

The Third Period of Development and Renovation of Christianity by Unification Church

Dr. Peter Woo Kun-Yu
Fujen Catholic University / TAIWAN

I. Preface

The almighty and immutable God is the unique object of every Christian believers, divine attributes, through which the human being recognizes and believes in, however, are congeable according to the human historical and cultural circumstances. In the fact that God has inspired His church uninterruptedly His own nature and will through sending prophets, kings, church fathers and magisters throughout centuries. All the ecclesiastical dogmatics, rules and ceremonies are divine inspirations. But all of them exist not for God himself but for human being. The church itself, though established according to the will of God, but its existence should be for mankind. Its dogmatics, commandments, ceremonies are all after human needs developing in the cultural and social surroundings.

Christianity developed in ainly the western cultural domains has its Dogma centered Jesus Christ, who seemed and believed as the unique saviour of mankind, has a long history thorough two thousand years. She has her foundation from the hebrew tradition many thousand years ago. She has hope to prolong for ever from now on. Unification Church as the prolongation and somehow a renovation, but not exactly revolution in the strict sense, of Christianity tried sometimes to remove the Christo-centricism, but still acknowledge the suitable place and necessity for Christ in the history of salvation.

In this paper the author tries to clarify the historical development of Christianity in above-mentioned thinking process firstly, secondly to judge if Unification Church in doing so has its religious legality

and philosophical rationality.

II. The first period of Christianity — Catholicism

1. Relation between God and man

In the experience of suffering and evil the Hebrew had found the salvation from the relation with God. The God-man-relationship should be seen in the whole Scripture of Old Testament from the first book of Genesis till to the last book of Maccabaees. God is creator of the visible and invisible things. The creatures were good and beautiful, being the suitable place for all living beings. Only because the Protoparents Adam and Eve have had wrong-replaced the world-and human order, the evil came into the world. After that the world changed itself from good to bad, the human being from just to sinner. Mankind lost his happy characters and began to suffer under many insufficiencies and maladies, especially under the greatest evil, namely the inevitable death. The Hebrew experiences God not only as the creator and judge over good and evil, but mainly as the saviour through sending prophets and kings to help the chosen people. Finally God promises to send Messiah to fulfill the salvific work to redeem the people from the shadow of death. The history of whole Exodus should be a symbol and pre-ambula for salvation.

“Jesus Christ is Messiah” declared Jesus himself and his disciples in the New Testament, which causes Christianity to begin. The image of God for mankind is essentially changed, when Jesus introduces His Father to the disciples. In the Old Testament God was creator in the high, the human being however creature in the lower stage. God was the judge with immovable justice, in which the just should be rewarded unjust however punished. In the New Testament God is Father of mankind. The relationship between God and man is more familiar, becomes Father-son relation.¹⁾ For the Hebrew God should be the Folk-God, the Hebrew are chosen people, the other nations however pagans and extraneous. Jesus Christ announces that, God is universal, is God for all people.

The Old Testament teaches the Hebrew that, there is one God, who is the creator of all things. In the New Testament Jesus Christ inspires us that, the One God has three Persons (Theory of Trinity) : namely the Father, the Son and the Holy Spirit. The first person God Father creates the world, the second person Jesus Christ redeems the world, the third person Holy Spirit nourishes the world. The dogma of Trinity confirms that Jesus Christ within His One Person

has two natures: divine and human. Therefore His incarnation, His passion, His death and resurrection have infinite values and rewards because of His divine nature, and He is capable to redeem all sinners because of His human nature. The Christology teaches us that Christ is the mediator between God and man because of His double natures. Christ himself says that he is the way,²⁾ only through which the human being can go back to their heavenly Father. After His ascension however the church, which He established by himself, would be the only medium, through which every believer can be redeemed.³⁾

The Roman Catholic Church leads the Christianity in the amalgamation of Greek, Roman and Hebrew cultures through dialogues, discussions and unification throughout centuries. In the period of Church Fathers the religious faith and the philosophical reason united themselves step by step through both "crede, ut intelligas!" and vice versa "intellige, ut credas!" The scholastics however rationalize the via ascensus from epistemology to metaphysics by the "analogy", just like St. Paul said in the Epistle to Romans: "Even since God created the world his everlasting power and deity — however invisible — have been there for the mind to see in the things he has made. That is why such people are without excuse."⁴⁾ One can by natural reason recognize the existence of God. The other way — via descensus, from Ontology to Ethics by the "participation", man by nature seeds the beatitude just like Aristotle said in the very beginning of his Ethics. Thereafter the king's highway would be edificated between God and man, between supernatural and natural world.

