. 254, 290.
- 44 Ian Tattersall, *Becoming Human: Evolution and Human Uniqueness* (New York: Harcourt Brace, 1998), p. 56.
- 45 Ibid., pp. 64, 68.
- 46 Ibid., p. 177.
- 47 Ibid., p. 48.
- 48 Edelman, *Bright Air, Brilliant Fire*, p. 49.
- 49 Bickerton, *Language and Species*, p. 174.
- 50 Ibid., p. 173.
- 51 Tattersall, *Becoming Human: Evolution and Human Uniqueness*, pp. 5, 74.
- 52 Ibid., p. 189.
- 53 Trefil, *Are We Unique?* p. 55.
- 54 Tattersall, *Becoming Human: Evolution and Human Uniqueness*, p. 230.
- 55 Horgan, *The Undiscovered Mind*, p. 214.
- 56 Ibid.
- 57 Ibid., p. 222.
- 58 Ibid., p. 223.

59 Ibid., p. 50.

60 Ibid.

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RESEARCH INTO THE ONTOLOGY OF SPIRIT WORLD AND SPIRIT PERSONS IN UNIFICATION THOUGHT

Andrew Wilson

This paper is written in response to Reverend Moon's call for a chapter on the spirit world in future texts of Unification Thought.¹ The spirit world is not simply a copy of the earthly world. Data gleaned from spiritual testimonies describes it as a world where spirit people can move and create by the power of thought, where energy flowing through all living things descends from the Sun of God's love, and where spirit persons and angels can change their external form while retaining their unchanging core essence. No multiplication takes place, but spirit persons create their environment in accordance with their thoughts and character. How can such a strange and magical world be described by the traditional theories of philosophy?

It is the author's conviction that the major characteristics of the spirit world can be clearly elucidated based upon Unification Thought's Theory of the Original Image and Ontology. Why? Unification Thought is the theory of God, who is the Creator of Heaven as well as the Earth. It was revealed by the one Man who has thoroughly plumbed the secrets of both worlds.

Dr. Sang Hun Lee, philosopher and foremost interpreter of Rev. Moon's thought, aimed his theoretical focus squarely on earthly matters.² But after he passed on in March 1997, he began investigating the reality of the world after death with the same curiosity and intensity that he had demonstrated during his life on earth. His recent channeled materials are remarkable in the annals of spiritual literature.³ In his channelings, Dr. Lee clearly affirms that the

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Divine Principle revealed by Rev. Moon is the basic principle governing the spirit world. Therefore, even though on earth Dr. Lee did not focus on the topic, his writings, based as they are on the Divine Principle, are fundamentally sound as a basis for the ontology of the spirit world.

The basic approach of this paper is constructive. Its basic postulate is to presume the correctness of the fundamental ontology of Unification Thought for describing the whole of reality. On that basis it seeks to construct a philosophical description of the spirit world, relying on the revelations and observations of the spirit world by Unificationists and other spiritually gifted people. This data is sufficiently abundant and consistent⁴ that this writer is not deterred by lack of first-hand experience.

Data about Existence in the Spirit World

Contemporary evidence that can be brought forward in support of survival of the soul after death includes near death experiences, spiritualists' testimonies and channelings, and attempts to register spiritual phenomena through electro-mechanical devices.⁵ Becker has provided a rigorous defense of survival of personhood after death based on the evidence from apparitions, out of body experiences and near-death experiences.⁶

Mystics have given lively accounts of the spiritual realm that is populated by spirits and angels amid a backdrop of diverse scenery. Reports of deceased ancestors, gods and demons, trolls and fairies, and other apparitions are legion among all populations of humans in every age. The reported phenomena agree in their externals, even though the reporters may interpret the data from different philosophical perspectives: neo-Platonic, Theosophist, Christian Spiritualist or Kabbalist. Dr. Lee's own explorations of the spirit world bears remarkable similarities with other clairvoyant accounts. It is now possible to arrive at a reasonably coherent description of life in the lands of the spirit world based upon sources from diverse traditions.

We begin by setting forth some characteristics of existence in the spirit world, according to the testimony of a wide spectrum of sources.

1. There is continuity between the physical world and the spirit world. People in the spirit world live as embodied forms and carry on all major life activities. Thus Swedenborg wrote,

Man after death is as much a man as he was before, so much so as to be unaware that he is not still in the former world. He has sight, hearing and speech as in the former world. He lies down, sleeps and awakes, as in the former world. He eats and drinks as in the former world. He enjoys marriage delight as in the former world. In a word, he is a man in each and every respect.⁷

2. Energy in the spirit world flows directly from God, shining as the sun of love to illuminate and govern. This is quite different from the physical world, where the energy to sustain life comes from physical substances—sunlight, air, water and soil. Rev. Moon teaches that while physical life is nourished by the earth, air and water of the physical world, “in the spirit world, people live and breathe centered on love.”⁸ He also said, “the air in the spirit world is not the air we have on earth; instead it is love.”⁹ Thus Dr. Lee found that God’s power directly controls the angels, whose “organizations, systems and activities connect directly to the power switch of God’s heart.”¹⁰ It follows that a spirit’s position is crucially dependent on how closely he or she resonates with God’s love.
3. Spiritualist testimonies frequently describe the spirit world to be a world of thought, where things happen as fast as thought, where communication occurs through thought, and where directing one’s thoughts can immediately induce movement or the materialization of things.¹¹
4. Unlike the physical world, where a being’s outward form is largely fixed by its material structure, regardless of its mental disposition, in the spirit world form is far more plastic, reflecting of the spirit’s inward character. Angels can change their appearance and size at will, according to Dr. Lee.¹² When aged people arrive in a middle realm in the spirit world, they take on the form they had in the prime of life.¹³ As evil spirits resurrect, their appearance becomes more recognizably human.
5. Despite this variability in form, human beings and angels exist for eternity, rooted in their unchanging essence. A spirit in hell can be killed over and over again, but it never dies.
6. The spirit body that forms an envelope around the spirit may be of various levels of denseness, according to the realm in which the spirit exists. Earth-bound spirits are clothed in an *astral body*, which is quite dense compared to the rarefied bodies of spirits in the higher planes of the spirit world.

Astrals... are the intermediate degree of materiality between the gross matter of earth and the more etherealized matter of the spirit world, and we talk of a soul clothed in its astral envelope to express that earth-bound condition in which it is to refined or immaterial for earth existence, and too grossly clad to ascend into the spirit world of the higher spheres.¹⁴

In general, the spirit body is composed of elements fitting for the realm in which it dwells. There seems to be a correlation between the spirit body and the surrounding environment, to the point that one can say that a spirit’s form extends into its environment: its clothes, its house, its surrounding land. In the lower realms, the spirit’s body and surroundings together act as a prison, trapping the person. When a spirit resurrects to

- a higher realm, it leaves behind its old body, which, lacking an animating soul, decays into the atoms of that realm. Then it takes on a new body.¹⁵
7. Unlike the physical world, there is no multiplication in the spirit world. But such is also true of thought, which while it can create multitudes of images and communicate with other minds, cannot thereby multiply itself. Multiplication requires the interaction of yang and yin energies in physical form; yet yang and yin do not seem to operate among the angels (the spirit world prior to the perfections of humans who fulfill the four-position foundation.) Flowers and trees do not grow from seeds, but are made by spirits who are trained in the art of their production.¹⁶
 8. Human beings are co-creators of the environment in the spirit world. It is governed by the quality of and conditions made during earthly life. Thus, Divine Principle speaks of vitality elements, generated by one's deeds, as food for the growth of the spirit. Rev. Moon teaches that our life on earth determines the "house" in which we live in the spirit world, and likewise numerous spiritual testimonies describe the realms of heaven and hell as projections of the essences of the human spirits who dwell there.
 9. Animals, plants and inanimate objects exist, not eternally, but only insofar as there are humans who treasure them. When in the spirit world one eats a ripe plum, the juice that runs down just disappears.¹⁷ According to Borgia,

If you find you no longer need or desire a thing it will simply fade away to all appearances, just evaporate before your eyes. But it is not lost; it will return to the source from which it came. If we didn't want this house and all its contents, it would vanish, and there would be nothing to see but the ground it stood on.¹⁸

The trees, flowers and other objects that beautify the environment of the spirit world are created for the people who live there. The animals and birds that roam about the land are likewise connected to its human inhabitants, who are their lords.

10. Spiritualists testify that spirit world is divided into various realms, arranged in concentric circles "above" and "below" the earth—an analogy, since the actual disposition of space is beyond the customary three dimensions. However, this is only a consequence of the Fall. In the course of time, when restoration is complete and all people are restored to perfection, all the lower spheres will have dissolved and the spirit world will be united as one great circle of heaven.¹⁹

Ontological Principles of the Spirit World

With this data as a starting-point, we can move on to identify some of the foundational principles of the ontology of the Spirit World, based upon Unification Thought.

