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SESSION I

A Proposal of a New Creation Theory

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In October 1992 Pope John Paul II restored the honor of Galileo Galilei, who had been tried at an inquisition because of his heliocentric theory. Then, in October 1996, he issued a statement recognizing the theory of evolution, saying "The theory of evolution is more than a hypothesis."

Some people accepted this statement of the Pope positively, saying that religion showed a posture of respecting science. However, recognition by Christianity of the theory of evolution is an issue fundamentally different from the case of recognition of the heliocentric theory. It is because, while the heliocentric theory can be said to be scientific truth, the theory of evolution is not.

In recognizing the theory of evolution, the Pope added a proviso that "While I recognize the theory of evolution of physical bodies, our spirit has nothing to do with the theory of evolution." But, this cannot be seen as harmonizing Creation Theory and Evolution Theory. To accept the idea of evolution of human beings as physical beings means all-out recognition of the theory of evolution. What the theory of evolution argues is the evolution of physical bodies, not that of spirits. In order for the theory of creation to stand, it must be able to clearly explain that not only the world of spirit but also the world of material was created.

Since the theory of evolution fundamentally denies God's creation, it is incompatible with the theory of creation. Then, what kind of theory is evolutionism? There are those who say that the theory of evolution is scientific. However, it is only a philosophy that interprets the development of living beings. It is not science. In other words, it is merely a view to interpret facts.

Evolution or creation? These two positions cannot co-exist. If you take one position, you must deny the other. Therefore, the question is which of the two accords more with scientific facts. Traditional Christian theories of creation dogmatically advocated creation theory, neglecting scientific facts, or interpreted the Bible literally, distorting scientific facts so that they may accord with their dogmatic interpretation. On the other hand, the theory of evolution has been advocated on the basis of observation of facts in the field of biology, archeology, etc. Accordingly, they have been more successful in being accepted as scientific truth.

Today, it is pointed out that the theory of evolution has many problems. In his book "The Neck of the Giraffe," British Science Critic Francis Hitching points to the many problems in the theory of evolution and claims that it is now at a dead-end. Still, he says, "Those who see in this turmoil the death throes of Darwinism may be underestimating the monster's capacity for survival."[1] What he suggests is that the

theory of evolution is a monster which never dies and revives no matter how wounded it gets. The theory of evolution has continued to survive because there has been no alternate to replace it. The counterproposal to the theory of evolution is the theory of creation. Today, however, there is no influential creation theory other than the special creation theory presented from Christian perspective. This theory interprets the Bible literally. As such, it is believed by fundamentalists alone. Everyone else finds it totally unacceptable.

The theory of evolution continues to live even though it is at a dead-end. In order for it to collapse and retreat, it is necessary to present a new creation theory as a counterproposal. It must be truly scientific, replacing the special creation theory which neglects facts established by modern science. The purpose of this paper is to present a new creation theory based on Unification Thought.

I. Purpose of Creation of Living Beings

According to Darwin's theory of the survival of the fittest, those living beings which had stronger power to live and those which were more suitable to exist were allegedly able to survive, multiply and evolve. If so, this world would have become ruled by those insects and weeds which have strong power to live and multiply. When we observe living beings, however, we see that they do not exist with that purpose alone. Whether they are fit to survive or not is only one of the conditions for living beings to exist.

Let's consider a watermelon, for example. Watermelons absorb plenty of water in the hot summer. They add color and taste, and become large fruits. What do these additions mean for the sake of the existence of a watermelon? For the purpose of existence and multiplication of a watermelon, all it needs is the ability to make seeds. After seeds fall to the ground, they bud and grow in the Spring when it rains and temperatures rise. There is no need to keep a large quantity of water within the fruit. It is not necessary to add color and taste. Evolutionists would say that for a watermelon to accumulate water and add color and taste is a splendid watermelon tactic to be eaten by animals and for its seeds to be scattered around. But, it is unthinkable that watermelons devise tactics.

We ought to think that watermelons have been created to be enjoyed by animals, and more so by human beings. In other words, watermelons exist not only because they are fit to survive (the individual purpose) but also for the sake of other beings (the whole purpose). In other words, each living being has dual purposes of creation: purpose for the individual and the purpose for the whole; particularly the purpose for the whole.

Let's look at butterflies. Their beautiful wings are attractive. With regard to the role of markings of butterfly wings, scientists say such things as "in order to avoid enemies" and "in order for males and females to attract one another." To "avoid enemies" means that they are fit to survive; For "males and females to attract one another" means that they are fit to multiply. However, to that we must add that butterflies exist to fascinate us.

II. Creation through Logos: Errors of "Evolution through Natural Selection"

According to Darwin, living beings constantly undergo variations; the struggle for existence takes place among various individual beings, and those most fit to exist survive as a result of natural selection. Living beings have evolved through the repetition of such processes for a long time. Here, variations are caused purely by chance. They did not take place according to a certain purpose or plan. Those variations are the same thing as "fluctuations."

1. The neck of the giraffe

Why is the neck of the giraffe long? Evolutionists explain it as follows: Necks of the giraffe ancestors were not so long, but they did vary in length. Among them, those giraffes with longer necks had advantages for survival because they were able to eat leaves on higher parts of trees, while those with shorter necks were in a disadvantage. Accordingly, as a result of natural selection, the neck of the giraffe gradually became longer.

However, fossils indicating that necks gradually became longer have not been discovered. The position of evolution is rejected. In addition, as a science writer, Ryuichi Kaneko, points out that there is a problem which is even more exacting: the existence of an blood vessel structure called "wonder net."[2]

Since the neck of the giraffe is long, its blood pressure would be high. When the giraffe lowers its head in order to drink, blood in the neck would go down into the head, causing cerebral hemorrhage in the giraffe. Therefore, in order to prevent this from happening, blood vessels form protective webs, called wonder-nets, in front of the brain so that blood from the neck may scatter and the blood pressure not get high. The giraffe cannot survive if only its neck becomes longer. In order to survive, it must be equipped with a wonder-net. However, it is implausible that among the giraffe's ancestors, nature would select from giraffes with various neck lengths both the longer necked giraffe and the wonder-net at the same time.

Surprisingly, the brain of the okapi, which is supposed to be the ancestor of the giraffe, already had the wonder-net although there was no need for it as their necks were not long. Why is it that okapis have the unnecessary wonder-nets? The theory of natural selection cannot explain it.

2. The issue of eyes

Next, let me pick up on the issue of eyes which has been central in the debate of evolution versus creation. It is impossible to explain how an organ with such a complicated function and structure as the eyes of vertebrate animals has been able to develop through the natural selection from among the random variations of the animal body.

Darwin himself frankly confessed, "To suppose that the eye, (which is an organ of extreme perfection and complication), could have been formed by natural selection, seems, I freely confess, absurd in the highest possible degree."[3] Yet, he insisted that an optic nerve coated with pigment evolved, in the process of natural selection over millions of years into an eye having complicated structure and function.

