



UNIFICATIONIST BELIEFS ABOUT LIFE AFTER DEATH

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Unificationism holds to a dual understanding, or 'two-worlds' view of existence, a position that has been historically of great importance in the religious experience of humanity. Generally, questions about the nature of heaven and human immortality, within the Christian tradition, are to be found as a final chapter to theological treatises, as befits their speculative nature; even the Bible, as John Macquarrie puts it, "encourages a measure of agnosticism in these matters"¹. However, *The Divine Principle*², the core religious text that expresses the thought of Reverend Sun Myung Moon, introduces an understanding of the spiritual world and matters of ultimate human destiny as an essential part of its doctrine of creation in its initial chapter, 'The Principle of Creation', and does so in a confident and declarative way. As contemporary theology, this represents a surprising addition to current debate, seeing that certain theological positions this century have argued for a monistic outlook, denying or radically reinterpreting the meaning of immortality (Hartshorne, Tillich, among others). However, questions about life-after-death are still very much alive, and these questions return by other routes as well as theological ones: prompted by the evidence of Near-Death and Out-of-Body experiences, phenomena such as 'recovered memory syndrome', and other personal experiences which have led a surprising number of people to embrace the theory of reincarnation.

The intention behind this paper is to present a summary of Unificationist beliefs in this area, and to give some thought to the contribution they make to arguments about immortality and how such phenomena, as mentioned above, can be interpreted.

If we consider the origins of this aspect of Unification theology, we find that they lie in a combination of reasoning, revelation and experience. Sun Myung Moon's ministry grew out of visionary encounters and direct communication with Jesus Christ and other notable religious figures of the past, as well as his sincere search for answers to life's unsolved questions. The continuation of our existence after death and the possibility of communication with the deceased are things easily believed by committed members of the Unification Church, and come to be so by way of a combination of factors: by being ideas that form part of a systematized explanation of spiritual principles, which is accepted as a whole; through the sharing of personal testimonies by other, particularly early, members, who are known and trusted within the Church community; and through those believers themselves finding a satisfactory explanation for their own experiences in the Divine Principle view.

A summary of the Unificationist view

Unificationist teaching regards what it terms the 'incorporeal world' and 'corporeal world' as being substantial realities. Death is viewed as a transmigration where we leave the physical world, discarding our 'clothes of flesh', and pass into the spiritual world, a completely real environment for the human spirit, to live there eternally. The incorporeal world, the existence of which is seen as fitting a universal pattern of polarity, can be felt and perceived, and interacts with the corporeal, or physical realm, and to perceive the spiritual world we are equipped with spiritual senses. These counterparts to our five physical senses are active in those who have 'spiritual experiences' (by which term we may include everything from clairvoyance, clairaudience and out-of-body experiences, to visions, revelations and encounters with God or other spiritual beings). For such people, these experiences are almost always self-interpreted as being part of reality; but even then

such experiences are often only occasional and not manifested to order, which does not make them good material for objective testing despite the weight of anecdotal evidence. The Principle offers some reasons as to why this should be the case through a religious interpretation that contrasts humankind's originally intended state with our current fallen reality.

The Principle of Creation outlines a pre-Fall ideal or blue-print, the complete restoration of which is the goal of human history. If the Fall had not occurred, people on earth would be able to "relate with spirits just as naturally as they relate among themselves"³. This natural awareness and the knowledge that death is not a finality would mean that a person, unburdened by sin, would have no fear of what is to come. The human being is thus understood to be a unique bridge between the two worlds that co-exist, and as Unificationist theologian Young Oon Kim emphasizes in Unification Theology: "*We do not simply continue to exist after death. From the beginning and throughout our lives, we live in both worlds.*"⁴ The death caused by the Fall was not physical death. Our flesh is, and always was intended to be, a clothing of the spirit which is eventually discarded; rather, the death brought about by the Fall refers to a loss of our position and value in leaving the realm of God's love, and being cut off from the source of spiritual life. A major consequence of the Fall is a tragic separation between the two worlds. Salvation, or restoration, in Unificationist terms, requires a normalization of the relationship between these two worlds, as part of the systematic and complete reversal of all problems that stem from the Fall. Fallen people, therefore, have spiritual senses that are dulled or impaired, and many as a result take an understandably skeptical view of spiritual phenomena. The difficulty of reproducing these phenomena arises from the fact that the spiritual world is causal in nature and the physical world is resultant.

