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- Nietzsche, Apostle of Faith?
A Unificationist Reading *Keisuke Noda*
- Beyond Religious Discord:
The Divine Principle in Inter-Religious Perspective *Clinton Bennett*
- Gender in Western Philosophy
and Unification Thought *Claude Perrottet*
- Shopping in *Cheon Il Guk*:
Economics in the Unificationist Ideal World *Tyler Hendricks*
- Quantum Evolution from Atoms to Adam *Richard Llewellyn Lewis*
- A Case for a Professional Ministry
in the Unification Church *Mike Yakawich*
- A Response to Postmodernism:
A Critical Review of *The Future of Religion*
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- A Unificationist Gospel *Robert M. Price*

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Articles

- Nietzsche, Apostle of Faith?
A Unificationist Reading *Keisuke Noda* 1
- Beyond Religious Discord:
The Divine Principle in Inter-Religious Perspective *Clinton Bennett* 9
- Gender in Western Philosophy
and Unification Thought *Claude Perrottet* 23
- Shopping in *Cheon Il Guk*:
Economics in the Unificationist Ideal World *Tyler Hendricks* 51
- Quantum Evolution from Atoms to Adam *Richard Llewellyn Lewis* 69
- A Case for a Professional Ministry
in the Unification Church *Mike Yakawich* 111
- A Response to Postmodernism:
A Critical Review of *The Future of Religion*
by Richard Rorty and Gianni Vattimo *Frank Kaufmann* 119

Narrative

- A Unificationist Gospel *Robert M. Price* 129

NIETZSCHE, APOSTLE OF FAITH?

A Unificationist Reading

Keisuke Noda

Nietzsche is known for being a major atheist and for his statement that “God is dead.” He is also known as the most religious atheist. In this contradictory tension lies the enigmatic thinker, Nietzsche. He was extremely critical of Christianity (see *Antichrist*) and developed a power-centered value perspective called “Master Morality,” in contrast to “Slave Morality” which primarily designates the Christian value perspective. On the surface, Nietzsche’s philosophy seems to have nothing to do with a theistic thought such as Unification Thought. It even appears to be hostile to it. If, however, we take a close look at his thought from the perspective of Unification Thought, we will find important insights that could easily be overlooked without the UT perspective.

This essay applies Unificationism as a framework of interpretation to Nietzsche’s texts, and brings Nietzsche’s questions on the Cross into the foreground. Nietzsche posed such questions as: Was Jesus’ crucifixion not a mistake? Didn’t Jesus’ crucifixion end the possibility of realizing the world of happiness on earth? Was the doctrine of salvation by Jesus through the cross an invention of Paul? Did Paul not invent this doctrine in order to justify his own mistake of sending Jesus to the cross? These questions concerning the meaning of the cross have often been overlooked due to the preconceived interpretation of the Cross in mainstream Christianity. Unificationism brings those overlooked questions of Nietzsche, buried in his texts, into the foreground. By doing so, this essay demonstrates the possibilities of Unificationism as a hermeneutical tool.

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It is an inherent problem and difficulty of Nietzschean scholarship to accurately interpret his ideas and concepts. Nietzsche often utilizes symbols, images and metaphors in order to convey the feelings, tones, moods, scale, and scope of his ideas and his thought. For Nietzsche, the meaning of ideas and concepts cannot be exhaustibly and fully conveyed by rational explanations. His unique style of presentation, almost unheard of in philosophy, can convey extra conceptual meanings, but at the same time it obscures conceptual clarity and puts a heavy burden on the interpreter of his texts. Nietzsche may have anticipated an ever-expanding affluence of meanings implied by his expressions and their diverse interpretations. Nevertheless, this essay is based upon my extended interpretation of his texts from Unificationist perspective.

Jesus vs. Christianity

Nietzsche brings very different attitudes towards Jesus and towards Christianity. While Nietzsche leveled severe criticism against Christianity, he reserved a deep respect for Jesus. Nietzsche's words against Christianity were harsh. In *Antichrist* 62, for example, he writes:

I condemn Christianity; I bring against the Christian church the most terrible of all the accusations that an accuser has ever had in his mouth. It is, to me, the greatest of all imaginable corruptions; it seeks to work the ultimate corruption, the worst possible corruption. The Christian church has left nothing untouched by its depravity; it has turned every value into worthlessness, and every truth into a lie, and every integrity into baseness of soul.

On the other hand, Nietzsche had a high esteem for Jesus Christ. He found Jesus to be the only genuine Christian. In *Antichrist* 39, Nietzsche writes: "I shall go back a bit, and tell you the authentic history of Christianity—the very word "Christianity" is a misunderstanding—at bottom there was only one Christian, and he died on the cross." Nietzsche saw Jesus as the person who *lived* what he taught and embodied truth and genuine love. For Nietzsche, what one *believes* does not make someone great. What one *does*, *practices*, and *embodies* determines who one is. Nietzsche found in Jesus a man who lived and practiced what he taught, having no discrepancy between thinking and being, words and deeds, and truth and its embodiment:

The true life, the life eternal has been found—it is not merely promised, it is here, it is in you; it is the life that lies in love free from all retreats and exclusions, from all keeping of distances. Every one is the child of

God—Jesus claims nothing for himself alone—as the child of God each man is the equal of every other man.¹

Nietzsche found in Jesus the full realization of love, or the embodiment of truth, or the real practice of love. From Nietzsche's perspective, the essence of a genuine Christian is not what one "believes" but how one acts and lives: "It is not a "belief" that marks off the Christian; he is distinguished by a different mode of action; he acts *differently*."²

Nietzsche could not accept the Christian doctrine that took "faith" as the basis of justification and the defining characteristic of Christianity. In the shift from Jesus to Christianity, Nietzsche found a twist in the essential teachings. Nietzsche was extremely critical of the Christianity's subjectivist orientation, other-worldliness, and neglect of the life on earth; these were, in Nietzsche's eyes, tied to the Christian interpretation of the Cross and the original mission of Jesus.

Crucifixion of Jesus

Nietzsche poses a very important question: what was lost by the crucifixion of Jesus? His answer is that what had been lost was the real possibility to "establish happiness on the earth."

One now begins to see just what it was that came to an end with the death on the cross: a new and thoroughly original effort to found a Buddhistic peace movement, and so establish happiness on earth – real, not merely promised.³

What does Nietzsche mean by "Buddhistic"? Contrary to a popular perception of Buddhism, he means the concern for life on the earth. Nietzsche saw Christianity as that which "promises everything, but fulfills nothing," whereas Buddhism "promises nothing, but actually fulfills."⁴ Among various contrasts he makes between Christianity and Buddhism, one is their attitude to earthly life. Nietzsche thinks that Christianity shifted the center of gravity from life on the earth to another world, or from the bodily to the mental: "When the centre of gravity of life is placed, *not* in life itself, but in "the beyond"—in *nothingness*—then one has taken away its centre of gravity altogether."⁵

Take suffering for an example. From Nietzsche's perspective, Christianity does not have sufficient understanding of and sensitivity to suffering. It resolves one's suffering through the schema of a set of ideas: sin as the cause of suffering; Jesus as the redeemer; and faith in Jesus as the condition of redemption. Suffering can be, in a sense, overcome by

“believing” in Jesus. From Nietzsche’s perspective, believing or a psychological state does not eliminate suffering, particularly that which is experienced during earthly life. While Christianity teaches how to resolve or eliminate suffering by “believing,” Buddhism teaches individuals to face the suffering. Nietzsche’s characterization of both religions is quite simplistic and inaccurate, but Nietzsche’s point is that Christian salvation is imperfect. Nietzsche found both religions nihilistic, but he perceived the Buddhist attitude toward the suffering reality of human life to be more honest and realistic.

Buddhism, I repeat, is a hundred times more austere, more honest, more objective. It no longer has to *justify* its pains, its susceptibility to suffering, by interpreting these things in terms of sin—it simply says, as it simply thinks, “I suffer.”⁶

Nietzsche does not assign much value to Buddhism either, but he uses Buddhism in order to sharpen his criticism against Christianity.

Nietzsche’s concern for the earthly life is also exemplified in his concept of “Overman” or “Superman.” Nietzsche presents it as the “lord of the earth” that gives meaning to the earth, as opposed to the world of the afterlife. In *Thus Spoke Zarathustra*, Nietzsche expresses his serious concern for earthly life:

Behold, I teach you the overman. The overman is the meaning of the earth. Let your will say: the overman *shall be* the meaning of the earth! I beseech you, my brothers, *remain faithful to the earth*, and do not believe those who speak to you of otherworldly hopes!⁷

From Nietzsche’s perspective, Christianity speaks of otherworldly hopes and neglects life on the earth. His “overman” is his idea of the “lord” of the earth. His concern for life on the earth and disappointment with Christianity is quite evident.

Regarding the crucifixion of Jesus, Nietzsche criticizes and accuses Paul. From Nietzsche’s perspective, Paul sent Jesus to the cross and then invented the doctrine of the cross in order to justify or conceal his mistake. The doctrine of the redemption by the cross—that if you “believe” in Jesus who died on the cross and resurrected you will be saved—was the invention of Paul who was the main figure in sending Jesus to the cross.

Above all, the Savior: he (Paul) nailed him to his own cross. The life, the example, the teaching, the death of Christ, the meaning and the law of the whole gospel—nothing was left of all this after that counterfeiter in hatred had reduced it to his uses. Surely not reality; surely not historical truth!⁸

Nietzsche condemned Paul's doctrine because it shifted the center of gravity from Jesus' life on the earth to his death, as the "same old master crime against history." From Nietzsche's perspective, the consequence of Jesus' death is a great loss—that of the possibility of establishing real "happiness on earth" and "peace." For Paul, Jesus' death was a destiny. Nietzsche accuses Paul, saying that he "invented his own history of Christian beginnings."⁹

The figure of the Savior, his teaching, his way of life, his death, the meaning of his death, even the consequences of his death--nothing remained untouched, nothing remained in even remote contact with reality. Paul simply shifted the center of gravity of that whole life to a place behind this existence--in the lie of the "risen" Jesus. At bottom, he had no use for the life of the Savior--what he needed was the death on the cross, and something more.¹⁰

From the perspective of Unificationism, Jesus came to the world to establish genuine happiness on earth. In other words, Jesus was not supposed to die. The death of Jesus was the consequence of the people's failure to accept Jesus. The cross was the only choice left for Jesus after all other alternatives were closed. Nietzsche's insights on the meaning of the cross and the mission of Jesus come to be seen under a new light when we place them within the context of Unificationism. Nietzsche's accusation of sending Jesus to the Cross echoes his description of God's death.

The Magnitude of God's Death: We Killed God

Nietzsche does not simply state that God does not exist.¹¹ He tells the story of how we killed God. Nietzsche describes the magnitude of our "murdering" God and serious consequences of this murder. His depiction generates a peculiar mood. In *Gay Science* 125, Nietzsche introduces the story of God's death through the mouth of a madman:

The Madman- Have you not heard of that madman who lit a lantern in the bright morning hours, ran to the market place, and cried incessantly: "I seek God! I seek God!"¹²

The madman was ridiculed with laughter by those who did not believe in God. The madman replied that we had killed God:

The madman jumped into their midst and pierced them with his eyes. "Wither is God?" he cried; "I will tell you. *We have killed him*—you and I. All of us are his murderers."¹³

After Nietzsche describes the magnitude of the consequences of God's death, he writes the well-known phrase "God is dead":

God is dead. God remains dead. And we have killed him. "How shall we comfort ourselves, the murderers of all murderers? What was holiest and mightiest of all that the world has yet owned has bled to death under our knives: who will wipe this blood off us? What water is there for us to purify ourselves? What festivals of atonement, what sacred games shall we have to invent? Is not the greatness of this deed too great for us? Must we ourselves not become gods simply to appear worthy of it?"¹⁴

For Nietzsche, the loss of God is the loss of all values and it leads to a world of nihilism. Nihilism is the state where no value, purpose, meaning, or even happiness can be found. It is an absolutely valueless world.

What does nihilism mean? *That the highest values devalue themselves.* The aim is lacking; "why?" has no answer.¹⁵

Why did Nietzsche write his atheism as a story of God's death and even of our "murdering God"? Didn't he overlap Jesus' cross on the story of God's death and vice versa? Are these stories of death, or to be accurate, two murders, Jesus' and God's, resonant of each other? Wasn't he trying to describe the magnitude and seriousness of the consequences of Jesus' death and the killing of God? Nietzsche did not explain how these two events were tied together. We can sense his remorse and lament rather than joy or indifference over both deaths, and his critical questioning of our own responsibilities. Nietzsche's questioning is directed neither to Jesus nor God but to ourselves.

Conclusion

Was Nietzsche an apostle of faith or simply an anti-Christ? If by apostle we mean a person who carried the torch of Jesus' genuine love for humanity, Nietzsche would be an apostle. From Nietzsche's own perspective, he at least seemed to be trying to be faithful to Jesus. The question is who Jesus was and what his mission was. Nietzsche seemed to have understood Jesus as the one who was supposed to establish the kingdom of heaven on earth. The Cross was, therefore, the consequence of some kind of mistake or failure or loss. It was a symbol of tragedy rather than of triumph and glory.

It is this interpretation of Jesus that sharply distinguishes Nietzsche from Paul. For Paul, as Nietzsche understands him, the cross was a symbol of glory and triumph, and there was nothing left unaccomplished by Jesus at the

Crucifixion. For Nietzsche, the truth is the other way around. Nietzsche explicitly states, “what it was that came to an end with the death on the cross” and identified what was lost as the possibility to “establish happiness on earth – real, not merely promised.”

Nietzsche’s narrative of “God’s death,” as a story of our murder of God, indicates by its tragic tone not a triumph but a loss through the Cross. Nietzsche’s persistent concern with “happiness on earth” echoes his concept of “overman” as the “meaning of the earth.”

If a philosopher is an adventurer who tries to open up the path of truth, he or she is often compelled to risk his or her life by traveling a path between sanity and insanity, life and death. Trying to open up a path of truth is dangerous and risky work. In this sense, Nietzsche is truly a philosopher.

Unfortunately, Nietzsche crossed the borderline between sanity and insanity and became insane. He became like a child and lived his last ten years in insanity. He often signed the letters he wrote during this period, “the crucified one” or “crucified Dionysius.” When he wrote his autobiography a year before he became insane, he entitled it “*Ecce Homo*” (behold the man) an expression that denotes Jesus in the gospel. He also called his major work, *Thus Spoke Zarathustra*, the “fifth gospel.” We can see a shadow of Jesus in many places in his life. Jesus might have been inscribed deep in his heart and Nietzsche might have not been able to erase it even in his period of insanity.

If we read Nietzsche’s texts with the preconception that Jesus came to the world to die on the Cross, his questions on the meaning of the Cross and the mission of Jesus can easily slip away from our eyes. When, however, we apply Unificationism as the framework of interpretation, those overlooked passages suddenly begin to shine. A light is more luminous when it burns in darkness. Likewise, Nietzsche’s passages on Jesus are more luminous coming from the lips of such a radical atheist.

While Nietzsche is known as a major atheistic philosopher, his persistent and uncompromising quest for God, truth and love for Jesus can be seen between the lines and behind his harsh and even resentful words against Christianity. His life is certainly tragic, and his philosophy has a tragic tone. It is also regrettable that Nietzsche’s thought misled and confused subsequent philosophers and numerous individuals. Nevertheless, his sincere, uncompromising quest for truth, exemplified in his inquiry into the Cross, still touches the heart of anyone who reads him.

Notes

- 1 Nietzsche, *Antichrist*, section 29, translated by H.L. Mencken (1920), <http://www.fns.org.uk/ac.htm>, accessed Oct. 26, 2005.
- 2 Ibid. section 33.
- 3 Ibid. section 42.
- 4 Ibid.
- 5 Ibid. section 43
- 6 Ibid. section 23.
- 7 Nietzsche, *Thus Spoke Zarathustra* (First Part, section 3), in *The Portable Nietzsche*, translated by Walter Kaufmann (New York: Penguin, 1968).
- 8 Nietzsche, *Antichrist*, section 42.
- 9 Ibid.
- 10 Ibid.
- 11 Nietzsche's atheism is clearly distinguished from that of prominent atheists such as Feuerbach, Marx, Russell, and Freud. For those atheists, non-existence of God is a factual matter that we have to simply realize. It is a matter of fact we have to see. It is not particularly significant than the absence of fictional figures or imaginative objects. For Nietzsche, however, it is a decisive event. Nietzsche describes its magnitude as a story of how we killed God.
- 12 Nietzsche, *The Gay Science*, translated by Walter Kaufmann (New York: Random House, 1974), p. 181.
- 13 Ibid.
- 14 Ibid.
- 15 Nietzsche, *Will to Power* (I. Nihilism, 2) translated by Walter Kaufmann (New York: Random House, 1967), p. 8.

BEYOND RELIGIOUS DISCORD: THE DIVINE PRINCIPLE IN INTER-RELIGIOUS PERSPECTIVE

Clinton Bennett

The purpose of this paper is to discuss and analyze the Divine Principle (1998), that is, the thought of Sun Myung Moon, from an inter-religious perspective. It focuses on the Divine Principle's theology of religions and on how the Divine Principle and Unification thought responds to and makes sense of the fact of religious pluralism. Religion today is often regarded as a negative factor. It is depicted as the relic of human infancy rather than as a mark of human maturity. Some, ranging from the Oxford Scientist Richard Dawkins on the one hand, to the Bangladeshi exile and writer Taslima Nasrin, on the other hand, think religion best abandoned. Dawkins considers religious faith to be "a type of mental illness" (Dawkins, 330) since it is capable of justifying anything, such as that a person "should die—on the cross, at the stake, skewered on a Crusader's sword, shot in a Beirut street, or blown up in a bar in Belfast." (Dawkins, 198) Nasrin, a medical doctor by training, suggests that humanity would be better served if all prayer halls were turned into schools, libraries or orphanages:

Let the bricks of temples, mosques, gurudawaras, churches, be burned in blind fire, and upon these heaps of destruction let lovely flower gardens grow ... Let children's schools and study halls grow ... let prayer halls now be turned into hospitals ... from now on let religion's other name be humanity' (Nasrin, 223).

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Meanwhile, Harvard academic Samuel P Huntington famously predicted that the next conflict would be civilizational, not ideological, and suggested that the Muslim world together with a neo-Confucian alliance, would oppose the West.

Neither Dawkins, Nasrin nor Huntington can be said to view religion in a very positive light. Many point to such conflicts as Northern Ireland, Bosnia, Israel-Palestine and Pakistan-India as examples of religion being used to fuel animosity. While economic, nationalistic and ethnic issues are also significant root causes of all these conflicts, the religious element can not be ignored. Thus, some ask whether religion, because it is part of the problem, can actually also become part of the cure, or not. First, the paper will establish how the Divine Principle understands other religions in relation with itself, drawing on the three paradigms, exclusivist, inclusivist and pluralist as developed by Alan Race (1983). Second, it will analyze how the Divine Principle understands the future of religion as a positive or negative aspect of life, arguing that, according to the Divine Principle, religions have a harmonizing and bridge-building, not a divisive and polarizing, role to play. Finally, since the commitment to promoting inter-religious dialogue of the Unification movement under Sun Myung Moon's leadership is in fact a matter of public record, the paper will briefly evaluate what has been achieved, if anything, as a result of this involvement.

The Three Paradigms

Alan Race developed the three paradigms as an analytical tool, or classification typology, for interpreting Christian contributions to theology of religions, understood here as theological reflection on inter-religious relations and on the questions raised for all people of faith living in today's pluralist, post-modern world. He suggested that most Christian contributions can be described either as exclusivist, inclusivist or as pluralist. While originally applied to Christian thought, the three paradigms can be utilized to analyze the contributions or positions of scholars from other religious traditions. For example, Hugh Goddard, although with a note of caution, does so vis-à-vis Muslim theology of religions:

We... find that, to some extent, the categories of 'exclusivist', 'inclusivist' and 'pluralist' can also be applied to different Muslim writers, but these terms need to be used as cautiously in this context as they do with reference to contemporary Christian theology of religions. (Goddard, 158)

On the other hand, like all systems of classification, the paradigms have their limitations. This writer's own former teacher, Bishop Lesslie Newbigin, famously suggested that his own position had elements of all three. (Newbigin, 182-83)¹ As this paper demonstrates, Unification thought may also resist easy classification in terms of the three paradigms but pluralism is probably the most appropriate category. Traditionally, Hendrik Kraemer, Karl Rahner and John Hick have been discussed as exemplars of each paradigm. This paper therefore uses these theologians to create discourse between the three paradigms and the Divine Principle.

Exclusivism

Hendrik Kraemer (1899-65) was a missionary in Indonesia (1922-36), then Professor of the History of Religions at his own *alma mater*, the University of Leiden (1937-48), and the first director of the WCC's Ecumenical Institute at Bossy from 1948-1955. In 1938 he wrote the preparatory volume, *The Christian Message in a Non-Christian World*, for the International Missionary Council's Tambaram Conference. He was influenced by Karl Barth (1886-1968), whose dialectic or crisis theology reacted against the identification of Hitler's ideology with divine revelation via nature, which deified "what is by nature relative and limited." (Kraemer, 1938:117)² Kraemer also reacted against *Re-thinking Missions*, a laymen's inquiry into the state of American Protestant missions after one hundred years, chaired by William Ernest Hocking (1873-66). Hocking advocated that service and collaboration with other faiths should replace conversion and competition. (Hocking, 1932:327) Christian faith could not be transmitted to others, said Hocking, because Christians are always journeying towards deeper faith. (1956:166) In response, Kraemer argued that the Christ-event (the birth, life, death and resurrection of Jesus) uniquely and exclusively represents God's redeeming movement towards humanity (vertical revelation). All religions, including Christianity, represent futile human (horizontal) efforts to find God. Religions are a seeking for God; Revelation is that in which God finds humanity. "We have learnt," wrote Kraemer, "that Christianity as a historical

¹ Newbigin defended exclusivism, though he did not deny the possibility of the salvation of the non-Christian, since salvation is in God's hands, not ours. He was this writer's missiology teacher at the Selly Oak Colleges, Birmingham 1978-9. Later, between 1983 and 1992 we served together on a number of ecumenical committees within the structure of the Birmingham Council of Christian Churches.

² For references to Barth, see Kraemer, 1938:115-6, 118, 120, 131-2, 313.

religion has to be distinguished very sharply from the Christian revelation.” (1939:13) The Christian religion is subject to corruption, Revelation is incorruptible. Thus, there is discontinuity between “God’s self-disclosure in Jesus Christ” (1939:1) and all religions, which are “the product of man’s great effort” (1938:285). Revelation, ultimately, stands over-and-against all religion, as it and it only represents a total apprehension of reality. (1938:117) Kraemer often cited John 14:6, Jesus’ saying that he is the way, the truth and the life, to support his view, which he described as ‘biblical realism.’

Kraemer believed that each religion has at its core a valid apprehension of the divine but argued that these possess no permanent value. Some exclusivists see the religions as of satanic origin, as tissues of falsehood actively opposing Christian truth. Christianity as religion has one advantage: it is self critical and knows that it can become corrupt. (1938:109, 145) Salvation is exclusively mediated through conscious and declared faith in Jesus and the church’s mission is not service or humanitarianism but the proclamation that “Jesus Christ is the sole legitimate Lord of all and that the failure to recognize this is the deepest religious error of mankind.” (437)

Typically, many Muslims subscribe to an exclusivist view, believing that acceptance of Islam is essential for salvation, arguing that the Jews and Christians and others whom the Qur’an refers to as having “nothing to fear on the day of Judgment” (Q 2:62) had lived before the time of Muhammad. (Esack, 1997:161-62)³ Islam, in this view, supersedes all earlier religions. Many Buddhists believe that it is only when an individual is born into an environment where exposure to the Buddhist *dharma* occurs, with its correct teaching, that enlightenment can occur although they do not deny that enlightenment can take place independently of any formal contact with Buddhism as a system. Theistic belief, though, is likely to hinder enlightenment. Exclusivism seems arrogant but those who advocate it say that being possessed by (or being in possession of truth) means that, in all humility, you are duty bound to share this with others, and that this is not arrogant. Many Christians link exclusivism with the Cross, arguing that if there was any other way by which humanity might be saved, Jesus’ death becomes a mockery, so “to remain quiet is treason to our fellow human beings.” (Newbigin, 1989:230)

³ Esack, whose Ph.D. is from Birmingham, is a leading progressive Muslim who advocates religious pluralism and calls for common action on behalf of the oppressed. This writer has known him since the mid 1980’s.

Inclusivism

Karl Rahner (1904-1984) is recognized by many as the foremost Catholic theologian of the twentieth century. A Jesuit priest and a University teacher, he regarded 'faith' as God's free gift and believed that 'faith' can reside in people's hearts regardless of their external religious identity. His profoundest conviction was that God is a God of love, and he did not think that God's love could be defeated by the "extremely limited stupidity and evil-mindedness of men." (1966:124) "If one believes," he wrote, "in the universal salvific purposes of God towards all men in Christ, it need not and really cannot be doubted that gratuitous influences of properly Christian supernatural grace are conceivable in the life of all men." (125) Thus a non-Christian may have actually "experienced the grace of God" without knowing that this grace is being mediated through Jesus Christ. This is Rahner's famous 'anonymous Christian.' Rahner did not advocate the end of missions, since "the individual who grasps Christ in a clearer, purer and more reflective way has, other things being equal, a still greater chance of salvation than someone who is merely an anonymous Christian." (132) However, he believed that even without a 'with-the-lips' or verbal confession of faith in Jesus or a formal association with the Church, people of other faiths could attain salvation (Acts 4:12).

This was also the view of Alfred George Hogg (1875-1954) who was Kraemer's most vocal critic at Tambaram. Hogg argued passionately that there could be a finding, as well as a seeking, in other religions: "I have known and had fellowship with some for whom Christ was not absolute Lord and Savior, who held beliefs of the typically Hindu color, and yet who manifestly were no strangers to the life hid in God." (1939:110) He pointed to Gandhi as a true man of God. (112) The standard criticism of inclusivism is that it represents a type of Christian imperialism, asserting that all those who are saved are saved through Christ, not because of any real merit or value or presence of the divine within the faith they actually profess.

Some Hindus advocate an inclusivist theology of religions. Vivekananda (1863-1902), speaking at the Parliament of World's Religions at Chicago in 1893, cited Krishna's words, "Even those who worship other God's with love [*bhakta*] and sacrifice to them, fulfilled with faith, do really worship me." (Bhagavad-Gita 9:23)⁴ Vivekananda taught that the Hindu should not become Christian or vice-versa but "assimilate the Spirit of the others and yet preserve their individuality and grow according to his own

⁴ Available online at www.caip.rutgers.edu/~kanth/jwz/mbm/sv/address1.html

law.”⁵ Nonetheless, at the highest level, truth is not a personal *Isvara* (deity) but “above and beyond labels” and Vedanta (non-theistic Hinduism) is best placed to become the “future religion of thinking humanity.” (Nehru, 1946:337) For the Christian inclusivist, John 14:6 means that wherever people walk towards God, Jesus is their guide whether they are conscious of this or not (thus they are anonymous Christians), that wherever people apprehend truth, that truth is Jesus, and wherever people live life fully as life ought to be lived, that is, in fellowship with God, Jesus mediates this life.

Pluralism

John Hick⁶ (born 1922) was raised as an evangelical Christian, and had assumed that salvation derives from explicit Christian faith. However, moving to his teaching post in multi-cultural Birmingham in 1967, he began to question this assumption as he met and became friends with people from many faiths. In his 1973 book, *God and the Universe of Faiths*, he advocated a paradigm shift, from a Christo-centric to a theo-centric emphasis, one that moves Christ from the center to the circumference, positing that it is the Absolute, or the Real (Hick prefers to avoid using this term, ‘God’ as this is less inclusive) that occupies the centre. He compared this with the Copernican revolution, which moved the earth from the center. All religions revolve around the center, and represent culturally mediated responses. Hick does not claim that every religion is necessary equally efficient in enabling adherents to achieve their goal but he says it would be invidious to pass any type of judgment, since religions are culturally embedded. However, he does suggest that the degree to which a religion brings about individual transformation from self-centeredness to Other-centeredness (which can include transformation from selfishness to living for the sake of others, to use of phrase coined by Sun Myung Moon) is a reasonable guide to their value and worth. Like Rahner, it was conviction of the love of God that caused Hick’s own paradigm shift. He wrote:

We as Christians that God is the God of universal love... That he wills the ultimate good and salvation of all... And yet we also know... that

⁵ Concluding speech, Chicago, Sept 27, 1893, available online at www.caip.rutgers.edu/~kanth/jwz/mbm/sv/address6.html

⁶ This writer has several times attended Professor Hick’s lectures and also served on a committee with him, the advisory board of the International Interfaith Centre, Oxford, UK for several years.

the large majority of the human race... have lived outside the borders of Christendom. Can we accept the conclusion that the God of love who seeks to save all mankind has nevertheless ordained that men must be saved in such a way that only a small minority can in fact receive this salvation? It is the weight of this moral contradiction that has driven Christian thinkers in modern times to explore other ways of understanding the human religious situation. (1973:122-3)

Pluralism privileges neither Christianity nor Christ nor any other religion and, to cite Hans Küng, not merely recognizes the existence of other religions "but their intrinsic equal value." (1993:180) All paths lead, perhaps at different speed, up to the same mountaintop. Again, this has been characterized as a Hindu view, given that Hinduism embraces many different *margas* (ways or paths) but posits a single goal, *mukti* or *moksa* (liberation from the cycle of existence). This writer's former teacher, Hasan Askari,⁷ argues from a Muslim-Sufi perspective for a form of pluralism. He suggests that no religion reflects the Absolute absolutely, and that if it did it would become oppressive, totalitarian and dogmatic. He writes:

As we bow to each other as soul beings, we bow before God who is both in us and above us. What can then prevent us from saying to each other that my soul and your soul is one soul, that our God and your God is one God? We shall then abolish fear, and then our greeting of peace will be a perfect greeting! (2004)

Co-witness and mutual mission, says Askari, should replace competition. The aim of exchange or encounter with the religious Other, then, is not to convert them to my faith (or to faith in Christ) but for each to witness to the Absolute as they perceive it. Both will thus journey vertically together towards greater understanding of truth, not horizontally towards either faith tradition. Pluralists generally share Hocking's conviction that co-operation in humanitarian, social justice, social welfare and peace-making work is the common task to which all people of good faith are called. Muslims cite Q 5:48 to support this theology of religions:

⁷ Professor Hasan Askari was one of this writer's teachers 1978-79 at the Centre for the Study of Islam and Christian Muslim Relations. Then part of the Selly Oak Colleges, the Centre is now within the University of Birmingham and its current director is an IIFWP Ambassador for Peace.

To thee We sent the Scripture in truth, confirming the scripture that came before it, and guarding it in safety: so judge between them by what Allah hath revealed, and follow not their vain desires, diverging from the Truth that hath come to thee. To each among you have we prescribed a law and an open way. If Allah had so willed, He would have made you a single people, but (His plan is) to test you in what He hath given you: so strive as in a race in all virtues. The goal of you all is to Allah. it is He that will show you the truth of the matters in which ye dispute.

Many pluralists, as did Hocking, believe that a single world civilization will evolve, which will build on the best of all faiths and cultures. Hocking identified this coming world civilization with the Kingdom of God (1956:118) and believed that Christianity had a special role to play in assisting other faiths to re-conceive themselves in universal terms. (230; 277)

The Divine Principle and Religious Pluralism

The Divine Principle unambiguously affirms that the hand of God lies behind all religions. This is stated in several passages, including:

God sends prophets and saints to fallen humanity to found religions. He works to develop them through the original minds of those who seek the good. In this way, God builds up cultural spheres based upon religions. Although many cultural spheres have emerged in the course of history, with the passage of time most of them either merged or were absorbed by others. (98)

The Divine Principle identifies four religio-cultural spheres that have been of historical significance, which it views as providential, namely the East Asian sphere, the Hindu, the Islamic and the Christian spheres but comments that the 'current trend has these four cultural spheres forming one global cultural sphere based on the Christian'. Sun Myung Moon has spoken of the leaders of the main religions of the world having reconciled their differences in the Spirit World. In terms of the three paradigms, the above understanding of the divine origin of religion can not be described as exclusivist. The Divine Principle does not regard religion as a purely human construct, as human seeking for God but posits a divine source and it certainly does not ascribe them a satanic origin. Salvation is not limited to followers of a single religion but the Spirit World is home to people from many faiths, so salvation is not the exclusive possession or gift of any one faith. This sounds like pluralism,

since there is no claim that explicit faith in Christ is a pre-requisite for salvation. Like both Kraemer and Hick, the Divine Principle firmly locates religions within cultural milieu, which parts company from those who want to draw a clear demarcation between religion as universal and trans-cultural, and culture as localized and limited in scope.

Like Hocking, the Divine Principle sees religions and cultures merging into a single, unified world community, which for Sun Myung Moon will be the Kingdom of heaven on earth. Does the special role predicted for Christianity, then, represent an exclusivist type claim? Hocking did not envisage people converting to Christianity in the conventional sense, nor did Rahner believe in the absolute necessity of conversion, although it is perhaps desirable. Neither Hocking nor Sun Myung Moon envisions their coming world civilization as Christian per se; rather, it will include the richness and insights, the intellectual and cultural achievements of all peoples. Perhaps closer to claiming some exclusive role is the predicted key place that Korea may play. The Divine Principle argues that the fruits of all civilizations will bear fruit in Korea. There is a need for a Messiah who will transcend religious difference, and that person will be Korean because Korea has been a melting-pot of religion and culture. Korean, too, is likely to be the new *lingua franca* of the unified world, the restored pre-Babel *lingua Adamica*. The Divine Principle posits that humanity progresses along the providential path when societies and individuals move from exclusive loyalty to the local or to the tribe or to the nation towards an inclusive, universal loyalty to the whole of humanity. Yet this can also be described as inclusivist, since all that is true will be gathered up and included in the Kingdom of Heaven.

In his speeches what Sun Myung Moon emphasizes is not that Korea's role is set in stone, but that humanity needs must reconcile differences, destroy barriers between people, establish true families and societies centered on God, care for the environment and move beyond conflict to concord, beyond selfishness to selflessness, before our greed destroys our planet. Shouldering our co-responsibility with God for the correct ordering of creation cannot wait for petty rivalries to resolve themselves; the nation that leads the way will have the privilege of standing first. Thus, the lost balance and harmony (in deficit since the Fall) needs to be restored. Indemnity must be paid. The society that will inaugurate the kingdom of God will be one with 'the highest level of civilization, one in which all civilizations which have developed through the vertical course of providential history will be restored horizontally under the leadership of God'. This harmonization may well be destined to take place in Korea (406) but this would hardly be for the exclusive benefit of anyone. It would be for the inclusive good of all. Sun Myung Moon believes that

recognition of his role as True Parent and Messiah will hasten the Kingdom's coming. However, his movement works with all people of good will to remove obstacles in the way of peace, thus he advocates and supports inter-inter-religious cooperation, along similar lines perhaps to Hocking's call for humanitarian and social collaboration. Sun Myung Moon is especially committed to bringing the religious and the political spheres into harmony, and (like many Muslims) he is critical of their separation. Like Kraemer, he recognizes that religions do not always represent a positive influence, commenting that "religions have made strenuous efforts to deny life in this world in their quest for the life eternal." (6) Ultimately, Moon is less interested in the 'next life' than he is in restoring the Kingdom of God on earth. He has pointed out that even Jesus is not yet in Heaven (which will be here on earth) but in Paradise.⁸ The Divine Principle, however, represents a 'new truth' that many religious people will find difficult to accept: "They believe that the scriptures they have are already perfect and flawless. Certainly, truth itself is unique, eternal, immutable and absolute. Scriptures, however, are not the truth itself, but... are textbooks teaching the truth." (7)

This passage singles Christians out as likely to find acceptance of the new truth problematic, but it could be argued that Muslims, for whom the Qur'an is wholly divine speech, may have greater difficulty. Many Christians admit a human element in the Bible, which witnesses to the truth that is above and beyond us all. On the other hand, Abdulkarim Soroush, the leading Iranian thinker, argues that while the Qur'an is divine and infallible, all readings of it are by definition human and therefore fallible. (2000:16) Arguably, the future single world civilization that the Divine Principle posits as the providential end of history goes beyond all existing religions, as all will be made new. In this sense, Christianity is not privileged, nor is the Unification movement itself, but plays its role alongside other religions as one of many stepping stones along the way. Perhaps, then, the Divine Principle, which affirms that God sent the prophets and founded the religions, is of necessity pluralist. Sun Myung Moon describes the Unification movement as a "new religious movement centering on Christianity" but does not say that it is identical with Christianity. The desired unification is not the smothering and removal of all differences but the abolition of the type of difference that divides, in favor of unity in diversity. This is the difference about which British Chief Rabbi Jonathan

⁸ Sun Myung Moon, "God's Fatherland and One World," United Nations, Sept. 22, 2002

Sacks writes, "Can we create a paradigm shift through which we come to realize that we are enlarged, not diminished, by difference..." Can we "recognize God's image in someone who is not in my image? ...If I cannot," he warns, "then I have made God in my image instead of allowing him to remake me in his." (2002:201).

The Unification Movement's Role in Promoting Dialogue: A Brief Assessment

The Unification Movement has sponsored many inter-religious conferences, including the first Assembly of the World Religions in 1985 and the second Assembly in 1990 attended by this writer. It also sponsored the World Summit for Muslim Leaders in 2001. In 1999, Sun Myung Moon founded the Inter-religious and International Federation for World Peace (IIFWP), which in 2004 acquired special consultative status with the United Nations Economic and Social Council (ECOSOC). In 2005, this body launched the Universal Peace Federation. In this writer's experience, who has served on several World Council of Churches interfaith consultations, the Unification movement has done more than any other to bring people of different faiths together in dialogue, and to explore common values. Difference is never ignored, nor are problems such as violent conflicts fueled by religion but the aim is always to identify ways in which religion can play a positive, not a negative role. The Unification movement rejects the view that religion is so much part of the problem that it cannot also be part of the cure, contending that religion, like ideologies and nationalism, can be manipulated by people to perpetuate their own power, which may itself depend of seeing certain others as wrong, as evil or as enemies. More often than not, it is social injustice, discrimination and lack of opportunity that feeds conflict. What saddens this writer is that official religious bodies, such as the Vatican and the WCC, have stood at arms length from IIFWP although individuals involved in the WCC have participated, in personal capacities. Evaluation of the work that has been done is difficult, although the same is true for that of the WCC and Vatican. On the other hand, many friendships and alliances have been forged and the volume of publications produced by those involved seems indicative of a general movement in favor of dialogue, not dispute, co-operation not competition, although this is a subjective opinion.

Much effort has been invested in the IIFWP's Middle East Peace Initiative. This has sponsored numerous pilgrimages to Israel-Palestine, enabling its Ambassadors for Peace, who are drawn from many faiths, to

learn first hand about the situation and what lies at its roots. MEPI has engaged in behind-the-scenes talks with senior politicians on both sides. It has also enabled Israelis and Palestinians to meet, to see beyond their demonized stereotypes of each other. Convinced that financial prosperity is a necessary building block for a viable and sovereign Palestinian state, MEPI is committed to economic empowerment. While the MEPI has not attracted the same level of publicity as has the Alexandria Process,⁹ which has the official support of the Israeli government and of the Palestinian leadership (this is a religious parallel track to the political Road Map¹⁰) it is fully supportive of both the political and the religious tracks, and this writer argues that publicity is by itself no measure of success.

While it has yet to be seen whether MEPI is making a significant difference, and no judgment or evaluation can at this stage properly be made, one IIFWP-backed initiative has started to bear fruit. Speaking at the UN on September 22, 2002, Moon called for the establishing of “a council within the United Nations composed of representatives from various religions, parallel with the General Assembly.” “If there is one lofty task that the United Nations can perform for the sake of humankind, it would be to contribute to humanity's spiritual recovery on the foundation of God's true love,” he continued.¹¹ While this body has not yet materialized, as a direct result of the above proposal, two Resolutions promoting dialogue have been passed by the General Assembly, sponsored by the Government of the Philippines and other interested nations, including Pakistan, Indonesia, Turkey, Tunisia and Bangladesh. The first resolution was passed on November, 8, 2004 and the second on November 3, 2005, when a co-sponsor said, as he tabled the resolution, “Cooperation and not the clash of civilizations [has] to be the international community's collective endeavor. All religions and cultures [share] a collective set of beliefs and values. In an effort to promote those shared values and beliefs, Pakistan” tabled the resolution (there were 45 co-sponsors).

⁹ The first Alexandria Declaration was published in 2001. See text at www.anglicaniffcon.org/Alexand-Declaration.htm. The initiative is supported by the Archbishop of Canterbury and involves senior Orthodox bishops and Muslim *ulama*.

¹⁰ The Road Map, published in May 2003, is “a performance-based road map to a permanent two-state solution to the Israeli-Palestinian Conflict” (see http://www.palestine-info.co.uk/am/publish/article_982.shtml) and is sponsored by the USA, the UN, the EU and the Russian Federation.

¹¹ Speech at the UN, Sept. 22, 2002.

Conclusion

Arguably, religious people can believe that only their religion is from God and that other religions, even if partly of divine origin, are inadequate. Therefore, everyone must convert to their religion. Or, they can believe that all religions are from God, that all contain truth and that fellowship or at-oneness with God can be realized from within any faith tradition. Those who hold the latter will probably believe that their mission or calling in God's world is not to convert people but to co-operate with anyone who shares the same values. They will try to ensure that Abel-type people, whose lives and sacrifices are pleasing to God, dominate the world at the expense of Cain-types, whose lives and sacrifices displease God, to employ Divine Principle vocabulary. Doing God's will, which is to break down barriers of hatred and division and building up the Kingdom of justice, peace and righteousness becomes more important for them than persuading people to accept particular beliefs, thus *praxis* takes priority over dogma (*ortho-dox*). As Sun Myung Moon said in London on November 5, 2005, "Humankind should end the perverse cycle of sacrificing our children's lives and squandering astronomical sums of money to fight wars," since "the time has come for the countries of the world to pool their resources and advance toward the world of peace desired by God." In inter-religious perspective, the Divine Principle is above all a call to common action in a pluralist world, not to acceptance of a single, narrow, limited, denominational set of beliefs about God. It is, though, this writer's view that conversion can not be ruled out. As people work out their own salvation (Philippians 2:12) they will sometimes find the spiritual nourishment, or contentment they need in a religion other than the one in which they were raised, and some people who have never identified with any formal religion will benefit from doing so. Yet many of us will borrow from elsewhere while feeling quite comfortable remaining where we are, as much because of the comradeship of the community to which we belong or because we value the symbol and ritual associated with our tradition than because we could never be equally at home any where else.

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GENDER IN WESTERN PHILOSOPHY AND UNIFICATION THOUGHT

Claude Perrottet

Next to the issue of humankind's relationship to God as the invisible origin and creator, our existence as male and female beings, men and women, is the one most emphasized in the Unificationist tradition. These two issues are continually stressed in Rev. Moon's speeches as the most fundamental of all relationships. The vertical parent-child connection between God and humankind is described as the 'center of the universe,'"¹ but it can only be maintained and multiplied through the horizontal relationship between husband and wife.

In present-day society, on the other hand, this theme is dealt with in the general context of gender studies, which include many considerations other than marriage and family life. I will thus try to show how gender studies and Unification Thought² are relevant to each other. In the first part of this paper, I will discuss traditional views of gender roles and briefly evaluate them from the perspective of Unification Thought. In the second part, I will focus more on Unification Thought's original contribution to the discourse on gender, towards a possible reconciliation of the traditional viewpoints.

Typology

Men and women have always looked at each other with a degree of fascination that can hardly be found anywhere else (the issues of power, the afterlife, and money come to mind as possible contenders). The opposite sex is perceived to be almost as alien as a different species,³ and yet (at least potentially) so intimate as to be part of one's own self.

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Yet, curiously, the Western philosophical tradition has had a really hard time grasping the fullness of the masculine-feminine interaction. It is well known that it has, instead, focused its analysis of the human condition on the abstract individual and the mind-body issue. In doing so, it has generally applied what some have called the view of *sex (gender) neutrality*, i.e., the choice to ignore, often implicitly, whatever differences there are between men and women.

Still, as contemporary Catholic philosopher Prudence Allen shows, the philosophical investigation of human beings as male or female has not been as irrelevant in the history of western thought as generally assumed. The evidence she carefully collected further shows that there is an amazing overlap between the various approaches of past philosophers and those of contemporary feminists and specialists of gender studies. In two long volumes on *The Concept of Woman*,⁴ she notes that the topic has in fact been discussed since the days of the pre-Socratics, and her review of historical opinions until the year 1500 covers nearly 2000 pages. Most of the great philosophers of the past, including Plato, Aristotle, Augustine, and Aquinas, did include sections on the nature and role of men vs. women in their systems, though not very prominently.

Allen articulates her survey and study into three main categories that cover the limited number of ways in which sexual identity and gender roles can be perceived.⁵ She identifies them as: *sex unity* (men and women are equal and not significantly different), *sex polarity* (men are different from women and superior to them, or the opposite, called reverse sex polarity), and *sex complementarity* (men and women are significantly different but of equal value). I have already mentioned a fourth category, *sex neutrality*, which doesn't deny the significance of male/female differences, as sex unity does, but chooses to ignore them. Sex neutrality looks very similar to sex unity, but historically it has rather belonged to sex polarity, as we will see.

The most important conclusion of Allen's investigation is that we are not confronted with a feminist outlook opposing a traditionally patriarchal outlook, but that we rather have three different traditional ways of perceiving men-women issues confronted by three corresponding ways in which feminism responds to them. These attitudes and reactions are largely determined by the way human nature is understood in general terms, in addition to often prejudiced perceptions of the two genders.

In this first part of my paper, I will now try to show how these views (particularly the second one) have not only been largely unfair to women; they have also been incapable of accounting for the fullness of human nature. Two key obstacles appear to have been: (1) an understanding of the human

psyche in almost exclusively intellectual terms, and (2) the heavily conflict-oriented perception of the male-female interaction. Often, the two have played into each other's hands, so to speak. Historically, the fear of emotions experienced as disturbing has undoubtedly contributed to the escape into the realm of reason alone, and a one-sided intellectual approach has often been perceived as depriving women of their real identity.

Sex Unity (Unisex) Theory

The first theory, that of *sex unity* (also called *unisex*) was introduced by Plato. According to the sex unity theory, men and women do not only have the same value; in spite of their obvious differences, they are *essentially the same* (identical) on the level that really matters. For Plato, as we know, that level is the soul. The eternal soul has nothing to do with our body. It is immaterial and its primary quality is to be *rational*. True philosophers are those who develop their rational soul, and it does not matter if they are men or women. Plato even believed that the same soul can live in a man's body and in a woman's body at different times (through reincarnation). Thus, Plato was one of the rare philosophers who had female disciples. But at the same time, he believed that in every other aspect women were inferior to men.

With the partial exception of Aristotle, ancient philosophers have no systematic body of doctrine on this topic. Comments reflecting the mere prejudice of the times can be found alongside reflection based on observation, and even there, the conclusions will often vary depending on the level that is being discussed (ontological, epistemological, ethical, social, etc.) in any particular writing. Accordingly, as Allen has noted, Plato himself is far from consistent in his sex unity approach. However, I must say that I find a remarkable logic in his apparently paradoxical statements, notably in the *Phaedo* and the *Republic*. It is worth considering them in some detail.

In the *Republic*,⁶ Plato makes the rather amazing statement that women, just as men, are fit to become guardians of the state as long as their soul achieves the required level of training and maturity. Since the soul is a sexless entity merely imprisoned in a male or female body, this makes perfect sense from his perspective. Plato then goes on to say that, accordingly, women will have to perform military duties and exercise naked in the stadium alongside the men. He admits that they will, overall, be at a slight disadvantage and even suggests that a soul might be embodied as a woman because of mistakes made in an earlier life as a man. But, in his view, effort can make up for this inferiority.

Plato's open-minded inclusiveness, remarkable for his time, is based on his idealistic outlook and not on any appreciation of the female gender. Femininity—and masculinity as well—belong to the realm of the body and its emotions and have no ultimate value for him. For practical purposes, in the world of senses, males are superior. In the *Phaedo*, when Socrates is about to die, his wife Xanthippe is said to utter a cry “as women will.”⁷ A little later, the women of his family are summarily dismissed after receiving “a few directions in the presence of Crito,” after which “he returned to us [the male disciples].”⁸ Yet, had she become one of the disciples, Xanthippe could quite conceivably have been included. Being a woman, she was simply less likely to make that step, and indeed she did not. The passage from the *Phaedo* thus doesn't really contradict Plato's sex unity view as expressed in the *Republic*. Socrates' wife was excluded because she was not a disciple, not because she was a woman.

In spite of the above, as noted by Marcuse (and others), it is in Plato's *Symposium* that we find “the clearest celebration of the sexual origin and substance of the spiritual relations.”⁹ In other words, the female-male interaction does have its place in Plato's philosophy. But, formally at least, that position is subordinate and does not pertain to the ultimate realm of ideas.

As for Jesus' well-known statement that after our bodily death, in resurrection, we will not marry but be like angels,¹⁰ i.e., sexless, it entirely reflects Plato's understanding, or at least it is perfectly compatible with it. In conclusion, this position stresses equality at the expense of identity.