Darwin explained that the eye came into being through evolution. He did it by indicating the process of development in which a simple spot (cell) sensitive to light had reached the sophisticated camera-eye of man. However, even if different types of automobiles are displayed chronologically, no one would think that the automobiles evolved by themselves. They were developed as a result of constant input of creativity by engineers. By the same token, from the display of things on a simple spot sensitive to light to the highly developed eye does not prove evolution. As a matter of fact, each stage of development is a great leap. Showing the stages alone does not prove evolution. Richard Milton also says as follows:

> Modern Darwinists seem to have a profoundly optimistic belief that the occurrence at an early stage in evolution of such a fundamental innovation -- cells which are sensitive to light --- makes cumulative selection of vision somehow less improbable. But the existence of light-sensitive tissue has no effect whatever on the probability of the mutation of a lens, or an iris mechanism or an eyelid or anything else.[4]

Furthermore, Michael J. Behe points out that Darwin did not explain where the simple light-sensitive spot had come from, and thus, he did not deal with the question of the ultimate origin of the eye. As a matter of fact, the light-sensitive spot itself is not simple. It may have been merely a black box to Darwin, but, it is far more complex than a TV set. Recently at last, a number of biochemists have been elucidating the biochemical structure of vision.[5]

3. The beautiful feathers of a peacock

Another difficult problem for Darwin was why a peacock has beautiful tail feathers which are beautiful yet does not seem necessary for living, while a peahen has not. Therefore, Darwin allegedly complained, "Every time I see the feathers of a peacock, I feel bad." In order to answer this question, he advocated the theory of "selection by sex" as a theory to explain the struggle between males, and selection of a male by females in mating. However, how is it possible for the beautiful feathers of a peacock like a dress with patterns of eyeballs, to evolve from the situation in which males struggle with other males to win females, or females choose males? Even if peahens are attracted by the beautiful feathers of peacocks, peahens are not artists but merely appreciate it. Also, when peacocks struggle with each other the feathers fall off, dimming the patters and fading the colors. No creative action is found in the theory of "sex selection."

Mariko Hasegawa, a Japanese scholar who studies the issue of males and females in living beings, says that it is very difficult to find an answer to the question as to why selection by a female would promote evolution. She says as follows: "But,

from the position of modern evolutionary biology, it is not easy, but very difficult, to answer the question of why these selections (such as the length of tail feathers, the number of patterns of eyeballs, the size of the food brought about by males, the decoration of nest, etc.) evolve.... As a matter of fact, in what scenario has the selection of mate been evolving has not been solved yet."[6]

4. The character of natural selection

Evolutionists consider natural selection identical to creation. Darwin said, "Natural selection is daily and hourly scrutinizing, throughout the world, every variation, even the slightest; rejecting that which is bad, preserving and adding up all that is good; silently and insensibly working ... at the improvement of each organic being."[7] Dobzhansky compared natural selection to a composer; Simpson, to a poet; Mayr, to a sculptor; and Huxley, to Shakespeare. Stephen Jay Gould said, "The essence of Darwinism lies in its claim that natural selection creates the fit."[8] Evolutionists raised natural selection to the position of the Creator.

Originally, natural selection was the action of judging which one, out of many variations, was fit for existence. Therefore, natural selection can select an improved design; but that is quite different from claiming that natural selection can create or improve designs. Nevertheless, evolutionists have given natural selection, which is only the action of selecting, even the role of creating or improving designs. It is a big leap or a switch in logic.

Yoshihiko Makino, a Japanese medical scholar, advocates that a "structure of self-organization" is deeply involved in evolution of living beings. He criticizes the theory of hereditary mutation and the theory of evolution through natural selection saying "natural selection has nothing to do with creation. It is merely a negative mechanism for removing things which do not fit."[9]

Richard Milton adds, "Because natural selection offers only death or glory it cannot provide the microscopic adjustments that the individual needs. Yet we are asked to believe that a mechanism of such crudity can creatively supervise a program of gene mutation."[10]

And, as science writers, Ryuichi Kaneko and Mika Nakano say, "Now the time has come when we should thoroughly clarify the identity of what is called natural selection."[11]

5. Logos as the blueprint of created beings

According to modern biology, it has been clarified that shape and quality of living beings are determined by genetic codes which exist within nuclei of cells. In other words, the long neck of a giraffe, the sophisticated eyes of a human being, the beautiful feathers of a peacock all exist as they are because of the existence of their blueprints given respectively as genetic codes.

Scientists have clarified the existence of genetic codes, which have contents far beyond explanation by medical doctors, chemists, physicists, biologists, artists, etc. It

is unscientific and illogical to think that they came into being by accident. It would be much more scientific and logical to think that the words (Logos) of the Creator, the Being who surpasses human intelligence, exists inside cells as blueprints or designs.

Rev. Sun Myung Moon says that the eye is a being created carefully by the Being who knew how the natural world was like and that, therefore, if we observe the eye, we cannot deny the existence of God. He says as follows:

> In the process of birth in the animal world, the eye came into being first. The eye itself is a material being. Prior to its birth, did the eye know or did not know that the sun exists? The eye itself, which is a matter, came into being without knowing anything. Yet, the fact that it came into being in such a way as to be able to see the sun means that, before the eye came into existence, there existed a being who knew that the sun exists. In other words, the eye came into being with the knowledge of the existence of the sun. Even though the eye itself did not know that there is air, that there are dusts in the air, and that there is radiant heat which vaporizes water, there existed a being which knew all those things and designed the eye so that it might be protected by an eyelid and a lachrymal gland.[12]

III. Creation by Stages through the Input of Creative Power: Errors of "Evolution through Mutation"

Contemporary theory of evolution is called Neo-Darwinism or a synthetic theory, which is a combination of Darwin's theory of natural selection and De Vries' mutation theory. According to this theory, the material for evolution is given through mutation and the direction of evolution is given through natural selection. Accordingly, mutation as well as natural selection constitutes the backbone of the theory of evolution. Also, it is an established theory that mutation is caused as a result of disorder in the arrangement of the bases of DNA.

1. The character of mutation

Through mating, many offspring different from their parents are born. However, breeding merely recombines the genes which originally existed. New genes cannot be made through sex. It is only through mutation that new genes are made. Therefore, mutation is the one and only thing that makes possible the inheritable variation above the species level. Accordingly, as Milton says, "It is pretty clear that the whole theory rests finally upon the phenomenon of spontaneous genetic mutation."[13]

However, observed mutation does not bring about change beyond species. It creates only minute changes within a species. The alleged new species of primrose that the advocates of the theory of mutation of De Vries observed, were not new species but rather mere varieties in terms of the shape of leaves, the way their branches spread, their height, their petal shape, etc.