1. Spirit World manifests the structure of the Divine Image.

The Spirit World manifests, more clearly and immediately than the physical world, the structure of the Divine Image in all things, where the characteristics of *sungsang* as developed in the logos underlying each being are reflected directly in its *hyungsang*.

The Theory of the Original Image in Unification Thought posits that all reality is constituted by the duality of *sungsang* and *hyungsang*. From the causal Being to resultant beings, all existences consist of an internal, invisible aspect (*sungsang*) and an external, visible aspect (*hyungsang*). The *sungsang* encompasses a being's mental and functional aspects, while the *hyungsang* constitutes its body, composed of matter/energy.

This dual structure arises first in God, the causal being, and thence in all created beings. It follows therefore that the spirit world, as a created realm, is also a world of duality. Unification Thought thus provides a theoretical foundation for the data of clairvoyants that the spirit world is replete with embodied beings. This is in contrast to the Thomistic notion, taken from Aristotle, that God is pure *eidos* (essence) without parts or extension. Since at death "the spirit returns to God who gave it" (Eccl. 12:7), Thomistic-Aristotelian ontology has invested Christian theology with the notion that the human soul is likewise purely a mental essence, without extension. Not so Unification Thought; by recognizing that God is composed of the dual aspects of *sungsang* and *hyungsang*, it gives logical ground for regarding the human spirit as likewise composed of dual aspects: "spirit mind" and "spirit body."

Many testimonies depict the spirit world as a world of mind, where laws akin to the laws of thought govern communication, travel and even a spirit's outward appearance.²⁰ Indeed, the subjective power of *sungsang* elements in the spirit world is remarkable. It is so strong that spirits can travel from one place to another by thought alone, disregarding the limits of time and space. By the power of thought alone, a spirit can create a flower or build a house. Conversely, a fallen spirit has no refuge from the judgment of his thoughts that assail him night and day, and that are displayed for all to see mirrored in his environment. Nevertheless, spirit persons have definite bodies, and moreover their powers of thought and movement are limited and shaped by various factors embedded in their bodies, in their minds, and in the environment that they co-create as connected bodies. Therefore, they definitely have a *hyungsang* aspect as well; both inner *hyungsang* and outer *hyungsang* must exist in the spirit world.

The interaction within God's Original *Sungsang* results in a type of creation; Unification Thought discusses this as the developing inner four-position base. This describes an interaction between mind/spirit/reason (of the inner *sungsang*) and distinct images/ideas/laws (of the inner *hyungsang*) centering upon the purpose of creation to form a new entity with independent existence, called a *logos*.²¹ In Unification Thought, "*logos*" does not mean the Greek concept of a purely abstract principle that is the blueprint for all things. On the contrary, there are an infinite number of *logoi*, each one a distinct existence endowed with its own mind and body elements. This is because the inner *hyungsang* includes the individual images of all beings. Thus, centered on a particular individual image, the inner *hyungsang* and inner *sungsang* engage in give-and-take to create a particular *logos*.²²

Each *logos* is a unique and distinct entity within the mind of God. It is the subjective element that determines entities in the spirit world. Moreover, since each is the union of God's dual characteristics, it must possess energy—the force of give-and-take action that results from the operation of Universal Prime Force. Therefore, it is "living," endowed with God's life. It manifests the intellect, emotion and will of God suffused into a specific form. It would only take a small amount of God's Universal Prime Force, which pervades the spirit world, to add the element of outer *hyungsang* to bring that *logos* to birth into the world of existing beings.

2. Universal Prime Force pervades the Spirit World as a "field" of love (*sungsang*) and as pre-matter (*hyungsang*).

The power to manifest an entity in the Spirit World derives from God's Universal Prime Force. This Force has both *sungsang* and *hyungsang* aspects. Its *sungsang* is the "life field" which appears as the light and warmth of the central Sun. Its *hyungsang* is "pre-matter," the atoms of spirit substance that coalesce around a being's *sungsang* to manifest its form.

Unification Thought states, "The universe is a life field; it is filled with life. Life originates from God's *sungsang*."²³ Testimonies of the spirit world describe this life field as the light of the Sun. In the higher realms where the spiritual Sun's light is more intense, entities are filled with life. This light is the life field that sustains and vivifies all beings. As Rev. Moon teaches, "in the spirit world, people live and breathe centered on love."²⁴

Spiritualist research describes the spirit world as filled with "minute particles of matter which float through all the ether of space... invisible to man's material sight but also incapable of being detected by ordinary chemical means."²⁵ I postulate that this is the *hyungsang* element of Universal Prime Force, which Unification Thought calls "pre-matter." It is the origin of all matter and the "latent energy... manifested in the matter of the created world and in its physical force"; it has the "potential to manifest itself as mass."²⁶

Unification Thought also calls it the “external garment” that clothes the forms and images of the Inner *Hyungsang*.²⁷ Pre-matter does not remain as such, but congeals into matter of various degrees of fineness. In its lowest, or physical form, it becomes the matter of minerals, plants, animals and humans. In its higher, or spiritual form, it forms the spiritual body that clothes the spirit-mind or soul. Pre-matter must find a *sungsang* element around which to congeal. Whether in its lower (physical) or higher (spiritual) forms, it is a law that these atoms “should clothe the higher soul principle, or they lose their power of cohesion and are diffused into their elemental parts again.”²⁸

As Universal Prime Force is the union of *sungsang* and *hyungsang* elements, the strength of the *sungsang* determines the vibrational frequency of the *hyungsang*. That is, it is commonly observed that matter in the higher spheres, being bathed in the sunlight of God, is of a finer and more ethereal form, while matter in the lower spheres is denser, and in the hells is densest of all. Matter that is amply endowed with *sungsang* life elements can easily respond to the *sungsang* elements of created beings. That is why creation, locomotion and action in the spirit world are said to be nearly effortless in the higher realms, where God’s life element are plentiful, and very difficult in the lower realms, where it is scarce.

3. *Entities in the Spirit World form according to the model of the 2-stage structure of creation in Unification Thought. The logos, formed through the inner four-position base, joins directly with elements of pre-matter to manifest as a substantial form.*

In some texts of Unification Thought, the creation of a bird is described as the manifestation of its logos (*sungsang*) by give-and-take action with pre-matter (*hyungsang*). In *Explaining Unification Thought*:

Once the purpose for creating something—such as a bird—is formed by Heart, the Inner *Sungsang* (intellect, emotion, and will) interacts with the idea or image in the Inner *Hyungsang*. God thinks with His intellect (especially with reason), “How can I realize the idea of a bird? What color should it be? What should the shape and the structure of the feathers be like? How should the bones and muscles be constructed?” Next, He makes a specific plan for creating the bird... The concrete plan of the bird is its Logos... The actual bird is the result of the give-and-take action between Logos and *Hyungsang* (pre-matter). Logos is in the subject position; pre-matter, in the object position.²⁹

The substantial bird appears directly as the multiplied body of the outer developing four-position base. Since the blueprint for its complex structure is contained within its creator’s *sungsang*, it can be formed through the power of thought directly mobilizing the basic elements of spirit matter.

This is actually seen in the creation of spirit entities, where pre-matter spontaneously coalesces around a well-conceived logos. In Borgia's description of the creation of a flower, the student gardener consults drawings and envisions the flower as an image in his mind, which he then projects by the power of thought into a flowerpot. Gradually, as if by magic, the flower takes shape. What is happening is that atoms of pre-matter are spontaneously drawn to the image (*logos*) of a flower, which the student is projecting out of his mind into the flowerpot. These supply the proper *hyungsang* element appropriate to the *sungsang*, as water fills a pitcher and takes its shape.

However, at that point it lacks a soul-essence of its own. If nothing else were to happen, the flower would soon fade away. When its form is complete, having passed inspection by the teacher, he sends a flash of blue light into the flower, and it lives!³⁰ This is the step when God's life element is added, endowing the flower with its own inner *sungsang*, the power of life. The structure of the flower is complete, and it can exist for eternity.

Such direct creation does not obtain in the physical world, where the various strata of physical matter—mineral, plant and animal—that mediate the manifestation of a being's logos in substantial form may require a process of millions of years. Entities in the Spirit World apparently lack this layered strata, and so can form spontaneously out of thought.

4. *The Spirit World lacks the structure of layered strata such as is found in the physical world. The complexity of existing beings, which science usually attributes to the layered strata of matter, is rather completely explained by the complexity of their logos.*

The spirit world is not simply a copy of the physical world in another dimension. There are qualitative differences between the two worlds. The difference becomes evident when examining the structure of their *sungsang* and *hyungsang* elements.

