

# **A Comparative Study on two Different Life-styles: Celibacy and Marriage:**

## **From the View-point of Unification Thought.**

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### **Abstract**

It is a great life-style-controversy both philosophical and religious between celibacy and marriage. In human history, in fact, both life-styles have had many followers and believers through thousands of years in theory and in praxis. The thinkers, who live celibacy, have their reasonable position to live alone; the common people, who live in the matrimonial status, however, without much self-reflection participating and unifying with their family-members.

This paper is divided into three main parts. In the first part, a historical development would be discussed between the theories raised by the two life-styles: celibacy and marriage both from philosophical and religious point of view on the one hand, on the other hand from oriental and western cultural point of view.

The second part of this paper tries to explain the essential contents of these two controversial thoughts. The author acknowledges, that the fundamental problem of these two different modes of thought lies on the different opinions, in which either the life-style of celibacy or the life-style of marriage should be the right way, or at least the better way to fulfill the human ultimate purpose: to be a perfect man.

In the third part, the Unification Thought, which proposed by Reverend Moon, and developed by the Unificationists, would be explained. In which both life-styles: celibacy and marriage, could be wonderful and charismatically amalgamated in one philosophically and theologically, and going one another in the same person through life time.

Key-terms: Life-style, Celibacy, Marriage, Unification Thought, Philosophy, Theology, Religion.

## Introduction

Since the traditional moral advice: "When a boy grew up, he should marry; when a girl is of age, she should marry." (男大當婚，女大當嫁) has lost its values for many modern youths, living in a single-status (not necessary celibacy) accomplishes a new life-style. It is too bad indeed. Still worse would be that, a young couple lives together without willing to have children, or more extremely without matrimonial blessing ceremony nor legally in the court, neither religious in the church.

In the beginning God created Adam and Eve, a man and a woman, "both becomes in one" and "beget children" were the double purposes of marriage: They signify: two persons love each other and prolong the generation. Both the Hebrews and the Christianities accepted this divine blessing, in which human being plays the role of God, to create and to beget the new generation.

The Chinese traditional culture oriented also strongly towards this matrimonial conception and praxis. In Chinese philosophy man and woman harmonized not only with the cosmological two elements: Yin and Yang, but also followed the familiar regulation of all traditional kings and sages: "When a boy or a girl is of age, it should marry."

Buddhism brought the idea of celibacy-life-style to China two thousand years ago, challenging both the Chinese family-regulation system, and the matrimonial life-style, so that there are numerous boys and girls chose the celibacy life-style. They live a life in a family-renunciation.

Back to the ancient history, in the western world there were also many thinkers, who infatuated in celibacy-life-style, e.g. the Pythagorean School in the Pre-Socratic period. Furthermore numerous famous philosophers in the history like Plato, Kant, and distinguished theologians like Thomas Aquinas, Bonaventura etc., who live a life long in the single-status with celibacy.

From the standpoint of moral family-regulation, in which the life-style of marriage seems to be normal and human, the religious ascetics, who live single and preserve celibacy, would be judged as crazy and nonhuman. On the contrary, the religious ascetics maintain that the authentic human nature would be preserved only through the life-style of single and of celibacy, would be destroyed, however, through the marriage.

Nowadays it is time to reflect on these two different, even controversial life-styles: celibacy and marriage, philosophically and theologically.

## Part I: The Historical Development

### A. Western Civilization:

1) The Hebrew in their Bible Genesis pointed out the human two different genders: man and woman (Adam and Eve).(1) They interpreted, that the division has a unique purpose, namely to unification under the will of God, the creator. To realize this “two in one” theory for human being should be marriage. The life-style of marriage is, for Hebrew therefore, both natural and super-natural, human and divine. Marriage should be the regular and humanistic life-style for Hebraic religious culture. In the Old Testament we can scarcely find out the life-style of single and celibacy.

2) The Pythagoreans in Greece reflected the human life with another standpoint. They meditated the calamities and troubles through human whole life-time, maintaining the cause of such calamities should be the somatic passions.(2) The soma-sema (σωμα-σημα) theory urged them to mean all somatic belongings, especially the voluptuous sentiment between man and woman. They esteemed lightly the life-style of marriage, and maintained it as impure. To purify this impurity should be the regulation of katharsis (καθαρσις).(3) That is the life-style of single and celibacy.