Geneticists have tried to cause mutation in fruit flies by irradiating them with x-rays; however, the changes that occurred as a result were only changes in eye color, their wing shape, making of new spots on the belly, etc. Fruit flies remained fruit flies.

Moreover, mutation is generally harmful and destructive to living beings. It brings about deformation and malformation within species. Thus, how can mutation make living beings evolve from a lower level to a higher one? As Milton says, "Of all the difficulties facing Neo-Darwinism, the improbability of spontaneous genetic mutation leading to beneficial novelties in form ought to be the major source of concern."[14]

2. The theory of punctuated equilibrium to replace gradual evolution

According to Darwin, small variations occurred consecutively, and living beings evolved gradually through natural selection. If that is the case, consecutive fossils of living beings should be discovered that would show the steps of gradual evolution from one species to another. However, no fossils of intermediates have been found. This lack of fossils serving as evidence of intermediate living beings is called a "missing link." Darwin said that fossils of intermediates would be found sooner or later, but missing links have not been filled as of today, 140 years later.

Also, there is the problem that certain living beings during the process of evolution may not be fit to survive. For example, a bat is considered to have evolved from a mouse-like animal. But, during the process of evolution, that animal would have been in an intermediate state in which legs could not be distinguished from wings, and in that state that animal must have been unable to fly or to run. Therefore, such a stage would have been detrimental for the animal's existence.

Viewed from the evidence of fossils, it is known that some living beings remained unchanged over a long period of time and that at a certain point new living beings appeared. That process has been repeated. In consideration of these findings, a theory denying gradualness of evolution was presented.

In 1972 American paleontologists, Niles Eldredge and S. J. Gould presented the "theory of punctuated equilibrium." This theory asserts that a species usually passes a long period of equilibrium during which the species remains unchanged; and then it undergoes a change breaking the equilibrium. Today, the theory of punctuated evolution rather than the theory of gradual evolution is being established.

3. The explosion in the Cambrian Era

It was between 600 million and 570 million years ago that large-sized living beings came into being on earth for the first time. Those living beings were the "Ediacaran fauna" discovered at Ediacara Hill in South Australia. They were invertebrates with no exoskeletons. Their bodies were soft. They had no capability to move around.

During the Cambrian Era (570 to 500 million years ago), many marine invertebrates such as trilobites, snails, coral, and brittle stars appeared. About 540 million years ago the number of invertebrates in the sea increased explosively. This is called the "explosion in the Cambrian Era." And, the most mysteriously-shaped living beings were discovered in the Rocky Mountains in Western Canada. They were the "Burgess Shale faunas" of 530 million years ago. Those animals had exoskeletons. Some of them were quite different from any living being existing today.

Simon Conway Morris at Cambridge University, an expert in this field, says, "There must have been some kind of enormous evolutionary mechanism."[15] However, evolutionists are unable to explain why it occurred.

Living beings in the Cambrian Era were rich in diversity, ingenious in its adaptation, and wondrous in its beauty. It is said that all possible body plans for living beings came into being at that time and those became the basic designs for all animals thereafter. Still, why this explosive development happened remains a great mystery.

4. Neutral mutation

In 1966 Motoo Kimura, a Japanese scholar of genetics, advocated the theory of "neutral mutation." According to this theory, when the variations of living beings are observed on a molecular level, most mutations are neutral, neither profitable nor unprofitable to individual beings. In other words, they are neither selected nor abandoned through natural selection. Those mutations are accumulated within species through "random genetic drift."

Such neutral mutations become activated at some time to appear as useful characters, bringing about evolution in living beings. This is the process of natural selection. In other words, natural selection does not work when the living beings are undergoing mutations on a molecular level over long periods of time; natural selection works only when mutation on a molecular level are expressed as phenotypes.

This theory of neutral mutation totally denies natural selection on a molecular level. According to this theory, only those which fortunately happened to have profitable quality in a given environment can survive through natural selection. Kimura called this as the "survival of the fortunate," not the "survival of the fittest."

The theory of neutral mutation is now recognized around the world. Accordingly, today the bottom line of the concept of natural selection is that natural selection works only when the characters which have been accumulated by chance through neutral mutations appear as phenotypes.[16]

5. The Theory of Subjective Evolution

Kinji Imanishi, who criticized Neo-Darwinism for 40 years, advocated "evolutionism of subjectivity," saying that living beings have purpose and subjectivity. According to Imanishi, a species does not change in such a way that the better adapted will be selected and will remain; rather, the species will change as it is

destined to do, in a relatively short period of time and as a whole, when it encounters a certain crisis. "A species changes into a new species by constantly remaking itself in order to adapt itself to the environment." He says that living beings evolve through "directional mutations." As to the question why giraffe's neck became long, his position is that "the necks of the giraffe became long all at once at a certain time because of necessity."[17]

Imanishi has also discovered that the larvae of four kinds of mayflies differentially choose their inhabitation spots according to the difference in speed of river currents. Based on that he advocated the "theory of differentiation in inhabitation." This theory asserts that the species that are close to one another differentiate their living fields and live in co-existence --- which is different from the view that individuals engage in a struggle for existence and only those that are fit for existence survive, as Darwin stated.

Imanishi's theory of evolution that species change all at once when time to change comes accords with the position of the theory of punctuated equilibrium in its conclusion. Thus, due to the appearance of the theories of punctuated equilibrium, of neutral mutation, of subjective evolution, etc., Neo-Darwinism, which says that living beings have been evolving gradually and continuously as a result of accumulation of accidental small mutations, is greatly wavering.

6. The Theory of Evolution by Virus

According to recent molecular biology, it is known that viruses carry genes between cells, individual bodies, or species. Accordingly, Japanese geneticists Hideomi Nakahara and theoretical physicist Takashi Sagawa consider manipulation of genetic code by viruses, which can be called artificial selection of the contemporary period, actually occurs in the natural world, advocating the "virus theory of evolution." They say that the original function of a virus lies, not in causing illness, but in transporting or mixing genes, transcending the confines of species.

As for the question of why the neck of a giraffe became long, according to the theory of evolution by virus, it is because "the giraffe was infected by virus which causes the neck to become long."

7. The Theory of the Origin of Space

British astronomer Fred Hoyle and his research co-worker Chandra Wickramasinghe developed a bold theory that "life has come from space." They assert that great quantities of fragments of genes fell from space, and that, by taking in these fragments, living beings have reconstructed their own bodies.

In fact, bases which constitute DNA and amino acids have been found through analysis of meteorites which fell to the earth and through observation of comets. Accordingly, there is no denying the possibility that comets, small planets, meteorites, and other minute particles floating in the universe brought the elements necessary for life. However, it simply means that materials of life were brought about from the universe; the question of how life itself came into existence still remains as a riddle.