According to Unification Ontology, all things in the physical world are composed of *sungsang* and *hyungsang* elements in a layered structure. Each entity has *sungsang* and *hyungsang* elements particular to its level, built upon substrata of lower *sungsang* and *hyungsang* elements. The *sungsang* and *hyungsang* at the highest level exerts the controlling influence and establishes the essential identity of the being.³¹ Thus, plants have their peculiar *sungsang* (life) and *hyungsang* (cellular organization), built upon the substratum of minerals with their *sungsang* (physio-chemical character) and *hyungsang* (atoms and molecules). Animals have their peculiar *sungsang* (instinctive mind or animal soul) and *hyungsang* (a body capable of sensation and locomotion) built upon the substrata common to plants and minerals. Finally, human beings have a *sungsang* (spirit mind) and *hyungsang* (spirit body) built upon substrata common to animals, plants and minerals.

These strata clearly developed along an evolutionary path of creation, from lower to higher, simple to complex. Moreover, the physical nourishment that sustains life travels up these strata, as minerals, plants and animals are absorbed into the substance of human beings, who stand at the pinnacle of creation.³²

By the principle of resemblance, one might expect that all things in the spirit world would likewise be ordered in a hierarchy of being and composed of layered strata of *sungsang* and *hyungsang* elements. However, several considerations suggest that spirit entities lack a layered structure.

First, accounts of the spirit world suggest that plants, animals and human bodies do not decay into foundational strata that would be expected on earth. When a person eats a plum, the juice that dribbles out disappears spontaneously without leaving a watery residue. A flower when picked simply dissolves into its elements. On earth, such plants would decay into their mineral constituents, but such is not the case in the spirit world.

Second, human thought and will can suddenly alter the forms of its surroundings. Such behavior would be impossible for physical entities whose forms are grounded in lower strata of matter, and therefore exist independently of their human subjects.

Third, it doesn't appear that animals and plants in the spirit world depend upon plants and minerals as their foundational strata. Animals in the spirit world have no need for food, and hence live peaceably with each other. Rather, in the spirit world the source of nourishment is God's love. Plants do not grow from seeds, and neither animals nor humans exhibit the temporal pattern of growth from youth to adult that on earth is determined by the biology of life (the stratum of plants). From this evidence, we surmise that spirit entities lack a layered structure.

How can spirit plants, animals and humans exhibit all the complexity of their earthly counterparts without having a layered structure? Whence comes the complexity of skin and bones and tissue? Returning to the example of the creation of a bird, Unification Thought explains that the blueprint for its complex structure is contained within its creator's *sungsang*, within its logos. The logos contains all the necessary information, as Unification thought teaches:

God conceived the image of man first. Then He conceived the images of animals, plants, and finally minerals—taking the image of man as the standard. This is the downward process of creation of images (Logos) in the mind of God.³³

Within the mind of God, the individual images of humans, animals and other higher beings contain all details of their structure in its full complexity. God obtained the images of simpler entities by a process of *subtraction* from the

complete and comprehensive Logos that is the image of the human being. Therefore, there should be ample information in the *sungsang* by which to form the substantial bodies of spirit entities.

However, in the process of creation of entities the physical world, Unification Thought honors the evolutionary paradigm of science and the resultant strata found in existing beings. In this case, the process of creation of the Logos of all things in the mind of God is separated by eons of time from the process of their substantial manifestation: “In the phenomenal world, however, God created everything starting from the minerals, then plants, animals, and finally man.”³⁴

Burton has noted the seeming dichotomy between these two explanations of creation in Unification Ontology, one directly from the *sungsang* through interaction with the Universal Prime Force, the other mediated by the upward flow of creation through the levels of being.³⁵ However, it seems that these two explanations are both accurate. The first applies to creation in the spirit world, the second to creation in the physical world.

5. Spirit persons in the Kingdom of Heaven have a unitary structure of spirit mind/spirit body without any layers. However, fallen spirits are covered by a denser “astral body” that corresponds to the thoughts of the evil mind.

Like all spirit entities, spirit persons in the Kingdom of Heaven have a unitary structure of spirit mind/spirit body without a layered structure. However, fallen spirits are covered by a denser “astral body” that corresponds to the thoughts of the evil mind. As spirits resurrect, they shed their lower astral body for a finer one, much as a physical person sheds his physical body. The body of a low spirit is ugly and coarse-featured, but after it has resurrected his or her body becomes young and beautiful. Hence, a spirit person’s most fundamental essence is inward.

Just as at death the spirit leaves its body behind, so we learn that when an evil spirit resurrects to a higher realm, it may “die” and leave behind its gross body while a fine “mist” congeals into a new, purified body. It seems that, just as on earth, the body that carries a spirit’s identity may not be the same as the body that manifests its external form. According to *Daemonim*, a spirit can even shrink itself to microscopic size to invade a person’s body.³⁶ Angels, too, have the ability to change their form at will, according to Dr. Lee appearing as male or female as the situation requires. The apparent form of an angel is not likely to be its true form.

This leads us to conclude that spirit persons in the spirit world retain a layered structure of two strata, which correspond to the eternal spirit self and temporal physical self of earthly people. After the spirit self arrives in the spirit world, it is clothed again with another outward form, or as Paul said, “For we who are in this tent groan, being burdened, not because we want to be

unclothed, but further clothed.”³⁷ This clothing is often called the “astral body.” It takes on a shape appropriate to the spirit’s level and the realm of its habitation. When a spirit is resurrected to a higher realm, it may cast its astral body aside in the same manner that an earthly person leaves his physical body behind at death. In this case, the spirit takes on a new, finer astral body that is fit for the higher realm to which he ascends. Still, even that body may be quite coarse and misshapen compared to the spirit’s true form.

Only when the spirit reaches the Kingdom of Heaven can it dispense with an astral body and thus display the full beauty of the spirit self. When the covering of the ugly astral shell is removed, the spirit body, which has always carried the glorious identity of a child of God, can be fully manifest. The spirit mind, untrammelled by the selfish passions of its fallen nature, can then fully manifest divine character. In the Divine Principle, the *sungsang* counterpart to the spirit body is not called the *yeongshim*, or “spirit mind” in Korean, but rather the *sengshim*, the “living mind,” which receives the “living elements” from God. This connotes that the spirit mind is fundamentally the dwelling-place of God. The concept of spirit self in the Divine Principle is thus inseparable from the Kingdom of Heaven. Accordingly, the *sungsang* element associated with the astral body of fallen spirits may be identified with the evil mind in the Divine Principle.³⁸

6. Spirit persons as connected bodies create their spiritual environment out of the content of their thought, character and deeds. The principle of the connected body is very apparent in the Spirit World.

In the spirit world, the manifestation of a spirit person’s connected body is immediate and substantial. The connection between a person’s *sungsang* and *hyungsang* is not limited to the body, but extends in space and time to define his or her environment. The *hyungsang* “matter” of the spirit world that composes its lands, houses and vegetation takes on the design and qualities of the spirit persons who inhabit it. When those spirits move away and lose interest, the matter may dematerialize. Beloved pets that transmigrate into the spirit world are also of this type. Since the pet’s spirit body has no enduring reality apart from its connection to the spirit of its owner, the animal can even be regarded as the spirit’s offspring.

Spirits in hell may be imprisoned by their surroundings—buried in mud up to their necks or trapped in deep crevasses. These are the manifestations of their connected body, which is stamped with its own punishment.

As long as it is charged with the spirit person’s intent, astral matter can persist as a residue long after the spirit has left the area. “Hauntings” of earthly dwellings are often of this type; they persist even though the soul within has departed. Spirit persons in hell may be tormented by empty wraiths that manifest the form of their victims long after the victim has moved on; they are

empowered by the energy of the criminal's guilty thoughts. Astral matter can also be formed as a reflection or a projection of a spirit at a distance—as when Rev. Moon appears to many people at the same time.

Lower spirit entities, such as fairies, gnomes, elves and other elementals, are composed of astral matter thrown off of primitive humans and animals. Lacking a spirit of their own, they have no permanence. And they become rare in advanced societies where people's spirituality and intellect is raised, and where people cease to believe in them.³⁹

It can be maintained that a great part of the spirit world, its lands, vegetation and animals, were created as the connected bodies of the spirit persons who came to live there. According to the principle that man is the microcosm of the cosmos, God created the spirit world after the pattern (logos) of the human being. Rev. Moon observes that the entire spirit world appears in human form,⁴⁰ and Swedenborg too bears testimony to this fact, "The entire angelic heaven, taken in a single grasp, resolves into one person. This entity is divided into realms and sections that follow the members, organs, and viscera of a human being."⁴¹ However, it is also the case that human beings create the spirit world in their image. The principle applies, "whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven." (Matt 18:18) Human influences form the spirit world. Humans create its regions and buildings out of thought patterns and behaviors generated on earth.