The relationship between the two worlds

Divine Principle likens the relationship between the spiritual world and physical world to that between the human mind and body, where an intangible, causal *internal nature* stands as a subject partner to the tangible, resultant *external form* as its object partner. They are inner and outer aspects of the same entity. Indeed, the Principle goes further to suggest that the universe was created after the pattern of a human being. This highly teleological view places the human being as the ultimate goal of God's creative work, introducing a purposive or motivational element (that takes it beyond standard Creationist theory) by recognizing God as a being of 'Heart', who could not but have created humankind as His object partner, out of His irrepressible impulse to be joyful through love.⁵

The divorce between the two worlds has to be overcome, and we find reference to this in the 'Family Pledge', the only set liturgical text, apart from the Holy Wedding vows, that the Unification Church possesses. Point No.5 reads: "*Our family pledges to strive every day to advance the unification of the spirit world and the physical world as subject and object partners, by centering on true love.*" That this pledge to work for the unity between the two worlds should be one of seven key points of personal and public commitment for a Unificationist, is alone worthy of note. That it is included in a pledge newly instituted in 1994, and not present in its predecessor, indicates that Sun Myung Moon, as author of both, considers the time to be ripe for such concerns to be brought more center-stage. This notion of progressive development marked out by points of dispensational significance is characteristic of the course that the Unification Movement is treading, ostensibly for internal consumption but believed to have universal significance of a spear-heading nature. Throughout Reverend Moon's ministry, one-off ceremonies have been conducted at significant points along a 'path of dispensational restoration'⁶; these have often referred to a breaking down of barriers between the two worlds, with the spiritual world deemed

to be more free to cooperate and subsequent progress expected on earth as a result. Historical resentment and the influence of such feelings from a fractious spiritual world, are regarded as the main reason why certain human conflicts seem so intractable.

Spirit Self and Physical Self

To speak of a human being is to refer to a single entity which has a *spirit self* and a *physical self*. This viewpoint has to be understood before grasping how it is that Unificationism uses the terms '*mind*' and '*body*'. The physical self consists of physical mind (subject partner) and physical body (object partner). The physical mind directs the maintenance of survival and reproductive functions and is therefore a more developed form of the mind possessed by other animals. The spirit self is similarly composed of '*spirit mind*' and '*spirit body*'. (The term '*spirit body*' is potentially confusing in that it brings together two words that conventionally describe distinct categories; what is being referred to is a spirit equivalent to the physical body, an outer form tangible to the spiritual senses). The spirit mind has the function of pursuing a life of truth, beauty, goodness and love. It is that part to which God can relate, or in which 'God can dwell', it pursues concerns which are primarily others-centered and takes the role of subject partner to the physical mind which takes care of all material concerns centered on the individual person. It is the union of these two minds which becomes what we recognize as the human mind.

Certain implications can be derived from this viewpoint: Firstly, it is not proposed that the mind somehow continues on in a disembodied state after the expiration of physical life; such claims are denied by the assertion that mind and body are one entity. The idea that we have a second '*spiritual body*' is one that concurs with reports describing '*astral projection*' or Out-Body-Experiences.

Secondly, the '*mind*' after death is not identical to the mind of the physical person. After death the spirit mind continues, having developed through its relationship with the

physical self, and the physical mind ceases to function. Some may argue that if 'I' do not continue in the same form, we cannot say with justification that 'I' am immortal. The Principle, though, regards the transformation to the third stage of life (life in the womb being the first stage) as being a metamorphosis akin to the change from caterpillar to butterfly. Although dramatic change does take place, the essence of who we really are--our personality, character, creativity, our quality of love--these things continue in a way which is unique to each person.