8. Special genes

After the neutral theory of molecular evolution was presented, its importance became recognized. Along with it, it became clear that among genes there are some that are currently fulfilling important functions and others that are idle, as if retired.

In reality, it has been found that genes have within themselves many blank parts called "introns" having no functions. It has also been found that here exists what is called "pseudogenes" which are copies of certain genes but which have totally lost their functions. Then, why do such things as introns and pseudogenes exist? To that question, Ryuichi Kaneko and Mika Nakano say as follows:

> It can be said that DNA in living beings, which aim at an opportunity for a next great leap, may be adopting a strategy of positively taking mutations into introns and pseudogenes.... In other words, the genes of living beings are setting traps in order to store various mutations necessary for a future great leap.[18]

Furthermore, there are newly discovered genes called "homeotic genes" or "homeobox." The abnormality of structure of insects like a fly's feelers becoming its legs is called homeosis. The genes related to it are homeotic genes. It has been discovered that among various homeotic genes there are same arrangements of bases called homeobox. Homeoboxes are considered to be the genes which control the growth patterns of living beings during growth. Evolutionists have an expectation that mutation in homeobox would cause a great change in characters of living beings and that, as a result, macro-evolution might happen.

9. An alternate view of evolution

According to science journalist Richard Milton, there seem to be three key observations in presenting an alternate view to evolution.[19]

They are:
(1) the unerring accuracy of nature without trial and error;
(2) the presence of a systematic program above the cellular level, controlling somatic development; and
(3) the overwhelming probability that environmental factors can in some unknown way directly affect the genetic structure of the individual.

The first is the non-existence of fossils of intermediates. In other words, nature goes unerringly to its target. For example, the human eyelid is made in such a way as to exactly cover the human eye. No creature has an imperfection such as too large or too small an eyelid.

With regard to the second one, the presence of a systematic program, the question is where this program exists and how it is accessed and carried out.

Yoshihiko Makino asks, with regard to the cutting and connecting of genetic information "I wonder where those instructions such as 'Cut this place now!' and 'Do not cut this place at this time!' come from. What kind of being is controlling it? That structure of adjustment is totally unknown to us.... From where is that kind of cognition derived?"[20] We must admit the presence of a systematic program which integrates genes. But, where it comes from remains a riddle.

In the third observation of environmental factors affecting genetic structure, Milton says that psychological states as well as physical behavior affect somatic cells and that viruses can transmit the genetic mutations to sexual cells.[21] For example, epidemiologists believe that they have identified a 'cancer personality,' which means that there is a possibility that psychological factors (for example excessive anxiety) could be translated into both somatic and genetic factors.

Biochemist Kazuo Murakami also thinks that psychological factors can affect genes as shown in the case in which a person's hair turns white over night when he or she receives a strong psychological shock. He says that the mechanism of the influence of psychological factors upon genes will be clarified in the near future.[22]

10. Creation by stages

Next, let us examine the contents mentioned above from the position of a new theory of creation based on Unification Thought.

Mutation of homeobox, neutral mutation, viruses' action, genes falling from the universe are all accidental or destructive. They bring about deformation, sickness, or monstrous beings. They bring about nothing which can make living beings evolve from lower to higher levels. We can say that living beings underwent changes through various kinds of mutations, viruses' action, falling of genes from the universe, etc. However, in order to evolve, living beings must receive some creative forces, not accidental forces.

If dynamite is made to explode at random, it will cause destruction. On the other hand, if it is used in accordance with a plan, it can promote creative civil engineering works. The same thing can be said of living beings. In other words, random action by such factors as mutation, virus, and genes from the universe would merely harm living beings. On the other hand, their planned action would raise living beings to higher levels. Therefore, we can say that God created living beings, from lower to higher, by generating mutations according to His plan. We also admit the possibility that God used in His creation such things as viruses, cosmic rays, materials of life fallen from the universe, etc.

The new theory of creation does not agree with the Christian fundamentalists' theory of creation, which says that the universe and living beings were created by God instantly in six days six thousand years ago. Creation took place stage by stage, taking a long time. At a certain point in time, creative force from God was put in. As a result, a couple of a species was elevated, creating a new species. Then, after that stage was completed and a certain length of time passed preparing the next new stage, God's creative force was put in again, creating a next new species. In this way, according to

this theory based on Unification Thought, living beings were created stage by stage. This theory of creation by stages can be illustrated as Figure 1.

With regards to the roles played by introns and pseudogenes, we can say that it was not that, as Kaneko and Nakano say: "mutation was accumulated in preparation for the next great leap" but that "new genes were prepared for the next creation." Milton says that there are three key observations in attempting to present an alternative view of evolution. From the position of the new theory of creation, it can be understood as follows:

First, it is quite natural that nature goes unerringly to its target because nature was created by God through Logos, namely, according to His plan.

Second is the presence of a systematic program above the cellular level. According to Unification Thought, all beings and phenomena consist of *Sungsang* aspects (mental factors, functions) and *Hyungsang* aspects (structure, form). Therefore, behind cellular structures and forms (particularly behind genes), life itself acts like a kind of electromagnetic wave. The universe is filled with such life fields containing programs to control genes.

The third observation is the possibility that spiritual factors affect material genetic codes. According to Unification Thought, in order for living beings to be elevated from a level of existence to the next, the third, cosmic force must be put in from outside. This force refers to God's creative power which affects all living beings, and is a spiritual force.[23] Milton's position that spiritual factors can change genetic codes leads to the scientific recognition of God's work of creation.

Imanishi's theory of subjective evolution is externally very similar to the theory of punctuated evolution proposed by Eldredge and Gould. Both theories are of one accord in saying that the living beings evolved by repeating the very short period of leap and the succeeding long period of stagnation (which can be said as the period of maintaining the status quo). There is an external similarity between these theories and the Unification Thought theory of creation by stages. All that is necessary is to change the words "evolution in a leap" to "creation in a leap" and to change the words "the period of stagnation" to "the period of perfection of a stage" or "the period of preparation for the next creation."

As for the explosive appearance of marine invertebrates during the Cambrian Era, we can say that they were created as the material for what was created later such as fishes, amphibia, reptiles, and mammals. Here, the expression "as the material" means that the genes necessary for the future living beings were prepared as the material.

Today, scientists are doing gene recombinations, cutting and connecting DNA strands to make up new ones. This is what scientists have discovered, or learned, which is what God has been doing since He created living beings.