The current tormented and deviated state of the spirit world is a reflection of fallen man, its microcosm. As people divided into warring families and tribes and nations, the walls they created on earth extended into the spirit world. Thus the division of the spirit world into heaven and hell corresponds to the reality that human beings typically divide into good and evil people. The three levels of the middle realms, Paradise and the Kingdom of Heaven correspond to the three stages of growth as yet unfulfilled by humans and manifested in history as the three ages of the Providence of Restoration. The hierarchy of levels of human habitation in the spirit world should not be confused with the angelic hierarchy, which pertains to the original creation (see below).

Figure 1 describes the structure of spirit persons and all spirit entities as a simple, dual structure of *sungsang* and *hyungsang*, corresponding to the structure of the Original Image. The formation of entities in the spirit world is a process of co-creation, in which God and spirits (human and angelic) together enlarge their environment. It requires the participation of *sungsang* and *hyungsang* elements emanating from God as life elements and pre-matter, joining with the *sungsang* and *hyungsang* elements of the spirit for whom those entities form a connected body.

Figure 1: Original Structure of Spirit Entities

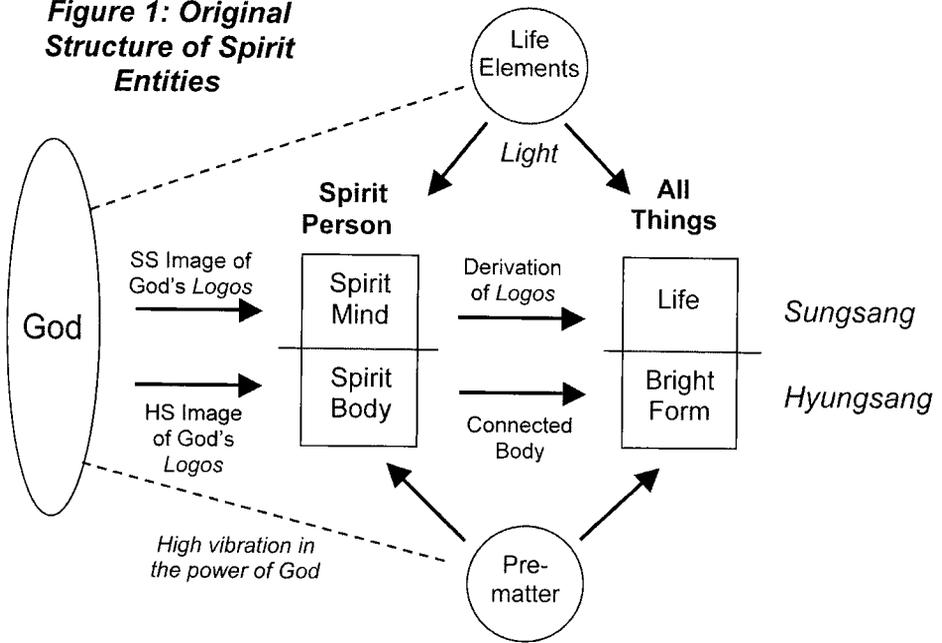
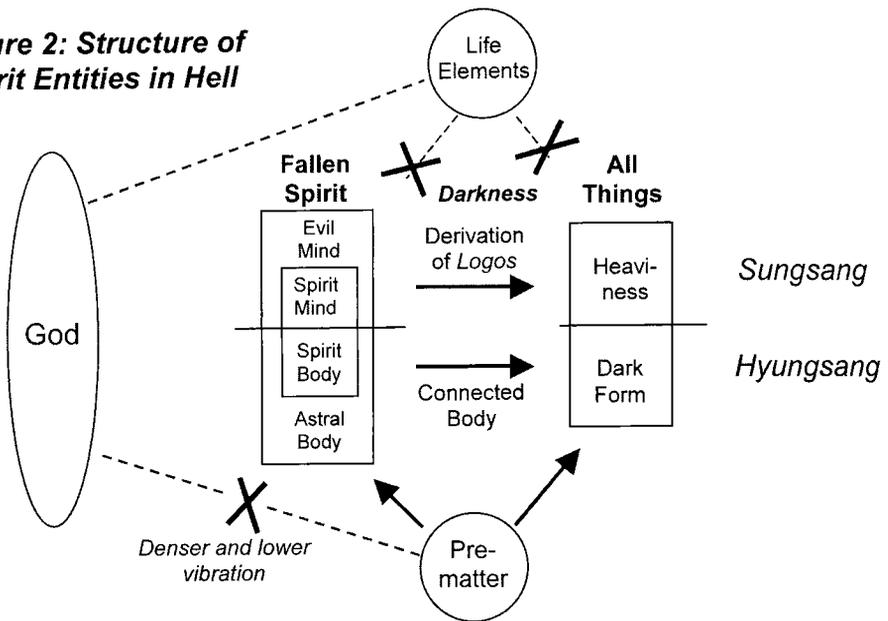


Figure 2 describes the structure of spirit persons and spirit entities in the fallen spirit world. Fallen spirit persons possess a two-layer structure. Their spirit mind is clouded by an evil mind, and their spirit body is clothed in an astral body. They poorly receive God's life elements. The entities that they create are likewise devoid of life. With even the pre-matter in the lower spheres vibrating at a lower frequency, the resulting spirit world is heavy, with matter predominating over spirit.

Figure 2: Structure of Spirit Entities in Hell



7. The hierarchy of angels in the Spirit World corresponds to the hierarchy of galaxies, stars and planets on earth.

Unification Thought describes the physical world as a hierarchical system of individual truth bodies. These include hierarchies of size and hierarchies of complexity; for example galactic clusters, galaxies, stars, planets and their moons form a hierarchy of the former type.⁴² Complexity describes the hierarchy of the kingdoms: mineral, plant, animal and human. According to Rev. Moon, "All beings want to be absorbed into higher levels of love. Thus, minerals want to be absorbed into plants, plants want to be absorbed into animals, and finally all of creation wants to be absorbed into human beings."⁴³

As regards hierarchies in the spirit world, spirit persons, who are in a position to have dominion over all things, stand at the center. However, there is no hint that among the conventional kingdoms, there is any manifest hierarchy from mineral to plant to animal. All things of spirit take their nourishment directly from God's life element, without the need to consume beings of a lower order.

A second hierarchy in the spirit world is the hierarchy of angels. Mystics like Swedenborg have described a three-level hierarchy of angels. Conventional Christian angelology, as represented by pseudo-Dionysius, depicts nine "choirs" of angelic beings, grouped by threes. At the highest level (third heaven) are the Seraphim, Cherubim and Thrones; at the middle level (second heaven) are the Dominions, Powers and Authorities; and at the lowest level (first heaven) are the Principalities, Archangels and angels.⁴⁴

Angelic beings of the lowest level, being most exterior, have well-defined bodies resembling humans in appearance. They have the mission of messengers and guardians for human beings. Angels of the second level have broader powers to regulate the order of the cosmos, maintaining the harmony and movement of the stars and the elements of the spirit world. In the battle against the encroachment of evil spirits, they guard the passages connecting the spirit realms with one another and with earth. Angels of the third and highest level are rarefied beings of a substance finer even than air that cannot be described except by abstraction. The Seraphim and Cherubim are rendered as beings of flame and light, while the Thrones are likened to the many-eyed wheels of the chariot in Ezekiel's vision.⁴⁵ Their basic nature seems to correspond to the mental qualities of divine love (emotion), harmony (wisdom) and will, respectively. Anthroposophist Rudolph Steiner says of the Thrones, "They do not consist of flesh and blood, nor even of light and air; but of what we can only observe in ourselves when we are conscious that we have a will."⁴⁶

However, it would be a mistake to regard the highest choirs of angels as closest to God, merely because their qualities are the most rarefied and abstract. The conventional angelic hierarchy stems from Neo-Platonic philosophy that places humans below angels in the hierarchy of being. From the standpoint of Unification Thought, however, human beings are the highest order of being, meant to take the central position in both the physical world and the spirit world. Rev. Moon teaches that human beings are superior to angels as God's sons and daughters are superior to His servants. This view is biblical, following St. Paul, who called angels "ministering spirits sent forth to serve" (Heb. 1:14) and said, "Do you not know that we are to judge the angels?" (1 Cor. 6:3) Likewise, in the eastern traditions, the Buddha taught that in the round of birth-and-death, human birth was higher and more precious than birth as an angel, because only humans could ascend to Nirvana. The 20th century Hindu sage Paramahansa Yogananda said something similar, "The man form is higher than the angel form; of all forms it is the highest. Man is the highest being in all creation, because he aspires to freedom."⁴⁷ Angels were created to be people's object-partners, to be their servants, protectors, helpers and guides. God created them to help Him express love to human beings.

