

WCSF Committee
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Draft -- Oct. 15, 1997
For Conference Distribution Only



THE BLESSING AND THE TRANSFORMATION OF THE UNIFICATION MOVEMENT

by

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The Third World Culture and Sports Festival
Washington, D.C. November 24-30, 1997

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IN MEMORIAM: Sang Hun Lee

Preface

The larger question of the relationship between the dominant family type (e.g. multi-generational, nuclear, patriarchal, egalitarian, etc.) and the prevailing socio-political and economic structures of a society is beyond the scope of the present paper. It is, however, an intrinsically interesting and important question and should be enormously appealing to students of Unificationism. Here, I should remark only that in the past decade or two a number of consensus opinions of scholarship (for example, that the nuclear family was a by-product of capitalism) have been abandoned.¹ Further, a related topic namely the influence of religion upon the formation, stability and happiness of the family will not be addressed.² The aim of this paper is to explain the centrality of the family in the social transformation of the Unification Movement³ as well as the religious understanding and value attributed to "Blessed" families.

I. Structural Transformations of the Unification Movement and the Blessed Families

Sociologists of religion have provided nomenclature to identify the stages of development through which religious movements are supposed to proceed. Max Weber and Ernst Troeltsch among others are responsible for the church-sect-cult

traditional conceptualization which has held sway for some generations although today sociologists of new religious movements have questioned its usefulness. In essence the church-sect-cult perspective attempts to describe the "normal" process by which the followers of a prophetic, founding figure develop into a "permanent organization" and become a "community with fixed rights and duties".⁴ The emergence of sect and finally church is accompanied by the increasing routinization of the prophet's charisma and culminates normally in a religious scripture. A defining distinction, for Weber, between sect and church is that the latter has a "compulsory associational character, i.e. people are "born" into it, whereas membership in the former is still primarily voluntary and requires demonstration of the "requisite religious qualities".⁵ The application of this conceptual schema for the Unification Movement may readily reveal a limited usefulness. Although one would expect that in its formative period in the 1950's and 60's in South Korea, the movement would be highly communal and not differentiate between the religious and secular spheres, the fact is the highly intrusive character of the South Korean national government prevented communal living whereas in Japan and the United States, despite localized harassment, the movement was in its initial stages to manifest a communal lifestyle. Further, contrary to the expectation of the traditional model mentioned, the scriptural tradition in the Unification movement was initiated and guided by its prophetic founding figure at least as early as 1950.⁶ Even as the movement has approached a church type identity and some might say meta-denominational form, its founding figure, Rev. Moon, is still understood by its membership to be a continuing source of revelation. The problems with the

application of this traditional sociological developmental schema has led contemporary sociologists to search for new models.⁷ I would suggest that most critical to such analysis of new religious movements, including the Unification Movement, is to appreciate the connection between social structure and the theology or religious world view which has motivated its membership.

The linkage between the structure of the Unification Movement and the number of blessed families was affirmed in the Rev. Sun Myung Moon's February 3, 1977 interview with Frederick Sontag:

"I emphasize that our movement has always been centered upon families as the basic unit of heavenly society. The family emphasis is always the same. This means that more blessings in marriage will be given, more children will be born, more families will be created. Then we will become elevated from the present communal type of centers to family-oriented homes. The family will always be the basic unit of happiness and cornerstone of the kingdom of God on earth and thereafter in heaven."⁸

Communal religious movements have almost always preferred celibacy over marriage. Augustine's decision to form a monastic community with like minded spiritual seekers in the fourth century was inspired by reading Plato and other philosophers who recommended the celibate life as more conducive to the life of contemplation. Catholic and Buddhist monastic communities into the present day prescribe the way of celibacy for members. Indeed, during the period when its primary social form was communal, the Unification movement had a great majority of its members living a celibate life - albeit celibacy was understood by

Unification members as preparation for life-long monogamous marriage. Thus, it is not surprising that the Unification movement's social structure has been undergoing significant transformation over the last two decades reflecting to a great extent the change in its membership's marital status. Moreover, as indicated in the founder's prediction, this transformation was not only anticipated but planned given that the practiced celibacy of its members was never intended to be permanent.