3) Plato, the great Greek Philosopher in his famous dialogue Symposium (Συποσιον) chose the single-life-style through his very deep philosophical sophistication. He maintains, that every singular human being should be perfect and self-sufficient, only because he is an idea originally in the ideal world, which incarnated into the sensible world by the Demiurge (Δεμιουργος). Plato admired why this idea, i.e. human being should be divided into two parts: male and female, man and woman.(4) According to Plato, human being should be ontologically one. The division into two genders is the degenerated work by the Demiurge. The ordinary people fall down in love is the act of a part to seek the other part; the marriage, however would be the re-union of those two divided parts. Furthermore, Plato himself seems to be the Saviour of the sensible world, his another part, therefore, still remain in the ideal-world, waiting for Plato’s avenir after life. Plato lived philosophically single and celibacy through his life time.

4) In the historical development of Western Philosophy the Hellenistic-Roman period began from the death of Aristotle (322 B. C.) till to beginning of Christianity (313 A.D.) there were two important philosophical schools, who have reflected on human nature in the problems of morality and ethics. The Epicureans following the naturalistic streams sustained the voluptuous orientation.(5) The Stoics, however, chose the temperance as the ascetic movement.(6) The former relegated passions,

while the latter propagated temperance and single, celibacy life.

5) The Christianity tried to combine the Hebraic and Greek culture, and harmonize the Epicureans and Stoical theories. In the period of Christendom, as early as in third century B.C., the ecclesiastic authorities established the life-style of single and celibacy for the Clergies,(7) while all the common believers lived in the life-style of marriage. However, it has to be mentioned, that the marriage is one of the seven Sacrament, whereas the life-style of celibacy is not.

The reason for the life-style of single and celibacy is multifarious. The somatic temperance should be the first motive and motivation. The religious sacrifice and offer would be the second. These two reasons have their philosophical foundation on the dualistic division of human nature between soul and body, and the theory of preference soul to body. The other reason for single and celibacy is very practice: the clergy-man has to fulfill only one job; it is the job of a clergy, neither including the husband of his wife, nor the father of the children. The life-style of family-renunciation should be the common tradition for all the old religions.

6) From the Reformation on (1517 A.D.) the Protestantism canceled the clerical life-style of single and celibacy on the one hand, on the other hand did not explicitly prohibit the believers neither to commit divorce, nor to get marry again after divorce. Both the celibacy and the marriage faced an unsolvable challenge.

The monogamy, which from the beginning commanded by God, declined day by day converting in fact to the polygamy and polyandry.

Nowadays the stream of lewdness and the decline of families should be caused by the religious lacking of seriousness in celibacy and in marriage.

## **B. Oriental Culture:**

1) Chinese culture is oriented towards without doubt the family-regulation, in which the life-style of marriage seems to be extremely necessary. We can see clearly the family culture in the Chinese three traditional classics. The cosmological elements: yin and yang explained in I-king (Book of Change) turned out to the human matrimonial couple: man and woman.(8) These celestial and the terrestrial elements became in one harmoniously in the other classic Shu-king (Book of History). In Shi-king (Book of Poetry) a lot of personal sentimental songs about the lives of the interpersonal love between boys and girls.

2) Confucianism, which has had summarized all the cultural essence of Pre-chin period (2183-249 B.C.) was flourished in the Han-dynasty (206 B.C.-220 A.D.). Li-chi (Book of Rituals) collected all rituals, which practiced both in the

official rites and popular celebrations. The Son of Heaven (Emperors) sacrifices to Heaven, Kings to gods of mountains and rivers, common people however to their ancestors and gods of the kitchen. Besides two important events in every person whole life would be specially stressed, namely the matrimonial and the funeral rituals. Due to the preference of marriage to single, the matrimonial ceremonies occupied the most sections and chapters of Li-chi. The life-style of marriage should be without doubt the unique and necessary way of life for all men and women, from the Son of Heaven till to common people.