The purpose of the spirit world, like that of the physical world, is to provide a pleasing environment for human beings as God's children. Therefore, we would suppose that those angels whose mission is to attend human beings directly stand closest to the center and have the most exalted station, even though according to the traditional hierarchy their level is the lowest. The Divine Principle teaches that Lucifer, an archangel, had the position of ruler of the angelic world prior to the human fall; he was the channel of God's love to the angelic world.⁴⁸ Yet according to the traditional hierar-

chy an archangel is only of the eighth rank.

Unification Thought thus inverts the conventional angelic hierarchy, making the “bottom” level of Archangels and angels who deal with human beings the most exalted of the levels. From a human point of view, Seraphim, Cherubim and Thrones *seem* superior, particularly as regards the strength of their mental powers. Yet their greatness can better be likened to that of the sun and the stars, which seem great in terms of size and distance yet are quite low in the order of being as part of the mineral world. Since the spirit world proceeds from the mind of God, the mental faculties of emotion, intellect and will that are personified in the Seraphim, Cherubim and Thrones can be likened to the primordial building-blocks of spiritual creation, analogous to the powers of gravity and nuclear energy in the construction of the physical universe. Thus, Dr. Lee testified that while animals draw their strength from the earth, “angels’ organizations, systems and activities connect directly to the power switch of God’s heart.”⁴⁹ For while the physical hierarchy of being develops from nearly unconscious matter to beings endowed with acute mental faculties, the spiritual hierarchy of being begins from pure mind and develops towards the creation of the human soul, which is destined to be the dwelling-place of God.

To put it another way, just as the mighty sun exists to provide light and heat for human beings whose height is a mere 2 meters, the way of the spirit world is one of service, with the stronger power serving the weaker.

8. The Spirit World was not created with yang and yin. The core principles of the Spirit World are subject-object, operating vertically, and the three-fold division of mind as intellect, emotion and will. The duality of yang and yin was created first in the physical world. It was to appear in the Spirit World only with the marriage of perfected Adam and Eve, at which point the horizontal realm of Earth and the vertical realm of Heaven would unite.

While the dual characteristics of *sungsang* and *hyungsang* are clearly manifest in the spirit world, the dual characteristics of yang and yin are only poorly described. Neither spirit plants nor spirit animals multiply offspring, and among them there is no union of male and female. Creation in the spirit world is rather a mental process, as described above. As for angels, they were all created male, and have existed that way for billions of years, although they can manifest male or female form at will.⁵⁰ Only once perfected humans arrive in the spirit world and take up residence there, does conjugal love appear there for the first time.⁵¹ Meanwhile, angels await the advent of this human conjugal love in the spirit world before their female counterparts will be created and given them in marriage.⁵²

This raises some difficult questions. As a reflection of the Original Image, the spirit world should express the dual characteristics of yang and yin

on every level, yet apparently it does not. Does this make the spirit world defective? What are yang and yin in the spirit world? Why does their manifestation change so dramatically when perfected human beings arrive there, rather than develop in a progressive manner as is seen in the physical world? I will address these questions in the context of some more general observations about Unification Thought's ontology as it concerns yang and yin.

1. Lack of a fundamental theory concerning the attributes of *sungsang*

Unification Thought discusses the yang and yin as aspects of *sungsang* and *hyungsang*. Regarding the former, Unification Thought describes yang and yin aspects of the human mind as joyful and sorrowful, pleasant and unpleasant (emotion); clear and vague, witty and serious (intellect); active and passive, creative and conservative (will).⁵³ That yang and yin are attributes of intellect, emotion and will implies that the three-fold division of *sungsang* as intellect, emotion and will is more fundamental than the duality of yang and yin. Yang and yin are not only attributes of *sungsang*; they are secondary attributes of each of these three primary attributes *sungsang*. What is the fundamental origin of the three-fold division of the *sungsang*? This remains an unexplored topic.⁵⁴

This issue is of particular consequence for the ontology of the spirit world, which originates primarily from God's mind. The chief division among angels seems to be three-fold rather than dual. There are three archangels (Lucifer, Gabriel and Michael), three levels of angels, and each level has three types of angel (e.g. Seraphim, Cherubim and Thrones in the 3rd level). The guiding pattern here is resemblance to intellect, emotion and will in the inner *sungsang* of the Original Image.

2. The priority of subject and object

Unification Thought describes yang and yin as a type of subject and object. Subject and object is a broader category that includes the relationships of *sungsang* and *hyungsang*, yang and yin, and principal and subordinate (e.g., parent and child).⁵⁵ Most of the contrasts that Dr. Lee describes as distinguishing yang and yin aspects of mind, e.g., active vs. passive, extroverted vs. introverted, adventurous vs. conservative, can also be described in terms of subject and object.⁵⁶ In his messages from the spirit world, Dr. Lee speaks in terms of subject-object relations, even when his topic is the relationship between husband and wife.⁵⁷ Angels exhibit the subject-object relations of the principal-subordinate type. In general, the subject-object relationship is the more comprehensive category for analyzing the spirit world.

3. The human act of marriage is about more than yang and yin

According to the Divine Principle, when perfected man and woman join as a couple, the man represents all the yang elements in the cosmos and the woman represents all the yin elements in the cosmos. At the same time, God comes down vertically to dwell in the midst of their union. It is also the starting-point of creating a child. In other words, the unity of husband and wife is the unity of yang and yin and at the same time the unity of Heaven and earth.

4. Yang and yin are fundamental to the *hyungsang*

The application of yang and yin to phenomena of the physical world, from atomic charge to animal reproduction, is beyond dispute. However, yang and yin obtain most fundamentally in the *hyungsang*. They are strongly expressed even in the smallest particles, as well as in bisexual flowering plants, where there is little or no differentiation of the yang and yin attributes of *sungsang*.

Still, we are left with the incontrovertible problem that the spirit world by itself appears to be a less than perfect reflection of the Original Image, particularly when compared with the physical world where male-female relationships are ubiquitous. There is no procreation in the spirit world, and until recently, marriages seem to have been a rarity.⁵⁸ In contrast, the physical world exhibits continuous development of yang and yin in the reproductive relationships among plants and animals, which serve as object lessons in love.

One way out of this conundrum is to revisit the theory of yang and yin as it was originally conceived in Oriental philosophy. In the *I Ching*, the primordial expression of yang and yin is the duality of heaven and earth. Heaven is creative; earth is receptive. Heaven is dynamic; earth is persevering. Heaven sends the seed; earth is the nurturing womb.

In the Divine Principle, the relationship of yang and yin correlates to the relationship between *sungsang* and *hyungsang*; thus God is in the position of the *sungsang* and masculine subject partner, while the universe is in the position of *hyungsang* and feminine object partner.⁵⁹ Thus, the spirit world, as a predominantly *sungsang*, yang world, has a deficiency of yin, viz., no female angels. The earthly world, as the yin aspect of the cosmos, is the field of activity for the Holy Spirit, Jesus' feminine counterpart.

Human conjugal love is the horizontal expansion of vertical, divine love. The act of marriage unites Heaven and earth. Man is above; woman is below. Man gives the seed; the woman nurtures it in her womb. This is identical to the concept of the conjunction of yang and yin in Oriental thought.

Before the physical world was created, when there was only a Spirit World with its bands of angels, there was not yet any duality between Heaven and earth. Therefore, the principle of yang and yin had not yet been activated.

On the other hand, the physical world was created from the start based upon a prior relationship with Heaven. Each creation in the physical world has yang and yin aspects expressed horizontally because it is reflecting a vertical subject-object relationship with its counterpart in the Spirit World. Therefore, from the start the principle of yang and yin has been fully active in the physical world. This hypothesis is also consistent with Rev. Moon's teaching that God created the physical world because He is incomplete with His love object—His earthly "spouse."

The spirit world developed first as an arena to express the mind of God, but the purpose of creation is to realize the world of love. Love cannot be fully realized only on the spiritual level, but requires the freedom and responsibility that comes with life in the physical world. Thus, angels lack the full freedom and creativity that humans have, but demonstrate obedience, as Dr. Lee states, "The system of the angelic world that was created for human beings has carried on just as has the obedient repetition of the four seasons... like the facilities and machinery in a factory."⁶⁰ God created the physical world as the arena to realize love. For this purpose, He designed it with the major attributes of yang and yin.