Contemporary Feminism

Today's feminism has taken up the view of sex unity, but in a completely different context. Some feminists have tried to show that, after all, men and women are not really that different or different at all, even in their physical performance (except for childbearing—a big exception!). Differences in areas such as sports are explained as culturally conditioned. In other words, women have been trained to be weaker than men because this is how society has wanted them to be.¹¹ There is evidence to show that this position has at least limited merits, but this is not our point here. In some way, the feminine condition is equated with weakness and inferiority, and rejected. This particular feminist outlook corresponds to what Michel Foucault had in mind when he said that feminism, as early as the 19th century, was a “movement of de-sexualization,” a refusal by women to be pinned down to their sex by a rigid assignment.¹²

Most interestingly, this feminist position affirms sex unity based on the body – the exact opposite from Plato’s position. But, as in Plato’s case, one of the key consequences is a claim that women should be able to serve in the military on the same footing as men.

The Viewpoint of Unification Thought

In Unification Thought, the universe, including humans, is seen as possessing two sets of dual characteristics existing in harmonious and complementary oneness: first, mind and body or internal nature and external form;¹³ next, male and female (yang and yin).¹⁴ The first set is seen as primary, the second set as secondary: our most fundamental identity is as a human being; next comes the fact that, inevitably, we are either man or woman.

To some degree, this is compatible with Plato’s sex unity theory: the most fundamental human identity is not specifically male or female. But one cannot exist without the other. Though being human comes prior¹⁵ to being a man or a woman, it cannot be conceived apart from being determined as either male or female. Second, the mind, as well as the body, carries the male and female character. Thus, Plato’s idea of a sexless human soul is incompatible with Unification Thought theory. It still reveals Plato’s greatness in being the first to isolate the soul as a separate, eternal entity in his system, but more importantly, here, it is also symptomatic of the problem-ridden legacy of his dualism that undervalues both emotions and physical existence.

Sex Polarity Theory

The second view to appear historically with any consistency was first articulated by Aristotle and is diametrically opposite to Plato’s sex unity view. Allen calls it *sex polarity*,¹⁶ the view that there indeed is a significant difference in the sense that man is superior and woman inferior. Aristotle was interested in plain reality and not in the world of ideas. His views on woman’s nature are very conventional and down to earth. They correspond to what has been the standard understanding in most places and at most times. Aristotle gave it the final stamp of his authority in the late middle ages, notably via Aquinas.¹⁷

Aristotle has been most systematic, most influential, and most consistently wrong in at least some of his assessments (in this case). His statements on the medical aspect of reproduction ignore correct insights made by pre-Socratics centuries before him. Furthermore, with his genius for

systematizing philosophical thinking, he built an enduring foundation for the views that infuriate even moderate defenders of women's rights today (and all of my students). But he has at least one merit even in this context. By creating four overall categories under which the respective qualities of men and women could be compared he introduced an essential question. In what respect are men and women equal or unequal?

Aristotle distinguishes four levels or categories. I have briefly summarized them below:¹⁸

1. *Metaphysical Principle (what is our ultimate nature?)*

The female is the contrary of the male

- Man represents form [Heaven], woman represents matter [Earth]
- Man is active, woman is passive
- Man is hotter, woman is colder

2. *Natural Principle*

The female is a deformed male (Aquinas: a 'misbegotten' [*occasionatus*] male)

- Man has seed, woman has no seed; she is little more than an incubator (compare this to the otherwise common glorification of motherhood)
- Male is the prime type creation, woman is a deviation/derivative
- Males achieve a greater perfection later; woman reach a lesser perfection sooner

3. *Epistemological Principle (the perspective of understanding and knowledge)*

Woman has a lesser rational faculty than man

- Man has more rational control over his soul than woman does
- Man's wisdom allows him to make rational deductions; woman's reason is enough for her to accept true opinions

4. *Ethical Principle*

Woman has a lesser measure of virtue than man

- Man naturally rules, woman obeys
- Man is naturally superior, woman inferior
- A virtuous man speaks publicly, a virtuous woman keeps silent

The way they are expressed, these criteria leave no doubt about the fact that they are meant to indicate inferiority in value on the part of woman. In short, identity is stressed at the expense of equality. However, this viewpoint not only has a merit over sex unity in that it attempts to offer a realistic view of

differences; it also hints at the possibility of a view where difference in *position* would replace difference in *value*.

Contemporary Feminism

Modern feminism, on the other hand, has often presented women as the more loving and caring gender, as opposed to men, seen as ambitious and ruthlessly performance-oriented. This and similar views have been called *reverse sex polarity*: women are superior and men are inferior—not in terms of power, but morally. Contemporary feminists like Gloria Steinem or Carol Gilligan give a definition of what men should be like that only emphasizes female traits. By this measurement, men will always lag behind women. You could say that this is the law of karma.

The Viewpoint of Unification Thought

The view that one gender is superior to the other in value is contrary to Unification Thought. Additionally, the ways in which man or woman have been seen as superior to the other in specific ways are often based on ignorance and prejudice. In the Unification Thought perspective, the gender-specific differences predispose men and women to assume different overall positions relative to one another, which will be discussed in the second part of this paper. Also, the idea that there are differences, including those that imply superiority and inferiority on specific points, is accepted as reasonable. The issue then becomes a matter of judgment.

For instance, the notion that females are more caring and nurturing than males seems to be widely accepted in the West and even in other cultures.¹⁹ Historically, that may very well have been true in many cases. But if women are seen to be naturally caring in a world dominated by males naturally exercising an abstract and heartless sense of justice filled with rules and directions, such a view would be clearly contrary to the Unification Thought perspective. But this ethical theme can just as well be treated in a different way, by trying to distinguish between a typically male way and a typically female way of showing equal concern. This would be quite acceptable to Unification Thought and it also leads us to the next type.

Sex Complementarity

This is probably the most appealing view to most of us today. It takes into account both the obvious differences between man and woman and the fact that there is no justification for concluding that one is superior to the other or

more valuable. It satisfies our sense of justice, but also our sense of realism. There are some problems, though, as we will see.

This view was introduced with considerable boldness by Hildegard von Bingen, who was roughly a contemporary of Thomas Aquinas and spent much of her life as the abbess of a monastery near Frankfurt, Germany. She has recently been rediscovered and become a darling of the New Age movement. She is appreciated for her nutritional advice, her expertise with herbs, her poems and music, her spiritual visions, her holistic outlook on life and, of course, doing all this as a woman in the middle ages. She is not only the first, but also the only thinker in the West to have presented a systematic defense of the sex complementarity position. According to Allen,

Hildegard of Bingen emerged as the first philosopher to articulate a complete theory of sex complementarity. Although some previous Christian philosophers, such as Augustine, Boethius, and Anselm, had defended sex complementarity in certain isolated categories... Hildegard was the first to develop rationale for this theory across all four categories of the concept of women in relation to man. For this reason, Hildegard is rightly considered as the foundress of the sex complementarity position.²⁰

Here is a brief summary of Hildegard's positions:

- God is both masculine and feminine (this is definitely not a traditional view, but it has become quite common in feminist theology today).
- Men and women reflect this nature in their identity, both in soul and in body (this offers a justification of sex complementarity: if woman as well as men reflect one aspect of the divine nature, they are both different and equal; their natures both originate in God).
- Men and women both have within themselves masculine and feminine elements (this is also a fairly common understanding today, and it also corresponds to insights of the oriental thought of yin and yang)
- Unlike thinkers such as Aristotle, who saw male qualities as superior to female ones (e.g., rational vs. irrational), Hildegard saw that the two had complementary characteristics: male qualities (strength, courage, justice) and female ones (mercy, penance, grace) are morally equal.

Hildegard believed that human beings reflect the masculine and feminine nature of God in their spirit as well as in their body. In that respect, it is significant that Hildegard was not only an accomplished intellectual, she was first and foremost a spiritual person who claimed to have received most of her insights from spiritual experiences (and the observation of nature).

That alone made her less likely to see men and women in terms of intellectual abstractions, as philosophers usually have. St. John Chrysostom²¹ came to very similar conclusions through his experiences in pastoral care, changing from a firm sex polarity view and defense of virginity. He therefore became known as the great apologist of Christian marriage. In the 18th century, Emanuel Swedenborg added another dimension: husband and wife remain united even when they pass on to the other world.²² Thus, quite naturally, the sex complementarity view leads from general considerations on the nature and mutual relationship of women and men to that of marriage as the culmination of their relationship.

The view of sex complementarity indeed seems to make obvious sense: different but equal, and needing each other. Still, it is not that self-evident. If one considers that men are best at performing lofty tasks, while women are best at cleaning the house, saying that they are “different but equal” won’t mean much. The question is then to define how man and woman are different (beyond the obvious) and why their different qualities make them of equal value.

As Prudence Allen has correctly observed, the sex (or gender) complementarity view is particularly vulnerable, as it depends on a delicate balance and can easily degenerate into one of the other views. “The reason for this potential for disintegration comes from the difficulty in remaining in the fundamental tension generated by holding simultaneously to the two main premises of the theory: equal dignity and significant differentiation.”²³ In other words, if too much emphasis is put on equality, we reach a situation where the very qualities that make a woman or a man are negated (unisex), as we have seen, for example, with Plato. On the other hand, if there is an exclusive emphasis on the differences between the genders and their equality disappears in the background, we again have sex polarity. This will also happen if equality between man and woman is asserted, but not clearly defined or justified.

In conclusion, identity and equality are both stressed in sex complementarity. One objection that has been made is that they are stressed at the expense of autonomy, or the free choice of one’s identity, since complementarity implies that men and women are bound to specific gender traits.

Contemporary Feminism

Even academic writings on men-women issues tend to be polemical in nature because of the emotions involved and they tend to lean, even slightly, towards one or the other form of polarity. The sex complementarity view in

many ways has the same destiny as all peacemakers – eventually they will be appreciated and praised, but in the meantime they are attacked by all sides. In particular, some feel uncomfortable at the idea that, equal as they may be, men and women are here seen as bound to a distinctly male or female nature. For this reason maybe, while some feminist theologians have attempted to revise the patriarchal image of God in the sense of male and female Supreme Being, others have rejected that idea in favor of the image of an undifferentiated being transcending gender identity altogether.²⁴

For similar reasons, some have rejected the emphasis on marriage that seems to derive naturally from the complementarity position. In their essay, *The Myth of the Complete Person*,²⁵ Mary Ann and Joseph Barnhart insist that “the myth of personal wholeness drains away energy that is needed for the pursuit of more realistic expectations and freedom; and second, that the myth of completeness is a re-mythologized dogma having disguised religious roots and overtones.” And further: “A more realistic view of marriage requires that we rid ourselves of the myth of completeness through a conjugal partner, for to be human is to be incomplete.” Here, the clash is between the notions of design and destiny implied by the complementarity view, and that of a totally free personal choice.

The Viewpoint of Unification Thought

Unification Thought is in full agreement with Hildegard’s views as expressed above.²⁶ However, the relevance of her explanations goes beyond a simple compatibility. These views include several observations that play a key role in Unification Thought and will be discussed in the second part of this paper. At the same time, this will be the place to consider whether, nevertheless, there are questions that can only be solved by going beyond these views.

What Hildegard had in her time is the firm foundation of a belief system that included God as ultimate reference. Though her particular conclusion (God is both male and female) was not generally shared, it does have a biblical foundation in Genesis (in his image... male and female²⁷). A few centuries later, that absolute reference was lost in philosophical discourse. By returning to the use of such a frame of reference, Unification Thought innovates and the question will be its justification for doing so, which is a topic in itself.

Sex Neutrality

We have just discussed the three main ways of looking at the relationship between man and woman. But, as in the case of the three musketeers, the three are actually four. And the fourth, who was added to the three sometime along the way, became the dominant figure. In gender theory, a fourth theory, that of *sex neutrality*, silently took its place alongside the classic three and eventually dominated the landscape almost completely until the 1960s. Allen's position on this is corroborated by a wealth of evidence.

With the emergence of modernism, the emphasis on reason alone led to the abandonment of the Aristotelian-Aquinian sex polarity at least in theoretical thought. The replacement was sex neutrality. Unlike sex unity, that position does not specify how and why man and woman are essentially identical, thus equal. By just ignoring the difference, it leaves the door much more open to assumptions on what the neutral "human nature" actually is.

The sex neutrality attitude generally rests on the assumption that both men and women represent the "human being," but that men do so more eminently than women. Reasoning and the higher spheres of the mind were considered to be essentially man's domain, and what applies to man also applies, by extension and *to some degree*, to woman. She is the same, simply less so.

Contemporary Feminism

This issue has been taken up by contemporary feminism. As expressed by Sandra Harding, "a persistent feminist concern has been with the modern coding of neutrality as masculine."²⁸ In other words, when considering the nature of a "standard" human being, i.e., what makes us human regardless of sex, our culture actually visualizes a masculine being. Women are then considered as derivative, in comparison with that supposedly neutral being that is actually masculine. So-called gender feminism today does the same thing with a reverse hidden bias.²⁹ But the main result of sex neutrality is that gender-related questions have been largely left out of the philosophical debate.

At least since the 1960s, of course, gender issues have become a very prominent concern in today's culture, but not so much on a philosophical level (if for no other reason, because the golden age of systematic philosophy belongs to the past). Gender issues are usually approached from a cultural, social, human rights, and even theological perspective, often with a strong polemical overtone. Of course, philosophical discussions are not entirely absent. But as Russian scholar Nina Yulina writes in a 1992 article, really

convincing results of a feminist look at philosophical issues are yet to emerge.³⁰ For this to happen, she lists two necessary conditions: the emergence of a new paradigm and that of seminal figures.

The Viewpoint of Unification Thought

Descartes' *cogito* and Kant's fascination with *intellectual intuition* are symbolic of the nearly exclusive focus on reason that accompanies the sex-neutrality frame of mind. But even more recent philosophies, including most existentialist philosophers, speak of the dread or *angst* that people feel for being "thrown into this world" in a sexually undifferentiated way. In *L'Être et le Néant*, Sartre, who himself deals extensively with sexuality, makes the following observation: Sexuality is usually described as a "contingent modality of psychic life..." "This is why existential philosophies have not believed it necessary to concern themselves with sexuality. Heidegger, in particular, does not make the slightest allusion to it in his existential analytic with the results that his 'Dasein' appears to us as asexual."³¹

The need to grow out of this kind of asexual perspective is one of Unification Thought's priorities. Still, sex neutrality is acceptable when it merely removes the male / female connotation from its considerations in specific cases. Even though the male and female characteristics are omnipresent in the universe, this does not mean that every situation and every issue should be viewed in terms of gender differences. In many life situations, most actually, individuals act and are looked upon maybe not as neutral beings, but in terms of their underlying humanity, rather than in terms of the male or female coloring that they bring into the picture.

Most articles of law in most contemporary countries do just that. Except for some legal issues that do require a distinction along gender lines (e.g., the custody of children in case of divorce and generally everything that directly relates to the male-female interaction), the law considers all parties in sex neutral terms, and it is justified to do so. Articles of law that, for example, consider the murder of a man to be worse as that of a woman, are rightly considered contrary to human rights, because they deny equal value to man and woman. And the judge's gender does not affect the validity of a verdict.

Another case of justified sex neutrality can be found in the many situations where men and women find themselves involved not in terms of their gender, but in terms of their function and responsibility. In that case, according to Unification Thought, the relationship is that between a *principal element* (the boss) and a *subordinate element* (the employee), where it doesn't matter whether one or the other is male or female.³² On a practical

level, this leaves many questions open, questions that will have to be discussed elsewhere.

The Unification Thought Perspective on Sex and Gender

What is the position of Unification Thought in the discussion of sex and gender according to the above typology, and how does its new system of thought offer an innovative contribution of its own? It has not been easy to immediately answer either question. What follows is in no way meant to be a comprehensive overview and it will inevitably remain on the level of conceptual clarification. It will not include too many excursions into the realm of practical applications and consequences, something that would very much deserve to be discussed separately.

Unification Thought and Unificationism in general put a great emphasis on the men-women relationship in terms of marriage and family life. The more basic issue of how man and woman relate to each other in general terms receives less emphasis. Man and woman are described by using the yin and yang symbolism in ways that are generally compatible with Eastern thought. Western thought is not taken into consideration or discussed on this topic in existing texts (contrary to traditional philosophical issues like ontology, ethics or epistemology). This is not surprising when one considers how little attention men-women issues have received in the western philosophical debate. And, of course, Unification Thought does not take into consideration any of the developments that have originated with the feminist movement, since the primary texts of Unification Thought (and the Divine Principle) predate the feminism of the sixties and seventies.³³ *New Essentials of Unification Thought* published in 2005³⁴ partly compensates for this in an Appendix that offers a brief discussion of feminism.

On the other hand, Rev. Moon has made numerous references to the phenomenon in his speeches in an often not very politically correct way. His followers are used to hearing him say that American women are “bossy” and dominant, and that men in the USA are often reduced to the role of their servants. In contrast, Rev. Moon stresses the fundamental correctness of the traditional Confucianist family structure of Korea and the value of clear positions in human relationships. At the same time, he has been equally persistent in encouraging developments that go very much in the sense of some feminist views, in particular emphasizing women’s superiority as peacemakers in ways reminiscent of gender feminism.³⁵ The origin of this dual perspective, I believe, is to be found in Unification Thought theory itself.

1. *The Dual Orientation of Unification Thought*

In my eyes, the genius of Unification Thought is that it combines directional and relational thinking, i.e., it emphasizes both *direction* or *position*, and the correlative relationship between complementary elements of *equal status and value*. The first factor is compatible with hierarchical structure and order (normative thinking), the second with democratic rights and freedom. The first can be found in sex or gender polarity, even if in a deformed way; the second is at the center of the idea of sex complementarity. Properly applied, the first can introduce a redeeming element in the generally unfair view of sex polarity, and through this it can provide a necessary link between this view and that of sex complementarity.

Before an attempt can be made to offer a synthesis between these two views, the notion of equality and some related notions have to be considered from a Unificationist perspective. Then, the notions of yin and yang, so central to the entire debate, will be examined in some detail. Finally, some properly theological reflection will be needed, because in Unificationism the dual natures of the masculine and feminine are seen as rooted in the Original Being, God.

2. *Position and Equality*

In discussing the concept of equality, Paul Tillich concludes that the ancient Greek notion of equality was based on the idea of natural right, which in turn was based on reason: "Humans are equal in their rational character. Empirically, they are unequal."³⁶ This excellently sums up what we have said above about Plato and the sex unity view. In contrast, Tillich continues, the religious notion of equality is based on a divine judgment that is arbitrary. Nevertheless, he says, there is something similar between the two: "There is a point in human beings that gives God the incentive to consider them as equal."³⁷ For Unification Thought, that point is the capacity to produce and experience joy by giving and receiving genuine love.³⁸ *New Essentials of Unification Thought* calls it an equality of joy, personality, and gratitude. It is noteworthy that, in this new text, a short section on equality from the perspective of feminist claims has been added. These claims are acknowledged as legitimate from a human rights perspective. In the terminology of gender studies, the claims of equity feminism are considered valid. At the same time, full equality of position is seen as neither possible nor desirable. E.g., it makes no sense for man to claim a share in the experience of motherhood.

A key notion emphasized in Unification Thought and related to position is that of *subject* and *object* (a somewhat misleading translation from the Korean original). *Subject partner* and *object partner* have been suggested as more appropriate terms, because they stress that both sides participate in the relationship as equal partners and that the word “object” does not imply any idea of objectification (as in sex object). In any case, the core idea is that *give-and-take action*, the mutual exchange of love and energy and the basic law of the universe, always takes place between two partners, one being overall in the initiating position (the subject), the other being in the position of responding (the object). The resulting unity, in which both elements share equality in value, is the focus of the entire process.

3. *Intellect and Heart*

The notion of equality in love leads straight into the core of Unification Thought’s vision and it can also easily lead outside the scope of the present essay. But it is not possible to properly understand Unification Thought’s perspective on men-women relationships without at least partly introducing the notion of Heart in that context. Heart, as the irrepressible “emotional impulse to create joy through love”³⁹ means the most fundamental quality of the Original Being (God), an element that underlies all the others, including the attributes of *sungsang / hyungsang* and *yang / yin*, both in God and human beings. It is expressed through the joint action of intellect, emotion, and will. Thus, views that uniquely emphasize the rational aspect of human nature or see reality as essentially rational fail to grasp reality, and that of course applies to interaction between men and women. Heart also implies direction (the realization of love) and freedom (once love is realized).

As a core component of the Unification worldview, Heart is a notion that needs to be explained and justified beyond these few lines. So does the Unification Thought teaching about a spiritual reality that transcends both the material reality and that of mere ideas. For the purpose of this paper, their brief description will at least offer an incentive for further reflection. I will now consider some particular aspects of *yin* and *yang* in Unification Thought, as they represent the relationship between the masculine and feminine.

4. *Yang and Yin in Unification Thought*

The section on *yang* and *yin* in Unification Thought’s chapter on the Theory of the Original Image⁴⁰ states that there is an apparently small but significant difference between the notions of *yang* and *yin* in Eastern thought and in

Unification Thought. In short, in Eastern thought, yang and yin are sometimes seen as substances (e.g., the sun is yang), sometimes as attributes, though the relational nature of the two is generally recognized (something is yang or yin only in relation to another thing that is more or less yang or yin). Unification Thought speaks of the ambiguity of Eastern thought. In Unification Thought, on the other hand, yang and yin are clearly considered attributes and not entities.

Thus, in Eastern philosophy, there are many instances where man is equated with yang and woman with yin. In Unification Thought, however, man is called a substantial being with yang nature, and woman is called a substantial being with yin nature. On the surface, the way Eastern philosophy considers man and woman and the way Unification Thought does may appear similar, but they are actually entirely different. In Unification Thought, man and woman both possess *sungsang* and *hyungsang* characteristics, as well as yang and yin characteristics, but only on the *sungsang* level are man and woman qualitatively different in terms of yang and yin. Man's yang and yin nature is a "masculine" type of yang and yin, and woman's yang and yin nature is a "feminine" type of yang and yin. Thus, man, carrying both a yang and yin nature, is a yang-type united body of *sungsang* and *hyungsang*, while woman, likewise carrying both a yang and yin nature, is a yin-type united body of *sungsang* and *hyungsang*. Simply stated, man can be considered as a substantial yang being and woman as a substantial yin being.

On the level of *hyungsang*, the difference between man and woman is a quantitative difference of yang and yin. Indeed, on the level of *hyungsang* (the body) both man and woman have yang elements as well as yin elements, but man has more yang elements and woman has more yin elements.⁴¹

Rather than discussing the complexities of Eastern thought or the above evaluation, I will try to highlight the contribution of Unification Thought.

Like all prime things, masculinity and femininity are difficult if not impossible to define, except in the form of analogy. Contemporary psychology comes to a similar conclusion.⁴² Yin yang thought has been given as an example of correlative thinking using associations between clusters of concepts or images (analogy) rather than the notion of rational causation.⁴³ In yin /yang thought, the analogy is that of the sunny (yang) and shady (yin) side of the mountain. Diagrams like the one found on p. 131 of *New Essentials* try to clarify what is involved in these two terms. Unfortunately, at first sight at least, they are not very helpful, as they maintain some of the

ambiguity of traditional yin yang philosophy. When good memory, pleasantness, and joy (yang) are compared to forgetfulness, unpleasantness, and sorrow (yin), the impression that the two also have something to do with good and evil is maintained, even if that is not the desired outcome. In particular, analogies involving light and darkness, as in the original sunny and shady side of the hill, carry a feeling of imbalance between the two, though everyone knows that night is as inevitable and necessary as daytime.⁴⁴ A more careful or “updated” choice of words could perhaps improve the outcome, but what is needed is certainly not a cover-up.

Two comments can be made in this regard. Not only is night the necessary counterpart of day and darkness that of light. They are also more than the mere absence or lack of their opposite. Night is not just missing daytime. It has its own quality and atmosphere. The hollow nature of the valley makes it fertile and, if anything, more useful to life than the protruding nature of the mountain. Even the capacity to forget is more than the inability to remember. It is the necessary capacity not to keep everything in mind all the time and thus be overwhelmed by unneeded data. And winter is needed for living organisms to recover. Unification Thought also uses terms such as active/passive, subject/object, and initiating/responsive that show the correlative nature between two essential elements. Although it is easy to construe them in a way that makes yin appear as derivative or even suggests a deficiency, to do so would certainly be a misunderstanding. If yin is part of God’s Original Image, it can hardly be derivative or the mark of deficiency. Yin is not to yang what non-being is to being in Western ontologies.

Next, as has been explained, yang and yin are relative attributes of existing entities, and not entities themselves. The way they manifest themselves varies considerably depending on the level of development of the particular entity that is considered. In humans, they take on the role of masculinity and femininity where they both reach their full dimension much more visibly than in matters of memory and the like.

Most interestingly, in the above passage, masculine and feminine appear in the expressions “masculine” and “feminine” type yang and yin respectively. It almost appears as if masculinity and femininity were something different from either yin or yang. Later, however, masculine being is again equated with “yang-type united body” and “substantial yang being.” In the chapter on Ontology of *Essentials*, there is further elaboration on this theme, particularly the notion of *qualitative difference* on the level of sunsang (mind). It is again worth quoting:

In contrast, the difference between man and woman with regard to the Sunsang (i.e., intellect, emotion, and will) is a qualitative difference.

As explained earlier, both man and woman have yang and yin in the intellect, yang and yin in the emotion, and yang and yin in the will. There are, however, qualitative differences between man and woman with regard to yang and yin. For example, men and women are different in their expression of joy, which is a yang aspect of emotion, and they are also different in their expression of sorrow, which is a yin aspect of emotion. Figuratively speaking, this difference can be compared to that of vocal music. In the high vocal ranges, tenor (male) and soprano (female) correspond to yang; in the low vocal ranges, bass (male) and alto (female) correspond to yin. In each of these cases, there is a qualitative difference. As shown through this comparison, the difference between yang and yin in the *Sungsang* is a qualitative difference, and therefore, masculinity appears in man and femininity appears in woman.⁴⁵

It is easy to see that in the analogy of, e.g., male tenor and female soprano there is also a paradoxical quantitative difference (sopranos are quantitatively higher than male tenors, at least most of the time). The main implication, however, is that there is a different 'feeling' to the two, an essential qualitative difference between what, in that case, is a male yang and a female yang. I am not able here to go much further in this analysis, except for one important (though tentatively formulated) conclusion. *Human* femininity and masculinity (the *sungsang* aspect is fully developed in the human mind or spirit only) are products of yang-yin interaction but cannot merely be reduced to either yin or yang. They are intrinsic qualities that cannot be reduced to anything else and can only be described and intuitively perceived. They most definitely cannot be reduced to each other in the sense of one being a variation or deviation of the other.

Even more importantly, in Unification Thought, yang and yin are seen not as primary attributes (let alone entities) but as secondary attributes of the primary attributes of *sungsang* and *hyungsang* (in short, mind and body). Thus, as we have seen above, neither man nor woman is entirely defined by their male or female status. They are human first. This view has the potential to reconcile the obvious need to acknowledge the specific identities of man and woman, which account for the richness of their being, and the refusal to have either man or woman pinned down to the limitations of their particular sex or gender.

To this, Unification Thought adds a theological consideration that is, at the same time, a fundamental element of its philosophical construct: God, the Original Being, has the attributes of yang and of yin. One would expect this to lead to a self-evident culmination of the sex complementarity view, along the lines of Hildegard's thought. And, to some degree, that is the case. But

the notion of God as the “Heavenly Father,” also included in Unification doctrine, stands in a paradoxical tension to it.

5. *The Theological Dimension*

a) God as both masculine and feminine

The first chapter of Unification Thought texts is entitled *Theory of the Original Image* and describes the essential attributes of the Divine Being: *sungsang* (internal character, the antecedent of the human mind) and *hyungsang* (external form, the antecedent of the human body), as well as *yang* and *yin*, the antecedents of masculinity and femininity. If men and women and the entire cosmos made up of *yin* and *yang* elements reflect an original being and creator (God) who embodies the dual characteristics of masculinity and femininity, it becomes impossible to deny equal value to both. This was quite precisely the understanding of Hildegard.

b) Heaven and Earth: God as the masculine subject partner

But Unification Thought and Rev. Moon’s own statements also relate to a long tradition of thought, in both east and west, that sees man and woman in terms of the analogy of Heaven and Earth, God and the universe, spirit and body. In Christian thought, Jesus is the bridegroom and humankind the bride. Vladimir Solovyov, a major 19th century Russian philosopher, who considers the complete human person to be the union of man and woman and is generally thought to glorify femininity, is nevertheless criticized by feminists because he sees God as the masculine He that is central, femininity being represented by Wisdom (Sophia) or the World Soul, much along the lines of ancient wisdom literature.⁴⁶ What we have here is a combination of complementarity, both elements being essential to each other, and polarity, because they stand in a vertical relationship where one has clear precedence over the other.⁴⁷

Similarly, Unification Thought sees the relationship between God and humankind as that between *sungsang* and *hyungsang*, humankind and creation as a whole being an outward manifestation of God as the internal, invisible being. The most recent text, *New Essentials of Unification Thought*, includes an appendix on some of Rev. Moon’s key recent teachings. In the section entitled “Significance of the Four Great Realms of Heart and the Three Great Kingdoms,”⁴⁸ Sang Hun Lee states that the relationship between husband and wife is “like that between God and the created world.” He further clarifies that the relationship between husband and wife “is that of subject and object, in the sense of *sungsang* and *hyungsang*.” Man, then

seems to have a natural affinity with sungsang and woman with hyungsang. This reflects the often-heard assertion that woman, notably through child-bearing, is earth-bound when compared to man.

This indeed introduces an element of vertical hierarchy into what is essentially a horizontal relationship between two equals, man and woman. In an article entirely dedicated to this question⁴⁹ and based essentially on recent speeches by Rev. Moon, Steven Nomura goes even further, indicating that God was the “masculine subject partner” even before creation,⁵⁰ i.e., that he was masculine before the world existed as a female counterpart, a statement that can also be found in the *Divine Principle*.⁵¹ Accordingly, following a well-established tradition, Rev. Moon always addresses God as Heavenly Father.⁵²

In his most recent public speech, though, Rev. Moon also refers to God as our “Parent”⁵³ and, even more significantly, he calls God the “True Father and True Mother” of humankind.⁵⁴ In the same vein, and in the same context as the preceding statements, *New Essentials* affirms that in prayer God may equally be called Mother or Father.⁵⁵ The confrontation between such opposing statements could be continued indefinitely, the outcome of any search being chiefly determined by the kind of statements one is looking for.

As a primary source of spiritual guidance, Rev. Moon cannot be expected to explicitly discuss how each of his particular statement fits with the others, though he often does so. What is more surprising is that the systematic explanations of Unification Thought texts do not make an attempt to show how apparently conflicting statements found practically on the same page are to be logically reconciled. As it turns out, I believe that such an explanation would precisely offer the link between sex complementarity and sex polarity announced earlier.

c) Heaven and Earth in the unique perspective of Unification Thought
The Heaven and Earth comparison sheds a pejorative light on women in a context where Earth and the notions associated to it, such as that of flesh, are devalued as compared to God and the world of spirit. This is not the case in Unification Thought, where Heaven, standing for origin, naturally calls for its complement Earth, standing for fulfillment. If anything, Earth could even be seen as the more substantial partner, Heaven appearing as a discarnate element devoid of real substance, much along the lines of materialism. By the same token, women are often glorified for their role in motherhood, as opposed to the aloof and unessential role of fathers. Unification Thought, however, stresses the essential value of both.

Even though the perfection of the Original Being, God, is unequivocally affirmed (unlike in Hegel's philosophy or Process theology), Rev. Moon will often say that, in a sense, God will not be complete until his human partner has reached perfection and oneness with him. Though God is and has been perfect alone throughout eternity, he feels the irresistible impulse to share his being with an object of his love. Only through give-and-take with a partner of equal value can he experience the joy of love. The created world, or Earth, may thus not be an original being like God, but it is *intentionally* pre-existing in God's heart and only its actual appearance means fulfillment for God. Additionally, as reported by Nomura, Rev. Moon has on occasion stated that God can be considered to have the equivalent of a male sexual organ. But Rev. Moon very often stresses that the wife is the owner of her husband's sexual organ, and vice versa. As a result, the understanding should be that God's "organ" belongs to his Heavenly Bride, not to him—whatever practical sense one can make of this expression. It is thus impossible to make a case for male supremacy out of such statements.

It is also important to note that in the entire discussion so far, man and woman have been discussed in terms of their originally intended nature and not in terms of the deformed identities they have taken on in human society. Discussing this here would require the import of a specific theological debate that cannot find its place in this paper. But an important implication must be noted. From the Unificationist perspective, the way man has traditionally stood in a dominant position over woman does not express a genuine masculine nature. Man even has to find his way back to original masculinity by going through woman (this is similar to Peter Abelard's understanding that women are inferior to man in nature, but superior in response to grace). The important conclusion here is that patriarchy, in its traditional meaning at least, seems quiet inappropriate to describe the man-woman relationship.

We can now attempt to approach the biggest conceptual difficulty, that of explaining the male nature of an Original Being that represents the quintessential unity of masculinity and femininity. If maleness is defined as a yang nature that is outgoing and active, while femaleness corresponds to responsiveness and receptiveness, it is difficult to imagine how God could be symbolized as anything but a male being. But, at the same time, God will naturally be drawn towards the appearance of a partner of love that can similarly be symbolized as a feminine being, Creation and its central element, humankind.

In humankind, the ultimate "target" of God's love, the being that most fully reflects God's love and beauty is woman, the essential yin being, while man is in a position to express God's initiating love to her. Man and woman

are thus in a position of absolute equality and their goal is to fully embody love, but the process that leads to this result is a dynamic one that follows a clear direction. Initially, man (Adam) thus stands in God's position, while woman (Eve) stands in the position of "God's wife."⁵⁶ Once man and woman come together in perfection, they can stand as horizontal True Parents, and at last, through them God can stand as the vertical True Parent, or True Father and True Mother.⁵⁷

6. Complementary Polarity

If Unification Thought is guilty of anything in the eyes of feminism, it is therefore that it affirms clear, distinct basic (starting) positions for man and woman, and defines these in terms of subject and object. It is not in any way that the two are unequal in value, nor is it that their stated equality is not well supported by its theoretical framework. Rev. Moon may say that a wife can only be happy and secure when "revolving" around her husband," but in the same speech he also says that without his wife he would be nothing⁵⁸ and he increasingly stresses the equal status of his wife, Hak Ja Han Moon.

The image of a circular motion, or revolution, finds a good illustration in the instance of a dancing couple, or even better that of an ice-skating couple. The pair does not evolve in an even-handed way. The male dancer is the central pole providing support and stability but, unless he is Fred Astaire, everyone looks at the woman's elegant movements, not at him. Eventually, though, the lasting impression is created by their unity where positions melt away. Similarly, this is how Rev. Moon describes the result of the successful union between a man and a woman: "When they [husband and wife] are united in love and united with each other, there is no distinction of subject and object. They become one body."⁵⁹ And: "The whole universe [in spirit world] will look like a man and a woman combined."⁶⁰ Unification Thought, however, does not consider human individuals to be male or female elements to be absorbed into a higher unit, the couple or family. In its perspective, individual achievement and maturity are an essential and lasting requirement.

As a result of this dual approach, one could perhaps speak of *complementary polarity* to describe the position of Unification Thought. The notion of equal value is maintained and even reinforced by a clear vision of fulfillment, but the misleading symmetry suggested even by the yin and yang symbol is replaced by polarity,⁶¹ suggesting a north pole and a south pole of clearly distinct positions and, beyond that image as well, the idea of asymmetry as the source of movement. The advantage over the simple position of sex complementarity is that equal value between man and woman is not merely stated. There is a real attempt to explain it in its genesis and achievement.

The process leading husband and wife to reach such a level of harmony and unity through love and mutual respect is an issue that would deserve to be examined in detail elsewhere. It would also be necessary to discuss how man and woman's actual nature correspond to the positions assigned to them in the framework of unification thought. Other open questions include the ways in which the Unification movement is struggling with the implementation of the very guidelines offered by the worldview of its founder. More generally, the way male and female identity should or should not be a factor in human activities beyond family relations will have to be addressed repeatedly if any satisfactory conclusion is to be reached.

Notes

- 1 Sun Myung Moon, "God's Ideal Family: The Model for World Peace," Universal Peace Federation, 2005, p. 2. This speech also appears as "God's Ideal Family and the Kingdom of the Peaceful, Ideal World" (2006).
- 2 Unification Thought here means the systematic elaboration of Rev. Moon's philosophy as expressed in various books and documents initially published under the direction of Dr. Sang Hun Lee. These publications were prepared in close cooperation with Rev. Moon himself and it is assumed here that they express his views unless specifically indicated, though they have obvious shortcomings. Other sources, including Rev. Moon's direct words, have also been considered, but each type of source has its own limitations. Rev. Moon's words to his close followers can be expected to most actually reflect his intimate thoughts but, leaving aside the issue of unreliable transcription and faulty translation, Rev. Moon often speaks in short, cryptic statements and unfinished sentences, with barely audible asides, and this is also the case with his most important explanations. This inevitably calls for interpretation based on understanding. The public speeches are carefully written and edited, but it can legitimately be argued that they only contain what Rev. Moon feels needs to be said at a particular time to a very wide audience. The Divine Principle is an essential historical document, but it lacks sophistication in its philosophical analysis and Rev. Moon himself has acknowledged that it is incomplete. Additionally, biblical quotes used in this work are often included with obvious apologetic intent and not based on a scholarly evaluation. For instance, Paul's words on the issue of men, women and the family are introduced to show biblical support for the views of the Divine Principle. But in the contemporary discussion on gender, the point has often been made that on this question, Paul represents a regression compared to Jesus' own teachings, and it has even been suggested that the words attributed to Paul are not really his own and have been

inserted under his name by proponents of patriarchy to lend credence to their reactionary views. Consequently, it should be clear that no printed source *per se* can be taken as absolute and that personal judgment is always needed.

- 3 When discussing gender terminology in his lectures on anthropology, Kant actually refers to humankind as genus, and man and woman as two species. *Die philosophischen Hauptvorlesungen Immanuel Kants* (München: Rösl & Cie., 1924), p. 332.
- 4 Prudence Allen, *The Concept of Woman. The Aristotelian Revolution (750 BC – 1250 AD)* (Montréal: Eden Press, 1985); *The Concept of Woman, vol II: The Early Humanist Revolution (1250 – 1500)* (Grand Rapids, Michigan: Eerdmans, 2002). This section is largely based on reflection and research undertaken in preparation for a University of Bridgeport course entitled “Men, Women, Issues”, which was built around the typology developed by Allen.
- 5 When Prudence Allen wrote the first volume of her *Concept of Woman* in 1985, she used the terms of *sex* unity, *sex* polarity, and so on. In the second volume, published fifteen years later, in 2000, she uses *gender* unity, *gender* polarity, and so on. She justifies the change in terminology by explaining that the second volume covers a more advanced period of history where cultural identity had developed sufficiently to require the use of gender, rather than sex. Another explanation would be that, in the meantime, she had felt compelled to use the more “appropriate” terminology. However, she makes it clear that, for her, sex and gender are inseparably linked, and she makes a good point: if one considers that sex and gender are two separate entities, this implies that one considers the human person to be split right in the middle, between a mind and a body that have nothing to do with each other. Most of us would refuse to take such a position.
- 6 *Republic*, 19 (445b-457b)
- 7 *Phaedo*, 2 (59c-70c)
- 8 *Ibid.*, (115a-118a)
- 9 Herbert Marcuse, *Eros and Civilization: A Philosophical Inquiry into Freud* (Boston: Beacon Press, 1966 [1955]), pp. 210-11.
- 10 Matthew 22:30.
- 11 Ruth Hubbard, *The Politics of Women’s Biology*. (Rutgers: 1990). Quoted in Jonathan S. Petrikin, ed., *Male/Female Roles: Opposing Viewpoints* (San Diego: Greenhaven Press, 1995), pp. 40-47.
- 12 Michel Foucault, “The Confession of the Flesh” in: *Power/Knowledge [Pouvoir-Savoir]. Selected Interviews and Other Writings, 1972-1977* (Colin Gordon, ed. (New York: Pantheon Books, 1980).
- 13 *Sungsang* and *hyungsang* in Korean.

- 14 *Yang* and *eum* in Korean.
- 15 Logically and in terms of importance.
- 16 Polarity as in polarization, and not in the sense of a complementary relationship as in Unification Thought terminology.
- 17 As Christian philosophers, Albert the Great and Aquinas slightly modified Aristotle's view by adding that in God's eyes, as spiritual beings in need of grace, man and woman were equal, in spite of their natural inequality. Even Aristotle, though, did not have the aggressively negative attitude towards women that his theoretical conclusions might suggest. Other medieval thinkers and church fathers have had a much more radical view, seeing women as the instrument of the devil (sexual temptation).
- 18 Adapted from Prudence Allen.
- 19 Susan Golombo and Robyn Fivush, *Gender Development* (Cambridge: Cambridge University Press, 1994), p. 61.
- 20 Prudence Allen, *The Concept of Woman I*, p. 292.
- 21 Patriarch of Constantinople, 5th century CE.
- 22 Significantly, these three great apologists of Christian marriage remained unmarried, the first two for religious reasons, and the third for personal ones. Even for Hildegard, the natural union of man and woman could be replaced a spiritual union of a higher order in voluntary celibacy. On the other hand, Rev. Moon unambiguously refers to the sexual union of a man and his wife as the central point for the realization of True Love, the point where God, man and woman meet, and the foundation for the Kingdom of Heaven on Earth. He even insists on the supreme value of the sexual organs.
- 23 *The Concept of Woman II*, p. 18.
- 24 E.g. Rosemary Radford Reuther, "The Female Nature of God," *Concilium* 143 (1981), in Gary E. Kessler, ed., *Philosophy of Religion: Toward a Global Perspective* (Belmont, CA: Wadsworth, 1999), pp. 82-87.
- 25 Joseph E. Barnhart and Mary Ann Barnhart, "The Myth of the Complete Person," in: *Feminism and Philosophy*, Mary Verterterling-Braggin, Frederick A. Elliston and Jane English, eds., (Totowa, NJ: Rowman and Littlefield, 1981). The title of this essay refers to the myth introduced by Aristophanes at the beginning of Plato's *Symposium*, that males and females used to be united into one being and, since being split into two individuals, they have been yearning to be reunited with their counterpart).
- 26 See Research Institute for the Unification of World Thought, *An Introduction to the Thought of Sun Myung Moon: Unification Thought and V.O.C. Theory* (New York: HSA-UWC, 2003), p. 61.

- 27 Genesis 1:27.
- 28 Sandra G. Harding, "Gender and Science," *Routledge Encyclopedia of Philosophy* (London: Routledge, 1998), vol. 3, p. 865.
- 29 An ironical byproduct of sex neutrality is that, if anything, the female gender has come to be better defined than the male gender that remains identified with the neutral gray of generic humanity. Prudence Allen's book is really about gender identity for both sexes, but her approach is through woman, not man. More generally, today, in the discussion on gender, man comes to be defined in comparison to woman.
- 30 Nina S. Yulina, "The Feminist Revision of Philosophy: Potentials and Prospects," *Philosophy East & West* 42/2 (April 1992): 249ff.
- 31 Jean-Paul Sartre, *Being and Nothingness, An Essay in Phenomenological Ontology* [*L'Être et le Néant*: Paris: Gallimard, 1943] (Secaucus, NJ: The Citadel Press, 1977), p. 359.
- 32 *New Essentials of Unification Thought, Head-Wing Thought* (Tokyo: UTI, 2005), pp. 143ff.
- 33 As a sole exception, one could mention the elimination of sexist terminology in recent translations of Korean documents.
- 34 Based on the Korean original published in 1993. It was the last text published by Sang Hun Lee before his passing.
- 35 The Women's Federation for World Peace came into existence as a result. Beyond this, Rev. Moon keeps reminding husbands that their way back to God is through their wives. This, admittedly, refers to the role women and men are expected to play in working to recreate the original ideal of God's creation, rather than to the original ideal itself. But, after all, this is the background of the entire debate on gender roles.
- 36 Paul Tillich, *Berliner Vorlesungen I (1919-1920)*. *Ergänzungs- und Nachlassbände zu den gesammelten Werken von Paul Tillich*. Band XII (Berlin: DeGruyter, 2000), p. 134. My translation. Tillich does not specifically discuss the equality between men and women in this context.
- 37 *Ibid.*, p. 135.
- 38 *Introduction*, pp. 84-85; *New Essentials*, pp. 308-312 (chapter on Ethics).
- 39 *Introduction*, p. 29.
- 40 *Introduction*, pp. 27-28; *Essentials of Unification Thought: The Head-Wing Thought* (Tokyo: UTI, 1992), pp. 11-14.
- 41 *Introduction*, pp. 27-28.

- 42 “It is perhaps surprising that the two gender-related terms psychologists seem to have the most difficulty in defining are those commonly used in everyday conversation – *masculinity* and *femininity*. In fact, the concepts of masculinity and femininity have been described as among the muddiest in the psychologist’s vocabulary.” Golombo and Fivush, *ibid.*, p. 5.
- 43 David L. Hall and Roger T. Ames, “Chinese philosophy,” in E. Craig, ed., *Routledge Encyclopedia of Philosophy* (London: Routledge, 1998). Retrieved from <http://www.rep.routledge.com/article/G001SECT2>
- 44 It is of course well known that in yin and yang philosophy, yin has not necessarily been considered inferior to yang, quite to the contrary. In martial arts, for instance, yin is often considered to be the more efficient way, and ultimately more powerful. There is also a lot of room for elaboration on the way women have used their relative weakness in front of men as a strength. In the work cited in Note 3, Kant (a bachelor, like most philosophers) discusses that issue with delightful humor. A variation on this theme can be found in the movie *My Big Fat Greek Wedding*, where the mother says at one point that the husband is the head of the family, but the wife is the neck. When man is straightforwardly identified with yang and woman with yin, a sense of inequality nevertheless remains.
- 45 *Essentials*, p. 50.
- 46 V. Solovyov (1988), quoted in: Olga Voronina, “The Philosophy of Sex and Gender in Russia,” presented at the Twentieth World Congress of Philosophy, Boston, Massachusetts, August 10-15, 1998. Available at: www.bu.edu/wcp/Papers/Gend/GendVoro.htm.
- 47 Another feminist justification for rejecting the sexist implications of the Heaven and Earth symbolism can be found in: Lois Ann Lorentzen & Heather Raton, “Ecofeminism: an Overview.” FORE (Forum on Religion and Ecology), Harvard University Center for the Environment, 2005. Available at: <http://environment.harvard.edu/religion/disciplines/gender/index.html>
- 48 *New Essentials*, p. 563 ff.
- 49 Steven K. Nomura, “God as Masculine Subject Partner,” *Journal of Unification Studies* IV (2001-02), pp. 57-71.
- 50 Strictly speaking, the notion of God as “subject *partner*” at a time when there was no one he could be a partner of is nonsensical. This is an unfortunate side effect of the English translation, where partner has been added to subject and object to highlight the fact that both are active partners in a mutual relationship. The Korean term 주체 (主體) previously translated as simply “subject” literally means something like “sovereign entity” and is related to the word “lord.” It can stand by itself, though it is intentionally aimed at an object partner (or simply

object), for which the Korean expression 대상 (對象) has the connotation of “reflection” or “reciprocation,” something that cannot possibly stand by itself.

- 51 *Exposition of the Divine Principle* (New York: HSA-UWC, 1996), p. 19.
- 52 Based on the Unificationist notion of God’s dual male and female nature, some Unificationists have come to address God as “our Heavenly Father and Mother.” Whether this is appropriate or not, there is at least no known precedent in Rev. Moon’s personal tradition.
- 53 The Korean word for parent quite literally means father and mother.
- 54 “God’s Ideal Family, The Model for World Peace,” p. 4.
- 55 *New Essentials*, p. 556.
- 56 Interestingly, this is reflected in the two different biblical accounts of the creation of humankind in Genesis, one account speaking of Adam and Eve being created together as complementary beings, the other indicating that Eve was created out of Adam’s rib. For a discussion of theological consequences in a feminist context, see: Nancy Tuana, *The Less Noble Sex: Scientific, Religious, and Philosophical Conceptions of Woman’s Nature* (Bloomington and Indianapolis: Indiana University Press, 1993).
- 57 The content and terminology included in this paragraph can be found in various speeches by Rev. Moon, including “God’s Ideal Family,” noted above.
- 58 Sun Myung Moon, “The Joining of Heaven, Earth and Man.” March 15, 1992, Belvedere, New York. Available at: www.unification.net/1992/920315.html
- 59 Sun Myung Moon, *The Completed Testament Age and the Ideal Kingdom* (New York: HSA-UWC, 1997), p. 295.
- 60 *Ibid.*, p. 295 [Korean 207:98]
- 61 Even though it is used to describe the classic sex polarity position, the term polarity *per se* has nothing wrong with it. It could just as well be used to describe complementarity.