God manifests Himself not only in the religious way to Hebrew, but also in the rational way to Greeks and Romans. As a Neoplatonist St. Augustine amalgamates Greek wisdom, Hebrew faith and Roman literature in his two main works: Confessions and the City of God to confirm the most of catholic dogmas, which inspired the divine masteries and human necessities. St. Thomas Aquinas, as a follower of Aristotle, established both the philosophical and theological perfect system in his two main Summa (*Summa Contra Gentiles* and *Summa Theologica*). Through these two important and other innumerable scholars the nature of God and the relation between God and man, between man and man and between man and world have been established as the guidance for the ecclesiastical magisteriums.

All above-mentioned relationships centered in the Apostles' Creed,⁵⁾ which all Christians believe in. The Roman Catholic Church

adopted the Mosaic Commandments⁶⁾ too. The exegesis of these Ten Commandments by Jesus Christ lies in one word, namely "Love". Love God and love mankind just like the Scripture said:

"A Pharisees put a question: Master, which is the greatest commandment of the Law Jesus said: "You must love the Lord your God with all your heart, with all your soul and with all your mind. This is the greatest and the first commandment. The second resembles it: you must love your neighbours as yourself. On these two commandments hang the whole Law and the Prophets also."⁷⁾

2. Relation between Man and Man

With help by Hellenistic culture the medieval Church Fathers and Scholars have divided the term "Love" in three stages, namely eros, philia and agape. Eros belongs to the sentimental and somatic love, especially love between man and woman. Philia belongs to the intellectual and sophistical love for the scholars stage. Agape, which somehow equivalent to latin caritas(charity), however is the highest stage of love, which participates divine essence(God is love),⁸⁾ exercises in the love to everybody even love enemies. Jesus Christ said in the New Testament: "I give you a new commandment, love one another!"⁹⁾ In the Old Testament love and hate may coexistent, as said e.g. "You must love your neighbour and hate your enemy."¹⁰⁾ "eye for eye and tooth for tooth."¹¹⁾ "Love friend and hate enemies" should be very natural, "love enemies" however unnatural, even anti-natural. The essence of Christianity especially the sign for Christians lies in this universal love, as Jesus Christ said once: "By this love you have for one another, every-one will know that you are my disciples."¹²⁾ The new commandment "love enemies" is then a supernatural one.

3. The right place for the Church

To realize and to practise this universal love the catholic authority maintains that, one must to be a member of church, which was established by Jesus Christ himself during His worldly life-time. The motto "extra ecclesiam non salus" belongs to the ecclesiastical essential dogma. Therefore one must through the church to be redeemed and to get contact with God. The grace of salvation lies and remain only in the church. A believer has to be baptized to be a church member. He got marry in the church too. The seven Sacraments¹³⁾ are the only ways through which all believes go back to the heavenly Father. The sabbatical system¹⁴⁾ fulfills all above-mentioned doctrines.

The primacy of the Pope, the bishop of Rome, acknowledged by the world bishops' conference. From here on the ecclesiastical hierarchy has its function all over the world as the universal church existing over all other local churches. Besides there are two great constitutions created by the catholic church. One of them was the establishment of Universities¹⁵⁾ in the 13th century. The universities have collected and developed all the scientific research about God, about man, about world and about all relationships between these subjects. It was the great social revolution on that time.

The other constitution in the same century was the religious orders, especially the omnicans (*Ordo Praedicatorum*)¹⁶⁾ and the Franciscans (*Ordo Fratrum Minorum*).¹⁷⁾ The order-members have to make three vows, namely chastity, pauperity and obedience in order to resolve all the difficulties and damages caused by the side-effects of the union of church and states. From now on the Roman Catholic Church goes on along two ways. One is the hierarchical, in which the church exercises all the mundane affairs participating with the concrete and practical societies within politics. The other is the non-hierarchical, which being led by the religious orders, and being over-mundane imitating the biblical spirit of pauperity, chastity and obedience. It is the inner revolution of the hierarchical church. Besides many other social affairs like schools hospitals, old-age asylums, kindergartens and so on are founded by both the hierarchical and order's churches to realize the heavenly kingdom in this world.