IV. Creation in Likeness — Homologous organs, vestigial organs, recapitulation in embryology are not the evidence of evolution —

The organs of different organisms exhibiting likeness in structure due to evolutionary differentiation from the same or a corresponding part of a remote ancestor are called homologous organs. Homologous organs are the same in their basic structure, though their shapes and functions may differ. For example, a human being's hands, a dog's front legs, a whale's flippers, and a bird's wing are homologous. Also, the organs which have different origins and yet have come to have the same external shape and function as a result of their adaptation to the environment are called analogous organs. The wings (frontal legs) of the bird and the wings (external skin) of the insect are some of their typical examples. The organs of living beings that are considered to have functioned in their ancestral period but later to have lost their original functions in the evolutionary process are called vestigial (or rudimentary) organs. The vestigial organs are the result of the degeneration of organs, which is regarded as a process of evolution.

When the embryos of vertebrates are compared with one another, all of them resemble one another in their early stages of development: All of them have gill slits and a tail, and all have a fishlike heart with a single atrium and ventricle. Based on that, evolutionists claim that embryos, in the course of development, repeat the evolutionary history of their ancestors in some abbreviated form. This is the theory of recapitulation, advocated by E. Haeckel, according to which "ontogeny recapitulates phylogeny."

According to Unification Thought, the human being is an image-like substantial object of God, and all things are symbolic substantial objects of God. In other words, the human being has been created to express God's nature and image completely; and all things have been created to express them symbolically. To put it another way, the human being has been created in the likeness of God, and the rest of creation has been created in the likeness of the human being. This is called "creation in likeness." God created human beings as His objects in order to love them and be pleased, and created all things as human beings' objects of love and to serve as the environment and the material for human life, in order to please human beings.

In the beginning, God conceived in His own image the image of the human beings (Adam and Eve) to be created. The image of the human beings means the design of human being. And, taking that image as the model, God conceived each one of all things by abstracting (simplifying) or transforming the human image.

From the Unification Thought's viewpoint of creation in likeness, it is clear that homologous and analogous organs are not the evidence of evolution. From the viewpoint of the theory of evolution, a human being's hands have evolved from a bird's wings. But, that is not the case. Taking the human hand as the model, God conceived the bird's wings in the likeness of the human hand by simplifying and transforming it (See Figure 2). The same thing can be said of a dog's front legs and a whale's flippers. As for the analogous organs, it is natural that there should be resemblance among living beings since they were created in the likeness of a human being.

It is also true of the vestigial organs. Evolutionists say that human coccyx is a result of degeneration of a monkey's tail. But, that is not the case. The monkey's tail was designed by prolonging the perfect human spinal column.

The likeness in the growth of the embryos of living beings does not prove the validity of the theory of evolution. Since living beings were created in the likeness of a human being, the process of growth of the embryo of other living beings is also modeled after the process of growth of the human embryo. Therefore, this case also indicates creation in likeness to a human being (Figure 3).

V. Pair System of Love

Why did the sexes of male and female appear in living beings? As mentioned earlier, this question has remained as a great riddle even in modern biology. The most influential theory as an answer to it is allegedly the "hypothesis of the Red Queen." The Red Queen, which is mentioned in Louise Caroll's "Alice in Wonderland," cannot stay in one place. She must keep on running. In other words, she cannot exist if she stands still. In the case of living beings, it is hard for them to maintain their existence without constantly developing. That is, they must constantly change their genetic code in order to enable their descendants to exist, coping with parasites like viruses.

In the case of asexually reproducing organisms, descendents are exactly the same as their parents. Accordingly, if they are destroyed by a parasite, all their descendants are also defeated, and they come to perish. In the case of sexually reproducing organisms, they can cope with parasites because their genes constantly change. This is the assertion that "sex exists for the creation of diversity."

Another view is the assertion that "sex exists to preserve genes." Evolutionary biologist Richard E. Michod says as follows:

> Sex overcomes the many genetic errors --- damage and mutations --- that threaten life, and in so doing the DNA molecule becomes whole. Sex maintains the well-being of genes, and through their immortality, sex provides for the continuation and immortality of life.[24]

These are some of the advantages of sexual reproduction. But, that is not the essential significance of sexual reproduction. Essentially sex exists for the sake of love. In other words, male and female did not come into existence through evolution in order for living beings to be fit to exist and multiply. They were created to realize love by the Creator, who has masculine nature and feminine nature.

As I have already mentioned, God wanted to perfect love through man and woman. Male and female in animals, stamen and pistil in plants, and cation and anion in minerals were, although lower in dimensions, created as the expression of love, too. God's creation was done through the pair system, elevating the dimension of love by stages. The process of creation was a "progress of love."

All living beings are created in pairs for love. Only a pair of male and female within the same species can mate with one another. Even if an offspring is born as a result of mating between different species, that offspring is unable to reproduce. It is impossible for different species to mate with one another. This means the existence of "gates of love" in living beings. Accordingly, even if one individual being evolves into another being on a new stage, it cannot exist as a new species. Also, it is impossible for evolution to proceed through mating by a male and a female of different species arbitrarily going beyond the "gate of love." Both male and female must be elevated to a new stage together. In other words, new species appear through the creation of new pairs.

VI. The Two-Stage Structure of Creation

Prior to creation, the image of a human being was conceived within God's mind of as His direct object of love. As it is written, "God created man in his image" (Genesis 1:27). The human being was conceived in God's image as the perfect being. Taking the human image as a model, and by abstracting and transforming it, God conceived the images of animals; by further abstracting and transforming them, He conceived the images of plants. Even among animals, He first conceived the images of higher animals, which are closer to humans, and by abstracting and transforming them, He gradually conceived the images of lower animals. Among the images of plants, He also conceived the images of higher plants first, and then gradually the images of lower plants. At the extreme end of the process of abstracting and transforming the images of animals and plants, God conceived the image of a cell. The cell was conceived as the smallest unit of all living beings.

Next, God conceived the earth as the dwelling place for humans and other living beings, and the universe to sustain the earth. By abstracting and transforming the images of animals and plants, God conceived the images of heavenly bodies. He also conceived the images of minerals as the material with which to build the heavenly bodies. Through further abstraction and transformation, God conceived the images of molecules, atoms, and elementary particles. These were conceived as the basic material with which to make the heavenly bodies, plants, animals, and human beings. And, finally, He conceived light (electromagnetic wave) as the ultimate material.

Thus, in God the ideas were formed in the following order: human being → animals (higher animals → lower animals) → plants (higher plants → lower plants) heavenly bodies → minerals → molecules → atoms → elementary particles. Here, conceiving an idea means forming Logos. This means that God makes a design, blueprint, or conception.

However, the actual creation of the phenomenal world was carried out in exactly the reverse order. In other words, from the explosion of energy called the Big Bang emerged elementary particles, atoms, and molecules. Those atoms and molecules were combined to form heavenly bodies, which consist of minerals. Then,

the earth, a special planet among the heavenly bodies, was formed. On the surface of the earth, first plants emerged, then, animals, and finally, humans.