SHOPPING IN CHEON IL GUK: ECONOMICS IN THE UNIFICATIONIST IDEAL WORLD

Tyler Hendricks

The Divine Principle is in part work of prophecy. The section entitled, “Religious Reforms and Political and Industrial Revolutions since the Renaissance” (364-65)¹ foretells the appearance of the ideal world as it appears out of the environment of the present-day world. It discusses the “three stages of revolution,” each stage featuring clearly distinguished godly and satanic forms, to take place within each of three spheres, “religion, politics and economy.” The third stage of religion and politics appear as a prophetic vision of a religious reformation taking Christianity beyond the spirituality of Awakenings and revivalism. On the foundation of this religious reformation, “the democratic world on God’s side will triumph in the ideological war” over communism and then “the two worlds will unite into one Kingdom of Heaven on earth under God.” (365)

Considering the mid-1950s provenance of the work, the prophecy has been fulfilled in part. One could argue that the resurgence of faith, on the heels of the mid-20th century’s informed confidence in the “death of God” and disappearance of religion, did constitute a third wave of religious life equal to the Reformations of the 16th century and Awakenings of the 18th and 19th centuries. One could well link this religious resurgence—which included the Moral Majority, the papacy of John Paul II and the Mujahadeen—with the fall of Communism. But then, according to the Divine Principle, Communism, which is as much an economic as a political system, will unite with this religious revitalized democratic world in order to create an ideal world. What will be the political and economic model of this world? How are communism and democracy to unite?

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The text on the three stages offers scant evidence. The three stages of economic revolution are identified with three stages of industrial revolution, and the text does not, from that point, deal with economics. In fact, by the end of the section, the three stages of religion, politics and *economy* have transmuted into “religion, politics and *industry*.” (365) The three economic stages are reduced to identification of the source of energy driving industry’s engines: first steam, second electricity and gasoline, third atomic power. The third industrial revolution “will flower by safely tapping the power of the atom; it will construct a pleasant living environment for the ideal world.” (365) Economics per se is collapsed into industrial progress—a Marxist move. Obviously a new source of energy is not going to by itself construct a pleasant living environment. This is not altogether satisfying in terms of our quest to understand the Principle ideal of the economy.

And yet, if you scratch the surface of most Unificationist believers’ understanding of the economic system of the ideal world, they might well call it “heavenly socialism.” This conclusion is drawn from various passages, such as that found in the section on “Democracy and Socialism” in the chapter on the Parallels of History. The Kingdom of Heaven on earth is “a socialistic ideal... a socialistic society embodying God’s ideal... a socialistic society on Heaven’s side.” (342-43) Numerous passages imply that the world of the ideal will be planned and controlled from one central point, acting as the “mind” to the world as the “body.” One can hardly avoid the conclusion that its economy will resemble what we know as socialism.

Recent work by a student study group at the Unification Theological Seminary on the “economic system of the Cheon Il Guk took the socialist language of the Divine Principle text as axiomatic and strove to explain how market mechanisms, freedom, human creativity, healthy competitiveness and motivation to work could exist within a socialist framework.²

And yet the text contains counter-indications to this. “God’s plan is to develop a socialistic economy,” the text states, but then adds an important nuance, “although with a form and content utterly different from the state socialism that communism actually established.” (341) I believe that is a mistake for the text to denominate an economy “with a form and content utterly different from... state socialism” as “socialism.” The ideal society is further described as “a truly democratic economic system.” (343)³ Meanwhile, another core Unification text, Sang Hun Lee’s *Communism: A Critique and Counterproposal*, provides no clue as to what it is in communism that will unite with democratic capitalism to create a superior system. Rather, the book is filled with denunciations of Communism: “a relic

of the past,” “deceptive... false... a complete fallacy... meaningless,” stating that “history is not moving toward the communist society.”⁴

When the Divine Principle calls for “a truly democratic economic system” (343) we are getting closer to proper terminology. But we need to go one more step to ask where the consumer “votes” in a “democratic economic system.” Obviously the consumer votes at the marketplace, whenever he or she shops. The purpose of this paper is to argue that this truly democratic economic system with a form and content utterly different from state socialism is, in fact, free market, free labor capitalism.



In light of the history that has elapsed since the writing of the *Divine Principle*, we can generate some conclusions as to the application of the text today. We can reconsider the significance as well as internal logic of the passages that seem to call for a socialistic economic model. This is important for Unificationists for five reasons.

One, we need a clear vision for economy. Is, for example, entrepreneurial business a “principled activity”? Or is it a temporary expedient that has nothing to do with the ideal world that we are seeking to build? If it is a temporary expedient for the sake of producing the financial resources necessary to carry out the movement’s agenda for social amelioration, then we do not need to look to business or economy any further than for the sake of making a quick buck. Anything will do, as long as it is reasonably moral, and the faster and more profitable your business, the better. Retail sales operations with a high markup based upon impulse buying and even spiritual incentives are probably the easiest way to raise a lot of cash in a short amount of time. On the other hand, if entrepreneurship and normal business activity are “within the Principle,” then these things have a good deal to do with the ideal world we are seeking to build. That ideal world is not on the other side of a great eschatological divide.

Two, quick buck businesses, what I at times refer to as the flower economy, do not require a highly trained work force. With such a view of economics, our movement has no motive to contribute real economic value or train a highly skilled work force for today’s economy. As soon as the kingdom appears, we vaguely reason, these businesses will disappear and an entirely new economy will take their place—perhaps one that dispenses with the use of money.⁵ Since we cannot grasp the nature of this future economy, other than that it is “socialist,” we have no notion that we have to prepare for it (other than preparing our hearts) or, if we did want to prepare for it, how to do so.

Three, no one has any real idea of what this entirely new economy is going to look like beyond the clue given by the word *socialism*. The word socialism conveys a definite message. Images of paradise spring to mind; of all play and no work. Socialism is a magic word, it lifts us into a magic kingdom. The Principle provides us the precise referents for this utopia: first, the Jerusalem community depicted in the Book of Acts.⁶ It cites Thomas More's *Utopia*, a book by that never led to social practice. It also cites Robert Owen, whose books did lead to social practice—to social disaster. Owen convinced major American leaders in Washington, DC, of the viability of his plan for an ideal economy, dubbed "New Harmony." It was, in Owen's words, "a new empire of goodwill," which would spread "from Community to Community, from State to State, from Continent to Continent, finally overshadowing the whole earth, shedding light, fragrance and abundance, intelligence and happiness, upon the sons of man."⁷

It should be noted that Owen did achieve success as a progressive "benevolent dictator" industrialist in Scotland and based his communal ideas on that degree of practical success. Nonetheless, his experiment in America, staffed by some of the country's best and brightest, failed miserably. "His followers went through five constitutions in a single year, split into four rival communities, and finally imploded under the pressure of a dozen lawsuits." Other Principle referents are the Catholic and Protestant Socialists of the late nineteenth-century, which is ironic in that labor unions, which Reverend Moon apparently detests, arose out of these movements.

Now, if we have lingering in the consciousness of the Unificationist community that the ideal economy is something akin to this tradition of Christian socialism, we will be ambivalent about our own economic activity in the real world. We will maintain a dream of collective, communal economic activity that when tried has failed. Normal economic activity comes to be called an "outside job." Our vague idea of a socialist kingdom, undefined, is disjunctive from our present-day life. How do we prepare for something that we cannot define but that has nothing to do with this world?⁸

Then a fourth reason to examine the Unification view on economics is that we should realize that visions of socialist paradise seem to come in the package of charismatic religious leadership. Moses may have been an exception, but in Christian history most prophetic figures poured forth visions of a perfect world that somehow came to be expressed in socialistic terms. Generosity and sharing take the form of "no ownership." Internal peace takes the form of "no work." Harmony among all takes the form of "no competition." Visions of a world of love fuzz out into "social welfare." Visions of True Parents caring for all their children fuzz out into "communal

child care.” I appeal to those Unificationists who applaud careful thinking and respect for historical experience over against ideology-based perfectionism to challenge this type of thinking.

I am edified that recently Mr. Kook Jin Moon has applied normative economic models and business practices to the movement’s businesses in Korea. His views are capitalistic, professional, business-like and law-abiding. When he reported very good results from this policy to an audience of over 1,000 Unification leaders on the Cheong Pyeong campus in early February, 2006, he received repeated outbursts of sustained applause.⁹

I observe a shift toward value-creating business practices elsewhere in the Unification world. The New Yorker Hotel is a good example. The American ocean and seafood-related businesses are another. I believe that it is time to go back to our primary theological text and address the question of economy, and that is a fifth reason for this essay. If we do not clarify our economic vision, we will sustain an ideological fault-line in our belief system. One of two outcomes will obtain. One would be a schism between a party affirming a socialistic economy and another affirming a capitalistic one. Another would be that the Divine Principle is written off as inadequate, out of date and unhelpful. I believe that it would be much better to carefully examine the text and clarify that it does call for a capitalistic economy, and in fact offers a brilliant picture of the universe and human society consistent with capitalism.



In the section entitled, “The Significance of the Separation of Powers,” the Divine Principle elaborates on the human body as an analogy for human society. Economics is the give and take of elements in the body that makes possible existence, action and multiplication in the physical realm. Principle states that “the economic institutions of the ideal world (correspond) to the limbs” and, in the next sentence, some institution(s) will correspond to the liver so that “there will always be a certain reserve to be tapped as needed for the public good.” (362) This is all well and good, but the limbs and major organs such as the liver are the big dogs in the physical body. So their action refers analogously to macro-level economic players: national banks, stock exchanges, governments controlling money supply and interest rates, major industries and cartels, and the laws pertaining thereunto. In this analogy, the elements preserved and distributed by the liver would be analogous to money being stored by banks and distributed through them as well as through stock exchanges according to interest rates. The limbs carry out the major actions

of the body of movement and manipulation of tools and materials. The liver provides elements needed in special situations.

If the liver stores and disbursed elements needed in special circumstances, then where do we find a description of the elements needed everywhere, all the time? That is, where do we find the basic foundation for the body's existence and action? It is in the cells. The food ingested is combined as fuel with oxygen in the cells, producing the energy necessary to move the entire body, including the limbs. All organs, not just the limbs, are composed of cells and all the cells function in basically the same way. In the cells we find the body's basic life activity, physically speaking.

What, in the economy, corresponds to the cell in the physical body? Is it the individual person, the individual economic actor? Or is it the family, which Unification theology upholds as such a critical paradigm? I will answer that the Unification economic model, a form of free-market capitalism, combines the actions of the individual and family. The individual is the fundamental economic unit, but when we speak of the individual, we must say, in the same breath, the individual-in-the-family. The Unification ideal does not conceive of the individual as acting authentically outside of the family context. Nonetheless, for the purpose of analysis, the fundamental unit is the individual—not the family, society, corporation or state.¹⁰

But first, by realizing that the fundamental economic unit, the individual, is comparable to the cell in the physical body, we can dispense with the notion that the Principle prescribes a centrally planned economy. What? My Unification readers will say. What about the famous passage that “the mind’s command is transmitted to the whole body through the central nervous system, causing the body to act with one purpose”? (36) what about: “Just as the four limbs of the body move according to the commands of the brain for the welfare of the individual as a whole, the economic institutions of the ideal world... will uphold the desire of God and promote the welfare of the entire world”? (362) Isn't that a centrally-planned economy?

Indeed, the macro-economic institutions may work to some degree effectively through central planning concerning interest rates, money supply, infrastructure investment and environmental enhancement. This would correspond to the conscious choices of the mind. For example, how to employ my hands, with a hammer, pencil, paintbrush or keyboard, or how to employ my legs, whether to get on a train, plane or hoof it to work. But the micro-economy is the cellular level, and *that is not controlled by the conscious mind*. I have absolutely no idea or control over the operation of my cells. Each cell makes its own decisions.¹¹

Okay, you say, but those are inconsequential decisions plus they are entirely predictable, so they are not really decisions. Pleading from quantum physics I would disagree. The behavior of whole cell populations may be predictable, but not that of the individual cell. Similarly, the behavior of human populations is predictable, but not that of the individual person. A tomato sauce manufacturer can say with certainty that Dutchess County will consume a half-ton of tomato sauce this month, but will fail entirely to predict when during this month my family will hit the sauce. That is my decision; it is not decided by centralized planning, just as the cell's behavior is decided by the cell in relationship to the options presented in its environment. Thus, the Unification economy, using the body analogy, is based upon individual decision-making. This we call, shopping.

Not only do I not consciously decide what my cells are doing, neither do I control what my liver is deciding, or my heart, lungs, stomach and lymphatic system. These organs are *at the service of my cells*. They run according to the autonomous nervous system. They run by what Adam Smith called, in the economic sphere, the invisible hand. My body has an invisible hand controlling its basic organic functioning. The organs serve the needs of the cells, in the context of what I consciously decide to eat, how much I decide to exercise, and the amount of stress I place on my system. If my cells need more oxygen, my lungs breathe harder and faster. If my cells need to eliminate waste, my heart pumps more blood. If my cells need more fuel, my stomach starts growling. Aha, that's where my conscious mind finally kicks in with its brilliant decision-making capability. Time for some cocoa puffs!

Analogously, individuals cope with the impact of major heteronymous economic decisions: the price of fuel and food, the tax rate, the regulations having to do with health care and inheritance, the availability of transportation and communications, the long-term impact of economy on the environment, and so forth. But all these coping decisions—as is the case with the body analogy—are made by individual actors and corporations.¹² Thus, the Principle model is one of free market, free labor capitalism with governmental decision making over major fiduciary needs, but most of those decisions—those of the banks, major industries and regulatory agencies—are made in response to the needs of individuals (the cells). It matters not whether the “mind” is that of a man or woman, or whether the mega-actions of the body have to do with banking, farming, preaching or sports, the economic institutions run autonomously in an organic, perfectly responsive relationship with the primary economic actors, the cells. The mind leaves them alone to pursue their individual mission. Their actions are combined harmoniously for the sake of physical health by an individual hand called the

autonomous nervous system, with the great organs serving the needs and interests of the cells.



I can point in a preliminary way to other core elements of the Principle of Creation that guarantee individually autonomy, freedom and responsibility, and hence indicate a free market, free labor, capitalistic economy.

One such element is the theory of the First Blessing, that of the “perfection of individuality,” which assures that each person is unique and has a direct relationship with the Creator, unmediated by priest, teacher, administrator or even parent. Another is the Third Blessing, of dominion, which is by each person directly over the world.¹³ We find it in the Theory of Value, wherein the individual assigns value to things. The value of an item depends upon “people’s original desire to treasure it and bring out its true worth.” (36) Thus individual actions—i.e. the creative investment of energy—“bring out the true worth” of creation. The consumer who appreciates “the purpose for which God created the flower” determines the value of the rose on the market. (37)

Institutions, according to the Principle of Creation, spring from the ground up, not the top down. Divine Principle describes the creation of corporations when it describes the individual who lives “a purposeful life” attracting “like-minded people” and working together with them “productively.” No central planning here. Economy-building begins with the creative individual and builds from that person working with others.

Further we have the principle of give-and-take action, in which a subject partner and object partner directly exchange elements. This supports a system in which the labor (actions) of the individual receives a direct reward (or punishment). It supports a system in which the subject partner (the customer) is attracted by the product (the “object of beauty”) created by a producer and presented by a salesperson, gives money as an expression of love for the object to its owner, and thus obtains ownership over the object of desire. Such actions are where God works, through immediate, effective give and take action. Only in capitalism are a person’s decisions to give, to value, to purchase, to sell, meaningful. Since give and take action is the substance of life in the principle, a system that divorces action from result, such as socialism, is unprincipled. Here, give and take action can be called a feedback loop. One obvious case of this is the need for immediate feedback on the value of one’s product, which is provided by the market. Another is immediate feedback on one’s work performance, which is provided by

supervisor evaluation and an incentive system. Such do not obtain in socialism, but are a hallmark of capitalism.

One more point of analysis of the Principle of Creation will do. Let us consider this notion of the world as one body. We allow this statement to sustain a notion of socialism and command economy, of the world being controlled from one central point as principled and natural. In fact, the one-body theology *does not presuppose one central point*. Every true husband and wife is “the” central point of the cosmos as one body. In other words, billions of owners, billions of unifying central points, co-exist. Human beings *as a species* are the “highest centers” of all creation. (28) The purpose and center of the universe is “human beings”—plural. (29) “The entire universe will perform a spherical movement with a unified purpose when it is founded on the four position foundation established by a perfect man and woman who join as husband and wife centered on God.” (30) This position is established by an original husband and wife but is occupied by all their legates: “all individual beings embody God’s original internal nature and original external form and initiate spherical movements to build the foundation for God’s governance.” (31)

We have wandered a distance from economics, but shall now return by coming to the conclusion that economic decisions are to be made by each person. What is this process of decision-making by each person? This is called shopping.



Economic theory begins with the theory of human nature, of how human beings make choices, of the goals and desires we have. Thus, Adam Smith, the father of economics, was a professor in the field of Moral Philosophy. So, the discussion of what makes us happy, of what fulfills our desires, has direct implications for answering the question, “Do we go shopping in Cheon Il Guk?” And whether we go shopping, or not, tells us the type of economy we will have.

Shopping has to do with the fundamental economic process, the give and take of goods and services. Hence it is the beginning point of economic theory. In a socialist system, there is no shopping. You just go get what is rationed for you. In capitalism, you go shopping. Which fits better with human nature?

Shopping does not fit with pure socialism. Socialism is defined “A theory of policy of social organization which advocates the ownership and control of the means of production, capital, land, property, etc. by the community as a whole, and their administration or distribution in the

interests of all.” (*Oxford Universal Dictionary*, 1955) This controverts the viewpoint of Divine Principle on at least two points, ownership and distribution.

Concerning ownership, in Divine Principle, *God* is the owner and controller, and God distributes ownership and control to individuals, not to families, communities, nations or the world. This is part of the Third Blessing, of dominion over creation. Each *individual*, as part of a blessed central family, is an owner (or “king”), parent and teacher. Human beings have responsibility of dominion as individuals, beginning with their own physical body, their labor, their time and mental and spiritual capacities and talents. Our conscience tells us to develop these and invest them for the good of others. Labor entails the use of tools upon material—the creation. Individuals can alienate their ownership to collective entities, or corporations, voluntarily for the sake of a higher purpose or benefit gained, but that is not socialism. In socialism, the individual is not an owner, so s/he has nothing to alienate. In socialism, there is no transaction between the individual and the collective. There is only one active agent, the collective.

Now with the word, “heavenly” in there, Divine Principle would seem to imply that the goals of socialism are achieved through God. That is, “administration and distribution in the interests of all” are achieved through God’s control and ownership. I can agree with this, on the basis that *God’s first step is to distribute control and ownership to all*. But is it helpful, or even accurate, to still use the term, “socialism”? Giving each person control and ownership sounds as if we have private property, a free market (the ability to buy and sell your property) and free labor (ownership of one’s mind and body, energy and time). This is capitalism.

We Unificationists tend to believe there something wrong with capitalism.¹⁴ Well, capitalism *is* wrong if there’s no God involved. But socialism is also wrong if there’s no God involved, and that leads us to a critical fork in the road, one fork leading to socialism and the other to capitalism. Socialism is defined traditionally without God, and capitalism is defined traditionally *with* God. In fact, the capitalist theory that emerged in the West is God-centered; it assumes the existence of an invisible Actor in the economic world.

For example, it is based on the conviction that God gives each person a vocation, their personal role in the economic order. Second, to fulfill that role, each individual has to exercise godly virtues—their portion of responsibility, to use Divine Principle terminology. Third, God works as an “invisible hand” through the market beyond anyone’s individual decisions to affect the greatest good for the greatest number. Capitalism in fact

presupposes God as the invisible Actor, as a dynamic principle by the action of which economic relationships entered into freely, even for selfish purposes, will benefit the whole.



For capitalism to work you've got to have people freely expressing their preferences and tastes, trying to get the best bargains, trying to create products that meet the customers' desires, getting the highest return for the lowest investment, marketing the highest quality for the least cost and so forth. This means that people would act like what is called the "rational economic man." In Cheon Il Guk, we are talking about the ideal society made up of selfless people. Will it be capitalist? Well, can selfless people go shopping? Can they engage in transactions, choosing what they like, expressing preferences, trying to get higher value for less cost? These things sound selfish, and without them the capitalistic system won't work.

When an original person, a truly selfless person, goes shopping, does s/he act as a "rational economic man"? Let's consider the closest example we as Unificationists have, Dr. Hak Ja Han Moon, wife of the Reverend Moon. Dr. Moon is honored as the model of a saintly woman, indeed a divine daughter of God. She actually does a good deal of shopping. Does she try to get the best quality for the cheapest price? Does she go where she does not have to pay taxes? Yes, she does. She does not do so surreptitiously; she takes many with her, including her husband.

One might venture to ask, would an "original person" not purchase the poorest quality goods, because to buy something better would be selfish? Would s/he buy a poor suit for a lot of money, because s/he has sympathy for the shopkeeper? Shopping requires personal economic decisions. Does shopping translate into selfishness, into using one's personal criteria and seeking for the highest value at the lowest cost? Is that selfish? Do ideal people have any criteria to make personal economic decisions, that is, to go shopping?

Here's the solution. We shop for others. We don't shop for ourselves, but spend our time shopping for others. This should not sound totally out-of-the-blue, because we do this on an annual basis. It is called Christmas shopping. When we go Christmas shopping, we are shopping for others. And when we get home from Christmas shopping, our house is full of goods that others have bought for us. Then the model for the original human being *would* be that of a rational economic wo/man, getting the best deal for their money, except that s/he is buying for others.

Then, what if I find myself short of toothpaste? Should I wait for someone to bring me toothpaste? Is the theory that “all a person’s needs can be fulfilled by others’ shopping” going to work? Here is where the family context comes into play. Parents shop for their children. Who shops for the parents? The grandparents do, for one, and also when the parents shop for the family, they are shopping for themselves because they are part of the family. They are using the same toothpaste. Therefore, shopping for others is a family system. Shopping for myself is individualism, but shopping for others is family.

What of the problem of “taste and preference”? Will an original person have tastes and preferences? Does the Cheon Il Guk promote style, fashion, cuteness, elegance, flash... dare I say, fads? I think it does: the ideal world is supposed to be a world of art, and art begins at the marketplace. Each “ideal” person is a unique creation and without tastes and preferences, we would have no creativity, no zeal for life. Are tastes and preferences selfish? Let’s get concrete for a moment. Take the example of clothes. I let my wife decide; I never buy my own clothes. I know I’m not the only husband who is okay with his wife deciding.¹⁵

But are wives usually okay with husbands’ decision about their wardrobe? If I am any indicator, this is rare, very rare. Who chooses her nice clothes? Her mother and sister choose what she should wear. To disagree with them is mean-spirited; so we all give up our own tastes and agree with the decisions of others close to us. This is the unselfish life: dressing for the sake of others. The joy that I feel from making others happy by accepting their choices about what looks good on me is much greater than the joy I would feel by wearing the clothes that I chose for myself. Beauty, it is said, is in the eye of the beholder. And the buyer is challenged to discern what the recipient most likes, what his/her tastes and preferences are. The buyer is challenged to learn how to practice love, to empathize, to get into the other’s life. Here is where the implications of the Unification theory of happiness for economics are revealed.

What about the arts, music, literature, drama, cinema? What music should I listen to? Similarly, I listen to the music that others want for me. This would be the music that others believe is uplifting and beneficial for me. So my daughter buys me the soundtrack to *Peter Pan* because she thinks it is the best for me. On what basis does she make that decision? It would be through her intimate connection of heart with me. She thinks I would benefit most from light, cheerful, romantic music. So she gives that to me, and I appreciate it and appreciate her heart. I give up my preference for heavy, depressing rock music. By the way, she also buys me Eric Clapton, whose

music she knows I like, and James Blunt, whose music she expects I would like. The added benefit is that I keep current in the music scene, not stuck in the late 60s.

What we are presupposing here is that each person has the ability to grasp the innermost heart of his/her family members and close friends, enough to select the goods and services that will make them maximally happy. And we are presupposing that each person values the heart and love of their family members and friends more than the specific quality or characteristics of the goods and services their family members and friends provide them.¹⁶



This discussion of market dynamics in the Cheon Il Guk leaves us with a capitalistic model, with no social planning taking place. The only difference is that instead of shopping for myself, I am shopping for my family members and friends. Everyday is like Christmas, and this also strengthens familial bonds and friendship networks.

This is the customer side. What of the supply side? All people know that goods and services are produced with an eye to the wants and needs of others. This is called market research. In a world in which people shop for others, the market system will work just fine, in fact, far better than in the present world, because we would have completely free trade without planned obsolescence, cartels, government pork-barrel politics and protectionism. And no one would produce degrading, unhealthy or immoral products that waste resources and hurt people.¹⁷ Even if they were produced, no one would buy them. Therefore the market would eliminate them, because there would be no profit in it. Why would no one buy them? Because everyone is shopping for others, and no one will give another something that will harm them. My parents, my spouse, my sibling, my child will not buy junk or immoral products for me. This inserts an automatic moral value into private economic decisions. This also channels the power of advertising in a moral direction. Advertising will not be designed to stimulate the consumer's self-indulgence or self-gratification, but to stimulate the giving of gifts of maximum value.

In the ideal market system, price is set by supply and demand. Even if I am buying for others, still I will seek the best quality for the least price. "Best quality for least price" is, in my opinion, part of the Divine Principle, similar to water flowing down hill, leaves turning toward the sun and desiring to sleep in a comfortable position. Best quality for least price is the foundation for competition, creativity, innovation, invention and the efficiencies that make possible a pleasant social environment.

On this basis, we can eliminate the claim that socialism is necessary to insure reasonable consumption. Further, socialism has no mechanism to prevent “over-production” better than does the free market; the market prevents over-production by punishing those who make that mistake by driving down their profit. Intelligent planning and inventory control prevent over-production. Staying with that paragraph on p. 342 of *Exposition of the Divine Principle*, “destructive competition” obviously will not exist with original man; no central planning is necessary to prevent it. I believe that the term “destructive competition” is easily blown out of proportion. If we prohibited such, we would still have icehouses on the Hudson River down at the end of Barrytown Road, because their owners would have screamed “destructive competition” at the people who invented mechanical refrigeration.

Is it unreasonable consumption for me to want my children and parents to live in a beautiful house, with refrigeration, and have a wonderful new car? Unificationists cannot even entertain the possibility that people of original nature do not want the finer things of life. Everyone wants these, but for others. This is why True Father’s statement that “I didn’t want to live in a big mansion, but my followers told me I should,” is very important. So everyone works hard to gain the resources to give their parents, their children, and their friends the best of everything. Shopping for others is an expression of filial piety, sibling love, conjugal love and parental love.



In sum, I argue that the Unification teachings have implications for economics. The doctrines of the Three Subjects Thought, the Realm of the Royal Family, give-and-take action, the Theory of Value, the hierarchical order of the universe, the original mind (conscience) and the theory that godly living for others leads to absolute happiness indicate that the Principle economic model is that of capitalism, not socialism. The society of interdependence, mutual prosperity and shared values indeed possesses “a form and content utterly different from the state socialism that communism actually established.” It is so far different that to use the term socialism is unjustifiable when what is being called for is so like capitalism.¹⁸

Notes

- 1 All Divine Principle citations are from *Exposition of the Divine Principle* (New York: HSA-UWC, 1996). The term 'Cheon Il Guk' refers to the Unificationist ideal society. The salient characteristic of this society is "two become one—beginning with heaven and earth," which is the basic meaning of the Korean term 'cheon il.' 'Guk' means 'nation.' It might be seen as a world in which all entities exist in harmonious partnership. In an official speech, Reverend Moon referred to Cheon Il Guk as "the kingdom of the peaceful, ideal world" and "a realm of universal peace."
- 2 Hideyuki Teshigawara, "Capitalism and Socialism: A Study of the Economic System of Cheon Il Guk," unpublished UTS paper, March 10, 2005.
- 3 The core text on the body analogy for the ideal economy is repeated almost verbatim on pp. 342 and 363.
- 4 Sang Hun Lee, *Communism: A Critique and Counterproposal* (Washington, DC: Freedom Leadership Foundation, 1973), pp. 231, 234. Daughter CAUSA texts echo this treatment, referring to the relationship between communism and the free world as "a deadly struggle" and communism as "the worst world problem... a false ideology." Bo Hi Pak, Thomas Ward and William Lay, *Introduction to the CAUSA Worldview* (New York: CAUSA International, 1985), pp. 390, xii-xiii. Dr. Lee finally states in a later work that this "unity" of democracy and communism consists in democratic societies striving to achieve the "communist" ideals of equality, justice and freedom. (see footnote 11)
- 5 Cf. Teshigawara: "Money will not be necessary in Cheon Il Guk. What [will] adjust supply and demand is information itself, not price [determined] by [the] market."
- 6 This and the other referents in this paragraph are found on *Exposition of the Divine Principle*, p. 342. I might mention that recent work of the Jesus Seminar is questioning the historicity of the idyllic depiction of the early Jerusalem community. Another instance of Christian community life, the abbey or monastery, exhibits a renunciation of personal property and sharing of all goods, a quasi-socialistic model. The relevance to modern society, however, of a self-sustaining enclave of celibates, subsisting on farming, alms or the largesse of a sponsor, and that had the power to exclude dissidents or vagrants, seems minimal.
- 7 A quick but reasonably accurate rendition of Owen's career in America is found in Elizabeth Gilbert, *The Last American Man* (New York: Penguin, 2002), p. 88, from which this citation is taken.

- 8 I must admit countervailing thoughts. Life in the Unificationist “center,” with its shared kitchen and shared economy, is a powerful experience. Christians such as the Twelve Tribes Community strive to realize such an “Acts 2” lifestyle not just as singles but as families (www.twelvetribes.org). Unificationists here and there cling to this ideal: a group of families in Washington, DC, and a member in upstate New York who wrote: “It seems that in the old days church members lived together, but that after the Blessing, it became more of an every member for him/herself enterprise of finding lodging... Obviously, not everyone is interested in communal living, but I think it would be an area worth exploring.”
- 9 The author was present at the event; for a published account see, “Kook Jin Moon Speaks at the Cheon Il Guk Leaders’ Assembly,” *Today’s World* (February 2006): 10-11, 14.
- 10 Begging the reader’s indulgence; discussion of the individual-family connection comes at the end of the essay.
- 11 This view is consistent with that espoused in the *CAUSA Lecture Manual* by Bo Hi Pak, Tom Ward, and William Lay (New York: CAUSA Institute, June 1985, second printing), p. 126: “Within the body, each cell... is required to maintain itself autonomously... The body, then, operates in accord with principles like those found in a free market system.”
- 12 One might analogize cells to individuals and organs to corporations and other “one-person” complex economic entities.
- 13 Cf. Jim Hewes: “Private property is necessary to fulfill the Third Blessing. Each person must learn how to care for his or her house, garden or consumer goods. Each person must be given the opportunity to grow spiritually by sharing his property with others.” (“In Defense of Capitalism,” *Currents* (Spring 1991): 15.
- 14 Hewes’s 1991 statement remains cogent: “I have noticed in both Unification Church members and Unification Church publications... a reluctance to consider capitalism as a viable economic system... They seem to lean toward socialism or feudalism as economic systems more compatible with Divine Principle.” (op. cit., 14)
- 15 I refer to Wayne Cordeiro’s testimony: “My wife, Anna, and I decided we would become an official American family and purchase a minivan. So we went shopping and picked out the perfect one, the one my lovely wife liked.” Wayne Cordeiro, *Doing Church as a Team* (Ventura, CA: Regal Books, 2001), 148.
- 16 We need not be dogmatic about this in order to sustain a “heavenly” capitalistic model. Of course a person can make purchases for their own consumption. When I’m driving and thirsty, I stop and buy a drink. When I have a meeting that demands a tie, I may need to buy myself a tie. When I’m about to board an airplane, I may want to buy a book for the flight. What I am presenting is an argument for a shift in shopping ethics to the level of a critical mass of pur-

chases being made for others. It also presumes that as we become more and more adept at shopping for others, we will anticipate our family member's need for drinks while driving, ties when going to meetings, and a book on a trip.

- 17 The "wasting resources" issue should be addressed. Concern for the environment provides one final nudge, if not trump card, in the argument for socialism. We somehow think that environmental problems require strong government action and that capitalism is inherently destructive of the environment—never mind the far worse environmental impact of the world's socialist economies. I refer the reader to a book, *Natural Capitalism*, and I am sure there are more like it. The capitalist model remains in place; all that is necessary is to factor in the cost of what was thought 200 years ago to be almost free: replacing natural resources and processing waste. Paul Hawken, Amory Lovins and L. Hunter Lovins, *Natural Capitalism: Creating the Next Industrial Revolution* (New York: Little, Brown and Company, 1999).
- 18 Careful readers may wonder if this is consistent with the views of Sang Hun Lee. Lee concludes his seminal 1973 work with an endorsement of capitalism; indeed his counterproposals to Marxian analysis always refer to free market capitalism as the solution. His proviso on capitalism has to do with the morality of individuals operating within a capitalist framework, which should be guaranteed by a society's religious and educational institutions. Given proper morality, people will elect a government that provides "some degree of social security... countermeasures to relieve unemployment." (235-38) His most "radical and rational" proposal is for a "leveling of capital possession"—apparently a massive voluntary transfer of wealth from the haves to the have-nots. (236) Is this the way he sees communism "uniting" with democracy? That discussion will have to wait. Lee's 1997 publication, *The Coming of the Age of Head-Wing Thought: Beyond Communism* (Tokyo, Japan: Kogensha, 1997) presents a detailed analysis of the human body analogy, and concludes that the creation of wealth comes not from any particular organ but from the body's "life force... in economy, creative power corresponds to the life force. Therefore, economy develops by enhancing the creative power of the people." (106) I posit that the "life force" is in the cells, making his assertion consistent with mine.

QUANTUM EVOLUTION FROM ATOMS TO ADAM

Richard Llewellyn Lewis

Reverend Moon's vision of a sophisticated Unified Science that can fully describe God's creation is being realized, albeit slowly. The foundations of this Unified Science were laid one hundred years ago with a profound conceptual revolution. This change in fundamental concepts occurred when physicists peered beneath classical appearances and discovered the way the universe really functions and then, with much struggle, how to mathematically describe the actual workings of the real world with quantum mechanics.

The revolutionary insights introduced by quantum science have currently percolated up the science hierarchy as far as simple biochemistry, but they have yet to influence the concepts used in the still-classical higher sciences such as genetics, evolution and neurobiology, etc. It is the eventual, and inevitable, introduction of these remarkable new quantum concepts into all of the sciences that will create a unified science of quantum probability. Such a science can fulfill Reverend Moon's vision in founding ICUS.

The radically new concept introduced into the scientific canon by quantum physics is an aspect of objective reality that goes by many names: probability amplitude, wavefunction, orbital, wave-particle, matter-wave, etc. We will generically refer to it as a *quantum probability form* (or *field*) [QPF].

The concept of quantum probability involves introducing an *internal* extension to the description of reality, complementing the more familiar external extensions in spacetime. This exactly mirrors the Unification Thought division of reality into *sunhsang* and *hyungsang* aspects. The unified quantum probability forms of the new science are what Unification Thought refers to as the inherent directive nature of simple things and, when conceptually developed, the mind of living things.

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Classical science—unlike quantum science—has no concept of this internal aspect that runs the external world; and evolutionary science at present is strictly classical. Current theories of ‘atoms to Adam’ evolution ignore entirely this aspect of how the real world works, which is why they are, at best, only glimpses of a larger, and more accurate, description.

Quantum probability has little in common with either the concept of classical probability taught in high-school physics or the random-chance-and-accident variation biologists invoke to describe evolution. Quantum probability is so radically different, indeed, that it is often called “quantum weirdness” as it does involve such a radical change in worldview that fundamental ‘beliefs’ about reality are confronted.

This discussion will start with probability amplitudes—the elemental quantum probability forms of fundamental physics—and atomic orbitals. Proteins and RNA-encoded programs will be discussed using the quantum probability forms perspective. The concepts of quantum probability form will then be applied to describe the internal Inherent Directive Nature that entrains external matter in the genetics of bacteria, micro-and macro-evolution, growth & development and the hierarchy of the physical mind.

Multiple Descriptions of One World

A basic tenet of both science and religion is that there is an objective reality “out there” to rationally understand and, furthermore, that it is the same one for all of us: there is just one Cosmos to comprehend. Theology and science are both attempts to understand this reality—religion and technology being the practical applications, respectively, of these insights into the world. Both approaches assert that a more accurate description of reality result in better success in life when applied; and that nonsense and ignorance lead to chaos or, at best, nowhere.

Religion is the top-down approach to this quest for understanding the objective reality; science is the bottom-up approach. As there is just one reality to describe, however, theology and science are destined to eventually agree with one another. There is currently bitter discord between classical science and traditional religions, however, as illustrated by the current furor in the USA over the teaching of evolution and the politics of Intelligent Design debated by school boards.

This centuries-old discord can be ascribed to a lack, on both sides, of the hubris avoided by St. Paul: “For now we see through a glass darkly... now I know in part.” Failure to heed this is as true for classical science as it

is for old-time religions. We are fortunate, indeed, to be entering the age of Paul's "...but then shall I know fully."

Reverend Moon has stated that the discord between science and religion will dissipate when both are brought up to date. He has taken care of the 'top-down' aspect of this convergence with the Principle of Creation, the Fall, and the Principle of Restoration. (While it would take us too far from the main thread to discuss it here, the basic mathematical insights of the new quantum science open up the possibility that such theological concepts as "the crooked shall be made straight" will one day be a "hard" science; one with a precise, mathematical description, not imprecise words.)

The 'bottom-up' development of science, on the other hand, has been slow and stepwise, the work of many men and women. It started a century ago with the advent of quantum mechanics. Step by generational step—each one difficult to digest—this new view of the universe has now matured into the world-altering quantum-based technologies such as computers and the Internet. Classical concepts, on the other hand, can explain neither hydrogen atoms nor the simple laser in a DVD player, to name just a few outstanding failures. As the quantum perspective is developed, we can confidently predict that to this list will be added the "random chance and accident variation" aspect of 20th century Darwinism.

The task before us is to introduce these hard-won quantum concepts to the rest of the sciences—not just physics and chemistry—and to eventually construct a unified science of quantum probability. The good news is that most of the hard work has already been done by the pioneers; the bad news is that a grasp of an unfamiliar branch of mathematics is required, and quite essential, for its comprehension.

Science and Mathematics

The conceptual framework with which physics started out, and the one that is still in use in the biological sciences, is described by many adjectives: Newtonian, classical, nineteenth-century, old-fashioned, orthodox, conventional, etc. This perspective can be aphorized as: "Matter moved by forces."

Just like mathematics, science is a hierarchical construct. The autonomy of each discipline to develop its own conceptual framework is constrained by the pecking order in science. The rule is simple: a scientist is free to construct any theory so long as it does not contradict what has been established as an accurate description at a lower level in the hierarchy.

All scientists aspire to put their disciplines on a firm mathematical foundation—they want a "hard" science. The alternative, and the state that all science starts in, is to be limited to vague and suggestive words—to be a

second-class “soft” science. Just why mathematics—which some consider just a construct of human minds over many centuries—should have this uncanny ability to describe the natural world so accurately is not at all clear in classical science. Professor Eugene Wigner, recipient of the ICUS Founder's Award and a Nobel Laureate, explored this topic in his Plenary Address to an early ICUS: “The Unreasonable Effectiveness of Mathematics in the Natural Sciences.”

The role of mathematics is built right into the very foundations of the quantum description of reality. The quantum probability form is properly understood as an abstract mathematical construct. As we shall establish, the current view is that all reality—humans included—consists of electrons and quarks (the external aspect) entrained by extraordinarily intricate (consider complex numbers and Mandelbrot) hierarchical quantum probability forms (the internal aspect). Moreover, modern science describes electrons and quarks as topological knots in an abstract polydimensional spacetime, so electrons and quarks are more mathematical than ‘solid’. This mathematics is solid, yet the plethora of books attempting to translate the elegant math of science into ordinary prose hardly agree on exactly what it all means in ordinary conceptual terms. That may be because we are so used to thinking in terms of the classical picture of matter.

The Quantum Revolution

The familiar picture of matter as described by classical physics is regarded by the new physics as outdated, yet it is still persists in the biological sciences. Physics in the meantime was totally transformed by the quantum revolution, as the classical worldview was found to be utterly inadequate to explain the real world that lay beneath classical appearances.

In a sense, the difference between classical and quantum mechanics can be seen to be due to the fact that classical mechanics took too superficial a view of the world: it dealt with appearances. However, quantum mechanics accepts that appearances are the manifestation of a deeper structure... and that all calculations must be carried out on this substructure.¹

The new physics successfully explained a wide variety of phenomena that the old physics was utterly incapable of dealing with. This quantum perspective now pervades all of the basic sciences and it has been remarkably successful in dealing with things as different as the first moments of the Big Bang and the workings of lasers and electronic devices.

The remarkable success of the new physics makes it unlikely that its concepts will be completely replaced by future theoretical developments. It is, of course, possible that one day it will suffer the same fate as the Newtonian physics and turn out to be an incomplete picture of a much deeper and sophisticated reality.

Perhaps, someday, an experiment will be performed that contradicts quantum mechanics, launching physics into a new era, but it is highly unlikely that such an event would restore our classical version of reality. Remember that nobody, not even Einstein, could come up with a version of reality less strange than quantum mechanics, yet one, which still explained all the existing data. If quantum mechanics is ever superseded, then it seems likely we would discover the world to be even stranger.²

The Split among the Sciences

Science at the commencement of the third millennium is not just fractured into many specialties; it is a discipline with something of a split personality. In the hierarchy of physics, chemistry, biochemistry, biology and evolution, the switchover from the quantum worldview to the classical is to be found somewhere between physical and biological chemistry. While the biology of our era is proud of its firm foundations in physics, the concepts still invoked are those of the physics of Darwin's day.

It is most ironic that today's perceived conjunction between physics and biology, so fervidly embraced by biology in the name of unification, so deeply entrenched in a philosophy of naive reductionism, should have come long past the time when the physical hypotheses on which it rests have been abandoned by the physicists.³

We can suggest at least three reasons why quantum concepts have remained the domain of the quantum specialist:

First, Quantum theory is so different to the classical worldview that the physicists are still arguing about what it all really means. The new physics is, indeed, so radically weird to the classically-trained mind that it is very difficult to accept its basic concepts at face value. As one wit put it: *Not only is reality stranger than you think; it is stranger than you can think.*

Second, Quantum weirdness disappears for regular-sized things; it is hidden when huge quantities of things interacting over long periods of time are taken into consideration. This is called the 'principle of correspondence' between classical appearances and quantum reality. The fundamental sciences use quantum concepts of probability to describe the very small and the very few; the upper sciences use the approximate classical concepts of

probability to study zillions over long periods. Note that on the natural Planck scale of space and time established by science, we humans are a vast, immense assemblage of zillions of components and the proverbial wink of an eye takes a zillion time ticks. Vast and sluggish is not a flattering descriptions of our physical bodies; but that's the reality.

Third, the classical worldview is much simpler to apply than the quantum perspective. Scientists, of course, tend to take the path of least action. For example, Einstein's accurate equations of twisted space-time have completely replaced those of Newton for describing the force of gravity. Nevertheless, it was Newton's 'good-enough' equations that were used to plot the return trips to the moon, not Einstein's. The extra accuracy was not needed, just as you would not tell a carpenter to build a bookcase 6.500012701 feet high.

The mathematical subtlety of quantum concepts means there is pressure in the scientific community to have one's peers decide that the simple, familiar, good-enough classical views of probability are adequate for a particular science. Mixing quantum and classical concepts is not possible—they are utterly incompatible—so a discipline has to decide on one or the other.

If you are studying systems involving small groups of electrons, atoms, or molecules, etc. over short periods of time, you have to get up-to-speed on quantum probability theory. On the other hand, if your chosen discipline is dealing with huge aggregates over long periods of time, you get to relax and get along with the classical concepts of probability. Lasers, superfluids and superconductors are just a few of the exceptions to this guideline, so discretion is required.

The obvious question is, "How small is small, just how huge is huge?" Just one or two is clearly small, and zillions is clearly huge. So where to draw the line? Just when is it appropriate for scientists to use the easy, if superficially approximate, classical viewpoint? "It depends..." is the best answer you are going to get—only experimental evidence can provide good guidance—the default choice being the quantum view, unless proved otherwise.

This bifurcation can hardly satisfy, for still scientists long to describe all of science as a unified structure:

How does nature encompass and mold a billion galaxies, a billion, billion stars—and also the earth, teeming with exuberant life? New insights into how nature operates come from parallel advances in particle physics and in molecular biology; advances that make it possible to examine fundamental physical and biological processes side by side. The resulting

stereoscopic view deep into the past reveals a previously hidden, unifying logic in nature: its paradigm for construction.⁴

To say that classical scientists were content with their worldview is an understatement. Scientists were dragged kicking and screaming into accepting the quantum worldview because the only deity in science—experiment—insisted upon it. For no matter how elegant, mathematically sound, politically correct, etc. a theory might be, if it contradicts experiment, it must be crumpled up and thrown regretfully into the wastebasket.

Towards a Quantum Description of the World

The new physics reached its apotheosis in the quantum electrodynamics perfected by Richard Feynman. This quantum description of the way the world actually works is extraordinarily successful and accurate. Feynman has modestly stated:

The theory of quantum electrodynamics has now lasted more than fifty years and has been tested more and more accurately over a wider and wider range of conditions. At the present time, I can proudly say that there is *no significant difference* between experiment and theory! ...To give you a feeling for the accuracy [of the quantum description of the electron]: if you were to measure the distance from Los Angeles to New York to this accuracy, it would be exact to the thickness of a human hair. That's how delicately quantum electrodynamics has, in the last fifty years, been checked—both theoretically and experimentally.⁵

The concepts and theories of quantum physics are so exquisitely successful in dealing with such a wide range of phenomena—including the furnace of the Big Bang, the graceful aging of our sun, the nature of the elements, and the workings of DVDs—that they have no serious contender. They provide the best description we have of the world that God created.

Hence, while it is the Origin of Man that holds center stage in the cultural debate, as we will be starting at the very bottom of the science hierarchy it will take a while to get to the main event. In order to understand how God created a human being, we must first understand how God created a hydrogen atom. This is the hard part—it will take pages just to get to atoms—where the clingingly-familiar concepts of classical science will have to be jettisoned and utterly abandoned.

Quantum Natural law

We will start at the very bottom with a little fundamental physics and the concepts of “natural law” and the measure of existence called “the action.” The concepts of *action* and the affiliated “principle of least action,” were developed in the eighteenth century as an alternative formulation to Newton’s equations of motion. This is simply a matter of translating from one math (differential equations) into another (path integrals)—the content is the same.

The action equations are more cumbersome than Newton’s in simple situations and, consequently, never caught on in classical physics. The action equation that describes the motion of a pendulum, for instance, is much more mathematically challenging than its simple equation of motion. In complicated classical situations as well as all of quantum physics, however, the superiority of the action formulation is overwhelmingly apparent.

The *action* is such a fundamental measure of the state of systems that, in a sense, the task of science is to discover all the factors that contribute to the action of a system and the “action equation” that describes how much action is generated:

Physics can be formulated with the action principle. A given body of physics is mastered if we can find a formula that empowers us to determine the action for any history... The action principle turns out to be universally applicable in physics. All physical theories established since the time of Newton may be formulated in terms of action... Our search for physical understanding boils down to determining one formula. When physicists dream of writing down the entire theory of the physical universe on a cocktail napkin, they mean to write down the action of the universe. It would take a lot more room to write down all the equations of motion... The action, in short, embodies the structure of physical reality.⁶

The action equation describes the combined influences of all the many interactions that influence the history of a system. This is as true for quantum physics as it is for classical physics.

Path of Least Action and Universal Prime Force

Both classical and quantum science use a concept called the Path of Least Action. This universal compulsion to tend to follow the path of least action—a compulsion that ‘drives’ all of creation—we can liken to Universal Prime Force in Unification Thought. Quantum physics has only this natural law; everything else that follows is a consequence of it. Likewise, in Unification

Thought, UPF-driven Origin-Division-Union Action is the only creative power ascribed to God; there is no other way by which God creates.⁷ In this the quantum view and Unification Thought are in complete accord.

Collapse of the Wavefunction

The integral-of-action along a path determines what quantum physics calls a *probability amplitude*—the quantum probability of something happening. This is an “internal” quantum probability, yet it determines the probability of a real history. The probability amplitude is measured by a complex number with a ‘size’ and ‘direction’ in an internal space. The size of a probability amplitude ranges from zero through 1, and its direction from 0 through 360°. Eventually, for a measurement of that history to be made in the external world, there will be a ‘collapse of the wavefunction,’ as this internal quantum probability is converted into an external probability. Probability in the external world does not have a direction; it just has a size that ranges from 0 to 1—from impossible to inevitable.

The mathematical connection between the internal and the external is that the probability is the square of the size of the probability amplitude (the direction aspect drops out of consideration). This ‘squared projection’ of the internal onto the external gives the external probability, and the history actually followed will reflect this probability in the long run. This is the scientific description of the connection between the *sungsang* and the *hyungsang*: by the projection of internal quantum probability as external probability.

Probability only holds sway in the long run, a caveat that is a cause of much of the confusion when translating the precise quantum math into fuzzy natural language. In the short run, what actually happens is indeterminate, the choice of histories is random (within the constraints of the probabilities) and not determined by anything. In the quantum view, natural law does not force matter externally; rather it can be said to make ‘internal suggestions.’

To illustrate: Consider a slit experiment in which an approaching electron has a 50% external probability of being detected passing through either slit. Modern science has proved that there is no way—no law, no equation, no algorithm, no program, not even for God Himself—to predict which slit the electron chooses.⁸ *Autonomy of choice* (within the probability guidelines—the electron has to pick one or the other) is built into even the simple electron in the quantum view of the world. This could be predicted by the UT requirement that the physical universe be autonomous as home for God’s children to create themselves in.

