

# JOURNAL OF UNIFICATION STUDIES

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VOLUME VIII

2007

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Towards a Unification Critique

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Prime Number Reciprocals

*Adri de Groot*

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# AN INTERFAITH MOVEMENT AND ITS SEMINARY

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*Tyler Hendricks*

At its October 8, 2006, Retreat, the Board of Trustees of UTS stated with one voice that the primary mission of the school is inter-religious peace building. “UTS’s founding vision was to bring about inter-religious harmony,” said Trustee Allen Ostroff. “This vision is a rich and unaccomplished dream that is as relevant today as it was 30 years ago.” Karen Smith elaborated, “UTS could be the place where people are trained to be on intervention teams that go in and address critical issues.” Dr. Hugh Spurgin spoke in the same vein: “We think of our graduates as bringing peace on every level based on theological understanding and religious experience,” he said, “peace in families, peace in schools, peace in neighborhoods, peace in offices, whether of government or business, peace in the broadcasting industry, peace in music... Our graduates are peace ambassadors with theological training for how to bring about peace among diverse people.”<sup>1</sup>

By this, the Trustees took the school back to its founding statement of purpose (1975):

The Seminary seeks to promote interfaith, interracial and international unity not only through the formal course work, but also through the diversity of the student body and faculty, which stimulates interfaith dialogue and intercultural-interracial understanding... [Graduates] will be able to dialogue with believers and non-believers, and to design and conduct educational programs and conferences using learning theory, group process and administrative procedure.

A professor’s reminiscences reveal how this purpose took shape: “One day, a student came to see me,” recounts Dr. Warren Lewis, then-professor of Church History, “a student I knew to have been Reverend Moon’s chauffeur.

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Dr. Tyler Hendricks is President of the Unification Theological Seminary. He served as president of the Unification Church of America from 1995 to 2000. His books include *Family, Church, Community, Kingdom: Building a Witnessing Church for Working Families* (2000).

The student told me that he had been talking to the Reverend, and in Reverend Moon's eyes, I must have a lot of free time as a professor, so why don't I use my free time to unite the world's religions?"<sup>2</sup>

Responding to the Founder's suggestion, Dr. Lewis invited some of his friends and colleagues to an all-expenses paid weekend at the seminary to discuss theology with the seminarians. The scholars were stimulated by student interest in fundamental questions of creation, fall and redemption, and their idealism for fulfilling an ideal society.<sup>3</sup> This gave rise to a series of conferences that grew into the New Ecumenical Research Association (New ERA). The seminary housed this inter-religious mission for several years through New ERA's lineal descendents, incorporated as the International Religious Foundation (IRF). These included the Conference on God: The Contemporary Discussion (a.k.a. the God Conference), the Interdenominational Conferences for Clergy, the Council for the World's Religions, the Youth Seminar on the World's Religions, and the Assembly of the World's Religions.

The crucial point here is that the interfaith mission did not integrate with the life of the school. The student body did not diversify, despite the intention indicated in the statement of the school's purpose, and an interfaith mission did not combine easily with the esprit of a religiously homogeneous seminary. The Founder's call to Professor Lewis, after all, had to do with the professor's hours when he was *not* doing his seminary tasks.

At the end of 1985, IRF moved out and the seminary adopted a denominational set of purposes in its charter. The purposes majored in leadership in the Unification Church, promotion of the Unification worldview and creating a community reflecting Unification thought and life, with a call to inter-religious work, albeit "in the spirit of Unificationism." This change of direction did not result from State Education Department pressure that UTS look like a more conventional seminary, according to then-Vice President Edwin Ang. Rather, it was an internal decision based on a consensus as to what the Unification Church wanted (or needed). The school curtailed the frequent hosting of guest speakers from other schools. Newly minted Unificationist Ph.D.s replaced the professors from other faiths. The seminary planted churches in seven cities in the mid-Hudson area. The second president made obedience to Father Moon's placement the *sine qua non* of graduation-worthiness. Three non-Unificationist participants in the Religious Youth Service matriculated at Barrytown in the early 1990s; none of them graduated. So the question arises: if the seminary could not create an interfaith program acceptable to people of diverse faiths then, what must change in order to accomplish it now?

### *A Seminary for an Interfaith Movement*

When I arrived as the third President in 2000, I viewed the school's mission indeed to produce Unification Church leaders, but with a twist that opened the door to developing a diverse student body. The twist was that the pastoral skills that are necessary for excellence as a Unification Church leader are the same as for the leader of any church. In terms of skills, all pastors, rabbis, imams and priests belong to the same profession and UTS can teach anyone those skills. This philosophy, backed by generous scholarship support, has enabled the seminary to attract a diverse student body at its Extension Center. On that foundation, the school now is considering a return to the original vision of creating at Barrytown a religiously pluralistic community of teaching, learning, serving and spiritual formation.

This has always been an inspiring vision, but before reveling in it one must take into account that a seminary, like any school, is part of a larger environment. Seminaries in particular are embedded within a network of spiritual communities. One thing these communities, or congregations, do is hire seminary graduates to be their leaders. A seminary can expand only as far as its sponsoring religious community can expand. Therefore the creation of a viable *interfaith* seminary cannot happen except within a movement of healthy spiritual communities dedicated to an *interfaith* vision.<sup>4</sup> A seminary aligned with a society of authentic interreligious communities would be an interfaith school. Call it "Interfaith Unification Theological Seminary," or "iUTS."

If the Unification movement could generate successful local interfaith communities that grow and multiply, then an iUTS could prepare the leadership for them. At the same time, an iUTS could pro-actively initiate the process by creating leaders who would establish such communities. This is well worth discussing, because it would address an agenda that is most pressing on the world stage—that of creating peace among religions. This is the vision: a seminary creating and providing the leadership for a network of local interreligious communities. Let us call these entities, "local peace communities" (LPC). It is the shape of such a movement that I intend to describe in this essay.

The terms on which the realization of this vision hangs are three in number. First, UTS must amplify its public recognition as an ecumenical institution of excellence on the foundation of educational professionalism. Public recognition, in particular accreditation, is necessary for the school to attract and successfully place students from across the spectrum of religions and the larger professional world. Just as important: public recognition

provides access to people working for the same goals through existing organizations, and ultimately the wherewithal to exert beneficial influence on public policy. The school is making progress in this direction, and will continue to do so within the bounds of the Unification movement's ability to operate professionally. This writer assumes a trend toward professionalism will continue to build within the movement. While this is not a topic discussed at length in this essay, it is important to note that what I am setting forth requires of the Unification movement a sustained shift toward a professional approach in planning and implementation.

The next two matters are more difficult. One, to generate the energy, creativity and market-worthiness necessary to jump from a denominational to an interfaith identity, the Unification movement needs to shed its hierarchical, old-line denominational characteristics and shift into a flat organizational style. I refer to this new style as "populist." The shift from denominational to populist styles is the subject of the next section of the essay. Two, the success of the populist style results from its ability to unleash the energy of the members, the people. This style has proven effective for groups that emphasize adherence to an historical spirituality entrenched in the culture. However, it has not been effective for binding people together beyond traditions in new and unconventional settings, including people of other faiths. Local interreligious work, to my knowledge, consists either of councils of representatives of various churches and faith bodies, or of groups gathered around a visionary leader. In neither case do we see much growth. In the essay's third section I outline what is, I admit, a theoretical construct of what a populist interfaith community, a local peace community, might look like, based on ideas presented by the Universal Peace Federation (UPF). It is a vision for, if you will, a multi-faith mega-church, a cross-cultural cell church. It is supposed to be big, like a peace Pentecost, an interfaith apocalypse!

In the conclusion of the essay I draw out implications for the core mission of an iUTS.

### *Populism and the Future of the Unificationist Community*

Is there a market for an interfaith seminary? Does this market provide placements? Where will the graduates work? What is the value of the degree? These are crucial questions for UTS to answer. Seminary health depends on the value of the degree, reflected both in the availability of positions or a fervent and coherent faith and skill set that empowers pioneers to plant communities. A healthy movement prepares entrepreneurs and



produces jobs. A healthy seminary cannot exist outside of a healthy and coherent spiritual movement.

I believe that a healthy movement can come through adopting the populist model. I will argue here that the populist model is advocated by Unification theology, the *Divine Principle*, and by the Founder in his formulation of “church” life, which is ultimately the dissolution of just about every traditional ecclesiology into generic family and social holiness. It is embodied in the “home church” or, currently, the “Hoondok Family Church” idea. First, I need to explain what I mean by a “populist” model in distinction to the traditional denominational model and how the Unification movement presently exemplifies denominational characteristics. Then I will discuss how the movement can shift from the denominational to populist styles.

### *The Unification Denomination*

Father Moon drove a stake in the ground when he established UTS on the traditional mainstream model. By so doing, he told the society that his movement, which to that point was a collection of communal houses, was to look like a mainstream liberal Protestant denomination. Whether he intended it or not, his movement has maintained this vision for thirty years. Table 1 sets forth salient characteristics of the denominational style, in contrast to what I am calling the populist style. I set it forth in order to draw attention to the denominational character of the Unification movement in America. This exercise also should provide a sense of direction for the movement and its seminary.<sup>5</sup>

The landscape is not this simple, of course, but the purpose of ideal types is to draw out distinctions. Choosing between one and the other, which of the two ideal types does the Unification movement resemble? Clearly, it is the denominational. Sociologist of religion Don Miller describes the status of such mainline denominations in America: “Their message is ambiguous, lacking authority, and their worship is anemic. Furthermore, they are mired in organizational structures that deaden vision as people gather endlessly in committee meetings.”<sup>6</sup> The Unification Church in America suffers from adopting this form of Christianity. If and as the movement leadership develops spiritual momentum, I believe that the movement’s culture and structure will shift in a populist direction.

TABLE 1: IDEAL TYPES FOR CHURCHES

	<b>Mainstream Traditional</b>	<b>New Paradigm Populist</b>
Leadership	Seminary graduates with an M.Div. degree	Preachers and organizers educated informally in the local churches and Bible schools
Location	Always a church building	Often an alternative to the traditional church building, such as a former grocery store, warehouse, theatre, storefront, house, rented space in a public school, etc.
Membership	Mandatory, based on infant baptism	Voluntary, based on believer's baptism
Target market	Members by birth, committed to the denomination	Seekers searching for spiritual experience and accountability to a community
Mission	Social causes and traditional programs	To save people
Worship and liturgy	Formulaic, theologically-generated, by the book, liturgical, traditional music	Innovative, flexible, aspires to move the emotions through praise and worship, contemporary art forms and relevant messages
Spirituality	Spiritual experiences are not expected	Open to spiritual healing, prophesy, prayer
Structure	Pastor, Board, committees, tradition- and headquarters sensitive	Pastor, team approach, small groups, market-sensitive
View toward other faiths	Ecumenical: God is working through everyone	Evangelical: God is here; we are called to save you
Morality	Loose, few if any guidelines	Strict guidelines, marriage and family centered
Governance	Governed by a multi-level national hierarchy	Flat; empowerment of local leadership
Polity	Parish system	Free church—with no parish lines
Size	Shrinking	Growing
Worship music	Organ, hymns	Electric guitar, bass and drums, praise songs
Selection of leaders	Appointment based on formal education	Entrepreneurial, based on spiritual call
Core value	Tradition	Experience
Market	Inclusive: one size fits all	Exclusive: niche designed

*Results of the Mainstream Model:**The Seminary is a Cemetery and the Church Suffers*

The mainstream denominational model seminary stresses and tends to ignore the unique needs and resources of local communities. Headquarters-driven programs distract from local ministry, skew the preaching of the saving Word and remove resources from local hands. For example, Tom Bandy, Senior Editor of *NETResults*, a church leadership bulletin out of Lubbock, Texas, writes “Everywhere I go, mainstream church leaders who have read Rich Warren’s cutting-edge book [*The Purpose-Driven Church*] say, ‘But we can’t do that... it won’t fit our denominational polity!’” These words introduced an article by a Presbyterian pastor that sought to convince other mainstream pastors of the legitimacy of the new paradigm, populist approach of Rich Warren.<sup>7</sup>

The perception emerges that the national leadership of the mainstream churches is out of touch and that the seminaries send people with agendas incomprehensible to local folks. Over the last generation, mainstream denominational headquarters opened up to pro-Marxist, feminist, gay, divorce-friendly agendas somewhat removed from the wants, needs and interests of most local churches. They operated on a World War II-generation culture in which the top command knows best, and structure in which orders come from above. Seminary education is guided by Ph.D.-holding academics whose connection with the life of the laity is trumped by theology and, often, ideology. From the viewpoint of producing leaders who can generate large-scale church growth, mainstream seminaries have indeed turned into cemeteries. In Presbyterian Carey’s words, “Few graduating seminarians know how to plant the gospel seeds that yield personal commitments to Jesus, not can they nurture a convert’s budding faith.”<sup>8</sup>

In the meantime, American society has provided an environment for the development of innovative religious institutions out of the grassroots. Miller writes, “Historians and sociologists of religion widely acknowledge a substantial restructuring among American religious institutions.” The contemporary culture, unlike the post-World War II generation, values on-the-ground leadership.

Consider the values of baby boomers. *They don’t like bureaucratic structure*, and the mainline churches are monuments of rites and organizational rules... ‘Brand’ loyalty has very little meaning to most boomers; the fact that they were raised Methodist or Episcopalian does not determine where they choose to go to church. Second, *tradition is more often a negative than a positive word*... Third, boomers *want to be involved in running and managing their own organizations* rather

than entrusting decisions to someone at the top... Fourth, boomers *tend to be local in their interests* and fail to see the value of remote denominational organizations that are spending millions of dollars on issues outside their own community (especially if much of this money is dispensed in bureaucrats' salaries).<sup>9</sup>

Thus, Miller argues, the new paradigm churches fit with the values of the contemporary culture, and this helps explain their popularity and growth. The fact that the Unification Church adopted much of the old mainstream model, by Miller's analysis, would help explain its failure to win this generation. And, although effective structure does not engender success automatically, the lack of an effective structure can suffocate the vision, creativity and teamwork that might bring success. Having a great car does not insure victory in a race, but having a dysfunctional car pretty much does insure failure. The lesson: shifting to a populist model will bring health and growth to the Unification movement.

### *How Churches Shift to the Populist Model: Flatten the Organization and Focus on Spiritual Experience*

Miller cites business analyst Peter Drucker on the shift to the populist model: "What is clearly not functional as we enter the next century is a religious organizational form that is pyramidal in structure, deriving authority from the top and delivering answers and policies to those at the bottom." He goes on to state, "Post-capitalist society has to be decentralized. Its organizations must be able to make fast decisions, based on closeness to performance, closeness to the market, closeness to technology, closeness to the changes in society."

How do traditional churches apply this principle? "If the mainline churches are going to regain their leadership," Miller writes, "they must do two things that the new paradigm [populist] churches already have mastered: first, they must give the ministry back to the people, which implies *creating a much flatter organizational structure*; and, second, they must *become vehicles for people to access the sacred in profound and life-changing ways.*" (emphasis mine)<sup>10</sup>

Building on Miller's analysis, I believe that a mainline denomination can take a number of concrete steps to abet a shift to the populist model. One, "*radically decentralize organizational structures*, abandoning central offices and locating themselves in local churches, especially those flagship churches that are demonstrating leadership."<sup>11</sup> By downsizing denominational headquarters, churches cut overhead, reduce bureaucratic processes and, most importantly, put their most valuable resource—their people—on the

frontline. It is usually not at the headquarters or the seminary that encounter with God, program creativity, real ministry and, as a result, church growth happen. These things happen on the frontline, the local church.

Two, *put young leaders in positions of responsibility and allow them to spin off experimental ministries*. I can mention churches such as SpiritGarage, a Lutheran spin-off in Minneapolis; the Community of Joy, another Lutheran church in Arizona; or the Willow Creek Community Church, which grew out of a Dutch Reformed congregation. The Saddleback Community Church could be considered a spin-off Southern Baptist group, as they never identified themselves as Southern Baptist. It is the same story with The Journey Church, a Southern Baptist ministry in mid-Manhattan. Can you imagine a congregation growing in that urban center with the name “Southern Baptist”? The founders use a name that is comprehensible to its target market. To grow, Christians in America are *shaking off the bureaucratic overlays*, and the wise headquarters are allowing them to do so.

Three, *empower existing clergy to give up control to the members*. This is most critical; it is called “gifts-based ministry.” To carry it out, Miller recommends some simple steps. Clergy should abolish at least 80 percent of the committee meetings, thereby freeing up people to join small group home fellowships. Empower pastoral care, evangelism, and cross-generational bonding in the small groups, which are led and organized by laypeople. Help members discover their own spiritual gifts and apply them in the church setting—thereby reshaping the church. “Mirroring democratic values, [populist churches] encourage members to initiate new programs and projects, which thus reflect the members’ own needs and interests. Indeed, so long as these programs fit the values of the congregation, enormous latitude is granted in what ministries are started and how they evolve.”<sup>12</sup> Within the core principles and goals of the faith, let the members, not the headquarters, shape the local church.

Four, *reconsider the process of leadership preparation*. Miller states that the mainstream should “radically restructure seminaries, allowing more theological education to be done in the local churches... Seminaries should be professional schools where people are mentored and taught while they serve within a local congregation.” In this context, an isolated seminary is not necessarily the best way to prepare leaders. There are other methods: in-house apprenticeship, intensive workshops, training programs and Bible colleges. Some churches do well without seminaries. Miller, himself an Episcopalian, recommends that if they want to succeed in the 21<sup>st</sup> century, the American mainstream denominations would do well to close their seminaries as stand-alone institutions and move leadership preparation in-house.<sup>13</sup>

### *The Divine Principle calls for a Populist Church*

What we observe in growing churches is strikingly similar to the spiritual community life advocated in the *Divine Principle*, the history of the Unification Church, and current ideas set forth by its Founder.

In its analysis of the late medieval Catholic Church and Protestant Reformation, the Unification movement extols the populist model: a *flat organization* focused on *spiritual experience*. The Founder provided a theological subtext for this in a speech he recently delivered throughout the world, when he said, “The first human ancestors, Adam and Eve, call God ‘Father.’ Should their children call Him ‘Grandfather’? They too should call Him ‘Father.’ Why is this so? From the viewpoint of God, the vertical center, all object partners of love are equal.”<sup>14</sup> Thus he identified his movement as Protestant, not Catholic, in ecclesiology. It is not a movement with a priesthood. From this perspective, let us glance at the *Divine Principle* treatment of the Protestant Reformation. “After the Protestant Reformation, the way was open for people to freely seek God through their own reading of the Bible, without the mediation of the priesthood. People were no longer subjected to the authority of others in their religious life, but could freely seek their own path of faith.”<sup>15</sup>

The *Divine Principle* points out that in order for the people to freely seek God, the social environment, including dysfunctional religious rites and bureaucracy, had to change. “The people... rebelled against the ritualism and rules of the church which were constraining their free devotion. They fought against the stratified feudal system and papal authority which deprived them of autonomy.”<sup>16</sup>

The analysis is not a simple celebration of the Protestant Reformation. The Protestant movement led to a conflict between the magisterial reformers and the free-church radicals. The magisterial side, the Lutheran and Calvinist state churches, dominated northern Europe and the Rhineland. They maintained the “only one church” point of view, with the church and state united. In that system, all people are legally required to attend the church according to location. Tithing is a tax. The church parishes and political boundaries are the same. Baptism was tantamount to citizenship in the state and so happened at birth; membership in the church was involuntary.

The Protestant mainstream, the Episcopal, Lutheran, Methodist, Reformed and Presbyterian churches, as well as Roman Catholic and Orthodox bodies maintain this approach. Each operates a system of parishes, districts and regions. They conduct infant baptism. The *Divine Principle* praise of Protestantism is not for this state church style; it clearly calls for the other side, the free church approach. The *Divine Principle* exalts the house

church movement of Pietism, the parish-busting neighborhood movement of John Wesley, the strongly anti-establishment church leadership of George Fox, the new age spiritualism of Swedenborg, and the freedom of the spirit that characterized the Great Awakenings.<sup>17</sup>

### *The Unification Church Started on a Populist Model*

Few young, visionary church leaders attempt to transform the old bureaucratic denominational wineskins. Instead they abandon the old wineskins and make new ones. “What makes this reformation radical,” Miller writes, “is that the hope of reforming existing denominational churches has largely been abandoned. Instead, the leaders of these new paradigm churches are starting new movements, unbounded by denominational bureaucracy and the restraint of tradition—except the model of first-century Christianity.”<sup>18</sup> Father Moon himself is a prime exemplar of Miller’s observation. He broke away from established churches in Korea when they clung to their traditions and hierarchies. He established a model that resembled first-century Christianity. It exemplified the two characteristics of successful post-modern religious movements. One, it was a *flat organization* allowing local ownership, not controlled by the western missionaries. Father Moon (then called “Teacher”) dressed in casual clothes, took members into the mountains for retreats and recreation, planted rice with members and slept and ate with members. As do all emerging spiritual movements, the group developed its own music, with songs written by the local members. According to Rev. Zin Moon Kim, in the 1960s Father Moon resisted his clergy’s pleading for the construction of church buildings. Two, the church focused on imparting *spiritual experience* by emphasizing prayer, fasting, street preaching and so forth.

### *The Hoondok Family Church is a Populist Model*

Today, Father Moon is flattening the Unification spiritual environment, declaring the end of traditional religion and of the Unification Church itself. Rev. Chung Hwan Kwak, head of the Universal Peace Federation, calls the membership to create a spiritual movement with no hierarchy. The movement is to consist of a network of hubs in a pluralistic society without parish lines. Rev. Kwak put it this way: “The era of the providence of restoration centered on religion and church rituals has passed... everyone is in the position where they can receive True Father [Moon] on an equal footing.”<sup>19</sup> Elaborating on the meaning of this, he wrote, “The community of heart, rather than a community formed based on formality and organization, is the ultimate purpose, and it is only in the community of heart that the

eternal ideal and happiness can be brought to fruition.” Here Rev. Kwak is stating that there will be no religious bureaucracy or formal organization.

He calls for a flat, informal structure:

We should... be connected through the Internet or other means of communication... Those carrying out the work of tribal messiahs are the church leaders... The mission of tribal messiahs... is to bless from 36 couples to 430 couples at the very least. Those who have fulfilled this mission will be considered to be church leaders. Next, church leaders are professional social activists... who should guide the society and citizens from a broader sense than [do] ministers... True Father announced that he would deal directly with those blessed families that hold *hoondokhae* meetings and not recognize the church system in the middle.”<sup>20</sup>

Thus the Unification spiritual communities require no hierarchy, but are to be a network of locally-generated hubs, each of equal authority. Since any number of “Tribal Messiahs” may live in a given geographical area, this is a *pluralistic religious society without parish lines*.

The spiritual community is described as pursuing manifold activities through members’ spiritual gifts. Father Moon speaks clearly about a shift to local and family ownership of the spiritual mission. He has set forth the vision of the disintegration of the organized church into what the UPF refers to as the “sphere of life.”<sup>21</sup> In his 2007 instructions to the world Unification movement leaders on February 26, 2007, in Korea, Rev. Kwak did not even use the word “church” (at least in the English translations).

Taken together these open the question of how to structure community life. Rev. Kwak further directed, “*Hoondok* Family Churches in the town, village and district [should] be able to operate independently.”<sup>22</sup> In fact, the goal is not even establishing what would be recognized as traditional churches: “True Father wants *hoondokhae*, rather than the... church, to be generalized and universalized. In essence, rather than promoting... churches, the words of True Father should resound in every village and community. Centering on *hoondokhae*, a new community of heart movement and regional community movement should arise.”<sup>23</sup> Members have been granted, at least in this explanation of the Founder’s constructive theology, the right and responsibility to decide their own community life, their own way of organizing religiously. Hyung Jin Moon, youngest son of the Founder, stated that there are Muslim Unificationists, Buddhist Unificationists, Christian Unificationists, and so forth.<sup>24</sup>



To summarize, the Unification Church and UTS have maintained the dysfunctional mainstream denominational style. Ironically, the *Divine Principle* criticizes this style and prefers the populist style. Father Moon began his church on a populist model, and Rev. Kwak is calling for a shift to a populist model at this time. This means to flatten the organization and seek spiritual experience based on direct experience of God through gathering to read and learn God's Word. This is the model of growing churches and it augurs the most prosperous future for the movement and seminary.

From here, I will draw a vision for the ideal of a populist style local community as an environment of inter-religious peace. I envision this community as a "local peace community," an exemplification of the populist model. It is a vision for local church life based upon the work of the Universal Peace Federation.<sup>25</sup> It would be to prepare leaders for such that an iUTS would make its unique contribution.

### *Peacebuilding: Finding God-centered Symbols for the Interfaith Community*

We live in a culture in which the expression of spirituality is assuming new forms. In this wide-open culture, the creation of interfaith communities is conceivable. The Founder's stated goal is not to convert people to a church, but to dissolve his church—and ultimately every religion—into a family-centered society. He closed the Unification Church formally in 1996. In 2005 he declared that the world has entered "the era after the coming of heaven." This new form of spiritual community life is Father Moon's eschatological model for the Unification movement. I argue that it will be—should be—interfaith in nature.

To accomplish this, Unificationists face a delicate transition. First, Unificationists need to professionalize their ministry. Second, they need to adopt the populist model. This is to flatten the organizational structure and give the ministry to the people. Third, Unificationists need to expand their circle of concern to include people of all religions and create community beyond religious lines. I consider this decentralization eschatological because it implements the Founder's declaration of the end of religion, beginning with his own. I assert that all three tasks can be accomplished at the same time and can mutually reinforce each other.

### *The Local Peace Community is a Populist Model*

I suggest the idea of the local peace community (LPC) informed by a framework of principles provided by the Universal Peace Federation (UPF). The UPF calls for the creation of “peace councils.” The “peace councils” of the UPF “support and supplement peace efforts in a comprehensive way, from families to religions, from local grass roots organizations to transnational NGOs, from interfaith councils to the United Nations.” The peace councils serve on local, national and global levels, following one set of guidelines.<sup>26</sup> What I am suggesting is this: The Unificationist goal is not to be another church on the block. It is rather to allow principled spirituality and practice to sustain an interreligious effort. It is to bring local interfaith community life into being. This is a move from a local peace council to a local peace *community*.

According to Miller, the growth of new Protestant churches “can be attributed to their ability to communicate the sacred in profound and life-changing ways and to embody this experience in postmodern organizational structures.” The creative, constructive step I want to argue for is that a Local Peace Council can adapt “postmodern organizational structures”—i.e., populism—to build inter-religious *community*. The path of the Unification Church should serve as a model of a faith tradition by setting aside its own particular identity, as it calls others to do the same.

### *The Blessing and Peace Building as Universal Symbols*

The populist shift is *not a matter of content, but a matter of form*. In Marshall McLuhan’s words, the *medium* is the message. Miller states that not just Christians, but people of all faiths, need to refashion the way they express their faith in order to succeed today. As Miller states, “Churches, temples, and mosques that do not constantly ‘resymbolize’ their message eventually die; in contrast, groups that have the foresight to encapsulate their message in contemporary symbols and forms not only have the potential to survive, but sometimes grow at remarkable rates.”<sup>27</sup> The “resymbolization” itself sends a message, just as the maintenance of centuries- or decades-old symbols and traditions sends a message.

The UPF provides start toward a “resymbolization” of the values affirmed by all religions *in a common language*. The UPF “core commitments” present the values of a LPC as inclusiveness, spirituality, family, peace building and environmental awareness. UPF’s “core values and principles” focus on God-centeredness, human freedom, responsibility and accountability, love and joy, commitment to bridging barriers in order to

restore relationship and partnership, public benefit, sexual purity, and viewing life on earth from the perspective of eternity. Likewise, each LPC's mission would be to bring individuals, families and organizations of all kinds<sup>28</sup> to enjoy peace in vibrant community under God, celebrating shared values, faith, love and obedience to the divine will and personal conscience.

Each LPC would hammer such ideals into a mission statement. The leadership's mandate is to guide and inspire members' gifts-based personal ministry, which is the real life of the community. This is to be something new, birthed in the new community itself. The populist model is created by the local community from its own resources. Following the populist model, each would work toward having regular public worship once the community foundation, a plan for youth education, and some form of small group ministry are set.

### *A Shared Struggle to Achieve Common Causes*

I propose that unity among faith bodies comes by recognizing common causes that draw upon the ethical imperatives drawn forth from shared values. My thinking is influenced by Peter Kreeft's *Ecumenical Jihad: Ecumenism and the Culture War*<sup>29</sup> and Dinesh D'Souza's *The Enemy at Home: The Cultural Left and Its Responsibility for 9/11*.<sup>30</sup> Kreeft argues that all religions can join in community by virtue of their shared struggle to achieve common ideals built around family-based morality. My suggested rubrics for values and practices that cross religious lines are *spirituality*, *family* and *service*. Other terms may serve as well or better, but for the sake of elucidation I will utilize these here.

**Spirituality for Peace:** In Miller's view, people "expect direct access to power and to the sacred, and therefore mainline church leaders need to radically rethink how to engender experience of the sacred." He decries "the sterile intellectuality of mainstream worship" and suggests ways "to break down the dichotomy between mind and body in worship," such as silent retreats, spiritual coaching, fasting, and spiritual exercises.

In terms of spiritual values, the UPF sets forth a number of terms common to all faiths. These include repentance, forgiveness, respect, cooperation with the good, seeking the path of reconciliation, beginning with self-reflection, checking one's own attitude, heart and alignment with God, promotion of change, cultivation of the heart of a parent or compassionate elder sibling, seeking of ways to understand, and a commitment to be the initiator of dialogue.

The leader's task is to lead individuals of all faiths to self-reflect. The "how" is left to local creativity. Every religious tradition has resources to

bring these spiritual practices to flower in a pluralistic setting. In sharing, mingling, Buddhist *zazen*, Sufi dancing, autochthonous vision questing, Jesuit spiritual exercises, the Muslim *Ramadan* and daily prayer, and so forth, one would envision many textures of shared spirituality emerging. The Unificationist *hoondokhae* would be called to serve this purpose of spiritual growth, with its recommendation of daily family spiritual practice at home. After all, *Divine Principle* teaches that the truth is not contained in a book of scripture; it is a way of life.<sup>31</sup>

**Family for Peace:** Sexuality and the family is the matrix of human-kind's and religion's most pervasive and powerful set of universal values. All of the public issues Kreeft identifies as uniting religions have to do with sexuality and the family. This is where secularism and traditional religion in general part ways; it is the frontline in the culture war. Sexual purity and preservation of the family is a common ground for all religions. In addition, strong families with faithful marriages build healthy communities. If Unificationists can help local Christians, Sikhs, Hindus and Muslims strengthen their marriages, families and transmission of values to the next generation, community will appear. If we can come together to celebrate each other's marriages, births, deaths and passages in life, community will appear.

The LPC spiritual leader helps people to have great marriages and families beyond religious, racial or national identity. Christians in America are developing something called "family church," which exemplifies this post-modern move back to organic family life. Ben Freudenberg, a leader of this movement, summarizes its principles: "Parents are the primary [religious] educators in the [community], and the family is the God-ordained institution for building faith in young people and for passing faith on from one generation to the next."<sup>32</sup> He calls for "a church that works to get involved in what parents are doing for their kids at home... We need to do fewer ministry activities at church and more at home... [and] open up space in families' lives to give them more time for home activities... I'm convinced we must shift from a church-centered, home-supported ministry model to a home-centered, church-supported ministry model."<sup>33</sup> Would any traditional Unificationist, Jew, Sikh or Shintoist disagree?

The family resonates with all traditions. To lift up traditional marriage and family life is to move against the mainstream Protestant model and back (or, forward) toward the family life common to Jewish, Muslim, Hindu and other communities, as well as to the Protestant world prior to the twentieth century. The UPF vision enjoins community and household worship. "The inculcation of strong, loving family life" is a "core objective." Family traditions inform worship and, in turn, traditions strengthen and bring joy in

the family setting. Empowering sexual purity, marriage and family is an important contribution of Unification teachings. After all, the family is understood to be the core purpose of God's creative act and the instrument that brings the greatest joy to God and human beings: "What do you think is God's ultimate purpose for creating human beings?" asks Father Moon. "Simply put, it is to experience joy through relating with ideal families filled with true love."<sup>34</sup> The essence of the restoration of humanity is brought through the Blessing of marriage. This Blessing also serves as a venue for peace, through the encouragement and support for interracial, international and interreligious marriages.