We can know that from the beginning, the world of masculine-feminine relationships was God's goal because He first formed the logos of Adam and Eve even before he began to create the spirit world with its angels. The spirit world by itself was unable to express true love and awaited its completion through the union of the divine pair, perfected Adam and Eve. The physical world, as the environment in which Adam and Eve would be formed and grow, was charged with masculine-feminine relationships throughout. Likewise, the physical world is where children can be born and raised, establishing lineage. The perfection of the family four-position base can only be achieved in the physical world. The Four Great Realms of Heart, the Three Great Kingdoms and God's lineage can only be established in the physical world. All these require the principle of yang and yin.

We already noted another difference between the spirit world and the physical world: Only in the physical world do beings have layered strata. While in the spirit world creation from an individualized logos in the *sungsang* is direct and instantaneous, in the physical world it required millions of years of development to reach the point where God's pre-existent logos of Adam and Eve could be expressed. Could this difference be connected to the need for the physical world, but not the spirit world, to express relationships of yang and yin? The interaction of yang and yin uniquely establishes the path for multiplication of things. Conversely, the spirit world's method of direct creation out of the *sungsang* doesn't work on earth. Perhaps, in order to reach the level where love could be perfected, God designed the physical world so that creation would require more than an act of mind; it would require real

sacrifice and living for the sake of others.

Masculine-feminine relationships among all things on earth have been largely physical. With the appearance of human beings—spiritual beings—in the physical world, the principle of yang and yin finally ascends from a physical relationship to a true spiritual relationship. When these human beings, blessed with true love as husband and wife, ascend to the spirit world, they bequeath that relationship to the spirit world for the first time.

Thus we can understand that the Spirit World was created incomplete, as only a partial expression of God's purpose. It had to await the perfection of God's purpose of creation on earth, through the realization of true love.

9. Spirit persons are co-creators, who develop and expand the Spirit World according to their character and store of experiences. God seeks to experience the joy of the ever-expanding, ever-new cosmos that His children create.

The Divine Principle makes it clear that human beings are unique among all God's creations in having both a spirit self and a physical self. This dual structure enables human beings to be rulers of both the spiritual and physical worlds, the microcosm of the cosmos that consists of both worlds, and the center of harmony between the two worlds. However, there is a second and equally important factor that qualifies human beings to exercise dominion over the two worlds: they are endowed with God's creativity, able to participate with God in creating the universe. Unification Thought defines creativity as the ability to form inner and outer four-position bases in order first, to form a logos, and then to make it manifest in a substantial created being.⁶¹

God created the universe by first developing discrete *logoi* of His creations-to-be and then establishing them through give-and-take action with His Original *Hyungsang*, centered on His Heart and purpose. Human beings are also endowed with the ability to design and plan their creations and then build them with *hyungsang* elements of the physical world. Most importantly, humans are endowed with the freedom to establish their own perfection by fulfilling their responsibility, practicing a life of true love. In that way, they participate with God in creating themselves as the highest beings, the crown of creation.

When a person passes on to the spirit world, he or she takes with him the results of earthly life—character and deeds. These form the logos by which the spirit co-creates his or her spiritual home. Rev. Moon has likened the spirit world to a barn where the fruits of one's life are stored. Having developed their character in freedom and having brought accomplishments in freedom, through their experiences in earthly life, mature spirit people come to the spirit world with a treasure-store of *logoi* and a mind that is clear and strong for exercising righteous dominion. When such people abide in the spirit world, they add novelty and their own unique accomplishments to enrich that world in ways that God cannot even imagine. For example, married spirit

people in the Kingdom of Heaven can beautify their surroundings with the joys of conjugal love.

All this variety arises from the operation of yang and yin in the physical world, as the field where humans develop their heart, character and love. To put it another way, the challenge of living and loving in the physical world provides the traction that can propel a person forward in his or her spiritual growth.

On the other hand, as noted above, creation in the spirit world is accomplished by the power of mind. A person's creativity can hardly go beyond the expression of his or her heart and character as they were formed during earthly life. Try as he can, a spirit cannot transcend the limitation of his mind. A resentful spirit remains resentful; an opinionated spirit remains opinionated; a greedy spirit remains greedy; a generous spirit remains generous. None can create much beyond the limited store of experience that they gathered while on earth.

For those whose life was deficient, as the spirit world lacks the realistic challenges found on earth, they are hardly afforded an opportunity to repent, to reassess themselves or change for the better. If they have not loosed the inner bonds of sin, ignorance, hate and fear while on earth, they will remain their prisoners in the next world. The only exception is if they practice living for the sake of others.

The activities by which earthly people fulfill their purpose of creation generate "vitality elements" to nourish the spirit self. Vitality elements add value to the spirit self and strengthen its relationship to God—and its eternal life. From the cosmic perspective, vitality elements are the *hyungsang* object elements that a person offers in response to God's *sungsang* life elements. The give-and-take of life elements and vitality elements creates a resultant being: a perfected spirit self.

The Divine Principle says that vitality elements are generated by the physical self because the physical self performs the good deeds that contribute to the process of co-creation. However, it is possible for spirit persons to receive vitality elements by returning resurrection to a person on earth. The important thing is to gain the traction of deeds that lead to the fulfillment of human responsibility. The spirit persons who assist in forming the logos and fulfilling the deed are acting as co-creators with the earthly person. They receive the merits of their accomplishment.

Spirit people can also resurrect through good deeds in the spirit world, by receiving education or by joining the forces of good in the battle against evil. However, they still need the "traction" of a connection to the earth if they are to have the power to overcome their situation and ingrained attitudes that could otherwise easily defeat their efforts.⁶² That is why prayer conditions for our ancestors are so helpful.

10. *Angels were not meant to be co-creators, but Lucifer sought the dominion that belongs by right to a creator through causing the fall of Adam and Eve.*

Angels are not designed to have dominion over the cosmos. For one thing, they lack responsibility for their own perfection. Angels are created in a mature state, as the archangel was when he tempted Eve.⁶³ Neither do angels participate in creating their eternal life. Their eternal existence is already decreed, so long as they remain in their positions as God's servants. It is natural that they do so, as they are entirely dependent upon God's life element. Third, angels are not co-creators of their environment. They do not create their own *logoi*, but assist God in His work to manifest the *logoi* in the divine mind. It is their honor to be God's representatives.

Angels have free will, as humans do. In their dependence upon the divine mind, they will naturally exercise their freedom in obedience to God's will. This served them well within the angelic system, but the creation of human beings opened a new realm of possibilities. Human beings were created with physical bodies to be what angels could not be: the love objects of God, the completion of yang and yin, and lords of creation. Lucifer and his evil minions exercised free will in leaving their positions, even though it did not benefit them, because they sought what they could not have as angels. Even at the cost of leaving the warmth of God's life elements, Lucifer wanted dominion over this new realm of reality. Through the spiritual and physical fall, Lucifer not only dominated Adam and Eve, he also became the creator of the fruits of the Fall, including the children. God could not recognize such unprincipled creativity.⁶⁴ It is a false creativity that is not centered on God's Heart or Will. Yet such was Satan's desire for dominion that he was willing to corrupt the beautiful cosmos that God had prepared to be His object of joy.

Satan used the power of horizontal love to turn humans away from God's life elements and instead to accept his empty nutrition. Ever since, people have been living centered on selfish horizontal purposes instead of seeking the eternal love of God. Satan lives as a parasite off fallen human beings. He leeches off the evil vitality elements they generate in their pursuit of power, wealth, knowledge and false love, for he is the subject of those false purposes. Meanwhile, he has deprived human beings of the life elements that they need for eternal life. Cut off from the source of love, people struggle over crumbs—money, power, sex, and worldly success. These goods cannot ultimately satisfy, even though they would have their place within God's kingdom. Satan's dominion is truly founded upon crushing humanity underfoot.

Such is the attraction of dominion that Satan cannot easily be moved to relinquish it. Reverend Moon recognized that it was his responsibility, as a human being, to regain dominion by subjugating Satan. That discussion is beyond the scope of this paper.

11. The central position of human beings in the cosmos is their eternal birthright, as the children of God. It does not change even after humans cast off their physical body.

The Divine Principle defines central position of human beings as the rulers, microcosms and centers of harmony of the two worlds. This is easy to understand as long as they live in two worlds, but can they maintain it even after they have passed into the spirit world and lost their physical body? If humans were less able to fulfill the purpose of creation after they enter the spirit world, then we would be left with questions about God's purpose of creation. The God of perfect goodness would not purpose that human beings be the rulers of both worlds for a time, only to live thereafter in the spirit world forever impaired.

