

**Interreligious and International  
Federation for World Peace**

**International Seminar**

*International Public Service  
and a Culture of Peace*



**December 16<sup>th</sup> and 17<sup>th</sup>, 2000  
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## **Welcome Letter**

*Dear Seminar Participants,*

*Welcome to London, England, for this international seminar on "International Public Service and a Culture of Peace." I want to thank you for responding so enthusiastically to our invitation, despite your busy schedules and demanding commitments at home. I appreciate the fact that you clearly recognize the importance of this seminar. We look forward to a fruitful time together over the next several days.*

*This seminar is being sponsored by the Interreligious and International Federation for World Peace, the Family Federation for World Peace and Unification International, The Washington Times Foundation, the World Media Association and the World University Federation. These organizations were founded by the Rev. and Mrs. Sun Myung Moon in order to promote world peace. Rev. Moon has always taught that global transformation and world peace cannot be achieved by force. Rather peace can come about only through the transformation of human hearts. For this reason he has always understood the important role of religious leaders, political leaders, the media, scholars and youth leaders. This is the reason he has invited each of us to this seminar.*

*Over the next several days we will be reflecting on the founding ideals of the IIFWP and the co-sponsoring organizations, as expressed in the words of the Rev. Moon, a world leader who has inspired millions throughout the world to lead a better personal life and to improve their societies and nations. His teachings have served as the foundation for the numerous global projects he has established. We hope that your experience here will provide greater understanding of the teaching and worldwide activities of Rev. Moon and that you will be inspired in ways that stimulate you to work harder and more effectively in your respective areas of responsibility.*

*At the present time we are developing a worldwide educational curriculum aimed at promoting international public service and building bridges of peace which overcome barriers of race, religion, culture and nationality. The fundamental values represented in this program include the development of moral character, the establishment of strong, stable and loving families, interreligious harmony and cooperation; and global cooperation among nations, civil society, religions and international organizations, most especially the United Nations. We very much invite and welcome your participation in this worldwide educational program.*

*Our staff is here to serve you and they will do everything they can to make sure your stay with us is both comfortable and productive. Please do not hesitate to contact them if you have any question or concern.*

Sincerely yours,



*Rev. Chung Hwan Kwak*

*International Seminar Chairman*

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## **Statement of Purpose**

*The building of a culture of peace, built on the foundation of God-centered families, has been the fundamental purpose and goal of the lifelong work of the Rev. and Mrs. Sun Myung Moon. The Interreligious and International Federation for World Peace was established to provide a global network of world leaders dedicated to working together cooperatively for peace. The ideal of a "culture of peace" indicates that peace is not rooted only in political agreements, but in cultural realities that relate to moral character, family, education, citizenship, religion and world view.*

*During the year of Rev. Moon's 80th birthday, the Interreligious and International Federation for World Peace, along with the Family Federation for World Peace and Unification International, The Washington Times Foundation, the World Media Association and the World University Federation have sponsored this seminar on "International Public Service and a Culture of Peace." Political leaders, religious leaders, youth leaders, scholars and university administrators from around the world have been invited to explore and discuss the founding ideals and teachings of the Rev. Moon as related to our seminar theme.*

*It is well known that Rev. and Mrs. Moon have millions of followers and have established a foundation through the Family Federation for World Peace and Unification (FFWPU) in 185 nations. The leaders and volunteers who serve the FFWPU are known for their vitality, dedication and sacrificial spirit. In addition they are respected for their strong and loving family relationships.*

*One of the traditional, daily practices of FFWPU members is known as hoon dok hae, a Korean phrase that can be translated as "gathering for reading and learning." Each day, FFWPU members in all parts of the world set aside time with their families for hoon dok hae. At these gatherings, one family member will read a selection from Rev. Moon's teachings. For example, the reading could be from a speech given in 1954 to a small group in Korea or from a speech from 1974 to 30,000 at New York's Madison Square Garden. In these speeches one finds a wealth of spiritual insight and guidance for daily living.*

*Rev. Chung Hwan Kwak, who has followed Rev. Moon for more than 40 years and has served as chief editor of his speeches, says, "Rev. Moon has spoken extensively throughout his life. Even if only one or two people were present, he would speak for the whole night. He would passionately speak the truth in front of a few as if he were addressing thousands. Reverend Moon has put his whole heart into teaching. Besides spreading to his followers, Reverend Moon has spoken a great deal to the public and to leaders of religion, science, politics, education, media and culture. In spreading directly with groups transcending the boundaries of nation, race and religion, Reverend Moon has established an incomparable record as a prolific speaker. The words of Reverend Moon, which address all aspects of God's will and providence, offer the solution to the problems of life and history; they are, moreover, the words of the Completed Testament for the fulfillment of the promises which were made in the providence of salvation.... In coming to hear or read the words of Reverend Moon, leaders discover the proper way to guide their society and nation and educators realize the true path of a teacher. When parents and children read these words together they will discover the true way for their family and find happiness." [From the Preface to the Gathering for Reading and Learning Series.]*

*This seminar brings together distinguished participants from all continents and from well over forty nations. Together these leaders, from religion, politics, universities, the media and culture will reflect and offer commentary on the teachings of the Rev. Moon. In effect this seminar is a global hoon dok hae.*

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## *Seminar Sponsors*

### **Interreligious and International Federation for World Peace**



The Interreligious and International Federation for World Peace (IIFWP) is a worldwide, not-for-profit organization dedicated to the promotion of world peace through education programs, workshops, conferences and publications. IIFWP seeks to encourage and support the efforts of world leaders from all disciplines and to build coalitions with a wide-range of non-governmental, religious, cultural and educational institutions in advancing solutions to pressing world problems.

The vision for the establishment of was first presented in Washington, DC on December 19, 1998 to participants at an international and interreligious conference sponsored by the Interreligious Federation for World Peace and the Family Federation for World Peace and Unification International. In his Founder's address to the conference, the Rev. Sun Myung Moon referred to his hope to develop the IIFWP and eventually to see a council of religious leaders working within the context of the United Nations.

On this foundation, only a few weeks later, the Inaugural Assembly of the IIFWP was held in Seoul, Korea on February 6, 1999 with over 500 participants in attendance, including more than 30 former heads of state, several United Nations ambassadors, religious leaders representing all the world's major faith traditions and a wide range of scholars, scientist, journalists and artists.

In his founder's address at the Assembly, Rev. Moon outlined his vision for, underscoring the need for political and religious leaders to work together in providing solutions to global problems. He urged the United Nations to lead the way in implementing such a system of cooperation.

### **World Media Association**



The World Media Association (WMA) provides an international forum for media professionals and opinion leaders dedicated to advancing the highest standards of journalistic ethics. The WMA is committed to advance press freedom in places where it does not exist and to encourage the responsible use of that freedom where it does exist.

The World Media Conference was founded in 1978, based on the vision of the Reverend Sun Myung Moon to promote an ethically aware and responsible media. That concern has proved timely as public trust in the media in the United States has plummeted to all-time lows. In 1985 the organization was renamed the World Media Association.

The WMA has promoted its goals through a number of projects, most notably the fifteen World Media Conferences and a series of international fact-finding tours. The tours have taken journalists to many of the world's critical hot spots. During the 1980's, tours went to Central America, Southern Africa and Southeast and Northeast Asia.

Most remarkable were the series of tours to the Soviet Union from the Brezhnev era through the emergence of glasnost and perestroika. They culminated with World Media Conference XI in Moscow in 1990 that led to the historic meeting of then President Gorbachev with the Reverend Sun Myung Moon. During the 1990's, WMA has sponsored leaders from Latin American countries on visits to the United States to study the operation of a free press in a free-market democracy.

### **Family Federation for World Peace and Unification**



The Family Federation for World Peace and Unification International works at all levels of society to heighten awareness and understanding of how to support healthy families, which are essential to creating a culture of peace. The Family Federation works earnestly to strengthen families of every race, religion, culture and nation.

The Family Federation sees families as the "school of peace" and as the ideal starting place to deal with social and political problems. While the pursuit of world peace is often presumed most appropriate in the halls of government and justice, the Family Federation believes the possibility of world peace requires the participation of each family. In this way, each of us can be an activist for peace. Because families shape our communities, our nations and world, there is a clear need for a movement that promotes strong families.

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To be effective in this era of globalization, industrialization, commercialization and urban blight, the Family Federation seeks to work both among leaders and on a grass-roots level in addressing family issues. This is, why the Family Federation for World Peace and Unification International has both an international branch as well as national and local chapters established throughout the world.

### **The Washington Times Foundation**



The Washington Times Foundation, established in 1984, by the Reverend Sun Myung Moon, is a not-for-profit organization devoted to encouraging the highest ideals in cultural values and public mindedness. The Foundation has developed programs, particularly in the areas of media and journalism, to promote the values of family, freedom and faith-values that have become confused and weakened. Forums and programs are regularly sponsored on a variety of activities for educational enrichment. To achieve its mission, the Foundation sponsors programs in support of four major goals: world peace, religious and racial harmony, restoration of the stable two-parent traditional family and community-building.

### **World University Federation**



The purpose of the World University Federation (WUF) is to contribute to a world where people live in peace, cooperate with each other and respect individual rights and values, eventually becoming members of a global society. In this sense WUF gives wide meaning to the term "education." WUF will promote the establishment of an international network of higher learning institutions.

The World University Federation, with the support of distinguished scholars worldwide, seeks to make a positive global impact on education. For this purpose, WUF will take full advantage of the possibilities and opportunities offered by current information technologies. An effective international, interactive network or virtual community of institutions and scholars, dedicated to using the new information technologies properly and constructively, is being formed. To play their part in achieving world peace, educational institutions must not only train students to be professionally competent but also to be responsible citizens who can contribute to building better societies and to be aware of the global nature of current issues.



# *Session Readings*

## *Session One*

### *Exploring the Moral Foundations of a Culture of Peace*

I believe that there is a relationship between different academic fields whether a person be engaged in the contemplation of eternal verities or whether he be observing an event. Indeed, how could it be possible to conceive of events occurring in space and time unless it be in relation to transcendent realities?