**Service for Peace:** Empowerment of individuals to engage in personal ministry is critical to any spiritual community. In the LPC vision, personal ministry would be informed by the broad UPF vision for peace. The UPF's list of "Core Objectives" translated into LPC settings would lead to service-based goals:

1. The creation of a culture of peace locally;
2. Inter-religious cooperation, with the intent to establish substantial, sustainable, local institutional embodiment;
3. Partnership between local government, religious bodies and the citizenry and their organizations;
4. Greater participation in governance;
5. Prevention of conflict from happening and resolution of conflict that is taking place;
6. The institutionalization of local peace education; and
7. Economic development in harmony with the environment and provision of relief to those in need.

These need to be translated into local service and civic initiatives that unite people—especially youth—of all traditions, through the arts, service projects, dialogue, and so forth. We can translate the UPF's global call for "Programs and Activities" into local settings as well.

**Worship for Peace:** Perhaps the most important and most challenging task for the LPC is to create shared public worship. Worship involves elements that divide religions—liturgies, sacraments, music, rites and rituals rooted in and dedicated to the transmission of distinctive scriptures and historical dogmas that are literally set in stone. The hope to break down the liturgical barriers, according to Miller, lies with *getting young people involved*. Miller's comments on the empowerment of mainstream worship in Protestant churches are helpful here. "Some radical restructuring of liturgy may be needed. People must have time to enter into the deep recesses of the human spirit, assisted by the right type of music and... liturgy." How?

“Mainline churches need to begin to experiment with worship styles and music and communicate to a new generation of young people.”<sup>35</sup> Miller goes on to encourage worship leadership being handed over to the next generation.

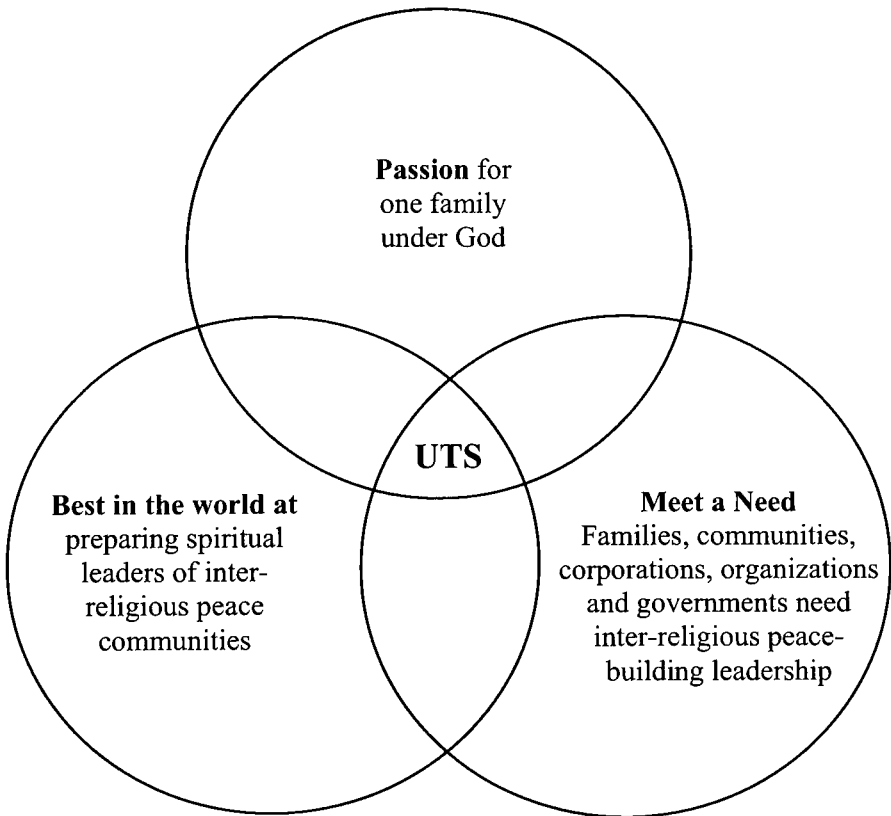
The form of LPC worship is left up to the local leadership. How would we conceive worship in a local peace community? One approach would view an LPC as a meta-community whose members have “separate but equal” private traditions. The church leadership in America articulated this as an approach in the late 1990s, but it did not generate any multi-faith spiritual life within the Unificationist community. Yet in the Islamic world it has been in place for 1,400 years with reference to the Peoples of the Book.

Another approach is to strive to develop a common worship tradition. While a very challenging task, I believe that in the long run it is in fact the Unificationist ideal and offers the most potential for success. It also is consistent with the Founder’s explicit hopes.<sup>36</sup> Common worship would begin with the traditional definition of worship as public gathering in which the Word is spoken and the sacraments (holy things, words and acts) shared. In the Unification context, this means that the Word and Blessing are given, as in recent speaking tours, but the community would welcome the sacraments and rites of all its constituent members in whatever proportion or form they like. Appropriate to worship within the UPF framework is teaching and preaching aimed at enriching the family, neighborhood and community and enabling people to cross traditional boundaries and share in the other’s spiritual life.

The key is inspired preaching and teaching that connects people of all faiths to God in community and empowers them for family and service. Worship would welcome all sacraments and rites to express the Word and Blessing. Another key is youth leadership: “The services need to be led by young men and women whose lives have been transformed by their experience of the sacred. The future of the mainline churches depends on raising up leaders from the next generation.”<sup>37</sup> The youth represent the future. Miller calls for youth worship leadership as the method for mainstream churches to effect a turnaround: “Indeed, if the mainline church is going to survive, it will need to spawn new churches led by a new generation of young people, and these youth (even as adults) may choose to meet in entirely different types of worship spaces and may organize their churches in radically different ways from those of their parents and grandparents.”<sup>38</sup> In other words, let the Buddhist, Christian, Unificationist, Muslim, Jewish etc. *youth* work out the shared worship. Be prepared to be amazed.

*Conclusion: The UTS “Hedgehog Concept”*

Jim Collins has developed a method to focus an organization’s mission. He calls it “the hedgehog concept,” with the notion that the hedgehog doesn’t have a big skill set but the *one thing* it does insures its success against a variety of competitors. The “hedgehog concept” is found at the intersection of three circles: one, what one is passionate about; two, what one can be the best in the world at; and three, what drives one’s economic engine or, for non-profits, the resource engine.<sup>39</sup>



For the first circle, this essay asserts that UTS is passionate about family and spiritual community—transcending race, religion and nationality. Call it “one family under God.” For the second, it can be the best in the world at creating leadership for such families and communities. The third circle, the resource engine, is challenging, and Steven Covey’s work on Collins’ third circle tells us why. Covey restates “driving the economic/resource engine” as “meeting a need.” The need UTS meets, as presented in

this paper, is the need for inter-religious peace leadership in local communities. The bad news is that not many in the world recognize a need for inter-religious community. This is a limitation of present-day culture. For the short-term, one leader, Father Moon, and his cadre of followers recognize the need on the basis of prophetic vision and are willing to support UTS at a loss. The seminary needs to go beyond the short-term answer to sustainability. The good news is that the culture is changing rapidly. UTS and the UPF seek to stimulate this change. It is better that the world recognize the need for inter-religious peace through common sense than through the exhaustion of endless war.

The UTS core mission, or “hedgehog concept” by this argument, is to *prepare spiritual leaders of local peace communities*. To accomplish this, UTS will help the Unification movement transition from a mainstream denominational model to a populist peace community model. In tandem with a revolution at UTS, there needs to be a revolution in the entire Unification movement. It will lead to the point at which the “blessed central families” devolve ownership of the dream of “one family under God” to people of all faiths. It will lead to the point at which Unificationists love the enemy more than their own children, and love the stranger more than the friend.

We are left with the question raised at the beginning of this essay: if UTS could not accomplish this goal thirty years ago, what makes people believe it can accomplish it now? The answer, as I have argued in this paper, is that the reason for the past failure was the denominational character of the Unification movement and its seminary. As a small upstart movement adopting a denominational structure, the movement created walls between itself and the larger society and at the same time ceased growing from within. The movement will grow through populism—flattening its organization and focusing on spiritual experience. This growth will take place in local peace communities that will serve the purposes of peace through a broad spirituality that embraces and affirms people of all faith backgrounds. So the steps critical to the success of an iUTS are one, the Unification movement’s shift to a populist structure and two, the movement’s ability to take these populist communities beyond the boundaries of Unificationist particularism through interfaith inclusiveness. In these transformations, an interfaith UTS, properly conceived, can play an important role.



## Notes

- 1 Retreat of the UTS Board of Trustees, October 8, 2006, author's notes.
- 2 Conversation with the author, 2000 or 2001.
- 3 See, for example, M. Darrol Bryant and Susan Hodges, *Exploring Unification Theology* (Barrytown, NY: Unification Theological Seminary, 1978). For a volume representing the culmination of this phase of Unificationist interfaith endeavors, see M. Darrol Bryant, John Maniatis and Tyler Hendricks, *Assembly of the World's Religions 1985: Spiritual Unity and the Future of the Earth* (New York: International Religious Foundation, 1986).
- 4 The other route is for the seminary graduates to obtain positions outside the parent church. This may be the outcome in the present case; nonetheless this paper presents an argument for the viability of the parent church becoming an "interfaith" community that can provide employment for graduates of an interfaith seminary.
- 5 Christians themselves, with cell churches, independent Bible churches, beach baptisms, rock bands, and use of coffee shops, warehouses and theatres, are abandoning the traditional church model. See *inter alia*, Leonard Sweet, ed., *Church in Emerging Culture: Five Perspectives* (Zondervan Emergent/YS, 2003) with contributors Andy Crouch, Brian D. McLaren, Erwin Raphael McManus, Michael Horton, Frederica Matthewes-Green. See also Brian D. McLaren, *A Generous Orthodoxy: Why I Am a Missional, Evangelical, Post/Protestant, Liberal/Conservative, Mystical/Poetic, Biblical, Charismatic/Contemplative, Fundamentalist/Calvinist, Anabaptist/Anglican, Methodist, Catholic, Green, Incarnational, Depressed-yet-Hopeful, Emergent, Unfinished CHRISTIAN* (Zondervan, 2004).
- 6 Don Miller, *The Reinvention of American Protestantism* (Berkeley, CA: University of California Press, 1996).
- 7 Michael T. Carey, "Mainstreaming the Purpose-Driven Church," *NETResults*, May, 2001, pp. 12-14
- 8 *Ibid.*
- 9 Miller, p. 17.
- 10 *Ibid.*, pp. 17, 187.
- 11 *Ibid.*, p. 188.
- 12 Miller, pp. 187-188. I am utilizing Miller extensively because of the clarity and focus of his analysis. The points he is making represent what appears to me to be a general consensus of church growth scholars.
- 13 *Ibid.*, p. 188.
- 14 Sun Myung Moon, "The True Owners in Establishing the Kingdom of Peace

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and Unity in Heaven and on Earth,” Seoul, April 10, 2006.

- 15 *Exposition of the Divine Principle* [EDP] (New York: HSA-UWC, 1996), p. 341.
- 16 *Ibid.*, p. 352. The text elaborates: “They protested the medieval view that faith required unquestioning obedience to the dictates of the Church in all areas of life, which denied them the right to worship God according to the dictates of conscience based on their own reading of the Bible. They also questioned the otherworldly and ascetic monastic ideal which devalued the natural world, science and the practical affairs of life.”
- 17 “The Reformation spawned philosophies and religious teachings which developed a multi-dimensional view of life seeking to realize the God-given, original nature of human beings... The Abel type view of life... opposed the prevailing influence of rationalism in religion and stressed the importance of religious zeal and the inner life. They valued mystical experience over doctrines and rituals... Pietism, Methodism, Quakerism and communication with the spirit world... in these diverse ways, the Abel-type view of life was maturing to form the democratic world of today.” (*EDP*, 356-7) In contrast, Luther receives scant praise and Calvin is criticized over predestination.
- 18 Miller., p. 11.
- 19 Rev. Chung Hwan Kwak, “2005 Korean Agenda and *Cheon Il Guk* Realization Campaign,” *The Vision and Mission of Cheon Il Guk* (Seoul: Interreligious and International Federation for World Peace, 2005), p. 61. We are thus liberated from *required* ritual and are free to create or adopt ritual according to setting.
- 20 *Ibid.*, pp. 61-64 *passim*.
- 21 Kwak, *op. cit.* p. 89-92. Kwak elaborates, “The church and FFWPU is the basis which allows Cheon Il Guk to settle in our daily lives. Through the church and FFWPU where life flourishes, and which is our motive and prime power, internally we provide education, pray and give blessing, and after that we must be fulfilling the duty of creating new community of heart, and Hoondok Family Churches.” Kwak’s distinction between this as the “sphere of life” and organizational activities as “the public sector” begs examination, as it seems to relegate spiritual life out of the public square and into the private sphere.
- 22 Kwak, *op. cit.*, p. 113.
- 23 *Ibid.*, p. 61.
- 24 Chun Hwa Dang workshops at UTS, 2005.
- 25 This content is derived from a 20-page long exposition of the mission, core values, methodology, programs and structure of the UPF, published in the fall of 2006, entitled “Universal Peace Federation” and from an undated 8-page booklet entitled “Ambassadors for Peace Handbook,” also published by UPF.

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- 26 “Universal Peace Federation: Peace Council Guidelines,” Tarrytown, NY: UPF, n.d.
- 27 Miller, pp. 8-9, 11, 18.
- 28 The text enumerates “all kinds” as “religious and spiritual, cultural, economic, educational, civic and governmental.”
- 29 (San Francisco: Ignatius Press, 1996) Kreeft refers to this as “a war of all religions against none... Nothing unites like a common enemy and a common emergency... [God] has now allowed Satan to let loose upon the world a worldwide spiritual war, which by attacking not one religion but all religions is now uniting God-loving Catholics, Orthodox, Anglicans, and Protestants (and even Jews and Muslims) more powerfully than anything else in history has ever done... What theological and ecclesiastical solutions will emerge from this new situation and this new alliance? No one can tell... Practice is leading theory.” (26-28).
- 30 Dinesh D’Souza, *The Enemy at Home* (New York: Doubleday, 2007).
- 31 See *World Scripture and the Teachings of Sun Myung Moon* (St. Paul, MN: Paragon House, 2007) for a Unificationist contribution to this task.
- 32 Freudenberg, *The Family Friendly Church* (Loveland, CO: Group, 1998), p. 10.
- 33 Ibid., pp. 19, 21, 28.
- 34 Sun Myung Moon, “God’s Ideal Family and the Kingdom of the Peaceful, Ideal World,” 2006.
- 35 Miller, p. 187.
- 36 “I will... hold worship services transcending all denominations. After this, I will go to spirit world. I will go there after completing that trans-denominational worship.” (Sun Myung Moon, 1991.1.13; *Cheon Seong Gyeong*, pp. 291-2) In this speech Father Moon referred to the universe of Christian denominations. Assuming that the same would apply to the realm of all religions, I posed this question to Dr. Peter Kim, Moon’s chief assistant: “Here Father is referring to Christian denominations (Lutheran, Methodist, Catholic, etc.). Can we say that Father now is committed to holding worship services transcending all religions (i.e. Jewish, Christian, Muslim, Buddhist, etc.)? My feeling is that the answer is YES, but I want to check with you.” I received in response, “Dear Dr. Hendricks, My answer to your question is “YES” too. Peter Kim.”
- 37 Miller, pp. 188-190.
- 38 Ibid.
- 39 Jim Collins, *Good to Great: Why Some Companies Make the Leap... and Others Don’t* (New York: HarperCollins, 2001) and *Good to Great in the Social Sector* (New York: HarperCollins, 2005).



# PROBLEMS AND POSSIBILITIES OF CHURCH GROWTH: TOWARDS A UNIFICATION CRITIQUE

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*Clinton Bennett*

Since the beginning of the Church Growth movement in the mid-1950s, many successful practitioners have significantly grown their churches. Church Growth was pioneered by Donald McGavran (1897-1990), whose *Bridges of God* (1955) is considered to have launched the movement. McGavran is credited with coining the term 'Church Growth.' Especially in North America, the phenomenon of the 'megachurch' has become well known. These are also associated with the role of television evangelists, since many megachurches broadcast their services. There are very few local congregations, national denominations or religious organizations that would not like to grow. If they believe that their message improves people's lives, saves them from sin, or restores their broken relationship with God then the missionary imperative will be part of their vision.

Some religious bodies, for theological reasons, do not engage in missionary activity but maintain their existence by retaining the children of existing members. Natural growth may occur if existing members have larger families but there is also the need to replace those who die, move elsewhere or who

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cease to attend. Even churches that may be less focused on mission as numerical growth and more focused on what has been called Christianizing the world must at least replace existing members if they are to survive and continue their social welfare and philanthropic activities.

The Unification movement is certainly concerned with growth. It engages in missionary activity both locally, nationally and internationally. The first members in the United States came as missionaries from Korea and Japan. The Unification movement's missionary agenda may be different in some respects from, say, that of the International Mission Board of the Southern Baptist Convention, which is to convert, baptize and add as new members of Baptist churches non-Christian people. On the one hand, the Unification movement would like to add new members to its Family Churches. However, on the other hand it does not demand membership as a precondition of anyone standing in a right relationship with God. This can be achieved through happy and stable marriages, preferable blessed by Father and Mother Moon irrespective of whether couples actually join a Unification congregation or not. Yet retaining second and third generation members is also critical for Unificationists, because the foundation of God's Kingdom will be built on blessed families established across three generations.

It could be argued, though, that unless the Unification movement grows, its vision of achieving a unified world of peace centered on God will be extremely difficult to accomplish, even in partnership with those who do not share all that Unificationists believe about the role and significance of Father and Mother Moon. This article suggests that Unificationists can learn from aspects of the Church Growth movement, indeed it would be illogical to reject strategies and methods that demonstrably work. However, certain principles of the Church Growth movement are actually the very opposite of what Unification thought teaches, thus there must also be a Unification critique of Church Growth.

This critique is shared by others, for whom adding countable numbers to the Church is not necessarily the main measure of success or even the priority of mission. For example, proponents of the Gospel and Our Culture view, pioneered by Lesslie Newbigin (1909-1998), are suspicious that numbers alone matter. Stress on numbers neglects other vital aspects of the Church's mission. Church Growth's emphasis on homogenous congregations, too, produces churches that look very different from the Unification Church, with its distinctive multi-cultural, indeed trans-cultural, ethos.

Newbigin and McGavran were two of the most influential missiologists of the twentieth century. Newbigin was my missiology professor in 1979, as I prepared for field work in Bangladesh. I later served

with him on several ecumenical committees. I never met McGavran but read his writing at about the time I first encountered Newbigin. This paper starts by describing Church Growth theory and practice as developed by Donald McGavran, then engages with Newbigin's contribution, identifying common ground between his critique and a possible Unification analysis. The author also draws on his own experience in congregational ministry, and on evaluations of Church Growth contained in *Evaluating the Church Growth Movement: 5 Views* (2004) edited by Peter E Engle and Gary L McIntosh. Contributors to this volume are all distinguished Church Growth practitioners or theorists who, from different perspectives, offer constructive criticism.

Rick Warren, author of the popular *The Purpose Driven Church* (1995) is perhaps one of the most widely known and respected contemporary practitioners of Church Growth, whom this writer heard speak at the 100th Anniversary Baptist World Congress in July, 2005. Warren grew his church from one family to over 10,000 members in fifteen years, also planting 26 new congregations, which by itself strongly suggests that Church Growth principles demand serious attention. Although aspects of his approach would be difficult if not impossible for Unificationists to adopt, his book also contains a great deal of sound advice. In identifying possibilities as well as problems of Church Growth from a Unification point of view, this article also suggests how Warren's book can be adapted for Unification use. Warren, enormously popular as a speaker and lecturer, has assumed the role McGavran played in previous decades. His D.Min. is from Fuller, where McGavran taught. Towns comments that whether you agree with Warren, and other church Growth practitioners or not, "you will have to admit that these pastors have been able to 'package' their ministry and help other churches ..." many of which "have grown" as a result. (Towns 2004, 32)

### *McGavran: Pioneer of Church Growth Theory and Practice*

Church Growth can be described as a "theological stance." (McGavran 1990, 8) McGavran emphasized its Biblical basis. Church Growth also draws heavily on social science, "because it always occurs in society." (xiv) The American Society for Church Growth defines it as: "A discipline which investigates the nature, expansion, planting, multiplication, function and health of Christian churches as they relate to the effective implementation of Christ's commission to 'make disciples of all people.'" (Towns 2004, 40-41) The phrase μαθητευσατε παντα τα εθνη (make disciples of all peoples) from the Great Commission (Matthew 28:19-20) was constantly on

McGavran's lips. His biblical principles of Church Growth derived from his understanding of the Great Commission.

McGavran, like most Church Growth practitioners, believed that Christian faith is essential for salvation. Therefore, the billions of non-Christians in the world are literally 'lost', separated from God. This will remain their eternal condition until and unless they respond to the Gospel. Merely *reaching the lost* is not enough. McGavran called this 'search theology', of which he was scathingly critical. "Mere search is not what God wants," he wrote, "God wants his lost children found." (McGavran 1999, 27) Search theology is like fishing in the right place but using the wrong type of net or the wrong bait. If we go fishing, said McGavran, we should want to catch some fish. Search theology proclaims the Gospel but is indifferent towards the result. Search theology contents itself with proclamation: "Its duty is complete in proclamation," since God "will gather into his church whom he wills" (26-27), which makes search theology sound very Calvinist.

In 1961 McGavran founded the Institute of Church Growth at Northwest Christian College, moving to Fuller Theological Seminary in 1965 where he became senior professor of missions (1971-90). But it was while a Disciples of Christ missionary in India between 1923 and 1957 that he developed his theory. Initially, he assumed that social action and community service were all integral to mission, conceived as constituting "everything the church does outside its four walls," citing his Yale professor, H. Richard Niebuhr. Evangelism was part of mission, not its main thrust (McIntosh 2004, 12). McGavran preferred to work on a one-to-one level over an extended period to ensure that the potential convert was well schooled in Christian teaching before they made any commitment. Thus, what might be called the 'quality' of those converted took priority over the 'quantity.'

McGavran, however, noticed that some congregations did grow at a considerable rate, while others did not, including those of his own mission, of which he was made supervisor in 1932. He started researching causes of growth by comparing 145 areas. Writing about how Churches grow, he complained of a "universal fog," even a "blindness regarding what worked or did not work," so "that Church growth is not even seen" (McGavran 1990, 56). He discovered that of these, "134 areas had grown only 11 percent between 1921 and 1931" and that most of these churches "were not even conserving their own children." I note that retention of members' children is a major concern for Unificationists. McGavran suggested that ability to win not only members' children, but nominal members and casual attendees as well, is a necessary first step to winning complete outsiders. A church that cannot do the former will certainly fail to do the latter. In the remaining 11



areas, churches “were growing by 100 percent, 150 percent, and even 200 percent a decade.” (McIntosh 2004, 11)

Asking why most of the churches were not growing and some were, he started to look at causes, at barriers, then at principles and strategies that could be transferred from one context to a similar context. Often, churches did not grow because ministers and missionaries were too busy with programs and social action while ignoring evangelism. He discovered that those churches that grew all targeted, and concentrated on, a single class, caste or tribal group. Those that evangelized indiscriminately, producing racially or socially mixed congregations, did not grow. From this, McGavran formulated three fundamental and non-negotiable principles of Church Growth: first, that numerical growth, represented by adding new and countable converts to the Church, is both the *raison d’etre* and the aim of mission; second, the concept of identifying and profiling an ideal target; and third, the concept of people-movements.

This first principle makes adding numbers mission’s absolute priority, taking precedence over any other activity both in terms of resources and time. Activities such as medical work, education and philanthropy that occupy much missionary time and expenditure become of secondary importance. So does nurturing or forming converts in the faith, which devolves to others. McGavran distinguished ‘discipling’, the evangelical task, from ‘perfecting’, which falls to the Church rather than to the evangelist. “If we make a select company our goal,” he asked, “are we true to him who preached the gospel to multitudes?” (McGavran 1990, 122). “Ethical achievements *grow out of life in Christ*,” he wrote, so “must not be made a prerequisite for faith in him.” (McGavran 1990, 34; italics original)

Evangelism, for McGavran, was an ‘input term’—meaning that the lost should be won, baptized and added to the church; that produces an ‘output term’: Church Growth (McIntosh 2004, 15). The lostness of the lost drives Church Growth, which is also concerned with identifying where lost people yet unreached with the Gospel live and what strategies can be used to win them. Matthew 24:14, which says that Jesus will return when the Gospel has been preached throughout the world, is an oft-cited text. He described indifference towards numbers as a form of relativism which has “aggressively attacked the doctrine that Christ is the full, final, once-for-all revelation of God” and that “every Christian should proclaim Christ and persuade men and women to become his disciples and responsible members of his church.” McGavran 1990, (25) The Church Growth task is an urgent one; “God commands an ardent searching for the lost *in order to find them*.” (McGavran 1990, 30 original italics)

Congregations that aim to replicate themselves, that is, to attract people of the same or similar social-economic status, class, race, tribe or linguistic group, said McGavran, grow. A basic strategy is to compile a 'profile' or the target person or group. Warren's target, for example, is called Saddleback Sam; he is "well educated," "likes where he lives," "is self-satisfied... about his life" although "overextended in both time and money." (Warren 1995, 170) McGavran's concept of people movement starts with the premise that we face enough obstacles to accepting the Gospel without having additional barriers placed our way, such as those of language, class, race or social status. In India, people from certain castes found it almost impossible to associate with those from certain other castes. People, said McGavran, prefer to worship in their own language, not in a second or third language. People are more likely to respond to the Gospel "without crossing barriers." (McGavran 1990, 160) This avoids what has been called "extract evangelism"—when individuals, won for Christ, are "extracted" from their social group and introduced into an alien community whose culture and even language is different and exotic.

A people-movement approach to evangelism also aims to address whole groups, not merely individuals. "People like to become Christian," McGavran wrote, "without crossing racial, linguistic or class barriers." (163) He argued that during the first 15 years of the initial expansion of Christianity, almost all believers became Christian while remaining culturally Jewish. As Gentiles started to convert, few wished to adopt Jewish customs. Jewish Christians, he said, neither inter-dined nor inter-married with Gentile Christians or left their separate community to join "a conglomerate society." (169) Elsewhere, he says, the Church grew wherever it focused on working within a single, homogenous people-group. Where it failed to do this, it stagnated. 'Bridges', for McGavran, are those social or professional contacts that exist between members of a congregation and others within the same people-group, who tend to be similar to themselves, for example colleagues at work, friends at a golf or fitness club, or fellow parents at their children's school, who can be invited to a special service.

### *Church Growth and Social Science*

For McGavran, the success or failure of mission is easy to evaluate; the number of converts who have joined the church can be *counted*: "The church is made up of countable people and there is nothing particularly spiritual in not counting them." (67) Hence, use of social science undergirds Church Growth, which as a discipline is research based. It uses cases studies to identify successful strategies. Success is determined by counting results.

Church Growth emphasizes that while principles, which are biblical, remain unchanged, strategy must be appropriate to context. Research, drawing on social science, is needed to determine what strategies work in which context. McGavran encountered a great deal of resistance to his claim that success in mission can be measured by counting results, and defended this in his *Understanding Church Growth*. He also defended Church Growth against the criticism that a focus on numbers produces shallow Christians, since quality growth devolves from evangelists, in his view, to Christian educators. (33; 120) Against the criticism that a focus on numbers neglects the Christian responsibility to Christianize the world, he disputed that this is a priority when compared with “the multiplying of cells of reborn Christians.” (23)

For McGavran, the more urgent task is to save the lost. He did think, though, that social circumstances and even natural catastrophe can make people receptive to the Gospel (141), so a wise strategy is to fish where the fish are likely to be caught, to win the winnable. (206) In one passage, sounding more like a liberation theologian, he acknowledges that “the masses are dear to God” (201) and that the poor and oppressed have often responded to the Gospel, which gives them “a bedrock on which to stand as they battle for justice.” (205) He also suggested that the more converts there are, the more people there will be to engage in social action. (7) However, social action as a priority is false, because it “substitutes the fruit of the gospel for the gospel” and runs the risk of advocating that “works of righteousness” are saving. (34) Nevertheless, the type of Christian produced by Church Growth tends to share the view that winning lost souls takes priority over any other task.

Against what he calls “remnant theology,” which argues that the quality of a small faithful community counts more than a larger church full of yet-to-be perfected Christians, he suggests that only failing pastors, whose churches do not grow, can be satisfied with this defeatist thinking. (121) Glorifying smallness or slow growth is a device to justify failure.

Church growth uses statistics, charts, diagrams and social analysis to identify target groups, their receptiveness to the Gospel as well as tools to measure success. ‘Methods’, said McGravan, must be “evaluated in the light of whether they actually produce growth.” (275) Recent converts are interviewed to ascertain what attracted them, while the social matrix in which churches have grown is scientifically analyzed. Church Growth has developed its own vocabulary, which often sounds technical and analytical. “In order to catch fish,” writes Warren, “learn to think like a fish.” Learn their habits, discover what they like and dislike (Warren 1995, 188). Social

and anthropological research can shed light on these matters and also on the structures within which people live: “People exist not as discrete individuals, but as interconnected members of some society.” (McGavran 1990, 153). Statistically, the success of a people-movement strategy has been proven, at least as measured by countable results. Two-thirds of all converts in Asia, Africa and Oceania “have come to Christian faith through people movements.” (224)

McGavran developed categories of different types of evangelical contexts as a guide to determining appropriate strategies:

- *E0 evangelism* “aims to bring existing church members to a personal commitment to Christ,” and is the essential starting point. Revival of a congregation’s vision, commitment and faith can thus be a stepping-stone to mission. He also called this ‘internal growth.’
- *E1 evangelism* seeks to utilize bridges into the target community; this is called ‘near-neighbor evangelism’ which reaches out to those whose culture and language is the same “as those of the Christian who is witnessing.”
- *E2 evangelism* is across a “small ethnic, cultural or religious” gap, such as that between the United States and Canada, or the United Kingdom and Australia.
- *E3 evangelism* involves crossing a large cultural barrier, such as when an American missionary goes to Africa or Asia.

In the case of E2 and E3 evangelism, the evangelist may be from a different people-group than the evangelized but will target a homogenous group.

### *Newbigin’s Critique*

Newbigin was also a missionary in India, for over forty years. In 1974, when he returned to his native United Kingdom as professor of missiology in the Selly Oak Colleges, Birmingham, it was the Church’s estrangement from Western culture that disturbed and challenged him. His view of mission included, alongside the winning of individual souls, a Christian critique of culture. The Gospel needs to engage with positive and negative elements of culture so that the whole world can be redeemed. The Gospel and Our Culture initiative was inspired by his book, *Foolishness to the Greeks: The Gospel and Our Western Culture* (1986), and led to institutional programs in both the UK and the USA. He believed that, following the Enlightenment’s relegation of religion to the domestic sphere and the privatization of values, Christians lost their ability to engage constructively with culture, including science and politics. The Christian, he said, has a duty to be concerned with

governance, since God has ordained political authorities “for a good purpose but” these “can easily become instruments of wickedness.” (Newbigin 1986, 128) The Gospel should stand over and against culture in order to redeem it. McGavran’s approach, Newbigin believed, ran the danger of capitulating to “unethical dimensions” of the culture as it attempts to fit the gospel into “existing cultural mosaics.” (Gelder 2004, 84)

Most Church Growth practitioners regard the world as finite. It will be destroyed and replaced by a spiritual reality. Only the human soul is of eternal value, hence Christianizing culture or the social order, in practice, if it is a priority at all, is a very, very low priority. Developing his ideas in *The Gospel in a Pluralist Society* (1989), Newbigin questioned some of the basic principles of Church Growth thought. For McGavran, the *raison d’être* of mission stems from the Great Commission. It is motivated by a very real sense of personal responsibility, that is, if I do not win souls, they will perish in hell because I failed in my Christian duty to reach the unreached. Nineteenth century mission used this type of language to raise money and to recruit missionaries: “How can they hear without a preacher?” (Romans 10:4). Newbigin thus described the popular motive of mission as being to stem the “fearful cataract of souls going into eternal perdition,” since the great majority of human beings who have died have died without faith in Christ. (Newbigin 1989, 124-25)

Examining the New Testament, Newbigin simply did not find there the same concern for results or anxiety about numbers that characterizes Church Growth thought. Paul, he pointed out, never agonizes about results. Instead, in one of his most profoundly missiological passages, he speaks of salvation in eschatological terms and suggests that no one is perfect until the end. God “has consigned all people to disobedience in order that he may have mercy on all.” (Romans 11:32-36). It is then, says Newbigin, that “the fathomless depths of God’s wisdom and grace will be revealed.” (125). Meanwhile, “creation groans in travail.” (Romans 8:22). Thus, Christians should be neither anxious about their failure or boast about their success, but should faithfully witness “to the one in whom the whole purpose of God for cosmic history has been revealed.” (125) Newbigin preferred to speak of the “logic of mission,” predicated on the truthfulness of the message as one that cannot but be proclaimed. We do not control the result. This is the Holy Spirit’s task. Some people may join the church, others may respond in ways that are invisible to us.