This does not mean, however, that animals were created after all plants had been created. Although the plant world was created just slightly ahead of the animal world, both worlds were created almost simultaneously and in such a way that creation proceeded from lower-stage beings to higher-stage beings. This is because plants and animals have a relationship of co-existence and co-prosperity.

Thus, in creation, first came the formation of ideas (that is, the creation of Logos), which took place within God's mind; and then came the creation of the phenomenal world, which took place according to Logos. This is called the "Two-Stage Structure of Creation" (See Figure 4).

When we look at the living beings which appeared within the phenomenal world in the two- stage structure of creation (the part encircled by frame in Figure 4), they seem to have evolved from simpler and lower beings to more complicated and higher beings. In other words, in the plant world creation proceeded in the following order: algae → mosses → ferns → gymnosperms → angiosperms, and in the animal world: amoebas → invertebrates → fishes → amphibia → reptiles → mammals → anthropoids → ape-men → early men → present-day human beings. Thus, that was not evolution but rather creation carried out systematically, according to Logos.

In the formation of Logos, there was not only the process of abstraction but also another process of transformation. By abstracting the image of human being, God designed the image of animal. Next, God transformed the abstract image of animal, and designed concrete images of various individual animals. For example, God created such animals as those with long nose (elephant), those with long neck (giraffe), those with much hair (sheep), those which are strong (lion), etc. By the same token, in the case of plants as well He transformed the abstract image of plant and designed such plants as those to emphasize flower (rose), those to emphasize fruit (watermelon and apple), those to emphasize seed (wheat), etc.

As for the heavenly bodies as well, God transformed the abstract heavenly body, and designed the planet of water (Earth), the planet with rings (Saturn), the planet in gaseous state (Jupiter), the star radiating light and heat (Sun), etc. Furthermore, transforming the abstract image of atom He designed concrete atoms such as hydrogen, oxygen, carbon, nitrogen, etc. And, transforming the abstract image of elementary particle, He designed such particles as electron, proton, neutron, neutrino, etc. The processes of abstraction and transformation in the formation of Logos are illustrated in Figure 5.

Ancient Greek philosopher Anaximander said that human beings came into existence as a result of the transformation of fish. On the other hand, Plato said that fishes and birds are the products of degeneration of human beings. Plato saw the world of idea centered on human beings; Anaximander saw the phenomenal world from a viewpoint of evolution. In other words, Plato saw the aspect of the formation of Logos, which is the first stage of the Unification Thought theory of the two-stage

structure of creation; Anaximander saw the aspect of the creation of the created world, which is the second stage of the two-stage structure of creation.

Geoffroy 'Saint-Hilaire' (1772-1844), a French natural historian, thought that all animals could be created from one type. In other words, he meant that one typical pattern or a prototype existed and that all living beings came into existence by transforming it. It is said that Geoffroy believed in a kind of the divine order. Goethe, his contemporary, also thought of the "proto-plant" and the "proto-animal." He thought that all plants had come from the proto-plant and that all animals from the proto-animal. The views of Geoffroy and Goethe can be accepted in terms of the Unification Thought theory of the "processes of abstraction and transformation in the formation of Logos."

In those days, Cuvier, a French authority of comparative anatomy, asserted that there were four basic types of animals which are not convertible to each other (because of the absence of resemblance). Thus, he rejected Geoffroy's theory.[25] However, as God's creation becomes clarified scientifically, the assertions by Geoffroy and Goethe must be reevaluated.

As I have already pointed out as one of the problems of the theory of natural selection, there is a puzzle of the wonder-net of okapi. In this connection, Ryuichi Kaneko says as follows: "The only reasonable interpretation with regard to this is that the ancestors of giraffes determined to prolong their necks and, with an eye to the future, prepared the wonder-net. In other words, it will lead to an extraordinary conclusion that the giraffe evolved with a purpose. Such an example as this one is being discovered in the world of living beings one after another. A theory of evolution which can answer this question will become the most correct theory of evolution."[26]

To this difficult problem in evolutionary theories, the new creation theory of Unification Thought can give an answer as follows: In the process of forming images, God first conceived the images of a higher living being and, taking the image as a model and simplifying and transforming it, he conceived the images of lower living beings. In the actual process of creation, however, He created lower beings ahead of higher beings. Accordingly, if the okapi is the ancestor of the giraffe, it means that the image of okapi was conceived by God, taking the giraffe as a model. In other words, the okapi was created on the basis of the image of giraffe. Thus, the okapi was created as the preparation for the giraffe. By thinking in that way, we can understand why the okapi had the wonder-net.

Note

(1) Francis Hitching, *The Neck of the Giraff* (Ontario: The New American Library, 1987), 225.

(2) Ryuichi Kaneko, *The More Understandable Theory of Evolution* (in Japanese) (Tokyo: Nihon Jitsugyo Shuppansha, 1992), 200-203.

(3) Charles Darwin, *The Origin of Species* (New York: Penguin Books, 1968), 217.

(4) Richard Milton, *The Facts of Life* (London: Transworld Pub. Ltd., 1992), 180-81.

(5) Michael J. Behe, *Darwin's Black Box* (New York: Simon & Schuster Inc., 1996).

(6) Mariko Hasegawa, *Male and Female: The Wonder of Sex* (in Japanese) (Tokyo: Kodansha, 1993), 164-173.

(7) Charles Darwin, *The Origin of Species*, 133.

(8) Stephen J. Gould, *Ever Since Darwin* (New York: W. W. Norton & Company, 1977), 44.

(9) Yoshihiko Makino, *Good-by Darwin* (in Japanese) (Tokyo: Aoto-sha, 1997), 63.

(10) Richard Milton, *The Facts of Life*, 248.

(11) Ryuichi Kaneko and Mika Nakano, *The Evolutionism in Great Evolution* (in Japanese) (Tokyo: NTT Shuppan, 1995), 266.

(12) Sun Myung Moon, "True Family and I." *Family* Magazine (in Japanese), October 1995, 72-73.

(13) Richard Milton, *The Facts of Life*, 170.

(14) Ibid., 187.

(15) Simon Conway Morris, *Monsters in the Cambrian Era* (Japanese edition) (Tokyo: Kodansha, 1997), 216.

(16) Ryuichi Kaneko and Mika Nakano, *The Evolution in Great Evolution*, 265.

(17) Kinji Imanishi, *What Is Evolution?* (in Japanese) (Tokyo: Kodansha, 1976), 31.

(18) Ryuichi Kaneko and Mika Nakano, *The Evolution in Great Evolution*, 246-48.

(19) Richard Milton, *The Facts of Life*, 241-42.

(20) Yoshihiko Makino, *Good-by Darwin*, 224.

(21) Richard Milton, *The Facts of Life*, 251.

(22) Kazuo Murakami, *The Cipher of Life* (in Japanese) (Tokyo: Sun Mark Shuppan, 1997), 18-19.