We can pay no further heed to this classically-unexpected aspect of creation, however, as our main interest will be in quantum probability forms that are ‘fleshed out’ by lots of interactions over long quantum periods of time. In this case, the probability is fully expressed in what externally happens—the Law of Large Numbers of probability theory.

It was this movement in quantum probability gradients that classical science ascribed to the action of forces. The concept of ‘force’ is absent from quantum science. In brief, the new science describes *interaction* as systems leaking and exchanging bits of themselves. For instance, the electromagnetic force of classical science is now described as the quantum probability of emitting, absorbing and exchanging virtual photons. The magnetic pattern made visible with iron filings reflects the form of an internal quantum probability field [QPF], not that of an external electromagnetic force field.

Quantum Principle

This exchange of bits of self between systems has consequences: it alters and generates the action, quantum probabilities alter, and things move, eventually, from low to high probability. No classical forces are involved. It is, quite simply, the operation of give and take action of Unification Thought. The new physics affirms that interaction is more fundamental than force, just as Unification Thought holds that the give-and-take action motivated by UPF is the basis for all things to exist and move.

Summarizing the discussion so far: a path of history with a small action is highly probable, while a path with a large action is highly improbable. This is the Universal Prime Force that ‘drives’ the universe. We can translate all the precise mathematics of this connection between natural law and quantum probability into a simple statement in fuzzy English that is remarkably common sense: Things have a universal tendency to move from low-probability to high-probability quantum states. Over time and many interactions, this quantum probability is expressed externally.

Quantum Probability

Experiment forced the quantum pioneers to allow into their description of reality an internal extension with a central, causal role. It contrasts with classical science, which placed at center stage the external extensions in space-time. The second quantum concept involves how modern science describes—measures, calculates and predicts—this internal quantum probability that, in the long run, governs the behavior of all things in the

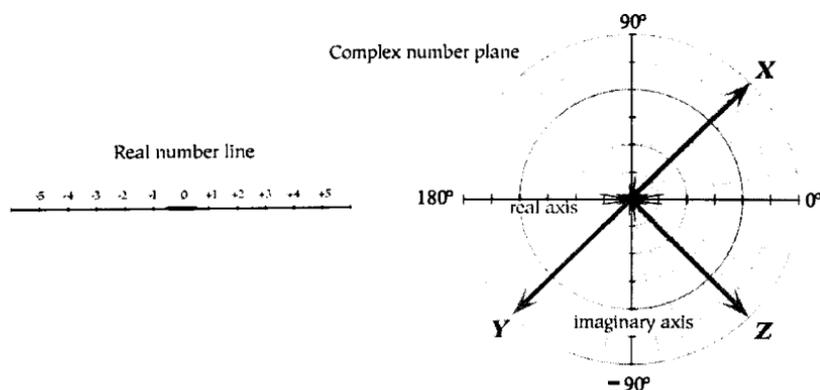
physical world.⁹ This ‘internal impulse to follow the path of least action’ is called a *probability amplitude*, an aspect of objective reality that can only be measured with complex numbers—not the real numbers we use in classical physics describe the external world.

I shall try to keep the mathematics as simple as possible—a plethora of arcane symbols would just intimidate—but to avoid it completely is impossible, as it plays an essential role in the quantum worldview. We will shortly deal, for instance, with a class of numbers that many will find unfamiliar. Unfortunately, without these unfamiliar numbers it is impossible to understand how scientists precisely measure the sungsang aspects of reality. Fortunately, while this new math is unfamiliar, the elements we need for the discussion are simple enough to be taught in third grade—they just take a bit of getting used to. As all of what is called ‘quantum weirdness’ is encapsulated in this new math, however, getting comfortable with it is essential.

Complex numbers

Complex numbers, though not taught in most schools, have many useful properties. Despite their name, the complex numbers are actually simple. When you can connect the grade school mnemonic: “Minus times minus is a plus /For reasons we need not discuss” with the fact that $180^\circ + 180^\circ = 360^\circ = 0^\circ$, you will know almost all the generalist need know about numbers with size and direction, which is what complex numbers are.

In essence, while the familiar ‘real numbers’ have only a size, or magnitude (such as 2), complex numbers have both a size and a direction (such as 2 @ 90°). In diagrams, complex numbers are often drawn as little arrows residing on the complex plane.



The properties of the complex numbers exactly describe the workings of the real world as uncovered by the quantum pioneers. Only two properties are needed to explain all the ‘quantum weirdness’:

To add arrows, put them head to tail. In the diagram, for example, the complex numbers X and Y are equal in size but at opposite directions— $X = 6 @ 45^\circ$ and $Y = 6 @ 135^\circ$ so when added together, they cancel out giving $X + Y = 0$. When two probability amplitudes cancel each other in this way it is called ‘destructive interference’ and underlies the ‘power of nothing’ oddity first encountered experimentally in the slit experiments we will shortly describe.

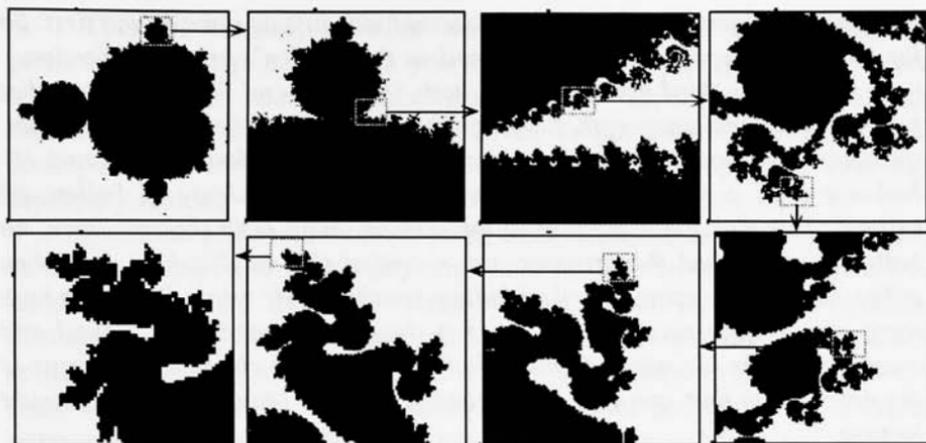
To multiply arrows, add the angles and multiply the sizes. In the diagram, Z is the same size as X but at the negative of the angle: $X = 6 @ +45^\circ$ and $Z = 6 @ -45^\circ$, so when multiplied together, the angles cancel and the size is squared, giving $XZ = 36$, a real, positive number. It is this ‘absolute square’ property of such ‘conjugate’ complex numbers that describes the projection of an internal probability amplitude as an external probability, which is always positive and real.

This is all the math needed to understand the quantum description of the world, at least in outline. Before continuing, you should be able to see: that *minus times minus is a plus* because $180^\circ + 180^\circ$ brings you back to 0° ; and that the square roots of minus numbers must involve arrows pointing along the ‘imaginary axis’ at $\pm 90^\circ$ because $90^\circ + 90^\circ = 180^\circ$.

Complex numbers are notorious for the sophisticated patterns they are capable of generating. A simple example of this property is the boundary of the Mandelbrot Set, a mathematical construct that emerges when complex numbers are added and multiplied together repeatedly. The first pane of the diagram shows the entire set sitting on the complex plane; each successive pane is an enlargement of the previous one. The final pane is at a magnification of 36,000,000—the entire set is now solar system-sized and there is no end to intricate boundary forms in sight!¹⁰ It is such intricate and ‘fractal’ forms that are found in the concatenated probability amplitudes of complex living systems, not the smooth Euclidean circles and triangles that can be constructed with the real numbers.

The Slit Experiment

The key insight in the new physics is that it is internal quantum probability—described by complex numbers—that rules the way the physical world behaves. Do not confuse quantum probability with classical concepts of probability; they are utterly different.



Zooming in on the Mandelbrot Set

One of the first experiments to reveal this new truth about creation was the Slit Experiment. It is not necessary to describe the actual experiments that so utterly confounded the physicists of a century ago—results that insisted that all their Newtonian classical theories about reality had to be thrown into the wastebasket. To give a *feel* for the shock and confusion these pioneering scientists felt when they saw these extraordinary experimental results, we can tell a short story where the effects are magnified up to an everyday scale:

One day in the Big House, four executions were scheduled using the warden's brand-new automated machinegun execution facility. By the end of the day, however, even though all four criminals were satisfactorily dead, the warden ordered the facility demolished and would utter, in frustration, only "No Comment" to questions.

The procedure was simple: the first condemned was taken into the total-isolation room, with a machine gun being hidden behind two steel shutters in consideration of his feelings. After his last cigarette, he was blindfolded and tied to the post, the guards left and the door sealed. The warden was supposed to press the two 'Open' buttons at this point to silently open the shutters inside, unseen by any witness, and then the 'Fire' button to trigger the gun to carry out the execution.

On a whim to test things, however, he decided that the first execution would be carried out with just Shutter 1 open. The warden pressed the 'Open 1', then the "Fire' buttons. After a decent pause, he opened the door and certified the sentence carried out, the prisoner was decidedly dead and shredded. After the auto-clean cycle, the next execution was carried out with

just Shutter 2 open. As expected, the second was just as gone as the first. So far, the facility was behaving as planned, to the warden's great satisfaction.

It was the third execution with both Shutter 1 and Shutter 2 open that boggled everyone's concepts. Although the machine gun fired its lethal burst, the convict was unharmed and decidedly alive when the door was opened. He had not even a scratch on him, though there were plenty of bullets all around. This was quite difficult to understand. With both shutters open, no bullets had reached the prisoner, not a one of that mighty hail. Yet when either shutter was open, a hail of bullets reached their mark. But when both were open, not a single bullet made it though the open void. Round and round it went in his mind, it violated all the warden's cherished concepts of the proper way that speeding bullets and wide-open 'double nothing' should behave.

He carefully checked the gun, and relocked the door and pressed the Fire button for a good long while. Again, when the door was opened, the condemned was clearly observed to be still unsatisfactorily dead. He asked for another cigarette.

In order to see what was going on, the warden ordered a small hole knocked in the wall so he could observe just how 'double nothing' stopped bullets from reaching the prisoner like solid steel. He ordered the execution to proceed and watched as both shutters opened and the gun fired its mighty burst. Ratcheting up the warden's total stupefaction, this time everything behaved normally. The bullets poured through the two open voids and the condemned dispatched to explain things to his Maker.

Giving up on any rational explanation, the Warden decided the 'design problem' had corrected itself. He ordered the peephole closed and to proceed with the fourth execution with both shutters open. His despair, and subsequent behavior, can be understood when opening the door, he found that the quantum weirdness had reasserted itself just because he wasn't looking: the prisoner was alive and well; unobserved 'double nothing' had again behaved as solid steel.

The astonishment of the warden at this unexpected result and the mental gymnastics he went through trying to digest this result gives you a sense of the state of physics when confronted by such slit-experiment results at the start of the twentieth century. To be true, the experiments that they had to explain did not involve bullets and criminals, but to the scientists shooting electrons and atoms at detectors through slits, they might just as well have been.

This, in essence, is what was observed in the slit experiments performed by the pioneers. Can you *feel* how horribly perplexed they were trying to digest such a phenomenon? The experiment violated all expectations on the most fundamental level. To put it bluntly, their classical concepts were utterly incapable of explaining how an apparent void—an absolutely nothing—could be as bullet-proof as the best steel.

Quantum physics, however, using complex numbers, can explain such an oddity simply: The probability amplitude for a bullet to go through either window is exactly the same size, but they point in exactly opposite directions. When both windows are open, the two quantum probabilities combine and cancel each other, and the resultant quantum probability—the final wavefunction—is exactly zero. The external probability of a bullet passing through the two open windows is now zero, and that zero probability is all-powerful in the new physics.

The Power of Probability

Never underestimate the power of quantum probability! The absolute power of quantum probability is well established in the new physics. For instance, a result almost as simple as $1 - 1 = 0$ states that the quantum probability of two electrons being in the same state is exactly zero (This is the Exclusion Principle). We will mention just two consequences of this aspect of God's Principle; one huge, one tiny.

The cosmic example of the all-powerful quantum probability is what happens to stars when they run out of fuel. In 5 billion years or so, when our sun runs out of fuel, the inexorable tug of gravity will collapse the sun a million-fold until it is about the size of the earth. At this point in the collapse, however, the electrons will be on the verge of being on top of each other and forced to share the same state. As this has a zero probability of happening, however, the sun will abruptly stop shrinking and become a stable white dwarf. All that will be holding it up against the lash of a billion gravities will be the power of quantum probability. That is the quantum probability that can support an entire star, an exhibition of Power that even Superman might marvel at.

The tiny example is the existence of the atoms. The only reason why sodium and chlorine, for instance, are so different is that the Exclusion Principle forces their electrons to occupy different orbitals. If God had not included this aspect in His Principle of Creation there would be no different elements; no life; no people. The 'power of quantum zero' clearly plays an essential and fundamental role in God's plan of creation!

The converse of the power of quantum zero probability also holds true: something that has a non-zero quantum probability will eventually happen. Some physicists call this the Totalitarian Principle: *That which is not forbidden is compulsory*. Many advances in physics have been empowered by this principle: when something never happens, but current theories do not forbid it, then the search is on immediately for a deeper understanding.

From the Many, One

The sophisticated way in which these probability amplitudes combine explains all of those who still cling to classical concepts call 'quantum weirdness.' At its very foundations, the quantum description of reality involves lots of probability amplitudes (complex numbers mathematically described as little arrows in the complex plane) combining into a final probability amplitude, the 'wavefunction.' (Here quantum mechanics can get complicated, for in even simple situations there are usually multitudes of arrows involved.) This internally-unified aspect projects into the external world as a regular probability that, over time, determines what happens.

The wavefunction is the scientific description of the Inherent Directive Nature, the *sungsang* aspect that guides the *hyungsang* aspect through the power of quantum probability.

This internal combining is, of course, absent from classical physics. As a result, it has a very hard time explaining how the many can become one. In neurobiology, for instance, this inability called the 'binding problem.' It is only a problem because those scientists are still using classical concepts. Instead they should utilize the concept of the many combining *internally* into a single whole as is built into the very foundations of quantum science.

Remembering the Yoda-like admonition—*to understand how God created a Man, first fully understand how God created an atom*—we shall take our time getting to such heights of sophistication and move up a step from isolated electrons and simple probability amplitudes to the atom and the atomic wavefunction that, over time, determines what the entrained electron does.

The Quantum Atom

Our exemplar for this internal combining of the internal many-into-one is the atom, which in the new physics is decidedly not a ball of matter. Only quantum concepts are capable of explaining the extended structure of the

atom, as classical concepts suggest that the electron should just sit right on the atomic nucleus.

No new principles are involved. The electron is a little knot in space-time which, like moving an air bubble under wet wallpaper, stays in one piece as it moves around. Its freedom to move about, however, is entrained by its probability amplitude and how this 'develops' over time. For simplicity, let the complex number that describes the probability amplitude of a freely moving electron be pa , with size p and direction a .

Combining Probabilities

In the slit experiment, for instance, the probability amplitude of the electron combines, as complex numbers, with the probability amplitude field provided by the two slits that are open between it and the detector. The development with time of this probability amplitude combination—often called a 'wavefunction' for historical reasons—passes through both slits. The electron continues to jump around in this wavefunction; sometimes it lands in one slit, sometimes in the other quite ignoring the irrelevant physical separation. (This is called teleportation when solids are concerned; for knots in space-time it is basic behavior.) The electron does this jumping about so rapidly that it *appears* to pass through both slits at the same time as an electron density, but it does not really, just the internal aspect does that and the electron teleports around the quantum probability form as usual.

Assuming the electron does not interact while in one slit or the other—no observer for instance—the wavefunction passes on through and, leaving all the complexity of the slit experience behind it, continues on as a simple pa that, when both slits are open, has a zero probability of ending up in the detector.

While I will keep it simple, we will now glance at the math description. For the free electron we have a simple internal probability amplitude, pa , and its external probability projection, p^2 . For the electron passing through the slits we have the sum of a set of internal probability amplitudes and its extension projection as probability.

The internal wavefunction passing through the two open slits is the sum of a set of probability amplitudes, the external probability being the square. This is succinctly expressed in simple quantum math symbolism that is as complicated as I shall let things get. The Greek letter Ψ (psi) stands for the probability amplitude, Σ instructs us to add up everything following it, and P is the external probability:

$$\text{Slit experiment electron:} \quad \Psi = \Sigma pa \quad P = | \Sigma pa |^2$$

Note that all the combining—all the interesting and ‘weird’ stuff—is happening on the internal level *before* the final, simple step of providing an external probability as probability for the electron twist to bop around in.

Just to illustrate how simple quantum math is, we can apply it to the slit experiment. We noted earlier that the probability amplitude to go through one slit has the same size to go through the other slit, just at exactly the opposite angle. With either slit open we get—recalling that when we square the internal extension to get the external probability the angle disappears—the same probability of hitting the detector:

$$\text{Slit 1 open: } \Psi = p@a^\circ \quad P = |p@a^\circ|^2 = p^2$$

$$\text{Slit 2 open: } \Psi = p@a^\circ \quad P = |p@(a^\circ+180^\circ)|^2 = p^2$$

When both slits are open we have to add the probability amplitudes to get the final wavefunction. The two little arrows, being equal and opposite, one is the negative of the other so when placed head to tail to add them up they cancel each other exactly. A zero internal extension has a zero external extension, the probability of hitting the detector is exactly zero, which you may recall is a situation capable of holding up the weight of the entire Sun, let alone stop a few projectiles.

$$\begin{aligned} \text{Both open: } \Psi &= \Sigma pa = \{p@a^\circ\} + \{p@(a+180^\circ)\} = (+pa) + (-pa) = 0 \\ P &= |0|^2 = 0 \end{aligned}$$

While not that more complicated than $(+2) + (-2) = 0$, the math is capable of fully describing all the ‘weirdness’ of the slit experiment (and the warden’s confusion). It is a useful exercise in quantum logic, at this point, to explain why “two many cooks spoil the broth.” (Hint: when either is in the kitchen, soup gets successfully made, but when both are present, they cancel out and gourmets go hungry.)

Atomic Wavefunctions and Orbitals

The situation in an atom is almost as simple. For any place in the atom, calculate the quantum probability of jumping to any other spot and add them all up. Now do this for every place; add these all up. This is the final wavefunction that entrains the electron within an atom, while all the probabilities to jump outside the atom’s confines cancel out to zero.

There are a lot of little arrows to add but the end result is the same, a hierarchical set of ‘atomic orbitals’ of which the electron usually inhabits the lowest, or ‘1s orbital.’ The math stays the same, just another internal level to deal with. Again all the action, so to speak, happens on the internal level

before the final, external step. The electron jumps about this orbital wavefunction, quite unaware that its probability density over time about the nucleus is what some call a solid atom.

$$\text{Atomic electron: } \Psi(1s, 2s \dots) = \Sigma \Sigma pa \quad P = |\Psi|^2$$

This is how modern science describes the *sungsang* and *hyungsang* of an atom, not in fuzzy words but with precise mathematics. Including the aspect of time (represented by t) needed for the electron to externally flesh out the body of the atom, we have a precise mathematical description of the Principle of Creation as applicable to atoms:

$$\text{The internal, } \textit{sungsang} \text{ IDN 'mind'} \quad = \Psi$$

$$\text{The external } \textit{hyungsang} \text{ 'body'} \quad = P(t)$$

As can be imagined, there are a tremendous number of little arrows that quantum scientists add up to get the correct answer. Luckily for their sanity, Schrödinger came up with a brilliant equation (involving the calculus) that does all the heavy lifting as its distinct solutions (the 'eigenfunctions') give the shapes of the internal orbitals directly. This is an illustration of what an 'excited' orbital—the $4f$ —looks like, the two shadings indicating equal size wavefunctions that are (internally) pointing in opposite directions:



To get an idea of the scale of an atom, were we to magnify a 'ground state' hydrogen atom up to the size of the Earth, the proton that is its nucleus would be the size of Yankee Stadium and the $1s$ orbital is the size of the planet. The quarks that compose the proton are motes whose quantum jumping is entrained by a stadium-sized proton QPF. The electron is also mote sized—it is a testimony to how quickly it jumps from place to place within the earth-sized QPF orbital that it gives the impression on our timescale that the atom is solid. Thus, underlying its solid appearance, the atom is actually a few tiny external motes entrained by a huge internal quantum probability form. It is the $1s$ orbital—the internal, invisible, insubstantial aspect—that gives regular atoms their external size, not the particles that are entrained in it. (Note also that in chemistry, empty and half-empty orbitals are just as significant as fully occupied ones.)

While the electron is usually in this lowest orbital close about the nucleus—giving the atom a size of about one ten millionth of a centimeter—experimenters can kick the electron into one of the really high orbitals—e.g. the 200f—in which case the size of the atom would be measured in centimeters. Such ‘Rydberg atoms,’ as they are called—one would be the size of the solar system in our scaled up version—illustrate how spatial separation can be irrelevant when dealing with quantum probability forms. The phenomenon of quantum effects instantaneously spanning light-years of space, a phenomenon often discussed in popularizations of quantum physics, impressively demonstrates this indifference to external space considerations.

Quantum Molecules

Molecules and macromolecules involve no new concepts, just extra levels of internal concatenation to the QPF by which the electrons are externally entrained (the quarks are also moving about in quantum probability forms but we will ignore this aspect here as the principle is the same).

$$\text{Molecular electron:} \quad \Psi = \Sigma\Sigma\Sigma pa \quad P = |\Psi|^2$$

$$\text{Macromolecular electron:} \quad \Psi = \Sigma\Sigma\Sigma\Sigma pa \quad P = |\Psi|^2$$

If you suspect at this point that an electron in the human body is entrained by an intricate quantum probability form whose description is going to look something like

$$\Psi = \Sigma\Sigma\Sigma\Sigma\Sigma\Sigma\Sigma\Sigma\Sigma\Sigma\Sigma\Sigma\Sigma\Sigma\Sigma pa \quad P = |\Psi|^2$$

then you have successfully adopted the quantum way of looking at things. No matter how many levels are involved, all the interesting stuff still happens on the internal dimension; the external only gets involved in the very last, simple step.

The Evolution of Atoms

With this quantum description of the atom we can see, in outline, how God created them: the math aspect was designed before creation (the Principle of Creation) and the electrons and quarks during the moment of creation. The universe then developed, according to plan, until the conditions were right for the particles to be entrained in the pre-existing QPFs.

At the first moment of creation, the light was so hot and energetic—as gamma rays, whose photons that outnumbered the particles 100 billion to one—that any particle clumps were impossible. As the universe expanded it stretched and cooled these rampaging photons, first to X rays, then to

ultraviolet, visible light, infrared, and so on, until in our present era they all became microwaves. (Yes, the universe is chock-a-block with microwaves, but they are now so low-energy they cannot warm an egg, let alone kick an electron away from a proton.)

A milli-microsecond after creation (10^{-9} seconds A.C.), the universe was cool enough for the quarks to be entrained, in triplets, by the proton/neutron quantum probability form. That is when protons and neutrons first appeared. Most of these have remained intact and unchanged to the present day (15 billion years A.C.)

About 100,000 years A.C., the photons of the primordial light calmed down sufficiently for the first hydrogen atoms to form in the universe. Even though the *1s* orbital had existed from the very beginning, it remained empty for the first 100,000 years. When according to plan the conditions were right, the external took up the form of an internal quantum probability that had existed on empty since the moment of creation. We can refer to such a planned confluence of conditions in the universe as an 'Eden' where internal and external come together for the first time. Thus the proton Eden occurred at 10^{-9} seconds A.C. and the hydrogen atom Eden at 100,000 A.C. ¹¹

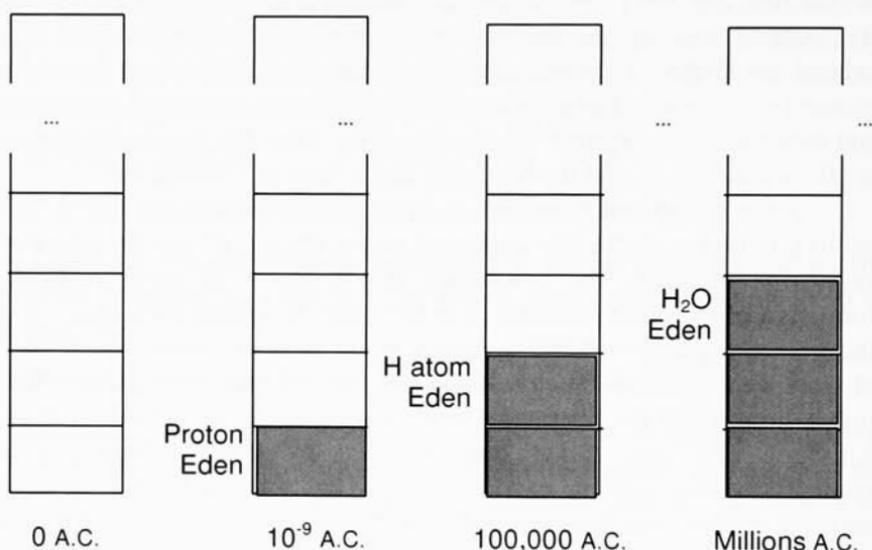
Some of the vast quantities of hydrogen and helium that filled the early cooling universe eventually collapsed under the tug of gravity into the first generation of stars. The conditions at the center of stars permitted the formation of the other elements. It is here that the quarks took center stage as they joined together—shedding energy in the process—entrained in the QPFs of what we call atomic nuclei. In the sun, for instance, hydrogen is changing into helium while the liberated energy warms our grateful bodies. When the hydrogen runs out, things heat up step by step as helium converts sequentially into carbon, oxygen, etc. all the way up to iron in the most massive of stars (our sun will only get about as far as carbon before settling down to the white dwarf old age supported by the power of quantum nothing.) Aging massive stars are like onions, remnant hydrogen at the surface above a helium layer above a carbon layer etc. as one descends towards the core.

For the very massive stars of the first generation, this iron stage was the end of the road as there is no more energy to be gained by rearranging quarks. Gravity at this point is so intense that the electrons, rather than being forced into the same state (which is impossible) combined with the quarks in the protons, converting them into neutrons. The release of energy in this process was so immense that the stars exploded as supernovae, scattering vast quantities of the heavier elements into the cosmos. The next generations

of stars—ours is third generation—formed out of such ‘dirty’ hydrogen and thus have the possibility of having rock planets such as our earth.

The first generation ran through this cycle quite rapidly, creating the Eden in which molecules could appear. The joining of the first oxygen atom and two hydrogen atoms to form water in their outer space Eden probably occurred many millions of years A.C.

In this view, each evolutionary development in the universe from simple to complex matter is the hierarchical filling in of the initially empty Original Quantum Probability Form—the Principle or Logos that guides, as quantum probability, the development of the physical universe. We thus have a sequence of Edens in which the conditions are all present for a new level of the empty internal QPF to get filled in by the external electrons and quarks.



Evolution as Sequential Edens and Entrainment in the Created Quantum Probability Form

Note that neither God nor natural law forces ‘matter’ to do anything, it rather gets entrained in increasingly sophisticated and intricate—complex numbers—levels of the Original Quantum Probability Form designed by God using mathematics that we will, no doubt, one day come to fully understand. This empty hierarchal quantum probability has been progressively filled since Big Bang, which was the starting point of God’s mathematical plan to eventually guide electrons and quarks to the state of being entrained in the quantum probability form we call the human body.

Unification Thought states that this intricate human QPF reflects the structure of God; it is as sophisticated as a QPF can get. We would be there now if the final step in the origin of man had not involved human responsibility and its failure. In this sense, restoration involves filling in correctly the topmost level of the Original QPF.

Quantum Bacteria

With this view of the quantum atom we are now ready for the next step on the conceptual ascent to quantum Man. The most basic living systems are the bacteria. Bacteria take up simple molecules—such as sugar, oxygen and a few salts—and convert them into bacterial growth and division. This natural miracle of engineering involves catalysis, the phenomenon where one molecule provides an environment within which another molecule can undergo chemical rearrangements.

Therefore, to understand bacteria we need to start with the nature of catalysis.

Quantum Catalysis

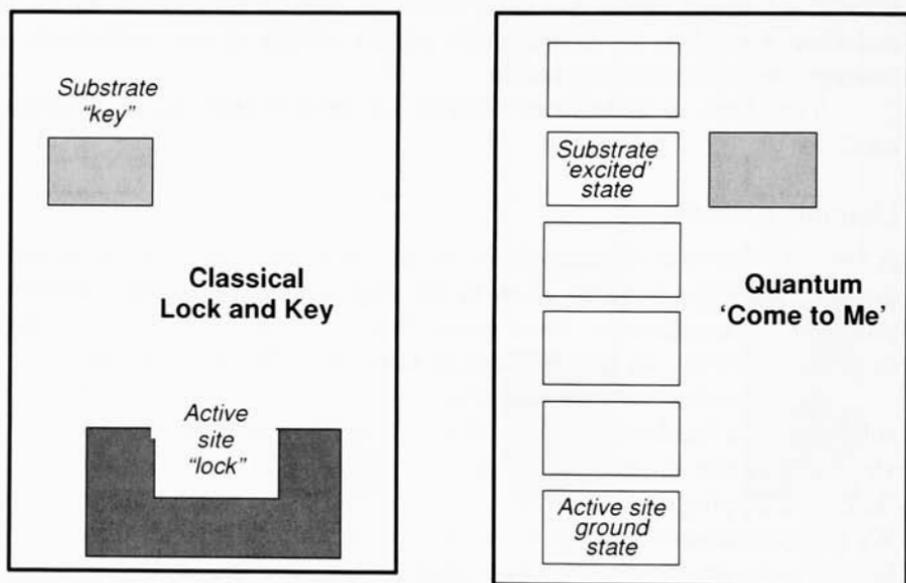
A familiar example of catalysis is the platinum in a car catalytic converter that acts upon the noxious gases in the engine exhaust. In the environment provided by the platinum, these gases ‘flip’ to less noxious forms. A typical catalytic molecule can alter millions of substrate molecules a second.

The classical description of catalysis is that of ‘lock and key,’ two solid surfaces meshing together like two jigsaw puzzle pieces. This is the view still in use in describing bacterial catalysis; billions of little substrate ‘keys’ all zipping around hoping to bump into the matching enzyme ‘lock.’ We have established, however, that atoms are not solids; hence this view is at best an occasionally useful approximation, which if misapplied can lead us seriously astray. It is, for instance, incapable of dealing with platinum catalysis. Inorganic chemists long ago abandoned the classical view, and now recognize that platinum provides empty orbitals (not the filled ‘solid’ ones) where catalysis occurs.¹² Classical concepts are quite incapable of dealing with the influence of ‘empty abstract nothing’ where quantum concepts are quite at home.

The classical ‘lock and key’ concept is as useless in describing bacteria as it is in describing platinum. The catalytic manipulations of all life are mostly performed by proteins with “active sites” in their structure. In the lock-and-key classical view, the substrate molecule moves randomly and

rapidly about by thermal motion, bumping into all sorts of molecules until it hits the active site and fits like a key into a lock. In the quantum view, the actual protein presenting the active site is irrelevant; what is important is the empty QPF it is providing for the substrate.

Spatial separation is also irrelevant. From the Rydberg atom example discussed previously, we have seen that quantum effects can extend over centimeters, so there is no reason why the 'Come to me!' call of an enzyme for a substrate should not also. In the quantum view, the free substrate acts like an electron in an excited state of the active site QPF. Like the electron in a Rydberg atom, it jumps down the probability steps until it reaches the ground state snugly within the active site.



Classical and Quantum Views of Catalysis

When trillions of molecules are involved, as they usually are, the two views are indistinguishable. When single molecules are involved, however, the expectations are quite different.

A hypothetical experiment

Consider a liter of water in which there is one molecule of an enzyme called, I kid you theologians not, luciferase. When a molecule of ATP enters its active site it falls apart and the energy released is emitted as a photon of

green light. This is what fireflies do to make light, as well as do those glow sticks cracked (to mix the ATP with the enzyme) at nighttime celebrations. This photon is quite distinctive and is easily picked up a single-photon detector.

To this liter of water containing one molecule of luciferase we add a drop containing just one molecule of ATP. We then measure the time it takes for the distinctive photon to be released, for ATP to enter the active site and be catalytically transformed.

First the classical expectation: Compared to the liter of water that has to be explored by the ATP, the luciferase molecule is very small, about one million billion billionth the volume. This is a lot of places to check out so the classical probability that the ATP will bump into the luciferase on its travels is very small. Then again, the ATP is moving at about 100 meters a second so it explores a lot of places in a second (about ten billion luciferase-sized volumes a second. A back-of-an-envelope calculation of the odds of a successful encounter suggest that it should, on average, take a billion seconds—about thirty years—before that distinctive photon triggers the single photon detector.

Now for the quantum expectation: If the QPF influence of the active site embraces the whole volume, then the expectation is fractions of a second. If the QPF, like the Rydberg orbital, casts its influence over cubic centimeters, then minutes at most will suffice before the detector signals.

Here we have quite divergent predictions: years in the classical view of solid lock and key, seconds in the viewpoint of quantum “come hither.” Both ATP and luciferase as easily obtainable, and so all that is required is a single-photon detector. In the following discussion I will assume that the quantum view will prevail and that the photon takes just seconds to appear, that the influence of a QPF spreads widely and is spatially insensitive. This is essential, as we are now going to describe bacteria in terms of spatially-extended and unified quantum probability forms. (If the experiment has been performed since the writing and it upheld the classical view, there is no point in reading any further).

Protein Folding

The clay macromolecules made of inorganic monomers are the most sophisticated non-life catalysts—they are widely used in industry—and it has been proposed that they made up the proto-metabolic Eden in which simple triplet-code life developed on the early earth.¹³

The most proficient and talented providers of catalytic quantum probability forms in living systems are the proteins. They do all the actual

work of manipulating molecules in cells. In the discussion of molecules we dealt with the QPF provided by nature. The boundary between life and non-life, where genetics takes over from biochemistry, is where the assembly of macromolecules is directed by linear programs stored on DNA and running as RNA on an operating system provided by a ribosome.

At the basis of all life is the transcription of a linear DNA gene into messenger RNA and its translation by triplet code into amino acids linked into long, linear chains. The chain then folds into a precise shape—the active state—and starts providing QPF for its substrate molecule. This gene-to-active-protein sequence is at the very foundations of the currently burgeoning science of genetics, so it is embarrassing that the science is unable to specify just how the amino acid chain folds into the specific form of the active protein. It is currently an open question—the problem of “protein folding.”

Proteins are linear polymers of amino acids. Each one of these twenty-odd amino acids has “chemical desires”—certain demands that must be met if it is to follow a path of low action. Unlike the specialist nucleotide monomers of RNA, which demand their specific complementary base for satisfaction in a low action state, the amino acids are omnivorous generalists. They can slake their desire for a low action state with many of the 20 amino acids as well as a host of other molecules. DNA and RNA (mainly) provide QPF for other nucleotides; proteins provide QPF for a wide variety of molecules.

Some of the amino acid monomers—like the strong acid and alkali ones who like to pair up together—make powerful demands; while simple glycine makes no demands at all. Some are hydrophobics which demand to be inside with their kin, while the surrounding and ubiquitous water molecules make enormous demands about the final configuration. Each water molecule’s QPF demand to be in an ice-like state of least action state is small, but there are so many of them that their overall QPF demand is huge. The backbone of the protein chain also has preferred ways of coiling, and there are sulfur bonds and proline kinks, etc. to take into account.

All of these configuration demands are elemental QPF that internally amplify and combine into a unified QPF—an *eigenfunction* wavefunction. This internally folded QPF maximizes the host of demands for a path of least action. Folding occurs when the external—the chain of amino acids—quantum jumps to fill in the external QPF, its folded state reflecting the internal quantum form. The little bit of the chain that is left unsatisfied and in a high action state by this configuration of minimum action is the active site. This is where transitory outsiders are provided an intricate internal QPF to jump in and out of, and thus get manipulated. This is just the quantum picture of the atom writ large.

Classical probability concepts, on the other hand, suggest that it should take trillions of years of random folding for a single amino acid chain to find the precise configuration of least action. The technical name for the classical treatment of combinatorial possibilities is the Traveling Salesman Problem, which sounds like a joke but is a serious field of study. Imagine shaking a jigsaw in its box and waiting for the puzzle to spontaneously assemble. This, in essence, is the best prediction that classical science can come up with: protein folding should take eons. Unfortunately for classical theory, zillions of proteins are folding correctly every moment in living things, and do it quick as a flash.

Classical theory has equal difficulty explaining the ‘calcium effect.’ Muscle proteins are in the relaxed configuration incorporating an ATP molecule when calcium ions are absent. When calcium ions flood into a cell—as they do when a nerve opens a pore for them—the protein chains immediately jump to the contracted state and expel the ATP in fragments. The system takes a path of very low action, which drives the contraction. When the cell expels the calcium, the muscle proteins jump back to the relaxed state with a new ATP. Proteins that make such sudden changes in form when an outsider binds to it are called *allosteric*.

Quantum science would explain that the calcium ion has added its powerful QPF to the protein’s QPF, radically changing the overall internal QPF. Therefore, the chain jumps to the altered external quantum probability, to the contracted state (ejecting a ‘burnt’ ATP). When the calcium departs, the chain jumps back to the old, relaxed form including a fresh ATP, in accordance with its former internal QPF. The unified science of quantum probability has no problem explaining protein folding, but, as noted, it is considered an open question needing experimental verification.¹⁴

Bacterial Life

The triplet code method of determining the sequence of amino acids in proteins is at the foundation of life. This code, written on mRNA, determines the sequence of amino acids in a protein chain, and hence the folding and active site. In biological terms, a linear sequence of triplet codons on mRNA is translated by the ribosome into a linear sequence of amino acids. This chain folds into an active protein with metabolic activity.

The protein’s active site is a QPF, and this is contributed to the cell milieu. This QPF is a probability amplitude that combines internally with the host of probability amplitudes from all the billions of proteins. They combine, as complex numbers, into a unified internal QPF. This can be also be couched in the general language of computer programming—as a linear

program runs on an operating system and generates internal instructions (the QPF) that make things externally happen over time.

This is how a unified science of quantum probability would describe a bacterium: RNA programs run on the basic Operating System of life and generate simple QPFs. A host of these QPFs combine internally, as complex numbers, into a unified QPF with an internal form. This is the Inherent Directive Nature, or "mind," of a bacterium. Molecules, including the water that makes up 60% of the organism, move to take up the form of the external quantum probability and, over time, flesh out characteristic external form of the bacteria, its body. (Compare this highly-structured quantum form with the classical view of the cytoplasm as a 'soup' of random molecules.)

Life is dynamic. The metabolism of the bacterium is the flow of molecules through this QPF, from ingested food to ejected waste. If this internal QPF is maintained, healing of external damage is as simple as molecules filling in the now-empty regions of the QPF. When the QPF fades, however, the organism dies and the molecules dissipate.

We can even assign proto-feelings to the bacterial QPF/Inherent Directive Nature/mind: Lack of glucose will result in millions of glucose shaped QPFs being empty, each one longing to have a path of least action with a glucose molecule. This empty composite QPF can be considered as a proto-sense of hunger in the proto-mind of the bacterium.

If this state of hunger persists in an anthrax bacterium, for example, a "make spore" RNA program is called from DNA storage. When this program runs, the QPF it generates radically alters, by the calcium effect, the internal bacterial QPF. The molecules of the cytoplasm jump into the new external probability form and a highly-resistant spore quickly forms. A similar, if more sophisticated, spore-like transformation by an RNA program underlies the differentiation of cells from the human zygote into a hundred-or-so different cell types as we develop into an adult.

In the discussion so far we have not mentioned DNA. This is because DNA plays a role in life akin to programs stored in code on a hard drive. Only when called onto RNA by other running programs do they get to run and generate a tiny QPF to add, as complex numbers, to the internally unified QPF/Inherent Directive Nature of the bacterium. All RNA programs, not just triplet coded ones, are called from a DNA store. DNA plays the passive, hard drive role to the RNA as active programs running on the CPU of the computer. Only when an RNA program runs does it generate a QPF to contribute to the unified QPF. These roles are converse of the classically-inspired perspective where DNA plays the starring role.

Quantum Principles of Life

Translating the detailed science into general statements, we have the principle of life in a unified science of quantum probability:

- An RNA program generates a simple internal QPF when running on an operating system. Multitudes of copies of these programs run in massive parallelism on a multitude of Operating System copies.
- This host of simple internal QPFs combine (as complex numbers) to form a unified QPF with a sophisticated internal form (the mind-aspect of life).
- This internal form projects onto external space-time as an external probability field (regular numbers) reflecting the internal form. The external moves from low-probability to high-probability and takes up the external probability form over time (the flesh-aspect of life).

The perspective opened up by the unified science of quantum probability shifts the focus from the external happenings to the internal cause, the realm of programs and the operating systems where it is the logical content that is important. As this is an internal construct in a mathematical space, and the running program generates an internal QPF when run, we can consider this a new layer of internal space that is two internal steps away from the external quantum probability form and the stuff that inhabits it over time.

The basic programs of life are doubly internal, so to speak, while the generated QPF and internally unified Inherent Directive Nature are just internal. Each level in the hierarchy of life's programming languages is a step internal again to the one beneath it in the hierarchy.

This internal aspect is significant; not so important is the code used—BASIC or FORTRAN—or the external expression—be it paper, hard drive, CD, Internet packet or WAN radio wave—that 'expresses' the internal logic. This is the same relationship as that between the *1s* orbital QPF and the two self-satisfied electrons that 'express it' in a helium atom.

There are plausible explanations for the steps that must have occurred during the first 100 million years of Earth's aqueous history for triplet code life to emerge about four billion years ago. The most elegant involve sophisticated catalysis in massive China clay deposits in the depths of the oceans chemically energized by black smokers and complex molecules created in surface waters by iron/UV organic chemistry. All such suggestions about the proto-metabolic period of the Great Design end with what classical scientists call the RNA world, the simple life before DNA appeared on the

scene. In the quantum perspective, to the contrary, we are still living in an RNA world; just a much more sophisticated one.

Quantum Evolution

If programs and operating systems are the keys to understanding bacteria, we can expect that these programs and operating systems are what must have changed as bacteria evolved into humans. Evolution, in the viewpoint of a unified science of quantum probability, is all about the internal world of programs, operating systems and QPFs; the external stuff just follows passively along. Internal evolution can be divided into two aspects:

- *Microevolution*: quantum variation, testing and increasing sophistication of programs running on an Operating System.
- *Macroevolution*: The emergence by microevolution of a program that generates a new level of operating system—another step into the internal realm of complex numbers and hierarchical program logic.

Microevolution

Microevolution is the variation of RNA programs running on an Operating System. We need to mention just two facts about the evolution of all the proteins—and by implication the RNA programs that generate them—that are found in living organisms from bacteria to man:

First, proteins are modular. Recent advances in the science have shown that there are only a few thousand basic modules that are mixed and matched to create the huge variety of proteins that generate the astonishing variety of living things. This must be the result of a mixing and matching of RNA subprograms into more sophisticated programming structures.

Second, the active sites in protein modules are invariant; they show essentially zero variation over vast periods of time. Mistakes in passing down the generations are forbidden. The active sites in many human brain enzymes, for example, are exactly the same as those in the humble *E. coli* bacterium. The structural aspects of modules, on the other hand, are variable and ‘mistakes’ in copying this aspect of the programs—the famous mutations extolled in the classical perspective—are tolerated, even encouraged.

How did God, in his plan of creation, direct this evolution of stored DNA programs to its desired ends? This is an open question, but a clue can be found in our immune system and the host of antibody-DNA programs it generates.

It starts with an immature lymphocyte being formed in the bone marrow. Each lymphocyte is programmed with DNA that, when called and translated, generates an antibody that provides a QPF specific for just one type of molecule. This DNA antibody program is generated by an RNA program that, when run, generates a sophisticated QPF that mixes and matches a small set of DNA modules, drawn from a large, stored library of them, into the 'variable region' of the antibody DNA gene. Trillions upon trillions of correctly-assembled permutations of these modular 'words' of programming instruction are generated, one for each lymphocyte. Every possible proper permutation of modules is expressed, sooner or later, in one or more of the trillions of lymphocytes. This host of immature cells is a complete external expression of the internal, abstract permutation space of a finite set of subprograms.

A properly programmed but still inactive lymphocyte then migrates to the thymus gland where the program stored on the lymphocyte is tested. The thymus runs a program that can be likened to a virtual reality; it is a virtual Operating System on which the DNA-stored program can be called and run. Copies of this virtual Operating System run all of the millions of programs stored on our DNA genetic heritage at the same time, each generating a virtual QPF. If any one of this host of auto-QPF complements, as complex numbers, matches the QPF generated by the lymphocyte's antibody-DNA, the immature lymphocyte is instructed to run apoptosis—programmed cell death. The cell deliquesces and the self-recognizing antibody program is destroyed. If the DNA program passes this test when running on the virtual Operating System, the not-self-recognizing lymphocyte is instructed to run the antibody program and mature into an active T-cell. Then the thymus releases it into the blood stream to patrol the body for non-self molecules.

In programming terms, this involves three steps:

1. Syntactically and grammatically correct programs are assembled from modular subprograms. Programming nonsense such as "GOTO GOTO," the calling of non-existent subprograms, or division by zero are not to be found in this permutation space designed by our Creator God, just as a $3.5f$ orbital is not an eigenfunction of Schrödinger's elegant description of the atom. We can refer to it as the internal *T-exploration* of a finite permutation space.
2. The programs are then run in a virtual reality on a virtual Operating System and what it generates is tested for certain criteria. (Windows running on PowerPC running on my Mac is an example of this; Windows 'thinks' it is running on a physical Intel chip, but it is

actually running on a virtual chip generated by the VirtualPC program running on Mac OSX running on Unix, etc.) If the VR run is successful, the program is released to run on a real Operating System. We can refer to it as the internal *VR-testing* of program permutations.

3. Running in the real world on a real Operating System, the program generates an elemental QPF to contribute, as complex numbers, to the internal unified QPF/Inherent Directive Nature/mind, and the organism that results when the external probability gets filled in is subject to Darwinian survival of the fittest (best-programmed). This is where the external environment makes its mark. We shall refer to this as the external *D-survival* of the fittest, as posited by classical science.

The evolution of proteins is still an open question, but the above suggests that the process would be highly accelerated by the emergence of just two programs: an permutation explorer and a virtual Operating System generator. It is quite possible that the fits and starts of evolutionary advance—such as the Cambrian explosion—involved the emergence of such sophisticated programs.

The notion of limited quantum configuration spaces is exemplified by thousand-year-old artificial selection of dogs and cats. Dogs range from Great Danes to Pekinese; the permutation space of the Dog Program is large. Cats, on the other hand, are all basically the same after all these millennia; the permutation space of the Cat Program is very small. The Beetle Program has an enormous permutation space; there are millions of species of them! All such proper permutations spaces—both great and small—are as designed by God as are the 1s orbitals of the atom.

Note that microevolution occurs only in the very top levels of the programming. In our bodies, for instance, we depend utterly on the evolutionary stability of the lowest levels of programming—the triplet code and ribosome Operating System, for instance. Thus fungi, plants and animals; we all use identical copies of both the eukaryote ribosomal Operating System and the universal triplet encoded RNA programs it runs. God released just version 1.0; there is no version 1.1 in the designed quantum configuration space of the Plan.

Operating System Macroevolution

As microevolution explores the permutation space, it eventually stumbles upon a sophisticated program planted there, in the mathematics of the Plan, by God. For example, a calcium effect jump appears as a new subprogram in the genetic milieu. When run on the Operating System, this program

generates a unified QPF that, when filled in by molecules, helps constitute new, more sophisticated level of operating system, an Operating System 2 running on Operating System 1 (as Windows used to run on top of DOS).

The emergence of the triplet code and ribosome-complex assemblages of many components in the proto-metabolic Eden involved such quantum-jump events. They were macro-evolutionary events, opening up new realms of programming possibilities.

The RNA programs that can run on this newly-emerged Operating System are simple at first. The process of microevolution again takes over and the process repeats until Operating System 3 in the Plan of God is stumbled upon by microevolution.

Note that, as required by both science and Unification Thought, God is not directly involved in either micro- or macro- evolution; He just sets up the quantum probabilities and then waits for them to get filled in. There is considerable leeway as to exactly when each step in the Plan is accomplished.¹⁵

Summarizing, we hold that evolution the unified science of quantum probability requires that evolution have an internal aspect—where all the sophisticated and interesting stuff happens—as well as an external aspect—the well-characterized necessity of things surviving over time in the external world. Using the lymphocyte-thymus system as a model, we speculate that the evolution of any level speeds up when RNA programs—as a consequence of exploration of a quantized, modular configuration space—develop the ability of programmed T-variation followed by T-testing in a virtual reality before release to run in the real world.

Quantum Genetics

The following is a brief overview of what known about the hierarchy of operating systems in living systems. The only RNA programming language well-characterized is the triplet code used by the Basic Operating System.

Triplet code Operating System

The basic Operating System of life involves ribosomes running RNA programs written in triplet code. This Operating System comes in just two versions: the prokaryote ribosome and the more sophisticated eukaryote ribosome; both use the universal triplet code. The human body has trillions of copies of both kinds of Operating System running in massive parallelism at the base of the genetic hierarchy.