Newbigin does not say that mere proclamation is enough; proclamation must be persuasive and culturally sensitive. Evangelists should use strategies which have been proven, while resisting the temptation to control the

process. Converts, too, Newbigin argued, must be aware of the ethical dimension of the Gospel, thus ‘disciplining’ and ‘perfecting’ can not be so easily separated. Lacking knowledge of the ethical dimension, converts will focus only on replicating their conversion in others. They will ignore the Gospel command to heal the sick, liberate the oppressed, give sight to the blind, to restore the world to its original perfection (Luke 4:18-20), for only such a world will be acceptable to God.

Discussing Newbigin, McGavran defends goal setting in terms of winning large numbers against the criticism that this is “presumptuous,” arguing that “setting goals is in accordance with God’s eternal purpose” and that “scripture is solidly on the side of careful planning for Church growth.” (McGavran 1990, 270) Unlike McGavran, Newbigin says that God will save whomsoever he wishes to save, regardless of whether they are outwardly Christian or not.

### *Other Critiques*

Elmer Towns’s “effective evangelism” view thinks that the “theology” of church growth too easily gets smothered by social science, elevating methods above principles. Church growth enthusiasts too easily succumb to the benefits of success, that is, in financial terms, pursuing growth for the wrong reasons. (Towns 2004, 51) Preoccupation with ratings, corporate image, statistical growth, financial profits and even celebrity status displaces biblical preaching. “Some enthusiastic promoters” of Church Growth, writes Elmer, claimed that it “could do much more in producing growth than was humanly and divinely possible.”

Charles van Engen’s “centrist view” shares with the Gospel and Our Culture approach the contention that the God of the Bible is concerned with more than individual salvation. God is “actively involved with his creation, revealing himself to humans, responding to human rejection of his love and grace, and, in Jesus Christ, preserving all creation and holding all creation together.” (Engen 2004, 136; see Colossians 1:20)

Gailyn van Rheen’s “reformist view” says that unintentionally, “Church Growth practitioners developed a missionary model vulnerable to the spirit of their age.” (Rheen 2004, 175) Most megachurches are suburban, and target someone remarkable like ‘Saddleback Sam’, middle-class, well educated, affluent people who often respond to a Gospel that says that God blesses faith with economic success and personal happiness. Transfer this message to a context where most people are poor, occupy social housing, depend on welfare because there are no jobs to be had and send

their children to failing schools, and few are attracted. McGavran uses the term *missio dei* (God's mission) but appears to rely on humanly devised strategies. A reformist view would broaden mission to also include "social justice and environmental concerns" and "other purposes of God." (181)

Howard Snyder's "renewal response" thinks that Church Growth has been too preoccupied with strategy, that when Churches are alive, where "renewal" occurs, they will naturally grow: "the Holy Spirit of God continues to do new, renewing things. When he does, and when his people respond in faith and faithfulness, the church grows." (Snyder 2004, 231)

### *A Personal Critique*

Highgate Baptist Church in downtown Birmingham, UK, where I was associate pastor, was surrounded by low-income housing in a racially mixed area with a high level of unemployment and social need. Our ministry focused on providing welfare advice, on engaging with local schools to improve standards (I chaired the elementary school board, my senior colleague the secondary school board), on involvement in a housing project, a meal service for the elderly (the food was cooked on church premises) and on a latch-key facility for children. Targeting people from a single group would have been theoretically possible, but our congregation mirrored the population of the neighborhood and so was multi-racial. As we wanted different groups in the neighborhood to get on well together, it seemed appropriate to create a space where color or race and even social status did not matter. All were accepted.

We did grow but not dramatically, and with an elderly congregation, new members tended to replace those whom we lost. Our church could not survive financially and continue this ministry without assistance from the national denomination. Every year we had to justify renewal of our grant. The criterion was how many people we had added to our membership; neither the quality of our ministry nor of any converts was a factor. Obviously, the quality of a social-service ministry can not be quantitatively evaluated as easily as a ministry that focuses on winning countable converts. However, qualitative social science research can be used to assess whether service users value a service or not, which is common practice in the not-for-profit sector. Yet our results were always negatively compared with Sutton Coldfield Baptist Church, which, located in one of the wealthiest suburbs, is one of the largest churches in Britain.

Highgate Baptist Church looks more like a Family Church, full of the color and richness that multi-cultural congregations contain. Some of those

whom we did attract, too, were attracted away from other churches because they preferred our social gospel message and mission rather than what their previous church had offered. Another weakness of using numbers to assess success is the difficulty of distinguishing new converts, that is, people who were un-churched before joining, from those who transfer loyalty from another church. It is easy to inflate statistics with the latter.

My own deepest reservation about Church Growth is that it too easily supports a “God will bless you if your faith is strong” message that fails to explain why bad things happen to good people, and which makes economic success—which may be obtained by unethical methods—the main criterion of being a good Christian. In practice, it relegates social ministry to a very low priority. I place it much higher. Health and wealth may be a sign of God’s blessing, but lack of these is not necessarily evidence of faithlessness. McGavran was concerned that social activism diverts funds away from what should, in his view, take priority. The opposite criticism can apply to Church Growth; it invests enormous sums for evangelism, supported by considerable plant in terms of building and training institutions. Hardly anything is devoted to meeting peoples’ physical needs, of which the typical target often has few.

### *Towards a Unification Critique*

I do not believe that the Kingdom of God will consist of segregated groups, a type of end-time apartheid; rather, as Sun Myung Moon teaches, the cultures and religions of the world will each contribute to a world civilization in which barriers between people will be broken down. It is difficult to see how cross-cultural marriage partners would easily fit any “profile” of a target group drawn by Church Growth principles. Unificationists’ basic commitment to bridging barriers, to creating racial and inter-religious harmony, makes the most fundamental principle of Church Growth impossible for them to embrace with any degree of enthusiasm. Warren writes, “Discover what types of people live in your area, decide which of these groups your church is best equipped to reach, and then discover which types of evangelism best match your target” (157); but this is tough advice if you believe that your calling is to reach out to all “types.” McGavran did discuss the issue of segregation but dismissed criticism on pragmatic grounds: the task is urgent, segregation works much better than what he calls creating conglomerate cells, and so is to be preferred. If the option is either building conglomerate congregations slowly or congregations of one type of people quickly, then the first is “a weak option.” (261)



While a concern for retention of existing members as well as of their children and for gaining new members will remain significant for Unificationists, I do not think that the Divine Principle allows social action and redeeming the world to become such a low priority as it is for most Church Growth thinkers. Church Growth produces converts whose overwhelming commitment is to multiply the church; the Divine Principle seeks to restore creation, to co-operate with God. Sun Myung Moon believes that engaging with the media, with economics and commerce and trade all have important roles to play as aspects of mission. Church Growth sees all this as misdirecting energy and resources: "Eternal salvation is more important," wrote McGavran, "than temporal well-being." (23) Yet if such activities are regarded as essential and even as priorities, then a smaller but dedicated group, what Newbigin calls "a foretaste of the eschatological future of the reign that has already begun" (Gelder 84), may do this better than a larger group whose interest is only to stem the cataract of souls going into eternal damnation.

Unification thought does not dictate to God who is or is not saved. Rather, it allows Unificationists to work with all people, regardless of faith, provided that they share universal values and the goal of a world centered on God. The goal is not the victory of one religion over others but the unification "of all religions through the new, ultimate expression of the truth." (*Exposition*, 375) If the Church is to resemble the world that God wants, then a smaller multi-racial congregation may be more authentic than a large, homogenous one. If making the world a fairer, better, more just place and if correcting the damage that human greed has caused to the environment, are all tasks to which God has called us, then Church Growth practitioners need to re-visit their priorities.

### *But Let's Keep the Baby as We Throw out the Bathwater*

The above suggest that Unificationists might experience some problems in applying Church Growth principles without adjustment. On the other hand, the positive possibilities of Church Growth must not be overlooked. Any reading of Warren's book yields good practical advice. For example, if you want your services to attract people, they must "create an atmosphere of acceptance." Long before the preacher preaches, he says, "Visitors are already deciding if they will come back." (Warren 1995, 211) "Do not embarrass visitors," he recommends, "by inviting them to introduce themselves, which may cause them to die a thousand deaths." (260) "The difference between an average service and an outstanding one," he says, "is flow." (256) Prayers, songs, readings must all knit together to form a whole.

“Match your music,” he says, “to the kind of people God wants your church to reach.” (281) For Unificationists, this might mean developing a repertoire of songs that celebrate the type of multi-cultural world represented at almost any gathering of Unificationists, or of meetings sponsored by them. Warren also recommends separating the discipling from the perfecting task by offering two different types of services, one for enquirers and another for existing members, so that the latter can be nurtured to a more mature faith.

Warren advertised his Church as catering for “those who’ve given up on traditional church services.” (194) Perhaps a Family Church can attract people who have given up on what Churches traditionally look like, that is, assemblies full of people who all appear to be the same. Warren says that a good starting point is to ask the target group what they would look for in a Church. His target is “Saddleback Sam,” who does not look much like many Unificationists whom I know. However, Unification churches do have a target: people who value marriage and family life, or who wish to see marriage restored as a social ideal. Just as all Saddleback Sams have similar needs, so do families, regardless of their race, color or social status.

A Family Church, just like any homogenous congregation, can ask what its strengths are, what it can offer by “clarifying why the church exists and what it has to offer.” (86) “There is incredible power,” he says, “in having a clearly defined purpose statement,” which could be produced by a Family Church. It should set out “its purposes,” ideally “in a single sentence.” (99)

Warren ends his book by stating, “Successful ministry is building the church on the purposes of God in the power of the Holy Spirit and *expecting* the results from God,” which sounds closer to Newbiggin than to McGavran. However, the book reads like a ‘how to grow the Church’ manual, and implies that if you use the right methods, results will follow. Saddleback’s own success suggests that these methods, in a similar context, do work, but whether the result is actually God’s, or Church Growth’s, is subject to debate. Is a large growing church that focuses almost exclusively on members’ spiritual health consistent with God’s will? Or, is a smaller church whose members work for social justice, for the reconciliation of all things to God, who hold material and spiritual concerns in harmony, a better ‘foretaste’ of God’s Kingdom?

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# THE MILINGO AFFAIR: RE-THINKING THE UNIFICATION POSITION ON CLERICAL CELIBACY AND ECUMENISM

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*Michael L. Mickler*

Until recently, the Unification movement (UM) had little need to develop a thought-out position on clerical celibacy. There were two main reasons for this. First, the UM is a lay movement with no formally ordained clergy or priests. Therefore, the question of clerical celibacy had little organizational relevance. Second, given the extraordinarily high value which the movement places on marriage and family, the issue of clerical celibacy had only limited theological relevance. However, when Roman Catholic Archbishop Emmanuel Milingo participated in an Interfaith Marriage Blessing presided over by Rev. and Mrs. Sun Myung Moon, the situation changed dramatically. Milingo's struggle to remain within the Roman Catholic Church, his leadership of a new organization, Married Priests Now, and his formal excommunication garnered worldwide publicity, surfacing the issue of clerical celibacy at the highest levels of the Vatican hierarchy. The Milingo affair also surfaced the question of clerical celibacy within the UM as movement spokespersons were called upon to take positions at each stage of the controversy.

At a deeper level, the Milingo affair highlighted a tension within the UM between sectarian and ecumenical consciousness. Regarded as a marginal, stigmatized sect for most of its history, the movement had limited access to mainline forums and its initiatives were generally met with suspicion or

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disdain. For its part, the UM claimed exclusive access to the “new, ultimate, final truth”<sup>1</sup> and knowledge of “the direction... humankind must go.”<sup>2</sup> The UM also was aggressively conversionistic. Yet, alongside its claim to possess superior truth, the UM harbored a desire for mainstream acceptance. It expended significant resources in academic and inter-religious outreach, seeking to cultivate allies and establish networks of support. In these encounters, the UM maintained a stance of broad inclusiveness and disclaimed any intention of conversion. In general, the movement was able to manage this internal tension.<sup>3</sup> However, the UM’s sectarian and ecumenical consciousness collided in the Milingo affair. The movement was more than complicit in the archbishop breaking his priestly vow of celibacy. At the same time, the UM was at pains to affirm its respect for the Roman Catholic Church and all faiths.<sup>4</sup>

This type of collision was not unique to the UM. Strain between strongly held beliefs and the necessity of finding common ground with adherents of other faiths is the core problematic facing contemporary religion. Sectarian religions maintain their superior, exclusive truths at the expense of finding common ground with other faith traditions. Ecumenical religions acknowledge truths and the integrity of other faiths, sometimes at the expense of their own. Neither of these stances alone is satisfactory, and most traditions, especially those regarded as mainstream, seek ways to balance their sectarian and ecumenical inclinations.

The following three sections highlight this dynamic as it relates to the Unification movement’s encounter with Archbishop Milingo. The first elaborates the movement’s position on clerical celibacy prior to its encounter with Milingo. The second examines the Milingo affair during which tension between the UM’s sectarian and ecumenical consciousness surfaced. The third offers recommendations for re-thinking the Unification position on clerical celibacy, resolving sectarian-ecumenical tensions, and achieving mainstream acceptance in a post-Milingo context.

### *Unification Pre-Milingo*

As noted, the UM had little need to develop a thought-out position on clerical celibacy prior to its encounter with Archbishop Milingo. *Divine Principle* (DP), the movement’s primary theological text, takes no position and, in fact, does not even cover the topic.<sup>5</sup> However, the text does present content which bears on the question. DP, for example, upholds the ideal of the God-centered family (God, husband and wife, and their offspring) as the “eternal purpose of creation” (32). It also states, “Every religion which teaches how

to eliminate sin has called adultery the greatest sin, and has emphasized an ascetic life in order to prevent it” (75). However, DP’s core message or *kerygma* is that Christ must come again in the flesh as the “True Parent.” (218) He “will then ... have all fallen men [sic.] form (by couples) substantial trinities centered upon God after having liquidated the original sin.” (218) From this perspective, asceticism and celibacy are significant only until the Lord’s second coming.

Rev. Moon developed these themes in a number of speeches in which he spoke respectfully of celibacy as a practice of the “highest” or “major” religions and described commitment to the celibate priesthood a “most noble and sacred divine task.” However, he claimed that nuns, priests and monks don’t “fully understand” why they are abstinent.<sup>6</sup> According to his explanation, “Satan planted free sex in Adam’s family.”<sup>7</sup> As a consequence, “God could not recognize anyone’s marriage” and “no one in the fallen world is truly qualified to be married.”<sup>8</sup> Celibate priests and nuns, he said, “remained single so they would not have any obstacles preventing them from crossing directly into God’s realm.”<sup>9</sup> He declared, “[T]his is the time when True Parents have come with the Blessing.”<sup>10</sup> Thus, “only in the Unification Church, in the name of True Parents, are we making marriage the culmination of human history.”<sup>11</sup> These sentiments are congruent with the DP. However, Rev. Moon took the Unification view a step further by stating,

From now on marriage is necessary in order to enter the Kingdom of Heaven... If Catholic priests and nuns remain single, they will end up in hell. Now universal fortune seeks the bond of a bride and a bridegroom. Catholic priests and nuns must get married; otherwise, they will perish. The Unification Church blesses the bride and the bridegroom so they will not perish.<sup>12</sup>

He went so far as to say that if he “does not encourage the celibate Catholic priests and nuns to marry now, as well as the Buddhist monks in monasteries, they will very soon become an arena of free sex.”<sup>13</sup>

A few movement followers wrote on clerical celibacy. Jose Gonzalez Losada, in *True Love and Forbidden Love* (1992), agreed that priestly celibates established a “good standard” and “example of discipline and self-control.” However, he maintained,

Many of those who have the vocation to live a life of celibacy... feel intuitively that they... [are] waiting for absolute permission from God to establish a sacred and divine marriage, that could only be bestowed sometime in the future.

Consistent with the Unification understanding of the human fall, Losada noted, “human history started with illicit horizontal love.” Consistent with Unification soteriology, he claimed, “Jesus Christ could leave for posterity only a model of individual perfection” not “a real family model for all his disciples to imitate and follow.” As a consequence, the “Christian family,” while being “the appropriate and natural structure for the children and the best way to avoid immorality and promiscuity... does not represent a complete model of the restored ideal family that was lost with the fall.” This, he asserted, “is demonstrated by the fact that... even the most devout Christian couples still transmit the original sin to their descendants.” The Christian sacrament of marriage, thus, has only “a temporal and conditional validity.”<sup>14</sup>

All of this was standard Unificationism. However, these positions were not easy to defend in ecumenical settings. In a dialogue on “Lifestyle,” non-Unification scholars questioned the church’s theology of “salvation through marriage.” One participant declared,

It seems to me that if I were in the Unification Church, and if I decided that I valued my singleness, as many people do now, and if I felt that, for whatever reason, I didn’t want to marry, I would have to get out, if I had any integrity at all... [A]s a single person... you really can’t achieve full salvation. So you are ultimately a second class citizen within the movement...

You say that *Divine Principle* talks about the worth within each person, and his feeling of self-worth. How can a single person feel he has any self-worth if he doesn’t feel he needs to get married? Are there other alternatives?<sup>15</sup>

A Unification member present responded that he knew “three or four people who didn’t want to be married” and “wanted instead to devote their time to other things.” He said this was “quite possible” and that movement singles “don’t have to feel uncomfortable.” As he put it, “They believe that after they die, they will be matched to somebody in the spirit world.” Another adherent, in response to expressed concerns about maintaining “heterogeneity and pluralism within society,” forthrightly stated,

It is important to affirm that there is particularism in *Divine Principle*. It is not the case that we are attempting to relate to all concerns of all people in a pluralistic society in modernity. We are sectarian...

What is happening in the world outside? We live in a secular, radically pluralistic society. But my faith is... that eventually through God’s



providence the world will become aware of our fruits—of the harmony of our marriages and of the beauty of our children. People will then see that, indeed, the Unification Church has some sort of solution. Then voluntarily those who want to come can come; and those who don't, won't. And God bless the latter. But it may be in the future, in the ideal world, there will be a normative pattern, a certain image of human fulfillment and that this is the perfect marriage.<sup>16</sup>

Although qualified and stated in less than dogmatic language, members were unwavering in the primacy, final normative status, and redemptive significance they attached to marriage within the Unification tradition.

Prior to its encounter with Archbishop Milingo, the Unification position on marriage and celibacy, priestly or otherwise, was sectarian. Specifically, it derived from the UM's claim to possess superior, revealed truth as to the purpose of creation, the human fall, salvation through marriage, and the timing as well as the mode of Christ's second coming. Additionally, the UM did not evidence awareness of or engagement with the exegetical, historical, theological or pastoral basis of celibacy within Christianity or other religious traditions. The movement simply relied upon its own sources of inspiration and revelatory insight.<sup>17</sup>

This would not have been a problem had the UM defined itself in exclusively sectarian terms. As one religious scholar noted,

[T]hat's all right if you want to create a small community and say, we are going to realize some absolute natural law. We're going to live in our little commune someplace in the world. We're going to exclude all others. But I hear you saying that you are harbingers of the new age; that you propose to provide a pattern of living that is going to be good for all humankind.<sup>18</sup>

In terms of clerical celibacy, it was one thing to proclaim that Catholic priests and nuns must marry. It was quite another to marry a Roman Catholic archbishop in violation of his priestly vows. As noted, Archbishop Emmanuel Milingo's participation in an Interfaith Marriage Blessing presided over by Rev. and Mrs. Sun Myung Moon highlighted a tension within the UM between its sectarian and ecumenical tendencies. It also led to a highly publicized and explosive triangular affair involving the movement, Archbishop Milingo and the Roman Catholic Church.

## *The Milingo Affair*

This section assesses the Unification position on clerical celibacy as it surfaced at various stages of the Milingo affair. To this point, the affair has included four distinct phases: 1) Archbishop Milingo's May 2001 marriage to Maria Sung; 2) his August 2001 return to the Roman Catholic church and subsequent five-year separation from his wife; 3) Milingo's July 2006 return to his wife and inauguration of a new organization, Married Priests Now!; and 4) his September 2006 excommunication from the Roman Catholic church as a result of his ordaining four married men as bishops.

The UM, under the auspices of the Family Federation for World Peace and Unification (FFWPU)<sup>19</sup> was deeply enmeshed at each stage of the affair. It interacted with the archbishop, his wife, various supporters and detractors, the Roman Catholic Church, and the wider public. Despite having passed through the fire of scandal, excommunication and schism (though some dismissed it as so much silliness),<sup>20</sup> there was little evidence of a shift in the UM's position. Though momentarily chastened, the movement held strongly to its conviction that priestly celibacy had run its course and that clerical celibates should marry, preferably under the blessing of the True Parents. In this respect, the UM did not utilize the Milingo affair to re-think its position or to adopt an unambiguously ecumenical posture.

Before proceeding, it is appropriate to highlight salient aspects of Archbishop Milingo's background. Born in a poor farm village in Zambia in 1930, he was ordained in 1958, serving as a curate, then parish priest. He was secretary of mass media for the Zambia Episcopal Conference from 1966-69 when he founded the Daughters of the Redeemer. In 1969, Pope Paul VI consecrated him Bishop of Archdiocese of Lukasa, capital of Zambia, making him one of Africa's youngest bishops. He served there from 1969-1983, founding two additional orders, the Brothers of St. John the Baptist and the Children of the Good Shepherd. In 1973, Milingo "discovered" that he was blessed with the gift of healing but ran afoul of the Vatican over his faith healing and exorcisms. His activities prompted complaints that he was acting as a "witch doctor." He was called to Rome in 1982, pressured to resign in 1983, and became a functionary in the Pontifical Council for Pastoral Care of Migrants and Itinerant Peoples in Rome. He was prohibited from saying mass within the city limits but developed a charismatic ministry, continued public healing and exorcism, and even recorded two music albums. However, he chafed under church-imposed restrictions and became increasingly outspoken. At a "Fatima 2000" international conference in 1996, he charged that there were high-ranking Catholic clerics involved in devil worship,

fornication and adultery, and accused the church of tolerating “secret affairs and marriages, broken celibacy, illegitimate children, rampant homosexuality and illicit sex.”<sup>21</sup>

Milingo’s initial contact with the UM is not well documented. His position with the Pontifical Council for Pastoral Care of Migrants and Itinerant Peoples may have facilitated his contact with Unification missionaries. His frustration with the church over restrictions placed upon his ministry and his criticism of ecclesiastical sexual transgressions undoubtedly rendered him open to the movement’s position on celibacy and marriage. Milingo also gave testimony of being spiritually led to the UM.<sup>22</sup> In any event, Milingo’s relationship to the movement developed over several years as he participated in UM-sponsored inter-religious dialogs and conferences. He also attended International Marriage Blessings at Seoul Olympic Stadium in 1999 and 2000, appearing publicly and offering representative prayers for the couples on behalf of Catholicism.<sup>23</sup> In 2001, Rev. Moon challenged a diverse assortment of UM-associated faith leaders to re-dedicate their marriages in an “Interfaith Marriage Blessing.” It was at that time Archbishop Milingo stepped forward, unexpectedly according to Unification sources, requesting a bride.<sup>24</sup> Milingo married Maria Sung, a 43 year-old Korean doctor of acupuncture, in a ceremony with 60 other couples at the Cotillion Room of the Hilton Hotel in New York City, May 27, 2001.<sup>25</sup>

UM spokespersons viewed Milingo’s marriage as a confirmation of its position and as an epoch-making event. Phillip Schanker, the movement’s chief public affairs officer, wrote, “Heaven truly fired a ‘shot heard round the world.’” Setting the ceremony in an eschatological context, Schanker stated,

Just as the Pentecost 2000 years ago heralded a new age centered upon Jesus and the Holy Spirit as True Parents, this new Pentecost... ushers in the era of the Kingdom of God built upon families and centered upon the substantial embodiment of the True Parent ideal... Now we must preach the kingdom of God to the ends of the earth!<sup>26</sup>

In spite of these heady sentiments, Milingo’s marriage quickly became sharply controversial. On July 17, 2001, the Vatican issued an ultimatum demanding that Archbishop Milingo separate from Maria Sung, sever all links with the “sect,” Family Federation for World Peace and Unification, “declare publicly his fidelity to the doctrine and ecclesiastical discipline of celibacy,” and “manifest his obedience to the Supreme Pontiff by a clear and unequivocal act.” The “canonical admonition,” issued by the Congregation for the Doctrine of the Faith, concluded, “Should Archbishop Milingo not

formally act by 20 August, 2001 to fulfill what is hereby required of him, excommunication reserved to the Holy See will be imposed.”<sup>27</sup>

At this point, the UM issued a more complete explanation. In a “Statement about Msgr. Milingo,” movement spokespersons emphasized that the UM had “no malice or opposition to the Catholic Church or any church” and claimed to “understand the challenges presented by the Archbishop’s decision to marry.” However, the movement refused to repudiate Milingo’s marriage, stating that its members and associates “pray for his effort to reconcile with his church while standing by his wife.”<sup>28</sup> On August 5, Milingo traveled to Italy for a private audience with Pope John Paul II. Separated from his wife at the Milan airport, the affair exploded into charge and counter-charge, intrigue, and betrayal, real or perceived, all trumpeted in the Italian and international press. Maria Sung, cut off from Milingo, who reportedly was in a “period of seclusion” for the purpose of effecting a “full reconciliation” with the church, began a hunger fast in protest, stating that she would continue until her husband was “free to meet me, or until I die.”<sup>29</sup> In late August, Milingo reaffirmed his allegiance to the Roman Catholic Church. In a televised interview, he announced that he had “finalized his decision to leave his wife,” whom he now loved “as a sister.” He confirmed that in a face-to-face meeting with Maria Sung on August 29, the sixteenth day of her fast. According to Milingo, the direct involvement and advice of Pope John Paul II was decisive in helping him understand his “great responsibility as a bishop.”<sup>30</sup>

Maria Sung told reporters she would “respect” the archbishop’s decision. However, she stated she would “live alone” for the rest of her life, support Milingo in his mission, and be “reunited” in the afterlife. The UM also stated it would respect Milingo’s action but reaffirmed its position. In a statement, “The Marriage of Archbishop Emmanuel Milingo and Maria Sung, and its Outcome,” it declared,

[T]he ultimate work of all religions is the restoration of God’s ideal of the family, and... this new millennium begins an era of interreligious cooperation, centered upon the family. The Federation... has deep respect for the tradition of priestly celibacy, as it protected the purity of love throughout man’s history of sexual immorality and false love. But the solution to immorality is not to cover it, pretending it doesn’t exist, but to cleanse it through lasting love and Godly marriage. It is time, we believe, to transcend the limited traditions of all faiths, and reestablish the original tradition of God-centered families.<sup>31</sup>

At least one movement leader implied that the final chapter of the Milingo affair had not yet been written. In a carefully worded announcement, Michael Jenkins, President of the FFWPU in the United States, noted that Archbishop Milingo and Maria were not getting back together “at this time.” He advised members not to take their separation “at face value” and cited Rev. Moon to the effect that “God’s will is being accomplished in a very mysterious way.”<sup>32</sup>

Having reaffirmed its position on celibacy and left the door open for Milingo’s return, the UM moved to rehabilitate its ecumenical credentials. Schanker, in “The Marriage of Archbishop Milingo and Maria Sung, and Its Outcome,” acknowledged “misunderstandings,” even a “contradiction” between the FFWPU view of marriage and family and Roman Catholic orthodoxy. However, he insisted that the FFWPU “did not intend to ‘attack’ the Catholic faith or any faith in particular.” He stated that the FFWPU had received “phone calls and written testimonies from many who claimed to have been victimized by affairs with priests, illegitimate children, forced abortions, and countless other scandals” but asserted, “We made a clear and calculated decision to avoid all such scurrilous and scandalous allegations, out of respect for the dignity of the Catholic faith.” Unfortunately, this statement was more than a little disingenuous. Repeating canards against the Roman priesthood in press statements, even if they did not originate within the UM, could hardly be described as staking out the ecumenical high ground.<sup>33</sup> It also was not easily squared with internal communiqués, including one that suggested the FFWPU was “in a life and death war with a formidable, powerful enemy.”<sup>34</sup>

In 2002, the UM took another hit. While Milingo was in the midst of thirteen-month retreat in Argentina, the Vatican’s Congregation for the Doctrine of the Faith allowed an Italian journalist to visit him. The result was a book-length interview, *Emmanuel Milingo: the Fish Rescued from the Mud*, in which Milingo was quoted as saying he “may have brainwashed” by the UM. The book also alleged that the FFWPU or Rev. Moon planned to set up a “parallel church” in Africa with Archbishop Milingo as its head.<sup>35</sup> The UM denied these allegations in a lengthy statement. Apart from refuting charges, the movement attempted to answer why the FFWPU married Archbishop Milingo, “who by his Catholic faith was pledged to celibacy.” Essentially, the statement repeated the Unification stance on marriage. The “Kingdom of God,” it stated,

will be realized not by any one church, but by recreating the ideal of the God-centered family as it was intended in the Garden of Eden, before the fall of the first ancestors. We seek to work with all

religions, to renew and rebuild Godly families. We challenge all people of faith to transcend their own narrow religious viewpoints, and cooperate for this restorative and redemptive work.

The effectiveness of this was questionable. Though adopting a rhetoric of inter-religious cooperation, the FFWPU characterized its theological position as normative and others' as "narrow." The statement's authors did admit that the UM's willingness to marry an Archbishop might seem to be an "attack" However, they insisted it was "not intended this way at all. We see it as the only way to peace" According to them,

Archbishop Milingo, a faithful Catholic to his bones, saw this simple truth and sought to embrace this broad vision while maintaining his devotion to the church he has always served. When he found this to be impossible, he made the choice that both he and Reverend Moon had always understood was his priority.<sup>36</sup>

In effect, the statement upheld the movement's claim to superior truth while acquiescing in Archbishop Milingo's return to the church. In this way, it attempted to reconcile the UM's sectarian and ecumenical leanings.