Sociologist James Beckford, in his work on new religious movements, has observed that they have at their core "quite carefully circumscribed collectivities of actors and resources orientated towards specific goals or end-states."⁹ Beckford has remarked with respect to the Unification movement in the West that it has manifested multiple changes of strategy and structure without forsaking its foundational commitments. In the same Sontag interview already mentioned, the Rev. Moon distinguishes between the messianic goal characterizing his movement and its present organization: "I always teach that the Unification Church itself is not a goal. I must serve as God's instrument to bring about the salvation of the world. This is the only justification for the existence of the Unification Church."¹⁰ Given that the goal is to incorporate all families in the world into the family of the Founder and his Bride, known as the True Parents, an evolving social structure corresponding to the progressive fulfillment of this goal is to be expected. Beginning formally in 1954 in South Korea as the Holy Spirit Association for the Unification of World Christianity and spreading to Japan and the United States by the end of the decade, the

Unification movement was predominantly a communal type social organization wherein members prepared themselves to be blessed in marriage by the founder and his bride. In this twenty year period a total of approximately 1500 couples were given the blessing in marriage. Although the movement had many times this number of members who joined during the same period, it is a testimony to the rather rigorous spiritual course endured by the successful blessing candidates. (See section two below for elaboration on the theological significance of the various blessings.) Qualifications for the blessing during this period included full membership for three years, winning three converts to the Unification Church and a prescribed financial contribution to an "Indemnity" Fund.¹¹ Needless to say, the vast majority of successful blessing candidates tended to be highly devoted members more similar to the clergy of mainstream churches than to their congregants. As George Chryssides has noted, "Unlike mainstream churches, it is impossible to join the church without undergoing fairly demanding theological instruction in the Principle."¹² Even after the Blessing Ceremony many members did not consummate their marriages for another three years which for many served as a period to build a personal relationship between the couple.¹³ In the United States, with the arrival of the founder in 1972, the movement was "mobilized" and the emphasis changed from ideal communes to itinerant fundraising and witnessing teams. These teams helped launch the large speaking campaigns of the founder culminating in a Washington Monument rally in 1976. The speaking tours beginning in

1972 led to a rapid increase in membership that became the foundation for global expansion.

In 1974, an 1800 couple Blessing was held which more than doubled the number of blessed couples in the world movement. Following this Blessing the founder sent out teams of three missionaries to countries previously not evangelized and thus universalized the Unification mission. In the United States, following the large public events featuring Rev. Moon, the Home Church movement was developed to provide various services for the benefit of communities and attempted to "meet the religious needs of people who are unable to abandon their secular responsibilities in order to join the Unification Church."¹⁴ However, communal centers remained the primary residence for many who were preparing for their Blessing in marriage. Most waited until 1982 when in July 2000 couples were blessed in Madison Square Garden and later the same year nearly 6000 couples in the Jamsil Gymnasium, Seoul. With these blessings, a significant percentage of the core membership in the United States had changed their marital status from single to married and accordingly the structure of the Unification movement was to change. For most members, communal living became a memory and a home-based family movement replaced it. Thus the mid 1980's saw a re-orientation of the Unification Church "towards a more denominational form of organization on the local level."¹⁵ In sociological terms in the 1980's the Unification movement became a more flexible and less unitary kind of organization. It also became more capable of influencing the world which according to its founder is its reason for existing.

Most notably the movement had made a massive investment in the Washington Times estimated at well over one billion dollars beginning in the early 1980's. By the 90's, the Times had become a significant voice in national politics and was a leader in the "family values" debate. Few would doubt that the benefactor's concerns did not influence the Washington Times singular focus on the issue.

All changes in the Unification movement hitherto may pale before those now in the making. The current transformations in the movement are again related to the expanding community of blessed couples and also to the changes in the requirements for the dispensation of the **Blessing** sacrament. In 1994 the Unification Church celebrated in May its fortieth year anniversary with a characteristic series of academic conferences as well as a large public gathering in downtown Seoul. In May 1997, the Founder announced the end of the Unification Church declaring that its mission had been fulfilled. In its stead, the Family Federation for World Peace and Unification (FFWPU) is to embrace all those embracing the values of God - "families centering on true love" contributing to the new world. The revolutionary change correlates with the dramatic openness or accessibility to the **Blessing** now possible to the world's people. The beginning of this increased accessibility was hinted at in the 1992, 30,000 couples **Blessing** in Seoul. Although most participating couples were seasoned members of the Unification Church, there was a considerable increase in previously under-represented populations including Africans and **East Europeans**. In addition, there was a notable contingent of Muslims and