III. The Second Period of Christianity — Protestantism

In the period of Renaissance with the awaken of the national and local consciousness some Christians in the northern part of Europe made self-determination of people, especially in their mother-languages which take hold of the roman national latin. The religious revolution, in the strict sense lies not only in the reaction to medieval Roman Catholic doctrines and practices, but also in the awaken of personal consciousness. The protestantism maintains that every believer can make direct contact with God personally in his own heart. The direct interpersonal relationship between God and man was build up in the stream of the religious revolution in that time.

The basic doctrines of Protestantism at the reformation, the Apostels' creed, in addition to: Justification by grace alone (*sola*

gratia) through faith alone (*sola fide*), the supremacy of Holy Scripture in matter of faith and order (*sola scriptura*).

1. Relation Between God and Man

The role of the church, especially the ecclesiastical hierarchy, plays no longer between God and man. Instead of that Protestantism put the individual and personal relation. This essential change would be very clear in dogma, in which the number of sacraments was diminished. While the Catholic Church still has seven, the Protestant church only two, namely baptism and Holy communion, which seem as "sacraments of Gospel". Other five like confirmation, penance, ordination, extreme unction and marriage although remain in the liturgical exercises but not as sacraments. The ecclesiastical function would be diminished. Consequently the primacy of the Pope would be neglected, instead of it is the "*cujus regio, ejus religio*." The mottos of three "*sola*" have the meaning of diminishing authorities of Roman Catholicism. This fact seems to be proved in the change of the Apostels' creed, in which the 11th: "I believe in the catholic church" varied to "I believe in the Christian church."

The another point of the relation between God and man lies in the "priesthood of all believers." It is anti-clericalism. It denies the clerical power to forgive sin. Protestantism maintains that only God can forgive. Some sects of them over-estimate the side-effect of the original sin, so that the human nature damages totally. In which even all good works have no value for salvation. One is redeemed only because of his faith, not of his any good works. In the extreme sense like Martin Luther said: "*Pecca fortiter, crede forius!*" This means that after the exception. The grace of the forgiveness of sins granted only by God through Jesus Christ, the only mediator between God and man.

The church's tradition, which the Roman Catholic esteems as the same value as the Holy Bible (denn the Bible has its origin from the church, not vice versa), would not be acknowledged by the Protestant theologians. So the "*sola Scriptura*" has its exclusive meaning by neglecting the historical tradition by the catholic church. In this sense the pontifical primacy would be firstly denied, consequently the infallibility of popes and all the dogma, which not directly illustrated from the biblical inspiration, would be doubted and even rejected. e.g. the transubstantiation of Eucharist in Christology, the perpetual virginity in Mariology etc.

2. Relation Between Man and Man

The greatest challenge of the religious reformation by the Protestantism lies perhaps in the matrimonial sacrament. The strong indissolubility of marriage, which Catholic church maintains, would be somehow deliberated. Thereafter divorce and remarry are legally permitted, which should be evidently against the teaching of Christ.¹⁸⁾ It is perhaps because of the over-estimation on faith and thereafter the good work-love, especially the interpersonal love between husband and wife would be neglected.

Because of the controversial understanding about the original sin, which seems totally destroyed human nature by some Protestant theologians. Thereafter the interpersonal good works though useful in the social affairs, but have no value for one's salvation. While the biblical "love each other" even "love enemies" should be understood as the new commandment of Christ and the essence of Christianity, the matrimonial love between husband and wife seems be more effective. Since the motto "priesthood of all believes" has been affirmed, there exists no more clericalism between man and man in the church. The function of the priests realizes only just as pastor (shepherd), who does only service in the ceremonial affairs, but not as the representative of Christ any more. It should be the secular individualism and mundane personalism realized in the church.