(23) Sun Myung Moon, "God and We." *Family* Magazine (in Japanese), June 1982, 5-20.

(24) Richard E. Michod, *Eros and Evolution. A Natural Philosophy of Sex* (New York: Addison-Wesley Pub. Com., 1995), preface xx.

(25) Concerning the dispute between Geoffroy 'Saint-Hilaire' (together with Goethe) and Cuvier, I have referred to Kiyohiko Ikeda's *Good-by Darwinism* (in Japanese) (Tokyo: Kodansha, 1997, 72-74).

(26) Ryuichi Kaneko, *The More Understandable Theory of Evolution*, 202-203.

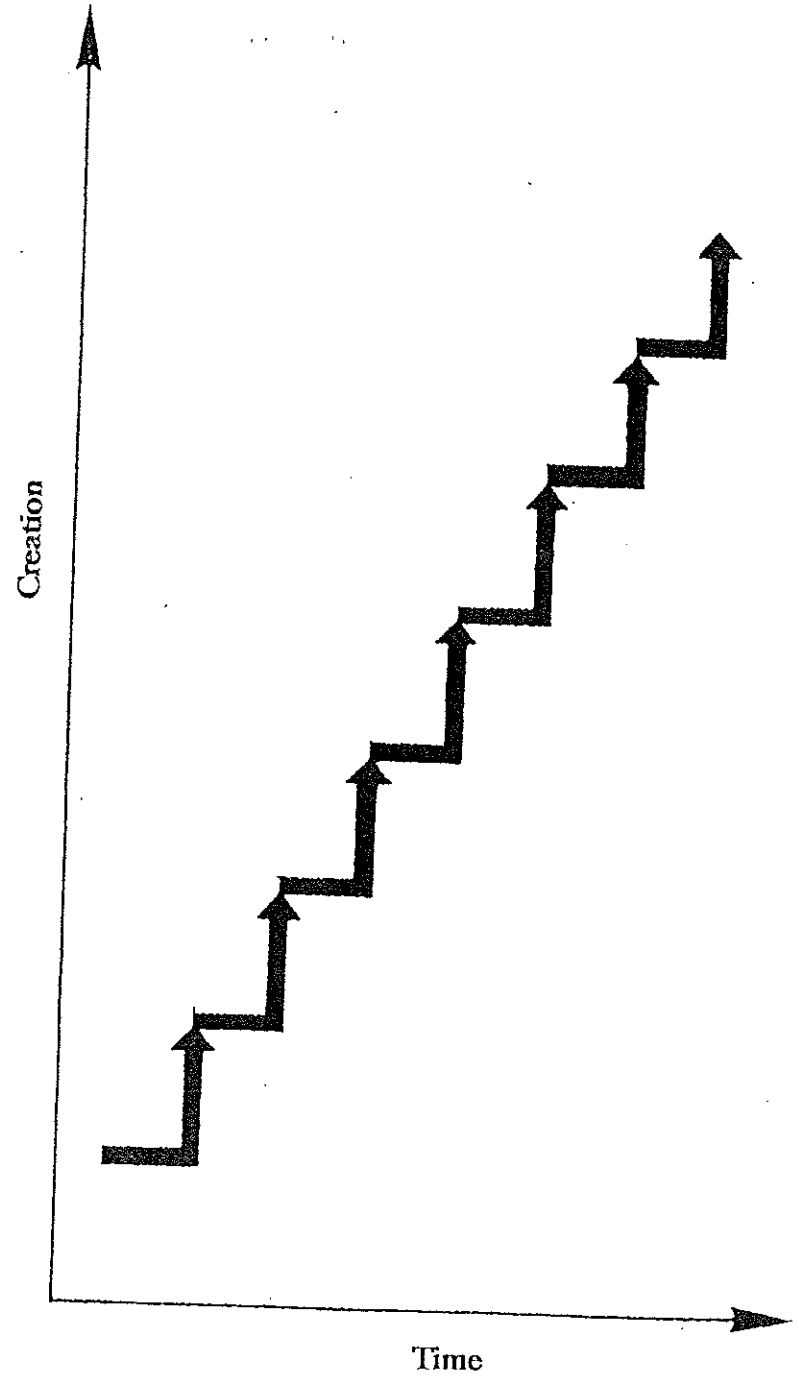


Fig. 1. Creation by Stages

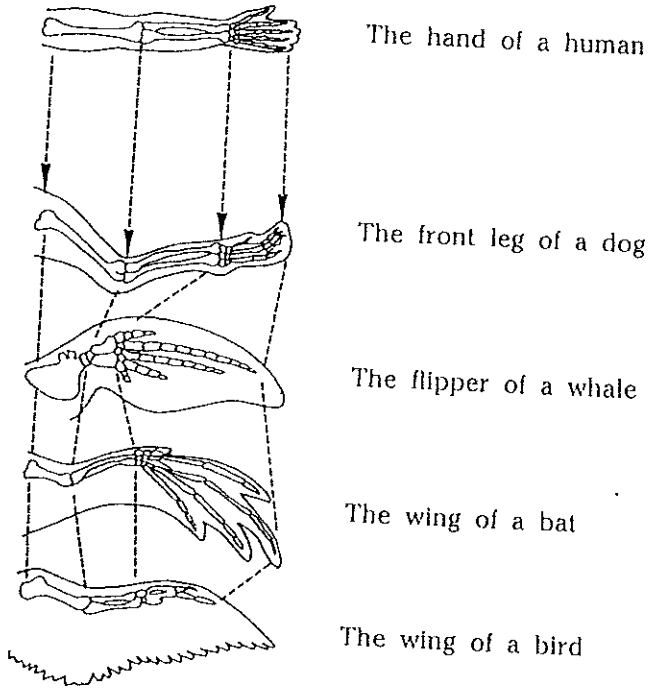


Fig. 2. Homologous Organs Showing Creation in Likeness Centered on a Human Being
(S. H. Lee, *From Evolution Theory to a New Creation Theory, 65)*