Religion and philosophy concern themselves with metaphysical and moral questions that have long occupied man's consciousness. Where do we come from? Why is there suffering? What is good and evil? Is there life after death? These questions are of concern to all of us no matter what our academic discipline.

In my view, the whole range of knowledge from theology to the physical sciences has no meaning unless there can be an understood purpose and direction to this knowledge. The search for the standard of value is the search for this purpose. In this common quest, the knowledge of all the different fields of study relate to one another. Surely true knowledge cannot be contradictory. In fact, the discoveries in one field of study might have significant impact on the other fields of study. In this last century the findings of the hard sciences have had tremendous impact on the behavior and beliefs of individuals who pursue knowledge in all fields of study. For instance, relativity and indeterminacy, however much misunderstood, have undoubtedly affected philosophy and theology.

It is sad to see that, although knowledge in various fields of study does interrelate, all too often scholars prefer to concentrate only on their own field of study. Extreme specialization provides knowledge, which may have little meaning for anyone other than the individual who pursues it. The joy of discovery should inspire a scholar to communicate his findings to others in terms they can understand. We should all be willing to listen, lest our knowledge be superficial and imprecise.

Religious people have felt a threat from the discoveries of science, specially since the time of the Renaissance. Yet how can a so-called religious person be concerned with salvation without being concerned with developing the knowledge and techniques necessary to solve the problems of hunger, disease, old age and inadequate housing and clothing? Certainly science has contributed much towards these ends. (*The Sixth ICUS<sup>1</sup>, November 25-27, 1977, San Francisco, California*)

Despite the development of science and the prosperity of the economy, there are still many tragic situations throughout the world. Despite scientists' deep desire and diligent efforts, poverty, illiteracy and disease still prevail in the advanced countries; tensions, wars and hostilities continue among nations. Thus humankind continues to suffer from sorrow, distress and pain even in the midst of our luxuriously developed countries. Many leaders are trying to eliminate this misery and to establish true peace and stability, but the world is filled with empty words of peace and humankind is sinking deeper and deeper into restlessness, anxiety and fear. How has this come about? The main reason is that the standard of value which regulates humanity's behavior has been undermined. As ethics and morality have lost their power, the standard of goodness has all but disappeared.

No one can deny that every creature, including the human being, is a unified being with two natures, a material nature and a mind like nature. A human is the unified being of body and mind; animals are the unified beings of body and instinct; plants are the unified beings of matter and directive life; and inorganic bodies are the unified beings of matter and directive energy.

To practice love, a norm must be set up because a true life of love requires order. In a society where order has been destroyed a life of love can not be practiced in harmony. That is to say a life of love needs order and for order a norm is required. "Norm" means laws and principles which regulate a person's behavior and these are morality and ethics. Therefore to have a good life centered on love, humans must set up sound morals and ethics and must practice them. The morals and ethics which apply to the unified world must be clear and applicable to modern humanity. The reason why past morals and ethics have been undermined lies partly in modern man's tendency towards materialism, but it also comes from the fact that the standards of value no longer satisfy modern man's reasoning capacity. From this the establishment of new morals and ethics based on the new standard of value becomes inevitable. Then how can this new standard of value be set up? It can only come from an elevated, unified system of thought which can unify all the past philosophies and religious doctrines.

All the philosophies and religions of the past had their own views of value each with strong points which are still beneficial. But people have nearly left them behind because these views could not adjust to the coming new age. Therefore, to establish the new view of value, we must absorb all the strong points of

past views of value and develop new values which can meet the needs of modern humanity.

The divisive specialization of science, just like the dismantling of a machine, ultimately paralyzes the unitary function of the whole and keeps science from fulfilling its mission.

The human being is also a unified being brought about by the unified cause. Consequently, man cannot be considered only a material being or only a spiritual being. Therefore, the improvement of physical life alone can not create happiness. Only by improving both the spiritual and physical life at the same time can true happiness be brought about.

Science has put its efforts into improving material life because its domain was limited to the material world. Therefore, in spite of the hard work and deep desire of scientists, humankind has not been able to escape distress and chaos.

Then how can we create the spiritual reformation? For this we must set up a standard of goodness and to determine goodness we must decide the center of love. This is because goodness is the practice of love. Then what can be the center of love?

Through our amazing scientific progress we have begun to take after God's creative power, but not yet his love. In order to take after his love, we must practice love and lead a life of goodness. Man should make God, who is the subject of love, the center of his standard of goodness. Since God is both the center and essence of all things, his love is unchanging and everlasting even though his creation, the phenomenal world, is transitory. (*The First ICUS, November 23-26, 1972, New York, New York*)

I think not only myself but also many other people have the impression that modern science now shows undesirable side effects even though it has so far contributed tremendously to promoting the welfare of humankind with unceasing and outstanding development. As I see it, men of today are losing their subjectivity over science and it looks as though man's ability to control scientific technology, which he himself has developed, is gradually being weakened. If this situation persists it would be difficult for us to guarantee against any undesirable situation which may arise in the near future.

The reason for man's loss of subjectivity is that science, by nature, is apt to allow scientists to exclude the questions of humanity and man's moral values in the process of scientific development. As time elapsed, science has gradually fractionated with each field becoming more and more specialized, inclining to be more analytical and materialistic, utterly ignoring the questions of morality or values. Thus, man's subjectivity and dominion over science began to be either weakened or lost. I am sure it is not erroneous to think that out of many possible motivations of scientific research the ultimate and most important one is no doubt to realize man's common welfare, prosperity and peace. Nevertheless, as the fields of science became more subdivided and the methods more analytical, its development deviated from the right direction which is towards a state of moral value in which man's common welfare can be guaranteed. Men originally expected and anticipated the common welfare and happiness of man, who is in the subject position over the environment. But on the contrary, scientific achievements have so far resulted in the improvement and development of the environment and new means of life which are in the object position to man. That is to say, while man's original desire was for science to achieve the welfare of man who is the subject, scientific achievements have appeared as the improvement and development of the environment which is the object.

This inconformity and discrepancy between man's desire and scientific achievement finally caused the weakening or loss of man's subjectivity. However, it is desirable for science to deal with the question of man's subjectivity as well as the objective problems such as the improvement of the environment and the development of the means of life. My ardent wish is that all scientists develop their respective fields on the basis of a solid view of moral values thus exalting human dignity by adopting also the spiritual and unified method as well as the materialistic and analytical one.

If we had created the climate of science centered on human dignity the formidable problem of pollution would have been prevented. Here arises the question of man's original image, that is, man's nature. My view is that man's original image is the harmonious oneness between his mind and body. The original human should be a being of unity and harmony between his spirit and body centered on the purpose of goodness or value. I view the original character of science as embodying in unity the two sides of spirit and body resembling the human being. This means that science should assume a unified character dealing also with the field of moral value. It may be appropriate to call this synthesized science "Cultural Science." However, in order for science to handle this view of moral value, another question of what should be the standard of value appears. In general, the standard of value has changed according to age and environment. There is a vast difference between the standard of value in the ancient times and that of the modern age. And again the standard of value in the Orient differs from that of the Occident. Therefore, to establish a true standard of value for the common benefit and welfare of all humankind we cannot but set up the

standard some universal and absolute element that can apply at any time and any place. The establishment of this absolute standard signifies the establishment of a new view of moral value. The essence of this absolute standard should be the love which makes the basis of the ethics of the family system. This is because the true love in the ethical relationship of the family is an absolute love, agape love, which emits heart-warming joy to all humankind just as the sun emits its light to all creation. And this love alone has never changed through history whether in the East or West. At this point we can think of the one absolute being who is the only subject of this absolute love. I believe it is most desirable for this absolute being to become the ultimate standard of the new view of value.

In my view, this absolute being is not at all any conceptual being but rather a substantial entity which has hitherto revealed Himself throughout human history. We know that in history many sages and saints including so many religious leaders have appeared in different times and in different places. These people, without exception, appealed to the human conscience and heart urging the practice of love. When men responded and followed their teachings the people and nations enjoyed peace and prosperity but when they were obstinate they fell into confusion or decline. Even today the whole of humankind is in confusion and chaos waiting either consciously or unconsciously for the appearance of modern sages and saints to realize this love. All these facts signify that history has developed in the direction to realize this love. Therefore we cannot but realize that in history there has been one central axis functioning consciously in a certain direction. I want to define this substantial being who has played the role of the axis as the "Absolute Being." We can see that behind the scenes of human history this Absolute Being has planned to establish the world of moral values by actualizing love through the saints, righteous people and conscientious leaders. Accordingly my conclusion is that if the whole of humankind will accept this Absolute Being as the axis of human history the world of moral values will be realized without difficulty. (*The Second ICUS, November 18-21, 1973, Tokyo, Japan*)

Some scientists have hinted that the future study of elementary particles and cosmology may alter our concepts of space and time. A study conducted by the Club of Rome informs us of the potentially disastrous events in the near future due to pollution, population growth, scarcity of natural resources and rapid industrialization. Recently it has been found that ozone is on the decrease, caused by repeated nuclear testing. As you all know, the presence of ozone in the atmosphere is indispensably vital to the survival of life on the earth, since destruction of protein molecules does occur in the absence of the ozone layer.

Solutions to these problems cannot be arrived at through the efforts of scientists alone, nor by the efforts of any particular individual, group or country. The study of the Club of Rome, previously mentioned, clearly indicates the finiteness of the world's resources and environs and also makes clear the absolute necessity of a global approach and cooperative effort for proper and complete solutions to the world's problems. These problems call for a world view, accompanied by an attitude of sacrifice and cooperation among all peoples of the world, transcending the interest of any one community or nation. Such a spirit of cooperation will be attained only when all humankind view themselves as members of the same human family. This revolutionary change in human consciousness to such an ideology has long been needed and is vital to humanity's survival today.