Spindle code Operating System

The next level of Operating System sophistication involves the structure of the eukaryote cell. These comparatively huge cells are organized by the incessant activities of a relatively-small number of modular structural proteins—such as actin—which “self-assemble” into intricate supports, rails, highways, carriages and motors to move them, etc. In a unified science of quantum probability this is the external filling-in of an internal quantum probability and its intricate changes.

These QPF are generated by RNA programs not written triplet code. The most intricate QPF construct of such RNA programs running on this Operating System is the huge and highly-active mitotic spindle that apportions the DNA down the generations; a marvel that has mesmerized microscopists for generations. Such non-triplet coded programs are written in spindle code. When such spindle RNA programs are running they generate a unified internal QPF. The structural proteins move to take up the form of the external quantum probability and so organize the eukaryote cell into its characteristic form and function.

The non-triplet code DNA from whence all such ‘higher’ RNA programs are stored has been called both junk and selfish. This can only be dismissed as an Englishman looking at a Chinese newspaper and declaring it meaningless and devoid of content.

The centriole plays a key role in organizing the spindle and contains non triplet-code RNA. It is here that spindle RNA programs run and organize the entire cell. The RNA in the centrioles, called ribozymes, catalytically process immature mRNA *before* it gets to be translated into structural protein monomers on the ribosomes (and get to massively add their QPF, as complex numbers, to the unified Inherent Directive Nature.) RNA programs running in the centriole, in this way, control the structure and function of the cell and, on occasion, orchestrate the intricate ballet of mitotic cell division.

The Ribosome and Restoration

While DNA that stores the *generate ribosome* program, it needs a ribosome to run on: neither bacteria nor human can create ribosomes without ribosomes. In the same fashion, the *create centriole* program needs a centriole to run on. Both ribosome and centriole creates copies of themselves to hand on to daughter cells.

This principle of unitary descent holds true throughout the hierarchy of life’s Operating System. Each of the Life Operating Systems running in massive parallel in our bodies is a direct descendant of an Operating System that assembled in a macroevolutionary Origin event—externally filling in a

previously empty internal QPF in God's Plan. This is in accord with Unification Thought, which holds that everyone's copy of the Human Operating System is a direct descendant of the Human Operating System-generating programs that appeared with the physical birth of Adam and Eve.

As revealed by Reverend Moon, this original Human Operating System did not get together correctly; the external form did *not* reflect the internal quantum form of God's Plan. Instead, during its external assembly, it was damaged by the Fall and Cain's murder of Abel. As a distorted QPF, it specifies states of least action and high probability that manifest the original sin. Like the QPF of a cancer cell, the fallen Human Operating System and the malignant programs that run on it have generating endless evil and suffering.

Through the course of restoration God has been guiding history along the reverse path need to assemble a correctly functioning Human Operating System. Yet lacking even one copy of the true Human Operating System, it has been like trying to make a centriole without a centriole. Only the underlying level, the animal Operating System, works just fine. This is the purpose for the coming of the Messiah, to establish the true Human Operating System, out of which endless copies can be generated for all the descendants.

Quantum Mind

Genetic Memory

The simple programming analogy that we have been using so far is that of calling up programs from storage and having them run on an operating system. The second concept basic concept we will need from computer involves writing to two types of memory: active/volatile and passive/storage.

The CPU that runs the programs uses active memory; this is the "256MB of memory" in computer ads. The CPU it is constantly updating these memory registers and variables with constantly-changing values. These values are then called upon by the running programs, modified appropriately, and written back into active memory. This is short-term memory, as it disappears when the computer is turned off.

By analogy, running RNA programs must be able to read and write to a type of 'active memory RNA.' Such RNA manipulation by RNA is already well characterized. When a linear RNA chain folds into an active form that mimics a protein—manipulating RNA molecules by providing QPF paths of least action for them—it is called a RNA enzyme, or *ribozyme*—a full

discussion of which is beyond the scope of this paper. Ribozyme activity is often viewed as a holdover from a proto-metabolic “RNA World,” before proteins came along to do things much more efficiently. Nevertheless, far from being a primitive holdover, the limited repertoire of ribozymal manipulations of RNA may actually be very useful in the memory used in quantum programming. Short-term memory is carried in the mechanisms of this RNA World, which deserves to be better understood.

In our computer, if we forget to tell the running programs to “save to disk” before pulling the plug, all is lost, it was not saved to long-term memory. In living things, if RNA is active memory, then such ‘saving to disk’ should involve copying it back onto DNA. This writing-to-disc in living things involves calling up a machine-level program—an enzyme called *reverse transcriptase*—that writes RNA back onto DNA.

It is fascinating that the human genome contains millions of copies—in thousands of different variants—of this reverse transcriptase. Nevertheless, classical genetics assumes it plays no useful role, and all these DNA-stored programs are just junk. Still, we expect that all of life’s programs should have an automatic save feature. By the action of reverse transcriptase, the ‘active memory’ carried by the RNA is constantly being written to disk—to DNA—for long-term storage. When we go to sleep, for instance, the intricate internal QPF that the RNA generated ceases to exist. The organism requires the ability to restore this QPF when we wake up in the morning. If it has been written into the DNA the night before, then in the morning, when the programs stored in the DNA are copied onto RNA, the programs start running and we wake up. If this is correct—and only experiment can prove it—then all those millions of reverse transcriptase “relics” in the human genetic heritage have a very important role to play, and are most certainly not junk.

Sensory Perception

All programs involve an input. The senses, from bacteria to human, involve the massive concatenations of simple inputs on the cellular level. Light-sensitive cells in the retina, for instance, operate by the simple logic such as is performed by pores that open and close as do those in muscle cells that admit and expel calcium ions to regulate muscle contraction. When a lower levels of programming sets the *photon* register to “true,” an *activate* program is called, and the cell sends a ripple along the internal QPF of its external axon as input to the next level of processing.

This tiny bit of information is combined by neural net programming into bytes of information about transitions in luminosity and color. All this

information ends up, via the optic nerve, as an optical map spread over trillions of hierarchically-organized cells in the optic cortex. Spread out over this vast expanse is myriads of information pixels from the eye about the current look of the outside world.

The next step of combining all these pixels of information spread over neural nets into the unified whole that we seem to perceive when we look outside ourselves. Information about each pixel is kept in separate maps in different areas of the cortex; there are maps for hue, intensity, gradients, lines, etc. The color information about an item, for instance, is registered on cells that are billions of cells away from where its shape is stored.¹⁶ How do all these disparate bytes of information about the external world get 'bound' into the unified vision of reality we actually perceive? As mentioned earlier, this is called the 'binding problem' in classical neurology. Without elaborating, it should be clear that a unified science of quantum probability does not have a binding problem (or a protein folding problem). 'Binding' involves a massive combining, as complex numbers, into a unified QPF internal representation of the outside world, the unified entity that we perceive.

Embryonic Development

The 'binding' of individual cells into organs and the whole organism operates on the same principle as the binding of sensory data into a unified sense perception. Countless simple QPF-generating RNA programs in massive parallel combine internally, as complex numbers, into the Inherent Directive Nature of an animal organ.

Every cell in our body has a copy of the Organ Operating System, although depending on cell type they run different programs. The Organ Operating System runs simple RNA programs in massive parallelism. These elemental QPF combine, as complex numbers—an Organ Inherent Directive Nature—and the externals move to this high probability, low action state and take up the characteristic form of an organ such as the liver. Development is the sequential calling of programs to generate this QPF; healing is the filling in of empty, externally-damaged probability forms.

The evolution of animals—phylogeny—involves the sequential emergence of programs by quantum microevolution. Development the single-cell zygote to the adult form—ontology—involves calling these stored programs in the same sequence.

Passing rapidly over this fascinating subject—which includes sex as a mechanism for the efficient micro-evolutionary exploration of quantum

combination spaces—I shall just note two things that happened along the way to the programs that can generate humans:

1. The very earliest of organisms in our lineage had programs that generated the QPF of a simple sphere, organizing a hollow sphere of cells with a hole at one end acting as both mouth and anus. A second hole was programmed in later, and the excretory functions are assigned it. Only the simplest of organisms retain this pattern of mouth-first, anus second—these *proteosomes* are all simple worms (a limited permutation space to explore by microevolution). At some point along the lineage to animals, however, this pattern suddenly flipped from front and back: the first hole became the anus and the second hole became the mouth—the *deuterosomes* (with a vast permutation space to explore).
2. Later—along the second lineage that diverged to animals and insects—there was another flip, this time from top to bottom: What: what lies along the back of an animal—such as the spinal cord—lies along the abdomen of an insect; what is below in one is above in the other.

We recapitulate both stages in the womb. Such flips in development are difficult to explain in classical terms of local molecular communication between cells. The quantum perspective can easily accommodate such phenomena. The orbitals of atoms each hold two electrons because, if a QPF can fit internally by waving in one direction it will always be able to fit by waving in the opposite direction—standing waves in an organ pipes are a simple example.

The very different histories followed by these diverging, flipped lineages suggest that the two ways of waving are not entirely symmetrical. God has placed such interesting, and very important, asymmetries in His Laws. It is one such a one-in-a-trillion asymmetry in the Law, for instance, that accounts for all the matter in our universe.

Lineage

So far, we have been discussing RNA writing to DNA disk in the somatic cells. Such cells do not get to pass their DNA down the generations. The DNA of the germ cells—which do—is currently considered inviolate to generational imprinting—writing data from RNA to DNA is considered forbidden and the scientific heresy of Lamarckism.

A hint that such ‘passing data down the generations’ might occur is the ‘imprinting’ of each of our paired chromosomes: one is labeled with a DNA methylation pattern that translates as “From Dad,” the other coded “From Mom”. The calling of programs to run during development often takes note

of this distinction, calling a program only from the Dad-labeled library, but not Mom's, for example.

The task that faces the quantum geneticist is to deconstruct the coded programs that are running in the many programming languages of life. Encouraging such a science would be a worthy long term project.

Quantum Brain Function

We will now touch on the topic of brain function and apply the basic principles of a unified science of quantum probability. These are:

1. An RNA program, written in a high-level code, runs on an Operating System, generating an elemental internal QPF.
2. Running in massive parallelism, these combine as complex numbers into a unified internal QPF, or sophisticated Inherent Directive Nature or simple mind.
3. The externals move to fill in the form of the external quantum probability.

Neurons are very active externally, firing and oscillating in their nets and complex circuits. Neurons, like proteins in cell metabolism, generate very sophisticated QPF that manipulate other cells. Their activity is the focus of most neuroscience. Yet the majority of cells in the brain are not neurons; they are the glial-class cells that drape and envelope the neurons and their connections. These glial cells have been assigned the lowly task of housekeepers, feeding and cleaning up after the busy, busy neurons. It has only recently become apparent that these cells also have sophisticated, if local and quiet, networks of communication.

Like all cells, glial cells indulge in the incessant exchange of suitably-modified and labeled RNA sub-programs. These inputs are combined, following T-cell like programming rules, and an RNA program is output to run on the neurons. These are the roles of mRNA and proteins at the foundations of genetics. The evolution of the glial cells and neurons into the human mind is just a reprise, at a higher level of life, of the evolution of RNA and proteins into our bodies. Yet the full significance of glial cells is far from being understood.

Just as proteins generate the simple QPFs that massively combine, as complex numbers, into the unified QPF of the cell, in the same way, but on a much more mathematically internal level, the neurons generate simple QPF that massively combine, as complex numbers, into the unified QPF that is the mind of an animal. Our waking, physical mind is the most sophisticated example of this.

Animal Mind and Human Mind

As you might expect by now, the brain can be viewed as a hierarchy of different operating systems that emerged during modular evolutionary exploration of quantum configuration space. (All these, of course, run on lower operating systems such as the cell and the ribosome.) We can only glance at an outline of neural organization. Implied at each level is the usual running of RNA programs generating internal QPFs, which combine, etc., at several levels:

Simple Organism Operating System: This is the most basic level at which the nervous system functions. The unified QPF generated organizes very simple functions.

Segmented Organism Operating System: Our ancestors, and our embryos, are divided into segments, the QPF generated organizes this level. This can be called the “segmented worm mind.”¹⁷

Fish Mind Operating System: In our brains, this level mainly resides in the brainstem, the swelling connecting our spinal cord and brain, and includes the ‘gut-brain’ that is spread out all over the viscera.

Amphibian, Reptile and Mammal Operating Systems all function in a similar way. They are capable User-level programs in the lower animals, and run on the lower lobes and nuclei in the human brain. The most sophisticated animal mind is that generated by the *social brain*, an Operating System sophisticated enough to run programs that enable groups to work together as one—dogs have this level of sophistication in delightful abundance. Pre-human hominid microevolution developed this to the level of using pidgin to exchange information about who was cheating on whom.¹⁸

The microevolutionary “speciation event” that was the birth of the first human ancestors was not externally remarkable; it involved the usual exploration of quantum programming permutation space and was similar to all primate speciation events. What was utterly remarkable internally, was that this was also a macroevolutionary event, the emergence of new operating system—the *human mind* and the eternal spirit. As this is a major topic in itself, we shall stop the discussion here.

The new science, to summarize, is not hostile to the theistic view of the universe. It has introduced a quantum internal extension into the lexicon of science that is the Inherent Directive Nature of Unification Thought—just with a different name. As prophesied by Reverend Moon, the scientific description of the cosmos is converging with the theological description.

Notes

- 1 P. W. Atkins, *Quanta*, 2nd ed. (Oxford: Oxford University Press, 1991), p. 348.
- 2 John Joe McFadden, *Quantum Evolution* (New York: W. W. Norton, 2000), p. 219.
- 3 Robert Rosen, *Life Itself* (New York: Columbia University Press, 1991), p. 18.
- 4 Edward Rubenstein, "Stages of Evolution and their Messengers," *Scientific American* (June 1989): 132.
- 5 Richard P. Feynman, *QED: The Strange Theory of Light and Matter* (Princeton: Princeton University Press, 1985), p. 7.
- 6 A. Zee, *Fearful Symmetry* (New York: Macmillan, 1986), pp. 106-111.
- 7 This is why the "intelligent design" perspective is rejected as science; it fails to recognize this simple fact built into the foundations of Unification Thought.
- 8 In computer science, this is akin to the logical impossibility of programming a true random number generator.
- 9 It would take us too far off the central discussion to explore here the concept of the same internal quantum probability governing the history of external *spiritual* fundamental elements.
- 10 The horizontal (real) axis of the initial view is from -1.5 to $+0.5$, the vertical (imaginary) axis from $-i$ to $+i$. The final view is centered on the complex number $-0.08378791+0.65584142i$. Created with *Super MANDELZOOM 1.06*.
- 11 I am emphasizing the emergence of the *first* of a kind here, as it remains the universal principle of evolution. In sophisticated systems, such as life, the appearance of the *second*, *third*, etc. entities on the scene is qualitatively different to the first event. For simple systems such as protons, atoms, water molecules, etc. the *many* appear in the same way as the *first*—origin and multiplication, so to speak are identical, while in organisms they are not.
- 12 These empty catalytic orbitals are similar to the *4f* orbitals of hydrogen illustrated above.
- 13 A. G. Cairns-Smith, *Genetic Takeover and the Mineral Origin of Life* (Cambridge: Cambridge University Press, 1982)
- 14 I suggest a simple experimental test in my book, *Do Proteins Teleport in an RNA World?* (Mount Kisco, NY: Institute for Quantum deProgramming, 2005).
- 15 This is comparable to the human portion of responsibility in the history of restoration.

- 16 The odd looking A and B layers in the LAB color space of Photoshop hint at what color looks like without luminosity.
- 17 The HOX-gene DNA seems to play a central counting role in generating this level of QPF throughout the body and the brain. The segmentation in our hindbrain apparently uses the same HOX counting method that caterpillars use to segment themselves.
- 18 A pidgin involves just nouns and verbs; it is not a language.

A CASE FOR A PROFESSIONAL MINISTRY IN THE UNIFICATION CHURCH

Michael Yakawich

In my conversations with some elder members of our church in other states, I have encountered some interesting comments. Do we really need UTS? I never did join a church so why do we need ministers? Even if we need church leaders, why should we support them? Why send my youth to UTS to become a leader in our church/movement? There are so many other better paying and respectable jobs than that, aren't there? What are we anyway in terms of an organization: a church, a movement, a federation, cell church, a Hoon Dok Family Church? We are offering the next generation our positions and we will give them room and board. Why are they not excited? After all, I did my best as first generation now it is time to pass it on and see what they can do. Where are all the Americans? Are we like "chickens running around with our heads cut off?" We are asked to witness, grow our membership, and are given more and more strategies, but where is the focus? And last, but not least, where are the passion, the harmony and the desire that we once had? In an attempt to address some of these questions from my perspective, I submit the following essay.

As we move further into the 21st century, the need for church leadership will become more vital and crucial. It will be up to the educational arm of the Family Federation, The Unification Theological Seminary,

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to provide the basic orientation, education and instructions for future church leadership that will be required out in the field. We will face the need for pastoral work in many fields. These fields will include marriage/Blessing, outreach and witnessing, media, community service, ecumenical work through the American Clergy Leadership Conference (ACLC), counseling, compassionate care, guidance in life and death issues, public relations, spiritual guidance and traditions, and diplomacy and dialogue between the local community and the larger organizational staff at national headquarters.

Ministry can include numerous other areas of Unification movement activity, such as the American Family Coalition (AFC), Women's Federation for World Peace (WFWP), the International Interreligious Federation for World Peace (IIFWP), and youth and young adult organizations such as CARP and STF.

The Value of the Church Organization

Often I hear people question whether we need a church. I believe that we do. As recently as the January-February 2006 issue of *The Unification News*, our movement has been referred to not only as the 'Family Federation' (FFWPU) and 'the movement,' but also 'Hoon Dok Family Church,' and simply 'the church.' Reverend Moon is quoted as saying, "The fact that you are in the Unification Church is quite amazing. If you really understood the Divine Principle, you will never be able to leave."¹ It is clear to me as a working pastor that we are still in the era of requiring a facility and a more or less traditional church organization. We must realize that we are what we call ourselves and firmly establish, support and develop that which we actually are.

Father Moon also is quoted as saying, "I have taken down the HSA-UWC signboard. We are the Family Federation. They are different. FFWPU is also legally distinct."² It is a good idea to request clarity on this. I believe that he is not saying that something was destroyed or closed, but simply that the signboard was taken down. He is talking about our name, and that is fine, as long as we do not spend all our energy dealing with what we call ourselves.

Whatever the name, we are an organization of people under the guidance of the Father Almighty, founded by the Father and Mother Moon inspired by Jesus Christ. We are groups of peoples and families located in fifty states in the United States of America. We have the passion and a theology that has been established to share with all humankind. We call this witnessing and outreach to the greater communities in which we live.

What is our structure? As a faith body, we are organized by our Founder, an international board, a national board, Dr. Chang Shik Yang, our Continental Director, Dr. Michael Jenkins, our President, a number of vice-presidents, block leadership, regional leadership and, finally, in most cases a local board guiding and supporting a senior pastor, youth ministers and lay ministry.

The Unification Theological Seminary is the forefront institution for the training and preparation of leadership in all these areas. This is our institution of higher learning in the field of ministry and religious education. It is a significant institution for doctrinal education, ministerial understanding, growth and development in the field of ministry, leadership and church missions. Of course, it is not the only place for complete academic learning. It cannot be. However, it is in a critical and crucial role for this process. Further education takes place while working in the field, and through further studies in schools and various organizations.

Most sources on church growth strongly express the vital need for church leadership. All cell church ministry and other outreach ministries are coordinated and guided by the local pastor and their board. Therefore, a facility for fellowship, worship and training is provided. Isolation leading to individualism is not conducive to success. Much research has pointed out that growth takes place on the basis of a vision that takes form through an organization that provides the necessary support.

It is the honorable role of the Unification Theological Seminary to push forward and present strong church leadership. It is also an institution to promote the well being of seminary graduates in the field. It is a place for liaison work between these leaders in the field and the church national headquarters. It will also continue to be a place of mentoring through continuing education, communication, development and experimentation for those in the field.

The Role of the Professional Pastor

Why is this so crucial? As we develop more outreach in the community, there will emerge increasingly serious needs for well-trained pastors. A greater array of issues will confront us as ministers in the grassroots. The issues are multi-faceted. They will involve the task of representing our faith in the public sphere. Often, the pastor is the spokesperson and "face" in the public and for public relations work. They will also require skills in homiletics, leading a governing board, managing and guiding an organization, raising finances and working with an administrative and

ministry staff. It will involve the proper understand of financial management and bookkeeping. In addition, it will require facilitating and delegating jobs necessary to support a community of faith, from maintenance to music, Sunday school to service coordination, and the basic care of all members in their spiritual needs.

Other complex issues will emerge as outreach and growth into the community comes about. This will include dealing with suicide issues, drug issues, divorce issues, marital issues, racial and cultural issues and legal issues. Also, as the congregation or membership of the organization grows, there will be needs for prison ministry, hospital ministry, pastoral counseling and hospice ministry. In all these cases, the need for education and instruction at UTS will become more and more pronounced. UTS will also play a vital role in the support and provision of education to be utilized local in the field.

Of course, all members and all people are "called" to be leaders. Gifts of the ministry are not reserved only for those with the title, "Reverend." I am not reserving ministry to an elite few. But my point is that within any calling, one can build upon one's gifts and in order to develop and refine one's God-given abilities. The person who goes through such education and training in a systematic way is called a professional. A person who knows plumbing or electrical equipment is called to do such work in your home because they have been trained, have worked at it and have become good enough at it to be certified by their recognized peers. Ministers who have been trained and developed his or her skills over the years become great assets for the community. They can in fact deal with tragedy and trauma since they have been trained in such settings and have life experience. This minister or pastor can offer inter-personal support through counseling and internal guidance. That person can conduct religious ceremonies that mean a great deal in terms of personal support and community building. They can administer sanctification through Holy Salting, can give special sermons and talks, and can deal with spiritual possession and spiritual phenomena. As the person matures, they can take on other issues based upon their years in the ministry.

The tasks of a congregation can be and should be delegated to members according to their spiritual gifts, so that all may be able to develop a meaningful personal ministry. Elders and lay ministry are vital for leadership on boards, offering occasional sermons, doing educational work, outreach and the like. Everyone is important. However, to raise up and have a person or persons who have a life invested into spiritual work is essential. The community needs a person who is able and reliable to take care of specific issues that a congregation may face.

The Worker Is Worthy of His Hire

In the past, the Unificationist view was what I would call an ascetic view of ministry. If you were a local church leader, you would either sink or swim. There was no particular job description and no formal expectation of community support. You were pretty much on your own. A few were strong enough to endure; most resigned out of burnout and stress. This cannot be accepted; it will never lead to success in the 21st century. I believe that we have failed to educate ourselves properly on the value and importance of the ministry. We must rethink our policy. When a person works for a business firm under the auspices of the Unification movement, there is always some minimal monetary compensation. If we understand that the pastors and ministers of our organization have value and importance, we must consider the same policy of monetary compensation.

This is not new for other organizations like ours. Indeed, even models such as the Church of Jesus Christ of Latter Day Saints (Mormons) provide a strong support structure. There is among the leadership of the LDS monetary compensation equivalent to a salary. Since most ministers in our movement take on numerous tasks in community leadership and coordination, it is fair to recognize their efforts and support their work.

Now, once that is clear, then a deeper question could be put on the table: "Is this particular person worthy of pay? Does s/he deserve a salary?" I believe we have been lulled into misunderstanding the critical leverage exerted by the clergy position within our movement. If some among us have abused or misused this role, we must take a collective sigh, repent and develop methods for evaluation, counseling, correction and, if necessary, discipline, including removing people who perform badly. Yet, for the most part, church leader brothers and sisters are working long hours in their respective churches on a totally sacrificial basis. We must break the mold of demanding this, and thinking that they do not need a salary or that they do not deserve a salary.

The Value of Careers in the Church

Likewise, I believe we have focused on the limitations and burdens of the traditional church structure, and have failed to see the potential of a vibrant, active "church organization," including a building and her people, within a community. A congregation can become the "movers and shakers" in a community. As they build something substantial, the larger community will recognize and respect this. The community in return will come to seek

counsel, advice and give support to that ministry. Long-term investment will pay off both spiritually and physically.

It is important to note that it is not the responsibility of the national church to provide funding for local work. But the national body does need to provide clear policy in terms of compensation for leadership. Headquarters acts as a guide and provides a format for local communities to adopt according to their local resources. Without any national policy whatsoever, it is difficult to start the local conversation leading to implementation. Then compensation matters devolve to whatever local people want to do. What I propose is similar to the guidance national headquarters has been giving for years on property sales and bookkeeping issues. It provides policy and guidance for the local church to implement.

With continued proper and cutting edge education at the Unification Theological Seminary, plus national policy and resource support for the field, we will not only have a dynamic church leadership, we will also have long-term leadership. This means that the church will be seen as offering a future for life employment. This will help develop a longer lasting presence in the community, senior pastoral positions, mentoring for those who desire a ministerial vocation, opportunities for students at UTS to do field work under such pastors, and an organization that has a long and stable track record in the community.

The Role of the Unification Theological Seminary

As we rekindle the pride of the position and place of church leadership, we naturally will come to place greater emphasis on the value and significance of the Unification Theological Seminary. This should not be out of arrogance or the accumulation of power, but as an honorable way that will inspire young people who see that such a career is virtuous. Church leadership should provide the stability necessary to raise a family as one pursues a vibrant occupation that adds value to the community.

It is my premise that we have never really given enough credit and credence to the Unification Theological Seminary. We have to encourage our youth to pursue UTS and church leadership, especially those who feel a calling and are seeking a vocation. We must foster this thinking and desire.

I firmly believe that God has an incredible blessing in store for us. We can place hope in the buildings we purchased so many years ago. We have to place more energy into really growing congregations all over America. With wisdom, we can do this and make it substantial. "Hoon Dok Family

Churches” with strong and stable church leadership will blossom and spring forth before our eyes. It is our opportunity to give this vision a real chance.

Likewise, we must place a concerted effort, beginning at the Unification Theological Seminary, to provide the proper care and support to the church leaders in the field. We must take a hard look into their financial well being as well as their spiritual well being. It is assumed and it must be emphasized that a good church leader when properly equipped will take care of his and her members, and we need to make our leaders accountable to display the core skills and spirit of Unification spiritual parents. “These virtues,” in Dr. Hendricks’s words, “are sacrifice, serving, teaching, exemplifying, disciplining, counseling, (and) provision of sustenance and vision.”³

Therefore, a national policy must be considered regarding the salary, health insurance, life insurance, retirement planning, benefits to the children and incentives appropriate to church leadership, including advancement. It is reasonable to encourage us to research the other churches to evaluate their guidelines and long history of understanding of these issues.⁴

Professionalism and Stability

There is greater power in organizations that demonstrate stability. We will surely draw more young people and new people into the church leadership, ministry, pastoral work and general mission positions if we take a more professional approach. We will emerge even more in our communities with greater energy, developing more credibility, establishing more outreach and successfully gaining more membership.

When an organization is growing and developing, it gains greater respect. Sincere people know how much effort, sweat and tears goes into building a community. Political leaders are drawn to churches with effective outreach and activities that benefit others in the public sphere. People are attracted to vibrancy, community service, and active participation within the greater community. With a strong, stable leadership, a church can grow and can begin not only to mentor its own members but those with whom they work and influence each day.

The people cannot be drawn to us if they do not see us. We cannot lead if we do not have leadership. We cannot flourish if the leader is floundering in bills, barely keeping his or her family afloat.

Then young people who are seeking a vocation in the ministry will not only have the great educational opportunities that UTS can provide, but they will have a solid structure to plug into when they go into the field for their mission work.

The potential for incredible breakthroughs will come from the guidance of Lord Jesus and the Holy Spirit. It also will come by us wisely organizing and substantially instituting sound financial policies. This needs to be linked to a clear understanding of the roles and responsibilities of a church leader in the field, including the ramifications of success or failure, with appropriate promotion and demotion. This will help bring about a truly energized, empowered and passionate organization. We will surely be successful, a key player in the community and a draw to millions to work with us and join our organization, be it called a church or federation. This is a case for a professional ministry in the Unification Church.

Notes

1. *Unification News*, January/February 2006, p. 12.
2. *Ibid.*, p. 5
3. Tyler O. Hendricks, *Family, Church, Community, Kingdom* (New York: HSA-UWC, 2000), p. 114.
4. *Ibid.*, 26, 40.

A RESPONSE TO POSTMODERNISM

*A Critical Review of The Future of Religion
by Richard Rorty and Gianni Vattimo*

Frank Kaufmann

Among the most significant works of postmodern philosophy is Richard Rorty and Gianni Vattimo's *The Future of Religion*.¹ Jean Grondin calls Rorty and Vattimo "the two most preeminent figures of postmodernism." Richard Rorty, professor of comparative religion and philosophy at Stanford University, is a meteoric American philosopher of our time, who began as an analytic philosopher and then walked away from it, calling it "nothing more than the last gasp of representationalism." Gianni Vattimo, a professor of philosophy in Turin, is a student of Gadamer and a proponent of the "Gadamerian culture of dialogue." In this slim volume these two philosophers each speak from the cutting edge of their fields, and then engage in a revealing conversation.

The reader should be warned that this volume is not easy to understand. It requires that the reader have familiarity with 20th Century Continental and American philosophy, especially with what is called the "post-metaphysical" period. Terms and thinkers which inform this volume include Nietzsche, Wittgenstein, Heidegger, Gadamer, Dewey, Benedetto Croce, Derrida, nihilism, historicism, postmodernism, hermeneuticism and neo-pragmatism. As such *The Future of Religion* is a book by philosophers for philosophers. Add to that a starting point for the conversation that takes

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“the death of God” for granted, and a strong temptation arises to dismiss it along with a blast of related scattershot decrying “everything that’s wrong with this world.” To succumb to such a temptation, however, would be a mistake. *The Future of Religion* is a valuable and intellectually important encounter.

Rorty and Vattimo each stand at the edges of anti-foundationalism or anti-essentialism. They think hard at the edges of the postmodernism and bring from this elite precipice some of Western philosophy’s strongest challenges. In response the “death of God, and the deconstruction of metaphysics,” Rorty and Vattimo wandered off in different directions—Rorty through Dewey’s door of pragmatism, and Vattimo through Gadamer’s hermeneutics.

The Death of God

The term “Death of God,” was probably coined to provoke and anger theists. If so it surely succeeded, and along with this childish penchant among the precociously bright, proponents probably enjoyed the teen-style lament “you just don’t understand.” The milder term for the same philosophical collection is “radical theology.”

S.N Gundry rightly notes that the Death of God movement of the mid-60’s never coalesced around a single center or definition. It arose as the confluence of both sociological and linguistic developments in philosophy. The social or historical element has its late (1960’s) roots in Gabriel Vahanian’s book, *God is Dead*, in which he analyzed the historical elements that contributed to “the masses accepting atheism not so much as a theory but as a way of life.” The linguistic side of the problem derives from the premise that arose “among empirical analytic philosophers that real knowledge and meaning can be conveyed only by language that is empirically verifiable.”² Together, these sparked a fluid (and likely North Atlantic-centric) sense that God no longer functioned as a dominant or efficient category in modern society (giving birth to “this-worldly” and secular theologies), and linguistically that the term “God” could no longer function as a verifiable or reliable referent. Thus, “the Death of God.”

The Rejection of Metaphysics

“The Death of God” is an unfortunate, provocative (albeit catchy and journalistically enticing) description of genuine and substantial philosophical challenges. Philosophy stumbled across three great difficulties regarding

existence and experience: First, human existence is always “in history”; second, experience is always structured in the “linguistic a priori”; and third, the devastating synthesis, namely the historicity of language itself. These observations compel the rigorous philosopher to engage in the “deconstruction of metaphysics,” a task which results in “the end of logocentrism, the end of the privilege accorded by metaphysical thought to presence and voice incarnations of the Logos, capable of rendering Being available to a finite subject.” (6)

Rorty, Vattimo and others thus reject any “authority that, in the guise of a scientific or ecclesiastical community, imposes something as objective truth.” (8) They insist rather in the “historicity of all knowledge,” believing that recognizing such allows for the dissolution of the modernistic dispute between religion and science (in which modernity gave science the upper hand). They speak of “the weight of objective structures” and the “violence of dogmatism.” In its extreme, even “method” and “grammar” are looked upon with suspicion.

The vertigo and resulting sense of freefall coming from these positions is so intense that many react angrily and combatively to these philosophers and philosophical impulses. It is better, however, that such challenges be embraced, digested, considered and resolved, than merely opposed with a vigilante spirit. If people like Rorty and Vattimo have the stomach to stare these philosophical developments in the eye, we should pray diligently for their safe return from the Mount of disFiguration.

Rorty's Hope

Rorty rejects the notion that philosophy can be done “a-historically.” He is referring to what many philosophers believe, that our era is ready to grasp the relative nature of all beliefs, a theory that echoes Isaiah Berlin’s idea that there is “no Archimedean point outside ourselves, our history, our language, or our concepts where we can stand we can stand to achieve and objective viewpoint toward all that we claim to know or believe.” Postmodernists like Rorty are not blind to the implications of “a-ontology” (my neologism combining “a” as in apolitical, and “ontology” from the philosophical field “ontology.”) He does not shy away from the implications of anti-foundationalism for moral and ethical concerns. He writes, “Nor is there any need to attempt to reach an a-historical, God’s-eye view of the relations between all human practices.” (32)

How can Rorty (and, as we shall see, Vattimo) remain so sanguine as the pillars of certitude crumble around them like the fall of the Roman

Empire? There is on the one side an admirable courage and integrity to these men who face the howling winds and philosophize on the edge. In another way they are simply dutiful, like the 9/11 firefighters or the quartet as portrayed by Cameron in *The Titanic*. You deal with what is, and the near ritualistic execution of one's vocation is the best way to meet crises. Finally one can feel a touch of the rebellious teen in this community, the teen who enjoys the luxury of rebellion while enjoying the benefits of the father's toil and sweat to pay the rent and feed the family.

Rorty (and Vattimo) should be given credit that they view these developments positively and draw constructive conclusions. Rorty wisely abandoned the self-ascription "atheist," and changed it to softer, more palatable ascriptions like "anti-clerical," and "religiously un-musical." Ultimately, Rorty extends Dewey's pragmatism toward the philosophical ground of a utopian democracy, citing "what contemporary American philosopher Robert Brandom calls 'the game of giving and asking for reasons.'" (37) Rorty plays fair in that he is not unwilling to confess his faith while "sav(ing) religion from Onto-theology":

My sense of the holy, insofar as I have one, is bound up with the hope that someday, any millennium now, my remote descendents will live in a global civilization in which love is pretty much the only law. In such a society, communication would be domination free, class and caste would be unknown, hierarchy would be a matter of temporary pragmatic convenience, and power would be entirely at the disposal and the free agreement of a literate and well educated electorate. (40)

Vattimo's Hope

Gianni Vattimo stands on the same ground, or perhaps sinks in the same quicksand, as Richard Rorty. There is no difference between the two men insofar as their respective assessment of the possibility of metaphysics. Lest anyone accidentally suggest something might actually be the case, early on in his essay Vattimo wants us to be sure that we know that when "Nietzsche writes, 'there are no facts, there are only interpretations,' [he is not making] an objective, metaphysical proposition." (44) Okay, relative enough? We need not reiterate the anti-metaphysical efforts of postmodernists to provide tight enough security to protect us from the horror that something might inadvertently be recommended as true.

The difference between Rorty and Vattimo does not lie in how they read our condition; it lies rather in two things peculiar to their personal

histories: First, Rorty thinks of himself as “religiously unmusical,” while Vattimo considers himself a devout Catholic. Second, Rorty advances his philosophical horizons in the tradition of American philosophers, while Vattimo is with the Continental philosophers. They pass through very different doors but arrive at remarkably similar locations. This is the great beauty of this book.

Vattimo credits Christianity with the incipient impulses of Nietzsche’s nihilism and Heidegger’s end of metaphysics. For Vattimo (as we saw with Rorty) this is a positive direction. Vattimo explains, “Christianity introduces into the world the principle of interiority, on the basis of which ‘objective’ reality gradually loses its preponderant weight.” (46-47) Regarding hermeneutics as a radically “nihilist” ontology, he insists, “I believe we must [argue] that postmodern nihilism constitutes the actual truth of Christianity.” (47) Examples of this abound: “Christianity as a message of salvation consists above all in dissolving the peremptory claims of ‘reality.’ Paul’s sentence, “Oh death where is thy victory?” can rightfully be read as an extreme denial of the ‘reality principle.’” (49-50) “Wittgenstein’s phrase that philosophy (for us, this would be the postmetaphysical philosophy made possible by Christ) can only free us from idols.” (50)

The anti-authoritarianism of this impulse that we saw in Rorty’s explanations obtain with Vattimo as well: “All claims by historical authorities to command in the name of truth have been revealed as deceptions that absolutely cannot be tolerated in a democracy.” (54)

So where does Vattimo’s “Christianity” and roots in Continental philosophy take us, that we might find solace from the queasy feeling of ever shifting sands? Interestingly, Vattimo also arrives at “democracy.” Not the social democracy of a “domination free” society in which “love is the only law,” taken by extension from Dewey and the traditions of American philosophy, but rather democracy as it expresses itself in “the philosophy of communicative action of Habermas... No experience of truth can exist without some kind of participation in community... [with] Gadamer hermeneutics, truth comes about as the ongoing construction of communities that coincide in a fusion of horizons... Truth consists above all in their being shared by a community.” (51)

It is easy to see that for both these philosophers, the “redemption of nihilism” (my phrase) lies in *fraternité*—whether it be the “pragmatic” unfolding of a democracy through shared practice (charity) or the unfolding of “what is true for all of us” (my phrase) through participating in the interpretation of our historicized moment in a “fusion of horizons.”

Rescuing the Orphans

There are a number of significant flaws in postmodernist philosophies, the most noteworthy being that unless one thinks really carefully, and really hard, and really faithfully, it is simply not how we think. It is not how we feel. I think it requires that one be able to make a living out of thinking this way, before it starts to feel natural. This innate or “gut” sense that postmodernist views are only really practical for the pampered elite engenders some of the visceral reactions to postmodern philosophical propositions. The “I don’t know what they’re sayin’ but I know I don’t like it,” feeling, or “There are no facts? How about you’re on fire? Is that factual enough for ya, mister?”

This incongruence with lived experience, I believe, accounts for some of the strong, even emotional opposition toward anti-foundationalists and hermeneutic nihilists. Since social and legal conventions require that we try to express ourselves philosophically without setting our dialogue partners on fire, let us see if we can identify elements in the human experience which challenge the analyses and conclusions of even superlative postmodernists like Rorty and Vattimo.

I Owe This All to ...

The first thing to note in postmodernism is its extreme anti-authoritarian genesis. Hierarchy, power, authority, and any related elements in the human experience are presumed laden with oppression, exploitation and other inevitable effects, all ultimately harming the welfare and impeding the eventual liberation and emergence of innate human goodness.

The problem with this view, its sybaritic appeal notwithstanding, is that it simply is not our experience with authority a vast percentage of the time. The negatives presumed by postmodernists describe only occasional experiences, and only with some authorities. What is presumed to be “true” about hierarchy and authority in fact only describes the misuse, abuse, and exploitation of authority. But what of the thousands of occasions in which authority is benign, if not downright pleasant?

My children’s primary school crossing guard? She is an absolute authority. Everyone, from the littlest one in Buster Browns to the bone-crushing driver of the 16-wheeler, obeys this small lady absolutely! And she is always fun, often with a lollipop on hand, or scolding Junior for his ever-untucked shirt. My 18-year-old kids still visit her, still standing in the same intersection, and still getting a lollipop whenever they can.

I have never seen Blues performed when the artist did not pay homage to a teacher or an old great. It is an honor they *love* to confer, expressing their humility, surrender, and giving glorification to an authority they gratefully embrace. Examples abound. The point is that in this world, and in being human, it is just a fact that there are people who “know” more. And we not only permit, but keep doors wide open and in fact cherish, any time these benevolent “higher ups” tell us what to do.

What I describe here might be called the “vertical” dimension of the human macrocosm (if we consider the utopian fraternité of the postmodernists the “horizontal” dimension). Both are sweet. They round out life. The utopias of Rorty and Vattimo are too flat. They do not match reality, and they omit a sweet and known part of human existence. Give me B.B. King, give me Yogi Berra, give me my 7th grade Latin teacher. And above all, if you are lucky (and many of us are) give me my mom and dad. Herein lies an axis of meaning and even “truth” that is missing in the horizontal, two-dimensional utopias of Rorty and Vattimo.

Lord of the Flies

The second thing we “know” (somehow) that rejects even the most elegant siren-call of such enchanting postmodernists as Rorty and Vattimo, is that we do not order ourselves better when simply left alone. History and subjective experience of self speaks unequivocally of the existence of profound evil in human affairs. Again, even without the philosophical sophistication to challenge these brilliant thinkers, people of average intelligence know that communitarian constructs sprouting in the Petri dish of radical nihilism disremember the “truth” of evil in our experience, in our immediate and subjective “knowing.” We “know” that when things get really evil, you just cannot just talk them away. There are some “horizons” with which we know in our gut we are not meant to “fuse.” History and our present world are rife with evidence that part of the human condition and the resulting horrors of dehumanization are “true.” They are not reformed simply by talking long enough. Thus, the second missing or errant element in the postmodern project is the naiveté that inadvertently inheres ironically within its sophistication. Even people without philosophical training “know” fraternité neglects to integrate this particular universal in the human experience.

Epistemology

The final critique of anti-essentialism, nihilism, and hermeneuticism I offer here takes up the epistemological shortfall in these postmodern systems. What Rorty, Vattimo and their contemporaries fail to incorporate in their analyses is the role of “doing” in “knowing.”

Until now, epistemology has concerned itself with the apprehension and affirmation of propositions. The breakdown in that relationship, and the insistence that we have lost our ability to claim that one can “know” something as “true,” plays a strong and major part in the legitimate challenges forged by postmodernists. Rorty was perfectly right as a celebrity pioneer to rent himself from the warp and woof of positivism and the analytic tradition, that last gasp in which truth was sought by reducing language to mathematics. He saw that this could not fend off the horror, as the referent similarly tore itself free from language.

It is accurate that “truth seeking” in the realm of language-sodden propositions is a lost cause. The postmodern project, in my opinion, is most intuitive in its rigorous refusal to permit reckless and sloppy truth claims singing blindly in the chasm between *le mot* and *l'objet*. In this I have no problem. Where I do have a problem is with the solutions they propose. Still remaining in the cave, they offer irrational solutions that stay in the shadows.

Just as the forfeit of “the vertical” and of “authority” lacked sufficient imagination to take up life’s reality honestly, similarly the surrender to the end of metaphysics fails to find an imaginative solution to the legitimate epistemological challenge rightly put forth in postmodern observations.

The postmodern challenge can be met with solutions that match human experience and the fact that we all know it is possible to “know” something. The way forward is in moving beyond the disembodied intellect and its relationship to proposition. The postmodern epistemological challenge should not be met playfully, it should be met in a way that conforms to a full and honest gaze at life in the world. The better solution is achieved by approaching “knowing” in a more wholesome, well-rounded and integrated way, one that considers the human being with greater nuance and through more aspects than merely its intellectual relationship to metaphysical proposition.

The development of an integrated epistemology is far-reaching and complex, ultimately requiring the full involvement of mind-brain theory. It is impossible to fully develop the solution in this short space, but the necessary elements can be introduced. The key to re-opening the possibility of knowing after postmodernism lies in affirming and recognizing the relationship between two key elements. These are: first, human beings are a microcosm

of the universe in which we act. (i.e., we—including our brains—are made out of the same stuff we apprehend and manipulate), and second, action (which is integrally related to reality) affects cognition.

Once philosophy approaches the reality of human knowing in this fuller and more integrated embrace, recognizing that proposition is transformed into knowledge through experience and action, (i.e. how we in fact live in the world), we can become free to benefit from the valuable observations of the postmodernists.

For the Old Order of Things Has Passed Away

Rorty, Vattimo and the postmodern philosophical movement need to restore and integrate “the vertical,” the sweet matrix of “authority” into a richer and fuller account of human life. Secondly, they need a more intuitive and sophisticated grasp of the reality of evil. And finally, they need to recognize and develop an epistemology that understands the relationship between action and cognition.

If these are taken up in earnest, courageous and aesthetically pleasing thinkers like Rorty and Vattimo can develop radically new foundations (even as they serve as watchdogs to keep the old foundations away) for the next era of human spirituality. We could not have fresh ground awaiting the new foundations were it not for these philosophers who are willing to think so hard, facing the icy winds at the edges.

Notes

- 1 Richard Rorty and Gianni Vattimo, *The Future of Religion*, edited by Santiago Zabala (New York: Columbia University Press, 2005).
- 2 S.N. Gundry, “Death of God Theology,” <http://mb-soft.com/believe/txn/deathgod.htm>

A UNIFICATIONIST GOSPEL

Robert M. Price

I have for a very long time thought it might be helpful to have a direct, narrative version of the gospel events informed by the biblical theology of the Reverend Sung Myung Moon. In many of his speeches, key passages of which are compiled in *The Life and Mission of Jesus Christ* (HSA-UWC, 2001), Reverend Moon explains where the Unificationist version of the story, as revealed to him, can be read between the lines of the canonical gospels, so why not gather these hints into a simple narrative in which they would be explicit? Such a new gospel might even offer evangelistic, devotional, and liturgical benefits. With all of this in mind, I have undertaken the task of composing such a gospel, based on the canonical gospel passages most often stressed by Reverend Moon, as well as bits from other ancient sources (including apocryphal gospels), always seeking to convey and to document key Unificationist concerns, as well as to obviate notorious difficulties in the familiar gospels. It is not written to prove anything but only to embody the Jesus story as seen by one particular religious community and its teacher. I call it “A Unificationist Gospel” to signal both that it is by no means any sort of official text and in full realization that others may one day undertake the same exercise.

Implied in the effort is an understanding of gospel-writing per se. I believe I have done what the ancient gospel writers did, understanding the text as that of a sacred story, of narrative theology. Matthew and Luke, for instance, could never have taken the liberties they did with Mark if they imagined themselves simply to be reporting what Jesus did and said. No, they knew they were writing edifying fiction, albeit based on saving events. The alternative is to make the evangelists into hoaxers, not into reporters, for the evidence of artifice is ubiquitous.

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And the charge of imposture is bizarre. What they sought to do was to some extent much like what Jesus himself did when he composed his fictive parables. In my view, that is what Joseph Smith (correctly) saw himself doing. Those who insisted that the Book of Mormon merely recorded events in ancient America did not have ears to hear.

And yet it is worth the effort to avoid or correct the egregious historical or geographical errors of the canonical gospels, if only for the sake of narrative plausibility. There seems to me no point to passing on the evangelists' errors.

I have not been content to rewrite the traditional gospels at this or that juncture so as to bring out Reverend Moon's distinctive take on the underlying events. Rather, I have introduced a significant amount of new material that illustrates key emphases of Unification theology, sometimes explicitly, sometimes implicitly. And even where I have taken over elements from the four gospels, I have rewritten them, albeit in "biblical" style. I wanted to create the kind of distinctiveness that sets John apart from the Synoptics as more than a scissors-and-paste compilation. Nor have I relied only upon the four gospels and my imagination. I have felt free to borrow bits and pieces from Gnostic and Islamic Jesus traditions, too. To do so strikes me as appropriate to the ecumenical outlook of the Unification Church.

I approached my task in the spirit of utmost seriousness and as a sacred responsibility, remaining open even, as I hoped, to inspiration of whatever type might be available. A Unification Gospel is the result. It was a great delight to write, and I hope it will please the reader and cause him or her to stop and reflect. Let me thank Professor Andrew Wilson for his tireless guidance. His encyclopedic knowledge of the sermons of Reverend Moon, as well as his comprehensive command of Unification doctrine, was invaluable. He made innumerable suggestions for revising the text, and it is much, much better as a result. My thanks go to this patient colleague and friend.

A Unificationist Gospel

1:1 In the beginning was the Heart of God. And the Heart was with God, and the Heart was God. 2 And his Heart was filled with love, and God resolved to create those who might receive and return his love, that love should not be an arrow without a mark. 3 And so God's Heart spoke a Word. And that Word was the image of the creation. 4 And the Word became flesh, even Adam, the father of multitudes, and Eve, the mother of all living. 5 For them and for their seed did God create the earth as a home of comfort and a kingdom of righteousness, 6 where the justice of God's own Word should be bodied forth among his sons and daughters.

7 Now Adam and Eve had not yet come together, as it was not yet their hour. 8 The two of them rejoiced in the love of God and returned it unto him as children rejoicing in the love of their Father. 9 But the angel Luciel was jealous and said in his heart, "I shall be like the Most High Father and will take his place in the hearts of the man and the woman he has made." 10 And so Luciel seduced the woman Eve before she had come together with her rightful husband. 11 And then the woman seduced the man, and they began to multiply upon the face of the earth. 12 But the branch of Adam was grafted onto the trunk of Luciel, who was also called Satan, which is interpreted "Adversary." 13 And so it was that Satan became the father of mankind. 14 And great sadness overtook the world, for that the Heart of God abandoned it. 15 And an angel flew through mid-heaven crying, "Ichabod! The glory of God has departed from among the sons of men!"