3) In the latter Han-dynasty (25-220 A.D.) there were two religions borne: one domestic Taoism and the other alien Buddhism. The former put heavy point somehow in the celibacy, the latter however advocated strictly the life-style of single and celibacy. The Buddhist weltanschauung of celibacy would be obviously opposite to the Confucian moral regulation of marriage. Miraculously, however, Buddhism have had flourished very quickly and entirely in whole China, but harmoniously with the Confucian family-regulation. Many boys and girls chose the life-style of single and celibacy as the monks and nuns, who live in monasteries and nunneries far from cities and villages.(9)

From the latter Han-dynasty on till nowadays the both life-styles: marriage and single go together hand in hand harmoniously and peacefully. Both different, even controversial world-views go side by side permeated in all family-systems. We may see a picture of an old lady, who lives in a noble family wearing splendid clothes, sitting in luxurious reception room, grasping a full-diamond stick in one hand, in the other hand however grasping a Buddhist rosary. Her husband and sons are officials in high rang. She would be both Confucian and Buddhist. It is an ideal Zen-Buddhist amalgamation between Confucianism and Buddhism. It is also an ideal harmony between life-style of celibacy and of marriage.

4) The Buddhism flourished extremely in the Sui- and Tang Dynasties (581-907 A.D.). Thousands of boys and girls leaved their own families and went to monasteries and nunneries. They chose the life-style of single and celibacy. It is necessary to show, that the Confucianism, which strongly oriented towards the family regulation, manifested such a tolerance to the Buddhism, which chose the life-style of family-renunciation. (10)

5) The Neo-Confucianism in Sung-Ming Dynasties (960-1644 A.D.) have had nothing new ideas in such life-style matter. It conserves the traditional matrimonial custom as well. We can scarcely find out anyone of the Neo-Confucian, who insisted the life-style of single and celibacy neither theoretically nor practically. However, we admire deeply, that many Confucian scholars in this period made

profound friendship with the Buddhist monks, and vice versa, unconscious on the different even controversial life-style: marriage and celibacy. It was all the contribution of the Zen-Buddhism.

6) From late Chin-Dynasty on (19<sup>th</sup> Century) the westernization and the modernization overflowed all Chinese cultural areas. The anti-tradition, especially anti-morality stream drowned many youth boys and girls. The May-fourth Movement centered its heavy-point on the westernization on the one hand, on the other hand, however, on the opposition to the moral tradition. The most of the literary world promoted the freedom of interpersonal love between sexes, to protest the traditional command of parents and matchmakers in matrimonial affairs. Consequently the so-called modern scholars inclined towards the free love between sexes, freedom for divorce.

Nowadays the scholars pay neither attention on these two different life-styles theoretically, nor taking seriously about the matrimonial life practically, especially in begetting children.

## Part II: The Essential Contents

### A. The Marriage:

1) The moral advice “When a boy or a girl is of age, he (or she) should marry.” seems to be a common life-style for all people in the world without time and space limitations. From marriage to the family-regulation appears to be fundamental process for society. Only because human being exists in two genders: male and female, man and woman. The marriage, which put these two persons in one couple, has its essential foundation:

Chinese I-king thinks so, Hebrew Bible thinks so too.

Philosophically speaking the union prefers to division. And all divisions or separations have only one purpose, i.e. union and unification from the sensible separation returning to the ideal authentic and original one. The action of returning in one from two would be the essential meaning of marriage: man and woman become one. It creates a miraculous milieu. It makes the new being born. It begets a new generation. It completes the full meaning of a family: parents and children.

Theologically speaking the matrimonial union should be commanded and blessed by God, the creator of man and woman.(11) Therefore the matrimony is one of the seven sacraments in the Roman Catholic Church. Furthermore the children are the benevolent presents of God. In the New Testament Jesus Christ revealed the apostles, that God is His father, and the father of all mankind. The relation between God and man would be no more the creator and the creature, but the father and son just like in the same family.(12) In the New Testament we dare to call God “Abba, Father!”, and to call Jesus Christ “My brother!” God and mankind are in the same family.