In most educational systems in every nation of the world, the merit of competition and the survival of the fittest, achieved only by the winners in the competition, has been overly stressed. This has long been the plague undermining the healthy human endeavor to lead humankind into the world of peaceful co-existence by bringing them to be members of one human family.

In the past, we have recognized the contribution of science and technology to the enrichment of human life without reflection. Now we begin to wonder. Some disquieting questions come to mind. Are we happier? Are we ethically more sound? Are we becoming more humane with love and concern for one another? Answers to these questions are not found simply by analyzing statistical results because the human being has many aspects which are not discretely quantifiable. In any discussion of the quality of life, these non-quantifiable factors play a major role. As illustrations, let me cite love, the ideal, the joy of creating, belief in God and numerous other value systems. The question of the preservation and development of these humane aspects of life remains the greatest theme of our research. In light of this theme the question of interpretation and proper use of the vast amount of information created through scientific research and discovery becomes a profound and serious one. Our attitude which tends to overemphasize the value of science may need re-examination. A scientific truth is tentative, the truth in one generation being possibly denied in the next. Consistent results, derived from a model built on the basis of a limited phenomenon, constitute scientific truth. However, in the course of building a model we go through the processes of idealization, simplification and approximation. As a consequence, we may have an approximated truth and not the absolute truth. Science has grown so big that it sometimes seems beyond the realm of human beings.

Science should be gravely thorough and rigorous in determining facts, but in the process of utilizing the information and achievements, science should retain its position as one of the areas of human creativity. It should stay within the human realm so that it may be used and controlled and appreciated like the works of art and music.

When we reflect on the history of the human race, we see that there have been new frontiers in every era, some culminating in the development of literature and others in the blossoming of medicine or the other sciences. Yet in the past, development of science and technology has been aimed mainly at the conquest and exploitation of nature. Today this very science compels us to set up a new ethical standard. The new ethic should concern itself with the problems of love for nature and a re-examination of human values and the need for cooperation among human beings. It should attempt to set a new view of value and a new ethical norm which can bring about an ideal world of harmonious co-existence among all creatures on the earth.

The development of science and technology has certainly raised issues that invite us to reflect seriously on what is essential for us to remain human and to preserve humanity in our lives. I strongly believe that all this can be made possible only when every field of scientific technology is mobilized for the benefit of humankind and when a cooperative spirit of human activity is available on the part of the men who handle the scientific technology. (*The Third ICUS, November 21-24, 1974, London, England*)

The fragmentation of sciences is analogous to a body consisting of scattered cells having no life. When we examine the structure of the human body, there are millions of cells in an interrelated network making it possible for the body to function with vitality. In a human being there is the brain which is the central point and the subject from which the message and commands go through the spinal cord and nerve endings to reach every cell, thus making the millions of cells function harmoniously. The eye, as is true with any part of the human body, has the individual purpose for the sake of the eye, while at the same time it serves the purpose of the whole body. Every part of the human body has a dual purpose. Therefore, pain in one cell, which is the basic unit of the human body, gives pain to the whole body; and conversely the health of each cell gives health to the whole body. Without a normal relationship and order among cells, a human will become sick.

I believe that the ideal structure or organization of any unit or group in human society should be like the structure of the human body. Today's society, deprived of such relationship and order, is paralyzed and sick. Something is desperately wrong! Man, conscious of the chaos and confusion, is frustrated. The population explosion, pollution and exploited natural resources are not the only problems. The sickness of the society lies within the very essence of man's being.

In order to deal with all these problems, man must have a clear and healthy mind so that he can function effectively. What we need is not an industrial or technological revolution but a great revolution of human consciousness. The solution to social problems is not limited to the natural sciences but must be trans-disciplinary and influencing the areas of social science, the arts, religion, etc. The previously mentioned problems are not restricted to any one country. They are not those of one age but ultimately of human history, affecting the past, present and the future.

By going through this revolution of human consciousness man must be so led as to use the results of his research for the peaceful coexistence of all humankind in a very creative and productive way. Man's ideal can be realized only when he serves the individual purpose and the public purpose in complete harmony.

In the field of natural science, as in every other field of research, the immediate individual purpose must be attained along with the long term, broader purpose of integrating with other fields for the whole of humankind. Only then can we find the true meaning of the results of research.

In order to integrate all the specific fields of research, we are in need of a larger design or blueprint. In this way we may have a common ideal before us as we proceed to achieve this integration. The main purpose of this Conference on the Unity of the Sciences is for us to produce that blueprint. Permit me to offer some thoughts concerning that blueprint.

Man is aware that he has life within him because his mind, which originates from a source of the highest dimension, is not limited to space and time. That source may be called the cosmic mind or the first cause of all beings. Man must be able to understand the centrality of absolute value in the cosmopolitan order to give his life meaning.

By setting up a new world order where all humankind are brothers and sisters transcendent of national and racial boundaries and living as one human family we can enjoy the ideal world with true peace and happiness. In order to make such a reality, science must be evaluated from outside the realm of science. Science policy must be determined in consideration of society as a whole. We must not lose the very central point of the whole purpose: Science is not for science itself but for the welfare of humanity. In other

words, for the development of science to have meaning in man's everyday life, humans must discuss and establish a standard of value in terms of the whole.

Science begins its research on visible and external things. However, science can also assist in understanding the frontiers of invisible or internal things of a spiritual dimension. Finally, the integration of the two realms should occur. Thus, we must be able to have a central point located in the external, visible world connected to the central point located in the metaphysical world of the highest dimension. Then, with the latter as the unchanging axis, the other will revolve around it for eternity in the action of give and take, giving absolute meaning and value to all things in space and time. (*The Fourth ICUS, November 27-30, 1975, New York*)

Among university professors and students, there has been confusion. The CAUSA<sup>2</sup> movement will clear up intellectual confusion and give ideological direction.

The essence of the CAUSA movement is to show where the confusion originates. It originates with philosophy's failure to determine the existence of God. For that reason the French Revolution and communism developed. Communism totally denies the existence of God and is absolute materialism.

In the Western world, secularism has come into being. These things occurred because of the failure to determine the existence of God. We must address the issue of whether or not God exists.

The CAUSA movement comes down to the basic level. Through the Rev. Moon's Divine Principle and Unification Thought we will prove the existence of God. We can do so by taking science, philosophy and human experience into account. The "God or no God" showdown will be made in the philosophical mind of the world. By doing this, confusion will be eliminated. That, then, is the mission and purpose of CAUSA.

CAUSA's basic mission is to declare the very existence of God. We start from the philosophical level and come to conclude the undeniable reality of God's existence. You then move on to the relationship between the living God and the human being. This is the religious realm.

Therefore CAUSA starts out from philosophy, but its understanding enters into the realm of religion. This is the ultimate focus for the restoration of the lost human being. Our purpose is to bridge philosophy to establish the original relationship with God, that is, a day-to-day relationship, not just a conceptual one.

From the level of philosophy Rev. Moon wants to bring the world into a realistic understanding of the human fall. People need to understand this and they also must come to understand that they and the world need to be restored to God. Indemnity<sup>3</sup> must be paid to earn that restoration. It does not come automatically. The day-to-day relationship with the living God is the ultimate goal.

The communist realm will be won over by the religious realm, which will be connected to the dispensation of offering to God. In other words religious achievements will be accomplished through certain offerings. This occurred in the Old Testament era. Through indemnity, we will bring about a change in human behavior, human life and ultimately return ourselves to the original nature of man or the original relationship between God and man.

In conclusion, starting from a simple, flat, horizontal philosophy, Rev. Moon would like to develop a religious philosophy, a vertical philosophy that leads men into a religious way of life. This way, God cannot only be discovered intellectually but heartistically as well, in day to day life.

Why is sacrifice necessary? Because Satan hates it. Satan did not want to live for the sake of others. That is his nature. In order to separate from Satan, you have to go the way of indemnity. In doing so, separation from Satan automatically takes place. Satan wants to elevate himself all the time, taking power.

CAUSA people should want to go down and live a more sacrificial way of life, paying indemnity. By doing so, Satan is separated.

Until you are totally united and one with God, you have got to go that road. Otherwise, no matter how well you do in CAUSA, one day you will feel totally empty, because spirit world will not be connected to you. The heart and spirit of God will have nothing to do with you. You will be isolated like an electric light without a plug.

Why can't God come to you? Because Satan is in between, like a layer between God and man. Unless you separate yourself from Satan, God cannot come down and the spirit world really cannot come down. You have to know this very clearly. (July 8, 1985, Irvington, New York)

I will tell you one of my experiences in prison. Someone beside me knew - I don't know how - but somehow knew my birthday. I am greatly indebted to him, as to many others. You can never imagine how miserable life is in Korean prisons, under the Communist or Japanese regimes. For example, people are so hungry there... and some die eating, with their mouths full of rice and do you know what happens? He has still a mouthful of rice and the prisoners around him hurry to get that rice out of his mouth and would relish that rice. You can never imagine. And some would have visitors give them a handful of rice powder -

they would never take anything in the whole world for this, they would never let it go for the whole world. But if Father<sup>4</sup> received some of that rice powder from his visitors, he would give it out in handfuls or spoonfuls to everyone there. And out of all those people, one, after eating a portion of it, would save a tiny bit, put a tiny amount aside. And when that had accumulated to this much, he remembered Father's birthday; and on that day, he did something with the powder. He made a dough out of it, molded it like a cake or pudding and celebrated Father's birthday right there in the dungeon. Father can never forget this person; he wants to meet him in his lifetime. Father is going to repay him. When I remember him doing such a thing for me, I repent, I feel regret and say to myself, "Why did I not give him more? He was doing this for me, even though he did not have enough out of that small portion I gave him. Why did I not give him more?" I always recollect that scene.

When I think back on that experience, I always imagine that God must be feeling the same. If I receive so much blessing from God, in such abundance, I must put aside some portion to be returned to Him and He will be all the more anxious to give to me and to bless me with more abundance.

