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*Edited by*

Rüdiger Frank  
James E. Hoare  
Patrick Köllner  
Susan Pares

*Associate Editors*

Stephen Epstein and Moon Chung-in



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# THE MILLENARIAN DIMENSION OF UNIFICATION THOUGHT

*Lukas Pokorny*

## ABSTRACT

The South-Korea based Unification movement is a global religious organisation energetically involved in a considerable number of peace promotion and inter-faith campaigns. The movement strives to bring to fruition the millenarian vision of its founder and self-styled ‘Lord of the Second Advent’, Mun Sŏn-myŏng. This study sheds light on the millenarian dimension of Unification thought that serves as the doctrinal backbone of the movement’s varied activities with its worldwide peace agenda at its centre.

*Key words:* millenarianism, Unification Church, new religious movement, Korean religion

## 1 INTRODUCTION

Korea’s recent history has witnessed a veritable blossoming of new religious movements (*sinjonggyo*),<sup>1</sup> some of which have expanded overseas in the past decades with a steadily rising global community. Of those internationally active religious organisations, the Unification movement (UM; *t’ongil undong*) has emerged as the most well-known in its world-renewing mission. Winning worldwide notoriety in the 1970s, particularly owing to fervent proselytism and (unsubstantiated) allegations of mind-control and brainwashing (Barker 1984), the UM has ever since been held in disdain by the Christian mainstream, by large sections of the media, and as a consequence thereof, to some degree by the general public. Founded by the Korean preacher Mun Sŏn-myŏng (1920–2012) in war-torn South Korea in the mid-1950s, within half a century the UM had developed into a world-spanning

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<sup>1</sup> In lieu of *sinjonggyo*, Korean scholars predominantly tend to use the somewhat derogative term *sinhŭng chonggyo* or ‘newly emerged religion’.

network of hundreds of affiliated organisations, centred on a religious master-plan that represents the motivational incentive and ideological bracket of the overall venture. It is, in fact, the millenarian dimension of Unification thought which acts as the doctrinal justification and propulsion for the movement's many activities. These activities are united in the UM's pursuit for world peace. In Unificationist terms, 'peace-building' entails rendering the world ripe for the settlement of the 'Kingdom of Heaven on earth' (*chisang ch'önguk*). This utopian land of ultimate bliss under the reign of God is fully materialised and awaits humanity when a sufficient number of faithful follows Mun's sacred course, which then concludes the UM's millenarian goal.

Unification thought is inextricably linked with its creator, major subject and leading advocate Mun Sön-myöng. Section 2 of this essay will, therefore, present the major stages of his life and the genesis of his movement. The third section will amplify the millenarianism of the UM, and, in a first step, the concept of millenarianism will be elucidated. Subsequently, the main tenets of the group's millenarian portfolio will be outlined and connected to the UM's Korea-centric rationale of the coming salvational transformation; then, set against the millenarian backdrop, the UM's 'agenda for peace' will be discussed. The concluding section will highlight the key issues of the discussion.

## 2 HISTORICAL OVERVIEW: MUN SÖN-MYÖNG AND THE UNIFICATION MOVEMENT

Mun Sön-myöng<sup>2</sup> was born Mun Yong-myöng on 25 February 1920<sup>3</sup> in the village of Sangsa, in Tögön township of Chöngju county in North P'yöngan province, in today's North Korea. Among 13 children, of whom five died prematurely, he was the second son to Mun Kyöng-yu (1893–1954) and Kim Kyöng-gye (1888–1968). At about ten years of age, Mun was sent to the local village school (*külbang*) where he was instructed in traditional Confucian learning before en-

<sup>2</sup> Mun changed the first part of his given name in the early 1950s whilst he was a war refugee in the coastal city of Pusan. For an extensive semi-authorised account of Mun's childhood and early adult life, see Breen 1997.

<sup>3</sup> An alternative date of birth frequently mentioned is 6 January 1920—this refers to the lunar calendar.



tering formal school education.<sup>4</sup> At the time, a series of misfortunes and calamities struck his family, prompting his parents to convert to Presbyterianism (*changnogyo*). Mun was consequently immersed in the Christian faith and—according to tradition—experienced a life-altering vision during Easter time of 1935.<sup>5</sup> In an epiphany, Jesus Christ assigned Mun the divine mission to ‘save the people and realise God’s peace on this earth’ (Mun: 2010b: 68).<sup>6</sup> From an emic perspective,<sup>7</sup> this event marks the inception of Mun’s lifelong pursuit of restoring the Kingdom of Heaven on earth. Over the following years, whilst continuing his educational training in Seoul (1938–41) and Tōkyō (1941–43), he rigorously dedicated himself to prayer and Bible studies. During his time as a student of technical engineering at a technical school affiliated with Waseda University, Mun is said to have ultimately discovered the ‘secrets of the universe’ (*uju’ŭi pimi*) and the cause for God’s bitter grief. The introductory chapter to the present edition of the *Wōlli kangnon* (Exposition of the Principle) reads retrospectively:

God has already sent one person on this earth to solve the fundamental problems of human life and the universe—this person is the very Mun Sōn-myōng. Whilst for several decades wandering the spirit world, which is so boundless as to be beyond one’s imagining, he walked a bloody path of suffering in his quest for truth only Heaven remembers. ...Being all alone, he battled and prevailed over myriads of devils of the spirit world and the physical world. Then, in an intimate spiritual communion with God, freely coming into contact with Jesus and numerous saints of the paradise, he illuminated all the secrets of heaven<sup>8</sup> (*WK* Preface: 18).

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<sup>4</sup> Mun’s recently published autobiography, *P’yonghwa’rŭl sarang hanŭn segyein’ŭro* (As a peace-loving global citizen), describes several key episodes in his youth and young adulthood. However, other than the fact that his memoirs have allegedly been ghost-written and edited on the basis of Mun’s own accounts (personal conversation with UM members) and appear under-reported and circumspect, a closer look reveals discrepancies with other biographical sources. Yet the book is proudly distributed by the movement, and has become a bestseller in South Korea. An English edition was published in 2010, but the translation differs noticeably from the Korean version. Mun’s classical education is considered to account for the Confucian impact (Chryssides 1991: 58–60) on Unification thought.

<sup>5</sup> The exact dating differs and is inconsistent in the various sources. Most UM narratives indicate—perhaps symbolically—Easter day (*puhwalchōl*), that is, 21 April 1935 (see, for example, Mun 2010b: 62).

<sup>6</sup> This and all other translations into English in this essay are by the author.

<sup>7</sup> That is, from the believer’s point of view.

<sup>8</sup> The version of the *Wōlli kangnon* quoted here is the colour-coded 40th Korean edition, published in 1999 by the Family Federation for World Peace and Unification

Upon returning to Korea, Mun associated with various messianic groups, which played a significant role in shaping Unification thought (Chryssides 1991: 93–107).<sup>9</sup> He married and travelled to the ‘Jerusalem of the East’ (*tongyang’üi yerusallem*), that is P’yöngyang, in 1946, furthering his mission to fulfil ‘God’s providence of restoration’.<sup>10</sup> In 1948, following years of persistent conflict with both the Japanese and the North Korean authorities, Mun was once again arrested. This time he was sentenced to five years of forced labour for displacing social order, amongst other offences.<sup>11</sup> Early in the Korean War, in late 1950, the advance of United Nations (UN) forces enabled Mun to escape, initially to P’yöngyang and, in early 1951, to Pusan, where he was to erect his first ‘church’, a small hut made of mud and cardboard. The *Wölli wönbön* (Original text of the Principle), compiled by Mun and his disciples one year later, and containing the nucleus of Unification thought, served as a decisive instrument to spread his teachings in the years ahead.<sup>12</sup> Successful proselytising brought about the foundation of the Holy Spirit Association for the Unification of World Christianity (HSAUWC, *Segye kidokkyo t’ongil sillyöng hyöphoe*) in Seoul in 1954, but also, once again, repressive measures by the government.<sup>13</sup> That same year, Kim Sang-ch’öl (1915–2011), a central figure in the early movement, became a temporary overseas missionary to England and Wales, heralding the UM’s internationali-

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(FFWPU). The work comprises a preface and two main sections divided into seven and six chapters respectively, each with an introduction. The chapters are further divided into numerous subchapters. Essentially, the first part delineates key doctrinal concepts, whilst the second part details the providential course of humankind. The work is referenced in this paper as *WK*.