Archbishop Milingo receded from public view over the next four years only to resurface dramatically at a July 12, 2006 press conference in Washington, D.C. Having gone missing the previous month from a convent at Zagarola outside of Rome, Milingo announced that he was embarking on an "independent charismatic ministry" to reconcile married priests with the Catholic faith. "There is no more important healing," he said, "than the reconciliation of 150,000 married priests with the Mother Church, and the healing of a Church in crisis through the renewing of marriage and family."<sup>37</sup> In an interview with the *National Catholic Reporter*, Milingo said that he decided to make a "definitive break" now because he had lived through five years of "doubts and difficulties," wondering if he had made the right choice. As he put it, "The shadow of Maria Sung always hung over me, it was very strong." Secondly, resistance to his preaching and healing gradually became "more and more intolerable." However, he insisted that he had "no intention of launching a new sect in Africa funded by Rev. Sun Myung Moon as a rival to Roman Catholicism."<sup>38</sup>

Milingo's actions precipitated a new and more serious round of controversy, which quickly escalated into an open rupture with the Roman Catholic Church. A Vatican official stated Milingo violated church law when he created "the so-called 'Married Priest Now!' association" and "celebrated mass with married clergy." Cardinal Giovanni Battista Re, prefect of the

Congregation of Bishops, described Milingo's actions as "completely contrary to the obligation of every bishop." In a letter, he demanded that Milingo send a "letter of repentance" by October 15 to Pope Benedict XVI or face "canonical suspension," which would bar Milingo from ordaining priests, leading Mass and performing other sacraments.<sup>39</sup> This time, Milingo said he had no intention of complying with the Vatican demand. Preempting the threat of suspension, Milingo took the irrevocable step of installing four married men as bishops on September 24, 2006.<sup>40</sup> Two days later, a Vatican communiqué announced that for this "public act" Archbishop Milingo and the four ordinands had incurred automatic excommunication (*latae sententiae*) as laid down in Canon 1382 of the Code of Canon Law. It further stated, "The Church does not recognize, nor does she intend to recognize in the future, these ordinations and all ordinations deriving from them."<sup>41</sup> A Vatican summit, convened by Pope Benedict XVI on November 16, 2006, reaffirmed the church's position on clerical celibacy.<sup>42</sup>

The UM provided funding for Milingo and his new association but stayed in the background as these events unfolded. However, the movement's role became more public and controversial in connection with a convocation of Married Priests Now! at Parsippany, New Jersey, December 8-10, 2006. More than 1000 married priests and their wives were expected, but just 200 registered and some 150 attended. CORPUS, a national organization representing 1,500 priests, came out against Married Priests Now over its connection to the UM. Its president noted that Rev. Moon "doesn't click with most Roman Catholics."<sup>43</sup> Married Priests Now! organizers downplayed the UM's involvement, but this was difficult given the convocation's program. Two out of four speakers at the event's Welcoming Banquet were FFWPU officials, and the proceedings included a marriage "blessing" patterned after UM joint weddings.<sup>44</sup> In an official "Thanks," printed in the program, Milingo referred to Rev. and Mrs. Moon as "True Parents" and to those present as their "beneficiaries." Shortly afterwards, Milingo was in Korea, reportedly studying Unification theology. A source close to the UM was quoted as saying the movement was "mum regarding his visit... so as not to stoke the anger of Catholics."<sup>45</sup>

The Milingo affair, then, was a mixed blessing. On the positive side, the UM obtained a wider platform and broader exposure for its position on celibacy and marriage. Additionally, for all of his struggles, Archbishop Milingo re-affirmed the Unification Blessing, testified to Rev. Moon, and stimulated discussion of the celibacy requirement at the highest level of the Roman Catholic hierarchy. Although the Vatican re-affirmed its position, Milingo crystallized ferment on the issue of married priesthood within the

Catholic faith.<sup>46</sup> On the negative side, the affair re-surfaced popular images of the UM as a manipulative cult. It reinforced “official” Catholic perceptions of Milingo as a disruptive influence and led to his open rupture with the Church. The affair undoubtedly also hardened the Roman Catholic attitudes toward the UM, and UM involvement hampered efforts of the Married Priests Now! prelature to work with Catholic organizations similarly dedicated to ending mandatory clerical celibacy.

### *Unification Post-Milingo*

The Milingo affair is as yet open-ended. Given its twists and turns, there is no way to predict the final outcome.<sup>47</sup> However, it is important that the UM re-think its position on clerical celibacy as well as its relationship to other faith traditions in light of its encounter with Archbishop Milingo. In doing so, the movement faces a two-fold challenge. First, the UM must remain faithful to its core convictions. Specifically, it must withstand the temptation to downplay distinctive teachings or frame them in excessively non-offensive ways. Second, the UM must respect the core convictions of other religious traditions. In order to gain a hearing on the issues at stake in the Milingo affair, the movement must evidence greater awareness of the basis of celibacy within Christianity and other traditions. It also must avoid “poaching,” i.e., proselytizing members of other faith communities. In meeting these dual challenges, the UM can break out of its sectarian shell and engage the religious mainstream. The purpose of this section is to further that process.

The UM has consistently refused to type itself as a narrowly sectarian movement. It has reached out to academics and religious leaders, exposed its views to critical scrutiny, and welcomed outsider participation in movement rites, notably its International Marriage Blessings. It also has attempted to build bridges to the mainstream by emphasizing traditional values, i.e., the family, patriotism, volunteerism, private enterprise, etc. In recent years, the movement has become adept at framing its position in generic, universal terms, adopting the rhetoric of inter-religious cooperation and downplaying the primacy it attributed to the person and revelations of Rev. Moon. With reference to the Milingo affair, UM spokespersons claimed,

the solution to humanity’s problems lies not in the traditions of the Roman church nor Rev. Moon’s church, but in the reestablishment of God’s primary institution, the family, where human beings are meant to learn love, morality, and living for others<sup>48</sup>



In public statements such as these the UM emphasized its “broad vision,” refusing to go much beyond emphasizing “God’s ideal of the family” and “inter-religious cooperation” as the way to lasting peace.

The UM undoubtedly believed these broad generic statements were true. However, they were not the whole truth. Essentially, they provided rhetorical cover for core convictions about the centrality of the Unification Blessing rite and the significance of Rev. and Mrs. Moon as “True Parents of all humanity.” Minus more complete disclosure, generic, universal statements were mostly matters of public relations or marketing and opened the UM to charges of duplicity once its ‘inner’ teachings were trumpeted in the press. They also made for awkward ecumenical moments as when movement speakers, marriage blessing rites, and testimonies to Rev. Moon were included within Married Priests Now! convocation programs.

Had the UM been more forthcoming about its core convictions, it would have been in a better position to respect those of the Roman Catholic Church. As it was, the UM demonstrated little or no understanding of the Catholic position. One looks in vain for any meaningful discussion of celibacy in Unification sources. For all of its advocacy of inter-religious cooperation, the UM proved unequal to the task of meeting Roman Catholicism on its own ground. Having failed to appreciate the foundations of celibacy in the Roman Catholic life, the UM simply dismissed it as a “limited tradition.” This was surprising given the movement’s longtime sponsorship of ecumenical and inter-religious forums as well as its resources which included a cadre of PhDs in religion and a graduate theological seminary. Of course, appreciating the role of celibacy within Roman Catholicism does not necessitate agreeing with it. However, understanding is a sign of respect and a pre-requisite for constructive ecumenical encounter. If the UM hopes to engage the religious mainstream, it will need to demonstrate and express a significantly higher level of respect for the core convictions of other religious traditions.

The UM also will need to avoid proselytizing members of other faith communities. To be sure, one cannot avoid being “tested, challenged, and enticed” by the faith of partners in genuine inter-religious dialog.<sup>49</sup> However, this is far different than violating sacred vows of other religious traditions, as was the case when the movement not only countenanced but actively encouraged Archbishop Milingo’s participation in a UM marriage rite. This can only be regarded as a serious *faux pas* by contemporary interfaith norms. If the movement were serious about maintaining high standards of “inter-religious cooperation,” as it states, UM representatives would have insisted upon prior authorization from Milingo’s superiors or a release from his vows.

At minimum, the movement would have given Roman Catholic officials prior notice or at least a ‘heads-up’ regarding Milingo’s intentions. Unfortunately, this was not the case. Moreover, to this point the UM has neither apologized for its actions nor taken policy steps to assure that inter-religious blow-ups, such as what followed Milingo’s marriage, not reoccur.

The foregoing is not to single out the movement or hold it to a higher standard than other faith traditions. It is simply to suggest several practical ways in which the UM can more effectively proclaim its truth and attain mainstream acceptance. To summarize: the movement needs to sharpen and deepen its theological position through engagement with other traditions on their terms. The UM will not win assent simply by asserting its position or cloaking it in a rhetoric of inter-religious inclusiveness. With respect to the Milingo affair, it is past due for the movement to develop a thought-out position on clerical celibacy which demonstrates an awareness of the issues relevant to Catholics.<sup>50</sup> Beyond that, the UM must abide by standards of good practice in inter-faith relations, offering adequate prior notice of initiatives which impact other traditions, avoiding proselytization, and apologizing for mistakes. If the Milingo affair inclines the movement in these directions, it will have had a significance that transcends the nuptials of a maverick archbishop.

### Notes

- 1 This is the claim of the UM’s core theological text. See *Divine Principle* (NY: HSA-UWC, 1973), p. 15.
- 2 Sun Myung Moon, “True Parents and the Completed Testament Age,” keynote speech delivered during a world speaking tour in 1993. Reference to knowledge of “the direction that humankind must go” is taken from the following paragraph in the speech,

American leaders, prominent Christians, and other leading figures of the world have only a faint idea of the forces that shape the future. Therefore, they can offer little insight, hope, or guidance to their people. In these chaotic times, humankind is longing for a true direction and purpose, yet America and the churches have no confident answer. God has granted me an understanding of the forces involved in His providential history. Thus, I know the direction that humankind must go, and I, with the help of God, will lead the world there.

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- 3 Prior to Milingo, a good example of tension between the movement's sectarian and ecumenical consciousness was apparent at the UM-sponsored World Culture and Sports Festival held in Seoul, Korea, August 19-30, 1992. There, before an inter-religious audience, Rev. Moon declared that he and his wife were the "True Parents of all humanity... the Savior, the Lord of the Second Advent, the Messiah." See Sun Myung Moon, "Becoming the Leaders in Building a World of Peace," August 24, 1992.
- 4 Phillip Schanker and Antonio Ciacciarelli, "Statement About Msgr. Milingo." Press Release, August 9, 2001. ([www.archbishopmilingo.org/milingo\\_press\\_release\\_01\\_08\\_09.htm](http://www.archbishopmilingo.org/milingo_press_release_01_08_09.htm))
- 5 *Divine Principle* (NY: HSA-UWC, 1973).
- 6 These sentiments are expressed in such speeches as "God's Day 1984," January 1, 1984; "This is the Time of Change," April 1, 1989; "True Parent's Birthday," February 20, 1991; and "The Way of the Martial Arts Federation for World Peace," March 26, 1997.
- 7 Sun Myung Moon, "Declaration Day of Heavenly Parentism," September 1, 1997.
- 8 Sun Myung Moon, "Children's Day," November 5, 1983; and "Victor throughout Three Ages," March 20, 1983.
- 9 Sun Myung Moon, "Victor Throughout Three Ages," March 20, 1983.
- 10 Sun Myung Moon, "This Is the Time of Change," April 1, 1989.
- 11 Sun Myung Moon, "True Parents' Birthday," February 25, 1985.
- 12 Sun Myung Moon, "The Messiah and True Parents," in *The Tribal Messiah* (New York: HSA-UWC, 1998).
- 13 Sun Myung Moon, "True Parents and Blessed Couples," March 23, 1993.
- 14 Jose Gonzalez Losada, *True Love and Forbidden Love*, a translation of *El Verdadero Amor Y El Amor Prohibido*, 1992. ([www.tparents.org/Library/Unification/Books/Tlaf1/0-Toc.htm](http://www.tparents.org/Library/Unification/Books/Tlaf1/0-Toc.htm)).
- 15 Richard Quebedeaux, *Lifestyle: Conversations with Members of the Unification Church*, conference series no. 13 (Barrytown, NY: Unification Theological Seminary, 1982), pp. 34-35.
- 16 *Lifestyle*, pp. 43-44.
- 17 There were a couple of treatments, both in a volume of essays entitled *The Family and the Unification Church* (Barrytown, NY: Unification Theological Seminary, 1983) which bracketed Unification doctrine and attempted to engage contemporary discourse on celibacy and singleness. Tom Walsh, in "Celibacy, Virtue and the Practice of True Family" (139-59), attempted to frame the

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Unification position on celibacy within the context of “virtue theory” and “narrative quest.” Michael Mickler, in “Crisis of Single Adults: An Alternative Approach” (161-73), considered the Unification position within the context of contemporary models of “vocational” and “non-vocational” singleness, arguing that it avoided “attributing a false sense of ultimacy to either ‘being single’ or ‘being married’,” thereby avoiding “coercive models of enforced celibacy or coercive social pressures to ‘get married’.”

- 18 *Lifestyle*, pp. 43-44.
- 19 Rev. Moon asked that the Unification Church be re-named the Family Federation for World Peace and Unification (FFWPU) in 1996. For practical and legal reasons, the new name has not as yet fully displaced the older designation.
- 20 Some characterized the affair as a soap opera and contended that wide publicity afforded to the tug-of-war between Maria Sung and the Catholic Church over Milingo in July-August 2001 was the result of these being slow news months, especially in Rome. In this vein, Phillip Schanker stated, “For many in the press and general public, this was the summer soap-opera or *telenovella* that provided entertainment during the sleepy vacation month of August in Italy. (“Draft of Statement on the Marriage of Archbishop Emmanuel Milingo and Maria Sung, and its Outcome,” September 3, 2001) Milingo himself was reported to have stated, “The excommunication means nothing to me and it is not worth the paper it is written on.” (Matteo Spicuglia, “Milingo, the Excommunication after the Schism,” September 26, 2006, [www.korazym.org]) Others dismissed Milingo as “a loose cannon who gets a bit of media attention but [who] is unlikely to be a catalyst for real debate about the celibacy issue in the Catholic Church.” (www.JimmyAkin.org)
- 21 See “A Short Biography of Archbishop Milingo” (www.archbishopmilingo.org) and “Emmanuel Milingo” from *Wikipedia* ([http://en.wikipedia.org/wiki/Emmanuel\\_Milingo](http://en.wikipedia.org/wiki/Emmanuel_Milingo)).
- 22 See Angela Signorelli, “Intervention of a Holy Spirit,” *Today’s World*, January 2001, 29-.
- 23 It is a tradition in Unification marriage blessings to include greetings and prayers of religious leaders from diverse faith traditions.
- 24 See Phillip Schanker, “Providential Blessing Heralds Pentecost,” *Unification News*, June 2001. In a later interview, Schanker said Rev. Moon marrying Archbishop Milingo was like firing the shot that exploded Darth Vader’s “Death Star” in *Star Wars*. See Peter Manseau, “A Marriage Made in Heaven?” *Washington Post*, March 11, 2007.
- 25 The UM Continental Director of Europe, Rev. Song, recommended Maria Sung. She had previously treated Milingo for a muscular disorder. Noteworthy among the 60 couples was Archbishop George Augustus Stallings, founder of the Imani

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Temple, African-American Catholic Congregation. A former Catholic priest who broke with Roman Catholicism in 1989, he like Milingo was unmarried and wed a UM bride, Sayomi. Stallings became one of Milingo's strongest supporters and was one of four "bishops" conditionally ordained by Milingo in 2006. Other participants included Minister Benjamin Muhammad of the Nation of Islam, formerly Benjamin Chavis, and an assortment of "Pentecostals and Baptists, Lutherans and Muslims, Native Americans, Sufis, and more." (Schanker, "Providential Blessing Heralds Pentecost")

- 26 Schanker, "Providential Blessing Heralds Pentecost," *Unification News*, June 2001.
- 27 [www.unification.net/news/news20010717.html](http://www.unification.net/news/news20010717.html)
- 28 Phillip Schanker and Antonio Ciacciarelli, "Statement about Msgr. Milingo." Press Release, August 9, 2001. ([www.archbishopmilingo.org/milingo\\_press\\_release\\_01\\_08\\_09.htm](http://www.archbishopmilingo.org/milingo_press_release_01_08_09.htm))
- 29 "Statement of Mrs. Maria Milingo Wife of Archbishop Emmanuel Milingo," Rome, August 11, 2001.
- 30 Schanker, "Archbishop Milingo's Words on August 29, 2001," September 5, 2001. ([www.tparents.org/library/unification/talks/schankar/Schanker-010905.htm](http://www.tparents.org/library/unification/talks/schankar/Schanker-010905.htm))
- 31 Schanker, "Draft Statement on the Marriage of Archbishop Emmanuel Milingo and Maria Sung and Its Outcome," September 3, 2001. ([www.tparents.org/library/unification/talks/schankar/Schanker-010903.htm](http://www.tparents.org/library/unification/talks/schankar/Schanker-010903.htm)).
- 32 Michael Jenkins, "FFWPU News," No. 183. ([www.familyfed.org/usa/](http://www.familyfed.org/usa/))
- 33 Schanker claimed in another statement, "Victims of corruption within the priesthood (forced abortions, abandoned children, special brothels, and worse) are lining up, looking for support and courage to speak after years of fear and harassment... Maria has become a symbol of courage and determination for people such as these." See "When in Rome," August 25, 2001 ([www.tparents.org/library/unification/talks/schankar/Schanker-010825.htm](http://www.tparents.org/library/unification/talks/schankar/Schanker-010825.htm)).
- 34 Schanker, "Maria Milingo Press Conference and Statement," August 11, 2001. ([www.tparents.org/library/unification/talks/schankar/Schanker-010811.htm](http://www.tparents.org/library/unification/talks/schankar/Schanker-010811.htm)).
- 35 Michele Zanzucchi, *Emmanuel Milingo: The Fish Rescued from the Mud* (2002). The book-length interview was not translated into English.
- 36 "Statement of the Family Federation for World Peace and Unification on the Recent Publication of 'The Fish Rescued from the Mud' by Archbishop Emmanuel Milingo and Michele Zanzucchi," September 30, 2002.
- 37 Emmanuel Milingo, "Text of Statement at National Press Club," July 12, 2001.

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- 38 John Allen, "Zambian Archbishop breaks with Rome; Wants to help reconcile married priests with the Catholic church, he says," *National Catholic Reporter*, July 14, 2006.
  - 39 "Archbishop Milingo Defies Warning from Rome," *CWNews.com*, September 18, 2006; Derrill Holly, "Archbishop Installs Four Married Priests," AP, September 24, 2006.
  - 40 The four were George A. Stallings, Jr., Archbishop of the African-American Catholic Congregation; Peter Paul Brennan of the African Orthodox Church and the Ecumenical Catholic Diocese of the Americas; Patrick E. Trujillo, Archbishop of the Archdiocese of Our Lady of Guadalupe of New Jersey of the Old Catholic Church in America; and Joseph J. Gouthro of Las Vegas, presiding bishop of the Catholic Apostolic Church International.
  - 41 "Communiqué Concerning Archbishop Emmanuel Milingo," Vatican City ([kath.net/VIS](http://kath.net/VIS)), September 26, 2006.
  - 42 Frances D'Emilio, "Vatican Acts to Reaffirm Celibacy for Priesthood." AP, Vatican City, November 16, 2006.
  - 43 Abbot Koloff, "Groups Express Concern Over Married Priests Now," *Parsippany News Record*, December 7, 2007. In actuality, the UM presence had been noted at previous Married Priest Now convocations. Manseau reported in "A Marriage Made in Heaven?" that at an earlier conference "a cluster of Unification Church members" were providing "more than moral support... They were, it seemed, running the show."
  - 44 Participants drank the same "holy wine," were sprinkled with the same "holy water" and recited the same blessing vows which were utilized in the joint marriage ceremonies presided over by Rev. and Mrs. Moon.
  - 45 "Milingo in Seoul to Study Moonies' Theology," *Asia News*, February 2, 2007. In reality, Milingo's six-month visa to the United States had run out, and he was awaiting a decision on his re-application.
  - 46 Those expressing support for married priests in the wake of Milingo's activity included dissident Kenyan Catholic priest, Fr. Godfrey Shiundu, the National Council of priests in Australia, Cardinal Claudio Hummes of Brazil, and Rev. Donald Cozzens, former president of St. Mary Seminary, Cleveland, Ohio.
  - 47 There remained significant points of divergence between Milingo and the UM. Importantly, he remained "Catholic in faith and tradition," insisting that he had "not changed any Catholic doctrine" (the celibacy requirement being considered a discipline, not a dogma of the Church). He noted, "I have and will continue to celebrate mass every day of my life, for Holy Communion represents the truest and most intimate union with our Heavenly Father." He also restated his belief in the indelibility of ordination ("once a priest always a priest"). More

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significantly, Milingo affirmed that he was “obedient first and foremost to the command of the Lord Jesus Christ.” He acknowledged that God had given Rev. and Mrs. Moon a “special anointing... for the building of God-centered marriages and families” but maintained, “I owe my life and my love to the Lord Jesus Christ, and the Blessed Virgin.” In calling for “optional celibacy,” Milingo occupied a middle ground between the Roman Catholic hierarchy which demanded mandatory celibacy and Rev. Moon who declared that all priests and nuns must marry. In claiming that Maria Sung would remain his wife “until death us do part,” Milingo departed from the UM position on eternal marriage. He articulated these positions in his initial “Statement” delivered prior to his marriage on May 26, 2001 and in a “Press Statement of the Episcopal Conference of the Married Priest Now! Prelature,” Washington, D.C., November 13, 2006.

- 48 “Draft Statement on the Marriage of Archbishop Emmanuel Milingo and Maria Sung and Its Outcome,” September 3, 2001.
- 49 Janine Sawada, “Reflections on the Unification Approach(es) to World Religious Unity.” In Andrew Wilson, ed. *How Can the Religions of the World Be United?* (Barrytown, NY: Unification Theological Seminary, 1987), p. 114. See also Donald Swearer, *Dialog: The Key to Understanding Other Religions* (Philadelphia: Westminster Press, 1977), p. 41.
- 50 The UM possesses an excellent model for a thought-out position in “Guidelines for Members of the Unification Church in Relations with the Jewish People,” (Unification Church of America, March 15, 1989), 12 pgs.





# PUBLIC OPINION OF THE UNIFICATION MOVEMENT IN KOREA: 1990–2006

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*In Chan Park*

The Unification Movement [UM] has grown substantially throughout the world since it was established in 1954 as HSA-UWC in Korea. As the movement has grown, its reputation has also changed. According to Aberle's typology, UM can be conceived as both a supra individual and individual changing movement.<sup>1</sup> The UM confronts not only each person, but also the society, the whole nation, and even the world. Therefore, for the UM to operate in society, it is important to assess public opinion about the movement.

This paper analyzes public opinion about the UM in Korea from 1990 to 2006 by researching daily newspaper articles that report about the movement. Results show how public opinion has changed over that period and what the main issues are in each half decade.

## *Methodology*

All articles researched for this project are from KINDS, the Korean Integrated News Database System<sup>2</sup> Established by Korean Press Foundation in 1990, KINDS provides news articles of 49 daily newspapers, 7 daily economic newspapers, 3 TV news companies, 13 online newspapers, 10 periodicals, and 96 local newspapers. News articles since 1990 are digitalized and easily searched by title, date, or content; there is also an archive of digital images of newspapers from 1960 to 1989. This project restricted itself to examining articles from the 10 major daily newspapers and

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the 5 major daily economic newspapers. All of them are published in Seoul and circulated nationwide.<sup>3</sup>

The research began by counting how many times stories involving the UM were reported and by how many newspapers. This tells how much public exposure the UM received and what were the most important issues raised. Next, the stories were classified by fields, such as religion, politics, economy, the peace movement, etc. Through this, we could learn what kind of movement people conceived the UM to be.

The project also analyzed the articles' stance towards the UM: positive, neutral, or negative. This analysis was to learn which aspects or activities of the UM met with agreement or disagreement, and how public opinion has changed. The analysis focused on the article's stance towards the UM rather than just its topic, because our purpose was to study how people regard the UM. For instance, *Dong A Ilbo* (동아일보) in 1991 reported suspicions that the Korean government was giving special favors to certain enterprises including *Tong Il* corporate group regarding real estate.<sup>4</sup> While it could be seen as negative, our analysis regarded it as neutral because the article reports just the facts without any prejudice against the UM compared to other companies. On the other hand, the article of *Kook Min Ilbo* (국민일보) that reported 30,000 couples Blessing ceremony was classified as negative because of its biased and cynical attitude, even though it mentioned certain positive things about the event.<sup>5</sup>

### General Findings

During the 17 years from 1990 through 2006 (until Dec 15, 2006), the 15 daily and economic newspapers reported on 361 stories about the UM in 951 articles. On average, each story received 3 published reports, and Koreans have been exposed to news about the UM about once a week.

Classifying these stories by category, 139 concerned religion, 79 were about the peace movement, 73 about economic matters, 12 on culture, 12 about politics, 13 on education, 15 on sports, 10 about the press, and 8 about some accident. This breakdown shows that the UM is mostly conceived of as a religious movement. As peace movement ranks second, we can see that people think that the UM is not only a religion but also a social movement. Economic matters hold the third place. Actually, quite a number of Koreans believe that the UM has a huge economic foundation not only in Korea but all over the world. Sometimes this leads to criticism that the UM is not genuine or that the UM uses religion to raise money.

Examining their stance towards the UM, among 951 articles, 243 were positive, 485 neutral and 223 negative. However, examining the trend over time, positive articles accounted for 18% of all articles from 1990 to 1995, 26% from 1996 to 2000, and 35% from 2001 to 2006. Meanwhile, negative stories accounted for 30% of all articles in the first half-decade, 14% in the second, and 21% in the last. The positive press has been increasing whereas negative press has decreased. This shows that public opinion has changed for the better as the position of the UM in the society has improved. It is also the fruit of the effort of the *Segye Times* (세계일보). It is mentioned minutely in the end of this project.

### *Analysis by Period*

#### *1990-1995*

In this period, the UM itself seemed to be the main story, particularly when compared to the following decade. The 10 major newspapers reported on the UM 434 times, covering 121 separate matters. The World Media Conference in Moscow, Father and Mother Moon's visit to North Korea and meeting with Kim Il Sung, and the 30,000 couples Blessing ceremony in Seoul were among the major stories.

#### 1. Classification

The majority of stories concerned religion (39); next, economy (31), and third, the peace movement (29). Economic matters received extensive coverage because most of the newspapers focused on economic matters when Father and Mother Moon met President Gorbachev and Chairman Kim Il Sung.<sup>6</sup> These stories also affected the Tong Il corporate group. The public opinion generated by these meetings caused its stock price to fluctuate and caused banks to change their policies towards Tong Il. The fact that not a few Tong Il companies were faltering and were propped up by the Unification Church's money brought in from overseas was disclosed at that time. Another big topic was the real estate holdings of the Unification Church. It was reported on 27 times, often alongside other groups that were also suspected of improprieties. In addition, there were 7 political issues, 3 issues about culture, 5 about education, 4 about the press, and 3 accidents.

## 2. Stance towards the UM

Among 434 articles, 77 were positive (18%), 227 were neutral (52%), and 130 were negative (30%) towards the UM. As mentioned above, although there were some good events and issues, they were reported in a negative manner. For example, when Rev. and Mrs. Moon met Kim Il Sung and made an agreement for peace of the Korean peninsula, many Koreans had a hard time to understand what happened. They could not believe that Rev. Moon, the most famous anti-communist in the world, visited North Korea and met Kim Il Sung in peace. Hence, they regarded Rev. Moon as an ambitious religious leader who wanted to expand his church into North Korea, and Kim Il Sung as a leader of the needy nation who even tried to meet his enemy to gain financial support.

## 3. Major stories

*a. World Media Conference in Moscow (1990):* The story was published 17 times in 6 daily newspapers. 15 articles were positive and only 2 were negative toward the UM. What made the story so remarkable was that Koreans thought that not even the president of Korea could meet Gorbachev like that. Most Koreans believed that Rev. Moon played a decisive role in making the treaty of amity between Korea and the Soviet Union. Nevertheless, most newspapers reported only political and economical angles, and not how Rev. Moon as world religious leader may have influenced Gorbachev and the Soviet Union.

*b. Rev. Moon's visit to North Korea and meeting with Kim Il Sung (1991):* From his departure for North Korea to his return to America via China, the matter was reported 102 times by 8 daily newspapers. 12 articles were positive, 52 were neutral, and 38 were negative. Even though Rev. Moon came to a peaceful agreement with Kim Il Sung, not a few newspapers criticized it. They argued that Rev. Moon overstepped the bounds of what a private individual should do. One daily newspaper even called it "the impudent act of Mr. Moon."<sup>7</sup> However, we cannot deny the results of that meeting: economic corporation between North and South Korea, reunions of separated families, investigation into the nuclear issue, etc. Rev. Moon accomplished what is rarely done even by a president of a nation.

*c. 30,000 and 360,000 couples Blessing Ceremony in Seoul (1992 and 1995):* The 30,000 couples Blessing was reported 20 times and the 360,000 couples Blessing was reported 9 times. The former event was a bigger issue because some famous Japanese women participated, such as Sakurada Junko. A wedding ceremony for 30,000 couples was also unprecedented. It garnered

6 positive articles, 10 neutral and 4 negative. Most negative articles resulted from the traffic jam on the day. The 360,000 couples Blessing ceremony was less of a story than the earlier event despite its larger number. There were 6 positive articles and 4 neutral. All the positive articles were reported by the *Segye Times*.

### 1996-2000

In the period there were fewer big stories. With the establishment of several daily economic newspapers, there was constant reporting of economic matters concerning the UM. HSA-UWC changed its name to FFWPU in 1997.

#### 1. Classification

This period saw 90 stories published in 184 articles by 14 daily newspapers. The breakdown of stories by field is as follows: religion (32), peace movement (10), economy (28), politics (1), culture (5), sports (3), education (6), press (2), accidents (3).

#### 2. Stance towards the UM

Among 184 articles, 49 were positive (26%), 111 were neutral (60%), and 24 were negative (14%) towards the UM. Most notably was the increase in negative articles by *Kook Min Ilbo* (국민일보), which has a Christian perspective. *Kook Min Ilbo* ran 18 articles during this period, and 12 of them were negative. Its percentage of negative stories was 66%, 4 times greater than the average (14%) of all newspapers. It was also an increase in its own negative reporting, since from 1990 to 1995, *Kook Min Ilbo* had published 39 articles about the UM, of which 21 (54%) had been negative. This trend ran completely contrary to the average for all newspapers, which showed a decrease from 30% to 14% in the same period. This situation can be interpreted as reaction of Christian society to the striking development of the UM.

#### 3. Major stories

*a. The Philippine immigration office blocked Blessed wives from immigrating to Korea (1996)*: This affair was caused by one Philippine ambassador to Korea who reported to his office that some Filipina women, who came to Korea after being Blessed with Koreans, were treated as maid-servants or prostitutes.<sup>8</sup> For a time the UM was accused in the Philippines, which also created problems for it in Korea. The story was reported 15 times by 6

newspapers, and almost all the coverage was negative. This situation ended in 1998 when the Philippine government dropped a lawsuit against UM leaders in the Philippines.<sup>9</sup>

*b. The 360 million couples Blessing Ceremony (1997):* This story was reported on in 6 stories by only 3 newspapers including the *Segye Times*. All the articles in the *Segye Times* were positive. One negative article criticized that the ceremony was held in Washington D.C., because it meant spending dollars abroad while Korea was having a difficult time with the IMF.<sup>10</sup> Also, accounts of the Blessing ceremonies in 1999 and 2000 were published twice and 5 times, respectively.

*c. Unification Church takes over UPI (2000):* As it related to the press, most newspapers covered this story, in 12 articles by 9 companies; all the articles took a neutral position. Besides, with various news stories about the economic situation of UM such as “raising 500 million dollars by offerings from overseas,”<sup>11</sup> the UM seemed to be laying a social foundation to become something journalists could no longer disparage or belittle.

## 2001-2006

In the period, a total of 150 stories were reported in 333 articles by 14 newspapers. Compared to the two previous periods, when 121 stories were reported by 434 articles and when 90 stories were reported in 184 articles, we see a greater diversity of stories touching on the UM.

### 1. Classification

The remarkable change is that stories about religion and peace movement increased whereas there were fewer economic stories. The numbers of stories about religion (68) and peace (40) together account for more than two-thirds of the total. Also, sports stories such as Peace King Cup soccer tournament increased to 12, almost to the same level as economic stories (14). Besides these, there were a scattering of stories about culture (4), politics (4), education (2), press (4), and accidents (2).

### 2. Stance towards the UM

The data shows a passable spread of stances, with 117 positive articles (35%), 147 neutral articles (44%), and 69 negative articles (21%) among 333 articles. Moreover, among 69 negative articles, 44 articles were reported by only one newspaper, *Kook Min Ilbo* (국민일보); it accounted for 63% of all the negative articles. Those stories were almost all one-sided reports from a Christian position that regards the UM as heretical and a pseudo-religion.

Thus, overall it seems that general public opinion about the UM has been improving.

### 3. Major stories

*a. Archbishop Milingo received the Blessing with a Korean woman (2001~):* This affair was huge in Korea, and maybe not only in Korea. A total of 14 stories were reported in 53 articles by 11 newspapers. When we consider reports in other media such as magazines, online news, and TV news, the amount of coverage was much larger, and its impact likewise. Although there were only 4 positive articles, 53 neutral articles, and 5 negative articles, it was effective enough that these stories were published almost as much as the fact itself. They showcased how great has been the positive response to the true family movement around the globe.