If you are ready to return some portion, at least, out of what you have received, to God; and if you can do that in a miserable condition, not in a blessed involvement, but in a miserable condition; if you can return joy and gratitude to God; then you are going to be blessed all the more and God will miss you, will never forget you, will be ready to help you at any moment and you are going to be a success. (March 31, 1973, Tarrytown, New York)

**Notes:**

1. ICUS is the acronym for the International Conference for the Unity of the Sciences. These conferences, which Reverend Moon initiated in 1972, have had two foci: 1.) The role of values in the development and use of science and technology and 2.) The fostering of dialogue and unity among the various scientific disciplines, including the social sciences.
2. CAUSA was created by Reverend Moon in 1980 as an educational movement to provide a critique and counterproposal to Marxism. From 1980 until the end of the Cold War it conducted many hundreds of seminars in North, South and Central America, East Asia, Europe, Micronesia and Africa. "CAUSA" is the Latin word for "cause."
3. In accord with the teachings of Unificationism as well as many other faiths, humanity must make conditions of retribution or reparation for sin. This is done through conditions such as prayer and fasting. It has also been done through offerings and sacrifices. Such conditions are, referred to in Unificationism as "Indemnity."
4. Unificationists understand that Reverend and Mrs. Moon are fulfilling a parental role and thus he is usually referred to and even refers to himself as "Father."

## **Session Two**

### *The Social, Cultural and Global Significance of the Family*

**“Why do we get married? Very simply, we marry in order to resemble God.”**

*A. Why do a man and woman need one another in an ideal marriage?*

#### **In the Beginning...**

When God created all things, He said they were good. When He created Adam and Eve, He pronounced them very good, although Adam and Eve never did fulfill all the meaning of “very good.” Which attracts God more: something good, or something very good? Very good, of course. Only after the creation of a man and a woman did God call His handiwork very good. He must have been wide awake and totally thrilled that day. He must have shouted with jubilation, loud enough for the whole universe to hear: “It is very good!” (*Original World and Present World, May 29, 1983*)

What was God's motivation in planting His character into the creation? It was love. God was seeking the fulfillment of love through give and take with His creation. God expressed Himself through the two beings of plus and minus, or men and women and neither can find their completion alone. Without their completion of love, then even God cannot find the completion of His love. Completion comes as men and women grow in love and come closer and closer together. Men and women grow in two ways first, in their individual love for God. They realize that love comes from God and their desire for loving Him becomes stronger and stronger. In the meantime, as they mature, they also begin to desire love from each other, men from women and women from men. The body structures of men and women change as their capacity for love grows. An amazing thing is that there is a “homing device” within them that always draws them together; it never pushes them in the opposite direction. Men and women are meant to be the temples of God, so when love grows within them, the dwelling of God comes closer and closer. In other words, the time when the love between men and women can be consummated is the same time when their love for God can be consummated and completed. When God-centered men and women consummate their love, God also feels the fulfillment of His love. (*The Day of All Things, June 7, 1986*)

What is the purpose of marriage? Is it simply for men and women to live together? The purpose of marriage is the perfection of their mind and heart, the perfection of their love. Through marriage they can achieve that goal. When you declare to the world that you are married, you are actually declaring the initiation of your venture to perfect your mind and heart and love. When you die, you are supposed to have accomplished all of that in your married life and be qualified to go to heaven. (*Resurrected Kingdom of God March 26, 1978*)

What is marriage? It is entering a school where men learn what they don't know about women and women learn what they don't know about men. When the grade is “A+,” a husband and wife are happy. In order to learn to love the world, we give birth to children. Without children, we cannot be connected to the future. (*Blessing and Ideal Family, page 733*)

*B. What is the role of the family in supporting youth to maintain an abstinent life-style before marriage?*

One's first love is very, very important. Your first contact with love should be done with great care because that meeting is like 100% gold wires connecting with each other. A person's first love is one of 100% conductivity it doesn't matter whether the beloved is black, white or yellow once you contact with each other, you make a spark of great power. Therefore, first love should be experienced very carefully.

During their teen years, men and women are supposed to meet with true love at their center. Thus by meeting with each other at that center, you are also meeting with God. This is the reason why teenagers are such poets, artists and musician, they are attached to that true love center of their lives. They are in an “activated” state, with their antennae being wide open to the world. Their perceptions are very sharp. A young man in his teen years will feel that he cannot experience the world fully by himself; he is inevitably drawn to a young woman and vice-versa. When the two people come together in the clash of love, they become like a new antenna together, with new perceptions. This is why teenagers have to be so careful with

their love; it is very easy for boys and girls to make a mistake at that time, with such strong emotional urges.

Love should be consummated only with the approval of the parents, the nation, the universe and the approval of God. No one's love is just a private experience. It is always a public thing, coming from the very center of the universe, God. It is passed on through the world, nation, society and then to the family and individual. It comes to the individual as a public item, so you should know how to be a proper custodian of this love. Love has to be publicly and righteously handled.

The first spark of true love is so important and it should not be misused. Once that intense first spark is misused, it is very difficult to completely unwind that mistake. Each person has the duty to preserve his pure first love until the time when it can spark for the sake of the universe and for God. Therefore you should not behave in a casual way toward your love. Love is noble and sacred; it is not vulgar or dirty, although the sacredness of love can be defiled if it is abused. (January 30, 1983)

#### *C. The parent's responsibility in the family*

The love of parents is the basis for children's pride and happiness. They would wish to be born through the total and harmonious unity of their parents in true love and they would wish to be raised in that kind of love. The most precious responsibility of parents is not only to rear their children externally, but also to offer them life elements of true love that can perfect their spirituality. (*View of the Principle of the Providential History of Salvation, April 16, 1996*)

From whom do you begin to receive love? From your spouse. Until you receive love from your spouse, you cannot conceive your children. You all know the preciousness and intensity of love between husband and wife. However, together you should have an even greater degree of love that you can pour into your children. That is the way that you can raise your children properly. They will become the children who can dwell with God. Such children will be empowered by their parents' love and show evidence of that love throughout their lives. How wonderful such children are! (*Following the Cosmic True Love Way, May 5, 1996*)

What are the responsibilities of parents to society to raise responsible and ethical children? It is normal and necessary for a loving father and mother to discipline their child. They have the responsibility to direct his or her vertical growth; so if they see their child going off the track, they can set them straight. Most children will complain against their parents' discipline, but without it, they would have no way of achieving a healthy, vertical line of growth. There may be many answers to the question of why parents should guide and discipline their children, but this is the simplest one. The parents are responsible for their child's successfully achieving his or her proper connection between mind and body. Even the worst criminals sense this and will strive to make their children good, happy people. It is human nature to seek the ideal for our children. (*February 28, 1982*)

#### *D. What is "true love" and why is this so important for a civil society?*

### **Beginning with the Family... Ending with the World**

The family is the starting point, not the nation and world.... This is where Heaven on earth literally begins, not conceptually but literally. Do you understand? It is the building block for the Kingdom of Heaven. That is where the palace of life, love and lineage begins.

What does Heaven on earth mean? Peace, happiness, unification and the ideal world: all these things begin from the family, not from the nation and world. The seed of happiness, peace and unification is within the family. There our mind and body, man and woman and Cain and Abel children must all become one. Just as division occurred as the result of Adam and Eve's fall, now it is being restored. (*True Father's Forty Years of Life Alone, April 24, 1994*)

True parents do not tell their children, "Once you become children of true filial piety, do not become loyal citizens." True parents should teach children of filial piety to sacrifice their family by following the way of a loyal citizen in service to the nation and to sacrifice the nation to fulfill the way of saints in service to the world. Men parents should teach their children to sacrifice the world in service to Heaven and Earth and to sacrifice Heaven and Earth to come to God. (*True Family and True Universe Centering on True Love, June 16, 1997*)

The purpose of restoration is to complete the restoration of Adam's family; for the Fall took place in that family. God seeks His partner and one central family before seeking to restore a church, a people, a nation and the world. Throughout history, God sought a true family which could be His ideal object-partner. Such a true family is fundamentally different in its essence from the families we have typically come to know. God cannot establish an ideal nation and world unless He first finds an ideal true family united with God. There lies the principle that an original true family must first be established. The individual is not the purpose of salvation, but rather families are the basic unit of salvation.

### **Perfection of True Love**

For human beings, true love is the most holy and precious thing. True love is not created by an individual alone. Neither is it created amidst self-centeredness. True love desires to give, give again and then forget what was given so that more can be given and shared. This pattern brings forth unity. It enables true love to embrace everything. True love is never one being's possession. Once true love is inherited, it belongs to its original owner as well as to all people and to the universe.

God's dream is to realize true love together with human beings. God desires to feel the joy and happiness of true love eternally in the world of heart together with human beings, who are His children, as well as being the highest and the most precious beings of all creation.

Once true love is perfected in the human world, what possible political, economic, cultural, or environmental problems could persist? There is no problem that cannot be resolved in the world of true love. A world of true love is one of bliss, peace, happiness and freedom filled with ideal. It is the world where joy and happiness are magnified infinitely and eternally within the domain of the rights to equal position, equal participation and inheritance of true love. The problems that humanity faces today can be resolved fundamentally only with the perfection of true love.

### **Four Great Loves**

Essentially there are Four Great Loves and Four Great Hearts; parents' true love, brothers and sisters' true love, husband and wife's true love and children's true love. True family is the smallest unit where the Four Great Loves are perfected and the Four Great Hearts can be experienced. This true family is the foundation of true human love and true happiness. It is the place from which true life and true lineage sprout forth. It is the training ground and school. (*The Family and World Peace, June 11, 1998*)

Parents are the primary source of love for children. The parent-child relationship is vertical and the husband-wife relationship is horizontal. The lines of these two relationships should cross at right angles. The relationship among siblings forms a third dimension, a front-to-back axis. In the God-centered family, vertical and horizontal loves are united as one.

In this way, we come to perfect the model of true love. That is, we establish an eternal unchanging tradition of true love by going through life in the womb, infancy, life as brothers and sisters, as adolescents—which is the engagement period—as newlyweds enjoying conjugal love, as parents, as true parents and finally as true kings and true queens of love.