2) The cosmological elements in I-king are two: Yin and Yang. Comparing to these cosmological elements the human being is divided into two genders: man and woman. The celestial elements would realize into the terrestrial. The cosmological Yin and Yang turned themselves into the anthropological man and woman.(13) Man and woman joining together in the marriage symbolized the cosmological unity and harmony. In Chinese characters it would be interesting to show, that the feminine gender plays an essential role. Namely when a woman remains a woman, i.e. a woman remains in her static realm, the character has always a bad meaning, like 奸 (crafty), 妄 (reckless), 妖 (weird), 妓 (prostitute), 妨 (obstacle) etc. While when she begins to move, i.e. a woman becomes mother, the character changes the meaning from bad to good, like 好 (good, a mother with her son), 姓 (name, a woman begets), 安 (peace, a woman under a house), 嫁 (marry, a woman going to build a family) etc. Thus the maternity would be the perfect status for woman. The

Chinese culture prefers marriage to single.

3) In Chinese culture the permanency and begetting children are two purposes of marriage. It shows in every traditional wedding ceremony, in which all the congratulation speeches like “to go old together” (白首偕老), “gold and jade full of whole house” (金玉滿堂=子孫滿堂) etc. cover these two meanings. We can scarcely imagine in such a cultural milieu the homosexual marriage can be legitimated, in which the begetting children would be voluntarily excluded. Furthermore, the divorce would be also prohibited.

4) Roman Catholic prohibits explicitly divorce and consequently the remarriage after divorce. And the homosexual marriage can not be blessed by priest in church. Protestantism however comparatively takes a mild position towards these affairs. In the Bible both in Old Testament the words of God or in New Testament Jesus Christ have had clearly commandment about the permanency of marriage and begetting children as the matrimonial purpose. All the Euro-American nations, whose citizens are Christians (both catholic and protestant), take the mild position towards the matrimonial affairs, i.e. permit divorce legally, and remarry after divorce. It seems somehow removed from the original faith of Christianity.

## **B. Celibacy:**

1) From the psychological point of view, in human nature there are three essential drives: hunger drive, thirst drive, and sex drive. The former two drives are constituted for duration of one’s somatic life. The last one however is constituted for prolonging the familiar generation. The life-style single and specially celibacy are, apparently opposite to the sex drive. What would be the fundamental and essential reason for those philosophical and religious sages and saints, who maintain the celibacy both theoretically and practically, which seems to be opposite the very natural sex drive? (14)

2) Firstly, the life-style of single and celibacy exists in every old and new religious community. It is an undeniable fact. In such life-style ascetics show themselves profound religious piety trying to get into the human ultimate perfection. They believe in their bottom heart in that, in which there is a higher life-style over all secular life-styles, i.e. over the matrimonial life there is still a life of single and celibacy. And the latter life-style postulates more moderation and sacrifice, which are the precious religious virtues. (15)

In their life examples the ascetics testified, that the matrimonial life should not be the unique way into the human ultimate perfection. They believe deeply in that

extra marriage one can find another way, through which he grow up, make welfare for others, and brings to a successful end. In the historical development there were numerous persons, who lived in the life-style of single and celibacy, and grow up in the spiritual life. The perfection, which develops by the ascetics, should not be at least lower than the matrimonial perfection.

3) Celibacy means firstly to observe the virtue of chastity. Chastity defines negatively to avoid all the unjust and illegal sexual actions, positively however means to purify the intimate heart. From this viewpoint both the choosing life-style of marriage and of single and celibacy have to observe the virtue of chastity.(16) This essential content should be very important to support the theories about marriage and celibacy promoted by Rev. Moon.

4) In the development of Buddhism we may face several mysteries, which seem still insolvable even in front of modern science, like mynah, the Buddhist relic, like seeking for a coming back to life monk in the transmigration of Lama, etc. These all are the achievements of celibacy and chastity. More concretely innumerable social welfares nowadays process over the whole world also by the Buddhist organizations. Both the monks and nuns, and believers are participators of many social affairs. Especially the latter are both secular (in so far they married), and clerical (in so far they participate the work of monks and nuns).