members of other world religions who participated in the Blessing without changing their religious affiliation. Needless to say that for these participants many if not all of the preconditions previously mentioned for receiving the Blessing were not imposed. In 1995, this radical new openness to dispensing the Blessing sacrament was further enhanced to include a total of 360,000 couples. The magnitude of this increase in blessed members can in part be understood when one considers that the 1992 ceremony of 30,000 couples outnumbered the figure of couples Blessed cumulatively from 1960 to that time. Perhaps more importantly, the demographics of the blessed couple population was dramatically changed with the 360,000 couple 1995 Blessing event. Until 1995, the overwhelming majority of blessed couples were from East Asia (Korean and Japanese) and North America and Western Europe, i.e. highly developed and economically advanced nations. In 1995, however, the overwhelming majority of the blessed couples were from Africa and there were increased representations from C.I.S. and other underdeveloped regions of the world. It is noteworthy that, following the 1992 Blessing of 30,000 couples, the founder moved the focus of his own activities and a large part of the movement's world resources to South America where he has especially concentrated on helping to develop some of the poorest areas along the Amazon and Paraguay rivers. There are increased references to the problems of poverty and hunger in the world and greater urgency to develop some of the movement's relief projects, especially the fish powder product as a ready source of protein for the under-nourished masses of the world and most

importantly a commitment to help provide quality education at all levels to the disenfranchised. I suspect that these emphases are embedded in the movement's core theological teachings that the blessing of material well-being is to follow the Blessing of families.

II. The Significance of the Blessed Families in the Unificationist World View

According to Unificationist understanding, God blessed the first human ancestors to grow to become spiritually and physically mature individuals and then to marry producing children and shaping their environment towards the end of joyful and peaceful living. In the context of the Genesis narrative, the question arises: how is it that Adam and Eve, without a sinful heritage, came to disobey God's commandment? The early Christian theologian, Irenaeus, proposed that Adam and Eve were created as infants and developed through natural stages to adulthood. According to Irenaeus, Jesus who was the antitype of Adam, and Mary that of Eve, also had to be born and grow through stages of natural human growth. This view is consonant with the Unificationists' notion of restoration as a reversal course necessitating "Adam" and "Eve" type figures to trod the path of the original ancestors, "indemnifying" the mistakes of the original ancestors.¹⁶

The Biblical text is not overly subtle in indicating that the original sin was a sexual act. As in several modern languages, ancient Semitic languages used the expression picking or "eating fruit" to refer to sexual intercourse as is also

the case with the expression "to know" a woman. The Genesis narrative indicates that before the fall, Adam and Eve were "naked and unashamed" but after it they "became aware of their nakedness" and "covered the lower parts of their body." Interestingly, modern biblical criticism confirms the sexual nature of the fall adducing a number of extra-biblical parallels including the Mesopotamian epic of Gilgamesh wherein the figure Enkidu is seduced by a prostitute. Following this act, Enkidu is forced to leave his wilderness paradise and puts on clothing for the first time.¹⁷

Although Gnosticism may be perfectly content with a sexual interpretation of the fall, as it seems to deny the material world as entirely evil, for Judaism, Christianity and especially Unificationism, it presents a paradox - God is understood to have ordained marriage as a blessing to humankind as well as the procreation of children. How then can the sexual relationship of the first human parents be the cause of the human fall? The Rev. Moon's teachings emphasize that God is the being of love and the motivation for creation is to complete God's love by allowing God to have reciprocal relationships with God's children. It is this divine love motive that explains God's risk taking in creating beings who could thwart God's own desires. Love allows for the possibility of pain as well as happiness: "God is an absolute being, however, He needs to have a being which can become His object of love. God's object of love is man and woman."¹⁸ God's own fulfillment of love, according to Unificationism, awaits the uniting of man and woman in true love: "Male was created for the sake of female, and female was created for the sake of male. God cannot dwell in places where one insists on his own being. But God

dwells where one values the other."¹⁹ Such love takes time to develop and the prohibition on sexual relationship between Adam and Eve was to assure the proper development of unselfish emotions which were to accompany their physical intimacy and also assure that they were capable of fulfilling their parental responsibility to offspring:

"If Adam and Eve had reached perfection without falling, they would have become perfect not only individually but also on a universal and historical level and they would have been able to start a new family centering on God's love. From this family, a society, tribe, nation and world would have been realized in which God could have dwelt."²⁰

The significance of Adam and Eve and this first family becomes clear in Unification Theology. It is the equivalent of the incarnation in Christianity coupled with a Federal Theology.²¹ Adam and Eve should have formed their union centered on God and assumed the position of True Parents reflective of God's loving heart towards humankind. From this first family other families would proceed, over time, establishing progressively a clan, tribal, national and global community of families.

Given the Unification understanding that the original sin prevented the establishment of a true family, it follows that the central efforts of Rev. Moon and his movement have been devoted to the restoration of a God-centered, perfected family. Indeed, Rev. Moon teaches that God shall only be liberated from God's own suffering, disappointment and frustration as a result of humankind's failure to achieve the purpose of creation with the establishment of this family. Unification spirituality seeks to reorient the center of emotional concern from the self towards

the other and to ground this concern in divine love: "The most important subject is how we can reform our self-centered love, transforming it into a love for others. God absolutely does not have self-centered love. His love is only centered on others. If love is not for the sake of others, no matter what kind of love it is, it is not true love."²² Rev. Moon's construal of the fall of humankind shapes not only his understanding of his own mission but also his reading of the ministry of Jesus. If, as the apostle Paul said, Jesus is the last Adam (I Cor. 15:45), then he should have accomplished that which God willed Adam to have achieved. Accordingly, Jesus, as the second Adam should have married a woman who would fulfill the role of second Eve. Following this pattern of a restoration course reversing the Adamic family fall, Rev. Moon teaches that representative Cain and Abel figures should have united in love, reversing the hateful history of the first siblings of the old Adamic family. Thus, John the Baptist and the official Jewish leadership should have united together and cooperated with Jesus. The failure to do so prevented Jesus from restoring the position of the first true husband and parent. Instead, Jesus undertook a secondary, alternative course in enduring the crucifixion and provided a partial salvation necessitating the return of the Lord of the Second Advent. I will address the issue of Rev. Moon's self-understanding of his role as such shortly.

It should certainly be unsurprising that a central topic of Rev. Moon's spiritual guidance is marriage and family. He encourages individuals to transform the self-concern in approaching marriage so as to embrace the divine intention: "For what reason do we marry? It is in order to fulfill the ideal of creation, i.e., to realize the purpose of creation. Then, what purpose is this purpose of creation? Before it is the

purpose of Adam, it is the purpose of God."²³ Accordingly, Unificationists refer to the marriage ceremony as the "Blessing" because it represents God's original intention to provide the opportunity for Adam and Eve to realize the divine intention for true love. Self-sacrifice is essential: "You must believe that marriage is not for your sake, but for your partner... If you have understood the basic principle that people are to live for the sake of others, you should know that you will get married for the sake of your spouse."²⁴ Single members of the Church are discouraged from pursuing romantic love marriages and instead are matched by Rev. and Mrs. Moon. Adam and Eve's disobedience is restored by obediently following the advice of True Parents as to marriage partner. This creates a condition for centering the marriage relationship beyond self-concern and to make room for agape, sacrificial true love. Marriage is not an egoistic opportunity for self-gratification but the opportunity to exercise unselfish love and recover our original identity as children reflecting the love of God. Rev. Moon's spiritual guidance concerning the sexual relationship again challenges the conventional wisdom. A recurrent motif in Rev. Moon's sermons is that the wife is the "owner" of the husband's sexual organ and the husband of the wife's: "The sexual organs enable man and woman's bodies to unite and provide a path through which mind and body can unite completely centering on love. The sexual organ of man is not for the sake of man, and the sexual organ of the woman is not for the sake of the woman. You were not born for the sake of yourself."²⁵ Rev. Moon clearly seeks to sacralize the sexual relationship within the marital union: "Where is God's holy of holies? It is where love dwelt before the fall - the sexual organs of man and woman. This is the holy of holies of heaven."²⁶

This intention to resacralize marriage grows out of Rev. Moon's understanding of his own mission and the providential significance of his acts. Because Jesus was not able to restore the old Adamic family by virtue of the failure of those surrounding him, the Lord of the Second Advent should establish the true family which will become God's mediator for dispensing blessing on the rest of humanity. Thus, Rev. Moon understood, apparently from a very early stage in his ministry, that his own marriage would have messianic significance. For Unificationists, the marriage of Rev. Moon and Hak Ja Han in 1960 represents an eschatological moment in which God's purpose that should have been fulfilled at the beginning of human history by Adam and Eve is at last realized thus making available in human history the God-centered love of True Parents.