In order to develop a loving character, we must serve and honor our parents, our brothers and sisters and our spouse. By doing so, we will attain mind-body unity as individuals, fraternal unity as brother and sister and conjugal unity as husband and wife. (Everybody Wants True Love, November 20, 1999)

### **Live for the sake of others...**

Some have the attitude that children are a burden to the pleasure of the husband and wife. They think that their own enjoyment is the purpose of their lives. But if that way of thinking becomes dominant within a culture, the society will quickly decline. We must return to God's principles. God's way is actually the way that works the best in a practical sense, as well. The most general way of stating God's principles is, "Live for the sake of others, not for yourself."

Love in the family should be public-minded and unselfish. Selfish love says, "you must love me. I'm here to receive love." That kind of love always drags you down like an anchor. In most cases, some marry because they want their spouse to love them; they are eager to receive love. That is wrong. You should change your mind now and think, "I want to get married because I want an object to give my fervent love to."

Any love that is not public-minded is destructive love. Which should be more important to the couple, their savings account or their love? In some homes there are two savings accounts, one for the husband

and one for the wife. When they borrow from each other they even write a receipt! If the son asks for some money, he writes a receipt and pays it back with interest. Is love cheaper than money and a piece of paper? When you are truly in love, a husband and wife are one body. Your whole body can become sacrificial, so a bank account is nothing. When the wife needs money, the husband's money is hers. Likewise, the wife's money is her husband's. (*Public Life, GWII, pages 37-38*)

We must learn the lessons of love from nature. The holiest people have always been on intimate terms with nature. You should, naturally want to go out every day and look at the sky and the birds and the animals in order to perceive new lessons in love. Your home must be one of love, not only for your family but also for the things of nature. All the creatures, including the insects, will want to become a part of your "love orchestra."

You were not born for your own sake but for the sake of others. As long as your terminology is "we" and "us" the universe supports you, but as soon as you think in terms of "I" and "me" the universe will turn against you.

This is the beauty of marriage, it pushes people to think always of themselves in terms of another. Likewise living in a family requires us to think in term of 'we', the children think of their parents, the parents think of the children, each child thinks of the other brothers and sisters. (Jesus' Standard of Goodness, GW, page 20)

*E. The family should be supported by educators.*

Professors have a great deal of influence on young people. However, students are influenced even more by their parents. It is the family that exerts the most influence on the formation of an individual's character.

In life, the family is the most important school of love. Through education in love and sensibility, which only parents can accomplish, a child develops his capacity of heart. This is the cornerstone of the formation of the child's personality. Moreover, the family is the school for the education of children in virtue and norm. The heavenly way is for people to receive academic education, physical education and technical education on the foundation of having received education in heart and norm.

While becoming true parents who give true love to their children, parents should become true teachers and properly educate their children in heart and norm. Even though parents may not be aware that they are true teachers, children naturally learn from and resemble their parents. The role of parents is that important. Children's loving personalities and spirituality develop as they emulate the true love and loving life-style of their parents.

Today, throughout the world, the family is changing. The traditional family is being challenged from all sides. With the acceleration of industrialization and modernization, the value perspective of humankind is being eroded and standards of ethics and morality are being shaken. Furthermore, individualism, hedonism and materialism are being promoted and the family is being corrupted. (*August 22, 1995*)

The schools of society don't teach "marriage" even though it is a very significant matter. Today's education doesn't give much attention to this problem. We lack education concerning problems that arise after getting married. How to create a happy married life and how to educate children, are topics not being addressed. The problems of science and mathematics get more attention and density of focus. This is one of the malformed phenomena. (*Blessing and Ideal Family, page 726, Volume 1*)

Respected scholars! What a miserable trend this is. If this situation is left as it is, humankind can have no hope for the future. To whatever degree social conditions may change, the importance of the parent-child relationship and of the family, must not waver. I will say again that love is the source of human happiness and joy and the family is the foundation for that happiness and peace. (*August 22, 1995*)

*F. The family, the basis of world peace, needs the support of leaders*

A peaceful nation is needed before there can be world peace. The precondition for peace in a nation is peace in the family. Power, wealth and knowledge, which worldly people have ordinarily desired, cannot be the necessary and sufficient condition for peace and happiness. True happiness is not proportional to how much property one owns and is not dependent on the external degree of comfort. One can attain true peace and true happiness when such things are accompanied with true love. Genuine peace and infinite happiness can only be gained when we serve others with true love and when that love is returned.

Dear respected leaders, I know you have brought forth tremendous accomplishments, advancing human welfare and social development in each area of your endeavors through exceptional dedication. And, of course, you should continue to make even greater contributions. However, humanity now faces grave

peril. Remedies from any one special area will not be sufficient. As leaders, you should become the conscience of the age and should lead by actively providing examples to guide and create true families, which are the prerequisite and fundamental basis of a peaceful world.

Dear leaders, what can be more urgent than to save humanity from its path of family destruction? Again I urge all of you actively to join with the True Family Movement for the sake of world peace.

I sincerely wish for God's true love to come to you, your family and your nation. (*Ideal of Creation Based on True Love, June 11, 1998*)

## Session Three

### Education, Peace and Dialogue Among the World's Civilizations

#### Scriptural Meditations

##### 1. Hinduism:

- a. Approach someone who has realized the purpose of life and question him with reverence and devotion; he will instruct you in this wisdom. Once you attain it, you will never be deluded. You will see all creatures in the Self and all in Me. Bhagavad Gita 4.34-35.
- b. To many it is not given to hear of the Self. Many though they hear of it, do not understand it. Wonderful is he who speaks of it. Intelligent is he who learns of it. Blessed is he who, taught by a good teacher, is able to understand it.

The truth of the Self cannot be fully understood when taught by an ignorant man, for opinions regarding it, not founded in knowledge, vary one from another. Subtler than the subtlest is this Self and beyond all logic. Taught by a teacher who knows the Self and Brahman as one, a man leaves vain theory behind and attains to truth.

The awakening which you have known does not come through the intellect, but rather, in fullest measure, from the lips of the wise....

Words cannot reveal him. Mind cannot reach him. Eyes do not see him. How then can he be comprehended, save when taught by those seers who indeed have known him? *Katha Upanishad 1.2.7-9 and 2.6.12*

##### 2. Buddhism:

- a. A disciple in training will comprehend this earth, the realm of death and the realm of the gods. A disciple in training will investigate the well-taught Path of Virtue, even as an expert garland-maker picks flowers. *Dhammapada 45*
- b. Should one see a wise man, who, as a revealer of treasure, points out faults and reproves; let one associate with such a wise person; it will be better, not worse, for him who associates with such a one.  
Let him advise, instruct and dissuade one from evil; truly pleasing is he to the good, displeasing is he to the bad. *Dhammapada 76-77*
- c. When your view is the same as your teacher's, you destroy half your teacher's merit; when your view surpasses your teacher's, you are worthy to succeed him. *Zen Proverb*

##### 3. Confucianism

- a. The Master said, "A gentleman can see a question from all sides without bias. The small man is biased and can see a question only from one side." *Analects 2.14*
- b. Yen Hui said with a deep sigh, "The more I strain my gaze up towards it, the higher it soars. The deeper I bore down into it, the harder it becomes. I see it in front; but suddenly it is behind. Step by step the Master skillfully lures one on. He has broadened me with culture, restrained me with ritual. Even if I wanted to stop, I could not. Just when I feel that I have exhausted every resource, something seems to rise up, standing out sharp and clear. Yet though I long to pursue it, I can find no way of getting to it at all." *Analects 9.10*
- c. There are three things that occasion sorrow to a superior man [who is devoted to learning]: If there be any subject of which he has not heard and he cannot get to hear of it; if he hear of it and cannot get to learn it; if he have learned it and cannot get to carry it out in practice. *Book of Ritual 18.2.2.20*

##### 4. African Traditional Religions

- a. Little knowledge is like having your hands tied around your neck. Hausa Proverb.

##### 5. Judaism

- a. Does not wisdom call, does not understanding raise her voice? On the heights beside the way, in the

paths she takes her stand; beside the gates in front of the town, at the entrance of the portals she cries aloud; "To you, o men, I call and my cry is to the sons of men. O simple ones, learn prudence; O foolish men, pay attention. Hear, for I will speak noble things and from my lips will come what is right; for my mouth will utter truth; wickedness is an abomination to my lips. All the words of my mouth are righteous; there is nothing twisted or crooked in them. They are all straight to him who understands and right to those who find knowledge. Take my instruction instead of silver and knowledge rather than choice gold; for wisdom is better than jewels and all that you may desire cannot compare with her. *Proverbs 8. 1-11*

#### 6. Christianity

- a. If any of you lacks wisdom, let him ask God who gives to all men generously and without reproaching and it will be given him. *James 1.5*

#### 7. Islam

- a. Whoever does not have a guide, Satan is his guide. *Hadith*

#### 8. Sikhism

- a. As in the sky flies the white-clothed crane, keeping its mind behind, in its heart continually remembering its young ones; so the true Guru keeps the disciple absorbed in the love of God and also keeps him in his heart. *Adi Granth Gaud, M.4*

### **IIFWP Founder's Thoughts**

I have long thought that, in addition to their scientific achievements, scholars must be pioneers in the realm of conscience, inspiring mankind by their bold and determined actions. This is absolutely in order to cope with the problems of human history and to fulfill the ideal of mankind.

Humanity today faces many dangerous problems. The greatest of these is the possibility of global war and nuclear disaster, which could occur only too easily, amid the struggles, confusion and conflict of ideologies, owing to the absence of a right value system. This threat results from the misuse of scientific knowledge by various political and economic interest groups; while religion, which is supposed to rightly guide the human spirit, does not fulfill its appropriate role. Such dangers threaten the very survival of civilization.