<sup>9</sup> Colonial suppression and the turmoil of the Korean War (1950–53) have been conducive to the emergence of messianic and millenarian movements in Korea (Choe 1993; Pak 1998).

<sup>10</sup> He divorced Ch’oe Sön-gil in 1957. According to the UM narrative, Mun was complying with his wife’s wish because she would not support his divine assignment.

<sup>11</sup> For an insider’s account on Mun’s time in P’yöngyang and Hüngnam prison, see Kim Won Pil 1982.

<sup>12</sup> An extensively revised version—*Wölli haesöl* (Explanation of the Principle)—was drafted in 1957. The latest version—*Wölli kangnon* (Exposition of the Principle)—was published in 1966. For an emic discussion of the formation of these texts, see Kim Jin-choon 1998.

<sup>13</sup> Mun was jailed for three months in 1955. The situation eased over the following years, in particular under the government of Pak Chöng-hüi (1917–79), which matched the UM’s anti-Communist zeal. About twenty years later, Mun faced imprisonment yet again when he was convicted of tax fraud between 1973 and 1975 by a US federal court. The 18-months sentence (1984–85) instigated a longstanding media debate on religious liberties and, surprisingly, turned the tide of public opinion in favour of the UM.

sation, which officially started on more favourable terms in 1958.<sup>14</sup> Spring 1960 marked another watershed moment in the history of the UM when Mun performed the ‘marriage of the lamb’<sup>15</sup> (*ōrinyang* [*hon'in*] *chanch'i*) by marrying Han Hak-cha (b. 1943).<sup>16</sup> Together with his second wife he ‘accomplished the mission received by God to become True Parents’<sup>17</sup> and was now in a position to work towards ‘opening the gates of the Kingdom of Heaven’ (Mun 2010b: 223). Accordingly, the ‘True Couple’ (*ch'am pubu*) embarked on conducting mass ‘blessings’ (*ch'ukpok*) to expedite this ambitious task. Starting in the same year, 1960, these wedding rituals, as illustrated at Figure 1, were to become a familiar feature of the UM.



Figure 1 Mun Sŏn-myŏng and Han Hak-cha give the benediction at a blessing ceremony at Sun Moon University, Asan campus, October 2009<sup>18</sup>

<sup>14</sup> The UM's international expansion began in Japan but soon extended to the United States, in 1959, and to Europe, in 1963.

<sup>15</sup> Cf. *WK* II.1.3.1.2.1: 291 with reference to Rev. 19.7.

<sup>16</sup> Han gave birth to 14 ‘True Children’ (*ch'am chanyŏ*) between 1960 and 1982. Prior to that, his first wife delivered a son in 1946. In 1955, Mun fathered an illegitimate child with Kim Myŏng-hŭi.

<sup>17</sup> It was only from July 1992 that Mun revealed to the public that they were the ‘True Parents of humankind’ (*illyu'ŭi ch'am pumo*), the ‘Saviour’ (*kuseju*), the ‘Lord of the Second Advent’ (*chaerimju*) and the ‘Messiah’ (*mesia*).

<sup>18</sup> All photographs are reproduced with permission of the Unification Church Korea Headquarters.

In subsequent years, the UM increased fundraising, amassing substantial revenue and thus providing a sound basis for future ventures.

In 1965,<sup>19</sup> Mun began his first ‘world tour’ through 40 countries and, whilst visiting the United States (US), is said to have realised that ‘the new culture that will be established in the future must rise, having set foot on the United States’ (Mun 2010b: 185). Six years later, he took up residence in the US, moving the UM headquarters to Tarrytown, New York. Mun’s relocation to the ‘second Israel’ indeed precipitated the expansion of the UM, which was gradually turning into a global business conglomerate with investments in numerous industries and countries.<sup>20</sup> A plethora of commercial, political, educational and cultural enterprises—which had mushroomed over the preceding decades—yielded a multibillion-euro estate and concomitant controversy.<sup>21</sup>

Highlighting the UM’s major ideological message, Mun inaugurated the Family Federation for World Peace and Unification (FFWPU, *segye p’yŏnghwa t’ongil kajŏng yŏnhap*) in May 1994. The new organisation superseded the HSAUWC and continues to spearhead the UM’s religious agenda. With the introduction of his youngest son, Mun Hyŏng-jin (b. 1979), as the international president of the FFWPU and its Korea branch in April 2008, Mun, then 88 years old, stepped

<sup>19</sup> One year before, in early 1964, the UM was claiming to have 32,500 or so worldwide members with the vast majority of followers living in South Korea and Japan (Choi 1967: 169). Eleven years later, in 1975, the UM reported a membership of more than one million adherents in 130 nations (HSAUWC 1975: 31).

<sup>20</sup> Yet the bulk of the UM’s financial assets is generated on the Japanese market. Given an estimated 560,000 adherents, the Japanese branch of the UM, to date operating under the name HSAUWC (*Sekai kirisutokyō tōitsu shinrei kyōkai*), in its short form ‘Unification Church’ (*Tōitsu kyōkai*), would be the largest non-Japanese religious movement in the country, even surpassing Catholicism and Protestantism. However, the figure is likely to be somewhat overstated.

<sup>21</sup> The Korean peninsula plays a significant role in Mun’s providence for humanity. See Section 3.3. Unsurprisingly, Korea has also been a focal point in the UM’s variegated ‘agenda for peace’. Notable ventures are the Tongil Group (*t’ongil kūrup*, 1963), which includes a number of holdings such as ‘Ilhwa’ (*irhwa*, 1971), a pharmaceutical company well-known for its ginseng products, Ilshin Stone (*ilsin sŏkchae*, 1971), and the *Segye Ilbo* (1989), a major newspaper; Sun Moon University (*sŏnmun taehakkyo*, 1986) with two separate campuses in Asan and Ch’ŏnan; the prestigious K-League football club Seongnam Ilhwa Chunma (*sŏngnam irhwa ch’ŏnma*, 1989); Pyeonghwa Motors (*p’yŏnghwa chadongch’a*, 1999), a Seoul-based car manufacturer and retailer in North Korea; the CheongShim International Medical Centre (*ch’ŏngsim kukche pyŏngwŏn*, 2003); and the Family Party for Peace and Unification (*p’yŏnghwa t’ongil kajŏng tang*, 2007–08), a short-lived political spin-off, which was unsuccessful in the April 2008 legislative elections, when it received only about 181,000 votes, 1.1% of all votes cast.

down into semi-retirement. Later years saw Mun spending most of his time in South Korea, struggling with rather delicate internal conflicts that largely involved his third son Mun Hyŏn-jin (b. 1969).<sup>22</sup> The UM today, headquartered in Seoul at the, according to Mun, ‘axis of world peace’ (*segye p’yŏnghwa’üi ch’uk*), is a multifaceted religious organisation with a global reach, spanning over five continents and claiming three million members worldwide. Mun Sŏn-myŏng died on 3 September 2012 after having been under treatment for pneumonia for several weeks.