Thirdly, the Fall of humankind can be viewed as an initial and subsequently inherited problem in the relationship between the spirit mind and physical mind. Legitimate self-interest and concerns associated with the physical mind became corrupted by assuming a dominant position with respect to the desires and values of the spirit mind. This reversal of the subject partner and object partner roles leads to a life of false priorities where people come to be centered on material things, and even love for others or the pursuit of truth, beauty and goodness come to be carried out for such purposes as gaining wealth or satisfying personal ambition. This imbalance has the further consequence of dulling the sensitivity to, and awareness of, the spiritual world.

Fourthly, the Principle does not follow the line of exalting the spiritual nature whilst condemning the physical desires as evil, but rather emphasizes that the relationship between these two aspects of life should be properly ordered. Problems that characterize the current human predicament, such as social problems or international conflicts, stem from this disorder in the mind-body relationship. Restoring the proper relationship between mind and body is seen to be the prime purpose of religion for the individual. Whatever the tradition, if it pursues this purpose, it is fulfilling a valuable function.

According to the Unificationist view, therefore, humankind's position within the cosmos is unique;⁷ mind and body together stand as a microcosm and subject partner to the macrocosm of spirit world and physical world as object partner. A person thereby

stands as 'ruler', 'mediator' and 'center of harmony' between the two worlds, a bridge between the invisible world of God and the visible world of nature, and the medium through which God experiences the beauties and joys of the physical world, and through which people themselves can know the reality of the spiritual dimension and therefore make adequate preparation for their future.

Spiritual Growth

Men and women grow to maturity through the interaction between the spirit and body. The prime function of our physical body is to nurture the spirit, providing the means and environment for spiritual growth. *"The spirit can only grow while it abides in the flesh. Thus, the relationship between the physical self and spirit self is similar to that between a tree and its fruit."*¹⁸ In this respect the Unificationist position is close to the 'soul-making theory' developed by Prof. John Hick whereby life in the objective material world is seen as essential to the growth and development of human personality. Our physical life is therefore part of God's original plan for Creation and is not a consequence of the fall, as some have believed. The physical body also has a literal soul-making function, providing the only means by which men and women, whose spirit selves will live on, are procreated. Were it not for the Fall we would have undergone the spiritual growth required, during our physical lifetime, to enable us to live in the Kingdom of Heaven in the spiritual world. Through progressive stages of development (akin to Fowler's 'stages of faith', or Kierkegaard's 'three stages of existence') we should naturally progress through stages of form spirit and life spirit to reach the level of divine spirit while on earth, ensuring us of a smooth transition to the Kingdom of Heaven in the spirit world. A person who has reached this level of spiritual development can accurately feel and perceive every reality in the spirit world by a process of resonance between the spiritual and physical senses. In this

regard, the Principle likens the human being to the air that allows the two prongs of a tuning fork to sound.

The physical body is necessary for spiritual development, and just as the body requires air, sunlight, food and water to grow, the body provides the spirit with energy called *vitality elements*. When vitality elements are infused into the spirit following good or evil deeds performed by the physical self, corresponding feelings of joy or anxiety are felt through the resonance between spirit and body, so these elements can either nourish or corrupt the spirit. Likewise there is a flow of spirit elements from the spirit to the body, which, if tapped, can energize the body. Good deeds that produce good vitality elements are inspired by love, truth and such altruistic values as are encouraged by the spirit mind. The origin of these spiritual elements is with God himself, and these are given to the human spirit as *life elements*. The closer one achieves one-ness in heart with God, the more these life elements can flow into a person. Ignorance of this process can leave people with their human potential only partly developed, living lives that do themselves, and even other people, damage. According to Unificationism, as in the understanding provided by Emanuel Swedenborg (1688-1772), the spiritual level and the kind of environment one enjoys in the spirit world is determined by the level of spiritual growth achieved on earth. It is the person that we have made of ourselves which carries on.