Throughout history, human beings have always desired a peaceful world. Yet conflict persists. Unfortunately, dictators and unscrupulous political leaders have frequently misused the word "peace," proclaiming their peaceful intentions, while in reality exploiting, manipulating and oppressing people both inside and outside their own nations. The communists, in particular, are accustomed to use the word "peace" while constantly fomenting violence and war.

Often "peace" has been employed as a mere tactic to realize unrighteous ends, rather than viewed as an ideal. True peace does not depend on such tangible or external characteristics as intelligence, wealth, social status, or political power. So long as there is no absolute standard by which to judge such worldly concerns, it will be impossible to forge a lasting peace out of the conflicts of interest among men and nations in a constantly changing world. Real peace can only be built upon the foundation of true love; and loving relationships can only be experienced by recognizing the absolute values centered on God that bind human beings together.

No single discipline, no local prescription can solve the problems facing humanity in this century. Mutual cooperation beyond national and regional boundaries and interdisciplinary study beyond limited specializations are absolutely necessary.

Science today has become over-specialized. The challenge of our age can only be met by teams of experts from a diversity of disciplines, cooperating to examine problems from various perspectives. In light of the complexities of the modern world, the solution to problems needs to be approached from a more holistic, universal perspective. Therefore, it is not easy to organize and operate a scientific body that can meet these needs. Unfortunately, the disastrous notion of a scientific methodology that is somehow "value-free" has been widely accepted as an ideal by scholars. As a result, in many cases evil men have schemed to misuse the findings of scientific research for their own selfish purposes, to the detriment of human welfare and of man's highest ideals.

Absolute value is the axis of all the sciences, as it is the standard of all other values. As long as the specialized disciplines are pursued by supposedly value-free methodologies and as long as the standard of value differs from one individual to the next, where can we find the common standard necessary to realize the universal human community that human nature has long been seeking?

The conception of "freedom" also varies among individuals with different standards of value, among

societies and nations and among different economic, social and political systems. Then, who will remedy the manifold injustices committed in the name of freedom? It is clear that human nature, in its pursuit of the Good, requires a fixed standard of absolute goodness.

Moreover, the world is becoming smaller every day. As our world shrinks to a “global village” and the world's peoples are challenged to overcome national, racial and religious barriers and learn to live together in harmony, history demands that we establish an absolute standard of value as the only possible foundation of human unity.

**If the world is to overcome its many problems, it needs leaders...**

It is an absolute requirement in this era that education for the coming generation be shaped by the firm moral convictions of their professors, who must communicate a clear sense of values. This must be the basic attitude of educators. From this point of view, the role of a professor is the same as that of a religious leader. We educators must assume the responsibility not only for transmitting facts, but also for sharing with our students the meaning and purpose of human life. (*PWPA and Our Resolution, December 18, 1983, Seoul, Korea*)

As you are no doubt already aware, the more chaotic the world becomes as days go by, the more mankind thirsts for peace.

Then, how can peace be achieved? In today's world, orderliness has been destroyed. Therefore, to establish peace means to restore that order. To restore order, subjects and objects must find their positions and establish mutual, unified relations.

Peace is not desired on the world level alone, but also on the level of nations, societies and families as well. Even individuals yearn for peace between their minds and bodies.

Of these various levels of peace, which level should be established first?

It is easy to think that if world peace were established first, then on that basis the peace of nations, societies, families and eventually individuals would also be established.

But this is a wrong viewpoint. It is actually the reverse of the sequence necessary to establish peace. Individual peace must first be realized. Then family peace can soon follow and only on that foundation can the peace of societies, nations and the world be expected. This is because individuals are the basic units of families and families are the basic units of societies and nations.

Frequently, leaders believe that through outstanding organization and superior thought they can restore both the order of society and world peace. In reality, however, the peace of mankind can never be realized through these two means alone. International organizations such as the United Nations and thought systems such as communism and democracy have all tried to realize world peace in their own ways, but peace is still far from our grasp and the world is experiencing more confusion as days go by.

Unless the quest for peace starts from the peace of the individual, it is bound to fail again and again. Then how can the peace of the individual be achieved? It can be achieved by an individual having absolute love and practicing it. This is true because love is the precondition for all unity. Unity can be established on the basis of love and peace on the basis of unity.

Both relative love and absolute love exist. Relative love changes according to the given time and place, but absolute love is unchanging and eternal. Because the former is self-centered, it changes according to present interests. On the other hand, because the latter always exists for the benefit of others and serves the whole, it is unchanging. Absolute love is none other than the love of the absolute Being. Therefore that love must be God's love.

Through relative love, unity can never be achieved; it is only through absolute love that unity becomes possible. The mind and body of an individual can come into unity only by absolute love. Then, such emotions as calmness, joy, satisfaction and a sense of worth can be experienced. Only from such an individual can a standard for peace be drawn.

When the parents and children, husband and wife and brothers and sisters of a family all practice absolute love from their own positions, the unity of that family will be achieved. That family will be full of happiness and harmony and above all, peace.

Accordingly, the society formed by such families of peace will be a society of peace. If the families within a society become harmonious and help each other, the society will no doubt be bright and peaceful, because order will be established and unity attained.

The nation formed by such societies of peace will also surely become a nation of peace. Moreover, a nation is not merely an assembly of many societies. It is an organic organization comprised of and based on individuals and families of love. Within it, perfect order and unity must be established and then the true peace of the nation can be realized.

To express it in other words, even a nation needs God's love in order to realize and maintain peace. Even though the families which are the basis of the nation may be centered around absolute love, the na-

tion as an organic body must be able to practice absolute love as a nation on the national level. The government and people of the nation should attain unity internally and externally the nation should unify with neighboring nations, thereby realizing true peace.

Needless to say, the peace of the world comes into being only on the foundation of the peace of all nations. When each nation ceases to place all its emphasis on trade and other ways to secure its so-called national interests, when each nation begins to serve other nations and the world with absolute love and when each nation maintains such an international atmosphere consistently, the eternal peace of mankind will have been secured.

Thus, it becomes apparent that world peace begins with individual peace and expands through families, societies and nations to ultimately become world peace.

At this point I would like to mention absolute love and absolute values. It is on the foundation of love that the values of truth, goodness and beauty are formed. For example, the practice of love is evaluated as goodness. That is, when love is practiced, it appears as goodness. Therefore, it follows that when absolute love, which is God's love, is practiced, absolute goodness appears. The actions of an individual practicing absolute love for the sake of peace are goodness (absolute goodness). Likewise, the actions of a family practicing love for the sake of peace are also goodness. The same is true for societies, nations and the world.

In other words, in order to realize true peace, the individual, family, society, nation and world must all realize the absolute values which are absolute truth, absolute goodness and absolute beauty. The practice of absolute goodness is most urgently required because then no element of evil can intervene and destroy order.

Since the spiritual values of truth, goodness and beauty are formed on the basis of love, without knowledge of absolute love, which is God's love, absolute truth, absolute goodness and absolute beauty cannot be realized. And where these absolute values are not realized, there cannot be true peace.

Thus, for the true peace of mankind, absolute love must be practiced. But before it can be practiced, absolute love must first be understood.

I have already stated that absolute love is love which acts for the benefit of others, which serves others and which is unchanging and eternal. Then, why does absolute love serve the whole and remain unchanging? And why can peace be realized only through love?

These questions require answers. In order for these questions to be completely answered, the absolute Being and His motive and purpose for creating the universe and humanity must first be fully clarified. The motive and purpose for creation particularly serve as indispensable standards for the practice of love and the establishment of peace. Before any plans can be put into action, there must first be a definite purpose. Any action without purpose is meaningless.

If human beings were created by the absolute Being and meant to practice the absolute Being's love, then it is certain that there is a motive and purpose for the creation of man. In order for that motive and purpose to be clarified, an explanation of the absolute Being, that is, a correct concept of God, must first be established. By establishing the correct concept of God, His motive and purpose of creation will be clarified and accordingly, the reason why the absolute Being's love must be practiced in order to realize peace will also be clarified.

Thus I submit that for the true peace of mankind, it is necessary to understand the absolute Being correctly so that we can practice His love and finally realize His absolute values. (*How World Peace Can Be Achieved, November 27, 1980, Miami Beach, Florida*)

The purpose of all religions is to realize God's will in our daily life on earth. For the purpose of the whole providence, God has been broadening the foundation of goodness through many religions, each appropriate for its own age, people and environment. But the ultimate purpose of all these religions is only to realize God's will, that is, the ideal world of peace and happiness. Religions should be concerned with God's will for world salvation more than with the salvation of the individual or the welfare of their own denomination. I think that now is the time for all religious bodies together to search again for the true will of God.

As far as I know, God is not sectarian. He is not obsessed with minor details of doctrine. We should quickly liberate ourselves from theological conflict which results from blind attachment to doctrines and rituals and instead focus on living communication with God. I think we urgently need to purify the religious atmosphere into one in which believers can have living faith and every soul can communicate with God. In God's parental Heart and His great love, there is no discrimination based on color or nationality. There are no barriers between countries or cultural traditions, between East and West, North and South. Today God is trying to embrace the whole of humankind as His children. Through interreligious dialogue and harmony we should realize one ideal world of peace, which is God's purpose of creation and the common ideal of humankind.

All religious people should feel responsibility for the shaky spiritual foundation of this generation and

should repent. Throughout the long history of religion, we have not made a convincing witness for our living God. We have not been sincere in the practice of love. Our past hypocrisy has allowed atheism to prevail. We should feel deeply guilty about all this.

Today God is calling us. All religious people, standing on the internal foundation of deep self reflection, should challenge the prevalence of all evils and work creatively in order to realize God's will on earth. The living God wants to relate with us not merely in the context of scriptures and rituals, but rather dwells in the hearts of people who keep God's will in their minds and live it in everyday life.

Today the world should be renewed. Religious leaders all over the world should join together and encourage a movement of purification in every religion. There should be repentance and the renewal of true commitment. The world should change. There should be a new reformation. The banners of "living faith" and "practical faith" should be waving everywhere around the world. Every religion should work beyond its own benefit to liberate the world from poverty and disease. By the practice of love and the burning conviction of faith, our witness will convince even atheists of the truth of the living God. Only through a religious and spiritual revolution bringing great harmony, love and compassion will we finally realize the ideal world of peace.