16 The Heart of God loved all things, nor was there any creature that was not sustained by the love of the Heart of God, but now none reflected it, being sold instead unto Satan. 17 And God was sorry he had made man on the earth, and it grieved him to his Heart. 18 And God said, "I can no more turn away from you than a mother can abandon her child." 19 And so the Father fashioned a second Adam and sent him into the world, that he might become the firstborn of many brethren, and the father of a multitude.

2:1 When the voice of prophecy had long fallen silent for want of any in Israel to heed it, 2 the angel Gabriel sought out a certain Zechariah, a man full of years and of good deeds. 3 Now Zechariah was the high priest in those days, though his name was afterward stricken from the lists. It was he who entered into the Holy of Holies bearing the blood of the sacrifice. 5 Now Zechariah's wife was Elizabeth, of the daughters of Aaron, and faithful to the Lord in all her ways. 6 Yet she was barren and gave her husband no child to carry on their name. 7 And it came about one day, as Zechariah passed within to offer up the blood of the sacrifice on behalf of those gathered outside, he beheld a man in white standing to the right of the altar, and he fell to the ground trembling. 8 But the angel Gabriel, for it was he, touched his shoulder, saying, "Fear not, Zechariah, you servant of God, for he has heard your prayers and the petitions of Elizabeth. 9 You shall have a son, and you shall name him John.

1:9 Reverend Moon in Korean gives the archangel the name Luciel, not Lucifer. The former means "Light of God," whereas the latter means "Light-bearer."

2:3 Reverend Moon so designates him in his Christmas message for 1977, "The Participants in Celebrating Christmas."

10 “Your years of sorrow will end,
and your home will echo with childish laughter.

11 And, as many rejoiced in the birth of Isaac,
So will they delight in the birth of your son.

12 And in him the voice of prophecy will stir,
and the word of the Lord shall be heard again in the land.

13 He will embody the spirit of Elijah,
fulfilling the promise of Malachi:

14 “Behold, I will send you the prophet Elijah
before the great and terrible day of the Lord.”

15 He shall purify the sons of Israel
And reconcile the stubborn hearts.

16 In running water will he wash away their sins
and mark them as the elect of God.

17 And greatest of all will be his task
to prepare the way of another,

19 the Son of the Most High,
he who shall be begotten hereafter.

18 He shall win to the banner of his kingdom
small and great, rich and poor,
fathers and sons, mothers and daughters;
and in his service to another his greatness shall lie.”

19 And Zechariah knew not what to say, for great fear remained upon him.

20 And he said, “Behold, I who am dust presume to question an angel of God! How can I be sure of these things, that I am not dreaming? 21 For I am old, as my lord sees, and my wife is long past the age of bearing.” 22 The angel replied, “I am Gabriel! I stand at the ready before the throne of God! It is not for the likes of you to doubt me. 23 Nonetheless, this shall be your sign: you shall abide deaf and mute until these things come to pass.”

24 And Zechariah left the altar and returned to the waiting throng. They asked him what had shaken him so, but he could not reply. 25 With

2:13-16 If, as in Luke 1:17, John’s father heard the angel say this, how could John later have been ignorant of his role as Elijah? All such hymns, which no one would have remembered in such detail, are narrative embellishments interpreting the significance of the events for the benefit of the reader. Typically they go right over the heads of the characters in the story, who are not their intended audience anyway.

many gestures he sought to tell the story, at length bidding them goodbye. 26 And when Zechariah returned to Galilee he went in unto his wife, and she conceived, as the angel had said. 27 And all were amazed, and the women of the town said, "May she walk in the way of Sarah our mother."

3:1 Now Elizabeth had been with child for six months when the angel Gabriel appeared again, this time to Mary of Nazareth in Galilee. 2 This Mary was a virgin, betrothed to one Joseph, who was of David's line. 3 The angel appeared to her, saying, "I bow before you, most blessed of mortals! 4 The favor of the Lord is with you!" But Mary trembled and knew not but that the hour of her death had come. 5 Hence the angel said, "Fear not! For God has decreed that you shall conceive a son and shall name him Jesus, and in due time you shall aid him in the saving of his people.

6 "And he will be a sign from God unto his people,
who shall hail him as the Son of the living God.

7 He will be like David,
a shepherd to his people,

8 to redeem his wandering flock
from the thief who has stolen them,

9 and to drive away the ravening lion of Rome
and the hungry bear of Edom.

10 And his brow shall bear the crown of righteousness,
while his hand wields the scepter of truth.

11 His words shall defeat his foes,
and the sword of his mouth shall bring him the victory."

12 And Mary said, "Shall the son of a carpenter wear the crown of his fathers?" But the angel said to her,

3:9 Reverend Moon teaches that Christ comes to redeem humanity from Satan who had stolen them away from God, and to lead Israel to establish God's Kingdom even overcoming Rome. Edom, an hereditary enemy of Israel, joined both Babylon (Psalm 137:7-8) and Rome in conquering Israel.

3:12 Replacing Luke 1:34, "How can this be, since I know not a man?" which is likely enough an interpolation anyway, reading in an anticipation of the virginal conception doctrine, otherwise not suggested in the Lukan nativity. It can have been no surprise to Mary that she should soon bear a son if she was engaged to be married!

13 "The power of God shall overshadow you,
and the Spirit of God shall give you seed
through a priestly vessel,
14 hence the child shall not be Joseph's son,
for which cause many shall revile him,
and a sword will pierce your own soul, too.

15 "For has not your kinswoman Elizabeth conceived a son in her old age, by the very same power? 16 You are to go and sojourn with her, and there you will be shown what you shall do." 17 And Mary bowed her head and said, "I am only the slave of the Lord. I will do as you say." 18 And suddenly she saw no one with her. And she hastened to make ready and went into the hills where Elizabeth and Zechariah dwelt.

19 When Elizabeth saw her coming, she rose up and embraced her, saying, "Most blessed of women! Full of the favor of God! 20 I do not deserve that you should come under my roof, for all that I welcome you. 21 Behold, the babe leaped in the womb as you set foot in my house.

22 "My soul hymns the greatness of the Lord!
He has done great favors for me!
23 He has lifted the burden of my reproach before men,
and made fruitful the field that was barren.
24 From now on they shall call me blessed,
and another barren who has not borne sons.

25 Though of old Jacob and Esau did struggle in the womb,
the beginning of strife among the sons of Israel,

3:13 Neither unprecedented nor immoral. The *Alexander Romance* replaces Plutarch's literalistic account of Alexander's miraculous begetting by Zeus in the form of a serpent with a nocturnal visit by the old Egyptian priest Nectanebus, and the result was the belief that Alexander was the son of Zeus-Amun. The priests of ancient Egypt used to impregnate the Queens (who were actually the sisters of their royal husbands), the result being the divine parentage of the Pharaohs, denoted by their names: "Thutmose" = "Thoth has begotten him." "Ramses" means "Ra has begotten him," etc. The priest could pass on the seed of the god, however literally that was understood. It no more involved adultery than a visit to a fertility clinic would today.

3:21 Our gospel attributes the Magnificat not to Mary but to Elizabeth, in accordance with some old Syriac manuscripts. After all, the hymn, based on that of Hannah in 1 Samuel 2:1-10, deals with deliverance from barrenness, which is Elizabeth's affliction, not Mary's.

26 my son and yours shall meet in friendship
and perform a common task.

27 And the sins of the past shall be undone,
and all Israel shall return to God.”

28 That night the angel of the Lord awakened Zechariah, saying unto him, “See, you are treading the path of your father Abraham, to undo his sins and to right his wrongs. 29 And as Abraham had two sons, one by his wife and another by his maid, so you shall beget another son upon the maiden of the Lord.” 30 So Zechariah arose and went in unto Mary, and she conceived and was with child.

31 And the time came for Elizabeth to be delivered, and she brought forth a son. She named him John. And their neighbors and kin were full of astonishment. 32 And Zechariah’s tongue was loosed, and he glorified God, saying, “In his mercy, the God of our fathers has given me speech, that I may praise him all the days of my life. And this, my son, shall cause many more to praise him!”

33 But after some days, Elizabeth, who well knew who had begotten the child upon Mary, grew angry and said to Zechariah, “May God judge between you and me! 34 Was it not enough for God to grant you a son from me that you sought a son from my kinswoman as well? 35 Cast out this woman and her child, for why should she bring reproach upon us all?” 36 And the thing grieved Zechariah. But the angel of the Lord spoke to him in a dream, saying, “Fear not, Zechariah. 38 It was your lot to raise and to protect the child and to gain allies for him in high places, but strife shall not accomplish the purpose of the Lord. 39 Let them depart, and I will watch over them, but know that you have hindered the coming of the kingdom of God.” And Zechariah awoke and wept.

40 Soon after, Elizabeth died, and all mourned her. John was yet a mere lad, and Zechariah feared for the boy, as he himself felt unequal to the task of raising him without a mother. 41 So he took his son to the camp of the saints of the Host High who dwelt in the Jordan valley, who were called

3:25-27 These prophetic words foreshadow God’s hope for John and Jesus to work together as brothers, which would require them to overcome a situation of enmity like Jacob and Esau. Alas, it was not to be.

3:30 For this understanding of Jesus’ parentage, see Sun Myung Moon, *True Parents and True Family: The Inauguration of the Family Federation for World Peace in 185 Nations* (np., nd.), p. 19.

Essenes, that they might teach him all the ways of the Lord till the day he should be made manifest to Israel.

4:1 So Mary returned to Nazareth and to Joseph. Joseph took her and their few possessions and journeyed up to the lesser Bethlehem in Galilee, where he had kinsmen. **2** But when Joseph learned that she was with child, he was much dismayed, saying to himself, "The law commands that I shall put away the unfaithful woman." **3** For the custom of the Jews was that a man might without sin beget a child upon his betrothed. **4** But Joseph knew well enough that the child was not his. **5** As he slept, the angel of the Lord appeared to him, saying, "Joseph, servant of the Lord, think no ill of your betrothed, **6** for what has befallen her is of the Spirit of God and his wisdom, that the scripture may be fulfilled. **7** And she whom God has favored, you must not hold up to shame. **8** Take her as your wife, and raise the boy as your own son." And Joseph liked it not, but he obeyed the word of the angel.

9 But none would take them in, for rumors concerning the child's begetting had preceded them, and they were held in low esteem. **10** And so, as Mary's time drew near, they sought the shelter of an inn. But there was no room for them in the place. **11** At last they found lodging in a shepherd's cave, and it was there the child was born.

12 In these days certain wise men from Parthia arrived in Jerusalem, inquiring at the court of King Herod where they might find the newly born heir to the throne of David, **13** saying, "For we saw his star in the East, even as Zoroaster the prophet wrote. **14** We have come to pay him homage, for that, like a star, his rising will light up the world." **15** Now the wise men were learned in the motions of the heavens, but not so much in the ways of kings, for they thought Herod must already know these things and have rejoiced in them. **16** But the king was an Idumean and cared little for Jewish ways. **17** And their news did not suit him, and he only feared some scheme by his enemies among the people, who were many. **18** So he called in his scribes and inquired of them where such a king might be born. **19** And they,

4:1 See note at 4:19.

4:12 The Arabic Infancy Gospel explicitly says the Magi from the east were acting on specific prophecies made by Zoroaster about the birth of the Jewish messiah. Jews identified Zoroaster with Jeremiah's scribe Baruch, also a great seer.

4:19 The present gospel seeks to obviate the difficulties introduced by Luke and Matthew in their nativity stories. Both evangelists presupposed that Jesus must have called Nazareth in Galilee his home town, since he was known as Jesus the Nazarene,

being well-versed in the scriptures, told him, “Look for him in Bethlehem of Nazareth, in the land of Zebulon, to fulfill the scripture that says, 20 ‘You, O Bethlehem Ephrathah, too little to find a place among the clans of Judah, from you shall emerge the shepherd of my people.’” 21 So Herod told the wise men what his scribes had said, 22 and he instructed them, “When you have seen the child, send word, so that I may gather the elders of the tribes of

but that he must have been born in Judean Bethlehem on account of Micah 5:2. Luke and Matthew each tried to harmonize the conflict, but in very different ways. In Matthew, Mary and Joseph live in Bethlehem (where Jesus is born, at home) from the start until, to escape Herod’s pogrom, they flee to Egypt, and finally to Nazareth up north. In Luke, Mary and Joseph live in Nazareth but have to go to register for a taxation census in Bethlehem because Joseph’s ancestors lived there a thousand years before. Jesus is born while they are there; then they return home, and Jesus grows up in Nazareth. Luke’s version is impossible: Romans did not tax Jews during the reign of Herod the Great, a client king, but not a subject from whom taxes were collected. Quirinius, named by Luke (2:2), was indeed Roman governor of Syria Province, but only ten years later as Luke knows very well (Acts 5:37). Luke pictures Palestine united as under Herod but subject to Roman tribute as in Quirinius’ day. And no census in history has ever required people to register where their remote ancestors lived! What would be the point? The IRS wants to know where *you* live, not your forbears, so they can come and collect the money from *you*.

Reverend Moon’s revelations and haggadah oblige us to accept both the Bethlehem birth in a manger/cave and Luke’s location of Mary and her relatives in Galilee. But we have available a better harmonization that the ancients used. As it happens, there was another Bethlehem up north in Galilee, actually called “Bethlehem of Nazareth.” If Jesus were born there, all difficulties vanish.

4:20 But does not the Micah 5:2 prophecy demand that the Scion of David be born in Judean Bethlehem? Perhaps, perhaps not. Keep in mind the New Testament’s penchant for subverting, reinterpreting, and deliteralizing prophecy. Our version of the Micah 5:2 passage rewords it slightly, just as Matthew reworded it in a different way. The original says, “you, O Bethlehem Ephratha, who are little to be among the clans of Judah,” which Matthew changes to “you, O Bethlehem, in the land of Judah, are by no means least among the rulers of Judah” (Matt. 2:6), quite a change! Our version reads: “You, O Bethlehem Ephratha, too little to find a place among the clans of Judah,” implying that the Bethlehem in which the heir of David will be born is not the Judean Bethlehem, but a much smaller hamlet altogether, the town-size equivalent of a manger. This sort of recasting of prophecy to make it fit the event was common in early Christianity and the Dead Sea Scrolls. It is all a matter of literary allusion anyway, not clairvoyant predictions.

Israel, that they, too, may come to venerate him.” 23 And they departed for Bethlehem, where, with many inquiries, they found the child.

24 Mary and Joseph wondered much at the appearance of the wise men, for never had they beheld such splendor, nor raiment of such design. 25 They laid at the feet of the child Jesus their gifts and treasures and blessed him in a foreign tongue. 26 And, warned in a dream that night not to tell Herod of their meeting, they departed the next day for home. 27 When the king realized the wise men had disobeyed him, he was seized with rage and dispatched troops to Bethlehem, commanding them to slay all infants under two years of age.

28 But God warned Joseph in a dream the same night to flee the wrath of Herod. And he told him to warn those with infants in Bethlehem. Of these there were about a dozen. 29 So Joseph hastened to spread the warning, but his words seemed foolishness to them, and all rebuked him for disturbing their sleep.

5:1 The lad Jesus grew in wisdom and in stature, but he was silent and sorrowful more than any other boy. 2 In large measure this was on account of the whispering of the townspeople over his parentage. 3 For all had heard there was some secret, and most likely shameful, concerning Jesus’ conception. 4 For this reason most called him the Fatherless. 5 Joseph and Mary heard the mockery and the ill-rumor, and, though Mary did her best to

4:23 Eliminating the moving of the star in the sky so low that it could come to rest over a single house. Clearly, Matthew has garbled an earlier version of the story in which the wise men interpreted the appearance of a new star (or stellar alignment or nova or whatever) as heralding the royal birth among the Jews, to whom the astrologers assigned Pisces, then went to the logical place to find a newborn king: Jerusalem, the Jewish capitol. When they found he had been born elsewhere, it was not the star that guided them thereto like a modern laser pointer, but rather simply information learned from the scribes. We have restored that version, removing an embarrassment to the narrative.

4:30 Matthew (2:16-18) unwittingly created a scandal of theodicy by having God alert only Joseph, and not the other Bethlehemite parents, to the imminent danger of Herod’s massacre. Why did the other infants have to die? Our version eliminates that problem.

5:4 See Reverend Moon’s “The Participants in the Celebration of Christmas” (1977).

5:5 Reverend Moon so characterizes Joseph’s bitter suspicions in “The Participants in the Celebration of Christmas” (1977).

pay it no mind, Joseph grew bitter, for he had always wondered concerning Jesus' real father. 6 For this reason also, Joseph demanded of Mary that they have children of their own. In this Joseph erred, sowing seeds of contention. But Mary yielded to her husband. 7 There was little joy under their roof, and the neighbor children were swift to take up their parents' taunts against Jesus.

8 When Jesus was twelve years old, his family took him up to Jerusalem for the feast, as was the custom of the Jews. 9 When the feast was over, and the pilgrims streamed out of the city, Jesus was not to be found. 10 But Joseph was eager to be on the way, so he said to his wife, "Surely the boy is with our kin in the crowds. He will be back in time for supper." 11 At this Mary was afraid, but she was obedient to her husband, and they set out for home. But the day wore on and Jesus did not join them. 12 Mary began to upbraid Joseph, that he did not love the boy and cared not whether he were lost or found. 13 So Joseph, much vexed, asked among their kin, and none had seen him. And they returned to Jerusalem, a day's walk. 14 For another whole day they searched the city, fearing for him more and more. At last they went to the temple to pray, and there they saw him. 15 And they were amazed, for he sat among the scribes and the teachers of the law, asking them questions and answering theirs. 16 And, as if he were a child playing games with other children, they cried out to him, "Son, why have you treated us in this fashion? We have been driven to distraction looking for you!" 17 But Jesus was indignant and replied, "Why did you search? Where would I be but here in my Father's house?"

18 And Jesus passed many years in Nazareth, attracting no notice and keeping his own counsel, as it is written, "He will neither wrangle nor cry aloud, nor will they hear his voice raised in the streets." 19 But to God he often raised his voice. The youth heard the outcry of his people, trampled upon by the Gentiles, and he prayed, 20 "How long, O Lord? How long before your Anointed shall appear upon the earth to set things right? 21 For your people are like a flock without a shepherd, and there are many ravening wolves." 22 And many times he heard a voice, as if his own heart spoke, saying, "O valiant one, it is you who shall accomplish the thing you ask. It shall be your own task." 23 And for long he did not heed it, fearing to exalt himself.

5:12 The strife between Mary and Joseph on this occasion reflects Reverend Moon's "The Participants in the Celebration of Christmas" (1977).

5:18 Isaiah 42:2; Matthew 12:19.

5:22 Judges 6:14. This scene is based on Reverend Moon's "The Participants in the Celebration of Christmas" (1977).

24 Now Joseph was a carpenter, and one day he was cutting the wood for a throne that one of Antipas' men had ordered. 25 It was a costly thing, and Joseph was anxious. Again and yet again he would cut one leg shorter than the rest. 26 Then Jesus, being about twenty, came in and said to him, "What troubles you, my father?" 27 And Joseph told him how he hated to waste the wood in vain attempts, as it was fine quality and quite expensive. Soon the task should cost him more than he should be paid for it. 28 And Jesus said to him, "Take your ease, O Joseph, for your eye is dimmed with the years, but mine is sharp as the eagle's." 29 So he took over the task and evened up the legs straightaway. 30 Joseph was greatly astonished, and he said to Jesus, "One day you shall sit upon such a throne, in accord with what the angel told us." 31 But Joseph's natural sons heard it and murmured, "Will this fellow then rule over us, too? And him not even our father's son?" And they hated him.

6:1 Jesus said to his family, "Behold: John is baptizing for the remission of sins. Let us go and be baptized by him." 2 And James his brother said to him, "What sin have you to repent of?" 3 Now this he said in mockery, for none of them believed in him. 4 But Jesus answered, "The righteous does not rejoice in his lack of sin, but mourns the sins of others. It is for their sake I shall be baptized." 5 So Jesus journeyed alone to the Jordan valley, where he joined the throng waiting for baptism. 6 John knew him not by sight, for they had been separated since infancy. 7 But when Jesus came up out of the water, John saw the heavens opening and the Spirit, as if it were a dove, descending upon Jesus. 8 And he heard a voice, saying, "This is my Son, whom I love. Hear him." 9 And so John testified to the people, "Behold, the Elect of God, he who shall take away the sins of the world." 10 But to Jesus he said, "The Law and the Prophets weigh on my shoulders like the mantel of Elijah. Now I pass it on to you. In all the prophets the Holy Spirit awaited you. And now I may depart in peace, having seen the Lord's Anointed." 11 And Jesus answered him, "Blessed are you, John, for you are like the faithful steward who greets his lord when he comes. Well done, good and faithful servant."

5:24ff. Story based on a fanciful childhood miracle in the Infancy Gospel of Thomas.

5:30-31 See Genesis 37:5-11. Also, Reverend Moon's "The Participants in the Celebration of Christmas" (1977).

6:2 Adapted from the Gospel According to the Hebrews, where it reads: "Behold, the mother of the Lord and his brothers said to him, 'John the Baptist baptizes for the remission of sins. Let us go and be baptized by him!' But he said to them, 'Wherein

12 And Jesus stayed with him for many days, for he said to him, "O John, you baptize the multitudes all day long. The burden is too great for you to bear alone. Appoint me to share your task, that your light not be dimmed aforetime." 13 And John was willing. So in the daytime, the two baptized all who came to the Jordan, confessing their sins. And in the evenings, they spoke much of the kingdom of God.

14 There was a wedding in Cana of Galilee, and Jesus was invited, with his mother. The wine flowed freely, and there was much rejoicing. But Jesus was silent. 15 When Mary saw it, she said to her son, "Surely the guests of the bridegroom do not fast while the bridegroom is with them? Fast another day, when the bridegroom has departed and the feast is done." 16 But Jesus replied, "Woman, you know not what you are saying. You make me the friend of the bridegroom when I ought to be the bridegroom. 17 For thrice have I besought you to get for me the sister of John, that I might take

did I sin that I should go and be baptized by him? Unless perhaps this very saying be judged a sin of ignorance!"

6:12 We presume that Jesus served John for a time and sought to teach him of his mission, by analogy with Reverend Moon's experience at the Israel Monastery, and by inference from the comment in *Exposition of the Divine Principle* (p. 127) that Jesus testified to John about his mission as the return or Elijah.

6:14ff. Cf. John 2:1-11 This passage (6:15-19) combines John 2:1-4; 7:5, and Mark 2:18-20. Raymond E. Brown correctly saw that the Cana wedding story (John 2:1-11) must have originally formed part of the childhood of Jesus tradition, in which his parents know he is a miracle-worker and in which he rescues doltish adults from the results of their poor planning. John has placed the story in the public ministry of Jesus, albeit at the very beginning. In our version, Jesus is an adult, but he has not yet called the disciples. And it supposes that portions of both the Johannine and Markan traditions might have had an independent prior existence with very different implications. Such recombination of gospel passages and elements of passages is common in gospel composition within the canon and beyond it.

6:17 Reverend Moon tells us that Jesus had by this time asked his mother three times to arrange for his betrothal to the sister of John the Baptist. He explains that Jesus had a providential reason for requesting the hand of his half-sister. But Mary remembered her struggle and shame while with Zechariah's family, and this was presumably why she never honored Jesus' request that she arrange the marriage.

her to wife, but you would not.” 18 For soon after the death of Elizabeth, Zechariah had taken a second wife, a younger one, who bore him sons and daughters. 19 “And now my hour is come, and I stand forlorn, a bridegroom without a bride.” For not even his mother understood the will of God concerning him.

20 From Cana, Jesus went with his mother and his brothers to Capernaum, and they remained there for a few days while Jesus taught them how the Son of Man must needs find his mate and restore the family of humankind as children of their Father in heaven. 21 But his meaning was hidden from them, and they did not understand him.

22 Now John’s fame was increasing so that many, hearing his mighty words and seeing his prophet’s mien, wondered if he might be the Christ. 23 And it came to the ears of the priests in Jerusalem, and they sent some scribes to question him. And John agreed to hear them. They asked him, “Rabbi, we know you are a teacher sent from God. But tell us, who are you? If you are the Christ, tell us plainly.” 24 And he answered, “I am not.” “What, then? Are you the Prophet like Moses?” He said, “As the Lord lives, no.” And they asked, “Are you Elijah returned?” And he answered, “God forbid!” 25 Finally they beseeched him, “Give us some answer for those who sent us.” 26 And John answered them, “I am the voice crying out in the wilderness, ‘Prepare the way of the Lord, and make the path straight before him.’” And they departed.

27 But Jesus heard of it, and he was much dismayed, and he said to one of John’s disciples, named Andrew, “John himself is Elijah the prophet, but he is not willing to accept it. 28 For he has prepared my way. If I am the Christ, as he himself announced, then the course of Elijah falls to him.” 29 And Andrew told him, “John believes Elijah is to appear in the clouds, to be seen by every eye, and he sees him not.” 30 Jesus replied, “Then he who has proclaimed me will soon deny me.”

6:18 The Lukan version of the story leaves no room for Elizabeth, far beyond child-bearing age, to have had another child after John. One cannot suppose there was a second miraculous birth. But the problem would disappear if we speculate that Elizabeth died shortly after John’s birth. Zechariah, at a loss without wifely companionship, would remarry, this time a much younger woman. And it would have entailed nothing out of the ordinary for even an elderly Zechariah to father a daughter.

6:22-26 This passage combines John 1:19-27 and Luke 22:67; John 10:24.

6:27 Matthew 11:14.

31 And he took refuge in the wilderness and among the wild animals. And for forty days he ate nothing and besought God in prayer and tears. 32 "O Father, those whom I trusted have failed not me, but you. 33 Like Israel of old, they have hesitated on the threshold of Kadesh-Barnea when they might have advanced your kingdom. 34 And now it is allotted to me to recover what has been lost by your faithless servant John. 35 Strengthen my hand as you strengthened Moses' hand in the desert, that I may cancel the debts of those before me."

36 And Satan appeared to him and said, "If you are the Elect of God, command this stone to become bread, even as Moses spoke to it, and drank of the water that came forth, and gave it to his people." 37 And Jesus replied, "No, but God has humbled me with hunger, that I might learn that man shall not live on bread alone, but on every word of God. 38 As Israel ate the manna in the wilderness, my food and drink is to do the will of him who sent me." 39 And thus did he restore the rock that Moses had defiled when God told him to speak to it and he struck it instead.

40 Again, Satan took him to the roof of the temple and dared him, "If you are the Elect of God, cast yourself down, so that all may see and believe! 41 For scripture says, 'He shall put his angels in charge of you, so you will not even stub your toe.' 42 But Jesus replied, "No, but it is written, 'You shall not put the Lord your God to the test as you did at Massah, but you shall diligently keep his commandments.'" 43 And Satan took him up to the height of heaven

6:29 No doubt this was the expectation of most Jews, though events contradicted it. And of course the same expectation for the Second Advent of Christ prevails among Christians, and Unificationists believe that Christ returns, as Elijah did, as a man born among men and women.

6:33 Cf Numbers 13:26-14:4. The point of the wilderness temptation, as all recognize, is to have Jesus successfully undergo a symbolic version of the forty-year wandering of Israel in the Sinai desert. Everything he says to ward off the Tempter is a quotation from Deuteronomy, showing that Jesus already knew each lesson old Israel failed to learn.

6:37 Deuteronomy 8:3

6:38 John 4:34.

6:39 Numbers 20:2-13

6:41 Psalm 91:11-12.

6:42 Deuteronomy 6:16

and showed him outspread the kingdoms of the earth. 44 And he said, "All this I will give you if you swear fealty to me, even as the first Adam did." 45 But Jesus said, "Satan, flee! For Moses said, 'You shall serve the Lord your God, eschewing the gods of the nations among whom you live.'" 46 So Satan left him, and the angels came to feed him, saying, "Where Israel failed for forty years, you have conquered in forty days."

7:1 Jesus was walking on the shore of the Lake of Galilee when he saw Andrew and Simon his brother in their boats, where they sat darning their nets. 2 Now these knew Jesus by sight. And Jesus stopped to speak with them. "Follow me, and I will teach you to fish for the souls of men." 3 The brothers looked at one another and dropped what they were doing. And they followed him. 4 But Simon said to him, "Lord, let me first say goodbye to my family." 5 And Jesus said to him, "Go, for I have not enslaved you." 6 And he went on a little further and found Simon's co-workers, James and John, Zebedee's sons. 7 He summoned them, saying, "Follow me, and I will make you fishers of men." And they left their father with the hirelings. 8 And as they left, Zebedee was heard muttering, "This magician leads our children astray!"

9 As Jesus went from village to village throughout all Galilee and Peraea, many followed him, and he observed them closely. 10 After some days he called twelve to join him and to share the burden with him. 11 He told them, "If anyone would follow me, let him forsake home and possessions, property and family. 12 Whoever has a wife, let him live as if he had none. Whoever has dealings with this world, let him live as if having none. 13 Let those who mourn be as if they did not mourn, and those rejoicing as if they did not rejoice. For the time is short." 14 He chose Simon, whom he also called Peter, which is interpreted as "the Foundation Stone," and his brother Andrew, saying, "For he is like unto the man God made in the beginning," and James and John, sons of Zebedee, whom he called "Sons of the Thunderer." 15 There were also Matthew, who collected fees at the temple, and Bar-Ptolemy, who was an aristocrat, and Nathanael, a dresser of fig trees. 16 And he chose Simon called the Zealous, for that he was full of zeal for the Law, and Thaddaeus and James of Alphaeus and Thomas called the Twin, and Judas Iscariot, meaning "the False One," as he came afterward to be known. 17 And a number of

6:45 Deuteronomy 6:13.

7:5 1 Kings 19:20.7:8 This charge occurred in Marcion's text of Luke at Luke 23:2.

7:11 Luke 14:26, 33.

7:13 1 Corinthians 7:29-31.

women followed him, paying for their food and lodging and listening to his word. 18 Among them were Mary Magdalene, Joanna, the wife of Herod's steward, and Susanna, and Miriam, the mother of James and John.

19 Whenever any gave food or clothing to Jesus, he handed it out first to his disciples. 20 Wherever the company spent the night, indoors or out, he saw to it that the women, then the disciples, had the choicest places. 21 When one asked him about this, he replied, "My constant state is hunger, my tunic is fear, and my robe is wool. 22 I warm myself in the winter sun; my candle is the moon; my mounts are my feet. My food and delicacies are the fruits of the earth. 23 Neither at the start of the day nor at its close do I possess a thing, yet no one on earth is a richer man than I."

24 And Jesus came with his disciples to the house of Simon Peter in Capernaum, where his daughter had long consumed the means of the family with lingering illness, for she was sorely crippled since birth. 25 And Peter had told him about her, hoping he might see fit to heal her. 26 But as they entered the house, Peter's mother-in-law told him, "Trouble not the teacher the more, for the child is dead." 27 And she wept much, but Peter only looked at Jesus. 28 And Jesus said, "Where is the child?" And they showed him to the inner room, and he took with him Peter and Andrew and James, 29 and he bent over the girl's twisted form and said to her, "I tell you, daughter of Simon, get up!" And the girl arose and made to embrace her father. 30 And all rejoiced, save Simon himself, so that Jesus asked him, "What troubles you, Simon?" 31 And Simon Peter replied, averting his gaze, "My master, I hoped you might heal her of her affliction as well, yet she is no better, albeit she lives again." 32 And Jesus said to him, "Do you think the Son of Man came to make men's lives easier? Nay, rather, harder, for only so may they learn endurance and compassion."

7:18 Luke 8:3.

7:20 "Therefore, Jesus sacrificed and served to raise up disciples to take their place. Through the three years of his ministry he searched for them, forgetting food and drink. If he acquired new clothes, he gave them to his disciples and was content with his rags. If he found a comfortable place to sleep, he let his disciples sleep there and sat in an uncomfortable place." (Reverend Moon, in a speech from February 1, 1959)

7:21-23 A Sufi saying ascribed to Jesus in Abu Nu'yam al-Isbahani, *The Adornment of the Saints* 6:314. See Tarif Khalidi, ed. and trans., *The Muslim Jesus: Sayings and Stories in Islamic Literature* (Cambridge: Harvard University Press, 2001), p. 159.

7:32 This scene is loosely based on the Nag Hammadi text, *The Acts of Peter*. It conveys well Reverend Moon's distinctly unsentimental view of Jesus' mission: he

33 There was in Bethany a scribe of the Pharisee sect, who was also named Simon, and he lived in seclusion because he had contracted leprosy, so that none dared any more to associate with him. 34 No one convicted him of wrongdoing, yet all deemed him stricken by God for unknown sins. 35 Jesus sought out the house of this man, knocking on his door. His disciples were afraid and stood behind him in the dooryard. 36 When Simon answered the door, Jesus' disciples cried out, "Lord, touch him not, for he is a leper!" 37 Jesus, turning to them, said, "Moses, too, was afflicted with a leprous arm, but he used that arm to carry the tables of the Law. 38 Likewise, this man, though a leper, has faithfully borne the Law his whole life." 39 And Jesus touched his hand. From that moment he was clean, and Jesus said, "Be sure to present yourself before the priests, that they may certify you as clean."

40 And no sooner had they arrived at Bethsaida than some brought him a blind man and begged him to heal him. 41 Jesus led the man away from the village, and he spat on the ground, and spread the mud over the man's eyes, asking him, "Do you see anything?" 42 And he, squinting, said, "Yes, Lord, I see men, but they have the appearance of walking trees" (for he had not been born blind). 43 So Jesus laid his hands on the man's eyes a second time, whereupon he was able to see everything clearly. 44 But as for Jesus, he was much weakened, so that his disciples had to assist him. And one asked him, "Master, how are you weakened, you who command the very power of God?" 45 And Jesus answered, "If you think I rejoice to do miracles, you are greatly mistaken, for power goes out from me, and my soul ebbs. What I give freely to others costs me dearly."

did not walk a path of roses, nor should his disciples expect to do so.

7:33 Mark 14:3 sets the anointing of Jesus at "the house of Simon the leper." They cannot have been dining with someone thus afflicted, implying Jesus had previously healed the man. Our gospel supplies that earlier incident.

7:42 Cf Mark 8:22-26. How did a blind man know what walking trees should look like? Hence our gloss.

7:45 Based on a remark by Reverend Moon in a speech dated February 21, 1959: "Jesus did not delight in performing miracles. If you think he performed miracles in comfort and joy, you are greatly mistaken. When he felt compelled by a painful situation to show mercy upon the people, he raised his hands and cried out, 'Father!' This is when the miracles took place. They took place when Jesus cried out in excruciating sadness, as if his bones and flesh were melting."

46 Now a dispute arose between one of John's disciples and a disciple of Jesus over baptism, 47 and John's disciple came to him, saying, "Master, that man you baptized beyond the Jordan, he is baptizing now, and it is said, 'John has baptized his thousands and Jesus his tens of thousands.'" 48 John replied, "Can any man receive more than heaven assigns him? You yourselves can attest that I said I am neither the Christ nor Elijah, but only a voice of preparation. The bride is reserved for the Bridegroom alone. 49 As for the bridegroom's friend, it is his lot only to listen for the bridegroom's coming. And when he hears it, he rejoices greatly. Now I have heard it, and my joy is complete. 50 From now on, he must increase and I must decrease."

8:1 These are the generations of Jesus Christ: Abraham fathered Isaac, and Isaac fathered Jacob, and Jacob fathered Judah and his brothers, 2 and Judah fathered Peres and Zerah with Tamar, she who disguised herself as a harlot to continue her husband's line. And Peres fathered Hezron, and Hezron fathered Aram, 3 and Aram fathered Aminadab, and Aminadab fathered Naasson, and Naasson fathered Shalman, 4 and Shalman fathered Boaz with Rahab the harlot of Jericho, and Boaz fathered Obed with Ruth who lay beside him at the feast, and Obed fathered Jesse, 5 and Jesse fathered David the king. And David fathered Solomon with the widow of Uriah, 6 and Solomon fathered Rehoboam, and Rehoboam fathered Abijah, and Abijah fathered Asa, 7 and Asa fathered Jehoshaphat, and Jehoshaphat fathered Joram, and Joram fathered Ahaziah, 8 and Ahaziah fathered Jehoash, and Jehoash fathered Amaziah, and Amaziah fathered Uzziah, 9 and Uzziah fathered Jotham, and Jotham fathered Ahaz, and Ahaz fathered Hezekiah, 10 and Hezekiah fathered Manasseh, and Manasseh fathered Amon, and Amon fathered Josiah, 11 and Josiah fathered

7:47 Cf. 1 Samuel 18:7. Just as similar words to Saul began to eat away at him, replacing his affection for David with envy, so we may imagine these words to have planted a seed of resentment in John, one of the factors that led to his erroneous disillusionment with Jesus.

7:50 See John 3:25-30.

8:2-5 Reverend Moon lays great store by the providential role of the four women named or implied in Matthew's genealogy in preparing for Jesus' sinless birth.

8:6 Correcting Matthew's "Asaph" (1:7).

8:8 Restoring Ahaziah, Jehoash, and Amaziah, omitted, probably by accident, either by Matthew or an early copyist of Matthew.

Eliakim, and Eliakim fathered Jonam, and Jonam fathered Joseph, 12 and Joseph fathered Judah, and Judah fathered Simeon, and Simeon fathered Levi, 13 and Levi fathered Matthat, and Matthat fathered Jorim, and Jorim fathered Eliezar, 14 and Eliezar fathered Joshua, and Joshua fathered Er, and Er fathered Elmadam, 15 and Elmadam fathered Cosam, and Cosam fathered Addi, and Addi fathered Melchi, 16 and Melchi fathered Neri, and Neri fathered Shealtiel, and Shealtiel fathered Zerubbabel, 17 and Zerubbabel fathered Joanan the prince, and Joanan fathered Joda, 18 and Joda fathered Josech, and Josech fathered Semein, and Semein fathered Mattathias, 19 and Mattathias fathered Maath, and Maath fathered Naggai, and Naggai fathered Esli, 20 and Esli fathered Nahum, and Nahum fathered Amos, and Amos fathered Mattathias, 21 and Mattathias fathered Joseph, and Joseph fathered Jannai, and Jannai fathered Melchi, 22 and Melchi fathered Levi, and Levi fathered Matthat, and Matthat fathered Heli, 23 and Heli fathered Joachim, and Joachim fathered Mary, who bore Jesus, the one called Christ.

24 And Jesus went into the synagogue at Nazareth, the town where he grew up. 25 And when the time came for the scroll of the Prophets to be read, the ruler of the synagogue handed it to him, and he found the passage which reads,

8:12 Correcting Matthew's "Amos" (1:10).

8:17 Correcting the error of Matthew or his source which misread "Rhesa" (Hebrew for "prince," "head," or "chief") as a proper name.

8:23 Some Unificationists note the difficulty that the Matthean genealogy ends, not with Mary, but with Joseph, and so they adopt the speculation of Annius of Viterbo (ca. 1500), adopted by a few modern commentators (e.g., J.M. Heer, *Die Stammbäume Jesu nach Matthäus und Lukas*, 1910, and P. Vogt, *Der Stammbaum bei den heiligen Evangelisten Matthäus*, 1907) that the Lukan genealogy is somehow that of Mary (though it, too, culminates in Joseph!). Therefore it seems best to harmonize the two gospel genealogies (themselves pieces of theology more than history). We assume the identity of Luke's Eliakim (Luke 3:30) with King Josiah's son Eliakim, renamed Jehoiakim, in 2 Kings. Matthew traces the Messianic line down through Jehoiakim's son Jehoichin (Coniah), apparently having forgotten Jeremiah's oracle that no descendent of this king should ever rule (22:28-30). To obviate this difficulty, we have traced the line through Jonam, a son of the Eliakim mentioned in Luke 3:30 and, on our reading, another son of King Jehoiakim. all the way to the generation before Mary. We have supplied the name of her father, Joachim, from early Christian books like the Gospel of the Nativity of Mary and the Infancy Gospel ("Protevangelium") of James.

8:24 Luke 4:16-30.

26 "The Spirit of the Lord rests upon me,
 seeing that he has anointed me to bring a good report to the poor.
 27 He has charged me to issue a pardon to all those in debtor's prison
 and to lead them back into bright daylight,
 28 to pay the debts the present owes to the past,
 and to announce the time of the Lord's amnesty.

29 "This very hour the scripture has been fulfilled in your hearing. For I am the only-begotten Son of God." 30 But the crowd began to murmur, "Is this not Jesus, the brother of James, Simeon, and Judas? And are not his sisters Hannah and Ruth and Esther? 31 Is he not the son of Mary and whose father no one knows? How does he now presume to great things?" 32 And Jesus replied, "God is my Father, for I always do the things that please him." 33 But they only grew the more enraged, saying, "You were born in sin, and you would teach us? Away with him!" 34 But Jesus, unafraid, replied, "You are sons of your father, the devil, and that is why you cannot hear my voice."

35 The ruler of the synagogue seized the scroll from him and said, "We are the sons of Abraham and have never been slaves to any mortal man." 36 But Jesus said to them, "In the beginning it was not so. For it is written, 'He made them male and female and told them, "Be fruitful and multiply.'" 37 But before the man and the woman had reached due age, the devil came in the form of a serpent and led our mother Eve astray. 38 And she seduced our father Adam, so that, through her sin the race of Adam was founded not upon the Creator but upon the Tempter and owed allegiance to him. 39 And so does sin prevail even to this day. But I have come to take away the sin of the world. 40 I shall strike off the yoke of Satan and turn every one back to his heavenly Father, so that they will all be one, even as my Father and I are one."

41 At this the crowd rushed from the synagogue, bearing him to the crest of a nearby hill, intending to throw him over headlong, for that was the manner in which they were wont to execute criminals. 42 And he said to them, "I have done many good deeds; for which of them do you condemn me

8:29 Reverend Moon attributes this self-revelation to Jesus in two speeches, dated February 21 and 28, 1972. This seems like an appropriate context for it.

8:32 Cf John 8:29; 10:17.

8:33 John 9:34.

8:34 John 8:44; 10:26-27.

8:35 John 8:33

to death?" 43 And they replied, "For no good deed, but for blasphemy, for you, a mere man, make yourself God." 44 But in the end they did not cast him down the precipice but chased him from the town. 45 As he stood at the border of the town, he lifted up his hands and blessed them. 46 His disciples saw it and were astonished. They asked him, "Lord, would you bless those who lately sought your life?" 47 And he said to them, "I had rather accustom my tongue to blessing than to cursing." They went on to Bethsaida.

48 One Sabbath, as Jesus and his disciples left the synagogue, Jesus saw a man in distress. He went up to him and said, "What upsets you so, my man?" 49 The man replied, "I love the scriptures, but I do not trust the elders of the synagogue to read what is written there. 50 It seems to me they add words and take words away to their own advantage, and to deceive the people." 51 "Then why do you not step forth to read?" Jesus replied. "For any grown man may do so." 52 "Sir, I am illiterate, and no one taught me." 53 And Jesus said to those around him, "Blessed is he who will not take God's word by hearsay." And he laid hands on the man, and from that moment on he was able to read.

9:1 And Jesus led his disciples to a hill where he might be heard by the increasing multitude, and he said to them:

2 "Blessed are you poor in spirit, for yours is the kingdom of heaven.

3 Blessed are you who mourn as God mourns, for you will comfort him and he you.

4 Blessed are you meek, for you shall inherit the earth.

5 Blessed are you who hunger and thirst for righteousness, for you shall be satisfied.

8:43 John 10:32-33.

8:47 This saying comes in a different context in al-Ghazali, *Revival of the Religious Sciences* 3:116. See *Muslim Jesus*, p. 123.

8:48-53 This new gospel anecdote reflects the vital Unificationist emphasis upon intellectually autonomous education, so surprising to some outsiders, as well as the boldness of Reverend Moon in reexamining age-old readings of the Bible in a new light. "I met Jesus. Jesus himself showed me these truths... After these extraordinary spiritual experiences, when I returned to the reality of this world, the same Bible I had been reading took on a whole new meaning." Moon, *The Life and Mission of Jesus Christ*, p. 37.

9:1 What follows is based on Matthew's Sermon on the Mount.

6 Blessed are you who show mercy, for you will in like manner receive it again.

7 Blessed are you who are pure in heart, for you shall see God.

8 Blessed are you peace-makers, for God loves you as sons and daughters.

9 Blessed are you who are persecuted for the sake of righteousness, for yours is the kingdom of heaven.

10 Blessed are you when men call you zealot and madman on account of my name. 11 Indeed, rejoice in it, for that is how they treated the prophets of old.

12 "You are the salt of the earth; but if the salt loses its savor, what is it good for?"

13 "You are the light of the world. Therefore be torches in the tunnel of this world, along which men pass from birth to death. 14 Let them not stumble in the darkness to their doom.

15 "Solomon built the temple of my Father upon Mount Zion, where all may see it. I tell you the truth: one greater than Solomon is here. 16 You must become temples of God. Then all people seeking the way to God will look to you.

17 "Do not think I have come to abolish the Law and the Prophets. I have come not to abolish the scriptures but to fulfill them.

18 "No one who exalts his own righteousness over that of another shall enter the kingdom of heaven. 19 No one who gainsays the worship of another loves his brother or his God. 20 You shall testify to the faith you cherish, but he who blasphememes the faith of another sets his own at naught.

21 "Moses the lawgiver commanded the men of old: 'You must not murder; and the murderer shall not escape judgment.' 22 Yet whoever is angry at his brother has already sinned. 23 If he calls him fool, he has

9:8 "Being sons of God means being loved by God," Moon, *The Life and Mission of Jesus Christ*, p. 45.

9:15 Matthew 12:42.

9:16 In 1974 in Chicago, while attending a Divine Principle workshop, I heard the instructor say, "Jesus said, 'You must become a temple of God.'" At the time I thought he must be misattributing 1 Corinthians 6:19. But I now believe that he was quoting Reverend Moon, who takes it as a teaching of Jesus.

9:21 Exodus 20:13; Deuteronomy 5:17.

incurred judgment, and if he insults him, he is accused before the angels in heaven. 24 But if you refrain from these, you will never murder another.

25 "So if you find yourself standing at the altar, ready to offer your sacrifice, and at once you recall a wrong done to your brother, leave the beast at the altar while you go and make things right with your brother, 26 for had Abel given thought for his brother's bitterness, he should not have invited his retribution, and Cain should never have murdered him.

27 "Moses warned, 'You must not commit adultery.' But it was for the hardness of your heart. 28 He who lusts after the wife of another has sinned, even if he lacks the will to do the deed. 29 Like Cain, he may escape the justice of men, but God has seen his heart. If he masters his lusts, he will never commit adultery.

30 "If your covetous eye should entice you, look not upon the thing. If your hand reaches out to steal, tie it behind you. 31 If your aimless foot wanders to the house of another, trip yourself at the threshold.

32 "Again, Moses commanded: 'If a man will divorce his wife, let him give her the proof of a bill of divorce in case she wishes to marry another.' 33 But have you not read how the Creator, right from the start, 'made them male and female?' 34 And 'This is why a man shall leave father and mother and shall join with his wife, and the two shall be one flesh.' 35 This means they are no longer two but one, the image of God who has made them to be one. So then, if God has yoked them together, let no mere mortal divide them. 36 Because of your hard hearts Moses permitted you to send your wives away. 37 But I say to you that whoever sends her away, except of course for impurity, and marries another commits adultery.

9:26 Genesis 4:8.

9:27 Exodus 20:14; Deuteronomy 5:18.

9:29 Genesis 4:7.

9:31 Omitting the infamous amputations of Matthew 5:29-30 in favor of what actions the traditional metaphors seem to signify. See George M. Lamsa, *Gospel Light: Comments from the Aramaic and Unchanged Eastern Customs on the Teachings of Jesus* (Philadelphia: A.J. Holman, 1936), pp. 36-37.

9:32 Deuteronomy 4:1-4.

9:33 Genesis 1:27

9:34 Genesis 2:24

9:36 Matthew 19:8.

38 “Did not Moses command: ‘You must not promise and not perform, lest you invoke the name of God in vain’? 39 And was it not on account of your stubbornness? Rather, let your ‘Yes’ and ‘No’ suffice. 40 For if you are known as a guileful man, no oath of yours will suffice. 41 But if you are known for a true man, no one will require an oath of you.

42 “You know that Moses ordained: ‘Let an eye be the price of an eye, and a tooth the price of a tooth.’ 43 But why should you claim your recompense? You shall overcome your enemy by making peace with him. 44 If anyone strikes you on the right cheek, offer him the left, that all may see his foolishness. 45 If your creditor takes your coat in payment, offer your tunic, too, for his trouble. 46 If a soldier drafts you to carry his pack for a mile, carry it a second mile that he may see your good will and glorify your Father in heaven, for so does he suffer long on behalf of sinners.

47 “You heard that it was commanded, ‘You shall love your neighbor and reserve your hate for your enemy.’ 48 But I command you, Love your enemies and pray for your persecutors, 49 so that you may become true sons of your Father in the heavens, for he orders his sun to rise on wicked and good alike, and he rains equally on righteous and unrighteous. 50 For if you love the ones who love you, what reward awaits you in heaven? Do not even the tax collectors do the same? 51 And if you give a greeting only to your brothers, what extra are you doing? Do not even the heathen do the same? 52 Therefore be perfect as your heavenly Father is perfect.”

10:1 “See that you do not make a laughingstock of your righteousness by seeking the praise of men. For God is not mocked. 2 When you give alms, do not give the more because the eyes of men are upon you, or give less when none sees it, 3 for then it is to yourself that you give, and you only accrue a debt with your Father in heaven. 4 And you shall not enter his kingdom till you have paid the last cent of it. 5 Rather, when you give to the poor be like the juggler who does one thing with his right hand while bidding men to look to his left. 6 So you will make your almsgiving a secret, and God will rejoice.