The nature of the Unificationist heaven

The Principle does not indicate in detail what our life in the spiritual world will be like. Because it is considered essential to bring about realistic solutions to humankind's problems in *this* world, since this is where these problems originated, even Reverend Moon in his numerous sermons does not dwell on, or encourage too much interest in, the spiritual world. He shares almost nothing of his own spiritual experiences, which must be very extensive. It can also be noted that the Unification Church might well have used its

teachings, on what is a subject of popular fascination, to attract followers, but it has deliberately chosen not to do so, preferring the route of responsible human action over reliance on spiritual phenomena. We can, however, list some discernible characteristics of the Unificationist heaven, in addition to those already mentioned, which start to build up a picture:

1. Heaven is the destiny of all people - past, present and future. Hell is considered to be a temporary phenomenon, and religion, with its primary function being a remedial one, is not a required element of such a heaven, on earth or in the spiritual world. So life in heaven does not entail endless worshipping of God or take on an extreme religious character as it has been pictured in some traditions.

2. The family has the function of cultivating the sensibilities of the spirit to enable a person to reach perfection. This perfection is primarily a perfection of heart and love, the ability to give and receive True Love.⁹ Since such love has an eternal unchanging quality, we can assume that the spiritual heaven is a place of family also, and a place where these fundamental human relationships with loved ones continue to be of the utmost importance. The extent to which we can expect to be with family, or enjoy love, including sexual love, in the spiritual world has been a key point of variance between theories of the after-life. The 'Blessing', or Holy Wedding, which occupies a central sacramental position within the Unificationist tradition, is held as marking an eternal bond between husband and wife that will be clearly respected and upheld in the future life. What is more, "all that is good in human experience, whether it be food, drink, human affection, or sexual intercourse can be experienced in spirit world."¹⁰

3. From Reverend Moon's words on the importance of the Arts, we can discern that heaven is viewed as a place where our creativity and sense of beauty find scope and time for unlimited expression.

4. The Principle supports the idea, found elsewhere in spiritualist traditions, that we will have the same appearance in the spiritual world that we enjoyed in the prime of life. The decay associated with ageing is a physical phenomenon. For this reason, the spirit of a person may not be instantly recognizable.

5. Universal salvation is guaranteed. The necessity of universal salvation is defended in Unification Theology from several angles: for the sake of the completeness of God's creative work; from the point of view of God's 'heart', which can never be fully happy while hell and sinful nature in his children continue to exist; and from the viewpoint of the power of love, which to be true and irresistible must be able to overcome all obstacles that humankind has put in the way.

The doctrine of returning resurrection

The term 'resurrection' is used in Divine Principle to refer to the spiritual growth and development that a fallen person can experience through following a path of faith and genuine repentance. This process of resurrection is open to any person during their physical lifetime, however, the crucial question, if universal salvation is an accepted goal, concerns those who have died without reaching spiritual perfection. We have noted how the spirit world has inherited the products of the fallen world and therefore mirrors it. If this is not to be an eternal state of affairs, there must be some means whereby those in the spiritual world can advance to higher levels, preserving requirements of both divine justice and personal freedom. In Unification theology the doctrine of *returning resurrection* offers an explanation as to how this problem might be solved:

The spirits of people who died before they could reach perfection during their earthly life can be resurrected only by returning to earth and completing their unaccomplished responsibility through cooperation with earthly people. By assisting people of faith living on earth to fulfil their missions, the spirits may complete their missions at the same time.¹¹

Deprived of a physical body, the person in the spiritual world who seeks to grow and elevate themselves must find a person on earth to cooperate with. To the extent that they can assist that person on earth, so too can they reap benefits.