3. Relation Between Man and World

At the time of reformation Rationalism was well spread in the realm of philosophy. The fundamental Theology of Protestantism accepted this rationalistic stream. Rationalism is anti-mysticism. The clericalism however belongs somehow to mysticism, which e.g. priest offers mass with the transubstantiation in the eucharist, or forgives sins in the penance. Protestantism neglects and denies these mysterious sacraments. In the view point of Rationalism the church loose its mysterious and became secular and mundane. The mundane welfare would be rise again. If Max Weber could be right, the Protestant Ethic and the Spirit of Capitalism would be identical after the value-judgement of capitals: the riches are happy, the poors however miserable. Although the pietism and scepticism were practised ever in the protestant believers, the secularization overcomes these stream also very rapidly. After the industrial revolution the mundane profit has been put over the spiritual welfare. Such a value-judgement originates surely not by the biblical spirit, especially against the Speech of Mountain.¹⁹⁾

The side-effects of the above-mentioned trends and streams come into the religious division and separation. The "cujus regio, ejus religio" makes innumerable churches, sects which differentiate themselves one another. The Pauline doctrine: "There is one body, one spirit, just as you well all called into one and the same hope when you well called. There is one Lord, one faith, one baptism, and one God who is Father of all, over all, through all and within all."²⁰⁾ Nowadays a lot of voices come from every part of the world for the union and unification of the christian churches. The new era for ecclesiastical union has to come soon, we hope.

III. The Third Period of Christianity — Unificationism

The greatest contribution of the first period of Christianity should be Catholicism. The Catholic church Fathers and scholars smalgamate the Greek, Roman and Hebrew cultures to create Christianity, which expand and develop for at least one thousand six hundred years. This cultural amalgamation flourished especially in the 13th century, in which the universities and the religious orders established for both the scientific researches and the religious spiritual trainings.

In the second period of Christianity the Protestantism found the personal and individual dignity and value to reconfirm the relationship between God and man. The Protestant as well as the Catholic missionaries penetrate deeply into all nations and all people to propagate the evangelism of Christ. And let all pagans participate the salvation. It was a sign to deliberate the motto "*cujus regio, ejus religio*".

Unification Church, as the third period of Christianity, under the leadership of Rev. Moon opened a new cultural vision, in which the oriental wisdom would be amalgamated into Christianity. As the oriental cultural follower Rev. Moon made biblical exegesis under the basis of Confucianism centering the family-system. In the familiar interpersonal true love the unificationists found the divine dual characteristics. In the familiar interpersonal true love they found and acknowledged the True-parents, who would fulfill what the Proto-parents Adam and Eve forlorn. In the familiar interpersonal and the interpersonal distresses, and to unite the human hearts all over the world, finally to gain the world everlasting peace.

1. Relation Between God and Man

Unification Church has more praxis-orientation than any theory-proclamation. Family life is concrete. The love between husband and wife, between parents and children, between brothers and sisters is also praxis oriented. Since human soul is Image of God, the bi-sexual love would be a mirror to illustrate divine image. Divine dual characteristics *Sungsang* and *Hyungsang* (positivity and negativity, form and matter) realize into two genders: *Yin* and *Yang* in creation. God creates world and human being. The universe participates divine dual characteristics. The relation between God and man is the relation between creator and creature. Creation here means not so strong like Scholasticism "*creatio ex nihilo*", in which God should be understood as *causa efficiens*, but "*creatio sive generatio*",²¹⁾ in which God should be *causa exemplaris*. Otherwise between divine dual characteristics and two genders of the universe there should be no causal nexus. There is a bilateral way between God and man.

The break of the interpersonal relation between God and man caused not by God, nor by the exemplar affairs, but by the original sin committed by protoparents. The exegesis in this part of Genesis by Rev. Moon does not follow the traditional theology, like eating apple to inobedience of Adam and Eve, but both oriental ethical and Hebrew biblical adultery committed by fallen angel and Eve. It is evidently true-love-family oriented. According to Unification Thought, the family is a mirror, in which God observances good original human nature, and man views supreme good of divine image. The original sin breaks this mirror. Thereafter the Image of God is confused for man, the human nature however in collapse for God.