*b. Peace Cup Korea (2003~):* 7 stories were reported 21 times by 5 newspapers. This event evoked a good response from the many Koreans who love soccer. There were 7 negative articles about Peace Cup Korea, but all were published in *Kook Min Ilbo* (국민일보). Another sports story was news about the Seongnam Il Hwa soccer team. The government of Seongnam city, the new home ground of Il Hwa, told the team to leave because the Christians in that area opposed the team's staying. However, most media and public opinion blamed the city and the Christians for their attitude that did not distinguish sports from religion. It was published in 14 articles and not one of them was negative towards the Soengnam soccer team.

*c. Unificationists' violent demonstration against biased reporting (2006):* This happened after the monthly magazine *Shin Dong A* (신동아) published news that libeled the Unification Church after a reporter had secretly entered Cheong Pyeong. The story cited only the opinions of ex-Unification members without any official reflection of the church.<sup>12</sup> Thereupon, about 700 Unification members demonstrated in front of the *Shin Dong A* building to ask the company's apology; then they broke into the offices and destroyed some office materials. This incident was reported by 5 daily newspapers, and all articles were negative except for the *Segye Times*. In my view, the incident hurt public opinion about UM. One newspaper, in its column, even compared UM to a corrupt president who was deported after he persecuted the press in a third country.<sup>13</sup>

## Conclusion

As we have seen, public opinion about the UM is not fixed. It is variable, and it has improved for UM in Korea. Until the UM achieved that position, there was the effort of just one newspaper, the *Segye Times*. Without it, we cannot imagine what public opinion of the UM would be. Among 361 stories that were reported between 1990 and 2001, 113 were published only by the *Segye Times*. If it were not for the *Segye Times*, we would have lost almost the one-third of the news coverage during that decade. Even among the rest of the articles reported in other newspapers, it was the *Segye Times* that advocated the position of UM and tried to inform the other papers about the genuine meaning of the facts. Over 17 years the *Segye Times* reported 267 stories about the UM, and 197 of them were positive. This amounted to about 80% of all the positive articles in this study.

We can further examine the change of public opinion by omitting the *Segye Times* and *Kook Min Ilbo*, to make matters more objective. From 1990 to 1995, other 8 newspapers reported 305 articles. Only 10 of them showed a positive stance, only 3%. The proportion of positive articles, grew to 5% in next five years—6 articles out of 112. In the last period (2001-2006), 26 among 166, 16% of all articles, were positive. This confirms that public opinion of the UM in Korean society has changed for better.

	Stance	Period			Total
		1990-1995	1996-2000	2001-2006	
<i>Segye Times</i>	Positive	67	43	91	201
	Neutral	23	11	31	65
	Negative	0	0	1	1
	<b>Total</b>	<b>90</b>	<b>54</b>	<b>123</b>	<b>267</b>
<i>Kook Min Ilbo</i>	Positive	0	0	0	0
	Neutral	18	6	6	30
	Negative	21	12	39	72
	<b>Total</b>	<b>39</b>	<b>18</b>	<b>45</b>	<b>102</b>
Others	Positive	10	6	26	42
	Neutral	186	94	110	390
	Negative	109	12	29	150
	<b>Total</b>	<b>305</b>	<b>112</b>	<b>165</b>	<b>582</b>



In conclusion, this study tells us that how public opinion about the UM has changed in Korea. It shows that there is hope. It gives us confidence about what can happen in the future. It all depends on how much we promote open communication with society through the media. And the media environment is changing rapidly, with the Internet becoming the most effective medium for communication in today's society. For example, most of the Korean young generation obtains its information from online websites, so-called 'internet portal sites' that have web searching and news article services, rather than from real newspapers. As we find better ways to understand social opinions about the UM and to communicate with society by making efficient responses, we can expect that good changes will happen everywhere the UM is active.

### Notes

- 1 Yoshihiko Masuda, "Typologies of the Unification Movement" (1998), pp. 71-94; from website <http://www.tparents.org/Library/Unification/Publications/us-2/JUS-2-5.htm>.
- 2 The website address is [www.kinds.or.kr](http://www.kinds.or.kr).
- 3 The real number of published articles by all newspapers, magazines, and TV news companies is more than what the project shows. Nevertheless, the effects and opinions of each story can be estimated by these main daily newspapers.
- 4 "Suspicion of Special Favor for Enterprises' Real Estate" (재벌 유희지 특혜 의혹), *Dong A Ilbo* (동아일보), Oct. 17, 1991, p. 23.
- 5 "Strange Wedding Ceremony, a Great Fuss" (이상한 결혼잔치, 장안이 떠들썩), *Kook Min Ilbo* (국민일보), Aug. 24, 1992, p. 17.
- 6 "Meeting for What?" (무엇을 이루려는 만남인가?), *Han Gyeo Re* (한겨레), Dec. 8, 1991, p. 2.
- 7 "Impudent Act of Mr. Moon" (문선명씨의 오만한 작태), *Seoul Shinmun* (서울신문), Dec. 9, 1991, p. 2.
- 8 "Prohibition of Going Abroad for Filipina Wives who Got Blessing Marriage" (통일교 합동결혼 비여성 출국금지), *Dong A Ilbo* (동아일보), Jan. 14, 1998, p. 39.
- 9 "Philippine Government Withdraws a Suit for Blessing Marriage Leaders of Year 1996" (필리핀 정부, 96년 마닐라 축복결혼 지도자 공소 취소),

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*Segye Times* (세계일보), May 2, 1998, p. 14.

- 10 “Unification Church 39.6 Million Blessing Ceremony in 185 Nations” (통일교 185국 3,960만 쌍 합동결혼식), *Munhwa Ilbo* (문화일보), Dec. 2, 1997, p. 17.
- 11 “Raising 500 Million Dollars by Offerings from Overseas” (재외신도 헌금으로 5억 달러 조달), *Mae Il Gyeong Jae* (매일경제), May 27, 1998, p. 1.
- 12 “Warning of Exposure Journalism of Shin Dong A” (신동아의 폭로 저널리즘을 경계한다), *Segye Times* (세계일보), Aug. 25, 2006, p. 23.
- 13 “Disgrace of Dong A Ilbo” (동아일보의 수난), *Cho Sun Ilbo* (조선일보), Aug. 25, 2006, p. 30.

# THE ACLC SOCIAL ACTION PROGRAM: SOCIAL ACTION OR SOCIAL INERTIA?

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*Leander W. Hardaway*

This position paper on the social action program of the American Clergy Leadership Conference (ACLC) has a threefold purpose. First, as a member of numerous clergy organizations I need to assure myself that the time that I devote the ACLC is, in fact, time well spent. Second, as someone who essentially lives in two religious worlds, I need to understand as much as possible about the true purpose of ACLC. My third purpose relates to a project which I previously developed and advocated for express use by ACLC of New York City.

My mindset as I approach this paper is as both a supporter and a skeptic. This diametric enables me to be objective and candid in my assessment of to what extent there exists within the organization credible social action programs.

## *Assessing the Problem*

The American Clergy Leadership Conference has three basic foundational pillars. They are:

1. to promote the study of the Divine Principle,
2. to promote True Family Values, and
3. to promote social action.

While the first two pillars are ostensibly being realized, it is third pillar: social action, which I maintain has the ACLC in a state of inertia.

Most ACLC sponsored events—national or regional conferences and breakfasts—are geared toward providing exposure to the Divine Principle and re-enacting the Blessing Ceremony. There is also a short documentary

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presentation on the work of Rev. Moon as the founder of ACLC. These events give considerable structure and consistency to the first two of the aforementioned pillars. However, there is no legitimate social action program currently being administrated by the ACLC.

The obvious dearth of programming prompted me to question other conference members. I continued to examine the ACLC local agenda in New York City prior to speaking with several of the more notable and knowledgeable leaders, locally as well as nationally. Based on my interviews, I have outlined four reasons for this situation:

Reason One:

There is no commonly held concept of what constitutes social action in the ACLC.

I spoke with four prominent ACLC figures, including the national executive director, a member of the national board, a regional leader and a New York City leader. These powerful and committed men were unable to effectively articulate, individually or collectively, a coherent explanation of what exactly is social action from the perspective of ACLC.

Their responses covered the entire spectrum. One stated that social action “was a combination of promotion of True Family Values and social action.” Another said that he believed the concept was “still under discussion and would soon come forth.” A third spoke in terms of the need to connect with others and the last one spoke loosely of the need for “education and economic programming.” As limited as these responses may appear, they represent the extent of the analysis of the leaders I questioned. It would seem obvious that the level of attention shown the first two pillars is not evident with respect to social action. The term “social action” appears to be more rhetorical than real; its use prompted more by political correctness than reality.

It is problematic that this organization, which is designed to operate essentially in this country’s inner cities, has failed to formulate either a concept of social action or the corresponding programming that would complement the concept.

Reason Two:

The ACLC is primarily focused on symbolic victories wrought by theological readings and promotional activities.

I believe that because of the nature of Unification thought, many of the members may be somewhat misguided as regards social action. The almost exclusive focus upon the “Reading of the Divine Principle” and the “Promotion” of True Family Values creates a quasi-theological box which

becomes somewhat insular. The result of this insular position is that most of the existing resources are utilized for organizational (ACLC) self promotion. Monthly breakfasts and conferences pretty much commence and conclude in the same fashion.

Hence, the structure is not designed to facilitate the dissemination and/or discussion of any new, socially relevant issues and possible ACLC positions with respect to viable solutions that could be presented on the national or international stage.

Reason Three:

The current culture fails to stress accountability.

Given the transient nature of ACLC and the Unification Movement in general, priorities can change literally overnight. In such an institutional culture it is imperative that a mode of operation be in place that can function irrespective of the continual fluctuation of organizational priorities. However, where social action is concerned, there is a conspicuous absence of a chain of command emanating from the national office, down through regional and local levels. Projects are usually not clearly earmarked as official ACLC projects, and only the person directly involved has any semblance of information. Consequently, if the responsible individual loses interest or focus, the project can terminate, *de facto*, with little or no questions ever asked.

There is ad hoc quality to the social action pillar. Thus, in a conversation with one ACLC official about current projects, I was shown an activity that he operates in conjunction with the Rev. Dr. Martin Luther King's birthday. However, the only ACLC member who has any direct involvement in the project is that official himself. Furthermore, he had developed the project independently and only later annexed it to the ACLC.

Another leader spoke about his project: conducting an "Economic Assistance Workshop." These are worthy activities, yet neither originated from the ACLC as an organization. As a result, there is ad hoc quality to the social action pillar; it lacks any continuity whatsoever. This is an enemy to developing any form of accountability and process.

Reason Four:

There is a lack of quality control; a failure to stay the course

Approximately two years ago I attended a breakfast conference at the Harlem State Office Building. It was designed to re-establish the National Council for Church and Social Action (NCCSA) as a functioning partner with ACLC.

The conference was, as expected, wonderful. We sang songs and listened to speeches. It was agreed that a former leader of the NCCSA would spearhead the movement. I was excited and volunteered my services and I also had some ideas to contribute. However, over the past two years nothing has been accomplished. While this leader is a brilliant and capable man, he is reportedly involved with so many different personal projects that he has hardly any time left to devote for NCCSA. I cite the example of NCCSA because it shows that there is no mechanism in place to insure that projects, once established, continue on to completion.

### *Recommendations*

In order to address the deficiencies in the ACLC social action component, there are several issues which must be seriously addressed by the leadership.

Recommendation One:

ACLC needs to think and operate under a new paradigm: concrete projects instead of symbolic events.

A paradigm shift is needed with respect to social action programming. While the first two pillars of ACLC can exist in the symbolic and theoretical realm, it is imperative that the social action pillar operate from a concrete foundation.

The ACLC program is viewed by many outsiders as exclusively symbolic and theoretical. They see no practical action; only the hosting of special events and carefully crafted photo-op situations. There must be a fundamental shift in this thinking in order for corresponding action to begin to manifest. Until the ACLC evolves out of the symbolic mindset there will be no true commitment to social action.

The only way to effectively establish the social action pillar of ACLC is through mission mobilization.

Recommendation Two:

ACLC should utilize its special events to specifically focus upon development and implementation of its social action programs

There are a host of ACLC events which could be utilized to move the social action agenda forward. However, in these events there is generally no time specifically and consistently designed for social action discussion and planning. This indicates the level of priority assigned to this particular "pillar." To systematically incorporate a dedicated slot at each scheduled

event (conferences and monthly breakfasts) would engender a new level of dynamism into the organization.

I also believe that it would strengthen recruitment efforts. Extended involvement in ACLC currently can become rather perfunctory. Its several recurring themes are not developed adequately to effectively address many contemporary issues. The forum exists, but it must be exploited strategically.

Recommendation Three:

ACLC must utilize available resources and assign individuals with the both the capacity and time to do social action ministry.

While the organization is primarily minister-driven, it is important to appreciate that ministers have their limits. It is necessary to recruit, develop, and assign the appropriate individuals to move the social action agenda along.

The Unification Theological Seminary (UTS) could become the centerpiece for social action programming. As an independent and duly accredited educational institution, UTS can be supportive while remaining viable and consistent during the seasons of change within ACLC. This would allow for the development and expansion of high-level social action programming, which could then be replicated nationally and could even have the potential for federal funding within the category of faith-based initiatives.

Recommendation Four:

ACLC must develop rational plans of action which have the potential for replication.

In this regard, I highlight excerpts of a program which I developed and have presented to the ACLC for consideration, yet which has not yet received any semblance of support. This plan would allow for the utilization of various forms of Unification-based programming (IEP character education, Tong Il Moo Do, etc.) via ACLC member churches, community centers and schools. It would allow for an expanded base of influence without the typical resistance. (See Appendix)

It is a type of social action program that addresses, clearly and directly, a need in the inner city which no organization has the capacity to deal with alone. It has all the requisites needed to eventually secure governmental and foundation support. However, notwithstanding the benefit to both the community and the organization, the leadership does not appear to be interested. This is a graphic example of how the mindset must evolve before projects are empowered to move from a state of inertia to one of action.

## *Appendix: A Sample Social Action Program for ACLC*

### *The 120th Street Life Development Institute for the Realization of Ethical Excellence*

A partnership of the First Church of the Illumination, 141 West 120<sup>th</sup> Street, and the Harlem Family Church, 147 West 120<sup>th</sup> Street

Why are life development institutes needed?

The inner city is experiencing exponential growth. Developments are being constructed on every corner. However, while such construction is taking place, the supportive elements which create stable neighborhoods and communities have been forgotten.

Adults, individually and organizationally, have shortchanged young people. There is a dearth of quality environments for young people to attend. Many places which exist are either ineffective or unresponsive to true community needs. Young people are capable of more, not less. They need environments which nurture, inspire and prepare them to take their eventual place as leaders of the community.

What is a life development institute?

A Life Development Institute is a collaborative cluster of churches and or schools/centers, operating in concert to deliver Youth and Community Development Programming. It is designed to service, principally, community residents within walking distance. (A cluster should ideally consist of no less than three and no more than four member organizations.)

How does a life development institute operate?

A Life Development Institute operates through the coordination of space and shared resources by each cluster affiliate

What is the mission of a life development institute?

The mission of a Life Development Institute is to help in the development of healthy communities through the creation a strong moral environment, in which young people can be empowered through the utilization of ethically driven programming. This programming is designed to enhance young people's lives by assisting them in the formulation of positive character development.



LDI programming consists of three dimensions:

1. A martial arts dimension designed to introduce respect for mind and body, discipline and physical fitness;
2. A homework assistance / study skills development dimension designed empower young people with the strategies needed to enhance academic performance;
3. A leadership training dimension designed to teach problem solving, long range planning and entrepreneurship, centering on principles of ethics and character development.

Who can attend a life development institute?

The 120th Street LDI is open to children between the ages of 6-12

What are the hours of operation?

The Institute's hours of operation are 5:00 pm to 7:00 pm, Monday through Thursday. There will be several special events scheduled on Friday.

What is the charge for institute services?

There is no charge for services; however, there is a \$25.00 per trimester Registration Fee.



# WORLD WAR ONE AND ITS PROVIDENTIAL SIGNIFICANCE FOR KOREA

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*Mark W. Callahan*

When World War One ended in November 1918, American president Woodrow Wilson was the man of the hour. Standing on a victorious world foundation, Wilson wanted to create a new world order—a brotherhood of nations called the League of Nations. Wilson was inspired by Providence to take the American national foundation of democracy and expand it substantially on the world level. This is in accord with the Divine Principle’s assertion that the age of absolute monarchy should give way to democracy:

We recall that the purpose of monarchic society was to construct a kingdom which could support the Messiah. When this dispensation was not accomplished, God began a process that would eventually tear down monarchies. In their place, God raised up democracies in order to commence a new providence for rebuilding a sovereign nation fit to receive the Messiah.<sup>1</sup>

Wilson entered the First World War “to make the world safe for democracy.” America at the time was an ‘associate power’ in league with the entente powers of France and Great Britain. Seeing himself ultimately as a mediator between the entente powers and the central powers of Germany and Austro-Hungary, Wilson wanted a peace based on his so-called Fourteen Points, which were designed for a lasting peace between brotherly nations rather than a vindictive peace. Thus World War I was to be “the war to end all wars.” It is this writer’s view that had Wilson’s program been realized, the history of restoration<sup>2</sup> could have been consummated at that time. In other words, the biblical Last Days—from 1920 to 2000<sup>3</sup>—should have

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begun amidst very positive political changes. It was the divine Will that the Messiah should have been born in this restored Eden-like world environment.

This paper is based on the premise that it was never God's intention that the Messiah must personally confront and overcome such difficult issues as militant nationalism, atheistic communism and the collapse of Idealism with the onslaught of secularism and relativism. The Paris Peace Conference that concluded the First World War (1919-1921) should have removed many of these unfortunate obstacles to world peace and prepared the way for the coming Lord: making straight paths for him.<sup>4</sup>

Many promising new beginnings did occur as a result of the First World War. Muslim Arabs for example, had worked together with the Christian West to liberate their land from the Turks. Military leaders from the West respected Muslim culture and restored many historical transgressions between the two great faiths. Japan and Germany could also have been exemplary nation members in the new Wilsonian world. Moreover, Korea and many other oppressed peoples surely could have gained their national autonomy under Wilson's principle of self-determination. Independent states would have acted in harmony and unity with each other as equal member states in the democratic League of Nations. A spiritual renaissance should have emerged to extinguish extreme nationalism, Bolshevism and racism (e.g. social Darwinism). This is difficult to imagine now because of the trademark tragedies of the twentieth century—genocide, communism, and third-world poverty.

What happened to all these wonderful possibilities for world peace? Why did they not bear fruit? In the last forty years of the 400-year Period of Preparation for the Second Advent, Korea opened up its country to the West. This paper will look inside Korea for the initial causes: Korea failed to inherit the Christian and democratic foundations of Western Civilization due to the mistakes of its Royal family. The West too has its share of errors, especially at the Paris Peace Conference. A Korean delegation was refused admittance. The entente powers did not support Wilson's Idealism. France wanted a vindictive settlement against Germany. The American congress never supported the League of Nations.

When I began this study, my focus was mainly on the war itself and the miserable peace treaty afterwards. But the research began to show me that the historical tragedies in Korea actually prompted the need for the First World War from a more internal and providential point of view. From this viewpoint, the obstinacy of Kaiser Wilhelm II of Germany and the ambitions of Imperial Japan became less important and functioned more like consequences, effects analogous to the Old Testament judgments on Israel

from outside heathen nations. This is different than the way conventional historians look at and analyze history: What they view as causes (e.g. aggressive Germany and Japan), the restorational perspective on history views as effects of a deeper cause: i.e., lack of faith and internal disunity.

I have come to the conclusion that just as Abraham failed in his offering and the dispensation was extended into three successive generations, so in like manner the First World War was a failed offering and the dispensation was extended into three successive world wars in three successive generations. On first impression, this seems to contradict the Divine Principle, which states the need for three successive world wars:

The restoration of this world requires that it first be divided into Cain-type and Abel-type worlds, and that there be three final wars in which the heavenly, Abel-type world prevails over the satanic Cain-type world.<sup>5</sup>

This was true from the vantage point of 1952 when the first Divine Principle was written<sup>6</sup>—two world wars had already taken place and one more was underway. Although this paper agrees with the Divine Principle teachings of Reverend Sun Myung Moon, it nonetheless asserts that God’s providence for “The Great War” (as it was once called before a number was attached to it) could have accomplished world-level Cain and Abel reconciliation in one singular successful war. Even in its own day, World War I was called “the war to end all wars.” It had this mission. By its successful conclusion, Satan would have been expelled conditionally from the world. Then the Messiah could have cleansed the world unconditionally of all satanic claims whatsoever and set up God’s Kingdom of Heaven on the Earth.

This paper is divided up into four parts:

**Part I** looks at Korea during the period between 1880 and 1920, a forty-year period when the Korean people were to inherit the internal Christian and external democratic foundations of Western Civilization via America, as preparation for the birth and well-being of the messiah in Korea.

**Part II** looks at the United States during the period between 1865 and 1920 when the country reunited and moved to the world stage. Providence was leading America to becoming a Pacific power with commitments to people in the Far East, namely Korea.

**Part III** looks at the providential significance of the First World War and America’s role as the central nation for the Foundation of Faith and the Foundation of Substance to prepare a World Foundation for the Messiah.

**Part IV** looks at the lost opportunity for the complete consummation of the history of restoration afforded by the Paris Peace Conference in 1919.

### *Part I: Korea, 1880-1920*

When a providential nation like Korea undergoes ruthless oppression, there exists an internal reason or ‘condition’ for the satanic ‘invasion.’ Even in ancient Israel, the internal cause for outside empires like Egypt, Assyria or Babylon to attack, destroy and conquer Israel was due to Israel’s own sins, usually perpetrated by the King and royal family. In Korea, there was also a royal family who did not act in the best interests of its people or God’s Providence.

In 1882, Korea entered into a treaty with the United States, the first Western power to establish formal diplomatic ties with Korea. In the treaty, America pledged to defend Korea’s national sovereignty from any outside threat:

ART. I –There shall be perpetual peace and friendship between the President of the United States and the King of Chosen and the citizens and subjects of their respective Governments. If other Powers deal unjustly or oppressively with either Government the other will exert their good offices, on being informed of the case, to bring about an amicable arrangement, thus showing their friendly feelings.<sup>7</sup>

As we will see, America failed to back up its words with actions. But in this 40-year time interval, the Korean monarchy also failed to cultivate a well-seasoned lasting relationship with America that could have strengthened America’s resolve to defend Korea.

In the last 40 years of the 400-year Period of Preparation for the Messiah, Korea was to inherit the internal and external foundation of Western civilization, which God had been working through in the New Testament Age. Unfortunately, between 1880 and 1920, the Korean king failed on three occasions to open up his country to democracy and Christianity. The king stubbornly held on to a ‘top-down’ absolutism that hindered Korea from inheriting the Abel-type view of life.<sup>8</sup>

#### *Korean Inheritance of the Abel-type View of Life: First Opportunity*

The first opportunity came in 1882. The king had just come of age to rule directly. As a youth, his father, Tai Won Kun had ruled on his behalf as Regent. The Regent was the son’s physical father. Having no heir, the previous Korean monarch adopted Tai Won Kun’s son.<sup>9</sup>

Russia was advancing towards Korea from the north. Japan was modernizing and becoming more powerful, seeking its former suzerainty over Korea in place of China.<sup>10</sup> French Catholic missionaries were

infiltrating into the country to convert Koreans to the western religion. Korea had two alternatives: oppose all foreigners as had been the policy under the Regent Tai Won Kun or make treaties with the foreigners. The young king chose to make treaties in opposition to the Regent's and Korea's traditional isolationist policy.

America appeared most promising: it promoted the Open Door Policy in the Far East for unrestricted trade. America did not want to become a colonial empire and the Open Door approach honored Korean, Chinese and Japanese independence. Thus, the king was prepared to open the Hermit Kingdom to Western commerce and America as its new protectorate. "For 500 years we have carefully guarded our coasts to prevent intercourse with foreigners, therefore we have seen and heard but little of other people," wrote the king in a formal dispatch to the people. The king continued:

In Europe and America many wonderful things have been invented; they are all wealthy countries... I am about to make treaties with England, America and Germany. For this change I am abused by all the scholars and people in the kingdom, yet I bear it patiently, knowing there is nothing to be ashamed of.<sup>11</sup>

When the king signed the American-Korean Treaty of 1882, he wanted Western goods and American protection but not Christianity and democracy. The king firmly believed in absolute monarchy and the suppression of the Christian faith:

We can be friendly without accepting their religion... If some stupid, empty-headed people should learn and believe the foreign doctrines, we have an unalterable law by which they must die and may not be pardoned, so that it will be easy to get rid of that religion.<sup>12</sup>

This was the first failed opportunity for Korea and its people to inherit the Abel-type view of life. Consequently, Satan invaded this foundation by dividing the royal house and the Korean people against itself. Once weakened and divided, Korea was vulnerable to outside powers that did not have Korea's best interests in mind. The former Regent—now called "Great Elder," undermined his son the king and his authority.<sup>13</sup> He aroused the people to attack the royal family and all foreigners. The queen sought China's assistance and dismissed the king's defense treaty with America.<sup>14</sup> The Japanese were understandably upset to see Chinese military troops in Korea and their own people attacked. This fed tensions that led to the Sino-Japanese War (1894-1895).

Had the queen sought American protection instead of Chinese intervention, Japan might have acted with more restraint and good faith. But this was not to be because, as we shall see, the queen sought royal advantages for her Ming family and feared the influence of America and its democratic principles. Why was the queen so powerful? In his two books about Korea at the turn of the twentieth century, overseas British journalist, F. A. McKenzie, stationed in Korea, believed the king was weak-willed and the queen strong-willed in their relationship.<sup>15</sup>

### *Korean Inheritance of the Abel-type View of Life: Second Opportunity*

A second opportunity for the Korean king to work with and accept the Abel-type view of life from America came after the Japanese victory in the Sino-Japanese War in 1895. The Japanese helped organize a new (pro-Japanese) Korean cabinet to 'advise' the king. Bent on modernizing the country by force (as it had done previously to its own people), the Japanese forced new customs on the Korean people, most notably forcing all Korean men to cut off the 'top-knot' hairstyle.<sup>16</sup> In this way, Japan caused great resentment throughout the country. The Japanese installed Prince Pak Yong Hio, the son-in-law of the former Korean monarch, as Korea's Home Minister and Premier.<sup>17</sup> Prince Pak resisted the queen's efforts to buttress an absolutist monarchy as well as the Japanese attempt to create a limited monarchy under the sway of a puppet cabinet. However, his fellow countrymen distrusted him as an agent of the Japanese who had installed him. The Japanese also disliked him because he would not yield to their wants.<sup>18</sup>

At this time, Protestant missionaries from America and Great Britain entered the country. They built schools and hospitals, and this in turn increased the missionaries' growing influence.<sup>19</sup> There were many converts, especially in Pyongyang in the north. Unlike the Japanese or Chinese who came into Korea, these Protestant missionaries were intent on maintaining Korea's independence.<sup>20</sup> Noting the positive influence of the Protestant missionaries, Prince Pak told an American:

Our old religions sit lightly, and the way to Christian conversion is open. An army of Christian teachers and workers should be placed in every section of our country. Our people should be educated and Christianized before they undertake any constitutional reform. Then we shall have constitutional government and, in the distant future, perhaps, a free and enlightened country such as yours.<sup>21</sup>

America was so far away, he reasoned, that its motivations could not be suspected of selfish designs.<sup>22</sup> Under the leadership of Prince Pak, Korea



now had a second opportunity to inherit the Abel-type view of life from Western civilization.

The queen, meanwhile, was antagonistic to the far-sighted vision of Prince Pak because his plan also envisioned a more limited role for the monarchy. She gave orders for his arrest as a traitor. Fearing arrest and death, Prince Pak fled the country.<sup>23</sup> “My trouble has come upon me solely through the Queen,” he lamented. “She is a very shrewd and ambitious woman. She has but one aim, and that is to keep the Ming family in power.”<sup>24</sup>

Once again Satan invaded, and an opportunity was lost. First, a thinly-disguised plot by the Japanese rulers in Korea was hatched to murder the queen. The “Great Elder” Tai Won Kun was part of plot. He would be installed as ruler by the Japanese in return for greater commercial concessions.

After the shocking murder of the queen, Western officials in Korea refused to recognize the Japanese attempt to install the former Regent. Japanese General Viscount Miura, who hatched the plot, was sent back to Japan for trial. The judge in that trial ruled that Miura had planned the queen’s murder yet there was not sufficient evidence to prove his involvement.<sup>25</sup>

In 1896 the king, fearing for his life, fled with his son to the Russian Legation for protection. For the moment the Japanese were disgraced and had lost all power and the Russians held a supreme position.<sup>26</sup>

### *Korean Inheritance of the Abel-type View of Life: Third Opportunity*

An important young Korean emerged at this time; his name was So Jai Peel. For the past 15 years, he had lived in the United States. Initially speaking no English and willing to do any menial work, he progressed rapidly, entered college and graduated with honors. He became a doctor and an American citizen, taking the name Dr. Philip Jaisohn. After the queen was murdered, he returned to Korea as a paid Foreign Adviser. For the moment, Korea was free of Japanese control and Dr. Jaisohn worked quickly for the general Americanization of the country.<sup>27</sup>

The king returned to his palace and took on the new title of Emperor instead of king. He was surrounded by a conservative government that believed in a ‘top-down’ system of administration. Dr. Jaisohn noted that his advice interfered with the “private schemes and privileges” of the Cabinet officers: “They informed the Emperor that I was not a friend of his, but a friend of the Korean people, which at that time was considered treason... I gave up the idea of helping the government officially and planned to give my services to the Korean people as a private individual.”<sup>28</sup>

Dr. Jaisohn set up an extremely popular and well-circulated Korean-English newspaper in Seoul, called *The Independent*. For the first time, the people felt they had a voice in the affairs of the nation. After this, Dr. Jaisohn set up a debating club, the Independence Club. It leased the largest and best meeting house in Korea. "In the beginning the Koreans were shy about standing up before an audience to make a public speech," notes Jaisohn, "but after a certain amount of coaching and encouragement I found that hundreds of them could make very effective speeches."<sup>29</sup> The idea of creating public opinion was not appreciated by the royal court, Russia and Japan.

On one occasion, a certain government policy (Russian military advisers) was discussed by the Club. It was decided that the government policy was wrong. Ten thousand members of the club protested in front of the palace.<sup>30</sup> The Emperor first engaged the group through messengers but the people refused to accept the Emperor's explanation. In the end, the Emperor's government consented to the wishes of the people but there were consequences. In 1898 the Emperor disbanded the Independent Club, paid Dr. Jaisohn the balance of his contract and dismissed him.

The Korean people rose up in both violent and passive protests. In one of them, several thousand men went to the front of the palace and sat there in silence for fourteen days. It was an old national custom of protest.<sup>31</sup> On another occasion, the Korean police refused to use their swords as ordered to attack the protesting crowds. Foreign merchants offered Dr. Jaisohn a salary if he would continue to live in Korea. Instead, Dr. Jaisohn decided to return to the United States.

After this third opportunity for Korea to inherit the Western Christian and democratic foundations was lost, Korea was divided into two spheres: Russia set up railroad and telegraph lines connecting Seoul to the North and Japan did likewise in the South. Tensions between Russia and Japan culminated in Japan's declaration of war on Russia in 1905.

Russia lost the war and Japan took on the role of conqueror over Korea. In November 1905, the Marquis Ito handed the Korean Emperor an ultimatum. He demanded Korean unity with Japan for the sake of peace in the Far East. He stressed the further need to be strong 'against' the white man's civilization.<sup>32</sup> The King knew this would mean the end of Korean sovereignty and refused.

Ito then appealed to the Korean cabinet ministers, "Agree with us and be rich, or oppose us and perish."<sup>33</sup> The ministers saw it differently: destruction or submission into obscurity. Either way meant an end to everything they knew. They submitted to the Japanese and history records their deed as traitors.

Tens of thousands of the most undesirable elements of Japanese society, seeking a better life, poured into Korea. They entered Korea like a plague, taking land, homes and businesses either by force or murder.<sup>34</sup> Japan did nothing to mitigate the chaos or help make the transition of its many immigrants into Korea a peaceful one.