Respected representatives! In response to God's sublime call, the world's religious bodies should come out of the quagmire of hostility, misunderstanding and ignorance. With mutual respect and friendship they should build a large cooperative community of religions. Then together, we should show our religious will in action and practice everywhere on this planet.

Religion is not merely oriented to the world beyond. The earth is God's creation and it is on this earth that God's will is to be realized. If the Kingdom of Heaven or Suddhavati is God's ideal place, we cannot go there merely by hoping. Rather we should live, love and care for our brothers and sisters and the things of creation. It is in relationship with others that we can realize the ideal. (*Dialogue and Alliance, November 16, 1985, McAfee, New Jersey*)

## **Session Four**

### ***Toward Global Dialogue and Cooperation Among Nations, International Civil Society and Religions***

#### **True Leadership for the 21st Century**

When we see the Western world today, this Christian world, what's happening here? The great powers of the West, for example the United States, what has happened? They are living in a country characterized by individualism. If we know God, how can we come to this type of level? God wants us to give rather than just to take from others. We have to give of ourselves for the sake of others.

Within Christianity there is the mandate to give to others. That's the center of Christianity, to give of oneself for the sake of others. What did Jesus teach through Christianity? "Do unto others as you would have them do unto you." Jesus said, "I did not come to be served but to serve." What does that signify?

It means that this era of selfish individualism which we find today is not going to last very long. It's coming towards its end, because it contradicts the very laws of creation.

Imagine that the president of a nation is like a father to the nation, like a god to the nation in a sense. If God has sacrificed Himself then the ideal president for a nation, in representing the whole and in a position of God, should be willing to sacrifice himself completely for the sake of the nation. That kind of nation can be able to prosper if it has that type of leadership.

If there is someone in Latin America who lives not just for Latin America but for the whole hemisphere or who lives for the sake of the world, will God be interested in that kind of person or not? In the religious world we speak about God's providence to save humanity. What would make God the happiest, if he somehow saves an individual or a few individuals or some families or a country or Latin America? Or if God can somehow save the entire world? What would be God's goal? This is a very serious question.

History does not follow the course it has followed by chance. There are principles behind history. When we practice those principles, we prosper and if we don't follow those principles, problems come.

We have gone beyond the national level today. Today we can see there's an integration of various blocs of nations. For that reason we've come to the time when East and West have to reach out to each other. Of the whole movement towards integration of nations, which nation can be the leader in that effort? Which nation can guide the world towards a better situation?

Within a family there may be a loyal son of the parents, the one who will give of himself for his parents and his family. Then what does it mean to be a true patriot? The one who dies for his nation and if he is born again would be willing to die again for his nation, that is a true patriot.

Do you think it is better to be a loyal son, to be a patriot, or to be a saint, or to be someone who lives for the world?

I'm sure that when we understand the principles that I mentioned, no one would want to be only a patriot but would also want to be able to live for the world and be a holy man or a saint as well. (*The Will of God, January 15, 1996*)

#### **A Proposed Paradigm for North-South Relations**

The industrialized North must reach out to help liberate the South from pervasive impoverishment. The developed nations must reach out with a helping hand toward the developing countries and the new democracies. Each nation's attitude must be changed from a selfish one to an unselfish one. That in itself is a revolution. Nations can do this when leaders see from the position of parents. The most unselfish and sacrificial love of all is the love of parents. From that perspective one can see that all nations are brother and sister nations. Then a fresh new vision emerges and new opportunities will open up in front of us.

The time of colonialism is over, where the powerful nations exploited the weakest ones. The law of the jungle and Herbert Spencer's "survival of the fittest" do not apply in our world. The age of the superpower arms race that drove the world and humanity into fear and uncertainty has also passed; humanity ought to be liberated from the devastating threat of nuclear arms.

From this point of view, advanced nations should seek to share high technology with the developing nations and new democracies. To do otherwise would be a moral crime. Things which are good and beneficial must be shared among all nations. When a new discovery is made, it should benefit all nations. If something is good for humanity and the world, we must fulfill it, transcendent of national boundaries. For a long time, I have been fighting for equal opportunity in the use of high technology by all developing nations.

The twenty-first century shall be a righteous century. In the twenty-first century, wealth will not be the

dominating factor. Instead, the human spirit and human soul shall be dominant. The twenty-first century shall be the era of unity between God and man. It shall be the era where a new awareness will come to every man, a realization that he shall benefit himself more when he genuinely lives for the sake of others. In the twenty-first century, selfishness will decline. Life, honor and glory based on unselfishness shall be triumphant. These are the characteristics of the coming twenty-first century. *(August 28, 1991)*

In most educational systems in every nation of the world, the merit of competition and the survival of the fittest, achieved only by the winners in the competition, has been overly stressed. This has long been the plague undermining the healthy human endeavor to lead mankind into the world of peaceful co-existence by bringing them to be members of one human family. Now mankind somehow has begun to feel that in educating people the emphasis should be shifted and cooperation be made vital for survival. In light of this viewpoint, the goals and philosophies of education will have to undergo a profound transformation. *(November 21, 1974)*

This is the time for developing mutual trust based on a high moral standard. It is a time when all the member nations of the United Nations in a relationship of mutual respect and love, should jointly declare one final war against our common enemies, the scourges of hunger, ignorance, disease and crime.

This is in God's plan. From this time on, the definition of "my country" will expand. Although everyone has their home country where their family lives, in a larger sense, the world now becomes "my country" because it is where God, my Father and my brothers and sisters, the people of the world live. *(August 28, 1991)*

Even though we have sought peace and happiness in many ways, none of us can be satisfied with the results we have achieved in our lives. After the First and Second World Wars, the League of Nations and then the United Nations were established to prevent further conflict. However, the global work of these organizations has not brought about a peaceful world. The efforts of religious groups also have not led to a world of happiness. The proud ideals of communism, the fascist illusion, these failed to bring about one ideal world. Neither highly advanced technology nor skillful diplomacy have delivered us peace and happiness. This is because the cause of humanity's unhappiness and suffering lies in the human fall and our disobedience to God. The solution of the problem begins by eliminating this root cause.

I grew up on the Korean peninsula, where people suffered greatly as major powers fought over ideology and resources. Since my childhood, I have sought desperately to find answers to questions about life and the universe. I came to know the living God through my experiences with Him and to know that God is the Lord of true love who has been present with humankind throughout history. I could not believe that God would have planned and created a world in which evil, conflict and war prevail. I do not have time to speak at length about the experiences of my youth. I will testify simply that those days were filled with an intense longing for the truth. *(August 31, 1996)*

The core of Judeo-Christian teachings which have been guiding present civilization is as follows: First, that there is a God, a creator. Secondly, that the first human ancestors fell from grace by committing sin and that the Messiah is needed for the salvation of sin. Thirdly, that the sinful history of humankind will inevitably come to an end and that the Kingdom of God on Earth will necessarily be built. Based on such a view of the providence of salvation, or restoration, the people in the Old Testament Age formed their history centering on the expectation of the Coming of the Savior. Likewise, in the New Testament Age, Christians formed their history centering on the hope and faith that the Second Coming of the Lord would come as the True Father to liquidate their sins and realize the Kingdom of God on Earth.

With the longing heart of a parent, God has been guiding history. In order to appreciate the providence of God, it is necessary to see history from His providence, which is an attempt to end the suffering of His children. *(June 16, 1996)*

What is the reality of our world today? Despite advances in technology and the conveniences of modern life, the world is facing a profound crisis: the loss of our very humanity. Disorders and maladies of every kind, violence, crime, drug abuse, war plague humankind. More significantly, the breakdown of the family, including the rising divorce rate, the collapse of sexual morality among youth and the problem of unmarried teenage mothers, is destroying the foundation of society. *(August 31, 1996)*

### **Proposal for a World Highway System**

I would like to make a proposal. It is to construct a "Great Asian Highway" zone which would run through China, Korea and Japan and then eventually link the world by constructing a "Great Free World

Highway” zone to connect the whole world. This highway would be a great international highway around which freedom is guaranteed and it would go through mainland China, crossing the Korean peninsula from north to south to an underwater tunnel or bridge to Japan and moving north through the entire Japanese islands. If this highway were constructed, the three Asian countries would be linked through the highway and they would become one. The economic and cultural exchange between them would be so frequent that it would literally enable them to form an Asian Common Community. (November 10, 1981)

### **International Marriage and World Peace**

The quickest shortcut to bring the unity of the races is international marriage. A man and a woman selected from two totally different cultural and environmental backgrounds are to become one with the love of God. This is complete harmony and unification.

We are to realize such an ideal. In order to accomplish a great work, we should find the gigantic power of love. Such a great power only comes from the utmost power of love. That is not the love played fast and loose with societal and environmental changes. Only the utmost love can transcend the boundaries of nationality, race, culture and knowledge.

A white woman whose mind is broad enough to accept a black husband will give birth to great sons and daughters. You are to embrace each other in the same manner as a hen embraces her chicks. When two people digest each other's complicated life contents, they make a beautiful harmony. As a result of digesting each other, you will grow bigger and bigger and you'll have great hope for the future. (Blessing and Ideal Family, Part 2, January 2000)

### **On Korean Unification**

The basic principle capable of unifying North and South Korea can work only when true individuals who have achieved the unity of their minds and bodies come together to form true families. This same principle can also be magnified to the world level to become the principle by which true freedom, peace and happiness can be realized. The unification of the Korean peninsula therefore, will provide an important opportunity to achieve a future unified world and, eventually, to bring about even the unity of God and humanity.

The Korean peninsula, where today we discuss Korean unification and world peace, is the site of history's sharpest ideological conflict. It is here that God-centered Hebraism and human-centered Hellenism, two currents of thought that have been in conflict throughout human history, face each other in the form of democracy and communism. Overcoming the ideological division of the Korean peninsula therefore, will point the direction toward achieving a unified world.