### 3 THE MILLENARIAN DIMENSION OF UNIFICATION THOUGHT

From the outset of its international amplification, the UM has been constantly reproached by its many adversaries for disguising its religious ‘grand scheme’ in the form of diverse cultural, social and political initiatives. Indeed, an enormous range of campaigns and organisations have been launched over the decades to further the spirit of Unification thought (*t’ongil sasang*) at various levels of society. The propagation of a political message in keeping with Mun’s teachings, albeit usually not instantly apparent or disclosed, is part and parcel of many of the UM’s initiatives, with CAUSA, and Mun’s meeting with Kim Il Sung in P’yŏngyang on 1991 (illustrated at Figure 2) as prime examples.<sup>23</sup>

Today, the Universal Peace Federation (UPF, *ch’ŏnju p’yŏnghwa yŏnhap*), founded in 2005 as a ‘global alliance...dedicated to building

<sup>22</sup> A number of unapproved decisions taken by Mun Hyŏn-jin and various other leading members, notably Kwak Chŏng-hwan (b. 1936), chairman of News World Communications and former president of the K-League, have caused tension within the highest ranks of the UM and thus serious irritation amid the global community.

<sup>23</sup> Founded in 1980, CAUSA, the Confederation of the Associations for the Unification of the Societies of the Americas, rigorously advocated anti-communism until the conclusion of the Cold War. This was perfectly in line with Unification thought, for it is held that the ‘communist world’ (*kongsanjuüi segye*) was epitomising Satan’s sovereignty (*WK II.4.7.2.7: 473*). Mun insisted that his activities, culminating in meetings with Mikhail Gorbachev (b. 1931) and Kim Il Sung (1912–94) in 1990 and 1991 respectively, led to the demise of communism. Unification theology describes the ‘summit’ between Kim, who was considered to embody the ‘Second Advent of Satan’, and Mun as the reconciliation of Cain and Abel (see Figure 2). In the aftermath of his visit, Mun voiced his intention for future close economic assistance and co-operation with North Korea as a means of expediting world peace.

a world of peace',<sup>24</sup> is at the forefront of a number of UM organisations exercising notable political commitment. The UM's political aspirations are not accidental but rest firmly on an elaborate millenarian foundation, which is 'inherently political because it arises from the perception of political evil' (Daniels 2005: 5). Unification thought is claimed to make for a 'political society realising the ideal of creation' (*WK* II.4.7.2.7: 474), which will be the messianic kingdom created by Mun Sŏn-myŏng.

Before a discussion of the distinct millenarian setting of Unification thought, this paper examines briefly the notion of millenarianism.



Figure 2 Mun Sŏn-myŏng meets Kim Il Sung in P'yŏngyang, December 1991

<sup>24</sup> See <http://www.ambassadors4peace.org/about> (accessed 6 June 2012). The UPF supplanted the Interreligious and International Federation for World Peace (IIFWP, *segye p'yŏnghwa ch'ojonggyo ch'ogukka yŏnhap*), founded in 1998.

3.1 *Millenarianism*

The term ‘millenarianism’ derives from the Latin word *mille* meaning ‘thousand’,<sup>25</sup> and was originally used in Christian theology to denote belief in the millennium. The millennium refers to a passage in the book of Revelations, the last book of the New Testament, and commonly signifies a thousand-year-long period of bliss and harmony following the parousia—the second coming of Christ—at the end of time.<sup>26</sup> In the study of religions, conventionally the theological concept of millenarianism is divested of its allegorical qualities and retains only its doctrinal substratum, that is, the idea of transformation. The works of the English historian Norman Cohn (1915–2007) were momentous in redefining millenarianism and engendering a conceptual tool that proved to be valuable for scholarship outside theology as well as for a better understanding of soteriological responses—those grounded in the doctrine of salvation—to calamities of the human condition (Clarke 2009: 354).<sup>27</sup> Cohn understood millenarianism as a ‘particular type of salvationism’ and thus characterised millenarian movements as driven by salvific fantasies which were deemed collective, terrestrial, imminent, total and accomplished by supernatural

<sup>25</sup> The terms ‘chiliasm’—stemming from the Greek word χίλιοι (‘thousand’), ‘millennialism’ or, though less commonly used today, ‘millenarism’, are largely used interchangeably in the literature, yet primarily stress a meaning perpetuated by Christian theology. Various authors tend to employ the term ‘apocalypticism’ in a similar fashion.

<sup>26</sup> ‘Then I saw an angel coming down from heaven, holding in his hand the key to the bottomless pit and a great chain. He seized the dragon, that ancient serpent, who is the Devil and Satan, and bound him for a thousand years, and threw him into the pit, and locked and sealed it over him, so that he would deceive the nations no more, until the thousand years were ended. After that he must be let out for a little while’ (Rev. 20.1–3). (The version of the Bible from which this passage is taken is the New Revised Standard Version, anglicised edition, of the *Holy Bible Containing the Old and New Testaments with the Apocryphal/Deuterocanonical Books* (1995), Oxford: Oxford University Press.) There are differing interpretations of this seminal paragraph based on literal or symbolic readings, particularly concerning the point of Christ’s Second Advent.

<sup>27</sup> It is widely surmised by scholars of millenarianism that millenarian movements emerge primarily—as Barkun puts it—‘as the artefacts of disaster situations’ (1986: 52). Social and/or economic distress results in attempts to bring about change in society or within the moral community (Burridge 1975: 9). This assertion would be endorsed when taking into consideration the origin of the UM, which evolved in the midst of a period of social and political unrest. However, critics of theories of ‘relative deprivation’ argue that these do not satisfactorily explain the development of millenarian movements, as times of crisis do not necessarily call forth millenarian endeavours.

agencies (Cohn 2004: 13; Cohn 1962: 31). Aware of the limitations of Cohn's wording, the Israeli sociologist Yonina Talmon-Garber (1923–66) offered a slightly revised and more resonating description, defining millenarian groups as ones that anticipate imminent, total, ultimate, this-worldly and collective salvation (Talmon 1966: 159). Inspired by Talmon's now classical approach, I shall define millenarianism as a belief focussing upon an all-embracing salvational transformation of the current world order.<sup>28</sup> This change towards salvation will be

- a) collective, in that the 'fruits of the transformation' will be shared at least by those who are faithful
- b) this-worldly, in that it will occur on this earth or in our cosmos
- c) imminent, in that it will occur soon, possibly within the believer's lifetime
- d) ultimate, in that it will bring about the final state of being in history or in the current cosmic cycle (given a cyclical worldview)
- e) and total, in that the whole world or cosmos will be involved.

The transformative spirit of millenarian movements echoes a 'revolutionary ideology' (Landes 2005: 20) in response to political helplessness and disfranchisement. A millenarian mindset blurs or completely ignores the boundaries between the secular and the religious, comprehending both domains as a wholly integrated system. Against this background, it is not surprising that Unification thought promotes political reform based on 'the word of God' (*hananim 'ûi malssûm*):

That is to say, since political parties ignore the will of God, it could be said that they are like peripheral nerves centring on the spinal cord which has become incapable of transmitting commands of the brain. ... Therefore, the purpose of the ideal of the Second Advent is to make the present political system, which resembles the structure of fallen humankind at the time of Jesus, perfectly display its original function centring on the will of God by connecting it to the perfect central nerve (*WK II.5.3.2: 499–500*).

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<sup>28</sup> Millenarian ambitions are tightly intertwined with soteriological beliefs, for the expected transformation or the religious pursuit to bring it to pass sanctions personal salvation; that is, an alternative state, likely to be ultimate, of a *homo religiosus* who transcended his or her dianoetic, emotional, volitional and/or 'spiritual' status quo ante.