Soon after their Blessing (wedding), the Rev. and Mrs. Moon initiated and officiated at the first of what was to be a continuing series of "mass marriages".²⁷ Each successive marriage has seen an increase in the number of participating couples. Rev. Moon provides a rationale for such mass marriages that refers back to the Old Adamic family and the mission of Jesus:

"If the Blessing event had happened in the Garden of Eden, it would have been the big cosmic event. However, due to the human ancestors' fall, in order to indemnify the failure to accomplish the heavenly standard in the Garden of Eden, we are holding the mass wedding ceremony. Jesus should have held such a marriage ceremony on the level of all the Israelites, at the least. However, no one was even concerned about Jesus' marriage."²⁸

Rev. Moon has also given a two-fold dispensational explanation to the main mass wedding ceremonies pointing backwards to the primordial history to be restored and forward to the present and immediate providential missions of the participants. The first such mass marriage of the 36 couples in 1961 represented the restoration of the historical ancestors. The 36 couples consist of 3 groups of 12 couples based on their previous marital status²⁹ and stand as the closest disciples of the True Parents, similar to the position of Jesus' 12 apostles. Likewise, the next Blessing group is the 72 couples representing the restored Cain and Abel or the children of the first ancestors and also stand in the position of Jesus' 70 disciples.³⁰ A third mass marriage consisted of 120 couples symbolizing the restoration of all nations of the world as well as the disciples of the post-resurrection Jesus.³¹

Successive Blessings (mass marriages) of 430, 777, 1800, 2000, 6000, and the already mentioned 30,000 as well as 360,000 couples were presided over by Rev. and Mrs. Moon. The participants in the 430 Couples Blessing as well as the earlier mass weddings were exclusively Korean.³² The 430 Couples Blessing was understood as a national level condition to indemnify Korea whose legendary history is said to be 4300 years long. The 777 Couples mass wedding involved peoples from several Eastern as well as Western nations and was explicitly conceived of as marking the moment when the Blessing was made available to all humankind. Indeed, in this as well as all later marriages, there was a significant emphasis on international and inter-racial marriages encouraged by Rev. and Mrs. Moon as an important condition for unifying the world community.³³ As already mentioned, the 1800 Couples Blessing expanded the Unificationists' mission

outreach world wide. Each Blessing group (36, 72, 120, 430, etc.) has a sense of common purpose that results in the formation of Blessing Associations that not only provide spiritual support for individual couples in need but also promote the shared providential mission that allows individuals and families to transcend private concern and often to make heroic sacrifices for humanity and God.

In Unificationism marriage is the central sacrament and encompasses both a personal spiritual dimension as well as a universal providential significance. The Blessing or marriage in Unificationism reverses the primordial fall of the first ancestors and creates a new history of families united in a spiritual and social quest to reform world society. For Unificationists, the Blessing offers both deep personal meaning as well as a sense of historical and even cosmic significance to marriage and family.

Conclusion

One cannot adequately explain the relationship between blessed couples and the Unification movement at this time without considering the impact of the immense Blessing ceremony scheduled for November 29, 1997 in Washington, D.C. and multiple other locations around the globe. At the time of writing this paper, it is estimated that approximately 39 million couples world wide have participated in a "Pre-Blessing" Ceremony which was officiated by members previously Blessed in marriage by the Rev. Moon — all of whom have been deputized to dispense the Pre-Blessing. Several observations should be made at this point about the current "Blessing" phenomenon in the Unification movement. The November 29 Blessing