5) Negatively ascetics and those who choose the life-style of single and celibacy abandon the family's happiness of matrimonial life, abandon all acts of the erotic loves, which come from marriage. Positively, however, they have more time to offer their universal love to all mankind. This love can be called erotic love in latest sense. (17) It is of course the Christian universal love. It is agape (αγάπη). For all religious ascetics erotic love – eros (ερως) would be transfer to agape.

Ascetics maintain that only God is the absolute object of love. All mundane and super-mundane love must turn towards God ultimately. In this sense the interpersonal love between husband and wife, between parents and children should be not necessary for human life. Therefore, the ultimate purpose of life-style of single and celibacy is God himself, not any human being.

### **Part III: The Contemporary Meaning:**

1) From above two discussions both the historical development and the essential contents, we can acknowledge, that the life-style of both celibacy and marriage seemed to be equal important and useful for mankind. The people, who enjoy the matrimonial sentiment and conjugal love in their families, have to apprehend, that the life-style of marriage not only fulfils its own life purpose, but also plays the role of God to create the new generation of mankind and to prolong human race for ever. In the matrimonial status the couple realizes the union between Heaven and human being. The ascetics however, who choose the life-style of single and celibacy, enjoy their spiritual consolation, in which they meet their invisible God (Deus absconditus) face to face. They begin to have the future celestial beatitude in this terrestrial life time.

2) Coming back to reality, the human life in this mundane situation would be not so optimist. Not only the family system has to face many difficulties and challenges, first of all adultery, divorce, abortion, etc., but also in the ethical culture there are almost insolvable confusions in value-judgement for members of the family. Today in our society there are many phenomena like emancipation, paramour, illegitimate child, one parent family, all of this are repugnant to the traditional matrimonial regulation.

The emancipation may be come from the misunderstanding of modern concept of legal equality between man and woman, and of the Bible's word "man leaves his father and mother and joins himself to his wife." (18) This Bible's word caused the decline of filial piety on the one hand, on the other hand innumerable problems for the old and young would be raised in the modern society. Filial piety as well as the separate function between husband and wife, between daughter-in-law and parents-in-law, which was well practiced in the agricultural country, loses its function in the mechanical-economical society.

3) I have read a paper titled "Threefold Alienation of the Confucian Family Construction and Its Salvific Way of Reconstruction" in 「The International Symposium on Unification Thought – The Construction of a Global-family Civilization」 (19). In that paper I pointed out, that in the historical development of Confucian theories and praxis there were three times declines, in which the family culture faced difficulties and challenges. The first decline lies on the over-weight of the virtue of filial piety. Only because both Confucius and Mencius are fatherless children, the virtue of filial piety from heirs to ancestors has been estimated as the highest virtue of all virtues in the historical stream of Confucian School. "Filial piety and fraternal submission – are they not the root of all benevolent actions?" (20)

The superiority of filial piety would regulate the actions of sons and daughters at once. The affection, which should be virtue between father and son (between parents and children), and vice versa, must have two directions, namely, from father to son on the one hand, on the other hand, however, from son to father. Now the over-estimation of filial piety has one-sided direction i.e. from children to parents, even there remains only the responsibility of children obeying parents unconditionally.

4) After the over-estimation of filial piety i.e. the one-sided direction from children to parents, there is another situation, in which the act of generating heirs should be the job of everyone according to the rule of filial piety. Mencius once said: "There are three things which are un-filial, and to have no posterity is the greatest of them." (21) According to Chinese tradition 'posterity' means only the male, the son, not the female or daughter, since the patriarchal system was the only system at that time. In this sense the matrimonial purpose at once lies on the begetting of sons. Consequently, the interpersonal relationship between husband and wife would be disregarded too. It could be the logical conclusion that catastrophe can easily happen for a young daughter-in-law who can not beget a male baby for the family, especially if her husband died before any male posteriority was born. In this situation she cannot enjoy peace and stability both corporeally and spiritually in the family. Family for her would be a place of calamity.