A millenarian *weltanschauung* entails the pursuit of transformation. This impending shift to a glorious new age may be impelled by the perennial development of the inner self. In other words, living pursuant to the soteriological directives set by a given doctrinal framework may bring the believer to impact on the future course of events, turning him or her into a ‘vehicle of change’. In any case, the faithful will rejoice in the benefits of the transformation, irrespective of whether a person’s activities and moral condition are considered to alter the tenor of being. The transition towards a millenarian state of completion—which is variously manifested, for example, as a restored golden age, a utopian society, or a world of universal peace and harmony—is designed to come about gradually (‘progressive millenarianism’) or cataclysmically (‘catastrophic millenarianism’) (Wessinger 1997), both in a varying fashion. Interestingly, early Unification thought, in principle, allowed for both options (*WK* II.5.4.4.1: 519–21); however, the ‘redemptive’ and political actions of Mun Sŏn-myŏng are viewed as having, eventually, averted global disaster in the form of World War III, paving the way for a ‘progressive salvational transformation’ of the current world order.<sup>29</sup>

### 3.2 *Unificationism*

With Mun and his wife crowned ‘King and Queen of Peace’ (*p’yŏnghwa’ŭi wang*) on several occasions throughout 2004 and thereafter—including a coronation ceremony in Washington attended by a number of high-ranking US politicians—the realisation of ‘Cheon Il Guk’ (*ch’ŏnilguk*) or the Kingdom of Heaven on earth under the banner of Unification thought was considered to be near at hand. Previous years had indeed seen a culmination of purported watershed events pertaining to the Unificationist belief of the ‘perfection of restoration’ (*pokkwi’ŭi wansŏng*). Being tantamount to ‘global salvation’ (*segye kuwŏn*), the idea of restoration—which, essentially, indicates humankind’s liberation from ‘Satan’s bondage’ (*sat’an’ŭi kulle*)—represents the guiding principle of Unification thought. His adherents

<sup>29</sup> Applying Catherine Wessinger’s typology (2011), early Unification thought expresses the idea of ‘avertive’ millenarianism, espousing a catastrophic millenarian scenario which factors in the transition to progressive millenarian expectations, provided that specific action is taken in concert with pertinent soteriological beliefs. See also Wojcik 2011.

believe that, commissioned to fulfil God's providence, Mun ultimately descended on earth as God's ambassador to 'lead the 6.5 billion people of the world and tread the path of establishing the Kingdom of Heaven on earth' (Mun 2010a). Imbued with the moral 'spirit of the Korean peninsula',<sup>30</sup> Mun was to become the 'True Parent of humankind' and the 'King of Kings' (*manwang 'ŭi wang*), for he is said to have revealed the mystery of God's poignant sadness and the means to cope with it. Mun's deep insights into the principle of creation, the biblical Fall, its impact on humanity and its redemption, comprise the nucleus of Unification thought. Unificationists treat Mun's teachings as the providential exposition of and response to God's innermost feeling of sorrow (*han*) and, accordingly, the key to resolving universal suffering in a world of chaos and contingency.

At its heart, Unification theology (*t'ongil sinhak*) provides an alternative reading of the Bible; however, it markedly deviates from mainstream Christian doctrines and thus ordinarily is not accepted as part of the ecumenical movement—this in spite of the UM's assiduous involvement in initiatives aimed at inter-religious dialogue. Mun's allegedly divinely endorsed interpretation of the biblical narrative weaves together a number of doctrinal strands, which clearly display a particular intellectual socialisation. 'The Korean religious heritage', as Kim Young Oon puts it (1980), is strikingly evident not only in Unification thought per se but in ritual practice and various elements of material culture.<sup>31</sup> Notwithstanding the bold influence of the pluralistic Korean religious environment,<sup>32</sup> Unification thought has evolved from a mindscape largely incorporating major Christian themes. Small wonder Unificationist teachings utilise a theological nomenclature and draw upon central biblical themes in constituting their exclusivist message of salvation.<sup>33</sup>

With the story of the Fall of Man (*ingan t'arak*, Gen. 3.1–3.24) at its very centre, Unification thought bridges creation and eschatological<sup>34</sup> theory to rationalise its millenarian agenda: '...God's purpose of creation in all respects has been to establish the Kingdom of Heaven

<sup>30</sup> Cf. also *WK* II.6.3.3.4: 559–60 in reference to Acts 2.17.

<sup>31</sup> The True Parents' liturgical garments and headgear, mimicking to some extent, for example, shamanistic regalia, or the emphasis on spiritism, are among the most salient syncretistic features of the UM.

<sup>32</sup> A number of scholars have associated elements of Unification thought with varied East Asian religions. See, amongst others, Chryssides (1991: 46–68).

<sup>33</sup> Hence the informal name 'Unification Church' (*t'ongil kyohoe*).

<sup>34</sup> Dealing with the final events in the history of the world or of humankind.

on earth' (*WK* I.3.1.1: 112). Unificationists cherish the idea that God (*hananim*) is the 'eternally self-existent absolute transcending time and space' (*WK* I.1.2.1: 29) and inhering the 'original force of all beings' (*manyu wōnnyōk*). This all-underlying prime power facilitates a system of universal reciprocity based on the principle of 'give and receive action' (*susu chagyong*). Originating from God, the ubiquitous intrinsic relationality of *ūm* and *yang*<sup>35</sup> furnishes the universe, which, at large, becomes God's 'substantial object' (*silch'e taesang*). At this point, Unification thought attaches utmost importance to the role of humankind. Created to oversee, harmonise and encapsulate the whole cosmos (*WK* I.1.6.2: 63–64), humans were to fulfil God's 'purpose of creation' (*ch'angjo mokchōk*) by realising the 'Kingdom of Heaven' (*ch'ōnguk*) and thus turning into God's 'good object partner capable of bringing Him joy' (*WK* I.1.3.2: 46). The Kingdom of Heaven on earth can only be installed on the grounds of the 'four position foundation' (*sawi kidae*), which is in turn the indispensable condition for the completion of the 'three great blessings' (*samdae ch'ukpok*).<sup>36</sup> The four position foundation, founded upon the symbiotic relationship of God, husband, wife and children, unifies in God, who bestows 'eternal love' on His object partners and conversely receives 'beauty' whilst being stimulated with eternal joy. A family centred on God and being mindful of the 'ideal of creation' (*ch'angjo isang*) becomes a place of absolute goodness and peace, and the nucleus of the UM's millenarian project; in other words, the Kingdom of Heaven on earth. This 'ideal world in which not even a shadow of sin could be found' (*WK* I.1.3.2: 49) is populated by perfected individuals who apprehend their own divinity (*WK* I.3.2.1: 115), becoming 'God's temple' (*hananim'ūi sōngjōn*).<sup>37</sup> By living in concord with nature and partaking in harmonious family relations, personal enlightenment and world peace will be achieved, all along shepherded by the 'True Parents of humankind', who have been charged with conveying God's mandate. Once the millenarian dream has been accomplished, those entering the 'spirit world' (*yōnggye*) will be entitled to establish the 'Kingdom of Heaven in heaven' (*ch'ōnsang ch'ōnguk*).

<sup>35</sup> Chinese: *yin* and *yang*.

<sup>36</sup> The *WK* references God's command in Gen. 1.28: 'Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth.'

<sup>37</sup> See *WK* I.1.3.2: 46 in reference to John 14.20 and I Cor. 3.16.