2. Relation Between Man and Man

There are true parents originated in the human world. They play the role of restauration of fallen human nature. The new salvation and redemption in the time after Christ lies on the wedding blessed by the true parents. The matrimonial ceremony signifies and realizes the salvific function through the love. True Parents and true love amalgamate each other to redeem the fallen human nature abused by protoparents on dishonour matrimonial relation. Through the new blessing by True Parents in the international wedding the true love descend into the couple. Through true love the interpersonal relation revives again in the new family. God is love. True Parents disseminate love. The married couple participates love and extends it to the children favoured by divine love.

The great contribution in this blessing ceremony of international

wedding lies on the parring couple from the heterogeneous race. It should be the only way to relieve the international and interracial prejudice and dislikes, and make possible to unify the whole human being, even through familiar love. Just like in all the political clash, even war between two nations the pairing of prince of one side and princess of another side is always the efficacious way to stop the quarrel and to gain peace. We can only imagine that if the parents one side from China and the other side from Japan, the traditional enmity between both nations surely will disperse in the second generation. The relation between man and man actualized mainly in the family life. Family is the place, where the interpersonal love exercises. Unification principle lies on the divine ideal of creation. Divine idea of creation is the fulfillment of love. The family four positions actualize the different stage of love. That is divisional love namely parental, conjugal, children's love, in addition to the unified and absolute love of God.²²⁾

God is love. God is the origin and source of all loving behaviour. All human being in any position of the family face God living his fellowman. All interpersonal love has its foundation by God. From familiar love an unificationist expands it unto the social, national and even universal. Unification Church insists the global ethics, in which all the human being love each other. The universe is a family. Rev. Moon plays the role of True Parent between God and man.

3. Relation Between Man and World

According to Unification Thought man is the union of Sung Sang and Hyung Sang just like God. Therefore the problems of the spirit are never independent of the physical or material problems. Although the religion inclines towards the spiritual welfare, yet cannot ignore about the material sources. What Jesus in Bible said "happy the poor"²³⁾ seems not explicitly maintained by Unification Church. The unificationists believe that, the economical developments are also explained in relation to the providence of God.

From Unification Thought's viewpoint, all things exist for the sake of human being. Therefore doing research for any science will be all right and really fulfill the will of God. The most important ICUS led by many distinguished scholars all over the world shows this inclination. About the relation and controversy between the scientific spirit and the religious e.g. which should be higher value, poverty or rich? It seems not be discussed in the Divine Principle.

The high respect to the scholars by Unification Church although

cannot be conclude that, the church lowers the uneducated and ignorant people, yet the value-judgement for a person lies in the scientific accomplishment seems mundane. Most of disciples of Christ are uneducated, while there were many scholars (Rabbi) at that time. Naturally the times and conditions are different, but the uneducated and ignorant people exist and wait for salvation always and everywhere.

V. Some Reflections

From above-mentioned discussions on the development and renovation of Christianity we can conclude that, Unification Church have done very important contributions for the modernization of Christianity. Its main theme lies in the amalgamation of western and oriental culture, which has been made first time so deep in mutual understanding. Chris-tendom came to the oriental world since from Matteo Ricci four hundred years ago. He had tried to propagate evangelium of Christ in uniting with Chines Confucian culture. Up to now the Christianity spreads in the Confucian cultural circle still without ideal effort: in Japan only one percent christians under habitants, in Chine less than 3 percent, in Korea much better 25 percent. The other asian nations Christianity remains still foreign religion. Unification Church introduces the Confucian family-system into Christianity to make the intercultural amalgamation possible. It is indeed the most fruitful contribution. Besides there are still some difficulties in the religious dogma, which Unification Church renewed from Christianity:

1. Marriage or Celibacy

There are two different kinds of believers in every constitutional religion: clergies and general members. Clergies play the role of the mediator between God and man. They lead the church members to pray, to sing in ceremonies. They preach. They offer sacrifice. They baptize the children. They give benediction in the weddings ceremonies. Their positions are special. So the religion postulates the clergies more than general believers. One of these postulates is the celibacy. Roman Catholic in western world and Buddhist religion in oriental world do so. The reason why is only by the mysterious election or special vocation in the religious meaning. The religious orders request their member to have three vows, the first of them is celibacy.