was at the outset to include 3.6 million couples, resulting in this instance in nearly a nine-fold increase in the total number of blessed couples. However, in various locales, the Blessing campaign appears to have had Pentecost-like success and the evangelical goal was repeatedly revised upward — culminating in the thirty-plus million couple celebration in the making and effectively realizing both a future 36 million couple Blessing originally scheduled for a more distant future, and the November 1997 goal of 3.6 million couples.³⁴ Needless to say, the current Blessing candidates have not met the earlier rigorous standards for receiving their Blessing.³⁵ Few, if any, of the present Blessing couples would have endured a three year preparation period including witnessing, fasting and other spiritual requirements along with charitable contributions. Indeed, the experience for the vast majority of these millions of couples is far more analogous to the convert in a mainstream Christian Church who responds to an altar call and then later undergoes baptism and participates in communion than to the monastic regimen of earlier blessed members. Likewise, the present Blessing candidates will not have received the intense theological instruction of previous blessed couples whose education may have been more akin to that of the clergy in other religions.³⁶ One other important distinguishing characteristic of the present couples receiving the Blessing and the earlier couples is that the former are almost all previously married and thus were not matched by the Rev. Moon. However, it has been the Rev. Moon's practice from the first joint marriage ceremony of 36 couples to confirm those previously married couples with the Blessing. Recall that the Unification Church has been dissolved, and thus, these new blessed couples are joining the Family Federation for World

Peace and Unification making it less uncomfortable to receive the Blessing from Rev. Moon while remaining a Catholic, Protestant, Muslim, etc. In 1991, Chryssides wrote:

“There can be no doubt about the future that the Unification Church would like to see. Each Christian denomination would acknowledge Sun Myung Moon as the messiah without necessarily changing its identity. We would still continue to see Anglicans, Baptists, Methodists, and Presbyterians, but they would have achieved unity in their common acknowledgment of the Lord of the Second Advent.”³⁷

If this is true, then it is not the whole picture, as Unificationists seem to be equally open to dispensing the Blessing Sacrament to Muslims, Jews, Buddhists, Hindus, etc. and allowing them the same privilege of maintaining their previous religious affiliation. However, the Unification movement is a vibrant and purposeful organization that appears to have enormous spiritual power and whether and how the now millions of people entering its orbit of influence will be transformed and consequently seek to identify themselves remains to be seen.

In any case, there can be little doubt that Unificationism has entered its period of becoming a popular religion. The opening of its most sacred rite to the wider populace who have not pursued the extended course of a religious novice is, of course, a central feature of this development. Max Weber has noted two often concurrent developments often marking the transition of a religious movement to a mass religion.³⁸ The development of either esotericism or an elitist spiritual ethics serving the intellectually trained and more religiously or ascetically oriented

members of the community is effected. Thus, it is not surprising that both monasticism and a more systematized, comprehensive theological expression proceeded rapidly soon after Christianity was accepted by the Roman imperium. Accompanying this phenomenon is the parallel and seemingly contrary emergence of a doctrine of a "popular magical savior thereby meeting the needs of the non-intellectual masses."³⁹ Thus Christianity at the beginning of the medieval period was to develop an elaborate sacramental system to serve the theologically and otherwise unschooled masses. Scholars studying the Unification movement have remarked on the incongruence between the popular view of the Unification member and their own findings that the membership (i.e., pre-1995) is comprised of an exceptionally high percentage of college graduates.⁴⁰ It is these earlier members of the movement that may be called upon to offer intellectually and ethically satisfying formulations of doctrine as well as to serve as priests or pastors to masses of believers.

Such a Weberian projection of the Unification movement is, however, contrary to the vision of its founder and many of its senior members who understand their work not as the creation of another church or world religion but as the reform movement to realize the end of all religions. As Unificationists know, Jesus had a similar vision of his mission but could not fulfill it, leading instead to Christianity. Unificationists would also point to the tragically short life of Jesus as compared to the decades of teaching and shaping of his movement by Rev. Moon. Perhaps his emphasis on developing each family as a church or center of spirituality will be the decisive factor in fulfilling the grand vision.