However, the implementation of God's grand design has been deferred and humankind has been put under the 'sovereignty of Satan' (*sat'an chugwön*). The first ancestors, Adam (*adam*) and Eve (*haewa*), by divine will were intended to complete the four position foundation and thus attain perfection in a conjugal relationship centred on God. Much to God's regret, His loving intent was undermined, resulting in the Fall of Man. Envious of God's affection for humans, the Archangel Nusiel<sup>38</sup> (*ch'önsajang nusiel*) seduced Eve and consummated a sexual relationship on a spiritual level. The illicit intercourse tainted Eve, who imbibed Satan's disposition (*WK* I.2.4.6: 100–101) and hence elicited the 'spiritual Fall' (*yöngjök t'arak*). Struck by overwhelming feelings of compunction, Eve turned to Adam and both entered into an untimely carnal relationship. Antagonising God's purpose of creation, they built a four position foundation centred on Satan, which entailed the 'physical Fall' (*yukchök t'arak*). Their offspring became 'sons and daughters of Satan' (*sat'an'üi chanyö*), inheriting 'an original nature that corresponds to the nature of the Fall' (*t'araksöng ponsöng*) and, consequently, inaugurating Satan as the 'god of this world' (*sesang'üi sin*).<sup>39</sup> Having become part of the 'lineage of Satan' (*sat'an'üi hyölt'ong*), humankind created 'hell on earth' (*chisang chiok*), a place of universal suffering, social strife and dawning ecological chaos. At this juncture, Unificationist soteriology tries to console and inspire the faithful with confidence in God's providence to restore humankind's original state and conclude the age of Satan's dominion.

Mun Sön-myöng is stated to have heralded the 'Last days' (*malse*), a period when a world of evil will be gradually transformed into the 'Garden of Eden' (*eden tongsan*), thereby fulfilling God's providence of restoration (*WK* I.3.3.1: 122–23). In fact, Mun is not seen as the first human empowered by divine intervention to resolve man's 'original sin' (*wönjoe*) and release humankind from the tutelage of Satan. After Noah (*noa*), whose family survived the great Deluge, failed to carry out God's millenarian vision because of his son's transgression,<sup>40</sup> God delegated Jesus (*yesunim*) to accomplish the ideal of creation. He was to bring redemption upon the people by spiritually and physically engrafting (*chöpput'im*) humanity,<sup>41</sup> and thus reinstating a

<sup>38</sup> Referencing Isa. 14.12; the *WK* refers to Lucifer as 'Nusiel'.

<sup>39</sup> Cf. II Cor. 4.4.

<sup>40</sup> Cf. Gen. 9.22.

<sup>41</sup> Cf. Rom. 11.17.

four position foundation centring on God. But Jesus, who prolonged Adam's existential task, eventually failed because he could not fully 'subdue' Satan (*WK* I.4.1.4: 162; *WK* II.2.3.2.3: 384–85) and therefore died prematurely on the cross, having been persecuted and abandoned by the people. He could not procreate sinless children in order to raise a 'True Family' (*ch'am kajöng*), the kernel of the Kingdom of Heaven on earth, and accordingly has not 'perfectly liquidated our original sin' and 'leaves humankind's original nature [at the time] of creation not perfectly restored' (*WK* I.4.2: 154). Having said this, Unificationists reason that Jesus' crucifixion was not futile because it entailed spiritual salvation. By spiritually engrafting fallen men, the resurrected Jesus rose as the 'spiritual Messiah' (*yöngjöng'in mesia*), but knowing that humankind was not yet recaptured as the 'children of God's direct lineage' (*hananim'üi hyölt'ongjök chikkye'üi chanyö*), he promised to return and complete his providential objective (*WK* II.6.2.2: 540):

He who is coming at the Second Advent also restores the 'Foundation for the Messiah' substantially, starting from the family level, and if he then does proceed to clan, racial, national, worldly, and cosmic level, and on that foundation realise the Kingdom of Heaven, [his mission] is not fulfilled (*WK* II.2.3.3.2: 397).

According to Unification thought, Christ at the Second Advent will finally purify men's satanically stained bodies, redeeming the original sin and leading humankind to eternal salvation as God's object of love and joy. The 'third Adam' lays the foundation of the Kingdom of Heaven by entering into matrimony with the 'restored Eve', siring unsullied children and attaining True Parenthood. Unificationists have faith in Mun Sön-myöng as the Second Coming of the Messiah who brought to fruition the spirit of the *Wölli kangnon*. Other than Jesus, only Mun has gained a sweeping victory over Satan. He married and fathered children free from sin and thus created an 'archetypal family', which unites in God. The UM's well-known blessing ritual is considered to emulate Mun's union with Han Hak-cha, engrafting the brides and grooms to him, making them perfect in spirit and flesh; in short, recovering their divine lineage as children of God. The newly blessed couples join forces with the True Family to free enslaved humankind and eventually turn hell on earth into the Kingdom of Heaven on earth.

The blessing ceremony is the decisive initiation rite in the pursuit of transformation. Through re-connecting to ‘God’s lineage’ (*hananim’üi p’itchul*) the ‘initiates’ are capacitated to create ‘God’s homeland’ (*hananim’üi choguk*), an ‘ideal nation’ as the basis for the ‘kingdom of the peaceful and ideal world’ (Mun 2005). The UM’s millenarian zeal, as devoutly sustained by its adherents, is on a trajectory towards world peace, the most apparent consequence of the expected change. Promulgation of the Unificationist creed is indeed the only means by which to counteract social dissonance and moral decay whilst reviving cosmic harmony. The UM’s missionary fervour stems from the very idea that only the ‘cosmic ideology’ (*ch’önjujög’in in-yöm*) or Unification thought, may bind together humanity under the loving care of the True Parents (see Figure 3 below), enabling men to live in happiness within ‘one great family’ (*hana’üi taegajok*) (*WK I.3.4.3: 141*). Unification thought exhorts people to internalise the basic doctrinal tenets and to establish independently a four position foundation centring on God, for ‘since the Fall occurred amid the family, restoration must occur amid the family’, and through the family ‘the Kingdom of Heaven on earth and the Kingdom of Heaven in heaven, being the original ideal of creation’, must be built (Mun 2007b). Unificationists call for the need to live for the sake of others, holding fast to ‘true love’ (*ch’am sarang*) and realising utmost virtue. In so doing, whilst in addition receiving the True Parents’ blessing, which ritually affirms one’s sincere will and dedication to Mun’s cause, the millenarian goal will be at hand, which is to say that humankind will at some point enter an eternal era of universal peace, prosperity and felicity, first on earth and subsequently, after death, in the spirit world. To succeed in its global aspirations to bring about the Kingdom of Heaven, the UM is keen to spread its word on an equally global scale. Various UM initiatives and campaigns serve this aim to deliver Mun’s divinely validated scheme in these final Last days with the UPF being ‘in the vanguard of accomplishing the great revolution of restoring the conversion of the lineage of humankind’ (Mun 2007a).

In spite of the UM’s international claim and the fact that its activities assume a worldwide reach, the anticipated change is rooted in a single region. The Korean peninsula, being divided along the ‘line of confrontation’ (*taech’isön*) between God and Satan, is allotted the fate of acting as a beacon to guide humanity towards its salvational fulfilment. Mun repeatedly emphasised that Korea, by virtue of the Korean



Figure 3 ‘True Parents’ greet the assembled couples and well-wishers at a blessing ceremony at Seoul Olympic Stadium, February 2000

people, is indeed the fulcrum of God’s providence and the springboard of the Kingdom of Heaven.