7 “And do not content yourselves with prayer in the synagogues or on the streets, as if you were a subject grudging to pay taxes to a king as his collectors look on. 8 No, but you must seek a private place to pray in earnest, and to struggle mightily in spirit with God. 9 For good wishes do not advance

9:38 Leviticus 19:12.

9:42 Exodus 21:23-24.

9:47 Leviticus 2:18.

his kingdom, but only striving with tears against the flesh and against the Evil One. 10 For, though your Father knows what you need before you ask, it may be that you do not know it until you ask. 11 Neither think that he will supply if you neglect to ask, for God does not throw his pearls before swine.

12 “When you pray, say such as this:

Our Father who is in heaven,
Hallowed be your name.

13 May your kingdom come.

May your will be done on earth
as it is in heaven.

14 Give us today our daily bread,

And forgive us our debts

As we forgive our debtors.

15 Lead us not into temptation,

But deliver us from the Evil One.

16 For if you forgive others their offenses, your heavenly Father will forgive you accordingly. 17 But if you refuse to forgive another his offense, do not suppose your Father will forgive you. For the judge of all the earth is just.

18 Truly I tell you, unless you work to pay the debts of the past, your heavenly Father’s kingdom cannot come. 19 Redeem the time so that God may send upon you times of refreshment from his presence. 20 For those who came before you strayed often from the appointed path, and we can never reach the goal till we retrace their steps in righteousness.

10:17 Genesis 18:25.

10:18-20 The mission of Jesus (and of his followers) may be viewed as an epic attempt to undo the damage done to the providential plan of God for the human race. Since humanity got off on the wrong foot, grafting itself into Satan’s lineage instead of God, the principle objective is to undo the cascading damage following from the Fall. This means, somewhat as Saint Anselm suggested, paying a massive debt owed to God. God, being just, cannot simply sweep the debt of sin under the rug and let bygones be bygones. But, being compassionate, he has required that humans pay but a token amount of the debt. He sets us conditions, challenges to be overcome, and the completion of these tasks erases more of the debt. Unfortunately, people, even one-time heroes of faith, have erred and sinned, disobeying God and setting back the process they should have been advancing. Their retrogression amounts to new debt that their successors must strive to repay as well. The result is a frustrating process of one step forward, two steps backward. Finally, since humanity leagued itself with Satan, any attempts to forsake him in favor of God amount to sins against Satan, and

21 “Think not that I have come to put an end to fasting, for the time of celebration is not yet. 22 It is only through tribulation that we must enter the kingdom of heaven, and the way that leads to it is straight and narrow.

23 “Seek not to amass treasure on earth, where moth and rust defile, but seek to amass treasure in heaven, where your good deeds are faithfully recorded. 24 Do not say to yourselves: ‘My treasure is great on earth, but my heart is with God,’ for I tell you truly, wherever your treasure is, your heart will be also. 25 And I tell you, no one who has given up family or livelihood or possessions or home for the sake of God’s kingdom shall fail to receive a hundred fold, for all things are yours.

26 “Therefore, do not worry about your life, what to eat or what to drink or what to wear, as if life were not much more than these. 27 Behold the birds of the sky: do they plant and plow and harvest? They do as God has charged them, and he feeds them from his hand. 28 Who will call the lily a sluggard for that he does not labor at the loom to make his finery? It is God who has made a covenant with him, to array him like King Solomon. 29 Even so, as long as you pursue the kingdom of God and his righteousness, he will supply your needs. 30 So why waste time worrying about tomorrow? 31 Can you turn one hair from white to black by fretting over it? The hairs of your head are numbered, and none falls out save as God has deigned.

32 “Do not be one of those who judges his fellows, for they will be the quicker to judge you when you sin. 33 And how dare you judge another till your own heart is pure? 34 You think to see a plank in your brother’s eye when in truth it is a tiny speck which looms large in your own. When you remove it, you may see the plank is gone as well.

35 “Ask and you shall receive. Seek and you shall find. Knock and the door will be opened for you. 36 Only remember not to give up hope. It is as

he, too, requires payment. But, lacking God’s compassion, Satan demands payment in full. He exacts his due in the form of persecutions, adversities, illnesses, etc. Thus the struggles of the righteous and the difficulty of the path to restore oneself, and humanity as a whole, to divine favor. The Unification doctrine resonates well with the Rabbinical teaching of the *Zakkuth* of the Fathers, whereby the merits (or demerits) of one generation sets the terms for the blessing or judgment of subsequent generations, as well as the Karma doctrine of all Asian faiths: every deed sets in motions repercussions that must be managed, without setting off still more, before final redemption may be accomplished. C.f. Acts 3:19.

10:22 Acts 14:22.

10:33 Matthew 10:29-30

if a man went to the house of a rich man to beg for alms and knocked at the door. 37 So great were the rich man's possessions that it took him some time to make a path through them to reach the door. 38 When he got there, he would gladly have given alms, but the poor man, having grown impatient, had already left.

39 "Would any of you men give your son a stone if he asked for a piece of bread? If he desired a fish, would you give him a serpent, saying, 'Here, eat this'? 40 How much more will your heavenly Father give good things to those who ask? 41 But you may say, 'I have asked for much, and God has given me nothing.' Then I ask you, what if your son asked for a snake to play with? Would you give it to him?"

42 "Do you bemoan how others mistreat you? How do you treat them? Treat others as you wish they should treat you, and you will see the fruit of it. 43 For this is the wisdom of God, and he has sent many wise men to say it.

44 "The day will come when you will seek admittance to my wedding feast, and to sit beside Abraham, Isaac, and Jacob. 45 Be careful lest on that day I say to you, 'Friend, how did you get in without a wedding garment?' 46 For then you shall answer, 'But Lord, we are your friends of old. In your name we did great deeds.' 47 And I will say, 'Alas, you are strangers to me. Go your way, then. Yours is the fruit of a bitter tree.'

48 "These, then, are my words. Whoever shall heed them is a wise builder who raises his house on a firm foundation. No rain, no wind, no storm can overthrow that house on account of its stony base. 49 But he who is ashamed of my words and dismisses them as a dreamer's prattle, he is a fool having pitched a tent to stand against a tempest, and he shall be swept away with it."

11:1 As Jesus entered Capernaum, he saw a group of men chasing another. They carried stones to stone him at the edge of the village. 2 And Jesus met

10:39-40 Mark 4:26-29.

10:45 Matthew 22:12

10:47 This verse combines imagery from both Matthew 7:23 and Koran 44:43 and 88:6, thus representing a teaching universal among religions: there is a limit to God's patience or at least to the human opportunity to take advantage of it.

11:1-6 This new passage reflects Reverend Moon's urgency to unify science and religion, or, better, to clarify their unity. Science does not have to be couched in religious terms to reveal God's truth, and when it is not, religious people ought not refuse to learn its lessons just because of that.

them and asked, "Men of Capernaum, why do you stone this wretch? What evil has he done?" 3 And their leader replied, "He is Ananias the apothecary, and he shuns the synagogue, spending his days mixing potions and poisons. 4 And now he says he has made some stuff wherewith ailments may be cured that were never cured before. He would deceive us with the sorcery of Beliar." 5 But Jesus asked, "And has his ointment healed any of your sick?" And at this, more than a few hands went up among the crowd. 6 And Jesus said, "You ought then to glorify God that in his mercy he has given this man such wisdom."

7 Another time Jesus said to the disciples, "What would you do if you saw your brother asleep, and the wind had blown aside his tunic, leaving him exposed?" 8 They said, "We would cover him up." He said, "No, you would uncover him." They said, "God forbid! Who would do that?" 9 He said, "Anyone who hears a rumor about his brother and adds to it, then passes it on."

10 His disciples asked him, "Lord, why does God allow his elect to suffer persecution?" And he answered them with a parable. 11 "The kingdom of God is like a clever gladiator who circles his opponent, inviting his blows to test his strength. And when he sees that his foe is spent, he drives home his own blows and defeats him. 12 Even so, God and Satan have ever fought one another, each through his agents on earth. God allows the wicked to strike first until they tire, while the righteous absorb the blows, gathering strength through endurance. 13 In the end, they win the day through their patience. And their blows are the righteous acts they do for others. Each good deed bruises Satan anew."

11:7-9 A Sufi story of Jesus quoted in al-Ghazali's *Revival of the Religious Sciences* 2:175. See *Muslim Jesus*, Ibid.

11:10-13 Based on Reverend Moon's remarks: "Human history has been a history of struggle—a fight between God and Satan, or good and evil, over humanity standing in the middle. Because human history started with the Fall, evil got a head start. Therefore, throughout history the evil side has always taken the offensive and been the aggressor. Good has been passive and defensive; yet, God is on the side of good. In the end, the good side always wins the victory. The good side always begins as the underdog; yet, it comes out victorious and expands." (September 18, 1976)

"God's strategy is to be struck and then be compensated, including an additional amount for damages, while Satan's strategy is to strike first, for which he must pay compensation in the end. That is why Satan falls after striking, while God is struck and yet prospers. By following that strategy and taking up the course of persecution, I could continue to prosper and build an ever-stronger foundation of victories. Isn't it

14 Again he taught them. "There were ten maidens who took their lamps to wait for the bridegroom. 15 Of these, five were fools, five wise. The fools thought not to bring with them a supply of oil in case they should have long to wait, while the wise brought ample flasks of oil. 16 The bridegroom was long delayed, but the maidens kept their post. Finally they fell asleep. At midnight all were awakened when a voice announced: "The bridegroom has come! 17 Arise and welcome him!" The company of maidens rose up, straightening their clothes and hair. 18 Then it was that the foolish maidens saw their lamps had gone out, while the five were replenishing their own. 19 "Give us some of your oil!" they pleaded, but the wise maidens refused. "Then we should all run out. Perhaps you may find a shop in the village where you may buy oil." 20 And so they ran off. But no sooner had they departed than the bridegroom came with his retinue. 21 And the five remaining bridesmaids went in with them to the feast. The door was shut and locked against the night. 22 At length the other five women returned and pounded on the door, saying, "Let us in!" 23 But the bridegroom told them, "I do not know your voice. Depart from me." 24 So it will be with every one who does not maintain chastity before his wedding, however long it is delayed.

25 "A man may be compared to a stone mason. What sort of workman would he be if he piled together stones with no mortar to hold them in place?" 26 His disciples said, "Nothing that he made would stand, for as soon as one leaned upon a wall of his design, it should fall into a heap." 27 "You are right," he said. "But most men live their lives as if piling stone upon stone with nothing to keep them together. 28 The mortar that they lack is a purpose for living. Lacking that, a man only heaps up his own burial cairn."

mysterious? You cannot fathom this mystery without going the way of persecution yourself." (October 8, 1993)

11:14-24 Cf. Matthew 25:1-13, though with a wholly different application. The traditional New Testament books have virtually nothing to say about chastity, no doubt taking for granted traditional Jewish scruples on the matter.

11:25-28 The point of this parable is similar to 10:31: we must realize life has a greater purpose than mere survival. During a bit of free time at a Unification conference at Washington I happened to be reading Bernard Brandon Scott's *Hear Then the Parable*, and I felt moved to open my mind and ask what *other* parables might Jesus have given? A list of titles came to mind, and the parable of the Stone Mason was one of them.

29 And he told them, "Once there was a priest who served at the altar, not because he loved God, but only because he loved the animal flesh allotted to him. 30 Mightily did he exhort the people to bring ever more offerings to present to God, who should then be more willing to answer their prayers. 31 And so did he fatten himself till he must needs widen the seam of his vestments. Things went on this way till the day he fell down at the altar, stricken. 32 The angel of death said to him, "Greedy fool! It is only to yourself that you sacrificed, and now you have become naught but one more dull beast for the slaughter."

33 A man brought his brother to Jesus and besought him, "Lord, my brother is possessed by an unclean spirit which causes him to steal and to eat until he can hold no more." 34 And Jesus told his disciples to cast it out, but they could not. So he ordered that the possessed one be brought before him, and he ordered him to speak. 35 "I am Ahasuerus, and I was a rich man, and though I died, I love this world with a desire that cannot be quenched. Hence do I remain in it and seek my fill through others, like this poor fool." 36 And Jesus told him, "O Ahasuerus, I cast you out! Go now to your due punishment!" And the man fell limp, delivered of the spirit. 37 As his brother helped him on his way, the disciples asked Jesus, "Master, why could we not cast it out?" 38 And he said, "Because you are too much like him, attached to this world rather than the next."

39 As Jesus was setting out on the road, a young man approached him, saying, "O Teacher of righteousness, tell me what I must do to inherit eternal life, and I will do it." 40 And Jesus said to him, "That answer is well known. You know the ten commandments, do you not?" 41 And the man, a ruler of the Jews, answered, "Indeed, sir. By the grace of God I have observed them all the days of my life. And yet I feel there must be something more." 42 And Jesus said to him, 'Friend, you are by no means far from the kingdom of

11:29-32 The parable of the Greedy Priest is warning against "religious professionalism" as a money-making gimmick. This one had the same origin as the parable of the Stone Mason.

11:38 Loosely suggested by a couple of exorcism stories in Philostratus' *Life of Apollonius of Tyana* (3:38; 4:20) with a dose of Sufi otherworldliness, this story assumes one of the gospel-era theories of the origin of demons: they were ghosts (perhaps also underlying the story of the Gadarene demoniac of Mark chapter 5: did the unclean spirits not want to leave the district because their bodies were buried in the cemetery where the demoniac holed up?).

11:42 Mark 12:34

God! Only sell all you possess, giving the proceeds to the poor, and follow me. Then you will have what you desire. 43 For the kingdom of God is like treasure hidden in a field. It is worth all that a man has to buy that field." 44 And the man went away sobered, for he had many riches to disperse.

12:1 Now John languished in the prison of the tetrarch, and his disciples brought reports of the mighty works done by Jesus. 2 For John had proclaimed Jesus as the Christ at the Jordan many months before. 3 But he remembered how Jesus and his mother had been cast out by Elizabeth, and he lost his faith him, saying to himself, "Shall a bastard mount the throne of God's kingdom?" 4 And at once he abandoned all efforts to win the mighty among the people to Jesus' side. 5 Instead he turned to castigating the affairs of the household of Herod, and was imprisoned. 6 But now he heard of many miracles wrought by Jesus' hands, and he wondered. 7 So he sent two of his disciples to Jesus, asking, "Are you the One who was to come, as John said at the first? Or shall we wait for another?"

8 They found him amid the crowds who had come for healing. 9 Jesus received them, and he said to them, "Go back to John and tell him what you see and hear, how the deaf are made to hear and the blind receive their sight. 10 The dead are raised and the lepers restored. What more evidence does he need? 11 John spoke the truth when he testified concerning me, so let him not now find offense in me."

11:43 Matthew 13:44.

11:44 Mark 10:17-22. Though it is seldom noticed, Mark does not say the rich young ruler declined Jesus' advice. After all, Jesus did tell him to *go away* and put his affairs in order. His crestfallenness by no means proves he had decided not to go through with it. Jesus points to him as an example of how hard it is for the rich to enter God's kingdom, implying he is doing it, and that it hurts. Surely the reason we are not told explicitly what decision the man had reached (as in the story of John the Baptist's emissaries to Jesus) is that the evangelist means to pose the same challenge to the reader.

12:1-7 See Matthew 11:2-6//Luke 7:18-35. Reverend Moon teaches that John, although he initially endorsed Jesus, quickly lost faith and parted ways. Instead of supporting the Jesus movement, he busied himself in the affairs of the Herods. Here as he languished in his cell, like Bonhoeffer in the Nazi prison, he began to have second thoughts. Was Jesus the Coming One after all? His message to Jesus would be a last-ditch plea for some encouragement.

12 Jesus began to speak to the crowds about John, saying, "I tell you, of men born of women there has appeared none greater than John the Baptist, and yet now he ranks below even the least in the kingdom of heaven. 13 What did you journey to the wilderness of Jordan to see? The common reeds swept by every wind? 14 No? Then what did you go to see? Great men clad in silks and linen? Such men are to be found in palaces. 15 And God sent John to summon them to prepare the way for the kingdom of heaven, but he would not. 16 Thus, if you are willing to believe it, John is the sign of Jonah for this generation, for though Jonah fled the will of God, the nobles of Nineveh repented at his preaching. 17 But the great men of this generation waited in vain for their Jonah to emerge from the water and preach to them.

18 "Alas for John, for like Esau of old, he has forfeited his birthright. Alas for him, I say, for he has strained out a gnat and swallowed a camel. 19 For the sins of Antipas were many and well-known. He was a broad target that a blind archer could not miss, 20 and John has emptied his quiver feathering that target. Now he has no arrows left to aim as the hunt begins. 21 But John, once the bowman, has contented himself with a pot of stew, and, sleepy after eating it, he has himself become the prey."

22 When John's disciples returned to the prison whence their master had sent them to Jesus, they were dismayed to learn that he had lost his head by the order of Antipas, who had promised it to a flute girl as a present. 23 They buried the body and lamented loudly for him. When word of it came to Jesus, he, too, lamented for John, saying:

24 "Alas, for the kingdom of God has suffered violence,
and violent men seize it.

John was the kingdom's tall tower,
fortified with many shields,
but now it lies in ruins on the ground.

25 No man toppled it,
but it collapsed from within.
Its greatness was too much for it!
And now its dwellers huddle helpless;
prey to the ravening beasts.

26 John was the colossus that was to guide home the voyagers
leading them to the Son of Man.
But now that it lies fallen, how great the confusion!

12:25: Reverend Moon teaches that John's pride and status as a respected spiritual leader blocked him from following Jesus.

27 Its lighthouse beacon has gone out;
and now sailors can scarcely find their way past the rocks
to the harbor of the kingdom of God.”

28 A tax collector asked Jesus, “Why are your disciples the poorest of the land? With such men, little may be accomplished.” 29 And Jesus answered him, “It is like a man who planned a feast. On his guest list were all the leading men of the town. 30 When the feast was prepared, he called his steward and commanded him to summon the guests. 31 He went to each one and told him, ‘The hour is here: my master summons you to his supper.’ But to a man, none thought it worth his while. 32 One said, ‘Alas, I have business affairs to which I must attend.’ Another said, ‘Please have me excused, for I must see to a sick mare.’ A third begged off, saying, ‘My wife will not allow me.’ 33 So the man grew angry, saying, ‘Why do they dishonor me so?’ 34 And he said to his servant, ‘Go into the streets and invite the poor, the maimed, the lame, and the blind, lest the food be wasted.’”

13:1 And when the twelve had journeyed for some weeks with Jesus, he sent them out in pairs to preach the coming of the kingdom of God. 2 “For,” he said to them, “no one can build a great house unless he first lays a broad foundation.” He told them, “Consider your calling. Not many of you are wealthy or powerful or of noble birth. 3 My Father appointed the highborn of Israel as his stewards, to build his kingdom upon the earth, but they would not. And so he has revealed these things unto the simple.

4 “I am sending you out like sheep amid wolves. They will despise you and mock you and call you evil for the sake of my name. 5 But in all this you shall love your enemies, for they know not what they do. 6 He who seeks to preserve his life will forfeit it, but he who yields up his life for my sake and the kingdom’s, that one shall preserve it for eternal life.

7 “You shall journey from town to town, preaching and healing the sick and casting out unclean spirits as you have seen me do, 8 and they will call you Beelzebul, as they have called me. But you must bless those who curse you. 9 Be not ashamed of my name, but be careful what you say, lest you provoke the ignorant to persecute you, for then you will bear the blame.

12:34 Here the parable of the Great Supper (Matthew 22:2-10/Luke 14:16-24) is used to explain why Jesus’ mission failed: John, understood as the son of the high priest, had great clout and could have rallied the mighty to Jesus’ cause, but he did not, leaving Jesus to make what he could of the powerless poor.

13:3 Combining Matthew 11:25-26/Luke 10:21-22) with 1 Corinthians 1:26-27.

10 "If any household shall welcome you, invoke God's peace upon it, and all within shall be protected while you sojourn there. 11 If any town shall hound you to its borders, lament over them for the doom they have invited. 12 For God takes no pleasure in the fruit of men's sins. 13 Remember, the Son of Man came to save men's lives, not to destroy them.

14 "I send you out as you came from the womb: without gold or silver, without trade or protection, with neither possessions nor shelter. 15 Hitherto you have hardly trusted your Father for these things, but I tell you, preach his kingdom and his righteousness and all these things shall be provided for you. 16 "For natural Israel has fallen away, and I am raising up, in you, a new Israel; how anxious I am till it be raised up!"

17 And the disciples asked, "When you come into your glory, grant that we may judge the nations from twelve thrones with you." 18 But Jesus rebuked them, saying, "Many worship God hoping to gain heaven's favors, while others hope to become his children, but in all the ages God has sought in vain true sons and daughters who desire naught but to be offerings to him. 19 The Son of Man came not to be served, but to serve. 20 And if you would share his glory, know that it is the glory of service unto others, both those who love you and those who despise you. 21 For if you serve only those who love you, what reward have you? For even sinners will do a favor as a means to an end. 22 But he who loves truly, even as your heavenly Father loves, serves expecting no return. 23 To that I have called you." And he sent them out.

24 And after some days the disciples began to return to Jesus, two by two. Each recounted the mighty works God had done at his hands. 25 "Lord, even the demons are subject to us in your name!" 26 Jesus said to them, "If you had faith the size of a mustard seed, you could say, not only to a demon, but even to this mountain, 'Be cast out!' and it would obey you. 27 Nevertheless, rejoice not that the spirits obey you, but rejoice that your places are reserved at my table for my marriage supper."

13:13 Luke 9:55.

13:15 John 16:24; Matthew 6:33.

13:18 From a speech of Reverend Moon, dated November 9, 1958.

13:25 Luke 10:17.

13:26 Mark 11:23; Luke 17:6.

13:27: Luke 10:20; Revelation 19:9.

28 One day, Jesus' mother and sisters and brothers, hearing the reports of him, set out to take him in hand, for they said, "He is out of his mind. 29 Let us seize him and confine him, and bring the elders of the synagogue to reason with him till he abandon these fancies and return to the carpenter shop." 30 So they journeyed to where they heard he was. Now Jesus was surrounded by the twelve and the women and many others, and he taught about the kingdom of God. 31 And one at the edge of the crowd called out to him, "Master, your mother and sisters and brothers are asking to see you." 32 But Jesus, knowing well their thoughts, said, "Just who are my mother and sisters and brothers? 33 Those around me here, who hear the word of God and keep it, these are my mother and sisters and brothers." 34 And some were offended. But he said, "I am come to beget a new family that will love God as their Father. 35 And those who do will be counted as his children, and as brothers and sisters of one another." 36 And lamenting over his family, he said, "Foxes have holes, and birds have nests, but the Son of Man has nowhere to lay his head."

38 And in those days he told his disciples privately, "The Son of Man must wed for the good of all, that all flesh may return to their heavenly Father and form the True Family. 39 From her mother's womb God had chosen the sister of John the Baptist for my bride. But John would not permit it. 40 So now it has fallen unto me to choose among the women who accompany us, with whom we live as brothers with sisters. 41 I tell you now, so that, when the day of my betrothal comes, you may not be offended on account of me."

42 He told them another parable. "A farmer had two sons, of whom the younger, tired of farm life and labor, said to him, 43 "Father, you are old, and your money brings you no comfort. Give me now my share of the estate, so that I may get some good from it." 44 And, against his better judgment, his father did as he asked. When his older brother heard of it, he was enraged. But his brother had already left on his journey. 45 The younger son found it easy to spend money another had earned, and soon he ran out of it. 46 A famine struck the land where he sojourned, and he was reduced to tending unclean swine to eke out a living. 47 When he began to hunger for the meat

13:29 See Mark 3:20-21. Jesus himself thus would have been the first target of "deprogramming" by his obtuse relatives.

13:33 Mark 3:31-35.

13:36 Matthew 8:20.

13:42-52 A retelling of the Parable of the Prodigal Son, Luke 15:11-32.

of the pigs, he awoke as if from sleep, saying, 'Have I truly come to this? 48 If God will be with me, I shall return to my father's house as a beggar. Perhaps he will show me mercy.' After many days the younger son reached his father's farm, full of shame. 49 But his father smothered his words in a mighty embrace, saying, 'Come, my son, let us rejoice, for I had given you up for dead.' 50 But when the elder brother heard it, he called his father aside, demanding of him, 'My father, am I a slave to be ignored for all my labor on your behalf, while you reward this wastrel for making a fool of you? He deserves to die!' 51 But his father said to him, 'My son, he loves more who is forgiven more. 52 Be like Esau, who forgave his brother, rather than Cain who, out of envy, slew him.'"

14:1 Word came to Jesus that his friend Lazarus, who was also called Eleazar, was sick nearly to death. 2 Now Lazarus lived with his sisters Mary and Martha in Bethany, some days' journey away. 3 But Jesus made no haste to depart, and his disciples were perplexed. "Lord, should we not be on our way, lest you arrive too late to save your friend from death?" 4 And Jesus answered him, "To God all are alive. But that you may believe that the Father has sent me, let us go." 5 When they arrived at Bethany, they were met by a crowd of mourning women, among whom were Lazarus' sisters, who said to him, "Lord, had you been here, our brother might yet be alive!" 6 But Jesus said, "The gates of hell shall not prevail against me. Take away the stone from the tomb." 7 Some Pharisees present warned, "It is not lawful to open the grave." 8 But Jesus answered, "Is it lawful to trap a living man among the dead?" And they removed the stone. 9 Jesus cried out, "Lazarus, awake!" A shadow moved, and then Lazarus fell headlong from the tomb, bound as he was. 10 His sisters hastened to free him from the linen strips in which he had been buried. 11 And Jesus asked him, "Lazarus, whence do

13:51 Luke 7:42-43.

13:52 Genesis 33:4; 4:8.

14:1-14 A retelling of John 11's story of the raising of Lazarus. D.F. Strauss suggested that the Lukan parable of Lazarus and the Rich Man was somewhere along the line taken literally and transformed into John's story where Jesus actually raises a man named Lazarus from the dead. And, just as Father Abraham warned, the miracle convinced nobody to repent.

14:4 Luke 20:38.

14:6 Matthew 16:18.

you come?" 12 And the man who was dead spoke. "Why have you disturbed my rest? For I was safe in the bosom of Father Abraham. 13 And then I heard a voice afar off, which said, 'Send Lazarus to my brothers, that they may not come into this place of torment.' And so I came." 14 But when the scribes who had come from Jerusalem to mourn heard this, they scoffed, saying, "It is only trickery."

15 Once, as Jesus was praying alone, James and John came upon him and saw that he was weeping. 16 So they asked him, "Lord, why do you weep so, when most men find ample cause to rejoice?" 17 Jesus said to him, "My Father has planted a crop; we must water it with our tears."

18 A certain Pharisee, a prominent member of the Sanhedrin named Nicodemus, which means "ruler of the people," came to Jesus under cover of darkness. 19 It was such as he whom the Baptist should have assembled to welcome Jesus to power. 20 But as it was, Nicodemus dared not voice his belief in Jesus to his fellows. Hence he came by night, and he said, 21 "Master, I know you are a teacher sent from God, else you could not perform the miracles you do. Tell me, what must I do to inherit eternal life?" 22 And Jesus answered him, "Unless a man is born again he cannot enter the kingdom of God." 23 But Nicodemus was troubled at this answer and said, "How can a man enter his mother's womb to be born a second time?" 24 And Jesus said, "That which is born of the flesh is flesh. That which is born of the Spirit is spirit. 25 The words which I have spoken to you are spirit and life. Unless you are born of the Spirit, you cannot see the kingdom of God." 26 And Nicodemus said, "It is a hard saying, Lord. Increase my faith!"

27 And Jesus said, "You are a teacher of Israel, and yet you do not grasp what I say? Do you not know how sin came into the world through the first Adam, and with sin came death? What does David say?" 28 Nicodemus

14:12 1 Samuel 28:15; Luke 16:23.

14:13 Luke 16:28.

14:17 Reverend Moon envisions Jesus bearing the sorrow of the Heart of God, a depth of anguish blithely unsuspected even by the most ostensibly religious. See *The Life and Mission of Jesus Christ*, pp. 17-19, 106-108, 116-168.

14:18-36 See the Johannine original at John 3:1-15 ff.

14:21 The Nicodemus story would seem to be another version of the episode of the Rich Young Ruler. In fact, if we plug in the aspirant's question from Mark 10:17 just before Jesus' reply to Nicodemus in John 3:3, it makes more sense of John's version, as if he (or some early copyist) left out the question by accident. It is restored here.

answered, "He says, 'In sin did my mother conceive me.'" 29 Jesus commended him, "You have answered wisely. And why does David say this? Is it not because the archangel seduced Eve?" 30 And he marveled at Jesus' knowledge of the scriptures, for that he had never studied.

31 "The family of Adam should have sprung from my Father, but on account of their sin, mankind springs instead from the Evil One. 32 God would restore the world to his own lineage, but first one must renounce the seed of the serpent and be born again as the seed of the Father. And so shall all flesh at last be God's lineage. 33 For I am the Second Adam, and I must wed the Second Eve, and we shall become the True Parents. 34 And in that day shall all flesh shall be reborn as God's true children. Do you understand these things?" 35 But Nicodemus went away downcast, for he had many notions to reconsider. 36 And Jesus said to his disciples, "See how hard it is for the wise and the learned to enter into the family of God! For there are many treasures of belief that they must first cast aside."

37 Once, when he had finished praying, Jesus said to his disciples, "Seek you to console your Father in heaven, for his heart is forever heavy." 38 And Thomas said to him, "Lord, how can a man console God?" 39 And Jesus replied, "By ceasing to do that which grieves him."

15:1 They came to Bethany, to the house of Simon the leper, where Jesus had decided to make known his betrothal. 2 Now Mary Magdalene had been beloved of Judas, called Iscariot. But since they had followed Jesus, the disciples had put aside their former partners to live chastely as brothers and sisters. 3 Now Jesus told them, "Behold, I shall show you a mystery. The

14:35 John 5:39.

14:37-39 This pronouncement story is another new coinage, teaching that we must share and seek to alleviate the sorrow of God for the world.

15:1 Our interpretation of the Bethany anointing (see Mark 14:3-9) follows that of those scholars who see in it a quasi-official, albeit informal anointing of Jesus as messianic king, only the present version elaborates on the significance of the messianic mission as that of the True Parents of humankind.

15:3. Reverend Moon quotes Jesus as saying to his disciples, "I am the bridegroom, and you are the brides" in a speech dated January 9, 1971. On Mary's relation to Judas and Jesus, see Michael L. Mickler, "The Da Vinci Code and the Divine Principle," *Journal of Unification Studies* 6 (2004-05):p. 10: "A manuscript of *Wolli Wonbon*, written in Rev. Moon's own hand, states that Mary Magdalene was Judas Iscariot's wife or lover and that Jesus 'planned to accomplish the Principle will by taking Judas'

kingdom of God has come very near. The marriage supper of the Lamb has come upon you. I am the bridegroom, and you are the brides. 4 You call God both king and father, and you are right. He is king of all, even the disobedient, for they cannot escape his commands. But he would be Father of all, and he is not. 5 For since that hour in which Adam and Eve turned away from him in the garden, Satan has been their father, and the father of their seed. 6 Wherefore the repentance of men is not sufficient to establish the kingdom of God. 7 Unless you are born anew, you cannot be of the lineage of God. 8 I am the Second Adam, and my betrothed shall become the Second Eve. 9 As men and women join together in us, the True Family of humankind shall spring once more from the loins of my Father in heaven.”

10 But Judas asked him, “Lord, why must you take the wife of another?” 11 Jesus answered him, “Remember how the Archangel took her who was set apart for Adam. Therefore, in restoration, God must give her back to him. 12 Likewise did David love Bath-Sheba of old, and took her from Uriah, a Gentile. 13 But Uriah refused to yield her to the anointed of the Lord and forfeited his life in battle. 14 In this way did Bath-Sheba pass to David, and the wise Solomon was born to them. 15 These things happened as types of the latter days, when the Lamb should seek his rightful bride, and so he must reclaim her from another.”

16 And Salome did sing,

“You are the fairest of the sons of men;
 grace is poured upon your lips
 therefore God has blessed you for all time.

17 Your throne, O God, is forever and ever,
 Your royal scepter is a scepter of equity;
 You love righteousness and hate wickedness.

18 Therefore God, your God, has anointed you
 With the oil of gladness above your fellows.”

19 Then Mary came into the room, clad in her best finery. And she sang,

wife,’ choosing her as ‘Eve.’ This subsequently was the underlying motivation for Judas Iscariot’s action in selling his teacher for thirty pieces of silver.”

15:12-15 2 Samuel 11. Reverend Moon explains the plan of God on this point in speeches given October 13, 1970 and January 24, 1971.

15:18 Psalm 45:2, 6-7.

15:19-22 Song of Solomon 2:1, 3a, 4, 6.

“I am a rose of Sharon,
 a lily of the valleys.
 20 As an apple tree among the trees of the wood,
 so is my beloved among young men.
 21 He brought me to his banqueting table,
 and his canopy over me was love.
 22 O that his hand were under my head,
 And that his right hand embraced me!”

23 And Joanna took up the song:

“Hear, O daughter, and consider well:
 Forget your people and your father’s house;
 24 And the king will desire your beauty.
 Since he is your lord, bow before him.
 25 The princess is arrayed with gold-woven robes;
 in many-colored robes she is led to the king.
 26 I will cause your name to be celebrated in all generations;
 Therefore the peoples will praise you for ever and ever.”

27 And Judas stood up beside Mary, but he looked at Jesus and was slow to open his lips. Jesus said to him, “What you must do, do quickly.” 28 And so Judas sang:

“No man can receive anything
 that heaven has not given him.
 29 He who has the bride is the bridegroom;
 the friend of the bridegroom who rises at his approach
 rejoices greatly at the bridegroom’s voice.
 30 Therefore this joy of mine is now full.
 He must increase,
 But I must decrease.”

31 And Jesus said to him, “Blessed are you, Judas, for you have done the work of Eliezer, steward of Abraham, he who secured a wife for the son of promise.”

15:23-26 Psalm 45:10-11, 13b-14a, 17.

15:28-30 John 3:27, 29-30.

15:31 Genesis chapter 24.

32 As he reclined at table, Mary Magdalene came to him with a jar of precious ointment, and she broke it and poured it over his head as a sign of their coming union, 33 as it is written, "For your love is better than wine, your anointing oils are fragrant; your name is oil poured out; therefore the maidens love you." 34 And Jesus said, "Mary has done a beautiful thing for me, and wherever the kingdom is preached throughout the world she shall be called blessed among women, even the True Mother of mankind."

35 But Judas murmured, "Could not this ointment have been sold for some three hundred denarii, and given to the poor, as is our custom?" 36 And Jesus, hearing it, replied, "The poor are ever with you, and you can give to them every day and never finish giving. But this is the day that the Lord has made. Shall we not rejoice in it?" 37 At once Judas left Mary with the eleven and those around Jesus and went out into the night. The disciples thought it nothing untoward, as Judas was their steward and often went off to see to their provisions. 38 But Jesus watched him go and said to them, "Now my soul is filled with sorrow; for I fear the vengeance of Uriah is at hand." 39 And he said to Mary, "The fruit of my Father's will cannot spring from bitter roots. Only if the man offers you up gladly can you bear the mantle of True Mother. 40 Seek, then, to soften his heart with your words and tears." And she agreed.

39 But Judas went to the chief priests in order to hand Jesus over to them, and they were glad at the prospect and offered to reward him. 40 And thereafter he kept his eyes open for an opportunity to betray Jesus and to reclaim Mary for himself. But Jesus returned to Galilee.

41 Reports of Jesus, of his words and deeds, spread ever more widely until multitudes left off their labors and came to see him for themselves. 42 And he had compassion on them and taught them many things as they sat on the slope of a hill in Bethsaida. At the end of the day, most of them were still with him. 43 His disciples looked out over the crowds and said to Jesus, "Master, there are far too many for us to feed. There must be above five thousand men, not counting women and children. Yet if we do not feed them, there may be a tumult. What are we to do?" 44 And Jesus answered them, "Are you so sure we are without means?" 45 But Judas told him, "It is even so, Lord, for here are our provisions: a roll and two salted fish. Such is not

15:33 Song of Solomon 1:3.

15:36 Psalm 118:24.

15:43 Mark 6:30-44.

sufficient even for us.” 46 But Jesus, taking the bread and fish, lifted his eyes to the heavens and gave thanks, saying, “Open their eyes, O Lord, that they may behold your bounty.” 47 And he gave them to Andrew, saying, “Take a bit and pass it on, and as you hand it on, say, ‘Blessed are those who are invited to the marriage supper of the Lamb.’” 49 And they did so, and in the end all were fed. “Lord,” they said, “give us this bread always!” 50 And a great confusion arose, some wishing to take him on their shoulders and make him king by force, saying, “He is the savior! He is the anointed leader of Israel!” 51 But others said, “What? Is he greater than Moses, who fed our fathers in the wilderness?” 52 But Jesus, crying out above the noise, said, “It is not for my Father’s kingdom that you hunger, but only for more bread. And with that he eluded them.

53 He told his disciples to cross the Lake of Galilee while he should remain where he was to spend some days in prayer. 54 So they got in the boat and set out. But a storm arose on the lake, and they were afraid of capsizing. 55 As the lightning flashed, Andrew beheld a lone figure walking toward them upon the surface of the lake, as if a man should walk upon the ground. 56 And they were all terrified, believing they were seeing a ghost, and that it signified they, too, should now perish. 57 But when the form came nearer, they saw that it looked like Jesus. 58 And he called out over the tempest, “Have no fear! It is I!” 59 And Peter replied, “Lord, if it is truly you, a living man, and not some phantom, then why may I not also tread the waves?” 60 And Jesus said to him, “Come, then!” And Peter got out of the boat and took a few steps toward Jesus, who now stood still with his hand extended. 61 But then, as a man waking from a dream, Peter looked about him and began to sink, as into quicksand, crying out, “Lord, save me!” 62 And Jesus seized his hand and the two climbed into the boat. 63 None spoke till they arrived ashore. Then Peter asked him, “Why could I not walk upon the water?” 64 Jesus replied, “Because you look not to the things that are unseen, but to the things that are seen. Scant is your faith!”

15:46 2 Kings 6:17.

15:48 Revelation 19:9.

15:50 Reverend Moon ascribes these acclamations to the crowd on this occasion, in a speech dated February 1, 1959.

15:64 2 Corinthians 4:18.

16:1 In those days the storm clouds began to gather, and Jesus said to his disciples, "Let him who is wise discern the signs of the present time. 2 For Satan will not easily allow my Father to wrest his prize from him. Watch out lest trial and temptation find you unprepared." But they did not understand his warning.

3 Some scribes heard he was dining with sinners and hid themselves that they might eavesdrop to find something with which to accuse him. And it was the Sabbath. 4 At once they were doused with dish water from the window beneath which they crouched. Hearing the ruckus, Jesus and his hosts came out and asked of their welfare. 5 But the scribes said to Jesus, "Why do you not teach men to walk in the way of the elders and to hold fast their traditions? 6 It is not lawful to throw water out the window on the Sabbath, lest it strike seeds chancing to lie in the soil and cause them to sprout, and you be caught farming." 7 And Jesus replied, "How blind you are! For you mean well, but in the name of the Law you erect idols of your own making. 8 Have you never read how Isaiah mocked the Gentiles for using half the log for kindling and bowing before the other half? 9 You who would build a hedge about the Law have thereby hidden it from men. 10 Knowing not which laws are from Moses and which you have created, they despair of keeping them all and henceforth keep none."

11 When the Feast of Pentecost had come, when the Jews celebrate the giving of the Law at Sinai, Jesus was in Jerusalem with his disciples, 12 and he taught, saying, "Moses brought the Law, but the Son of Man brings you a greater revelation, that of grace and truth." 13 Some scribes, hearing him, challenged him, "Take care, fellow, lest you blaspheme!" 14 And Jesus answered, "You search the scriptures, believing that in them you will find the secret of eternal life. And you do well. 15 But it is of me that the scriptures speak, and you refuse to come to me to get that life." 16 And those who heard him were divided over him. Some said, "Is this not the Prophet like Moses?" But others said, "He is a madman, and he defiles this holy occasion."

16:5 Mark 7:5.

16:6-10 The rabbinical tradition lampooned here is an excellent specimen of the casuistry whereby the Pharisees sought to "build a hedge around the Torah" in order to shield it from violation. If people could be persuaded not even to dump dishwater out the window for fear of "farming on the Sabbath," what are the chances they would ever be tempted to go into the fields and plough? And yet we must ask, with Jesus: is such legalism for the sake of security the mark of genuine faith?

17 A Gentile came to Jesus and said to him, “Teacher, they say you Jews know the ways of God like no other nation. 18 Tell me, then: can God create a rock so heavy that even he cannot lift it up? If so, then he can by no means be almighty. But if he cannot, again he cannot be almighty. What say you?” 19 And Jesus replied, saying, “You are a clever man. And you are right, for God by no means holds all power. Not even he may turn the perverse heart to love him, and such is your own.” 20 As he went away, Jesus said to his disciples, “Beware lest you harden your hearts like the ground without rain, lest at length, like Esau, you cannot repent though you may wish it. 21 For so does one cast out the Spirit of God. And this trespass has no forgiveness in this age or in the age to come.”

22 It was a Sabbath when Jesus took hold of a lame man’s crooked leg and made it straight again. 23 Now the man was rich, and in his gratitude he gave to Jesus a gift of money to feed his disciples for a week. 24 But the scribes who followed Jesus at a distance objected, “The law permits a man to heal for money, and it permits a man to save life on the Sabbath. 25 but this fellow’s life was in no danger. Why break the Sabbath when he might have waited one more day?” 26 Jesus answered, saying, “I should say he has waited long enough. If God took his rest after six days creating the heavens and the earth, he shall not begrudge this child of his to take his rest after so many years of toiling.”

16:17-21 This new story follows the pattern of old rabbinic tales in which skeptical Gentiles approach Hillel, Shammai, or Yochanan ben Zakkai with a trick question. The point of our version is to illustrate the Unification concept of God’s omnipotence. God is theoretically “all-powerful.” There is nothing he cannot do—but what’s the point? What God really wants from his creation is *love*, and therefore he has condescended to make the power of his divine principle subordinate to the power of love. If he were instead to preempt human freedom with irresistible decrees, he would deprive humanity of the opportunity to mature and to prepare themselves for his love. Where it really counts, then, God’s power lies in persuasion, not in compulsion. And in persuasion there are no guarantees.

16:20 Hebrews 6:4-8; 12:16-17.

16:21 Matthew 12:31-32

16:22-26 Several of the controversy stories that focus on Jesus healing on the Sabbath tend to oversimplify and to distort the views of the Pharisees, making it appear they valued strict legal observance over life and limb. The opposite was true. They practiced casuistry in order to ease the burden of the law in such cases. But Jesus is shown defending the setting aside of Sabbath laws as if it were “now or

27 Certain Sadducees who were of the Herodian sect came to Jesus saying, "Why do you speak of the kingdom of God that is coming with power? 28 For it matters not whether a man bear arms; such words are weapons enough, and Rome will not let them pass unchallenged." 29 And Jesus answered, saying, "Alas for you, lapdogs of Tiberius! For you are like a man with a gangrenous limb; he fears to cut it off, but if he neglects to do so, it will consume him altogether. 30 I tell you the truth: whoever seeks to save his life will lose it, and whoever gives his life for the kingdom of God's sake, that one shall save it."

31 Another of the Sadducees asked him, "Teacher, you say that God weeps for the sins of his creatures. But is not God that great Power in which all things consist? 32 Surely Moses spoke of the deity rejoicing or weeping as men do because the men of olden times were duller of wit than us." 33 Jesus answered them, "Your god is not the living God; the God of Israel both loved and wept. Do not ascribe to him your own cold heart."

34 As Jesus and his disciples were passing along the border of Samaria, he grew tired and sat at the edge of a well. 35 While his disciples slept in the afternoon sun, a woman of Samaria came up to the well to draw water. Jesus asked her, "Will you give me a drink? I have nothing to draw with." 36 But she took offense, saying, "How dare you, who are a Jew, ask

never." To be fair and historically accurate, at least the issue deserves to be brought up explicitly and addressed, as our gospel does here.

16:27-30 That Jesus aimed to topple Roman dominion and to sit enthroned in Caesar's place is clear from Reverend Moon's 1979 Christmas message, "The True Meaning of Christmas."

16:31-33 Pascal reminded Christian theologians how wide a chasm separates "the God of the philosophers" from "the God of Abraham, Isaac, and Jacob." The former is a static concept, rather like an abstract law of nature, while the former is the *living* God, a divine person with a will and emotions. The more we consider God in abstract, philosophical terms, the less room there will be for prayer and miracle, for God's love to humanity, for acts of God in history. The more we veer toward personalism, the greater the risk we take of making God into an idol in our image." But Unification theology sides squarely with the God-picture of the Bible, its prophets and its patriarchs: God is a mighty King and a loving Father. The Mishna characterizes the defunct Sadducee faction as "Epicureans," implying they were known to embrace a more arid, speculative view of a deity indifferent to human affairs.

me for a drink?" 37 And Jesus replied, "My sister, I did not ask your tribe or parentage. I asked only for a drink. 38 If only you knew the blessing the Son of Man offers you! For I have a blessing to impart, the Living Water that springs up unto eternal life. 39 And moreover I have come to change the fruit of the vine into the holy wine of God. And thus shall man and woman be made truly one. 40 Tell me, where is your husband?" But she made no answer. And Jesus said, "The truth is that you have had many husbands, but few of them for more than a single night." 41 And she said, "O man of God, you have come to bring my sin to remembrance."

42 She returned to the village and brought her neighbors to hear him. 43 And they said to him, "We know that the Prophet like Moses is to come, and that he will make known where Jeremiah concealed the Ark of the Covenant." 44 And Jesus replied, "I who speak to you am he. Truly I say to you, I am the Mercy Seat, and whether men seek God on Mount Zion or Mount Gerizim, let them come to me to find him." 45 Thereafter, word passed among the crowds, "He eats and drinks with Samaritans." And because of it many turned back and no longer followed him.

46 Jesus spoke again to the crowds, saying, "Anyone who has wealth stored up in this world, let him give it to the poor. 47 Anyone who is poor and who thinks wealth will solve his problems, let him refuse to take it. And, come, follow me." 48 Some were perplexed at this, and others were offended, so that a number left him.

49 A man came up to him and asked, "Teacher, make me your disciple." And Jesus said to him, "If you call me Lord, will you obey my

16:37 The Buddhist original of the Samaritan Woman episode (John 4:1-42) extends this far, making this point. For the original, see Jack Kornfield, ed., *Teachings of the Buddha, Revised and Expanded Edition* (NY: Barnes & Noble Books, 1999), pp. 105-106.

16:41 1 Kings 17:18.

16:42 Our version corrects the confusion in John 4:25, where Samaritans are erroneously said to await the (Davidic, Judean) Messiah. Actually they expected the Prophet like Moses, a different sort of eschatological figure.

16:47 Here, much in the spirit of the Sufi sayings of Jesus, we ascribe to him the belief that wealth is equally idolatrous whether one hoards it when others are starving, or one places all one's hopes on money as a longed-for savior. Both rich and poor must seek God as their chief asset.

16:49 Luke 6:46.

commandments?" 50 And the man replied, "I will if they seem right to me." And Jesus answered him, "Then you wish me only for a counselor. 51 Does a man hire a guide to lead him through foreign territory without trusting his direction?"

52 Another approached him and said, "I will follow you, Teacher, so long as you do not pry into my affairs." 53 But Jesus told him, "Fool! You are like a man who goes to a physician to be healed but will not let him examine him."

54 Another, named Joseph, who came from Arimathea, said to him, "I will catch up with you, Rabbi, for I must first see to my father's burial." 55 But Jesus told him, "Leave it to the dead to bury their dead. You go and spread the message of life!"

56 As the numbers of his followers dwindled, the twelve became alarmed, and Simon Peter took him aside. 57 And he said to him, "Master, can you not temper your words? For behold how many have left us, dismayed at your sayings." 58 And Jesus said, "Simon, tell me: why does the farmer wield his winnowing fan?" 59 And Simon said, "To separate the wheat from the chaff." And Jesus said, "And why does he do that?" 60 Simon answered, "Because he cannot make bread with the chaff, but only with the wheat." 61 And Jesus said, "I am a baker, and I labor over a loaf to present to my Father as an offering. Would that it were of great size to feed many. But it must be pure both of the leaven of evil and of the chaff of the useless. 62 Take care that you be not one of those winnowed out in the judgment." 63 By this time, only the twelve remained with him.

16:51 Suggested by a passage from a fictive source called *The Book of the Sayings of Tsiang Samdup* in Talbot Mundy, *Om: The Secret of Ahbor Valley* (NY: Bobbs-Merrill, 1924, rpt. Avon Books, 1967), p. 41.

16:52 This anecdote, like the one before it, is based on the discipleship paradigms of Matthew 8:19-22//Luke 9:57-62. Actually, the third exchange in Luke's set seems to be his own addition, as it is not found in Matthew and was thus probably not present in their common Q source. In modeling a new saying on the older ones, Luke provides us with an instance of "homologous formations," one of the means by which the gospel tradition grew. I have followed that precedent here.