It is this writer's view that the Korean royal family erred on at least three different occasions, blocking Korea's inheritance of Western civilization's internal religious and external political institutions. As a result, the Korean people underwent severe persecution under Japan for nearly 10 years. And as will be discussed below, by not inheriting American institutions and values, Korea remained insignificant in the eyes of American policymakers who were in a position to intervene on Korea's behalf.

## *Part II: America's Expansion unto the World Stage and Diplomatic Relations with Korea, 1860-1914*

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.<sup>35</sup>

These words from the Declaration of Independence (1776) are not so much a political statement as a revolutionary outlook in which "all men" everywhere in the world are equal under God. Yet America compromised this ideal.<sup>36</sup> As argued by George P. Fletcher in his book, *Our Secret Constitution*, this ideal of human equality under God was overshadowed in the U.S. Constitution (1787), which made no mention of God and did not recognize the principle of human equality until the fourteenth amendment in 1868.<sup>37</sup> The first American Republic (1787-1860) remained divided by regional and state interests. The government acted more like a loose tribal confederacy than a united people. God could not move America onto the world stage without it standing united first on the national level.

The War Between the States (1860-1865) brought this division into open conflict. President Abraham Lincoln unified America around its earlier covenantal ideal that all men are created equal and endowed with inalienable rights under God.<sup>38</sup> Setting a precedent for Woodrow Wilson and America's treatment of belligerent Germany, Lincoln argued in his Second Inaugural Address for a policy of "malice towards none, charity toward all" in its treatment of the South.<sup>39</sup> After it thus united as one nation under God,

America could stand as a player on the world stage, thus emerging from its isolationist and divided past.

America's new-found interest as an actor on the world stage broadened considerably under President Lincoln's Secretary of State, William Henry Seward. Seward believed human history and empire-building was moving ever westward. The world's future was moving towards the Pacific Rim nations.<sup>40</sup> To meet this future, Seward believed America must pursue ties with Japan, Korea and China.<sup>41</sup> This could not be done with military force but rather by open trade.<sup>42</sup>

To help America look westward, and towards the Far East, Seward promoted a transcontinental railroad and a canal across the Central American isthmus.<sup>43</sup> Seward also made two important purchases for the United States: Alaska and the Pacific island of Midway in 1867.

America fought unselfishly for the universal rights of other peoples when in 1898 she entered the War for Cuban Independence against Spain. In that instance, America fought for the Cuban's right to self-determination. Unexpectedly, America instantly acquired an oversea empire from Puerto Rico in the Caribbean to the Philippines in the Far East.<sup>44</sup> America, so it seemed, was being enticed by Providence to strengthen its commitments in the Orient. President William McKinley walked many a night in the White House pondering what to do with the Philippines.<sup>45</sup> Traditionally, Americans believed that people have a right to rule themselves. How could America abide by this principle and still rule over another people? In the end, McKinley believed America had the responsibility to educate, uplift, civilize and Christianize the Filipino people.<sup>46</sup> America paid \$20 million to Spain for the Philippines. In this way, America began to solidify its presence on the world stage. In the same year, America changed its heart towards the Hawaiian Republic ruled by descendants of American missionaries and annexed them at their request.<sup>47</sup>

Even without the presence of a world body like the League of Nations, America sought to raise up other peoples with democratic principles based on the American model and then give them independence. Cuba had its own American-style constitution by 1901. William H. Taft was sent to the Philippines to prepare the Filipinos for self-government. America promised the Philippines eventual independence in 1916. This became the model for the League of Nations concept of 'mandates,' by which developed countries would take backward nations under their care and raise them up.

Korea stood out from other nations due to the success of Protestant missionaries there. "Their converts have established congregations that are themselves missionary churches, sending out and supporting their own

teachers and preachers to China. A great light has been lit in Asia,” wrote British journalist McKenzie.<sup>48</sup> Korea was seen as a “light unto the nations”—just like America. This kinship, centered on Protestantism, could have deepened America’s resolve to protect and safeguard the Korean people. “Isolation is no longer possible or desirable,” proclaimed U.S. President McKinley. “God and man have linked the nations together. No nation can longer be indifferent to any other.”<sup>49</sup> The day after delivering this speech in Buffalo, NY, McKinley was shot; he died a week later.

Theodore Roosevelt inherited the U.S. presidency after McKinley. War broke out between Russia and Japan over Korea in 1904, and Japan achieved a swift victory. Because Japan promised Korea its independence, America sided with Japan in the war. Many inside America and the western powers thought Japan could bring needed reforms to backward Korea.<sup>50</sup> “Japan,” wrote Roosevelt to his son, “is playing our game.” Japan asked Roosevelt to mediate a peace treaty between Russia and Japan. Roosevelt did this with the Treaty of Portsmouth in New Hampshire:

ART. III. The Imperial Government of Japan definitively guarantees the independence and territorial integrity of the Korean Empire.

Although perceived initially as liberators and reformers, the Japanese changed and took on a domineering air as victors over Korea.<sup>51</sup> The Korean Emperor believed the 1882 treaty with the United States would be enough to ensure that “America would exert her good offices to bring about an amicable arrangement,” as stated in the treaty. However, the American Minister in Seoul, Dr. Allen, believed that was impossible under the Treaty of Portsmouth which declared “Korea was placed under the protection of Japan.”<sup>52</sup>

In October 1905 the Korean Emperor sent Professor Homer B. Hulbert, editor of the *Korea Review*, to Washington with a personal letter to President Roosevelt. Informed of this, the Japanese hastened their plan to annex Korea. When Professor Hulbert came to Washington, both the White House and the State Department refused to receive the letter from Korea’s Emperor with his personal seal:

I received the astounding answer that the President would not receive it. I cast about in my own mind for a possible reason, but could imagine none. I went to the State Department with it, but was told that they were too busy to see me.<sup>53</sup>

The U.S. government hesitated to get involved because the Korean Cabinet had signed away Korea’s independence in the treaty forced upon them by the

Marquis Ito. Yet the Korean Emperor himself never signed on, even under the threat of death.

Once again, the Korean Emperor cabled a telegram to Mr. Hulbert for President Roosevelt:

I declare that the so-called Treaty of Protectorate recently concluded between Korea and Japan was extorted at the point of the sword and under duress and therefore is null and void. I never consented to it and never will.<sup>54</sup>

Some years later, Theodore Roosevelt acknowledged that Korea should be independent, but since Korea was helpless, it was out of the question to suppose that America, having no interests of its own in Korea, “would do for the Koreans what they were utterly unable to do for themselves.”<sup>55</sup>

The rise of strong Japan created fear in the white race: Australia and America stopped Japanese emigration. Worried about China and the Philippines, America under Theodore Roosevelt signed the Root-Takahira Agreement with Japan in 1908. In this containment policy, both sides promised to respect each other’s possessions in the Pacific.<sup>56</sup> This Agreement led to the formal annexation of Korea by Japan in 1910. This Agreement unfortunately tied America’s hands and prevented America’s outright intervention in Korea in the event of a popular arising, as had been the case in Panama in 1903.<sup>57</sup>

In this writer’s opinion, had Korea inherited the Christian and democratic foundations of the West, it could have remained strong, united and independent. It would have been a light unto the nations of Asia, catching America’s foremost interest. Instead, Korea appeared backward and Roosevelt could not recognize Korea’s providential value.

### *Part III: The First World War, 1914–1918*

This writer believes that to liberate Korea and allow its people to pursue Christianity and democracy openly and freely, God raised up President Wilson and his vision for a new world order. Centering on President Wilson, World War I and the Paris Peace Conference that followed had the mission “to make the world safe for democracy” and establish a world organization to safeguard the freedom of oppressed people everywhere. Of course, Wilson and the other world leaders did not understand the importance of Korea. But if the idealism of Wilson’s Fourteen Points had been secured, the Korean people could surely have won their independence from Japan in a short

period of time. The Messiah would then have been born into a promising environment where people shared hopes for a bright future.

### *The Providential Necessity of the First World War*

If a conflict is not resolved on an ideological level between the Abel and Cain-type views of life, a military conflict may be necessary. But a military solution alone cannot reconcile the two ‘brotherly’ sides. According to the Divine Principle, the military defeat of the Cain-type view of life must be followed with a peaceful solution that mutually benefits both sides:

One way to bring Satan’s side to surrender is through armed conflict. However, at the conclusion of the conflict, there should come an ideal world in which all humanity is to rejoice together. This can never be built merely by defeating enemies in battle. Afterward, they must be brought to submission internally, that everyone may be reconciled and rejoice sincerely from the bottom of their hearts.<sup>58</sup>

As we have seen, in the last forty years of the 400-year Period to Prepare for the Messiah (1517-1920), the Korean royal family opposed the Abel-type ideology coming from the West—Christianity and democracy. Conservative and autocratic, the royal family resisted its peoples’ inheritance of the Abel ideology from America for a peaceful and progressive independent Korea, which could be strongly aligned with and safeguarded by America. The king’s repression of the peoples’ desires was in time replaced by Japanese repression of the Korean peoples’ aspirations. Although both the Korean king and the Japanese opened up their countries to the West, they only accepted Western “things” while greatly resisting Western “ideas.”<sup>59</sup>

For ten years, from 1905-1915, Japan tried to modernize backward Korea with coercive force as it had done towards its own people, but with a distinctive twist: there was ethnic discrimination against the Koreans themselves. The Japanese goal was assimilation: to vanquish the Korean culture and replace it fully with its own language, religion and ‘top-down’ governing style. In this approach, the Japanese saw their imperial policy as superior to the British:

There are only two ways of colonial administration. One is to rule over the people as aliens. This you English have done in India, and therefore, your Indian Empire cannot endure... The second way is to absorb the people. This is what we will do. We will teach them our language, establish our institutions, and make them one with us.<sup>60</sup>

While there are merits to the pathway of social integration and cultural assimilation, the Japanese were unfit to lead God's Providence because it opposed the Abel-type View of Life in three ways:

- 1) It rejected political power by the people (self-determination and democracy).
- 2) It rejected inalienable rights to freedom and equality under God.
- 3) It rejected the Christian faith and its non-violent virtues.

Meanwhile, America was emerging as a leader on the world stage, dedicated to lofty ideals and principles in an age that was increasingly becoming its opposite: a world governed by brute force and inequality. This opposition was the Cain-type view of life. In the case of World War I, this worldview was taken up by a group of nations governed by autocracy, militarism, racism, secularism, agnosticism, relativism, and materialism.<sup>61</sup> Germany for example defended the doctrine that "might makes right."<sup>62</sup> Thus was the stage set for a world-level confrontation between materialism (Cain) and idealism (Abel).

### *The Principles of Restoration*

When Adam sinned and became a servant of two masters, God symbolically divided Adam into Cain and Abel for the sake of restoration. Using the O-D-U principle, the subject position of Abel was to initiate change for the common benefit of both Abel and Cain. Cain, feeling more distant from God, was to have welcomed the collective benefit and removed his fallen countenance. In the course of restoration, this is called Cain's natural surrender and his volitional submission to Abel, which removes a fallen countenance. The true destruction of evil is not its punishment, but rather its dissolution through reconciliation. Their subsequent unity would have created a purified solid base, called the Foundation for the Messiah.

Due to past failed Foundations for the Messiah, human history has expanded its scope from divided families to divided nations and a divided world. This Cain-Abel division took shape in Korea between the liberal reformers (Abel) and the conservative traditionalists led by the royal household (Cain). Yet the Cain side did not submit, but instead continued to occupy an unprincipled subjective position. This allowed militarist Japan to impose a greater Cain-type force of occupation over Korea.

God's Providence regarding the First World War was for America to uplift the Abel-type view of life to preeminence and have other nations like Germany and Japan submit naturally to its ideals, in a win-win situation for everyone. Indirectly Korea, too, would have benefited. To this end, President Wilson spoke out nobly for a "peace without victors and vanquished" and for



a settlement “without annexations or indemnities,” since “only a peace between equals can last.”<sup>63</sup>

### *The Foundation of Faith (1517-1917)*

The central figure in God’s Providence must first lay a *Foundation of Faith* before the Abel and Cain representatives can reconcile. The central figure creates this foundation by making symbolic offerings and going through the number 40. In the Modern Period, Protestantism was this central figure laying the Foundation of Faith. Through symbolic offerings (i.e. upholding the New Testament word) over a time period based on the number 40, Protestantism was able to create a world-level Abel-type view of life especially in the Anglo civilizations of England and America. This was accomplished during the 400-year period beginning with the Protestant Reformation on October 31, 1517.

During this long 400-year course, America inherited the position of the central figure, with its Protestant (Hebraic) culture harmonized with an enlightened democratic (Hellenistic) culture<sup>64</sup>. For example, America’s motto “In God We Trust” is inscribed on its currency. This symbolically reflects the American emphasis on spiritual principles over the commercial and material values.

### *The Foundation of Substance (1917-1920)*

In the first three years of the war (1914-1917), there was no real providential significance, in this writer’s opinion, until America, as the representative and fruition of the Abel-type Worldview, entered the fray.

The protagonists in the First World War were seeking unconditional surrender. Unconditional surrender meant vindictive punishment and retribution. This was contrary to the Foundation of Substance in the Principle of Restoration. Both sides wanted to benefit materially through the war at the other’s expense by incorporating more lands and people into their empires. For example, Russia was granted Constantinople and Italy was promised portions of the Austrian-Hungarian Empire.<sup>65</sup> Japan was granted German possessions in China and islands in the North Pacific. Until America entered the war in 1917, reconciliation between the Entente and Central Powers, was not possible. There was no vision of restoration through Abel and Cain unity.

America under President Woodrow Wilson entered the war for more noble aims. On April 2, 1917, Wilson made a speech before Congress asking them to declare war on Imperial Germany and her allies. “We have no selfish ends to serve. We desire no conquest, no dominion,” declared the president

in his war message.<sup>66</sup> Wilson entered the war for very different reasons than the Entente Powers who sought multi-nation states and territorial imperialism. He stated the American goal was to “make the world safe for democracy.” In order to assure a just and enduring peace, Wilson promoted “Peace without Victory.” He did not want a victor’s peace because it “would leave a sting, resentment, a bitter memory upon which terms of peace would rest only as upon quicksand. “Only a peace between equals can last.”<sup>67</sup>

To this effect, President Wilson insisted that America’s fight was against the “military masters” in Germany and not towards the German people, to whom he expressed “sincere friendship.”<sup>68</sup> This was very different from the position of America’s allies in Europe and Japan. They wanted a victor’s peace directed against the German people as well as their leaders. This was dangerous and not aligned with the concept of Abel loving Cain.

On April 6, 1917, the American Congress voted in favor of war. War was declared in the early morning hours of the Christian holy day of Good Friday.<sup>69</sup> In ways similar to Christ’s selfless sacrifice on the cross for the sake of the world, America now put itself on the cross to save a world that resented its ideals. This began a three-year period of darkness that was similar to Christ’s three hours on the cross and three days in the tomb. It was a three-year period, the dispensational moment when Abel was to reach out to Cain with a new vision of mutual benefit and for Cain to remove his fallen countenance. The history of restoration could have been accomplished once the Foundation of Faith (1517-1917) and the Foundation of Substance (1917-1920) were fulfilled. Hence, after these three ‘days,’ Christ could reappear on the earth in a new resurrected form. Such a moment, called the Foundation for the Messiah, occurred in 1920. In 1920, the Messiah was indeed born.

To many, it seemed that America was fighting a separate war against Germany.<sup>70</sup> Moreover, Wilson’s war was seemingly as much against the Entente victory as against a Central Power’s victory, since both coveted more territory and oversea empires. Wilson insisted that American forces would cooperate with Britain and France against Germany but not come under Entente control as had other allies.<sup>71</sup> America was never part of the Entente Powers’ (Great Britain, France, Italy and Japan) strategy to expand at the expense of the Central Powers (Germany, Austro-Hungary and the Ottoman Empire). America was an “Associate Power,” cooperating with the Entente against German aggression. This irked Entente leaders like Clemenceau, who perceived America as a co-belligerent but not a true ally.<sup>72</sup>

President Wilson ignited the imagination of the Koreans and other oppressed people around the globe. “No right anywhere exists to hand peoples about from sovereignty to sovereignty as if they were property,” he

declared.<sup>73</sup> He affirmed the principle that governments derive all their just powers from the consent of the governed.<sup>74</sup>

Wilson and America were fighting for principles that supported Korean independence. The Abel-type view of life, championed by the United States, rejected a humiliating peace by the victors over the vanquished. It sought to expand onto the world stage the principles that had brought its own diverse original thirteen colonies into unity and harmony.<sup>75</sup> This was a vision for a New World Order centered on a League of Nations, a brotherhood of equal nations. A wonderful Foundation for the Messiah could have been created.

### *Wilson's Fourteen Points: A New Weapon of War*

On January 8, 1918, Wilson introduced his Fourteen Points to Congress for a just and lasting resolution to the First World War. Eight points dealt with political and territorial goals (e.g. independence of Turkey, Poland and Belgium). Five points dealt with high ideals, most notably open covenants (no secret treaties), self-government by the people, and reconsideration of all colonial claims. The final point called for an association of nations to guarantee the independence of all states, great and small alike.

Wilson's use of ideas and principles was as effective as any modern weapon of war. For example, Wilson promised the various nationalities inside the diverse Austrian-Hungarian Empire the right to self-determination (point 10). That prompted popular revolts inside the Dual Monarchy among the Serbs, Croats, Slovenes, Romanians, Hungarians, Czechs and Slovaks.<sup>76</sup> The Austro-Hungarian Empire fell apart from within: it disintegrated without outside military intervention.<sup>77</sup> Towards Germany, Wilson offered its people a place of equality among the nations of the world once it had overthrown its military masters. His words drove a wedge between the German people and their government.<sup>78</sup> This gave Germany the incentive to overthrow the Kaiser and arrange a ceasefire. A peace convoy met the French on November 8 to begin armistice talks. The Kaiser fled to neutral Holland on the following day. The French general Foch unfortunately explained the terms of surrender as being unconditional. "But President Wilson..." began one German representative. The French envoy immediately silenced him.<sup>79</sup>

From the Divine Principle point of view, Germany had removed its fallen nature (i.e. the Kaiser) and had made a natural voluntary surrender in order to participate in a new world order initiated by President Wilson. New principled Germany longed for reconciliation and union with the world as a reformed prodigal brother nation, centering on America. This was a very providential moment and the Cain cultural movement on the world level—espousing militarism and relativism was crushed—for the moment.

Having won over the Central Powers to a Wilsonian New World Order, the immediate challenge before Wilson was to have the Entente Powers get onboard with Wilson's concept "a peace without the vanquished" instead of a traditional vindictive peace with new annexed lands added like jewels to the crown of the victors. Publicly, Georges Clemenceau, the premier of France, endorsed Wilson's Fourteen Points (as derived from the French Enlightenment) and sought only France's 1870 boundary.<sup>80</sup> Privately, however, Clemenceau resented the independent-minded Wilson acting as an 'Associate Power' whose true intent was to look down on and reform the Entente Powers almost as much as the belligerent Central Powers.<sup>81</sup> He resented Wilson's distance from the allies and self-appointed role as world leader.<sup>82</sup> Wilson repeated this unfortunate stance of separateness and aloofness with the Republican congress, provoking their ire as well.<sup>83</sup>

In the weeks following the German surrender, Britain's David Lloyd George won a December 1918 election for Britain's Prime Minister. In his campaign he changed his stance from a peace without greed or revenge to one bent on compensation: Germany must "pay for the whole cost of the war."<sup>84</sup>

#### *Part IV: The Paris Peace Conference and the Korean Independence Movement (1919)*

As mentioned earlier, the 3-year period from 1917 to 1920 was to lay the Foundation of Substance between the Abel-type and the Cain-type worldviews. Although the war itself ended in early November 1918, the peace also had to be won in a manner that could lay the Foundation for the Messiah.

##### *Wilsonian Ideals Compromised*

The first of Wilson's Fourteen Points, open covenants, was the first ideal to be ignored. The Paris Peace Conference was held behind closed doors by the "Big Four" (America, Britain, France and Italy).

The new liberal German Republic, which had ousted the Kaiser and sought an end to hostilities, felt unduly punished: the German delegation was not invited for discussions. The German delegation had assumed peace settlements would be based on principles rather than a victor's dictates over the vanquished.<sup>85</sup>

Change was coming too quick for the world representatives at the Paris Peace Conference in 1919. People began to realize the extent of the changes

that principles like self-determination and equal treatment of nations would entail. Even President Wilson was alarmed. It meant the victorious powers would have to readjust as much, if not more so, than the defeated powers. This was unsettling to say the least. Germany, though not admitted to participate in the Conference, nonetheless stood to gain a good deal by these principles. For example, the German-speaking people would become a larger single country: Austria and the Sudetenland, two regions of the former Austro-Hungarian Empire, wanted unification with Germany.<sup>86</sup> France wanted several smaller German states. Wilson compromised: he left Germany largely intact but refused to allow other German-speaking peoples to unify with Germany.

Wilson believed all the compromises at the Paris Peace Conference, however unjust, could be rectified if a League of Nations could be established. To this end, his foremost concern was the League Charter.<sup>87</sup>

### *The Racial Equality Clause*

A second challenge came from the Japanese delegation at the Conference. Led by a liberal progressive, Prince Saionji, Japan made three attempts to include a racial equality clause into the Preamble of the League of Nations Charter. Japan had a large population and wanted more lenient emigration into the West. It was offended that America, Australia and New Zealand prohibited Japanese immigration into their countries and hoped this racial equality clause would alter such restrictions and put a stop to discrimination against Japanese people already in oversea nations like America.

Incorporating the principle of racial equality into the League of Nations charter would have many implications. It would dovetail with the Declaration of Independence's self-evident truth that "all men are created equal." It would challenge the Social-Darwinian theory of innately inferior races:

Anthropological researches undertaken all over the globe have shown the necessity of abandoning the old theory that... justifies the assumption of a remote relationship... between races.<sup>88</sup>

For the United States, it would challenge the Jim Crow laws in the South and Asian immigration restrictions in California. For Great Britain, it would challenge comfortable notions of Anglo superiority and their 'natural' position over the Indians, Chinese and Africans. From a Divine Principle point of view, the clause would have helped prepare the world for an Asian Messiah and inter-racial marriages.

The Japanese may have been a terrible scourge over Korea, but at this providential moment Japan was an instrument for positive social change in the world. In this writer's view, Japan was ready to discard her militant past for progressive mutual enlightenment. The Japanese delegation met and discussed the racial equality clause with Colonel Edward House, Wilson's most trusted advisor, who hated racial prejudice. After conferring with other Anglo delegations and provoking their ire, House and the Japanese delegation apparently abandoned any attempt to include a separate clause for racial equality.

A second opportunity afforded itself on February 13, 1919, as the first draft of the League's Covenant was being readied. The Japanese introduced racial equality as an amendment to the religious liberty clause. President Wilson wanted the League of Nation's charter to support the principle of religious liberty. Christian missionaries were having difficulty in some regions of the world and Wilson listened to their concerns. Wilson had tried to get Japanese support for the principle of religious liberty. The Japanese saw this as an opportunity to once again put forward the principle most important to them—racial equality:

The equality of the nations being a principle of the League, the High Contracting parties agree that concerning the treatment and rights to be accorded to aliens in their territories they will not discriminate, either by law or in fact, against any person or persons on account of his or their race or nationality.<sup>89</sup>

Still there was opposition. It was decided to remove the whole religious liberty clause with its racial equality amendment altogether. The Japanese made it clear that they intended to raise the issue again. Meanwhile, the conflict broadened into protests by the Japanese and those opposed all over the world.<sup>90</sup>

A final opportunity came on April 11. The polite and calm Japanese delegation put forward a more modest proposal recognizing "the principle of equality of nations and just treatment of their nationals."<sup>91</sup> Wilson believed any reference to racial equality would alienate key politicians on the West Coast whose votes he needed to get the League through Congress.<sup>92</sup> The Japanese insisted on a vote. Eleven of the seventeen votes were in favor of racial equality. If a majority approved, protocol stated it was a win. But President Wilson took an unprecedented step. As chairman, he rejected the outcome stating in this lone case, it needed a unanimous decision.<sup>93</sup>

### *Injury and Disillusionment*

These compromises at the Paris Peace Conference that vitiated the Wilsonian ideals marked a turning point. As Clemenceau noted, winning the peace was harder than winning the war. The peace conference left Japan and Germany feeling injured. These nations nursed their anger and passed it on to the next generation. “Liberal, internationally minded Japanese were dismayed,” noted Margaret Macmillan in her book *Paris 1919; Six Months that Changed the World*:

They had played the game, they had shown themselves ready to participate in the international community, and yet they were still treated as inferiors... The failure to get the racial equality clause was an important factor in the interwar years in turning Japan away from cooperation with the West and toward more aggressively nationalistic policies.<sup>94</sup>

“We have won the war: now we have to win the peace,” remarked Clemenceau. “That may prove harder.”<sup>95</sup> If Wilson had not compromised his ideals at the start of the Paris Peace Conference, it is hard to say just how much the world could have accepted racial equality, a larger Germany, and a German delegation at the Conference conferring openly with mutually-beneficial legal agreements. Could trust have dispelled national mistrust and insecurity? As never before in the human history, the world would have been challenged to accept a higher standard of justice for long-term lasting peace. Was the world community willing to meet this opportunity with faith, despite the sacrifices it entailed? Could the Christian movement in that era, which was liberal and progressive, help its people support the Wilsonian ideals of a new world order? We will never know, but I would like to think it was possible.

### *The Korean Independence Movement*

The Paris Peace Conference certainly fell short of the high ideals envisioned in Wilson’s Fourteen Points. But it did inspire the Korean people to uphold the Christian and democratic principles of the Abel-type worldview. Through the March 1 Independence Movement, Korea inherited the Abel view of life and thus laid the Foundation for the Messiah. In this sense, the First World War accomplished at least some of its providential goals.

For the first time in Korea’s history, all of its people, rich and poor, old and young, male and female, farmer and scholar, united together throughout the country in an organized non-violent grassroots protest against Japanese

occupation. The Emperor's death prompted the event. Throughout the country, Koreans journeyed to Seoul for the Emperor's funeral, scheduled for March 4. To many Koreans, the time seemed ripe to proclaim a republic. Korean organizers believed it would have the support of the world leaders in Paris. A Korean Declaration of Independence was made and copies of it were printed and spread secretly throughout the country:

A new era wakes before our eyes, the old world of force is gone, and the new world of righteousness and truth is here... This work of ours is in behalf of truth, religion and life, undertaken at the request of our people, in order to make known their desire for liberty. Let no violence be done to any one.<sup>96</sup>

The Japanese became suspicious. Organizers hastily changed the date of the peaceful nationwide protest from the date of the Emperor's funeral to March 1. The movement was not a riot but a peaceful demonstration. The Declaration was publicly read. Korean flags waved and shouts of "mansei" filled the air:

We have no wish to find special fault with Japan's lack of fairness or her contempt of our civilization and the principles on which her state rests; we, who have greater cause to reprimand ourselves, need not spend precious time in finding fault with others.<sup>97</sup>

The Korean people were determined to return love for hate and friendship towards their enemy:

Ought not the way of enlightened courage to be to correct the evils of the past by ways that are sincere, and by true sympathy and friendly feeling make a new world in which the two peoples will be equally blessed?<sup>98</sup>

It is the opinion of this writer that if a victory of the Abel-type worldview at the Paris Peace Conference had been achieved, the Korean Independence Movement also could have succeeded on that foundation. Instead, a vindictive peace was being hatched in Paris and Wilsonian principles were being compromised. This did not bode well for Korea or the world. The Japanese pursued a ruthless campaign against the Korean demonstrators that lasted for months, yet still the Koreans, young and old, stood up for their rights. They refused to acquiesce, even amidst unspeakable physical torture, verbal abuse and oftentimes death. Spiritually speaking, the Koreans were victorious and truly inherited the Abel-type view of life.



The Japanese suspected the Protestant missionaries as underground organizers of these demonstrations. When interrogated, the missionaries claimed to know nothing of these peaceful protests. In fact, Korean Christians deliberately kept their plans for the demonstration from the missionaries to protect them.

Christian teaching broke down the old ways in which women and girls were seldom seen by men outside of their immediate family.<sup>99</sup> School girls in particular led the way in public demonstrations in large cities and small towns to demand Korea's national restoration.<sup>100</sup> This in turn, stirred up the men and old folks. All over Korea, the girls were arrested by the Japanese police. In the police stations the girls were routinely stripped naked, humiliated, punched and kicked. One Christian girl explained her ordeal this way:

I thought of how Paul had suffered in prison, and was greatly comforted. I knew that God would give the needed help, and as I bore it for my country, I did not feel the shame and misery of it.<sup>101</sup>

### *Conclusion*

President Wilson was the first American president to travel abroad while still in office. It was unprecedented. He carried with him to Paris the American foundation of democracy, but France and the other allies rejected his high-minded idealism. The League of Nations became a reality, but it was a mere shadow of its former potential because America never joined the League.<sup>102</sup> Thus, the League could not inherit the national democratic foundation from America. Yet Korea did, and on that successful foundation the Messiah was born.

Yet Japan never released its unprincipled hold on Korea. The Messiah was born into an oppressive environment. Both he and the Korean people had to endure another 25 years of injustice as Japan sought to destroy Korean culture, its Christian faith and democratic ideals. Korea had to indemnify the 400-year Period of Preparation for the Messiah through a 40-year period of trials and tribulations under Japanese auspices.

The First World War—the war to end all wars—should have created a New World Order possessing the freedoms and purity for God's third Adam as the first Adam had enjoyed in Eden at the beginning of human history. God had likewise intended that Jesus, the second Adam, be born and raised in a good environment as well: the house of the Zechariah. There he could have had a good education by rabbinic teachers who would have treated him with respect. Instead, Jesus was born in a stable for animals. Reverend Sun

Myung Moon was born into an unfortunate situation similar to Jesus because the Korean people had to undergo severe and unjust oppression, being treated like chattel. The Korean homeland can be likened to its stable.

In this paper, we have learned how the Korean royal family blocked the Korean people's inheritance of the Abel-type view of life. Weakened and divided, Korea was occupied by Japan. The highest providential purpose of the First World War was for the world to receive the Abel-type view of life from America and impart it to Korea. The Korean Independence Movement accomplished the latter purpose amidst torture and death, even as the world foundation was compromised at the Paris Peace Conference. Thus a Foundation for the Messiah was laid in Korea, but Korea remained under Japanese oppression. The reason this oppression persisted despite Korea's victorious foundation was because of the failure to adequately erect a world foundation for the Abel-type view of life at the conclusion of the First World War. The failure also led to the Providence of Restoration being extended to three world wars.

### Notes

- 1 *Exposition of the Divine Principle*, (New York: HSA-UWC, 2005), p. 340.
- 2 The history of restoration is the theory that human history is returning to a once-forsaken state of Edenic purity. Eden is not the end goal or purpose of human history but rather the true beginning point for progressive true human growth towards human perfection.
- 3 Hak Ja Han Moon, "The Central Role of Women in the Ideal World," *True Family and World Peace* (New York: HSA Publications, 2000), p. 23.
- 4 The modern Christian cultural sphere held a similar position to the coming Lord like John the Baptist or an Old Testament prophet cleaning the nation so as to receive new blessings from God.
- 5 *Exposition*, p. 367.
- 6 Father Moon finished writing the first Divine Principle in Pusan on May 10, 1952.
- 7 F. A. McKenzie, *The Tragedy of Korea* (Seoul: Yonsei University, 1969), p. 276. The American-Korean Treaty was signed May 22, 1882. Its American representative was R. W. Shufeldt.
- 8 According to the Divine Principle, the Abel-type view of life is a Hebraic cultural outlook held by the people (p. 356). It was the people collectively rather than a central figure/king that God was working through to prepare a 'bottom-up' grassroots type foundation for the Messiah's Advent in the 400-year Period

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of Preparation for the Messiah. The Abel-type view of life seeks the internal spiritual aspects of life. The Cain-type view of life pursues the external 'Hellenistic' aspects of life foremost.