### 3.3 *Koreacentrism*

The UM’s ethnocentric stance is not conspicuous among Korean new religious movements.<sup>42</sup> Rather, it reflects the frequent case that millenarian conation is closely connected with the notion of ethnic superiority or distinctiveness in terms of salvific efficacy. For Mun, Korea has become the place of God’s dearest love and the chosen land in

<sup>42</sup> Cf., inter alia, Ch’ondogyo, Dahn World (*tan wŏltŭ*), Taejonggyo, Wŏnbulgyo, Chŭnsangyo-derived groups such as Chŭngsando or Taesun Chilliho, or movements that have emerged from a Protestant environment, such as Hananim’ŭi kyohoe segye pogŭm sŏngyo hyŏphoe or Yŏuido sunbogum kyohoe.

which all civilisations culminate (*WK* II.6.3.3.5: 561–63). The Unificationist exegesis of the Book of Revelation indicates correspondingly that the Messiah will return in the East and that it is beyond question that this ‘nation of the East’ is Korea.<sup>43</sup>

From olden times, the nations of the East are said to be the three Eastern countries of Korea, Japan and China. However, among them, Japan is the nation that from generation to generation has continued to worship *Ch’ōnjotaesin* [i.e., *Amaterasu Ōmikami*]. Moreover, it has met the age of the Second Advent as a totalitarian nation, and...at that time it has been the nation which has severely persecuted Korean Christianity... Furthermore, China is the nation that turned Communist. Thus, these two nations are both countries at Satan’s side (*WK* II.6.3.3: 550–551).

In marked contrast, Korea possesses the qualifications to ‘receive the Messiah’, being a pious and God-revering people since time immemorial. Even at the height of power, the Korean people have always been peaceable and virtuous, never threatening other countries. Instead, Koreans have been subjugated and ill-treated throughout the centuries, whilst retaining their resignation to God’s will. Korea’s supposedly tragic yet indomitable role in world history, which, incidentally, nicely demonstrates the reoccurring topos of *han* as a persistent theme in Korean culture, elevates Koreans to—what Mun called—the ‘third Israel’ (*che3 isūrael*), a people entrusted by God to foster His plan to reconcile humankind with its Creator. Hence, the Korean historical heritage and ‘ethnic qualities’ render the Korean people ‘God’s elect’ (*sōnmin*). With the circulation of the *Chōnggammok*<sup>44</sup> in the Chosŏn dynasty (1392–1910), God unfolded the Coming of the Messiah, preceding the arrival of Christianity. Thenceforth, Koreans purportedly started to nurture a messianic creed (*WK* II.6.3.3.4: 558–59). Infused by a spirit of utmost virtue, Koreans created a foundation for the saviour (Mun 2010a). Given Korea’s providential importance and the Korean people’s moral grandeur, it is only natural that the Messiah was to incarnate as a Korean on Korean soil, which came true, as Unificationists assert, with Mun Sŏn-myŏng. With that said, it is not surprising that Mun called for the unification of all the languages of the world. In the Kingdom of Heaven on earth, the mother tongue of the True Parents, Korean, will become the universal language, avoiding

<sup>43</sup> The *WK* references Rev 7.2.

<sup>44</sup> An influential prophetic book, probably written in the 18th century and targeting the demise of the dynasty.



Babel and conciliating humanity. ‘The whole of humankind will become one people using one national language and thus establishing one nation’ (*WK* II.6.5: 568) under the direct dominion of God. To inhale the spirit of the future Kingdom of Heaven on earth people shall learn the Korean language. Only then may the believer fully grasp the teachings of Mun, who preached exclusively in Korean.

### 3.4 *Agenda for peace*

The UM’s millenarian dream is envisioned as having commenced on the Korean peninsula through the millennia-long spiritual and virtuous dignity of the Korean people and been put into force by the ministry of the Lord of the Second Advent, namely Mun Sŏn-myŏng.

However, to promote a religious programme, destined to change imminently and radically the stream of history by winning over a ‘critical mass’ of faithful supporters who will turn the tables in favour of those enfranchised from and directed against ‘Satan’s sovereignty’, it is imperative to convey the message internationally, using different forums to address as many people as possible, or—and the UM pursues this strategy to great lengths—to affect decision-makers, and policymakers in particular, at various levels. Complying with Mun’s universal claim, the UM’s millenarian efforts run on a global stage in the shape of a wide range of organisations and charities, which, inspired by and partly focusing on varied aspects of Unification thought, work towards a shared aim—the establishment of ‘one family under God’ (*hana’ui hananim arae han kajŏng*) or, more explicitly, world peace. Early on, the UM recognised the UN, specifically as a useful platform to disseminate its core political and social ideas.<sup>45</sup> Since the 1990, several groups gained the status of non-governmental organisation at the UN, including the International Relief and Friendship Foundation (*kukche kuho ch’insŏn chaedan*), the International Religious Foundation (*kukche chonggyo chaedan*), the Women’s Federation for World Peace (*segye p’yŏnghwa yŏsŏng yŏnhap*), FFWPU, and IIFWP, which was superseded by UPF. Pointing continuously to the dysfunctionality of the UN as it sought to impel world peace and meet the multifarious challenges of a modern world (Mun 2003), Mun ad-

<sup>45</sup> For an insider’s evaluation of the UM’s relationship with the United Nations, see Mickler 2008.

vocated an inner renewal of the UN. His proposals appealed for a religiously motivated reform, centring on the creation of UN-governed ‘peace zones’ (*p’yŏnghwa chigu*), the appointment of influential ‘inter-religious ambassadors’ (*ch’ojonggyo taesa*) in a newly designed bicameral system, and the proclamation of a worldwide celebratory ‘True Parents Day’ (*ch’am pumo’ŭi nal*) (Mun 2000). These first steps, if applied, should have brought the UN in line with Unificationist ideals, which have been strenuously upheld in the movement’s millenarian pursuit. However, the UM’s reformist activities were not crowned with success. As a result, in recent years, the UM’s deliberations have shifted from systemically transforming a ‘malfunctioning’ UN or ‘Cain UN’ (*kain yuen*) to initiating a novel alternative network of organisations termed ‘Abel UN’ (*abel yuen*), with which to replace the former.<sup>46</sup> The Abel UN, with the UPF its current flagship, aims at the realisation of ‘the kingdom of the peaceful, ideal world’. Mun not only gave assurances that the Abel UN will ‘guarantee world peace’ but conceded that its settlement is ‘the most revolutionary and wondrous event since God’s creation of humankind’ (Mun 2003). The UPF in particular embodies ‘God’s victory’ and the ‘fruition of True Parents’ blood, sweat and tears’ (Mun 2005), representing the UM’s organisational device to execute its millenarian agenda on a political level.

To keep its salvational enterprise going, countless initiatives and events have been launched in the past years: global peace tours, joined by a number of prominent guest speakers, or peace-building and inter-faith conferences hosted on all continents, to name just a few. The UM’s ‘ambassadors for peace’ (*p’yŏnghwa taesa*) programme is regarded as another cornerstone of the future ‘Peace Kingdom’ (*p’yŏnghwa’ŭi ch’ŏnguk*). Established in 2001 and arising from Mun’s proposal to deploy inter-religious ambassadors within the UN structure, this worldwide peace initiative embarked on appointing tens of thousands of ‘peace leaders’, who were to serve as promoters and guardians of peace to help secure the foundation of the impending Kingdom of Heaven on earth. Their quest for peace equals, at a micro-level, Mun’s cosmic mission, driven by the ‘mandate of heaven’ (*ch’ŏnmyŏng*). With the aid of the manifold UM campaigns fed into

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<sup>46</sup> Unification thought regularly applies this evaluative dichotomy, signifying the contrast between something good and bad, positive and negative. It relates here to the Old Testament narrative in which Cain slew his younger brother Abel.

the Abel UN, ‘True Parents’ will be capable of ushering ‘the Kingdom of Heaven of freedom, peace, unification and happiness centring on true love, on earth and in heaven’ (Mun 2003). In fact, a ‘new age’ (*saeroun sidae*) has just begun. According to Mun’s reckoning, 22 February 2013 was to mark ‘Foundation Day’ (*kiwōnjōl*) or ‘D-Day’ (*tidei*),<sup>47</sup> the alleged beginning of the Kingdom of Heaven on earth and the completion of God’s providential course for mankind. Even though Mun expected ‘Foundation Day’ to be *the* soteriological caesura in the history of humankind, he remained reticent about its actual manifestation. Hence, in particular prior to Mun’s demise, interpretations among followers differed greatly, ranging from the belief in an instant all-encompassing salvational change to a beginning and finally inexorable gradual metamorphosis in the form of a constantly ‘growing’ Kingdom of Heaven<sup>48</sup>—ineradicable world peace that is, so to speak, nascent. The latter view, notwithstanding doctrinal inconsistencies concerning Mun’s original teachings, has now become the officially sanctioned reading of the meaning of Foundation Day; still, considerable confusion persists such as on the exact impact and outreach of this anticipated ‘historic change’. However that may be, the profession of faith is that by Foundation Day (at least) the conditions for world peace will be lastingly secured owing to the True Parents’ unremitting efforts (see Figure 4).