The principal time for such elevation in spiritual level for those in the spirit world is when the messiah is engaged in his earthly mission. The time following Jesus' advent is therefore seen as the time for those in the spirit world who kept the Mosaic law to assist people on earth to take advantage of God's new dispensation. The equation of John the Baptist with Elijah, affirmed by Jesus but denied by John himself, is seen as a prime example of returning resurrection in action. John and Elijah had a common mission and the spirit of Elijah, anxious to complete the mission that he had left unaccomplished in his own lifetime, descended to John the Baptist to cooperate with him. This principle is also used to explain the otherwise puzzling New Testament report where many bodies of the saints rose from their tombs and appeared to many.¹² Not everyone witnessed this phenomena, but those whose spiritual sense of sight was heightened 'saw' the spirits of Old Testament saints who sought elevation from their tomb-like level of the formation stage spirit world to something higher.

To resurrect, the returning spirit is required to find a person on earth with whom they can make a 'common base'. The belief is that those in the spirit world understand spiritual truth more clearly, are made aware of God's Will, and consequently will work to accomplish this with a vested interest in their own spiritual elevation. Thus spirits of people who followed other religions would work with people on earth of like background and faith, and likewise, conscientious individuals who professed no religious beliefs while on earth also find a way to resurrect, again by finding people on earth with whom they can make a common base.

One consequence of this phenomena that is clearly predicted is that the unification of Christianity, of other religions, and of non-religious people will occur eventually,

through this process of returning resurrection. Genuine peace and unity in the world has proved such an elusive goal as to be often considered hopelessly idealistic, however an optimistic view is sustained within the Unification Movement by virtue of faith in this principle of returning resurrection, and by actual results which are attributed to its operation.

Not all influence from the spiritual world is good, however. Certain diseases, states of mental instability and involuntary behavior are attributed to negative spiritual influences. The ability to discern good from bad influences is considered essential for anyone dealing with this area.

Reincarnation reassessed

The Principle makes a distinction between mission and individual. For the sake of fulfilling God's providence of restoration, particular missions may be passed down from one individual to another of similar character and circumstances. The example of Elijah and John the Baptist has already been cited. God's plan of restoration is thereby able to make progress beyond the limits of human generations and other influences on the small, human scale; so not only is an unfinished mission passed on to another individual at a later time, but the scope of the mission may increase, building on successful accomplishments of the past. For example, the mission that began with Abraham is completed by Jacob on the individual and family levels; Moses expands this to the national level and Jesus to the world-wide level.

As we have seen, according to the theory of returning resurrection, the spirit of a person who could not complete their mission during their earthly life must return to assist a person on earth who shares a similar mission, or continuation of that mission. This the principle regards as a 'second coming', because from the viewpoint of mission, the physical self of the person on earth serves as the physical self of the discarnate spirit. The

does not imply spirit possession, although that would be an extreme and uncontrolled example of the same process, but a cooperation whereby the returning spirit and person on earth both benefit through helping each other to fulfil God's Will. If the attachment and influence of this spirit is strong, the person on earth may even think of themselves as a reincarnation of that spirit. The Divine Principle explains the phenomena that lead to a belief in reincarnation this way, flatly rejecting the theory of one soul being reborn into a succession of lives. A person who 'remembers' a former life is merely picking up on certain strong memories and concerns from a spirit person who is cooperating with them for the purpose of resurrecting.

Because the Last Days are a time of world-wide transformation, the amount of activity from the spiritual world is increased because of the increased opportunities available for resurrection. The time of Jesus was therefore a time of heightened spiritual activity, and there was no shortage of people claiming to be the messiah or exhibiting gifts of healing or the power to exorcise spirits. Likewise the time we are living in, which is also viewed as the Last Days, is a time when many people are led to believe they are the return of Christ, or some other notable figure. Communication between the two worlds being impaired, messages are often cryptic and apt to be misinterpreted. In the past, the Christian church was probably very right to discourage dealings with the spiritual world, but now, the Principle asserts, we should adopt a sensible approach based on accurate knowledge.

This same theory of returning resurrection is utilized in *Divine Principle* to explain the way in which the second coming of Jesus will actually take place.¹³ It is not considered that Jesus himself will return, but that he will work closely with a person on earth whom he has chosen to fulfil those aspects of his mission on earth which he left undone.