The deeper sense in which human beings are the centers of both worlds must remain valid for eternity. It must distinguish humans as superior to angels. Creativity is only part of the story. The deeper answer is that human beings alone are the children of God. By representing God, Creator of heaven and earth, human beings can become the veritable center of the two worlds. Rev. Moon teaches how this happens:

God created Adam and Eve first in order to become embodied and second to perfect His love. If Adam and Eve had become perfected embodiments of love, God would have dwelt in them and they would have become the perfect parents of love for all humankind. God's image would then have been manifest as Adam and Eve, the incarnate Parents. Next, Adam and Eve were to have multiplied their children and established an ideal world. The ideal world established by human beings would have connected the spirit world and the physical world... After Adam and Eve went to the spirit world, God would have continued to manifest as the divine Parent, clothed in the image of Adam and Eve.⁶⁵

Here we see three purposes for the creation of human beings, expressed in a way that deepens and expands upon the Divine Principle's discussion of the Three Great Blessings that God originally mandated for Adam and Eve, "be fruitful and multiply... and have dominion" (Gen. 1:28). It is evident that these purposes are eternal, transcending both the spirit world and the physical world.

The First Great Blessing, to be fruitful, has the deeper meaning to become an incarnation of God, first in the physical world and then the spirit world. From God's side, He desires to be embodied in bodily form in order to rule over the worlds of form—both physical world and spirit world are worlds of form. "Why does God need a body of flesh?" Rev. Moon explains, "Because the incorporeal God cannot have dominion over the corporeal world

that He created, God needs an incarnation of God.”⁶⁶ God needs to establish His incarnation even in the spirit world, where He is also invisible. Thus in the spirit world, God appears to Christians clothed in the form of Jesus Christ. Spirit persons who manifest the fullness of God’s divine character become shining beings who naturally elicit respect, obedience and service from the angels. (Heb. 1:4-14)

The second purpose is to become God’s partners of love. God created human beings as his object partners, worthy to love and able to love in return. The deep meaning of the Second Great Blessing, by which a man and a woman share conjugal love and become parents of children, is that in doing so they cleave all the more strongly to the love of God, who dwells in the midst of their love. The physical world provides the setting for humans to form families and grow their love through the Four Great Realms of Heart, yet this love remains and becomes even stronger in the spirit world. Angels, who are created as obedient servants and lack a conjugal partner, cannot approach this level of relationship with God.

The third purpose of creation is to multiply offspring so as to establish an ideal society, one that is then mirrored in the perfect harmony of the spirit world. Here the linking of the two worlds is not a matter of one individual alone, but of family, clan and nation expanding its harmonious social relations in time and space. Each individual then participates in the whole as a connected body. This is the fullness of the Third Great Blessing of dominion. Hence, while Adam, or Christ, establishes the first example of dominion over both worlds in his person, he also propagates an ever-expanding family and society that extends his dominion through eternity. Every human being, whether living in the physical world or the spirit world, is connected to that dominion through his lineage. Lacking the heavy veil that today blocks perception of the spirit world, all humanity in heaven and on earth would live together and communicate freely.

Seen in this light, human beings attain rulership over the spirit world and the physical world by becoming the embodiments of God; they become the center of harmony of the two worlds by linking with the love of God; and they become the microcosm through establishing a good society that extends through both worlds. The completion of human beings clearly elevates the spirit world to a new level. Quite apart from the restoration of the fallen spirit world, with its incredible relief of human suffering; human beings will create a heaven overflowing with love, creativity and joy—an object of goodness so wonderful as to make even God speechless.

12. *The Spirit World and physical world form a unified cosmos, relating as sungsang and hyungsang, yin and yang. This cosmos is only perfected with the advent of human beings who fulfill the purpose of creation.*

In conclusion, Unification Thought teaches that the cosmos as a whole is an individual truth body consisting of the Spirit World (*sungsang*) and the physical world (*hyungsang*). This is because the cosmos was created after the form of the Original Image. Thus, the relationship between the spirit world and the physical world is one of *sungsang* and *hyungsang*, yang and yin.⁶⁷ Let us summarize this relationship.

First, we have seen that the spirit world is of relatively *sungsang* character because of the priority of mind in creating and sustaining all spirit entities. Creation in the spirit world can be nearly instantaneous, governed directly by thought. Spirit entities directly manifest the form of the *sungsang*, as particles of pre-matter adhere to the image of the logos. The physical world, on the other hand, is of relatively *hyungsang* character because the manifestation of the logos within God's *sungsang* is painstakingly realized through the strata of minerals, plants and animals, requiring hundreds of millions of years of evolutionary process. Growth and development on earth follow laws that take into full account the limitations of matter.

Second, the spirit world is directly governed by God's all-pervading love. This is the *sungsang* element of the Universal Prime Force; it energizes even the *hyungsang* elements and infuses everything with life. These life elements shine throughout the spirit world and nourish all existence; they are the power of salvation to revive the dead and heal the infirm. In the physical world, on the other hand, sustaining life requires effort to obtain nourishment from the material world. Love, healing and all growth are consequent upon effort and work. These are the *hyungsang* vitality elements that determine a person's spiritual progress.

Third, a spirit person, as God's perfect object, lives in both worlds. He needs to draw upon *sungsang* elements from the spirit world and *hyungsang* elements from the physical world in order to manifest a complete Divine Image that is not deficient in any part. He perfects his *hyungsang* aspect through nourishing his spirit on earth with vitality elements born of good deeds, and develops his *sungsang* aspect through developing his inner relationship with God, by which he can receive God's life elements.

Fourth, in the case of spirit persons, *hyungsang* takes on an additional meaning. The impressions of a person's earthly life become a spirit's permanent record and determine his or her fate in the spirit world. They manifest the results of vitality elements that nourished the growth of the spirit self. Vitality elements and the record of a spirit's deeds are *hyungsang* elements inasmuch as they determine the form of the spirit person's life. They decide

the spirit person's new home and environment. They determine his or her outward appearance as well. We can well describe the formation of a spirit person as an act of co-creation, with the spirit world supplying the greater proportion of *sungsang* elements and the person on earth supplying the greater proportion of *hyungsang* elements.

The same applies to the spirit world as a whole, which has been growing for millions of years under the influence of the humans who make it their dwelling. Billions of human beings have come to the spirit world and impressed upon it the character of their hearts and spirits. The very layered structure of the spirit world, with its hells and intermediate realms, is the work of countless fallen people who have formed the spirit world in their own image. Thus, we can say that the predominant *hyungsang* element that gives shape to the spirit world is of human creation.

Finally, the spirit world is completed by the physical world. In this way both worlds function as a unified cosmos. From the perspective of *sungsang* and *hyungsang*, it is evident that before the creation of the physical world, the spirit world existed primarily as an expression of God's *sungsang*. Next God developed physical world, starting from atoms and molecules of the mineral kingdom that primarily expressed God's *hyungsang*. Over millions of years, with the evolution of plants and animals, the *sungsang* of God began to be expressed on earth in the form of life and consciousness. Likewise, in surveying the hierarchy of angels, it can be surmised that the initial created quality of the spirit world was almost pure *sungsang* and gradually shifted as more *hyungsang* elements were added, to form the angels who had sufficient solidity to attend and serve human beings. Finally, when human beings arose and could begin to impress their *hyungsang* on the spirit world, all things in the spirit world could develop finer and finer qualities as mirroring their development as *hyungsang* forms on earth.

From the perspective of yang and yin, the spirit world was created incomplete, waiting for its completion through the emergence of spiritual beings who perfected the dual characteristics of yang and yin on the earth. The *logoi* of Adam and Eve existed before the beginning of time, waiting for the day of their manifestation. Yet the spirit world at the beginning was practically devoid of the dual characteristics of yang and yin. They emerged only with the creation of the physical world, whence arose the duality of Heaven and earth. Out of the duality of Heaven and earth, yang and yin could be manifest horizontally in the particles, atoms and molecules of matter. Here was the field of yang and yin within which human beings could arise. Adam and Eve were to perfect their love as yang and yin in the four-position foundation on earth, thereby manifesting yang and yin in their divine perfection. They were then to bequeath these attributes to the spirit world.

Here we see how through human beings exercising the fullness of divine

creativity, the divided cosmos could be unified for the first time. Both sets of dual characteristics—*sungsang* and *hyungsang*, and yang and yin—were to come together in the first perfected human family and thence unite and complete the two worlds. We can better understand how the cosmos thus developed through origin-division-union action, as God's Original *Sungsang* and Original *Hyungsang*, Original Yang and Original Yin, divided for the purpose of coming together in a higher union.

Had the first humans not fallen, they would have become the incarnation of God, and the manifestation of God's *sungsang* and *hyungsang*, yang and yin. Moreover, in their persons they would have united the spirit world and the physical world into the complete embodiment of God's *sungsang* and *hyungsang*, yang and yin. The macrocosm and the microcosm would have rejoiced together at that moment of consummation, with God becoming all in all.