Mun’s death and the ensuing loss of absolute interpretive authority will render Unification thought more than ever subject to on-going adaptation, a fact that grows conspicuously apparent in the face of this recent (re-)interpretation by UM dignitaries, identifying Foundation Day as the mere kick-off for some sort of ‘embryonic’ Cheon Il Guk, which is more akin to a Cheon Il Guk *in the making* than Mun’s initial vision of an unmitigated heavenly paradise on earth. Suffice it to say that as a religious movement based on and, in fact, defined by millenarianism, the UM will not get around to preserving its millenarian trajectory, *unless* world peace has been effectively achieved; an ambitious target which, ‘realistically speaking, would be very difficult (yet according to some not impossible!) to attain overnight’.<sup>49</sup> With that said, in order to keep the millenarian pattern intact, Han Hak-cha has already presaged another salvational objective to be accomplished by

<sup>47</sup> 13 January 2013 according to the lunar calendar.

<sup>48</sup> Author’s conversation with UM members.

<sup>49</sup> Author’s conversation with UM members.

the time of Mun's centenary in 2020. From this one can infer that the Kingdom of Heaven on earth as adumbrated by Mun, that is, involving every single human being and bringing about world peace, will naturally be deemed in constant need of more time for the UM leadership to render it concrete. Otherwise, the UM would forfeit doctrinal cohesion and, thus, relinquish its key ideological momentum.



Figure 4 Ch'ŏnjŏnggung (Palace of Heavenly Righteousness, commonly called Cheon Jeong Gung or Peace Palace) in Ch'ŏngp'yŏng: the major UM landmark and 'eternal' symbol for the 'True Parents' and the 'cosmic accomplishments' of their peace movement

#### 4 CONCLUDING REMARKS

Under the auspices of its religious genitor, mastermind and redeemer, Mun Sŏn-myŏng, the UM has become one of the most strident proponents for world peace. A largely self-proclaimed champion of peace-building and inter-religious dialogue, the UM sees itself as walking on a divinely commissioned path to repatriate God's foremost creation after ages under the regimen of Satan. Guided by the 'perfect Adam' (*wansŏng han adam*), who was Mun, Unificationists aspire to restore

the primordial bond with God which original sin shattered in the Garden of Eden. It is this underlying millenarian thinking which serves as the driving force for the UM's widespread and sedulously pursued peace agenda.

The UM's set of teachings can be said to meet the criteria determined by the definition of millenarianism applied in this study (see Section 3.1, above). Unificationists cherish a belief in the Kingdom of Heaven on earth, which, when actualised, designates a blissful world of peace, affluence, equality and liberty under the tender care and patronage of God. This eternal paradise will progressively manifest itself on this earth ('this-worldly') and hereafter extend to the spirit world. The great salvational transformation driven forward by the faithful was at the brink of dawn ('imminent'), or more precisely, it was said to irreversibly 'unfold' by 22 February 2013, the day God's irrevocable providence would be completed. Foundation Day is supposed to grant humankind the potential to discern its divinity, re-enter into the divine 'blood bond' and form a communion with God in Heaven ('collective'). This change will enable the faithful to live in utmost happiness in the physical world, and eternally in the spiritual realm thereafter. God's beneficial dominion, with the True Parents as His governors, will not cease but will last forever ('ultimate') and embrace the whole cosmos ('total'). The Unificationist millennium, burgeoning on the Korean peninsula, is being brought to fruition by Mun and his spouse, who both are sited on a providential course prescribed by God.<sup>50</sup> For this reason, it is asserted that the True Parents' redemptive power pervades all action carried out by the UM. In other words, the UM's numerous undertakings are viewed as having a providential cause for the pursuit of building the Kingdom of Heaven on earth.<sup>51</sup> Ultimately, it is this very millenarian idea which acts as *the* doctrinal impetus or motivational agent for the wide array of the UM's activities with its global peace agenda leading the way.

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<sup>50</sup> Despite his passing, for the time being, Mun is held to retain the central function within Unification soteriology, continuing his messianic role from the 'spirit world'. Accordingly, it has been announced by leading members of the UM that Foundation Day will see the (third) perfection blessing of the 'True Parents of Heaven, Earth and Humankind' (*ch'ŏnjiin ch'am pumo*) with Mun, *now* as a spiritual being, and his physical Eve, Han Hak-cha. This ceremony shall signify the wedding of God—who is joining the bodies of 'True Parents'—and the restoration of the state before the Fall.

<sup>51</sup> Even if God's providence is to be finally concluded, the Unificationist enterprise must not grind to a halt, for it is an essential part of the foundation and promotion of the new age.

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## LIST OF ABBREVIATIONS

CAUSA	Confederation of the Associations for the Unification of the Societies of the Americas
FFWPU	Family Federation for World Peace and Unification
HSAUWC	Holy Spirit Association for the Unification of World Christianity
IIFWP	Interreligious and International Federation for World Peace
UM	Unification Movement
UN	United Nations

UPF	Universal Peace Federation
US	United States
WK	<i>Wölli kangnon</i> (Exposition of the Principle)

## GLOSSARY

Ch'oe Sön-gil	최선길 崔先吉 (Sun Gil Choi)
Han Hak-cha	한학자 韓鶴子 (Hak Ja Han)
Kim Il Sung	김일성 金日成 (Kim Il-söng)
Kim Kyöng-gye	김경계 金慶繼
Kim Myöng-hüi	김명희 金明姬
Kim Sang-ch'öl	김상철 金相哲 (Sang Chul David Kim)
Kwak Chöng-hwan	곽정환 郭錠煥 (Chung Hwan Kwak)
Mun Hyön-jin	문현진 文顯進 (Hyun Jin Preston Moon)
Mun Hyöng-jin	문형진 文亨進 (Hyung Jin Sean Moon)
Mun Kyöng-yu	문경유 文慶裕
Mun Sön-myöng	문선명 文鮮明 (Sun Myung Moon)
Mun Yong-myöng	문용명 文龍明
Pak Chöng-hüi	박정희 朴正熙 (Park Chung-hee)