16:56-63 Jesus has no use for popular support that is a mile wide and an inch deep. The kingdom of the Father is not coming by majority vote. Neither, to Jesus' bitter disappointment, can it come if too few enlist, but to do that they must sincerely repent and believe. Jesus never discourages sincere recruits, but, like Gideon, he must slough off the dead wood, too.

17:1 And they journeyed from there for seven days. **2** He left the nine encamped at the base of Mount Tabor and took with him Peter and the sons of Zebedee. **3** When they reached the peak of the mountain, they saw Jesus transfigured before them. **4** His face and his garments shone like the sun. **5** And beside him stood Moses and Elijah, who in their day had been taken up bodily, while yet living, into the presence of God. **6** And they spoke with Jesus, bearing him a message that he must now abandon hope that the kingdom of God should come at once, and that instead he must give his life to redeem the spirits of many. **7** But Peter's eyes grew heavy from the road, and he heard nothing of what was said, having fallen sound asleep. **8** And Jesus struck him on the side and said, "Simon, Simon, could you not watch with me one hour?" And he saw no one but Jesus.

9 And, descending the mountain, James asked him, "Is this that which is spoken of by the scribes, who say that Elijah must come first, before the great Day of the Lord?" **10** Jesus answered, "The prophet spoke of another who should come in the spirit and power of Elijah. And if you can accept it, he spoke of John the Baptist. **11** In the same way, I will come back again. But the Son of Man will come in a manner you do not expect, when a man shall come from afar bearing his spirit and his power." **12** But his meaning was hidden from them, and they understood his words no better than they did the prophets.

13 The disciples went with Jesus to the town of Caesarea Philippi, and while they were lodging there Jesus asked them, "You walk among the people more than I. Tell me, who do the crowds say that I am?" **14** They

17:6 Reverend Moon's understanding of Jesus' mission changing mid-course (as he learned at the Transfiguration, as Reverend Moon explains in a speech dated September 18, 1974) is much like that of Albert Schweitzer in his *The Mystery of the Kingdom of God* and *The Quest of the Historical Jesus*. Schweitzer thought Jesus fully expected to usher in the eschatological victory, the kingdom of God, and the final judgment within a year's time, before his disciples returned from their preaching tour. But two things persuaded him otherwise. First, the mission of the twelve did not catalyze national repentance as he had expected. Second, the fact that John the Baptist died in a mundane fashion, and not in some apocalyptic tribulation, signaled to Jesus that the same fate might await him. However, such a death would be salvific and redemptive, for he would in effect be taking the horrors of the end-time tribulation on his own shoulders in behalf of everyone else.

17:11 Reverend Moon quotes Jesus as saying, "I will come back again" in his "The Participants in Celebrating Christmas" (1977).

looked at one another, and they said, "Some say Elijah the Tishbite. Others say you are Beelzebul. John's disciples say you are their master risen from the dead." 15 "And who do you say I am?" Jesus asked. "16 At this a dispute arose among them, but Simon Peter said to him, "You are the Lord whose advent was foretold to us."

17 And Jesus said to him, "Simon, you have answered well. And you know that the Son of Man must soon be handed over to Gentile sinners, who will put him to death. But I will not leave you as orphans. 18 Blessed are you, Simon, for I give you the keys of my kingdom, so that you may bind and loose men's consciences as seems best to you. Feed my sheep when I am taken away from you."

19 And Peter, much abashed, rebuked Jesus, saying, "God forbid! Master, this shall never happen to you! If I must die with you, I will prevent it!" 20 And Jesus answered him, 'Simon, Simon! Satan has your tongue as he once had the forked tongue of the serpent, and you know not what you say!"

21 Then Simon asked him, "Lord, what has happened that you are not going to restore sovereignty to Israel?" 22 And Jesus replied, "Alas! Many prophets and sages yearned to see the thing that transpires among you but did not see it, and when you might have beheld it, you chose to nap instead. 23 Thus you know nothing of the times and seasons which the Father has now decreed. 24 I have chosen you, the twelve, and not one of you understands me."

25 And he said, "It is that those who were prepared for me were not

17:17 Matthew 16:21; John 14:18.

17:18 Matthew 16:19; John 21:17.

17:19 Matthew 16:22; Mark 14:31.

17:21 John 14:22

17:22 Matthew 13:16-17.

17:23 Acts 1:7.

17:24 John 6:70, plus: "On this earth, who knew the heart of Jesus?

Not a single person recognized Jesus, filled with apprehension,

who experienced and felt keenly Heaven's sorrow,

who felt Heaven's lament over humanity.

Jesus did not have even one disciple who exclaimed, 'My Lord!'

intimately feeling God's heart..." (Reverend Moon, January 11, 1959)

worthy of me. 26 For John the Baptist came neither eating nor drinking, and men said, 'He is a demoniac;' but the Son of Man came eating and drinking, and John said, 'Behold a bastard and a libertine.' 27 So now I must bear the sins of the world, and whoever would follow me must bear them also."

28 Jesus' disciples asked him, "Lord, will God's judgment soon fall upon the wicked?" 29 And Jesus answered them, "No one knows the heart of God except for his Son. 30 And I tell you truly, the sins of men call forth not the wrath of their Father in heaven, but rather his tears, just as it was in the days of Noah, when God saw that the wickedness of the human race was great upon the earth and his tears fell from heaven to flood the world."

31 "O that the madness of sinful men might cease!

But it is a demon even I cannot cast out!

32 For now is the saving plan of God thwarted
by those whom he sought to save!

33 Now have the birds abandoned the nest built for them
by one who loved them.

34 O Jerusalem, you were destined for greatness,

to reign as queen over the nations,

your sandaled foot on the necks of Rome and Edom.

35 But now you will be given over to them as slave and concubine,
for you have cast away your glory with your own hand!

36 Where the knowledge of God should have dawned like endless day,
now the night deepens in which all evil things stalk.

37 O grieve with me for the tears of God,

for his hope is again deferred.

38 The righteous count the days,
as their deliverance is put off to future ages.

And for God each day is as a thousand years,
each moment a sentence in Sheol."

17:26 Matthew 11:18-19//Luke 7:33-34.

17:27 Jesus says this to Barabbas in Franco Zeffirelli's 1977 TV miniseries *Jesus of Nazareth*.

17:30 This new pronouncement story includes elements of Luke 17:26 and 10:22.

17:31-38 This lament of Jesus reflects the sentiments of Isaiah chapter 1, though more in sorrow than in righteous indignation.

39 And Jesus told them a parable in the hearing of the elders of the people. "A landowner once undertook to build a vineyard, complete with arbors and winepress. 40 He arranged with tenant farmers to work the vineyard and to give him his share of the harvest in the proper season. Then he went away to his home country. 41 When harvest time came, word came to him that the bounty was great, and with joy he sent a servant to the vineyard to collect his due. 42 But when they saw him, the tenants said to one another, 'It is we who have borne the sun and the toil of the day. The landlord is like Pharaoh and allows us but a fraction of what we deserve.' And they sent the servant back empty-handed. 43 The landlord said, 'Perhaps they misunderstood him and thought he meant to take all the harvest.' So he sent another servant. But this one they killed. 44 When word reached the landlord, he grew angry and swore to send armed men against the tenants. 45 But his son said to him, 'My father, let me go and claim your share. We will reason together and make amends.' Now what do you think the tenants will do when the son arrives?"

18:1 And when they came close to Jerusalem, to Bethpage and Bethany before the Mount of Olives, he assigned two of his disciples and told them, "Go into the village yonder, and as soon as you enter into it, you will discover a colt tethered, one on which no one has ever sat. 2 Untie it and bring it back. And in case anyone says to you, 'What do you think you are doing?' you shall reply, 'The Lord requires it, and he means to send it back here at once.'" 3 And they went and found a colt tethered to a door outside on the open street, and they free it. 4 And some of those standing there said to them, "What do you think you are you doing, freeing that colt?" 5 And they replied as Jesus said, and they let them go.

6 And they brought the colt to Jesus, and they threw their garments on it, and he sat on it. 7 And many carpeted the path with their garments, while others scattered switches cut from the fields. 8 And those going before and following shouted out, "Hosanna! Blessed in the name of Adonai be the Coming One! Blessed be the coming kingdom of our father David! Let hosannas ring in the highest spheres!"

17:39-45 Parable of the Vineyard based on Mark 12:1-9. But, since the Markan version already presupposes the crucifixion of Jesus, it reflects a post-Easter setting. As Andrew Wilson suggests, we offer a version consistently reflecting the situation Jesus would have faced, in which he defines is enemies' situation for them and challenges them to meet it rightly.

9 But Jesus knew what is in the hearts of men; he cherished no false hopes. 10 And so in that same hour he wept, saying, "Jerusalem! Jerusalem! You murder the prophets and stone the apostles! How often would I have gathered your children unto me as a hen gathers her brood, but you refused! 11 Would that you knew the elements of peace, but they are hidden from your eyes. For you did not recognize the time of your visitation

12 And he went into Jerusalem, into the temple. And, looking around at everything, he started ejecting the sellers and the buyers stationed in the temple, and he upended the exchange tables and the chairs of those selling doves. 13 And, posting men at the doors, he did not permit anyone to carry a single sacrificial vessel through the temple. 14 And he said, "It is written, "There shall no longer be a trader in the house of the Lord of hosts on that day." 15 And the priests and the scribes heard it, and they looked for a way to eliminate him, for they were afraid of him, because all the crowd of pilgrims was enthused at his teaching.

16 And Jesus cried out to the assembled throng, in the manner of the prophets of old:

"Thus says the Lord, God of Israel:

17 My soul is cast down within me,
and my heart labors beneath the burden of my sorrows.

18 As there is no limit to my comprehensive love,
spanning the horizons to embrace every creature I have made,
so does the sorrow of my heart know no bounds.

19 A man may harden his heart if his pain is too great.
A woman may forget if she weeps more than she can bear.
But the Father of mankind cannot forget;
the unfaithfulness of his children is ever before him.

20 "Have mercy," you say as you lift your hands to me.
But it is you who have my misery in your hands!
21 Oh that you would repent and turn again to me!
Would that my heart might sing again for joy!

18:14 Zechariah 14:21b.

18:17-22 Inspired by Reverend Moon's teaching of the anguish of God over his estranged creation, this lament draws upon Isaiah 1:12-18; 44:21-22; 49:15-16; 65:1-2; Hosea 11:8.

22 O you who would love me and ease my sorrow:
 be mindful: to share my heart is to share my pain.
 Does your heart go out to me?
 Be ready, then, to share my sorrow.

23 And Jesus said to them, "No one can love another unless he feels that other's sorrows as his own. My Father has wept for the sins of men from the beginning, and I, too, must weep."

24 His disciples asked him, "Lord, since we have come into the city you have performed no signs. 25 But if you should throw yourself down from the pinnacle of the temple, surely even the scribes and priests must believe in you." 26 But Jesus answered them, saying, "When the Galileans listened to me but to pass a summer day, I thought to catch their hearts by miracles. 27 But then they cared only for their flesh and paid no heed to my words. 28 Now am I finished with mighty deeds, so that they may believe in my words for their own sake, else reject me outright." 29 And Peter said, "We have believed in you." And Jesus answered him, "Have you, Simon? Believe me, the hour is coming when you will not recall having met me." And he did not know what to say.

30 And he took them with him into the very place of purification and walked about the temple court. 31 And a chief priest named Levi, a Pharisee, joined them and said to him, "Who gave you permission to march into this place of purification and to view these sacred utensils without ritually bathing, or even having your disciples so much as wash their feet? 32 As it is, you have entered the temple court, this place of purity, in a state of defilement, although the rule is that no one may enter and view the sacred utensils without first bathing and changing his garments." 33 At once, Jesus stood still with his disciples and answered: "How is it then with you? I see you, too, are present in the temple court. Does that mean you are clean?" 34 He answered him, "Indeed I am, for I have bathed myself in the Pool of David, having descended by one stair and ascended by the other, 35 and I have donned white and clean clothes, and only then did I presume to come here and view these sacred utensils." 36 Then Jesus said to him, "Woe to you, blind man without sight! You have bathed yourself in waste water in which dogs and pigs lie all night and day. 37 You have scrubbed your skin raw, just as prostitutes and dancing girls perfume, bathe, chafe, and rouge their flesh in order to arouse the lust of men. 38 Within, they are full of

18:23 This new passage depicting how Jesus shared the sorrow of God draws upon John 5:17.

scorpions and every variety of wickedness. 39 But, as to my disciples and I, whom you charge with failing to immerse ourselves, we have in fact been baptized in the living water that comes down from heaven.”

40 And a party of scribes and elders were passing by, leading a women disheveled and bound. They saw Jesus teaching and came to the front of the crowd. 41 “Rabbi,” they said, “we sought the procurator’s leave to stone this woman, for she was apprehended in the very act of adultery, but he would not. What do you say ought to be done with her?” 42 But he only looked down and began to write in the dust with a stick. When they pressed the question, he looked up and said to them, “Very well. Let him who is without sin cast the first stone.” 43 And with that he returned to his writing. And, noticing that he was writing the names of the woman’s accusers next to those of divers women and boys, the men hastened to depart. 44 When Jesus looked up again, only the woman was left. And he said to her, “Who is left to bring the charge against you, woman?” 45 And she whispered, “No one, sir.” He said her, “Then I can hardly condemn you, either. Go, then, and remember to keep the marriage bed undefiled.”

46 As Jesus taught in the temple, some Pharisees, together with the Herodians, came to test him, saying, “Master, all know you for a fearless man, who does not mince the truth. Tell us, if you will: is it lawful for us to pay tribute to Caesar, or not?” 47 And Jesus replied, “Am I a bird that you lay a trap for me? Bring me a denarius. Whose image does it bear, and whose name?” 48 “Those of Tiberius,” they said. “Tell me, then, can a man give a denarius at the temple, to buy a sheep to offer?” Jesus asked. 49 “No,” they said, “for it is idolatrous.” And he said, “And that is why they change money in the temple, is it not? 50 What one cannot give to God one may yet give to Caesar, whose name it bears.” And they were astonished.

19:1 And as he made his way out of the temple, one of the scribes said to him, “Teacher, have you seen such great stones and buildings?” 2 And Jesus said to him, “Look at these great buildings while you can, for I will destroy this temple made with hands and in three days raise up another, not made

18:40-45 This passage is based on that now appearing as John 7:53-8:11 (plus a bit of Hebrews 13:4). The story was added to copies of John there and at the end of chapter 21 as an appendix, as well as at Luke 21:38. Something very much like it, featuring “a woman accused of many sins,” appeared in the Gospel according to the Hebrews as well.

18:46-50 See Oxyrhynchus Papyrus 840.

with hands.” 3 And once he had taken a seat on the Mount of Olives across from the temple, Peter and James and John and Andrew came to him, saying, “Do you know the scribe was offended by your saying? 4 Tell us, when will these things be? And what is the sign that your kingdom is about to come?”

5 And Jesus said, “The kingdom of God is not coming with signs one may observe. 6 Watch out that no one deceives you in this matter. Many will appear trading on my name, saying, ‘It is I!’ And in this way they will mislead many. 7 But when you hear of wars and ever more terrible wars, such have not plagued the earth heretofore, lift up your heads and gird your loins. 8 For you will see nation pitted against nation and kingdom against kingdom. 9 And the Roman eagle will descend upon Jerusalem and snatch up her people like a hawk seizes the field mouse. 10 Great will be the suffering of Zion in that day. Women will devour their infants out of starvation. 11 Like ill humors raging within a body, the city’s defenders will battle one another till none shall stand. 12 And Jerusalem shall become as Gehenna where the unclean dead are cast. 13 Where once men built the temple of the Lord, heathen altars will rise, as in the days of Antiochus.

14 “You will be taken before governors and kings, in order to testify before them. And when they lead you before the authorities, do not consider beforehand what you will say, but speak from your heart, for whatever fills the heart, the mouth will speak. 16 Brother will betray brother, and father shall seize son to force him to blaspheme. And you will be hated by all on account of my name. 17 But the one enduring to the end without hating his persecutors, only such a one will be saved. 18 I tell you, bear every cross. Strive to be the first to be struck by the stones of the people of the villages. 19 Let their curses and accusations fall upon you rather than another. Do not

19:2 Though it is introduced in a context of false testimony in Mark 14:58 and Matthew 26:61, many scholars take it as a genuine saying of Jesus. Note the theological language of an earthly versus a heavenly temple, which does not seem likely if the saying arose as a mere slander making Jesus into some kind of terrorist. By Mark’s time, the saying had become dangerous and controversial in Roman eyes, so Christians denied Jesus could have said it. John admits he did (John 2:19-21) but reinterprets it.

19:3 Matthew 15:12.

19:18-19 Based on the words of Reverend Moon: “Bear every cross. Willingly be the first one to be hit by the stones thrown by people in the villages. Be the foremost target of all their curses and accusations, and the first to receive their beatings.” (January 2, 1978)

flee from their fists. For in this way you will compete for the heavenly prize. 20 Blessed are those who have suffered in their hearts from persecution; it is these who have truly known the Father.

21 "I have many things I would say to you now, but, as it is, you have not the ears to hear them. So I will send you another who will guide you into all truth. 22 He will speak, not in his own name, but in the spirit and the power of the one who sent him, even as Elisha bore the mantel and the spirit of Elijah. 23 The Son of Man will come in a manner they will not expect. 24 A woman shall bear a son, who shall rule the nations with a rod of iron, which is the word of God. But first he must be rejected by his generation. 25 Look to yourselves! When he comes, will he find faith on the earth?"

26 "The knowledge of his coming will flash from one end of the earth to the other, but not everyone will believe. 27 I tell you: watch, lest he whom you expect shall come to you and you do not recognize him."

20:1 Now the Passover of the Jews was fast approaching. So he sent two of his disciples into the city, to a certain man, and told them to ask, "Where is the room where our Master shall eat the Passover?" 2 And he took them there, to an upper room. And they and the women made ready the feast. 3 And after supper, Jesus took the cup and said, "I swear to you, I shall not drink of the fruit of the vine until the kingdom of God shall dawn." 4 And as they were eating, taking a loaf and blessing it, he broke it and gave it to them and said, "Take it; this is my body." 5 And taking a cup and giving thanks, he

19:20 Gospel according to Thomas 69a. Notice the close parallel to this prayer of Reverend Moon: "Persecution is not persecution, but rather acts to connect thy heart with ours."

19:21 John 16:12-13.

19:24 Revelation 12:5; Luke 17:25.

19:25 Luke 18:8.

19:27 Cf Gospel according to Thomas 51: "His disciples say to him, 'When will the repose of the dead begin? And when will the new world come?' He says to them, 'What you look for has already come, but you fail to recognize it.'"

20:5 Our version specifies "the *souls*" of those for whom Jesus dies, since, according to Unification theology, the death of Jesus did not accomplish the physical salvation of humanity, since events had prevented his marriage to either the Baptist's sister or Mary Magdalene—the Bride with whom, as the True Parents, he should have restored the race to kinship with the Creator.

gave it to them, and all drank of it. And he said to them, "This is my blood of the new covenant being shed for the souls of many. 6 See that you do this till the Son of Man comes in his kingdom, for unless you eat the flesh of the Son of Man, and drink his blood, you are bereft of life. 7 But he who makes my flesh his own, and bleeds my blood, he it is who abides in me, and I abide in him, in his very marrow. 8 I tell you, I am the bread of life. Your fathers ate the manna in the wilderness, yet they died. 9 I give you bread that one may eat and never die. For the bread of heaven is whatever comes down from heaven to impart life unto the world. 10 And this bread is my flesh, which I will give for the life of the world.

11 "Now is my soul grieved unto the death; for the will of my Father has been set at naught, my labors wasted. 12 For I sought to usher in the kingdom of heaven and to restore the children of men to oneness with their Creator, but you would not. 13 John the Baptizer abandoned me. Judas even now betrays me to the elders, and Simon will shortly deny ever knowing me. 14 Furthermore, all of you will scatter in panic at the trial that is before us. Lo, I have told you, and yet you will be taken aback when the time comes. At least I have not much longer to endure you!" 15 He spoke clearly, but their wits were befuddled, and they imagined he told them a parable beyond their understanding.

16 And they left the place and arrived at a plot of ground called Gethsemane, which means "the olive press." 17 And he said to his disciples, "We shall keep vigil here tonight." And he took Peter and James and John with him, going still farther. 18 And he said to them, "My soul is cast down within me. You stay here and keep watch." 19 And going on a bit further, he dropped to the ground and prayed that if possible the hour of doom might pass from him, and he said, 20 "Father, how I would join you in your glory, and yet how much of your will remains to be accomplished! 21 Those whom you gave me have failed me, and the kingdom of your will shall not now appear. 22 I have sowed the seed of your word, but the greater part has perished. Bring now to fruition what remains, that the salvation of men's spirits may be gained. 23 Father, all is possible to you: let this cup pass me by for another. Nevertheless, let your will be done, not mine." 24 And he wept great tears like drops of blood out of pity for his longsuffering Father.

25 Rising, he returned to the place he had left his disciples, and he found them fast asleep. 26 Shaking them, he said, "Simon! John! James! Could none of you watch with me so much as an hour?" 27 And he went

back to where he had prayed and called again upon his Father. In the second watch of the night he rejoined the three, only to discover them sound asleep once more. 28 He urged them, "Watch and pray, lest we enter the hour of trial!" They had nothing to say for themselves, but each knelt to pray as he left them a third time. 29 Again he petitioned his Father, and again he returned in the third watch to find that sleep had utterly overcome them. 30 He was angry and said to them, "Have you taken your fill of rest, then? Arise; let us welcome my betrayer."

31 And at once Judas came near, for he knew the place well, as Jesus often met with his disciples there. With him was a mob with swords and clubs sent from the priests and the scribes and the elders. 32 Now the Iscariot had given them a signal, saying, "He whom I shall kiss on the cheek is the one you want. Seize him and lead him away securely." 33 And coming at once to the fore, he approached Jesus and said, "Rabbi!" and embraced him. 34 And Jesus said to him, "Friend, why have you come?" And they laid hands on him and seized him. 35 Peter, standing by, drew his sword and struck the slave of the high priest, missing his mark and only cutting off an ear. 36 Jesus said to him, "Simon, Simon, you mind the things of men but you are blind to the plan of God. 37 Would you deliver the Son of Man? Then drink my cup. That way lies merit for you." 38 But at these words Simon fled away. And when the rest saw it, they abandoned him and fled.

39 And they marched Jesus away to the high priest, where the whole Sanhedrin was assembling. 40 And Jesus was heard to say, "Though I walk through the valley of the shadow of death, I will fear no evil, for you are with me." 41 And Peter followed him at a safe distance until he entered into the courtyard of the high priest, and he was sitting among the attendants and warming himself by the fire. 42 Now the priests and the whole Sanhedrin tried to marshal testimony against Jesus to execute him. Many indeed lied under oath against him, but their testimonies were not consistent. 43 And some, standing up against him, said, "We heard him saying, 'I myself will

20:37 In Islamic tradition, Jesus offers great merit to any of the disciples who will take his place. There are various Islamic versions of the crucifixion in which one or another character does take Jesus' place on the cross. Nominees include Judas, Pilate, Satan, and Sergius (a Sanhedrin spy), but not Peter. Some within the Unification movement have long speculated that Peter should have replaced Jesus on the cross, while others have reasoned that, had Peter joined Jesus on Golgotha, crucified alongside him, the ensuing course of Christian suffering might have been cut short, hastening the Second Advent by many centuries. Our text is amenable to either of these fascinating theories, while requiring neither.

throw down this handmade holy place, and for three days, I will build another, not handmade!” And even at that, the details of their testimonies did not match up.

44 Finally, standing up in the middle of the council, the high priest put him to the test, saying, “Have you no rejoinder to what these men allege against you?” But he was silent and said nothing in answer. 45 Again the high priest questioned him: “You are the Christ, the Son of the Blessed One.” 46 And Jesus said, “So you say. Behold, you shall see on that day when you go into an inner chamber to hide yourself. As for me, I am now in oneness. So do your worst.” 47 But the high priest, ripping his tunic, cried out, “Who needs witnesses? You heard the blasphemy with your own ears! How does the case appear to you?” 48 And they all judged him worthy of death. At this, some started spitting at him and veiling his face and abusing him and saying to him, “Prophesy!”

49 And with Peter below in the courtyard, one of the high priest’s serving maids came down from the council chamber and, noticing Peter warming himself, she looked him over and said, “You, too, were with the Nazarene Jesus.” 50 But he denied it, saying, “I have no idea what you mean!” 51 And he left to go back outside, into the forecourt. And the serving maid, noticing him go, started to tell the bystanders again, “This man is one of their ring-leaders.” 52 But again he denied it. And again, a little later, the bystanders said to Peter, “In fact you are one of them! For you, too, are a Galilean!” 53 And he started to damn and to swear: “As the Lord lives, I do not know this fellow you speak about.” 54 And at once the sun came up. And just then the elders came out from the high priest’s house, Jesus coming up behind him, bound and in the midst of the guards. 55 As Peter finished speaking, Jesus, having heard him, turned to look at him. And Peter saw him and turned away weeping.

21:1 And at once, early in the morning, they led him away and delivered him to Pilate, who was then Roman governor. 2 And he questioned him: “So you

20:46 Our version stays closer to the narrative prototype of the scene in 1 Kings 22:24-25. Jesus’ saying, “I am now in oneness” is attributed to him by Reverend Moon in a speech dated June 5, 1983.

20:51 Acts 24:5.

21:1 We omit the trial before Herod, as it appears to be a Lukan creation on the basis of the Markan trial before Pilate. Luke borrowed details from Mark (the mockery of the guards, the dressing in royal finery, etc.) in order to fill out the tradition he had

are the king of the Jews." And, answering, he said, "You say so." 3 And the priests accused him of many things: "He forbids the people to pay tribute, and he leads our women and children astray." 4 But Pilate spoke to him, saying, "You offer no rejoinder? See how many things they accuse you of!" 5 But Jesus said only, "Even though Rome opposes me now, it shall receive my mercy. Even though the Israelites oppose me, they shall receive my mercy." And Pilate was astonished at him.

6 Now at festival time he used to release to them any single prisoner they petitioned for. 7 Just now there was one called Barabbas, chained with the rebels who had committed murder in the rebellion. 8 And the crowd approached and began to ask him to do for them as he usually did. 9 But Pilate answered them, "Do you want me to release to you the king of the Jews?" For he was well aware the priests had delivered him up out of mere envy. 10 But the priests had bribed the crowd to clamor for the release of Barabbas instead. So Pilate said to them, "What then am I to do with the one you call the king of the Jews?" 11 Again they shouted, "Crucify him!" Pilate said to them, "But in fact, what evil did he do?" So they shouted all the more, "Crucify him!" 12 But Pilate, growing weary of the whole business, released Barabbas to them and delivered Jesus up, having him whipped to be crucified.

13 The soldiers marched him off inside the courtyard which is called the Praetorium, and they called together the entire cohort. 14 And they put the royal purple on him and put a diadem of tree thorns on his head. And they began to salute him, "Hail King of the Jews!" 15 And they hit him over the head with a reed scepter and spat at him, and, bending the knee, they bowed before him. 16 And when they were done tormenting him, they removed the royal purple from him and put his own garments on him again. 17 And they

from one of his sources that said, like the apocryphal Gospel of Peter, that it was Herod who condemned Jesus to death. Luke tried to harmonize Mark's Pilate version with this other Herod version, creating insurmountable problems: if Pilate handed the decision off to Herod, and Herod acquitted Jesus, why did Pilate not release Jesus? We think it better simply to go with the majority tradition and have Jesus tried only before Pilate.

21:3 The charges against Jesus include these in Marcion's version of Luke 23:2.

21:5 Reverend Moon so quotes Jesus in his Christmas Day 1976 message, "God's Will and Christmas."

marched him off to crucify him. 18 And, seizing a certain passer-by, Simon, an Ethiopian of Cyrene, coming in from the fields, they laid Jesus' cross on his shoulders, since Jesus could no more bear the weight. 19 There were also women looking on, among them both Mary Magdalene and Miriam, the mother of James and John. 20 And Jesus spoke to the women weeping for him, saying "Do not weep for me; weep for yourselves and for your children, for in their day, they shall die like me."

21 And they arrived at the place Golgotha, which is translated "Place of a Skull" because all believed the skull of Adam was buried there. 22 And they offered him wine spiced with myrrh, but he did not accept it.

23 And they crucified him and spread out his garments, casting lots for them to see what each one might take. 24 Now it was the third hour when they crucified him. And the title of his accusation was written above: "The King of the Jews." 25 And with him they crucified two thieves, confederates of Barabbas, one to his right and one to his left. 26 And the passers-by blasphemed him, wagging their heads and saying, "The one who throws down the holy place to build it in three days! Save yourself!" 27 Similarly, the priests, trading jests with the scribes, said, "Let the Christ, King of Israel, come down from the cross alive, that we may 'see and believe'!" 28 And of those crucified with him, he on the left insulted him with the rest. 29 But he on the right rebuked his fellow, saying, "Hold your tongue! We knew it should come to this, but this poor wretch only taught the way of God." 30 Turning to Jesus, he said, "Jesus, remember me, a well-wisher, when you sit upon your throne." 31 And Jesus, looking upon him, loved him and said to him, "Man, I tell you this day, for this saying you shall join me in Paradise, where none has yet entered in."

21:18 Reverend Moon teaches that Simon of Cyrene was a black man, and that his willingness to carry Christ's cross foreshadows the leading role black people will play in God's providence in the future. Thus the Christ-like sufferings of African slaves in America and the vital church life of African Americans today, as well as the enthusiastic conversion of Africans to Christianity.

21:21 A belief attested in the Middle Ages, but perhaps much earlier.

21:31 We render the words of Jesus as Adventist exegetes suggest, placing "this day" with "I tell you," not with "you shall be with me in Paradise." The usual reading, in which Jesus is thought to promise the man that he will enter Paradise, along with Jesus, in just a few hours, is inconsistent with Jesus' descent into Hell before his resurrection on the third day. The repentant thief would be the first to enter Paradise, but Jesus would not arrive till Sunday.

32 And when the sixth hour struck, darkness appeared over the whole earth until the ninth hour. 33 And at the ninth hour, Jesus shouted, "Eloi, Eloi, lama sabachthani?" which is translated, "My God, my God, why did you forsake me?" 34 Later his disciples understood that he thus endured the abandonment that God did suffer when Adam abandoned God in the Garden, and that Satan had demanded that Jesus atone for it.

35 But some of the bystanders heard it and said, "Listen! He summons Elijah the prophet!" 36 And one of them ran and filled a sponge with vinegar and, putting it on a lance head, gave it to him to drink, 38 but others objected, saying, "Leave him be! Let us see if Elijah will come to answer him!" 39 But Jesus loved his tormentors to the last, and he said, "Father, stay your hand and judge not mankind as you did in the days of Sodom! 40 Rather, forgive them, for they know not what they do."

41 Thinking sundown had already come, the soldiers, knowing the Jewish custom that those crucified must not hang upon the cross on the Sabbath, drew their swords and struck at the legs of the two men. 42 But the centurion took his javelin and pierced Jesus in his heart. 43 With his last breath, he uttered, "It is finished." And thus he expired.

44 And at once the earth lurched as a drunken man, and great breaches appeared in the ground. Buildings slid from their foundations, others crumbling outright. In the tumult, even the hanging veil of the holy place was split in two from top to bottom. 45 And Mary Magdalene said to Salome, "Behold the awful grief of his heavenly Father, to lose such a beloved Son, and his kingdom, too! 46 His heart is darkened even as the sky above us! And my own soul is run through with the sword, for the loss of my only beloved!" 47 And the centurion standing by across from him, seeing all that followed in the wake of his expiring, said, "Truly, this man was the Son of God!"

48 Evening was coming, and it was Preparation, which is the day before Sabbath. 49 Now Joseph, the one from Arimathea, was a prestigious councilor, who was himself looking forward to the kingdom of God. 50 He mustered his courage to appear before Pilate and requested custody of the body of Jesus. 51 And Pilate granted the corpse to Joseph. 52 And having bought a linen sheet, and taking him down, he wrapped him in the linen and laid him out in a tomb cut from living rock, and he rolled a stone up to the door of the tomb.

21:34 So says Reverend Moon in a speech delivered March 30, 1958.

21:44 Isaiah 24:20.

53 Judas sought out Mary Magdalene and said to her, "Behold how much silver the priests have given me! 54 It is enough for us to leave this place and start anew in another land. Let us hasten to prepare." 55 But Mary was overcome with grief for Jesus and said to Judas, "Go away from me, for I do not know you." 56 And Judas was exceedingly dismayed at these words and went off and hanged himself.

22:1 And Jesus lifted up his eyes in Hades and cried out, "I am tormented in this flame!" And the smoke of his torment went up before the archangel day and night, for three days. 2 And, whether in the body or in the spirit, he knew not, he was stretched out as on an earthly cross, crucified in Hell. 3 And Satan danced before him and leaped for joy, and he laughed loudly and derided him: "How you are fallen, O Dayspring, Son of the Most High! 4 You said to yourself, 'I will become like the Most High! I will make my throne at his right hand!' But you are brought down to the pit! 5 Know this, fool: your death has but secured my own kingdom among men! In truth, I am well pleased with you, my son! 6 Even now you weep for what you have lost, the glory you hoped to gain from the fools who kissed your hair and wiped your feet!"

7 But Jesus answered, "No, O Luciel, I am no common weakling, but I weep for my Father's grief. 8 In this night of deep darkness, it is he who suffers more than I, though I be in Hell and he in Heaven."

9 And the angels of God were gathered about the throne where that One sits from whom the worlds flee away. 10 And for the three days they interceded with him on Jesus' behalf, saying, "Worthy are you, Lord God, for though it was not your will to bruise him, you have put him to grief, so that he should make himself an offering for sin. 11 He was despised and cast out by men: a man of sorrows, well acquainted with grief. 12 Like one on

22:1 Revelation 14:11; Luke 16:24; 4:3.

22:2 2 Corinthians 12:2-3.22:4 Isaiah 14:12-15.

22:7 Based on an autobiographical musing by Reverend Moon in a speech dated June 12, 1977. During his confinement in the Heungam concentration camp in North Korea, "I lost so much blood that I was more dead than alive. How did I survive? I did not pray to God asking, 'Father, please let me live.' I was determined not to show weakness even at the point of death. I am not a common weakling. I prayed, 'Father, even if I die, I die for thee. Do not worry about me.' Not even once did I pray asking God to deliver me from suffering. God already knew my suffering."

22:9 Revelation 20:11.

whom one cannot bear to look, he was shunned, and all deemed him worthless. 13 Yet for love of others he bore their sins unto death. Let him now see the fruit of the labors of his soul and be satisfied!" 14 And he answered them, "I will allot him a portion among the great, and he shall divide the spoil with the strong, because he poured out his soul to death. 15 He was counted as a transgressor, while bearing the sins of the many, and interceding for their transgressions." 16 And with that, the cross that stood planted in Hell's nether tar pits was made empty, and Satan made a great cry. 17 And Satan departed, and he betook himself to the heavenly council. And Satan's wrath was great, 18 and he said, "He who is mine by right has escaped the fowler's net. Give him to me now." 19 But Michael drew his sword to half its measure and said to him, "You have already exceeded the leave that was given you. The Lord rebuke you, Satan!" And he departed.

20 But Jesus went in spirit to make proclamation to the spirits who were in prison, all those who had languished there until the day when Paradise should be opened unto them. 21 And he said, "It is written of me 'Lift up your heads, O gates, that the King of Glory may come in!'" 22 And at this, the bars fell away and the gates opened by themselves. 23 And, the cells being opened, many souls came out, as if newly woken from sleep. 24 And Jesus cried out, "Welcome, O Adam, my father, and David the King, and faithful Abraham, and keen-eyed Isaiah who saw my day and rejoiced. 25 And mother Eve, and Sarah, and Rachel, Tamar, Rahab, Deborah, and all the rest. Comfort! Comfort, I say, for the time of your exile is ended."

26 And Sheol, which is translated "the tomb," was opened, and the spiritual bodies of the saints were raised, and they entered into the holy city and appeared to many before they rose heavenward.

23:1 At dawn on the first day of the week, Mary Magdalene came with flowers to place at the door of the tomb where Jesus had been laid. 2 As she

22:13 Isaiah 53:3, 10-11.

22:15 Isaiah 53:12.

23:17 Revelation 12:12. 23:19 Jude 9.

22:20 1 Peter 3:19.

22:21 Psalm 24:7-10.

22:25 Gospel of Nicodemus 5:1-8:2; Isaiah 40:1-2.

22:26 Matthew 27:51-53.

wept, a man came up to her, and he said to her, "Woman, why do you weep?" 3 And, supposing him to be the caretaker of the place, she said to him, "My beloved lies within, and I shall see him no more till the resurrection at the last day." 4 And Jesus, for it was he, said to her, "I am the resurrection and the life. He who believes in me, though he were dead, yet shall he live. 5 And whoever believes upon me while yet living shall never die. Do you believe this?" 6 And her eyes were opened, and she answered him, "Lord, if it is you, give me leave to embrace you." 7 And Mary sought to touch him, but he said to her, "Seek not to touch me, my sister, my beloved, for flesh and blood shall not inherit the kingdom of heaven. I must ascend to my Father and your Father, to my God and your God. 8 Henceforth I am betrothed to the Spirit of God. But know this, my dove: my heart I leave on earth in your keeping, for I would not take it with me if I could." 9 And Mary wept. Jesus bade her farewell, saying, "Now my flock is scattered, and I must go in search of them." 10 And he vanished from out of her sight. But she braced herself and went to seek out the disciples, to tell them what had transpired.

11 Now it was the first day of the week, and of the disciples there were gathered Thaddaeus, Bar-Ptolemy, James of Alphaeus, and Simon the Zealous, as well as Salome, Miriam, Joanna and some more of the women. 12 Mary Magdalene knew where they were meeting, and she came and told

23:4-5 John 11:25-26.

23:7 1 Corinthians 15:50; John 20:17; Song of Solomon 4:9.23:8 "After the resurrection of Jesus, Mary Magdalene was in the position of the bride. Yet when she tried to touch him, Jesus could not help stopping her. This was because she did not have the bridal qualifications through which Jesus could receive her. Satan's accusations will be dropped only when the bride stands in the position where she indemnifies all the historical grudges" (Sun Myung Moon, "God and Humanity Should Live Together," *Sermons of the Reverend Sun Myung Moon*, vol. 5. NY: HSA Publications, 1995, p. 106; quoted in Michael L. Mickler, "The Da Vinci Code and the Divine Principle," *Journal of Unification Studies* 6 (2004-05), p. 11), namely, "the grief and suffering caused by the cross" (Moon, "Jesus Is Searching for Us in This Way," *Sermons of the Reverend Sun Myung Moon*, vol. 1. NY: HSA Publications, 1994, p. 40, quoted in Mickler, p. 11.).

23:9 "After his death, Jesus was concerned about his scattered disciples. Even during the three days in the tomb, he was determined to protect them for eternity. Hence, he went to the shores of Galilee after his resurrection and searched for them." Reverend Moon in a speech delivered on May 15, 1956.

them how Jesus had appeared to her. But the men dismissed it: "She is mad with grief!" And she departed.

13 Now they were met behind locked doors for fear of the rulers, for it was being noised abroad that the disciples of the Nazarene Jesus would set the temple afire. 14 As they mourned and wept, he appeared in their midst. But they were frightened and terror-stricken, for they knew they beheld a spirit. 15 And he said to them, "Peace be with you, brethren. Satan demanded to thresh you like wheat, but I have overcome him because I loved my enemies unto the death. 16 Remember my words which I spoke to you when I was still with you in the flesh? That all the predictions of me in the Law of Moses and the Prophets and the Psalms must be fulfilled?" 17 Then he opened up their minds to understand the hidden meaning of the scriptures. "I will strike down the shepherd, and the flock will be scattered" and "On the third day he will raise us up." 18 And he said to them, "Thus it is written that the Christ must suffer and rise from the dead on the third day, 19 and that repentance for forgiveness of sins must be proclaimed in his name among the nations, beginning from Jerusalem. 20 You are witnesses of these things coming true."

21 On the same day two more of them were fleeing Jerusalem, journeying to a village some sixty stadia hence, called Emmaus, and they discussed with each other what had happened. 22 And it happened that, as they were walking and discussing, Jesus himself approached and journeyed with them, but he had taken on a form unknown to them, and they did not recognize him. 23 And he said to them, "What troubles you men so?" And they halted, downcast. 24 And one, Cleopas by name, answered him, "You must be the only pilgrim in Jerusalem unaware of what happened there these past days!" 25 And he said to them, "What happened?" And they said, "The tumult surrounding Jesus the Nazarene, who was deemed a prophet powerful in deed and word by God and all the people. 26 Both our priests and our rulers handed him over to the death sentence and crucified him. And we had hoped he was the one to redeem Israel from oppression." 27 And he said to them, "Take courage. God knows that men are wont to fail, and he prepares aforetime another path forward. And only when it becomes needful for men to journey upon it can the signposts in scripture be seen for what they are." 28 And beginning from Moses and all the Prophets, he interpreted

23:13 Gospel of Peter 7:26.

23:15 Luke 22:31; Revelation 12:11.

23:17 Zechariah 13:7; Hosea 6:2.

all the references to himself. 29 “Isaiah spoke well when he said, 30 ‘Indeed it was our griefs he shouldered, our sorrows he endured, while we considered him the object of God’s wrath. 30 But he was wounded for our trespasses, punished for our iniquities; he received the punishment that restored us to wholeness, and his flogging meant restoration for us. 31 All of us have gone astray like sheep, each one wandering off by himself; but it was he on whom God piled the punishment we all deserved.’ 32 And ‘I gave my back to the smiters, my cheeks to those who yank the beard.’”

33 And they drew near the village where they were headed, and he said he must go on to Galilee. 34 And they urged him, saying, “Stay with us, for it is toward evening, and the day has now declined.” And he went in to stay with them. 35 And it came about as he reclined at table with them, taking the loaf, he blessed it and, having broken it, he handed it to them. 36 And their eyes were opened up, and they recognized him—and at once he vanished. 37 And they said to each other, “Did not hope begin to rekindle inside us as he spoke to us on the road, as he disclosed the hidden meaning of the scriptures to us?”

38 After these things Jesus manifested himself again by the Sea of Tiberias. And this is how he manifested himself. 39 There were together Simon Peter and his brother Andrew, Thomas called the Twin and Nathaniel the tree-dresser and Matthew, and the brothers James and John. 40 Simon Peter said to them, “I am going back to fishing.” They said to him, “We will come with you.” 41 They went out and embarked in the boat, and that night they caught nothing. 42 It was now becoming early morning, and Jesus himself stood in the surf. The disciples, however, did not know it was Jesus. 43 Therefore Jesus said to them, “Lads, do you have any fish at all? They answered him, “No.” 44 He said to them, “Throw the net over the right side of the boat, and you will find some.” So they threw it, and they were no longer able to drag it on account of the sheer number of fish. 45 So John whispered to Peter, “It is the Lord!” Simon Peter, hearing it, tied his coat around himself, for he had stripped, and launched himself into the sea. 46 But Thomas said, “I shall not believe it till I see his wounds for myself.” So they came in the boat, for they were not far from land, only about two

23:31 Isaiah 53:4-6.

23:32 Isaiah 50:6.

23:46-51 Why does the Doubting Thomas episode occur here, folded into the appearance at the Sea of Tiberias? Simply because the latter story was originally supposed to be the first appearance of the Risen Jesus to his disciples. Peter and the

hundred cubits, dragging the net full of fish. 47 When they stepped out on land, they saw a coal fire spread there and a fish lying on it as well as bread. Jesus said to them, "Bring some of the fish you have now caught." 48 Simon Peter went up and dragged the net to land, full of large fish, over a hundred, and even so, the net was not torn. 49 Jesus said to them, "Come, break your fast." But he himself ate nothing. 50 None of the disciples dared ask him, "Who are you?" knowing it was the Lord. 51 And Jesus stretched forth his hands and said to Thomas, "Behold! It is I myself. See where they wounded me." And Thomas dared not touch him but only bowed before him, saying, "My Lord and Master." 52 Then Jesus came and took the bread and gave it to them and the fish likewise.

53 So when they had broken their fast, Jesus said to them, "Many sorrows beset the Son of Man in the days of his flesh, 54 but of them all none struck so deep as this, that his friends should desert him in his hour of trial."

others had abandoned discipleship and gone back to their pre-Jesus, secular livelihood. They have no thought of ever seeing Jesus again. Thus these men cannot have been present at the appearance related in John 20:19-23. Our gospel, accordingly, adopts the expedient of having the disciples variously fleeing and hiding, not all as one group, after the crucifixion. Two (not members of the twelve) are heading home for Emmaus. Seven have gone back to Galilee (only these are mentioned in John 21:2), and five, plus the women, remain in hiding in Jerusalem. Thus the John 20:19-23 appearance is not vouchsafed to all the disciples in a body. Since, in the resultant scenario, Thomas is with the six others in Galilee the first time any of them sees Jesus, his "private audience" with his Lord cannot have occurred in Jerusalem. Hence it occurs here, alongside Peter's private interview with Jesus. Finally, why does Thomas not touch Jesus' wounds? Despite his vow in John 20:25 not to believe till he has touched the wounds, when the opportunity comes he does not. Resolving the confusion of the gospels, which seem to want to have it both ways, Reverend Moon affirms a consistent Pauline view of a spiritual resurrection of Jesus. Then why retain any talk about the wounds at all? That actually presents no problem: in classical and Hellenistic stories of spectral visitations, if the visitant died by violence, he may confirm his identity by showing off his wounds, even though he is a ghost, since the spirit body, albeit intangible and weightless, is assumed to look just like the fleshly original, as in the case of Jacob Marley. See Gregory J. Riley, *Resurrection Reconsidered: Thomas and John in Controversy* (Minneapolis: Fortress Press, 1995), p. 67.

23:53-54 "His greatest sorrow came when his beloved disciples—some who had followed him for as long as three years—lost faith when he needed them to believe, and ran from death when he needed them to face death." (speech, October 18, 1957)

55 And he said to Peter, "Simon son of John, do you love me?" He said to him, "Yes, Lord, you know that I love you." He said to him, "Feed my lambs." 56 Again, he said to him, "Simon, do you love me?" He said to him, "Yes, Lord, you must know that I love you." He said to him, "Shepherd my lambs." 57 He said to him the third time, "Simon Peter, do you love me?" And he said to him, "Lord, you know all things: surely you know that I love you." Jesus said to him, "Feed my sheep."

58 And for forty days Jesus appeared to them to instruct them. And as the word spread that "God has raised him from the dead," more and more joined their number, until one day he appeared to more than five hundred at one time. 59 And at the end of the forty days, he told them. "Take the words I have spoken to you and carry them forth among the nations. 60 And I tell you, you will not have finished going through the nations until the Son of Man comes to bring his Father's kingdom. 61 But return now to the Holy City and tarry there till the Feast of Weeks, when you will be clothed with power from the heights of heaven. Farewell." 62 And with that, he disappeared from their sight. They lifted their eyes to the heavens, but at once a pair of men robed in white appeared at their side, saying, "O Galileans! Why do you look among the birds of the air for a man like yourselves? 63 For the Son of Man will come again in the same way he left you, a man born of a woman, born in the likeness of men, in the form of a servant."

64 The disciples returned to Jerusalem full of joy and glorifying God. And for another ten days they met together to study the scriptures and to pray. And saints from Paradise appeared to many as they fasted. 65 At last, when the Day of Pentecost had arrived, and the city was again full of

23:58 1 Corinthians 15:6.

23:60 Matthew 10:23.

23:61 Luke 24:49.

23:63 Acts 1:10-11; Galatians 4:4; Philipians 2:7.

23:65-69 If it seems odd that a gospel should extend to cover the Day of Pentecost, remember that John, too, includes it, merging it with Easter Day in John 20:22-23. And Reverend Moon says, "There is no Christianity at the place of Jesus' cross. Christianity began on Whitsunday. You must know that the cross was the victory of Satan, not of God. God's victory came at the resurrection." (73:220-21, September 18, 1974) In this passage, what he means by "resurrection" is the spiritual elevation of the saints upon their rebirth through receiving the Holy Spirit.

pilgrims, the disciples gathered again in the upper chamber where they had observed the Passover with Jesus. 66 And suddenly a sound came from heaven like a rush of a mighty wind, and it filled the room. 67 And there appeared to them tongues as of fire, distributed and resting upon each one of them. 68 And they were all filled with the Holy Spirit, and began to speak in other tongues, praising God as the Spirit gave them utterance.

69 And Peter, filled with the Holy Spirit, said, "Now you see and bear witness that the Spirit is poured out on us. 70 This is to confirm that God has indeed exalted Jesus of Nazareth as Lord and Christ, as was spoken by the prophets. 71 What was prophesied by our Lord Jesus has come to pass. 72 He is risen, and he has joined with the Spirit of the Lord as the True Parents." (For the Jews hold the Holy Spirit to be female.) 73 "And every one that is begotten of Christ and born of the Spirit shall be called the children of God. This promise is for you and your children, and all who are afar off. May the Heart of God rejoice!"

74 Now the words and deeds of Jesus Christ would fill a multitude of books should anyone seek to write them all. But these should suffice to cause you to believe that he is the Son of God, 75 so that when he comes, he may find faith on the earth.

23:70 Acts 2:32-34

23:74-75 John 20:30-31; 21:25; Luke 18:8.