There are several additional lines of inquiry that ought to be pursued in filling out a complete theory of the spirit world. The nexus of the connection between spirit and matter is foremost among them. How does spirit influence matter? How do physical beings, including animals, recognize spirits? What is the mechanism of clairvoyance, clairaudience, and other spiritual gifts? What is the mechanism of spiritual healing? What physical properties of astral matter could be exploited in electromechanical devices to receive messages from spirits?

In these Last Days, in a time of growing oneness between the spirit world and the physical world, we expect that more detailed and accurate information about the spirit world will gradually be revealed to investigators and scholars. We therefore look forward to further research that may refine or modify the hypotheses put forward in this paper.

Notes

- 1 For an earlier effort by this author, see Andrew Wilson, "Foundations for a Theory of Spirit World and Spirit Persons in Unification Thought," 13th International Symposium on Unification Thought, Prague, December 2001.
- 2 Sang Hun Lee, *Life in the Spirit World and on Earth*, reported by Young Soon Kim (New York: FFWPU, 1998), p. x.
- 3 Lee, *Life in the Spirit World*; and Sang Hun Lee, *Messages from the Spirit World*, reported by Young Soon Kim (New York: FFWPU, 2001).
- 4 Andrew Wilson, "Visions of the Spirit World: Sang Hun Lee's *Life in the Spirit World and on Earth* Compared with Other Spiritualists' Accounts," *Journal of Unification Studies* 2 (1998): 123-147.
- 5 For organizations and individuals pursuing communication with the spirit world by electromechanical means, including examples of sound recordings and photo-

- graphs allegedly of spirits, see http://www.vtf.de/index.htm?links_ts.htm
- 6 Carl B. Becker, *Paranormal Experience and Survival of Death* (Albany, NY: SUNY Press, 1993).
- 7 Kerry Pobanz, *The Spirit-Person and the Spirit-World* (New York: HSA Publications, 2001), p. 3.
- 8 Sun Myung Moon, "The Path of Life for All Humankind," in *True Family and World Peace* (New York: FFWPU, 2000), p. 102.
- 9 Sun Myung Moon, "Understanding Life and Death," in *True Family and World Peace*, p. 118.
- 10 Lee, *Messages from the Spirit World*, p. 5.
- 11 Lee, *Life in the Spirit World*, p. 30; Pobanz, *Spirit-Person*, p. 15.
- 12 Lee, *Messages from the Spirit World*, pp. 3-4.
- 13 Anthony Borgia, *Life in the World Unseen* (London: Psychic Press, 1954), p. 26.
- 14 Franchezzo, *A Wanderer in the Spirit Lands*, recorded by A. Farnese (London, 1895; reprinted West Grove, PA: AIM Publishing, 1993), p. 104. Theosophist C. W. Leadbeater, in *Man Visible and Invisible* (Wheaton, IL: Theosophical Publishing House, 2000), likewise describes that the ascent from the earth-plane to a spirit's destined dwelling in the spirit lands requires casting off the astral body, a process which normally takes days or weeks. This may explain the Korean custom of celebrating a spirit's ascension 40 days after the funeral.
- 15 Franchezzo, *A Wanderer*, pp. 73-75, 130-31, 194-195.
- 16 Anthony Borgia, *More about Life in the World Unseen* (London: Psychic Press, 1956), pp.97-105.
- 17 Borgia, *Life in the World Unseen*, pp. 26-27.
- 18 Borgia, *More about Life in the World Unseen*, p. 23.
- 19 Franchezzo, *A Wanderer*, pp. 94, 225-230.
- 20 Lee, *Life in the Spirit World*, p. 30; Pobanz, *Spirit-Person*, p. 15.
- 21 Sang Hun Lee, *Essentials of Unification Thought: The Headwing Thought* (Tokyo: Unification Thought Institute, 1992), pp. 30-31. [EUT]
- 22 Sang Hun Lee, *Explaining Unification Thought* (New York: Unification Thought Institute, 1981), p. 35
- 23 EUT, p. 48.
- 24 Sun Myung Moon, "The Path of Life for All Humankind," in *True Family and World Peace*, p. 102.
- 25 Franchezzo, *A Wanderer*, p. 228.
- 26 *Explaining Unification Thought*, pp. 10-11.
- 27 EUT, p. 422.
- 28 Franchezzo, *A Wanderer*, p. 228.
- 29 *Explaining Unification Thought*, p. 35.
- 30 Borgia, *More about Life in the World Unseen*, pp. 94-105.
- 31 EUT, pp. 43-47.
- 32 Sun Myung Moon, "Everybody Wants True Love," in *True Family and World Peace*, p. 149.

- 33 *Explaining Unification Thought*, p. 69
- 34 *Explaining Unification Thought*, p. 69
- 35 David Burton, "An Exploration of Questions in the Ontology of Unification Thought," *Journal of Unification Studies* 5 (2002), forthcoming.
- 36 *The Chung Pyung Providence and the Way of Blessed Families* (Seoul: Sunghwa, 2000), pp. 66-73. Daemonim, "Great Mother," is the Unificationist title of Mrs. Soon Ae Hong, Rev. Moon's mother-in-law, who passed into the spirit world in 1989 and then began sending revelations to earth and manifesting spiritual healing power through her intermediary, Mrs. Hyo Nam Kim.
- 37 2 Corinthians 5:4
- 38 Creation 6.3.3, *Exposition of the Divine Principle*, p. 51.
- 39 Franchezzo, *A Wanderer*, pp. 56-67, 99-103.
- 40 Sun Myung Moon, "Master Speaks," transcribed notes, 1965, in Pobanz, *Spirit-Person*, p. 23.
- 41 Emanuel Swedenborg, *Divine Love and Wisdom*, trans. George F. Dole (West Chester, PA: Swedenborg Foundation, 1985), p. 288.
- 42 EUT, pp. 52-53.
- 43 Sun Myung Moon, "Everybody Wants True Love," in *True Family and World Peace*, p. 149.
- 44 Pobanz, *Spirit-Person*, p. 94.
- 45 Ezekiel 1
- 46 Rudolph Steiner, *Spiritual Beings in the Heavenly Bodies and in the Kingdoms of Nature* (Hudson, NY: Anthroposophic Press, 1992 [1912]), pp. 81-82.
- 47 Paramahansa Yogananda, *Autobiography of a Yogi* (Los Angeles: Self-Realization Fellowship, 1972 [1946]).
- 48 Fall 2.2.1, *Exposition of the Divine Principle*, pp. 63-64
- 49 Lee, *Messages from the Spirit World*, p. 5.
- 50 Lee, *Messages from the Spirit World*, pp. 3-4.
- 51 Lee, *Life in the Spirit World*, pp. 33-34.
- 52 Lee, *Messages from the Spirit World*, pp. 12-14.
- 53 EUT, pp. 48-49.
- 54 There is also a three-fold structure of quarks at the deepest level of matter.
- 55 The duality of principal and subordinate is characteristic of created beings but is lacking in the Original Image, which only has the dualities of *sungsang* and *hyungsang* and yang and yin. Rather than posit three types of duality in the created world as opposed to two types of duality in the Original Image, one could surmise that the subject-object relationship in the Original Image contains both principal and subordinate and yin and yang. That analysis better preserves the resemblance between the Original Image and individual embodiments of truth in the created world.
- 56 EUT, p. 52.
- 57 Lee, *Life in the Spirit World*, pp. 49-52.
- 58 Matt. 22:30. See Wilson, "Visions of the Spirit World," p. 128 on the lack of fami-

lies in Borgia's typical account of life in the hereafter. Earthbound spirits may retain the ability to engage in sex as incubi, but they rapidly lose this power as they descend into hell. This describes the situation prior to the providence of the Blessing, which is currently transforming the spirit world into a place where families are the norm.

- 59 Creation 1.1, *Exposition of the Divine Principle*, p. 19.
- 60 Lee, *Messages from the Spirit World*, p. 5.
- 61 EUT, pp. 25-26, 104.
- 62 This is the premise of Franchezzo's remarkable progress; see *A Wanderer*, pp. 30-32, 38, 53-54
- 63 Fall 2.2.1, *Exposition of the Divine Principle*, p. 64
- 64 Fall 6.2, *Exposition of the Divine Principle*, p. 77.
- 65 Sun Myung Moon, *Blessing and Ideal Family*, Part 1 (New York: FFWPU, 1998), pp. 12-13.
- 66 *Ibid.*, pp. 13-14.
- 67 Creation 6.1, *Exposition of the Divine Principle* (New York: HSA-UWC, 1996), p. 45.