5) The redemption for such a daughter-in-law should be the family renunciation. She has to leave the family and go to nunnery, in which there are no familiar interpersonal relations. This is a religious redemption leaded by Buddhism. Buddhism brought the life-style of single and celibacy in opposing to the Confucian Marriage.

In that conference paper I said, that the Buddhist family-renunciation should be both the redemption for the first alienation of Confucianism on the one hand, on the other hand, however would be the cause of the second alienation of Confucianism. Namely the Buddhist family-renunciation seems to be a contrast to the Confucian family-regulation. Many boys and girls would not marry, but going to monasteries and nunneries choosing the life-style of single and celibacy. Of course I have had also show the redemption of this second alienation of Confucian theories and praxis. That was the wisdom of Zen-Buddhism, in which Confucian scholars and Buddhist monks become friends and amalgamated each other. A Chinese old lady can both a Confucian and a Buddhist believer.

6) The third alienation of Confucianism should be at the same time the alienation of family culture over all world. Human being in this century has to face a lot of temptations in fame, worth, power, and position; and all of them can not leave

the ‘head of all evils’ lewdness and all prostitutions (萬惡淫為首) in so-called modern society. The lewdness and prostitutions not only destroy matrimonial system in the family culture, but also cause disturbance in total society. Furthermore they contaminate the intimate hearts of youths, the foundations of all normal and wealthy families and societies. Where the youths are impure, there are neither sane families nor peacefully societies.

7) Reverend Moon combined the spirit of Old Testament and the oriental culture maintains strongly the life-style of marriage. The dualistic theories of Yin and Yang in cosmology, and of man and woman in anthropology would be unified in Unification Thought. The narration of Genesis, in which Adam and Eve because of the original sin decline and therefore exiled by Angels from paradise, should be the fundamental sophistication for Unification Thought. (22) The decline of the proto-parents postulates redemption. The true parents are here verified in the history of salvation. As soon as Reverend Moon became self-conscious, that he and his spouse are true parents, who carry the heavy load of salvage reconciliation for new Adam and Eve, the universal wedding ceremonies over all world were the way to return to the proto-parents status before committing the original sin. The matrimonial couple, which is blessed by the true Parents, should be the new born children in the kingdom of God.

Just here Reverend Moon after justified the indissoluble matrimonial relation between husband and wife, charismatically think about the life-style of celibacy before one’s marriage. He maintains in many occasions the necessity of celibacy of youth. The movement of pure love alliance calls all youths to obstinate celibacy before marriage. (23)

This is an amalgamation of marriage and celibacy in the same person, which belongs to God’s family. Celibacy needs the virtue of temperate, marriage however the virtue of fidelity. To cultivate the virtue of temperate one has to experience the religious ascetics. To cultivate the virtue of fidelity, however, both husband and wife have to incessant offer and sacrifice for each other.

8) As the two generations family: parents and children develop in three generations: parents, children and grand-children or grand-parents, parents and children of the family, the world speaking tour would be hosted in 120 nations to realize world peace. (24) However the world peace has its foundation finally on the true love: love of purity (chastity) before marriage, love of fidelity after marriage.

The lineage of three generation-grandparents, parents and children should be necessary for God’s family: God, True Parents and children. It compares human family: grandparents, parents and children. The three generation family sets the pattern for living together in harmony, in true love. It is the model for living

together as one body. There we have true love and respect between grandparents, parents and children, mutual fidelity and love between husband and wife, and trust and mutual reliance among siblings.

### **Conclusion**

1) From above discussions we can perhaps make some conclusions. After all it would be agreed that all persons, who take the life-style of marriage, have to both preserve chastity before marriage and fidelity after marriage. Those persons however, who chose the life-style of single and celibacy, have to preserve chastity only. The former have to cultivate the virtue both of moderate and of fidelity. The latter however cultivate the virtue of moderate. We can, indeed, scarcely to judge, what kind of life-styles would be easier for us. Then both life-styles need incessant sacrifices and moderates.

2) As celibacy, or better purity and chastity should be necessary condition to prepare to entrance to the life of marriage, all youth both boys and girls have to keep the pure life from all lascivious thoughts and actions. The sixth and the ninth commandments of the traditional Decalogue: “You shall not commit adultery”(25) and “You shall not covet your neighbour’s wife”(26) are still valid.