Two examples from Unification Church life

Two events in recent Unification Church history are of particular interest to us in understanding the role that the spiritual world is understood to take. The first concerns the second son of the Rev and Mrs Moon, Heung Jin Moon, who died January 2, 1984 as a result of an automobile accident. He was seventeen years old. Sometime after his death messages from Heung Jin were reportedly received from the spirit world by several church members. These increased in number, with channels established in over 80 countries to receive messages and guidance from Heung Jin Nim. This was regarded as a 'Pentecost' experience, although there is no evidence that membership of the church grew through this spiritual activity. However, the purpose of the revelations was considered to be mainly to revive a good standard of faith and practice amongst members and bring a greater awareness of the reality of the spiritual world and the urgency of the time.¹⁴

In mid 1987 a further development took place. Rev Chung Hwan Kwak, in charge of the Unification Church world mission department reported that "*several months ago, Heung Jin Nim started working 24 hours a day through a black African brother who was specially chosen and prepared to become his embodiment. Now we can speak to Heung Jin Nim directly in a physical body.*"¹⁵ The Zimbabwean, whose name was never revealed even to church members, was officially sanctioned to travel the world, conducting meetings with Church members and delivering unscripted lectures. The event remained entirely internal to the church and, whilst it met with surprise and skepticism from some quarters, the majority of church members who met this 'resurrected' Heung Jin Nim, were struck by the exceptional abilities of the person to understand and guide those whom he met.

A look back to Reverend Moon's speeches and comments at the time of Heung Jin's passing indicates that, to him, this kind of event was perfectly in order and to be expected. In a speech shortly after the tragedy, Reverend Moon states that "Heung Jin has been given

a new mission. He is a truly free man now, able to travel between the spirit world and physical world. So his mission is to lead young people in both realms, cleansing them by the power of love."¹⁶

More recently, an experience of even greater influence, and which has enjoyed easier acceptance within Church circles, has taken place. The mother of Mrs Hak Ja Han Moon, Grandmother Hong, as she was known, was taken sick in 1979 and returned to Korea to convalesce. Her sickness lasted ten years during which time she was confined to her room and spent most of her time in prayer. She passed away in 1989. She had prayed to find out why many families within her Church, for whom she cared deeply, were having serious health, financial or other difficulties. Having her spiritual eyes opened, we are told, she could see that spirits, newly-liberated but still of a very low spiritual level, and seeking to take advantage of the opportunity for resurrection that this providential age affords, had descended in great numbers and were causing these problems. Recognizing that a solution could only be effected from the spirit side, she prayed that God would shorten her life and let her go to the spirit world to work for that purpose. This would require working with one individual on earth, for which task a middle-aged lady and faithful Church member, Mrs. Hyo Nam Kim, was later instructed by the spiritual world to prepare. In Reverend Moon's prayer at Grandmother Hong's 'Seung Wha' (funeral ceremony), he had declared that he was sending her to the spirit world as a mediator between God and people on earth. He also bestowed on her the title of 'Dae Mo Nim' (literally, respected Great Mother).

Mrs Kim is reportedly in constant communication with Dae Mo Nim, and acts as her physical body for much of the time. Currently several thousand church members at a time, from Korea, Japan and other nations, attend special three-day workshops at a lake-side center in Chung Pyung, north of Seoul, together with Dae Mo Nim. Many testimonies are emerging of spiritual healings, and of extensive personal and family help being gained by

those members who participate. It is believed that Dae Mo Nim has the ability to see and control the angelic world and is working to rid people permanently of unwanted spiritual influences, and her work in this regard is coordinated within mainstream Church activities. She has expressed her intention to open up the Chung Pyung center to any people seeking help, and already work is already underway to greatly expand the work that is being done there.