It is indeed a controversy between the traditional Christianity and Unification Church. The former estimates the vow of celibacy is imitation of Christ, who is God-man possessing both divine and human nature in one divine Person. The latter however maintains that because of Christ, who didn't get marry, so has not complete his salvific work to redeem the world. the central point of discussion lies therefore in the value-judgement of marriage. It would be the primary job for Unification Church to prove it and clarify it by the religious argument. In the Confucian theory it would be easy to understand and universally accepted, but in the Christianity of in Buddhistic area it may be very difficult. The difficulty lies mainly in the long tradition by history.

We can easily understand and accept that the meaning of human two genders (man and woman) is oriented towards marriage to generate heirs. That is also very clear in Genesis, Old Testament. It is indeed the second blessing from God. So that every single person should not suffer under loneliness any more, but enjoy all happiness in the family life. This blessing however was abused by the protoparents (According to Rev. Moon's exegesis this abuse is because of the adultery between fallen angel and Eve). If the original sin comes from the matrimonial abuse, the salvific way can be from that, which stop the ordinary method and overcomes it to the stage of virginity. The dogma of virgin Mary, which illustrated in the Apostle's Creed, can offer a fundamental consideration. Jesus Christ is born from a virgin should be a further argument.

The religious perfection and redemption in the ethical point of view come from two ways, one is the family-regulation, the other however family-renuntiation.²⁴⁾ I myself as a Confucian estimate the matrimonial life very high. It should be the highest range of human natural life. The family is indeed the place, where one can both fulfill his personal and individual existence, and exercises the interpersonal and social discipline. But is the realm of supernatural life, especially in the affairs of salvation, the will of God, the divine vocation can be also in another way to examine?

2. From the Fundamental Argument on the Family Life the Attributes of God Would be also Determined in Dual characteristics

Sungsang and Hyungsang. It would be with some difficulties to illustrated that the material world created by the pure form - God,

who has no matter at all. Here the theory of "creatio ex nihilo" especially the "creatio ex nihilo sui et subjeci" may explain and resolve those difficulties. God is one. His absolute oneness is necessarily in the essential content. God's dual characteristics have only metaphorical and symbolical meaning. Symbolic to the dual gender of the visible world: *Yin* and *Yang*, male and female, man and woman.

3. Christology and Soteriology are Main Themes of Christianity

Christocentricism lies not only because Jesus Christ is the son of God, the second divine Person, but also through His incarnation, His passion, His resurrection and ascension. He becomes the saviour of the world. The second blessing, which God granted to human being, should not be a blessing to Jesus Christ. Jesus Christ is a divine Person. If He remains unmarried life long, that does not signify any imperfection. If the Christocentricism be removed, then it would be no more Christendom, no more development and renovation of Christianity, but it would be a mutation of Christian tradition.

VI. Conclusion

Unification Thought is a systematic, philosophical and theological well grounded religious theory in modern world. It would be necessary to be proved through centuries by scholars, philosophers and theologians, even by ecumenical councils. At the present Rev. Moon, the founder of Unification Church is still living. Therefore it would be too early to prophesy the future of this church. Then all the great religions have to go steadily through centuries. They must accept a lot of challenges, rebukes even persecutions till to grow up. Unification Church may have no exception.

Nowadays this church has been begun to build up the Unification Seminary, Universities (Univ. of Bridgeport in the U.S.A., SunMoon Univ. in Korea) and has a lot of encircle organizations. It can be said, that this new church, in which thousands of scholars participate, has very good academic foundation. As to come to be such like the great religions: western Christendom of oriental Buddhism. We will see and wait with patience, but with hearty blessings and hope.