3) Due to the importance of matrimonial life-style the family regulation protrudes its central position both in the ethical and in the political affairs, just like Confucian philosophy, in which the process from self-cultivation to the peace of world, to regulate family should be the necessary mid-station. (27)

4) Back to the historical development of Unification Thought, (28) we can clearly see that Reverend Moon’s theory plays not only the role of redemption of decline Confucian family system, but also show the salvific way to realize the world peace. Only because He understands the necessity of pure and true love for both youths before marriage and matrimonial couple after marriage. And He leads several movements about International Cultural Foundation, Professors World Peace Academy, Women’s Federation for World Peace, Pure Love Alliance, Family Federation for World Peace and Unification, Collegiate Association for the Research of Principles, Promotive Association of Ideal Family etc. over all worlds.

Notes:

- (1) Genesis I, 27.
- (2) Fr. Copleston, *A History of Philosophy*, Vol. I, The New Man Press, 1959, p.29-34.
- (3) *ibid.*
- (4) Peter Woo Kun-yu, Plato's ερωσ in His Symposium, 190 D, in *Philosophical Magazine*, Quarterly, Vol.9, July 1994, p.004-018.
- (5) Fr. Copleston, *ibid.*, p.406-407.
- (6) *ibid.*, p.422-425.
- (7) cf. Roman Cholij, "Priestly Celibacy in Patristics and in the History of the Church" in Ignace de la Potterie, et tel., *For Love Alone: Reflections on Priestly Celibacy* (United Kingdom, Middlegreen, Slough: St. Pauls, 1993), p.31.
- (8) I-Ching (*Book of Changes*), Transl. by James Legge, University Books, New Hyde Park, New York, 1980, p.349:"The attributes expressed by Khien (Yang, or Heaven) constitute the male; those expressed by Khan (Yin, or Earth) constitute the female."
- (9) cf. Peter Woo Kun-yu, "A Contrast and Harmony between Confucianism and Buddhism – Family-regulation and Family-renunciation," Paper read in the Inter-religious Federation for World Peace "Realizing the Ideal: The Responsibility of the World's Religions. Seoul, Aug. 20-27, 1995.
- (10) *ibid.*
- (11) Genesis I, 28.
- (12) Mt. VI, 6, 9; VII, 11; XVIII, 14; Lc. VI, 36; XII, 32.
- (13) See (8).
- (14) cf. Kwan Yung-chung, *Single, Celibacy, Love and Hope of the Ascetics*, in *Philosophical Magazine*, Vol. 24, May 1998, p.194.
- (15) *ibid.* p.195.
- (16) *ibid.* p. 200.
- (17) cf. Erich Fromm, *The Art of Loving*, Bantam, New York, 1956, p.44.
- (18) Genesis II, 24.
- (19) This International Symposium on Unification Thought held by PWPA-Japan and UTI-Japan, on June 23-25, 1995, Shonan Village Center, Tokyo, Japan.
- (20) cf. *Confucian Analects*, Book I, Chap. 2.
- (21) cf. *The Works of Mencius*, Book IV, Pt.1, chap. 24.
- (22) *Divine Principle*, Part I, 2., Fall of Man.
- (23) *The Collected Preaches of Reverend Moon: Blessing and Ideal Family*, Chap. 1,

Vers 2, True Love between man and woman.

(24) Madam Moon's Keynote Speech: "God's Ideal Family and the Kingdom of the Peaceful, Ideal World" held Taipei, Taiwan, September 24, 2006.

(25) Exodus XX, 14.

(26) *ibid.* XX, 17.

(27) The Great Learning: "Their persons being cultivated, their families were regulated. Their families being regulated, their States were rightly governed. Their States being rightly governed, the whole kingdom was made tranquil and happy."

(28) cf. Peter Kun-yu Woo, "The Third Period of Development and Renovation of Christianity by Unification Thought." Paper read in the 10<sup>th</sup> International Symposium on Unification Thought, March 26-30 1998, Sun Moon University, Korea.