As we have noted Unificationist teaching contains the express idea that at this time in history we can expect that the spiritual world will descend, and that the two worlds will move closer and closer together. The two events described here are taken by Unificationists as a demonstration of just how this is happening, and are explained satisfactorily within the existing theory of The Principle. Whatever their degree of skepticism, any observer would have to conclude that these events within the Unification Church are qualitatively significant even though they may look for a different explanation.

Conclusion

Any belief in the immortality of humankind strongly implies that there must be another place or dimension where the continuation of our present life takes place. Unificationism is not alone in positing this as a real spiritual world, and if such a world exists, it is not unreasonable to suppose that it can interact with and exert influence on our own physical dimension. Unificationism not only proposes this in theory, but allows the Unification Movement to adopt a working relationship with the spiritual world, based on this knowledge. The theory of returning resurrection offers an explanation as to how universal salvation might be achieved, without recourse to a succession of lives, and also shows how communication between the two worlds, by a process of resonance with our physical senses, gives rise to memories wrongly interpreted as being from former lives. Out-of-Body and Near-Death Experiences are accommodated very comfortably within the

theory of the Principle and offer little conflicting information. By the same theory, so-called 'recovered' memories of abuse in childhood, which are in many cases subsequently disproven after causing untold damage, can be understood as the subject mistakenly accepting memories from a spiritual source as if they were their own. Even something as basic and common to various religious traditions as prayer can have its efficacy explained by the idea of a substantial spiritual world with which we can have a relationship.

As author, I have gathered information from various sources and have inevitably added my own interpretation. Where the Unificationist position is inaccurately represented the fault lies entirely with me. D.H.

NOTES

¹ John Macquarrie, Principles of Christian Theology (London: SCM Press, 1977), p.358.

² 'The Divine Principle', or, 'The Principle', when written thus, refers to Exposition of the Divine Principle (New York, Holy Spirit Association for the Unification of World Christianity [HSA-UWC], 1996) .

³ Divine Principle, Part 1, Ch 5, "Resurrection", Section 1.2, p 135.

⁴ Young Oon Kim, Unification Theology (New York, HSA-UWC, 1980), p.81

⁵ Essentials of Unification Thought: The Head-Wing Thought, (Japan, Unification Thought Institute, 1992) p.19.

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- ⁶ One such example is the "Ceremony for the Total Dissolution of Resentment" held on 1, May, 1975, Chung Pyung Lake, Korea. A speech given by Reverend Moon on this occasion can be found in God's Will and the World, (New York, HSA-UWC, 1985) pp 271-281.
- ⁷ The word '*cosmos*', in Unification theology, is used to denote the totality of physical and spiritual worlds combined.
- ⁸ Divine Principle, p.48
- ⁹ 'True Love' is a term invested with specific meaning in Unificationism:
- True love is "the fundamental impulse of God's Heart. This is the impulse of parental heart to give unconditionally to His creation and the source of life for humanity and creation. The nature of true love is to give without calculation or reservation. A true man and woman have the characteristics to be fully endowed with God's true love and together form the nucleus of a true love family, society, nation and world."*
- Quoting from the glossary in The Essentials of the Unification Principle: The core teachings of Sun Myung Moon, (New York, The Interreligious Leadership Seminar, 1993).
- ¹⁰ Nora M. Spurgin, Insights into the Afterlife (New York, Women's Federation for World Peace [WFWP], 1994) p. 18. (Nora Spurgin is a senior member of the American Unification Movement who has worked in the area of marriage and family counselling.)
- ¹¹ Divine Principle, p.144
- ¹² Matthew 27:52
- ¹³ Divine Principle, Part 2, Ch.5, Sec.2.1.
- ¹⁴ For a more detailed, published account of this event see, G. D. Chryssides, The Advent of Sun Myung Moon (London, Macmillan, 1991), pp.124-130.
- ¹⁵ *Today's World* (New York, HSA-UWC), November 1987, quoted in Chryssides.
- ¹⁶ Sun Myung Moon, God's Will and the World, "The Necessity for the Day of Victory of Love", p. 675.