NOTES

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- ¹ Brigitte and Peter Berger, The War Over the Family: Capturing the Middle Ground, Garden City: Doubleday, 1983. The nuclear family preceded the birth of capitalism by centuries.
- ² I am engaged at present in a book project on one aspect of this topic; that is the influence of Christianity on the formation of the family in the West.
- ³ Unification Movement refers to the alternative society founded by the Rev. Sun Myung Moon which includes a religious organization, several other non-profit educational, cultural, and relief activities, as well as a sprawling business empire ranging from the Washington Times Corporation to the multi-billion dollar Il-Sung Construction Company. In point of fact, my main concern here is the changing organizational form of its religion - most widely known as the Unification Church, but recently superseded as discussed below.
- ⁴ Max Weber, The Sociology of Religion, translated by Ephraim Fischaff, Boston: Beacon, 1963, p. 62.
- ⁵ Max Weber, Basic Concepts in Sociology, translated by H. P. Secher, London: Peter Owen, 1962. p. 123.
- ⁶ Exposition of the Divine Principle, N.Y.: H.S.A.-U.W.C., 1996, p. xxi.
- ⁷ See James A. Beckford, Cult Controversy: The Societal Response to the New Religious Movements, London: Tavistock, 1985, especially pp. 70-79.
- ⁸ Frederick Sontag, Sun Myung Moon and the Unification Church, Nashville: Abingdon, 1977, p. 155.
- ⁹ Beckford, *Ibid.*, p. 79-80.
- ¹⁰ Sontag, *Ibid.*, p. 132.

¹¹ George D. Chryssides, *The Advent of Sun Myung Moon: The Origins, Beliefs and Practices of the Unification Church*, London: Macmillan, 1991, p. 134.

¹² Chryssides, *Ibid.*, p. 120.

¹³ A high percentage of these couples were matched by Rev. Moon and may have had significantly little or no familiarity with each other.

¹⁴ Beckford, *Ibid.*, p. 50.

¹⁵ Beckford, *Ibid.*, p. 50.

¹⁶ Indemnity is a term used in the *Divine Principle* to refer to the process required of humankind to recover the original heart, attitude and relationships appropriate to the children of God.

¹⁷ See Andrew Wilson, "The Sexual Interpretation of the Human Fall," in Anthony J. Guerra, *Unification Theology in Comparative Perspectives*, Barrytown: Unification Theological Seminary, 1988, pp. 51-70.

¹⁸ *Blessing and Ideal Family*, N.Y.: H.S.A. Publications, 1993, p. 7.

¹⁹ *Ibid.*, p. 35.

²⁰ *Ibid.*, p. 2.

²¹ For an insightful exploration of Unificationism as a Federal theology, see Herbert W. Richardson, "A Brief Outline of Unification Theology" in M. Darrol Bryant, *A Time for Consideration: A Scholarly Appraisal of the Unification Church*, N. Y.: The Edwin Mellen Press, 1976, pp. 133-145.

²² *Blessing and Ideal Family*, *Ibid.*, p. 28.

²³ *Ibid.*, p. 20.

²⁴ Ibid., p. 56.

²⁵ Ibid., p. 36.

²⁶ Ibid., p. 43.

²⁷ The media, of course, coined the term “mass marriage” whereas the movement’s self-understanding would more appropriately be reflected in the term “joint marriages”.

²⁸ Blessing and Ideal Family, Ibid., p. 223.

²⁹ The three groups represented were previously married, singles having prior sexual experience and single virgins.

³⁰ Blessing and Ideal Family, Ibid., p. 415.

³¹ Ibid., p. 416.

³² A separate much smaller mass wedding of 43 couples including Japanese as well as Westerners was held shortly after the 430 couples mass wedding. It should be noted that except for Korea the movement was very young and tiny in all countries in the 1960’s when these first several mass marriages were taking place.

³³ One of the most significant factors in the widespread persecution of the Unification Church has been the disgruntlement of parents whose children married partners of an unacceptable race or nationality.

³⁴ Rev. Moon has already set the target of a 360 million couple Blessing event.

³⁵ Some years ago I attended an N.E.H. Summer Seminar at Yeshiva University in New York where the presiding mentor quipped that St. Paul had significantly lowered the “price of admission” by eliminating circumcision as an initiation rite. Might some elder Unificationists presently be making similar quips?

³⁶ Again, these analogies, like all analogies, are less than perfect as will become clear further on.

²⁷ Weber, *Ibid.*, p. 124.

²⁸ Weber, *The Sociology of Religion*, p. 124.

²⁹ Weber, *Ibid.*, p. 12.

³⁰ See, for example, Chryssides, *Ibid.*, pp. 6-7.