- 9 *Tragedy*, p. 13.
- 10 To this end, Japan sought and received a treaty with Korea allowing Japanese into the country on the condition Japan recognize Korean independence. In 1876, the treaty was signed. Japan liked the idea of Korean independence as the first important step for Korea to step away from Chinese sovereignty over Korea. The Regent opposed the young king's treaty with Japan saying, "If we admit the Japanese, we must admit the white men, and if we admit the white men we must adopt their wicked faith" (*Tragedy*, p. 16).
- 11 *Tragedy*, p. 20.
- 12 *Ibid.*, p. 21.
- 13 *Ibid.*, p. 15.
- 14 Strictly speaking, Korea was not facing an external threat. America was only to intervene if an external power threatened Korean independence. This conflict was between the liberal progressive and conservative traditional factions in Korea.
- 15 *Tragedy*, pp. 19, 58.
- 16 *Ibid.*, pp. 47-48.
- 17 *Ibid.*, pp. 54-55.
- 18 *Ibid.*, p. 55.
- 19 *Ibid.*, p. 38.
- 20 *Ibid.*, p. 84.
- 21 *Ibid.*, p. 55.
- 22 *Ibid.*, p. 54.
- 23 *Ibid.*, p. 56.
- 24 *Ibid.*
- 25 *Ibid.*, p. 72.
- 26 *Ibid.*, p. 81.
- 27 *Ibid.*, p. 83.
- 28 F.A. McKenzie, *Korea's Fight for Freedom* (New York: AMS Press, 1970), p. 67.
- 29 *Ibid.*, 68.
- 30 *Ibid.*, 69-70.
- 31 *Korea's Fight*, p. 72

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- 32 *Tragedy*, p. 134
  - 33 *Ibid.*, p. 136
  - 34 *Ibid.*, p. 122-123
  - 35 The Declaration of Independence, July 4, 1776.
  - 36 George P. Fletcher, *Our Secret Constitution: How Lincoln Redefined American Democracy*, (Oxford: Oxford University Press, 2001), pp. 2-5, 36.
  - 37 *Ibid.*, pp. 40, 98.
  - 38 *Ibid.*, pp. 35-37, 68.
  - 39 *Ibid.*, p. 48.
  - 40 James West Davidson, Mark H. Lytle, Christine Leigh Heyrman, William E. Gienapp and Michael B. Stoff, *Nation of Nations: A Narrative History of the American Republic, Volume 2: Since 1865*, 3<sup>rd</sup> edition (Boston: McGraw Hill, 1990), p. 743.
  - 41 *Ibid*
  - 42 *Ibid*
  - 43 *Ibid*
  - 44 Henry W. Bragdon, Samuel P. McCutchen, *History of a Free People* (New York: MacMillan, 1964), p. 465. Congress approved military troops to Cuba with the understanding “to leave the government and control of the Island to the people.”
  - 45 *Ibid.*, p. 467.
  - 46 *Ibid.*
  - 47 *Ibid.*
  - 48 *Korea’s Fight*, p. 315.
  - 49 *History of a Free People*, p. 475.
  - 50 *Korea’s Fight*, pp. 80-81 Unfortunately this faith in modern Japan only considered the external industrial, banking and military aspects of modernity. Japan was slow to incorporate Christianity and democracy.
  - 51 *Ibid.*
  - 52 *Fight for Korea*, pp. 86-87, *Tragedy of Korea*, p. 306.
  - 53 *Fight for Korea*, p. 99.
  - 54 *Ibid.*, pp. 100-101.
  - 55 *Ibid.*, p. 101.
  - 56 *History of a Free People*, p. 486.

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- 57 A revolution broke on the Panamanian isthmus and an independent Republic of Panama was proclaimed on November 3, 1903. A similar event would take place in Korea on March 1, 1919. In Panama, the U.S. prevented Columbian troops from landing to suppress the rebellion. In the following days, America recognized Panamanian independence. (*History of a Free People*, p. 482.)
- 58 *Exposition of the Divine Principle*, p. 376.
- 59 Crane Brinton, John Christopher, Robert Lee Wolff, *A History of Civilization: 1815 to the Present*, 5th ed. (Englewood Cliffs: Prentice-Hall, 1976), p. 686.
- 60 *Tragedy*, p. 146.
- 61 The Divine Principle notes the Cain-type worldview as essentially empowered by the Hellenistic approach that uses empirical (sensual) and deductive (rational) methodologies. The American philosopher William James (1842-1910) summed up the Cain-type and Abel-type views of life as being either 'tough-minded' or 'tender-minded.' The tough-minded side is convinced that the world of sense experience is the real world whereas the tender-minded perceive the sense-experience as illusionary and believe the real world consists of utopian ideals which some identify as God's mind (*A History of Civilization*, p. 665).
- 62 *Ibid.*, p. 527.
- 63 Alan Palmer, *Victory 1918* (New York: Grove Press, 1998), pp. 94-95.
- 64 "The key for the success of the American Revolution was that it was able to harmonize the Christian and humanist currents." *CAUSA Lecture Manual* (New York, 1985), p. 152.
- 65 *Victory*, pp. 32-33.
- 66 *Ibid.*, p. 99.
- 67 *History of a Free People*, p. 530.
- 68 *Ibid.*, p. 531.
- 69 *Victory*, p. 99.
- 70 *Ibid.*, p. 100-101.
- 71 *Victory 1918*, p. 100.
- 72 <http://www.worldwar1.com/france/clemenceau.htm> (retrieved February 20, 2007) Wilson ultimately saw himself as a mediator between the two great powers, as a fair and just reconciler (*History of a Free People*, p. 92).
- 73 *History of a Free People*, p. 101.
- 74 *Ibid.*
- 75 The analogy has some limitations. The League was not a world government to replace sovereign states.
- 76 *Victory*, p. 267.

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- 77 Ibid., p. 268.
- 78 *History of a Free People*, p. 539.
- 79 Victory, p. 281
- 80 <http://www.worldwar1.com/france/clemenceau.htm> (retrieved Feb. 20, 2007)
- 81 Ibid.
- 82 An Abel figure cannot stand proudly and triumphantly in the subject position as leader until he has won over Cain who grants him the subjective position of preeminence. In this way, humble Abel also removes his fallen countenance.
- 83 *History of a Free People*, p. 540.
- 84 *Victory*, p. 294.
- 85 Ibid., p. 303.
- 86 Ibid., p. 294.
- 87 Ibid., p. 305.
- 88 *Encyclopaedia Britannica*, 11th ed. (London, 1911), p. 119.
- 89 Margaret Macmillan, *Paris 1919; Six Months That Changed The World* (New York: Random House, 2003), pp. 317-318.
- 90 *Paris 1919*, p. 318.
- 91 Ibid., p. 320.
- 92 Ibid.
- 93 <http://www.jiyuu-shikan.org/e/database2.html> (retrieved February 11, 2007)
- 94 *Paris 1919*, pp. 320-321.
- 95 Ibid., p. 287.
- 96 Excerpt from "The Proclamation of Korean Independence" of 1919 (*Korea's Fight*, p. 249).
- 97 Ibid., p. 248.
- 98 Ibid.
- 99 *Korea's Fight*, p. 290.
- 100 Ibid.
- 101 Ibid., p. 297.
- 102 The Republican congress rejected it, fearing the loss of its Congressional right to declare war if the League's plan for collective war against an aggressive move on any of its member states was approved.

# WHAT IS THE SPIRIT? SOME PHYSICS OF SPIRITUAL EXISTENCE

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*David Burton*

In the West there is a perceived conflict, or at least a discontinuity, between religion and natural science. Usually when we talk of religion and science in the same breath what first comes to mind is the ongoing creation-evolution debates. Discussions of intelligent design are currently the fashion in this field. However I believe that there is a more fundamental ontological gulf between religion and natural science that divides the two more effectively than any discussion of purpose or intelligent intervention in the development of life. That discontinuity arises over understanding the nature of spiritual existence.

The western Christian philosophical tradition of spirit finds its roots in Plato's division of existing beings into two substances, form and matter.<sup>1</sup> Matter is the continuous material "stuff" of the being, and form is the intangible and non-material idea or pattern of the being. For Plato the forms exist independently of material beings in their own realm. In human beings he equates form with mind and soul, and this equation has stuck. Since then the Western concept of spirit has been wedded to that of immaterial mind. The ontological consequence of this kind of immaterial existence is that spirit can have no spatial extension or quantity. Spirit is thus undetectable, indivisible, and, from the perspective of natural science, must be devoid of energy. This leads to a conception of the human being as a dualism of immaterial mind-spirit and material body. This association is so strong that denial of this dualism is commonly taken as a rejection of religion and labeled materialism.

Natural science is assumed by many (including prominent scientists) to be fundamentally materialistic, but it is actually methodologically

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materialistic rather than philosophically materialistic. This is a function of the fundamental assumptions of natural science and the operation of the scientific method. In particular, the scientific method requires sound theoretical explanation combined with experimental verification that is independently repeatable. This requirement of both theory and experimental verification is the key to the power of scientific explanation, but it limits that explanation to things that can be observed either directly or indirectly from their effects on matter. Experimental verification makes natural science far better than theology or philosophy for examining physical material existence, but what about spiritual existence? The traditional conception of spirit as immaterial mind devoid of energy makes it completely undetectable by any conceivable means. Since it is devoid of energy, there is no way for it to affect material particles. So in principle science cannot even begin to address this issue. It cannot completely deny this concept of spirit, but equally cannot hope to prove it either. So religion (Christianity) and science would seem to be hopelessly divided on this point.

Into this breach steps the Divine Principle and Unification Thought, particularly the Divine Principle. In its structure of the human being, which we will examine below, Divine Principle proposes that there is a “spirit body.” In traditional thought spirit and body are mutually exclusive terms. Body, by definition, implies extension in space, quantity, and divisibility. All of which traditionally mean material physical existence. By proposing a spirit body, Divine Principle is making a radical break from traditional thought that redefines what we mean by spirit, and in the process it provides the seeds for bridging the ontological gap between religion and natural science. The goal of this work therefore is to examine what we mean by spirit body and propose a model for the nature of spiritual existence that is potentially compatible with natural science.

### *Spiritual Existence*

According to the Divine Principle, the created cosmos consists of a spiritual realm and a physical realm created after the pattern of the human being.<sup>2</sup> Human beings are then seen to consist of a spiritual self and a physical self, where the spiritual self and physical self both have mind and body.<sup>3</sup> This gives us a fundamental structure of four components to human existence: spirit mind, physical mind, spirit body and physical body. This idea of a spirit body is significantly different to traditional Western thought that limits bodily manifestation, with its attributes of quantity, divisibility and extension in space, to the physical realm. Indeed, the Divine Principle is quite serious



about the notion of a spirit body, even ascribing to it five spiritual senses with which to perceive an embodied spiritual realm. Yet after providing this basic description of the structure of the human being, Divine Principle does not subsequently develop the concepts. It does not explain the ontological meaning of a spirit body, or describe how it exists.

The situation in Unification Thought is even less helpful initially. This is because Unification Thought deals with physical existence and God. It does not directly address spiritual existence. Ontology is limited to the nature of God's existence and the physical realm, whereas spirit is only dealt with in the context of epistemological concepts.

Nevertheless, *Essentials of Unification Thought* has this basic description of the human being:

There are four kinds of sungsang and hyungsang in human nature. First each human being is a substantial image integrating all things. We contain in our sungsang and hyungsang not only the sungsang-hyungsang elements of the animal kingdom, plant kingdom, and mineral kingdom, but also the sungsang-hyungsang elements unique to human beings, namely the spirit mind and the spirit body. Second each person is a being of united mind and body. And fourth, each human being is a being with a dual mind consisting of a spirit mind and a physical mind.<sup>4</sup>

In this passage sungsang and hyungsang refer to the fundamental ontological characteristics applicable to all existing beings. These terms, sometimes translated internal character and external form respectively, most essentially refer to the mind-and-body relationship in the human being.<sup>5</sup> However, as this passage indicates, a human being can be viewed from several different but related perspectives, all under the general categories of sungsang and hyungsang relationship. The most important of these are different perspectives on the four-fold structure. So we can view a human being from the perspective of mind and body or from the perspective of spirit self and physical self.

While the term “spirit body” does appear in this passage, Unification Thought as a whole does not embrace the idea and essentially does not address it.<sup>6</sup> Rather, the fundamental structure presented by Lee seems to embody the traditional western pattern. In this view, sungsang and hyungsang, as mind (consciousness perhaps) and body, are seen as two substances. Sungsang is considered to be immaterial mind and hyungsang material body, as in Western thought's conception of mind-spirit and matter.<sup>7</sup> The structure of the human being, then, reduces to the traditional two-fold

dualism of mind and body, where mind derives from the relationship of the spirit mind and physical mind. For Lee the spirit mind is derived from the higher functioning of intellect, emotion, and will in the human mind, and is what comprises the spiritual part of a person.

In the human mind the faculties of intellect, emotion and will of both the spirit mind and the physical mind are unified, and intellect, emotion, and will are also unified. This union of intellect, emotion, and will is called the “spiritual apperception.” Their spiritual apperception is what makes humans spiritual beings.<sup>8</sup>

He does not address how we are to consider the existence of the spirit body. Again, this is because Unification Thought as it currently exists does not deal directly with spiritual existence. Recognizing that Unification Thought does not address the spiritual realm, Rev. Moon has asked that a chapter on it be added.

A number of people have begun to take up the challenge and a few articles have been published. Andrew Wilson has made some interesting contributions in this area. In a paper entitled “Research into the Ontology of Spirit World and Spirit Persons in Unification Thought”<sup>9</sup> he lays out a set of characteristics of existence in the spirit universe culled from the spiritual testimony of diverse sources (see Table 1). This set of characteristics is a particularly useful set of guidelines, as they reflect the common elements of the perception of spiritual existence derived from direct spiritual experience by people from differing religious traditions. They are not tied to one particular theological perspective.

Distilling his set of ten characteristics even further leads us to two general statements, or concepts, about the nature of spiritual existence that are of particular relevance to this work. First is that spiritual existence is an embodied existence. Human beings in the spirit universe look and act much as we do physically, and there are senses comparable to the five physical senses with which to perceive the spiritual universe. Wilson also quotes a text that ascribes matter to spiritual existence, but does not go quite that far in his own writing. The second general statement concerns the role of mind. Here the environment itself, animals, plants, travel, some forms of communication, and even the appearance of a spirit person derive from thought or consciousness. Wilson says, for example, “Flowers and trees do not grow from seeds, but are made by spirits who are trained in the art of their production.”

As we will see, these two general statements about the nature of spiritual existence are not completely mutually compatible. The second

statement, revolving around thought and consciousness, is compatible with the traditional Western view of spirit as immaterial mind. However it contains elements that are difficult to reconcile with an embodied spiritual existence. Combining both statements into a coherent picture of spiritual existence, I believe, lies at the heart of understanding ontology of spiritual existence from the Unification perspective. In particular what is needed is an understanding of what an embodied spiritual existence means that is compatible with science.

**Table 1: Wilson’s Ten Characteristics of Spiritual Existence**

1	People in the spirit world live as embodied forms and carry on all major life activities.
2	Energy in the spirit world flows directly from God, shining as the sun of love to illuminate and govern
3	Spirit world is a world of thought; communication occurs through thought, and thoughts can immediately induce movement or the materialization of things.
4	In the spirit world form is not fixed, but is far more plastic, reflecting the spirit's inward character
5	Human beings and angels exist for eternity, rooted in their unchanging essence
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. 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 surroundings environment.
7	There is no multiplication in the spirit world.
8	Human beings are co-creators of the environment in the spirit world.
9	Animals, plants and inanimate objects exist, not eternally, but only insofar as there are humans who treasure them.
10	Due to the Fall spirit world is divided into various realms, arranged in concentric circles “above” and “below” the earth.

### *Spiritual Body and Energy*

As an initial approach, let us take the concept of a spiritual body at face value. This means that the attributes of bodies—spatial extension, quantity and divisibility—are also to be applied to spiritual existence. In other words, we are led to postulate the existence of matter in the spiritual realm, as Wilson’s work alludes to. It therefore becomes possible to be a materialist

and believe in spirit, or deny mind and body dualism but still be religious. Philosophically this has one extremely important consequence, namely that the equation of spirit with immaterial mind, locked in for more than two thousand years, is broken. This conceptual change also has important consequences for the ontological gap between science and theology. In suggesting a material aspect to spiritual existence we are getting to things that can potentially be observed experimentally, and thus in principle, though maybe not yet in practice, place investigation of the spirit realm legitimately under natural science. This closes, or at least bridges, the current ontological chasm between natural science and religion. It also allows us to extend the scientific understandings of material existence, developed throughout the history of natural science, to spiritual existence.

One of the key developments of natural science is the concept of energy. In a paper presented at the fifteenth ICUS conference Bent Elbek<sup>10</sup> demonstrates how energy is a unifying concept centrally present in all scientific theories. Energy is not a fundamental assumption of science or a necessary result from the operation of the scientific method, but has emerged as a central concept in the continually developing theories. Elbek traces the development of understanding energy from an initial description in mechanics through thermodynamics and on into the modern theories of relativity and quantum mechanics. Its ubiquitous presence in scientific explanation leads to the inescapable conclusion that energy is a fundamental requirement of material existence. Many would take it one step further and argue that is a fundamental requirement of any type of existence, and consequently that the absence of energy equates to the absence of being. It is from here that originates the charge that natural science is materialism.

One aspect of energy that is also constant throughout all this scientific explanation is that it is impossible to pin down exactly what energy is. Elbek points out that we have a multitude of equations describing energy in terms of something else. Thus kinetic energy is calculated from the mass and velocity of a particle, and potential energy from the position of a particle in a field. Heat is a statistical measure of the kinetic energy of the matter particles in a material, and radiational energy is the energy of particles of light called photons. We also understand, often in great detail, how one form of energy is converted into another, but we cannot define it as a “something” that exists. What we do know is that in all of its forms energy is always associated with, or is a property of, or actually is, particles of some kind. The closest to a definition of energy derives from mechanics and is taught to beginning physics students. Here energy is defined simply as a “capacity to do work.”

What is usually unstated but implied is that this “capacity” is associated with, or actually is, some material body or particle.

Natural science is clear, however, about one thing that energy is not. That is, it is not a substance in its own right. Energy has no existence or meaning independent of the material body or particle that it can be calculated for. Since the time of Einstein's famous equation  $E = mc^2$  natural science has also understood that mass<sup>11</sup> and energy are equivalent and interchangeable. Therefore it is perfectly acceptable to say that matter *is* energy, or, just as importantly, that energy *is* matter. What we cannot do is to treat energy as a substance and say matter is *made from* energy. This is a subtle twist that erroneously implies that energy has some kind of prior existence independent of the material particles it is associated with. Scientifically there can be no unformed or unstructured energy that is somehow molded into matter much like the prime matter of ancient philosophy being shaped by a form. This type of thinking, combined with a belief in the spirit world, leads to nonsensical (from a natural science viewpoint) concepts such as assigning vibrational levels to energy prior to its association with particles or matter, and then considering the spirit realm to somehow have energy of a higher “vibrational level.” Treating energy as a substance in this and related ways by contemporary spiritual thought misappropriates the concept of energy.

Since material existence implies energy, adopting a spirit body with an associated material component compels us to extend the conception of energy to include the spiritual realm. However we must be careful to maintain the scientific perspective that does not treat it as a substance. In a sense energy is just energy period, whatever form it takes. What this accomplishes is to allow us to carry over into a conception of the spirit realm the scientific ideas about energy developed from the physical realm. The first conclusion is that this energy must be associated with, or actually is, some kind of particle or particles, and those particles are probably of a different type to those currently known to science.

Secondly, if energy is associated with spiritual existence, we would expect there to be some observable consequences for the physical realm. Since energy and mass are equivalent, energy in the spirit realm will have a mass equivalence, and we should expect as a minimum to see some gravitational effects in the cosmology of the physical realm. Although science does not yet explicitly recognize any such effects, there are still some profound mysteries about the physical universe that remain to be solved. In particular, normal matter that we commonly know only comprises about 5% of the energy density in the observable universe. The other 95% is divided between dark energy and dark matter. The word “dark” is used because

physicists do not know what they are, although they can indirectly observe their effects. Dark energy is responsible for an accelerating expansion of the physical universe. It is currently thought to account for about 70% of the energy in the universe. Dark matter is required from the observed clumpiness of the universe and the observed motions of galaxies. It accounts for about 25% of the energy in the universe.

It is conceivable that large-scale cosmological effects of a spirit realm show up in these unknown constituents whose effects may be observed on normal matter. Dark matter has been studied the most of these two and for me is particularly interesting for this topic. Its distribution in the universe can be mapped by inference from the observed motions of stars, galaxies and galaxy clusters. In particular each galaxy is thought to be embedded in an “halo” or sphere of dark matter with filaments of dark matter connecting galaxies and galactic clusters to give a large scale “web” connecting all the matter in the universe (see Figure 1). Thus we are completely surrounded by dark matter, but it is invisible. There are several theories about the nature of dark matter. The most generally accepted is that it consists of some unknown type of particles that only interact with normal matter through gravity. Though by no means constituting a proof of a spirit realm, the existence of dark matter demonstrates that there is room in the scientific worldview for a spirit realm that involves energy and particles.

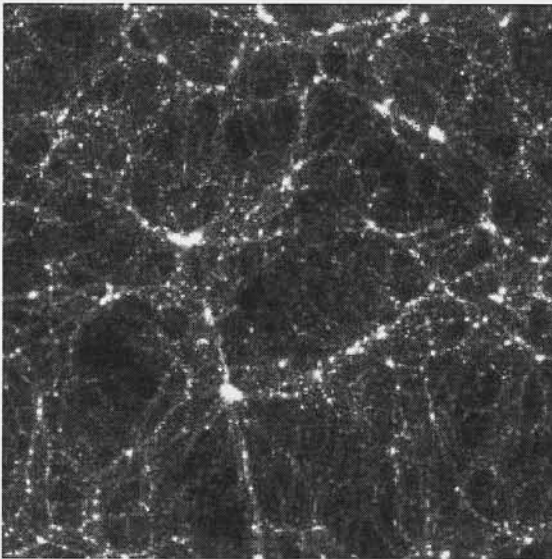


Figure 1: High resolution computer simulation of the distribution of dark matter in the universe. Each bright point represents a galaxy, and the galaxies are strung along filaments of dark matter like a series of pearls on a string.

*Problems of Mind and Matter*

Some of the fundamental understandings of energy are embodied in the laws of thermodynamics. These laws apply to all of physical existence, including living organisms. Now if we assume a spirit body and therefore a material-energetic component to spiritual existence, there is no reason to doubt that these fundamental understandings of energy should also apply. Let us review briefly the first two laws.

The first law of thermodynamics deals with the conservation of energy; it states that energy can be converted to one form or another, but cannot be created or destroyed. Consequently in a closed system, one that is energetically isolated, there must be a fixed amount of energy. It is an open question as to whether the universe is a closed system or not. Many do assume that it is closed and therefore suggest that there is a fixed amount of energy in the universe. This first law combined with the equivalence of mass and energy tells us that even material particles can be created “ex nihilo” given a sufficient input of energy. This happens in large particle accelerators where streams of particles are accelerated to near the speed of light and smashed into each other. In the collisions the kinetic energy of the colliding particles is converted into a host of other particles. Much of what we understand about the subatomic nature of matter comes from this type of experiment.

The second law of thermodynamics states that the entropy of the universe spontaneously tends to increase. Entropy is a measure of how much of the energy of a system is not available for conversion into work.<sup>12</sup> Thermodynamics is a statistical mechanics, so that although the universe as a whole tends to greater entropy, in local pockets this can be reversed if there is an input of energy from outside. Thus, since the earth is not a closed system, energy from the sun allows living systems of great complexity to emerge and develop. The ecosystems of the earth function as an interconnected web that transforms and moves energy. This is allowed as long as the increase in entropy of the sun compensates for the decrease in entropy on earth. Living beings are also continually doing work in performing actions, growth, and maintaining their existence, thus they require an ongoing intake of energy in order to maintain their life. However the total amount of energy in the universe remains the same and entropy as a whole increases. This second law is also pretty much the only way natural science can offer an explanation for the apparent directionality of time.

These two laws govern the transformation of energy and its conversion into work and apply universally, including now to an energetic spirit realm.

Up to this point in our consideration of a spiritual body we have been dealing primarily with the first of the general statements of spiritual existence distilled from Wilson's work. That is recognizing spiritual existence as an embodied existence. This has led us through a logical chain of body implying matter-implicating-energy-implicating some kind of elementary particles, and now to the application of the laws of thermodynamics to spiritual existence. In this section we are now moving on to a consideration of the second statement that involves the role of mind or consciousness in spiritual existence.

In those points dealing with the role of mind, the bodily expression of spiritual existence becomes somewhat plastic and appears to be molded by mind. Thus human thought can immediately induce movement or materialize things such as to create plants and animals, the appearance of a spirit person can change, and even the environment depends on projections of human consciousness. Let us look at a flower for example. It has no spiritual existence outside of human consciousness. Plants and trees do not propagate through seeds in the spiritual realm, so our flower must be consciously created through the action of a human mind. Yet it then does have life and a bodily existence. The flower can be picked, but does not subsequently die and decompose as it would in the physical realm, but rather just fades away and disappears. The descriptions presented by Wilson suggest that the flower is not just created out of the "stuff" around it, like molding clay. Rather the body of the flower materializes and disappears, out of or into thin "air" through the action of mind.

Our straightforward adoption of bodily existence in the spirit realm runs into trouble with this second general statement of spiritual existence. Bodily existence requires energy. If the body of the flower comes into and fades out of existence as described in Wilson's work, then either the process creates and destroys that energy or there must be a large input and subsequent output of energy. Both possibilities run up against the first law. The first suggestion may be ruled out since energy is neither created nor destroyed. Secondly the equivalence of mass and energy suggests that enormous amounts of energy would be needed to create an embodied flower and then be released when the flower fades away.<sup>13</sup> This would be true even if the particles associated with spiritual existence were of very low energy (low mass). The energy requirements would be so large as to be improbable. Nuclear explosions, for example, liberate large amounts of energy, but they only convert a small fraction of the mass of the atom into kinetic energy of the resulting particles and gamma radiation. To create, or annihilate, the amount of matter in a flower involves energies far above those found in



nuclear explosions. Rather than fade away quietly, the spiritual flower should explode with an enormous outpouring of energy if it disappears.

Other aspects of mental involvement in spiritual existence that Wilson mentions also run afoul of the first law. Take for instance the transportation of spirit bodies by thought; this too would involve improbable amounts of energy for a bodily existence that involves energy and particles. The second law too is challenged by this type of existence. Life in the physical realm reflects a local decrease in entropy allowed by the input of energy from the sun. That energy is transferred through the food chain eventually to human beings, who both eat and drink in order to maintain their life and the relatively low entropy of an organized bodily existence. With energy and particles in spiritual existence, the spirit body itself and the mental ordering of the environment would reflect a huge decrease in entropy. How then can we account for the overall increase in entropy required by the second law?

From the perspective of thermodynamics, the two general statements of spiritual existence distilled from Wilson's points do not seem to be mutually compatible. An embodied spiritual existence would appear to conflict with the plasticity of spiritual existence with respect to human thought. We could, of course, invoke God to resolve the energetic problems, but I think a more fruitful approach is to reexamine the underlying definitions of body and mind that we are using. Wilson, for example, acknowledges this same tension between bodily existence and mental phenomena in the spirit realm, and he proposes a model that effectively redefines body for spiritual existence

### *Wilson's Monostratic Model*

Wilson's proposal to suggest that spiritual existence is monostratic.<sup>14</sup> That is, it does not have the layers of structure that we find in physical bodily existence. Producing a flower in the physical realm requires many layers, both from an evolutionary perspective through time, and from a structural perspective in the moment. Structurally a flower is composed of layers of elementary particles, atoms, molecules, cells etc. If we pick that flower in the physical realm its cells no longer receive the input of energy (nutrients) they need and they die. Subsequently the flower slowly decays through the action of microbes and oxidation. The energy and matter of its existence is recycled and transformed into something else as the form that was the flower decomposes. This is possible because of the layered nature of its original existence, such that death of the flower does not also result in the loss of all the lower levels of organization of matter within it. On the other hand, a

monostratic spiritual existence would behave very differently. The flower would come into existence at once. Its body would not be made of existing spiritual materials and there would not be levels of elementary particles and atoms comprising the matter of the flower. Consequently when the flower is picked and it “dies” there are no lower levels of material organization to remain, and the flower will just disappear as a whole, as a reverse process of how it was made. This is an ingenious solution to the problem, but is not without conceptual difficulties in its own right. Let us first look to see how this redefines the concept of body.

The normal concept of body in the physical realm involves spatial extension, divisibility, and quantity. Quantity, or the amount of the “stuff,” from a modern perspective means mass and its equivalent energy. This in turn implies some kind of material particles, as we have seen. A monostratic conception of body will of necessity still involve spatial extension, so spatial extension is included in an embodied spiritual existence unchanged. The next attribute, divisibility, is lost in this monostratic concept of body. Divisibility requires the layered structure of physical existence. For something to be divisible there must be parts to divide into that can maintain their own existence, and if there are such parts the existence is not monostratic. Consequently the monostratic flower ceases to exist when it is divided by picking and it simply fades away. This attribute of divisibility is thus completely different for Wilson's conception of a monostratic body, and is the key to the successful part of redefining body in spiritual existence that is accomplished by this model.

It is the third attribute of quantity that is the most problematic area for this monostratic model. Does the monostratic spiritual body have quantity? If we answer no then we are almost back at the beginning with spiritual existence as completely immaterial and non-energetic (and undetectable). The only difference to the traditional view of spirit would be the addition of spatial extension. In this case the ontological divide between science and religion remains firmly in place. To maintain the compatibility with science that is the goal of this work, we must answer yes, as Wilson's work also seems to do. Consequently the monostratic spiritual body will involve energy. Though this answer is preferable, associating energy with monostratic embodiment leads us to apply the scientific understandings of energy that were described above. This in turn creates two significant problems for the model.

The first problem is that we again run up against the laws of thermodynamics. As described above, the appearance and disappearance of the body of a flower would require an apparent creation and destruction of

energy or involve improbably large amounts of energy—thus running afoul of the first law of thermodynamics. Wilson's proposal therefore runs up against the same kind of arguments that prevented us from adopting the simple conception of body derived from physical existence. The second problem is that this monostratic model implicitly deals with energy as a substance. Embodied flowers, not to mention human spirits, are relatively complicated. Wilson suggests that the complication in monostratic existence is found in the logos for the flower (or the human being).<sup>15</sup> However, since there are no layers of elementary particles or atoms in monostratic existence, that complicated logos must be patterned directly into something. If we have quantity (energy) then the only way to do this is to regard energy as a substance that can receive form, yet we have already shown that we cannot view energy as a substance in this way.

This second problem arises, I feel, because of the sungsang and hyungsang dualism that is found in Unification Thought. As I have shown elsewhere,<sup>16</sup> Unification Thought's treatment of sungsang and hyungsang as two substances is related to the concepts of form and matter found in ancient Greek philosophy. Logos corresponds to Platonic form and Original Hyungsang corresponds to a continuous prime matter. In that work I show how this continuous nature of Greek philosophy is not compatible with the discrete nature of existence derived from atomic theory and quantum mechanics. Now with Wilson's extension of that thought in this monostratic model we can see that the Greek concepts of form and matter are also not fully compatible with scientific notions of energy and thermodynamics.

From the perspective of compatibility with natural science, Wilson's model is therefore only a partial solution. What is needed is an alternative model that is compatible both with Wilson's ten points and with natural science. In order to accomplish this, the model proposed here redefines what is meant by mind rather than redefining body as the monostratic model does. It then only indirectly offers an explanation for an embodied spiritual existence.

### *Spirit as Virtual Reality*

There are several starting points for the development of this model, and I will describe the main points here. Some are derived from Unification Thought and some not. The first starting point is that to build the bridge to natural science we need a theory that can potentially be observed now or at some point in the future. That is, we should retain the notion of some kind of particles and energy associated with spiritual existence. Next is the observation

that conscious perception in the physical realm does not always reflect the ontological reality underlying that perception. Consider, for example, watching a movie. What we perceive as continuous motion on the screen is actually just a succession of still images. Our conscious mind takes the consecutive succession of 25 still images per second and transforms them into a perception of continuous motion. Thus our perception is very different from what is actually taking place. If we extend this observation to Wilson's ten characteristics, we can acknowledge that although they undoubtedly reflect perception of the spirit realm they do not necessarily reflect its ontological reality.