Abel yuen	아벨유엔 'Abel UN'
Adam	아담 Adam
Chaerimju	재림주 Lord of the Second Advent
Changnogyo	장로교 Presbyterianism
Che3 isürael	제3 이스라엘 'third Israel'
Chisang chiok	지상지옥 hell on earth
Chisang ch'önguk	지상천국 Kingdom of Heaven on earth
Chönggamnok	정감록 prophetic book, probably written in the 18th century by an unknown author
Chöpput'im	접붙임 engrafting
Chüngsando	증산도, most internationally active group within the Chüngsan family of religions, founded in 1974
Chüngsangyo	증산교 religious teachings of Kang Il-sun [Chüngsan] (1871–1909), on which more than a hundred movements have centred their faith since the early 20th century
Ch'am chanyö	참자녀 True Children
Ch'am kajöng	참가정 True Family
Ch'am pubu	참부부 True Parents
Ch'am pumo'üi nal	참부모의 날 True Parents Day
Ch'am sarang	참사랑 true love
Ch'angjo isang	창조이상 ideal of creation
Ch'angjo mokchök	창조목적 purpose of creation
Ch'ojonggyo taesa	초종교 대사 inter-religious ambassadors



- Ch'öndogyo 천도교 historically influential religious movement, formerly known as Tonghak (1860–1905)
- Ch'öngsim kukche pyöngwön 청심 국제 병원 CheongShim International Medical Centre
- Ch'önguk 천국 Kingdom of Heaven
- Ch'önilguk 천일국 Cheon Il Guk
- Ch'önjiin ch'am pumo 천지인 참부모 True Parents of Heaven, Earth and Humankind
- Ch'önjönggung 천정궁 Palace of Heavenly Righteousness, Cheon Jeong Gung
- Ch'önjotaesin 천조대신 Amaterasu Ōmikami
- Ch'önju p'yönghwa yönhap 천주평화연합 Universal Peace Federation
- Ch'önjujög'in inyöm 천주적인 이념 cosmic ideology
- Ch'önmyöng 천명 mandate of heaven
- Ch'önsajang nusiel 천사장 누시엘 Archangel Nusiel
- Ch'önsang ch'önguk 천상천국 Kingdom of Heaven in heaven
- Ch'ukpok 축복 blessing
- Eden tongsan 에덴동산 Garden of Eden
- Haewa 해와 Eve
- Han 한恨 innermost feeling of sorrow
- Hana'üi hananim arae han kajöng 하나의 하나님 아래 한 가정 one family under God
- Hana'üi taegajok 하나의 대가족 one great family
- Hanim 하나님 God
- Hanim'üi choguk 하나님의 조국 God's homeland
- Hanim'üi hyölt'ongjök chikkye'üi chanyö 하나님의 혈통적 직계의 자녀 children of God's direct lineage
- Hanim'üi kyohoe segye pogüm söngyo hyöphoe 하나님의교회 세계복음선교협회 World Mission Society Church of God
- Hanim'üi malsüm 하나님의 말씀 the word of God
- Hanim'üi p'itchul 하나님의 핏줄 God's lineage
- Hanim'üi söngjön 하나님의 성전 God's temple
- Illyu'üi ch'am pumo 인류의 참부모 True Parents of humankind
- Ilsin sökchae 일신석재 Ilshin Stone
- Ingan t'arak 인간타락 Fall of Man
- Irhwa 일화 Ilhwa pharmaceutical company
- Kain yuen 가인유엔 'Cain UN'
- Kiwönjöl 기원절 Foundation Day
- Kongsanjuüi segye 공산주의세계 communist world
- Kukche chonggyo chaedan 국제종교재단 International Religious Foundation
- Kukche kuho ch'insön chaedan 국제구호친선재단 International Relief and Friendship Foundation
- Kuseju 구세주 Saviour
- Külbang 글방 village school
- Malse 말세 Last days
- Manwang'üi wang 만왕의 왕 King of Kings

- Manyu wönnöök 만유원력 original force of all beings  
 Mesia 메시아 Messiah  
 Noa 노아 Noah  
 Öriyang [hon'in] chanch'i 어린양 [혼인] 잔치 marriage of the lamb  
 Pokkwi'üi wansöng 복귀의 완성 perfection of restoration  
 Puhwalchöl 부활절 Easter  
 P'yöngghwa chadongch'a 평화자동차 Pyeonghwa Motors  
 P'yöngghwa chigu 평화 지구 peace zones  
 P'yöngghwa taesa 평화 대사 ambassadors for peace  
 P'yöngghwa t'ongil kajöng tang 평화통일가정당 Family Party for Peace and Unification  
 P'yöngghwa'üi ch'önguk 평화의 천국 Peace Kingdom  
 P'yöngghwa'üi wang 평화의왕 King and Queen of Peace  
 Saeroun sidae 새로운 시대 new age  
 Samdae ch'ukpok 삼대축복 three great blessings  
 Sat'an chugwön 사탄 주권 sovereignty of Satan  
 Sat'an'üi chanyö 사탄의 자녀 sons and daughters of Satan  
 Sat'an'üi hyölt'ong 사탄의 혈통 lineage of Satan  
 Sat'an'üi kulle 사탄의 굴레 Satan's bondage  
 Sawi kidae 사위기대 four position foundation  
 Segye ilbo 세계일보 *Segye Ilbo* (South Korean newspaper)  
 Segye kidokkyo t'ongil sillyöng hyöphoe 세계기독교통일신령협회 Holy Spirit Association for the Unification of World Christianity  
 Segye kuwön 세계구원 global salvation  
 Segye p'yöngghwa ch'ojonggyo ch'ogukka yönhap 세계평화초종교초국가연합 Interreligious and International Federation for World Peace  
 Segye p'yöngghwa t'ongil kajöng yönhap 세계평화통일가정연합 Family Federation for World Peace and Unification  
 Segye p'yöngghwa yösöng yönhap 세계평화여성연합 Women's Federation for World Peace  
 Segye p'yöngghwa'üi ch'uk 세계 평화의축 axis of world peace  
 Sekai kirisutokyö tōitsu shinrei kyōkai 세계基督教統一神靈協會 Holy Spirit Association for the Unification of World Christianity  
 Sesang'üi sin 세상의 신 god of this world  
 Silch'e taesang 실체대상 substantial object  
 Sinhüng chonggyo 신흥 종교 newly emerged religion  
 Sinjonggyo 신종교 new religious movement  
 Söngnam irhwa ch'önma 성남일화천마 Seongnam Ilhwa Chunma  
 Sönmin 선민 God's elect  
 Sönmun taehakkyo 선문대학교 Sun Moon University  
 Susu chagyong 수수작용 give and receive action  
 Taech'isön 대치선 line of confrontation  
 Taejonggyo 대중교 historically influential nativist religious movement, founded in 1909

Taesun Chilliho 대순 진리회 largest group within the Chŭngsan family of religions,  
founded in 1969  
Tan wöltü 단월드 Dahn World  
Tidei 디데이 D-Day  
Tōitsu kyōkai 統一教会 Unification Church  
Tongyang'ui yerusalem 동양의 예루살렘 Jerusalem of the East  
T'ongil kŭrup 통일그룹 Tongil Group  
T'ongil kyohoe 통일교회 Unification Church  
T'ongil sasang 통일사상 Unification thought  
T'ongil sinhak 통일신학 Unification theology  
T'ongil undong 통일운동 Unification movement  
Uju'ui pimil 우주의 비밀 secret of the universe  
Ŭm 음 陰 yin  
Wansōng han adam 완성한 아담 perfect Adam  
Wōlli haesōl 원리해설 Explanation of the Principle  
Wōlli kangnon 원리강론 Exposition of the Principle  
Wōlli wōnbon 원리원본 Original Text of the Principle  
Wōnbulygo 원불교 Wōn Buddhism  
Wōnjoe 원죄 original sin  
Yang 양 陽 yang  
Yesunim 예수님 Jesus  
Yōūido sunbogum kyohoe 여의도 순복음 교회 Yoido Full Gospel Church  
Yōnggye 영계 spirit world  
Yōngjōg'in mesia 영적인 메시아 spiritual Messiah  
Yōngjōk t'arak 영적 타락 spiritual Fall  
Yukchōk t'arak 육적 타락 physical Fall