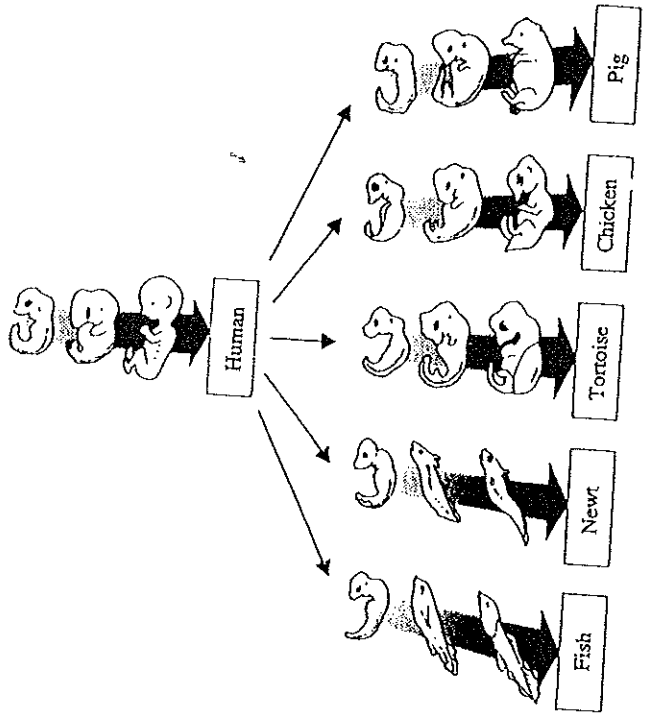
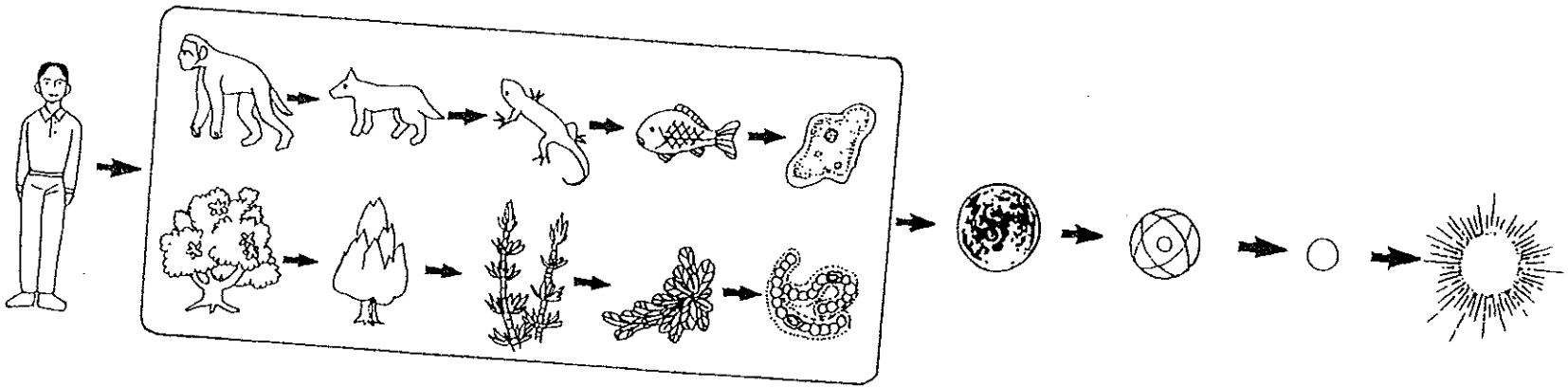


Fig. 3. Ontogeny Indicating Creation in Likeness Centered on a Human Being
(S. H. Lee, *From Evolution Theory to a New Creation Theory, 65)*

(1) The Formation of Logos



(2) The Creation of the Phenomenal World

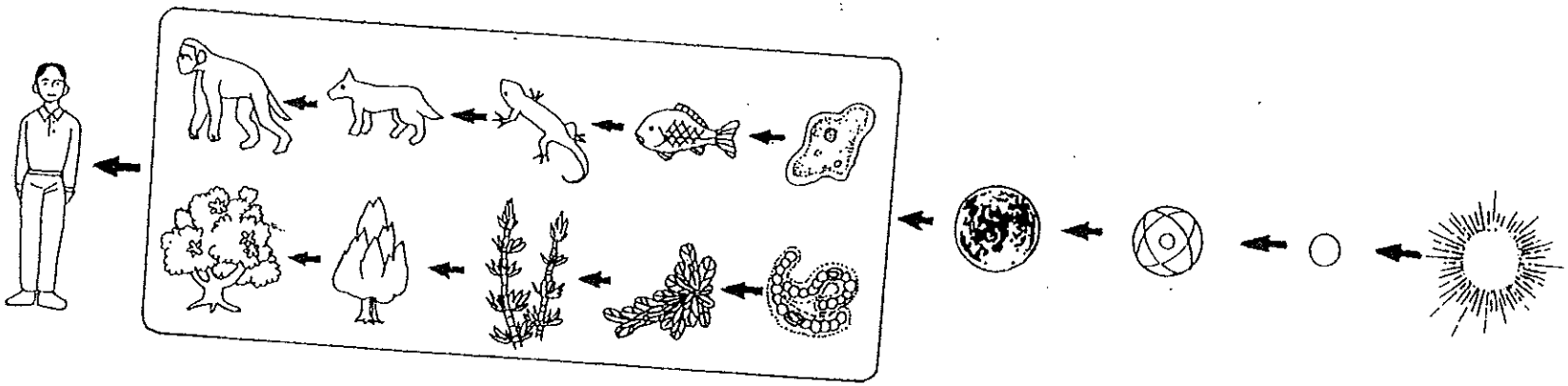


Fig. 4. The Two–Stage Structure of Creation

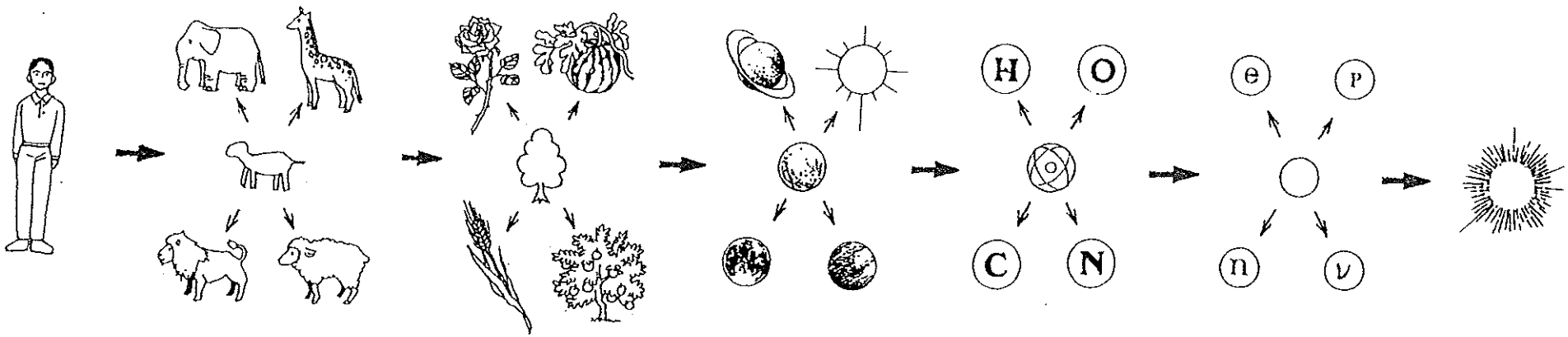


Fig. 5. The Process of Abstraction and Transformation in the Formation of Logos