The first starting point within Unification Thought derives from my previous work.<sup>17</sup> In that work I propose a model for *sungsang* (mind, life and physico chemical character) that does not deal with it as a separate substance in the way that philosophy derived from Greek thought does. That model was developed from the two-stage structure of the Original Image, and suggests that *sungsang* in general exists as an inner four-position foundation consisting of the relationship between inner functional and inner informational aspects. Moreover, that inner relationship of *sungsang* does not exist independently of matter. In the human being, for example, the physical mind is patterned onto the material structure of the brain and body so cannot have independent immaterial existence. This model of *sungsang* as an inner base rejects mind-body dualism and some aspects of *sungsang-hyungsang* dualism. Though mind and body are described using two four-position foundations, the two are not separate but together are one substance. This is very different to the traditional view that regards mind and body as two separate substances.

The second starting point in Unification Thought is the very interesting concept of "cosmic consciousness." Cosmic consciousness is variously described as *sungsang* of the universe, a life field, or a field of consciousness.<sup>18</sup> However it is not well defined and receives scant attention in the texts despite being of fundamental importance to existence. All cognition, for example, is said to begin from protoconsciousness at the cellular level, which in turn is itself derived from cosmic consciousness. Lee maintains a dualism of *sungsang* and *hyungsang*; hence he deals with cosmic consciousness as a separate substance. However if we reject this dualism and apply the two-stage pattern briefly described here, then we can regard cosmic consciousness as an inner four-position foundation patterned directly onto the material particles of the universe. That is, the universe as a whole has some kind of mind associated with it that is one substance with the matter of the universe. For me the observed pattern of dark matter as a cosmic three-

dimensional web (see Figure 1) connecting the normal matter in the universe is particularly suggestive of this possibility.

Given this view of the universe as an embodied mind, we can support a model of the spirit realm that is like a computer-simulated virtual reality or particularly vivid mental imagery. The cosmic mind would then be functioning somewhat like an enormous computer, and the human spirit would be more akin to a self aware program or conscious memory within the inner *sungsang* and inner *hyungsang* of that mind. That conscious program, or memory, of the human spirit would also be capable of reprogramming the local virtual environment. In other words, the perception of spirit body is illusory. It results from the mental image, program, or memory in the inner *hyungsang* of the cosmic mind, rather than existing as a substantial thing with independent existence. However the virtual reality itself, in fact the cosmic mind as a whole, is rooted in patterns of information laid down on material particles just as our physical mind is rooted in patterns in the material stuff of the brain. At first glance this may seem like an idea straight out of science fiction, but it resolves some of the conceptual problems in existing ideas about the nature of spirit.

The proposal does not deal with mind as completely immaterial and devoid of energy. There is potentially something to be experimentally confirmed as our scientific understanding of the universe and mind develop. So the ontological gap between science and religion can potentially be bridged by a theory derived from Unification Thought, which was one of the original intents of the work. The proposal is also consistent with the two general statements of spiritual existence distilled from Wilson's ten points without contradicting scientific theories of energy and thermodynamics. In this model, embodied spiritual existence has been redefined to mean a conscious perception of bodily existence within a kind of virtual realm that does not exist independently of matter. Consequently, by dealing with spirit as a virtual reality, we do not run into energetic problems resulting from the observed plasticity of the spiritual environment. The energy requirements to create the mental image of a flower for example are real, and would have to be accounted for, but are insignificant in comparison to the extravagant energy requirements needed to create some kind of material body for the flower.

This proposal would also account for other aspects of spiritual existence reported by Wilson, including the lack of necessity to eat or drink, an inability to reproduce, an apparent immortality, angels, and even travel at the speed of thought. Additionally, the proposal can embrace Wilson's monostratic model if we relocate the monostratic nature of spiritual beings to

the inner four-position foundation of the cosmic mind rather than as an outer substantial existence. Finally, and interestingly enough, the proposal confirms that the epistemological approach to spirit found in Unification Thought is appropriate. This is because the proposed model allows us to retain the notion of spirit as mental phenomena; it just does not regard mind and matter as separate substances and extends mental phenomena to include the whole cosmos.

### *Conclusion*

The original thrust of this work was to demonstrate how the ontological gulf between natural science and religion could be bridged by adding the concept of spirit body, and its associated material component, to an embodied spiritual existence. The intention was to move away from equating spirit with mind. Unexpectedly the concept of a spirit body could not be reconciled with reported perception of spiritual existence. If we accept Wilson's ten points we are led almost full circle, coming back to a concept of spirit that once again revolves around mind. However it is a very different understanding of mind. The ontological problem between religion and science stems from the immaterial and consequently non-energetic notion of spirit and mind derived from the mind-body dualism of Platonic philosophy. Discarding this dualism allows a concept of mind to be derived from the structure of Unification Thought that suggests that mind and body are inseparable aspects of one existence.

From this theoretical starting point, combined with Unification Thought's two-stage structure and the concept of cosmic consciousness, we are led to the proposed model. Admittedly this requires physics beyond what we currently know about the physical universe, but dark matter and dark energy show that our current understanding is incomplete. Although we set out to redefine "body" for spiritual existence, the end result was to redefine "mind" and leave the traditional understanding of body intact and firmly welded to material existence. Mind, rather, becomes a material mind involving matter and energy, just as in the physical human being, and the spirit realm then becomes the thought processes of a universal mind that Unification Thought terms cosmic consciousness.

The spirit realm is thus a virtual reality comparable to mental images or a computer-simulated virtual environment, and the embodied spiritual existence reported from spiritual experience is a perception of bodily existence comparable to our perception of bodily existence while dreaming. Nevertheless human spirits would have fully conscious participation in this

virtual world even to the point of consciously affecting their virtual surroundings.

The final question to address is the relationship between this cosmic mind and God. Unification Thought hints that cosmic consciousness is in fact God's consciousness.<sup>19</sup> From the perspective of the structure of the thought this is probably the simplest thing to do, but from a theological perspective this would be tending toward pantheism. This would be especially true of the two-stage model of existence used here, where mind and body are one substance not two. Theologically we deal with both spiritual and physical realms as created realms. Cosmic consciousness should therefore be a created object to God, especially if it is one substance with material particles, and God should stand outside of both spiritual and physical existence.

### Notes

- 1 Claude Perrottet, "Conceptual Roadblocks to an Understanding of Spiritual Reality in the Western Philosophical Tradition," in *Unity of Sciences and Unification Thought: Proceedings of the 15th International Symposium on Unification Thought*, Moscow, November 2003.
- 2 *Exposition of the Divine Principle* (Seoul: Sung Hwa Publishing, 1996), p. 45.
- 3 *Ibid.*, pp. 47 - 51.
- 4 Sang Hun Lee, *Essentials of Unification Thought* (Tokyo: Unification Thought Institute, 1992), p. 93. Interestingly in the newer and more comprehensive *New Essentials of Unification Thought* (Tokyo: Unification Thought Institute, 2005), the reference to the spirit body has been dropped from the equivalent passage.
- 5 *Exposition of the Divine Principle*, p. 17.
- 6 In the *New Essentials of Unification Thought*, spirit body is mentioned only once in the chapters on the Original Image, Ontology, Human Nature, and Epistemology.
- 7 *New Essentials of Unification Thought*, p. 34. In this text Sang Hun Lee clarifies what had not been explicitly stated in previous texts; namely that he regards sungsang and hyungsang as two substances. This is true even for the Original Image, but in the Original Image they are seen as deriving from a single unified source.
- 8 *Ibid.*, p. 90.
- 9 Andrew Wilson, "Research into the Ontology of Spirit World and Spirit Persons in Unification Thought," *Journal of Unification Studies* 5 (2003): 145-174.

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- 10 Bent Elbek, "The Evolution of the Concept of Energy and its Role in Systems of Increasing Complexity," in *Proceedings of the Fifteenth International Conference on the Unity of the Sciences*, Washington, D.C., 27-30 November 1986.
  - 11 Mass is a measure of the amount of matter. Yet, for example, most of the mass of a proton or neutron does not come from the mass of their constituent quarks, but rather from the kinetic and potential energy of the interactions between the quarks mediated by the strong nuclear interaction.
  - 12 Entropy is more commonly described as a measure of the disorder in a system, but since we are dealing with energy this definition seemed more appropriate. Work at its simplest is force multiplied by the distance the force acts through.
  - 13 Since we are talking about energy this is a simplification that does not address the issue that particles are actually created as particle-antiparticle pairs. Consideration of this aspect of particle physics actually makes the situation worse for our initial suggestion of a taking bodily existence in the spirit realm at face value.
  - 14 Wilson, "Ontology," p. 152.
  - 15 Wilson, "Ontology," p. 153.
  - 16 David Burton, "What is the Matter? Understandings of Matter in Unification Thought and Modern Physics," *Journal of Unification Studies* 6 (2004-05):143-159.
  - 17 *Ibid.*, 153-157.
  - 18 *New Essentials of Unification Thought*, pp. 129-130, 162 and 431.
  - 19 *Ibid.*, p. 431.



# THE YIN AND YANG OF PRIME NUMBERS:

*Finding Evidence of Unification Thought's Teachings on the Dual Characteristics in Prime Number Reciprocals*

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*Adri de Groot*

*The trick seems to be in how we look, not always in how much we already know. Often, the solutions are the simplest things, right in front of our eyes, which suddenly reveal themselves, once you wear the right kind of glasses.*

Unification Thought (UT) submits one very specific and basic premise: God exists and is the Parent of all Mankind, and conceived of the creation of humans as His Children, for the sake of true love, the only thing He really needed. He conceived of humans before conceiving of the rest of Creation, even though it was created first.<sup>1</sup>

This notion of humanity envisioned first but created last, but vice versa for the rest of creation, proceeds like a mirror and involves seeming opposites. This is something we see also reflected in natural phenomena, like the Sun being closest to Earth in winter time (and yet we are cold) and furthest away in the summer (and yet we are warm). We also find it in the study of numbers, commonly called Number Theory.

According to UT, God created humans according to a dual pair system: humans are divided into male and female, but each member of this pair also has a mind and a body. Thus simply said, there are two types of pair systems, or two types of *yang* and *yin*: male/female and mind/body. The ancient

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Oriental philosophy of *yang* and *yin* does not differentiate between these two types of pair systems, and Rev. Sun Myung Moon has to be credited for making this further and far-reaching distinction.

In UT the internal invisible mind is called *sungsang* and the outer visible form is called *hyungsang*. The body of a human is its outward visible form, even though it has a larger invisible part hidden behind the outward skin. In other words, even the body reflects the ideas of *sungsang* and *hyungsang* already. Also keep in mind that the invisible mind of a person is made somewhat visible through actions, words, gestures, deeds and bodily expressions, and is especially visible in all kinds of works of art. Yet the vast treasures of the mind lay otherwise hidden.

Thus, the body has invisible parts and the invisible mind has visible manifestations. Furthermore, according to UT, even the overall *sungsang* of a person is divided into an invisible spiritual mind and a visible spiritual body (i.e., visible to those who are in the spiritual world).

It is this further subdivision of the notions of *sungsang* and *hyungsang* that I call to the reader's attention, because, surprisingly, I also found such distinctions of *sungsang* within *hyungsang*, and vice versa, to hold true for numbers: Something appears on the surface, but underneath it is a different and often partially or even totally hidden, although decipherable, structure. I found such "dual characteristics" (UT terminology) in the study of prime number reciprocals. As prime numbers are the fundamental building blocks of all numbers, we therefore concentrate on primes, even though my findings are also applicable to composite numbers.

In this paper I will first explain how I see the basic character of a prime number to already possess a fundamental *sungsang* and *hyungsang* structure, and then I will take a deeper look at some very fundamental arithmetic calculations and show that they clearly reveal these surprising affirmations of UT's dual pair system and dual characteristics.

### *Two Types of Reciprocals, Sungsang and Hyungsang*

All numbers are derivatives of primes, so we have to start number theory with the study of primes (a prime is a number that cannot be subdivided any further). Let us look at the prime number 7. I will call its own apparent value, or its external form and outward appearance, namely 7, its *hyungsang*, and I will call its internal character, its *sungsang* which is normally invisible, what in traditional mathematics is called its reciprocal, in this case  $1 \div 7 = 0.142857\dots$ <sup>2</sup>

According to the standard mathematical definition (whereby “ $n$ ” stands for any number value), the term “reciprocal” simply means: “1” (one) divided by any given number, or  $1 \div n$ . However, something is intrinsically lacking in this approach. After all,  $n$  itself can only obtain its value by this definition:  $n \div 1$ . Thus, the question “How many ones are here?” is answered in the above example by “There are seven ones here!” The term reciprocal implies a relationship, and the relationship between  $n$  and “1” is indeed established in these two “mirror” formulas:

$$\frac{n}{1} \text{ and } \frac{1}{n}$$

and we should add that these are “relational mirrors.” We can also call them—using UT language—the dual characteristics of a number. Thus, there are *two types* of reciprocals:

Reciprocal of the one to the many: $\frac{1}{n}$	( <i>sungsang</i> )
Reciprocal of the many to the one: $\frac{n}{1}$	( <i>hyungsang</i> )

Number theorists do not consider this way of looking at numbers with a dual structure, but in light of UT it is quite the correct way of doing so and sets the tone and stage for our further investigations.<sup>3</sup>

I will continue to use the term reciprocal in the traditional standard definition way ( $1/n$ ), as there is no need to write “regular” *hyungsang* numbers as  $n/1$ . We just keep these dual aspects in our mind.

### *Prime Number Reciprocals: Overlooked in Mathematics*

Mathematical dictionaries and encyclopedias make no particular fuss over reciprocals (also called “multiplicative inverse”), or have no entry on the topic at all except to note that a reciprocal is  $1/n$  and perhaps give an example like  $1/5 = 0.2$ . I have come to conclude over the past five years of research that this remains an overlooked area of mathematics.

The conventional method of resolving fractions like  $1/8 + 1/9$  as  $2/72$ , instead of as  $0.125000\dots + 0.11111111\dots = 0.32611111\dots$ , definitely looks neater and more presentable, but this convention is nevertheless also rather superficial. In order to see the intricate inner structures of reciprocals,

it is best to have a calculator or computer capable of hundreds, even millions of digits.<sup>4</sup>

### *Sungsang and Hyungsang in Prime Number Reciprocals*

The first prime number with a beautiful *sungsang* and *hyungsang* in its reciprocal value is the number 7. Its reciprocal value is simply 0.142857... repeated forever. It is actually quite easy to see that this number starts with a multiplication series from left to right, starting with 14, doubling to 28, doubling to 56, then 112, 224, etc. Since these values are allotted only two digit spaces each, and progress by two digits at a time, the value 112, which has three digits, must share its first digit by overlapping it on top of the previous 56, turning it into a 57 (and so on). The final result of all these overlapping digits is then the beautiful and steady repeat of 142857.

It is quite remarkable: all those seemingly random values as the result of continuously multiplying 14 by 2 and then layering all the results on top of each according to a 2-digit advance for each next value, still results in the same 142857 repeat. It reveals a very orderly phenomenon.

The important point I want to make here is about what we see: an *external result* which is quite different in appearance than its *internal value structure*! The external form seems fixed: 142857..., like a rigid application of a fixed pattern. The internal form is also fixed, even though it occurs as ever increasing values which are constricted by a fixed allotment of digits. But we cannot change this.

It is precisely this internal, invisible structure, namely the multiplication series running from left to right (or the divisions running from right to left), which I will call the invisible *sungsang* structure. That is the inherent nature of the number that has become visible as its *hyungsang* (and as a totally different looking numerical reciprocal repeat value). Thus the simple looking 142857 represents a far greater hidden reality: *hyungsang* hides *sungsang*.

And it is precisely this different looking value, the external visible form as the very result of the internal *sungsang*, which becomes the tangible expression of the reciprocal value—in the above case, 0.142857... The latter should be called the *hyungsang* aspect of the reciprocal value. Keep in mind that above I called the reciprocal as a whole the *sungsang* (and in my example, the number 7 itself, its *hyungsang*). Thus, we see here in a prime number reciprocal, just as in the mind and body of a person as explained above, further divisions of *sungsang* and *hyungsang*.

The reciprocal value is so fixed and so absolute, that even when we add 1/7 to 1/7, the values of 142857 remain in place:

$$\begin{aligned}
 1/7 &= 0.142857142857\dots \\
 2/7 &= 0.285714285714\dots \\
 3/7 &= 0.428571428571\dots \\
 4/7 &= 0.571428571428\dots \\
 \text{etc.} &
 \end{aligned}$$

Allow me to briefly demonstrate this absoluteness also with another reciprocal value, the prime number 19, whereby the reoccurring same digits have been aligned vertically:

$$\begin{aligned}
 1/19 &= 0.052631578947368421052631578947368 \\
 2/19 &= 0.10526315789473684210526315789474 \\
 3/19 &= 0.15789473684210526315789473684211 \\
 4/19 &= 0.21052631578947368421052631578947 \\
 \text{etc.} &
 \end{aligned}$$

### The Remarkable Number 81

Even the simplest and most fundamental number series, namely the multiplication table of the number 1, which we all learned when we were children, shows an amazing internal *sungsang* and *hyungsang* structure. This table simply starts with 1, and continues with 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, etc. Simple enough. But, if I were to write this number like a reciprocal, allotting only *one digit space per next appearing number*, I have to make adjustments: the 10 that follows the 9 forces this 9 to become a 10, of which I can only write the zero, and forces the 8 before it into a 9, while the 7 before that is not affected. Let me show this in a simple table:

Numeric sequence:														
	0	1	2	3	4	5	6	7	8	9				
										1	0			
											1	1		
												1	2	etc.
Total:	0	1	2	3	4	5	6	7	9	0	1	2	....	

We discover that the sequence of zero to infinity in single digit spacing will write out as: 0.012345679012345679012345679... (introducing a decimal point). In this case, the *hyungsang* or the “what we see” is 0.12345679...,

while the *sungsang* or the “what we don’t see” (but can decipher) is 0-1-2-3-4-5-6-7-8-9-10-11-12-13-14-15-16-17-18-19-20-21-22-etc. (hyphens mine).

The most remarkable thing is that 0.012345679... happens to be the reciprocal of 81. The number 81 thus unlocks all the numbers in the universe from 0 to  $\infty$  (infinity) in its reciprocal value.

Ponder for a moment at the fact that the universe is constructed from 81 stable elements, who, according to German chemist and number theorist Peter Plichta<sup>5</sup> can be arranged, according to their inherent numerical structure (based on their atomic number and the number of isotopes, and which seemingly reflects a *sungsang* again), into 4 columns of 1 + 19 elements, with one element sitting on top of this chart:

Element 19 ( <i>Potassium</i> )			
Element 4 <i>Beryllium</i>	Element 2 <i>Helium</i>	Element 6 <i>Carbon</i>	Element 3 <i>Lithium</i>
19 more elements, centered on the number 4	19 more elements, centered on the number 2	19 more elements, centered on the numbers 3, 5 & 7	19 more elements, centered on prime numbers and thus the number 1

Ponder also that  $81/19 = 4.2631578\dots$ , whereby the first four digits coincide with the order of these columns. It is furthermore quite remarkable that the number 19 forms the top of the chart, as  $100 - 81 = 19$ , following a decimally-based approach.

The number 19, in turn, in its reciprocal value, actually provides a clue to unlocking the numbers involved in human/animal ancestral lineage: 0.052631578947368421.... When the reciprocal is read from right to left, we see the numbers 1 (me), 2 (number of parents), 4 (number of grandparents), 8 (number of great-grandparents), 16 (etc.), and we see how the *hyungsang* of this number appears when analyzed this way.

In my analysis of prime number reciprocals, I discovered that each and every one can be constructed from such a logical number series, or more correctly said, an (often hidden) multiplication/division table (i.e. with multiplication running from left to right in our writing convention and a division table running in the opposite or mirror direction.) We have just used the multiplication table of 1 to derive the reciprocal of 81, and we have noticed a division table hidden in the reciprocal of 19.

### The Decimal System at Work in Reciprocal Values

We just saw that 19 is related to 81 via the number 100, using a decimally-based calculation. We all know that  $10 - 7 = 3$ . We also saw above that the issue of digit allotment is the key to unraveling the inner *sungsang* structure of reciprocal values. As the number 3 is decimally related to the number 7, and since we have been working according to decimal system so far, what would happen if I construct a reciprocal based on the series 0,1,2,3,4,5,6,7,8, etc. that we just discussed, and by the number 3? Thus, I am combining two approaches.

The way I will do this is rather simple: I will introduce a single digit allotment per each new value established, and then discover what value the overlapping digits would produce, and of which number this could possibly be the reciprocal. The series is simply:  $3^0, 3^1, 3^2, 3^3, 3^4, 3^5, 3^6$ , etc. To facilitate my table, I have introduced a decimal point (note that each new value is written one more digit to the right than the previous value):

0	0.10000000
1	0.03000000
2	0.00900000
3	0.00270000
4	0.00081000
5	0.00024300
6	0.00007290
	Etc.,
Total:	0.142857...

Taking the sum of all the terms in the series we find the value 0.142857142857... As we already know, this is, perhaps still surprisingly, the reciprocal of the number 7.

Thus, there are at least two ways to arrive at the value of 0.142857:

- a. As a simple arithmetic calculation of  $1 \div 7$ .
- b. By the decimally related method ( $10 - 7 = 3$ ) just demonstrated.

With further research, I found that I could construct reciprocals of any prime number via this decimally-based approach. Thus, as hinted at above, I can construct the reciprocal of 81 with the number 19, as  $100 - 81 = 19$ . And so on. As I have not found any other method to establish the same reciprocal value, I preliminarily assume that these two methods are also linked to the dual characteristics mentioned in UT.

It is very important to note the fundamental role of the decimal system in deciphering the *sungsang* and *hyungsang* structure of prime number reciprocals. Only the decimal system allows these two different methods just described to be applied in order to establish the same reciprocal value. I am saying this, because many mathematicians insist that the decimal system is a mere human invention, based on the “convenience” of us having ten fingers.<sup>6</sup>

### Dual Characteristics Inside Simple Calculations

Allow me to make an interesting observation of the kinds of things we seem to take for granted in basic arithmetic: In the handwritten figure at left, I have revealed the simple calculation of the reciprocal of 7, which we already saw is 0.142857...

Also, if I take the non-circled numbers from each of which is being deducted, namely 1(0), 3(0), 2(0), 6(0), 4(0), 5(0), and we split this series in half, we have: 1-3-2 and 6-4-5, and added together become 7-7-7.

The idea behind splitting a series of even numbers in half is directly inspired by UT's emphasis on the pair system, rooted in the ancient Chinese philosophy of *yang* and *yin*, whereby each member is seen as each being half of a whole.

Let's return to my handwritten calculation above

$  \begin{array}{r}  7 \overline{) 10} \quad   \quad 142857 \\  \underline{30} \\  28 \\  \underline{20} \\  14 \\  \underline{60} \\  56 \\  \underline{40} \\  35 \\  \underline{50} \\  49 \\  \underline{10} \\  7 \\  \text{etc.}  \end{array}  $	0.700000
	0.280000
	0.014000
	0.005600
	0.000350
	0.000049
	Total: 0.999999...

once again. The solution to  $1/7 = 142857...$  Keep in mind that the number of repeat digits of a prime number reciprocal always follows the formula of  $n - 1$ . Thus, the number 7 has 6 digits in its reciprocal repeat section, as  $7 - 1 = 6$ .

When I divide these six numbers into two groups of three digits each, I have 142 and 857. Added together they become 999. If I then analyze the even and oddness of the digits involved of these two halves, I get: O - E - E, followed by E - O - O. We have "mirrors" once again.

The idea behind the notion of *yang* and *yin* is that they are like opposites, or better yet, that they are complementary of each other. In ancient Chinese philosophy *yang* is a single solid line, while *yin* is a broken line (a small break in the middle). I like to see these two symbols also as mirrors.

What's fascinating here is that apart from the fixed *hyungsang* of 142857... and the eternally growing value of the *sungsang* as 14-28-56-112-224-etc., underneath it we also simultaneously witness a pair system and dual characteristics. The *sungsang* and *hyungsang* seem more fundamental, as the



*yang* and *yin* can only be derived from them and cannot appear by themselves.

Let us now consider the order of the values taken out (subtracted), which are: 7, 28, 14, 56, 35 and 49 (circled in the illustration above), before the calculation process repeats itself all over again. Lined up properly we get:

7							=	O						
2	8						=		E					
	1	4					=			E				
		5	6				=				E			
			3	5			=						O	
				4	9	etc.	=							O
Total of each column:									In a lineup:					
9	9	9	9	9	9	etc.		O	E	E	E	O	O	
And we know already that $0.9999999... = 1$								Again, we see a <i>yang-yin</i> like pair						

Due to space limitations, suffice it to say that many similar analyses are possible of this 1/7 calculation when seen from various angles, which all result in the same confirmation of these dual characteristics.

### *Perfect Plus and Minus Order*

Before finishing up this paper, allow me to share one more confirmation of these dual characteristics. In this exercise we will analyze the differences between the consecutive digits of prime reciprocals.

Again, we turn to the reciprocal of 7, or 0.142857... and analyze the plus or minus difference from digit to digit: from 1 to 4 is a difference of +3, and from 4 to 2 is a difference of -2, etc., which gives me this result, written again as *yang* and *yin* halves:

$$\begin{array}{ccc} -6 & +3 & -2 \\ +6 & -3 & +2 \end{array}$$

When one value is “plus”, the one in the next half of the group is “minus”.

The same “plus and minus pairs” also show up in an analysis of the values subtracted, as seen in my handwritten calculation above of 1/7. First of all, we see these numbers lined up: 7, 28, 14, 56, 35, 49, 7, etc. The differences between these numbers are; +21, -14, +42, followed by the “mirror” of -21, +14, and -42. Feel free to apply these ideas to calculations of

any other prime number, and you will discover the same kind of absolute patterns and phenomena.

### *A Final Unification Thought Perspective*

What then can we conclude about the entire matter so far? My personal observation has been and remains a deeply mysterious and mindboggling astonishment when staring at a prime number reciprocal: how is it possible that so many perfectly orderly structures can all be true at the same time? And yet also be so fundamentally simple? There are no adequate words to describe this sense of awe.

Let me sum up that we have witnessed so far in prime number reciprocals:

1. Prime numbers are the fundamental building blocks of all numbers, so we need to analyze them in depth.
2. Each prime number has two types of values:  $n/1$  and  $1/n$ , *hyungsang* and *sungsang*, respectively.
3. In a prime number reciprocal we discovered a hidden multiplication table running from left to right and a hidden division table from right to left (due to space considerations we could not dwell on this much). This I have labeled the *sungsang* aspect of the reciprocal.
4. Reciprocal values can be constructed in two different ways, whereby the decimal system plays a pivotal role.
5. A visible reciprocal value that will repeat itself and whose length of digits is determined by the  $n-1$  formula (thus prime number 19 has 18 reciprocal digits), can be called the *hyungsang* aspect of the reciprocal.
6. When reciprocal values are added to each other, they show the original digits repeating themselves in different locations, as the digits of the reciprocal only shift and ‘dance around’ but are not altered.
7. The two halves of a reciprocal repeat section (which is always even numbered) always adds up to a series of 9’s (for some types of reciprocals, this is not immediately obvious, but can be achieved by two or more steps).
8. These two halves show inner Odd and Even mirrors.
9. The differences between consecutive digits of reciprocals, as well as the fundamental reciprocal calculations involved all show inner Even and Odd mirrors as well as Plus and Minus mirrors.

Rev. Moon has stressed more than once that God is very orderly. This brief and still partial study of the reciprocal structures of prime numbers has made it clear that at the heart of primes is a perfect order. This perfect order shows itself both at the *sungsang* and at the *hyungsang* level, as well as at their sublevels. This order for each prime number reciprocal is a fixed absolute, confirming Rev. Moon's favorite catchphrase: "Absolute Values."

We could also metaphorically say: The number soldiers always stay true to their marching orders. God told Moses: "I am who I am" (*Exodus* 3:12), stressing this immutable absoluteness. Likewise, numbers simply are what they are. There can be no chaos or randomness in prime reciprocal values and structures, only absolute order.

Since numbers are immutable, the question may come up in our minds as to whether numbers "pre-existed" the Creation, and whether God had any numerical consciousness before the Creation. In other words: were numbers created, or are they simply an integral, inherent part of God?

Rev. Moon sometimes uses the language of something "preceding" God, such as "conscience." What I understand he means to say is that certain attributes of God cannot be any different from what they are. Even God has no choice and cannot alter them; they are the way things simply are. I am personally inclined to think that numbers belong to this realm.

One thing I have not covered so far is to use the UT language of "subject and object" or "give-and-receive action" with reference to numbers. It is probably a safe assumption to call the internal *sungsang* the "subject" of a prime number reciprocal value, and to label the visible *hyungsang* as its "object," but this needs further investigation, as give-and-receive action between a subject and an object, according to UT, brings about a new result. Are numbers symbolic static things, or are they the result of a process? It would fall beyond the scope of this paper to delve into this matter, which I also wish to develop further.

If indeed the universe is created with the inclusion of numerical structures, which several researchers are confirming and deciphering more and more,<sup>7</sup> this has far-reaching implications for such disciplines as physics, biology, chemistry, science and astronomy, to name just a few—all of which today reject the idea of a created and planned universe in favor of politically correct Darwinism.<sup>8</sup>

Rev. Moon has said that the ultimate proof of God's existence lies with science, not with religion. It is my contention that in this effort, the dialogue between Unification Thought, scientific inquiry and the study of numbers will not only prove to be extremely helpful, but will actually be indispensable.

I hope that this small glimpse into the world of numbers has provided the reader with a sense of awe and mystery and that it has helped to show that even at the level of numbers, we see a divinely rooted harmony, *yin* and *yang*, *sungsang* and *hyungsang*. We can all agree with Unification Thought that all these dual structures are created only for one purpose: harmony.

*Perfection is the Foundation for Numbers  
Numbers are the foundation for Order  
Order is the foundation for Beauty  
Beauty is the face of Goodness  
Goodness is the face of God's True Love  
And True Love is always Perfect*

### Notes

- 1 *New Essentials of Unification Thought: Head-Wing Thought* (Tokyo, Japan: Unification Thought Institute, 2005).
- 2 Throughout this paper the three dots indicate that all the digits appearing after the decimal point repeat themselves indefinitely.
- 3 It is interesting to note here that the sidereal period of the Moon, 27.32 days (a full circle around the Earth) has a reciprocal value of 0.03660...; a value that points to the number of Practical Days the Earth and Moon together go around the Sun. In my upcoming book, an entire chapter is devoted to correlative and repetitive numbers present in our solar system.
- 4 It is posted by a data processing firm, not by a university department: <http://comptune.com/calc.php>
- 5 See Peter Plichta, *God's Secret Formula: Deciphering the Riddle of the Universe and the Prime Number Code* (Rockport, MA: Element Books, 1997).
- 6 Although we have no space for this argument here, anyone who reads Dr. Plichta's or my forthcoming book will more clearly see that the decimal system is inherent in the structure of any prime number, and is not a mere human invention.
- 7 The following books are good starters to discover the other side of the Darwinian fence: Richard Heath, *The Matrix of Creation* (St. Dogmaels: Bluestone Press, 2002); Robin Heath, *Sun, Moon, & Earth* (New York: Walker & Company/Wooden Books, 1999); Priya Hemenway, *Divine Proportion:  $\Phi$  (phi) in Art, Nature and Science* (New York: Sterling, 2005); John Martineau, *A Little Book of Coincidence* (New York: Walker & Company/Wooden Books,

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2001); and Scott Olsen, *The Golden Section: Nature's Greatest Secret* (New York: Walker & Company/Wooden Books, 2006).

- 8 UT rejects the basic Darwinian evolutionary premise that man (and the rest of creation for that matter) is a non-planned “accidental result” of an unforgiving biological process with common ancestry, by emphasizing that in God’s Mind, humans came first, not last. Darwinism, despite the claims of its defenders, is inconsistent with the scientific evidence -- and the inconsistencies are mounting, according to Jonathan Wells, who furthermore points out that the pro-Darwinian movement has more to do with politics today than with objective science (see his *The Politically Incorrect Guide to Darwinism and Intelligent Design* (Washington, D.C.: Regnery, 2006).