Notes

- 1) Rom. VIII, 15: "Everyone moved by the Spirit is a son of God..... It is the spirit of sons and it makes us cry, 'Abba, Father!'" (see also Gal. IV, 6)
- 2) John XIV, 6: "Jesus said: 'I am the way, the Truth and the Life.'"
- 3) The motto "extra ecclesiam non salus" is the dogmatic accentuation of Catholic Church, especially after the Reformation.
- 4) Rom. I, 20.
- 5) The Apostle Creed contents 12 dogma, in which all the Christians have to believe:
 "I believe in God, the Father almighty, maker of Heaven and earth.
 And in Jesus Christ, His only son our Lord.
 Who was conceived by the Holy Spirit, born of the virgin Mary,
 Suffered under Pontius Pilate, was crucified, dead and buried.
 He descended into hell.
 The third day He arose again from the dead.
 He ascended into heaven and sat on the right hand of God, the Father.
 almighty.
 From there He shall come to judge the living and the dead.
 I believe in the Holy Spirit.
 The holy catholic church,
 The communion of saints,
 The forgiveness of sins,
 The resurrection of the body,
 And the life everlasting."
- 6) Exodus X, 3-17;
 "You shall have no God except me.
 You shall not utter the name of Yahweh your God to misuse it.
 Remember the sabbath day and keep it holy.
 Honour your father and your mother.
 You shall not kill.
 You shall not commit adultery.
 You shall not steal.
 You shall not bear false witness against your neighbour.
 You shall not covet your neighbour's wife.
 You shall not covet your neighbour's house, or anything that is his"
- 7) Math. XXII, 35-40; Mc. XII, 28-31; Lc. X, 25-28
- 8) I John IV, 8; 16

- 9) Jo. XIII, 34
 10) Lv. XIX, 18; Jb XXXI, 29; Math. V, 43
 11) Exodus XXI, 24; Math. V, 38.
 12) John XIII, 35
 13) Septem Sacramenta (seven Sacraments) are the Church's dogma especially after the Reformation.
 14) The sabbatical system has its biblical foundation, in which God created heaven and earth in six days, and in the seventh day take a rest. So the church keeps the sabbath day holy, the other days however mundane.
 15) University ethimologically comes from Latin "Universitas", which combines by "versus" and "unum". It means "Studium generale" (general study), which usually comprises three colleges, namely humanistic, social and natural sciences. The universities were founded in Europe 11-14 centuries. The first of them were Bologna (founded late in the 11th century), then Paris, Oxford, Salamanca etc.
 16) St. Dominicus (1170-1221) founded Ordo Praedicatorum in 1215.
 17) St. Franciscus Assisi (1182-1226) founded Ordo Fratrum Minorum in 1209.
 18) Math. XI 6; Mc. X, 9; Math. V, 32: "They are no longer two, therefore, but one body. So then, what God has united, man must not divide."
 19) Math. X, 3: "How happy are the poor in spirit, theirs is the kingdom of heaven."
 20) Eph. IV, 4-6
 21) cf. Peter Woo Kun-yu: "Philosophy of Culture in Unification Thought", Paper read at the ICUS XIII, Sept. 2-5, Washington D.C. U.S.A.
 22) cf. *Unification Thought*, by Unification Thought Institute, 1973, New York, New York, p.228. The family-centricism in Unification Church manifests especially in The Family Pledge, which seems to replace the Apostles' Creed;
 ① Our family pledges to seek our original homeland and establish the original ideal of creation, the Kingdom of God on Earth and in Heaven, by entering on true love.
 ② Our family pledges to represent and become central to Heaven and Earth by attending God and True Parents; we will perfect the dutiful way of filial piety in our family, patriotism in our nation, saints in the world, and divine sons and daughters in Heaven and Earth, by centering on true love.
 ③ Our family pledges to perfect the Four Great Realms of Heart, the Three Great Kingdoms, and the Realm of the Royal Family, by

centering on true love.

- ④ Our family pledges to build the universal family encompassing Heaven and Earth, which is God's ideal of creation, and perfect the world of freedom, peace, unity and happiness, by centering true love.
 ⑤ 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.
 ⑥ Our family pledges to embody God and True Parents; we will perfect a family which moves heavenly fortune and conveys Heaven's blessing to our community by centering on true love.
 ⑦ Our family pledges to perfect a world based on the culture of heart, which is rooted in the original lineage, by centering on true love.
 23) Math. X 3
 24) cf. Peter Woo Kun-yu "Threefold Alienation of the Confucian Family Construction and Its salvific Way of Reconstruction", Paper read at the international symposium on Unification Thought held at Shonan Village Center, Tokyo, Japan, June 23-25, 1995.