The Korean War that broke out in 1950 was a concrete starting point of the Cold War, with the countries of the world aligning themselves with either the United States or the Soviet Union. More important, it was also a microcosm of the intense global struggle between the democratic and communist blocs. As such, the frontline of the Korean War was the frontline of the forces of God and the forces of Satan that have formed two distinct currents in history.

From this standpoint, the Korean War was a holy war on behalf of the forces of good in the world fighting against the forces of evil. Since the Cold War began in the region of the Korean peninsula, we cannot declare the Cold War truly at an end until the Korean peninsula has been unified.

The conflict on the Korean peninsula exhibits characteristics of a conflict between the advanced and less developed countries of the world as well as characteristics of the conflict between the Eastern and Western cultures. Thus, the unification of the Korean peninsula is indispensable for the achievement of world peace and is an important signpost toward resolving the issue of a unified world culture.

Today we are in need of a great spiritual enlightenment. Individuals, nations and the world as a whole must achieve a new understanding of the existence of God. We must have a meeting of God and humanity such that we can restore, establish, our inseparable relationship with God. (*The Reunification of Korea and World Peace*, January 14, 1996)

### **Godism a Headwing Philosophy**

It is for this purpose that I have advocated Godism, which is centered on true love. Godism is headwing philosophy, meaning that it is of neither the left wing nor the right wing.

Since I inherited the mission of the True Parents, I have endured all kinds of trials and hardships in order to realize world peace through Godism. Godism allows us to find God, forgotten due to materialism, pushed aside by secular humanism. It is letting us know the point of unity at which God and humankind can meet.

In the former Soviet Union, previously the center of official atheism, already tens of thousands of poli-

ticians, scholars and religious leaders have undergone five days of training through which they were awakened to Godism and through which a dynamic new movement of spiritual renaissance is rapidly spreading.

True love is the place where God and humanity meet and become one. It is in true love that humanity is able to meet God and enjoy eternal life. For this reason, true love is capable of overcoming all the world's problems. Through true love, by which we sacrifice ourselves in order to live for others, we can find the solutions to such problems as interracial conflict, violence, the conflict between rich and poor and the various environmental issues. Families in which the individual members are united centered on true love can successfully combat the corruption of morals that has contributed to the downfall of so many of our youth.

When the individual, family, society, nation and world become one through true love, then humankind can expect a very bright future.

My dear esteemed world leaders, this modern age has already gone beyond all national boundaries in the fields of politics, economics, culture and every other aspect; we are entering the age of "supra-nationalism." Now the age of the national unit for which you have been responsible and for which you have sacrificed yourselves has passed. A new stage is opening in which the world must cooperate together as one.

In reality, the world of today is being influenced and led by only a few leaders. If all of you who are gathered here today will simply unite together and step forward to educate humankind, then the future of the world will soon rest in your hands. (*The Reunification of Korea and World Peace, January 14, 1996*)

### **World Unification through True Love**

It doesn't matter if a person is persecuted around the world and is considered a worldwide enemy. This person must establish the condition of having loved those who oppose him. From this aspect, there is amazing truth in God's words to "love your enemies." In fact, this is one of God's battle strategies.

These words sound simple. No one realized though, that they have marked the boundary line between victory and defeat in the battle between God and Satan.

The Roman Empire severely persecuted Christianity, but it was forced to surrender in the face of the love by which Christianity loved even the country that was its enemy. This is how Christianity came to be a worldwide religion. The starting point for the path to heaven was within the country that was Christianity's enemy. Until now Christians have only thought about loving their own personal enemies, but this is not correct. We must love the country that is our enemy and even the world that is our enemy.

The starting point on the path to Heaven is within the country that is our enemy. Unless we create the foundation of the tradition of true love and set out on the basis of this foundation, we cannot bring about the Kingdom of Heaven on Earth. When the tradition is established in this way, there can never be a philosophy or ideology greater than this.

When Korea was under Japanese imperial rule, the four providential countries - Korea, Japan, Germany and the United States - were enemies with one another. Given the circumstances of that time, Japanese and Koreans were enemies. Japanese and Americans were enemies. Americans and Germans were enemies. Yet, I practiced the way of true love of Heaven by taking Japanese and Germans to America, their enemy country and telling them that America was falling into ruin and their help was needed to revive it.

I emphasized to the Japanese and Germans that they could not establish a new tradition capable of leading humanity into a new world that Heaven desires unless they set the condition of having loved their past enemy, America, even more than their own fatherland. I set forth this tradition of true love and created a new beginning.

Unless people erect a base and tradition by which they are able to love the countries that are enemies of their own, the Kingdom of Heaven cannot be realized on Earth. It is only within the true love of God that such a historic tradition can be constructed. (*North-South Unification and World Unification Will Be Accomplished by True Love, February 10, 2000*)

### **Federation for World Peace**

The Federation for World Peace is a cooperative federation of politicians and national organizations. Today's world cannot be maintained by nationalism. The current flare-up of ethnic violence in Eastern Europe only demonstrates its destructive nature. National pride and self-determination are good and right only when they are dedicated to serving the world community. Nationalism which places "my nation first" and promotes hatred of other nations goes against the universal principle of living for the sake of others. All such "isms" which go against the universal principle are destined to decline.

Now we are seeing a trend where nations are joining to form multinational associations, such as the European Community. This trend will intensify in the coming years. All over the world, nations will unite in regional communities: the United States of Europe, the East Asian community, the community of Islam, the community of African nations, the community of North and South America.

In order that politicians may transcend national self-interest, there must be unifying values which different nations share. What can unite the nations of Europe? Economic policies alone are insufficient. There are still many disputes between industrialized nations and nations with agrarian economies. Social policies are another source of contention. If we can identify a single common factor in the European Community, it is its Christian culture.

When compared with people from the Middle East or the Orient, it is evident that Europeans share much in common: common foods, common social customs and, most importantly, a common ethic and worldview. The root of this common European culture is Christianity. Christian culture is the foundation for the intellectual, social and political life of Europe. However, European Christianity itself is plagued by deep historical divisions. We realize that conflicts such as those in Northern Ireland and the former Yugoslavia stem from an unresolved religious struggle among Protestants, Catholics and Orthodox churches. Therefore, religious harmony and unity are the necessary conditions for political and social peace and unity.

The new world order will consist of communities of nations bound together by a common religion and culture and joined in economic and political relationships. I foresaw this trend many years ago. That is why for more than forty years I have been promoting inter-religious activities and I have been painstakingly laying the foundation that can embrace every religion. Before I began my ministry, I took the principle which was revealed to me before Jesus, Buddha, Confucius and Mohammed in the spiritual world and they attested that it was correct. Now leaders of every religion recognize that to substantiate a world of peace all religious people must center on the original teaching and take positive steps to make harmony with each other. It is my God-ordained mission to bring the world into unity under God. (Absolute Values and the New World Order, August 20, 1992)

### **The Great Principles of the Universe**

It is my sincere hope that as we move into the next millennium, the developing nations will not follow in the footsteps of the so-called developed nations. Rather they should learn from the experience of the wealthy countries and avoid the traps of materialism and selfish nationalism. Then they can move directly into a world where spirit and mind reign supreme. This is the point I emphasized repeatedly during my speaking tour of Latin America.

We have reached a point in history where the world is about to undergo great changes. In religious terms, we say that we have reached the Last Days. However, by that I am not referring to days of darkness and destruction. From the point of view of God, the Creator, it means the end of the wrong world, the fallen, selfish world. This world of evil will be turned inside out by the founding of the true world of goodness the original world of God's creation. Therefore, the Last Days are actually the desire and hope of us all.

How, then, can we realize this historic transition from a materialistic civilization to a spiritually oriented civilization? It is realized through the truth. Right now a sun is rising in the heavens bringing the brilliant light of truth to humanity, bright enough to complete the transformation of the old world. We refer to this light as the Unification Principle, the great principle of true love.

As a youth, I was called upon by God to investigate the great principles of the universe. As I searched, through prayer and study, I came to discover the great truth mankind has been seeking throughout history and the great Principle through which all humanity can return to true love and consummate true world peace.

A physician needs to diagnose the precise cause of an illness in order to cure the patient. Likewise, the Principle clearly points to the reason human society fell into misery. It reveals the course of the human fall, which led to the unprincipled world with which we struggle everyday.

Once the cause has been diagnosed, the life-saving prescription can be applied. For the last forty years, I have anxiously traveled the globe with this prescription and devoted myself to sharing it with the world.

If we do indeed live for eternity, then clearly our priorities in life need to be reorganized. I wish to share with this august gathering some of these great principles. But, really, to do this is only to scratch the surface. It is not possible for anyone to grasp in depth the implications in such a short time frame. One needs to study the Unification Principle sincerely, with time and prayer.

The first great principle teaches that God is a living God and that He is the Parent of humankind. In other words, the relationship between God and humanity is that of Father and children. This was the first truth that God revealed to me.

Secondly, God's original personality is true love and He created all things and humankind to fulfill His true love. The human race is therefore the object-being of God. God wants to pour unlimited true love into the hearts of His children unconditionally.

Thirdly, as His substantial entity on the earth, God the invisible Parent, established True Parents to save the world. People all people, can be eternally restored by regaining true love, true life and true lineage. They do this by achieving perfect unity with the ideals of the True Parents. Amazingly, we are now living in the longed-for era of True Parents. There has never been and will never be again a time of this

magnitude of blessing in human history. We are thus the generation born with the greatest fortune.

Human will power alone is not enough in today's decadent world to return to the original order of true love as desired by God. We may only return through the power of our Heavenly Father and His power is manifested by the True Parents on earth.

A new order based on true love cannot be established without a revolutionary process. The True Parents of mankind have come to ignite the peaceful revolution of true love. The International Holy Wedding is fanning the flames of the revolution of True Love and providing the opportunity for the re-creation or restoration of the world.

The Blessing Ceremony of August 25th will embrace 360,000 couples. When this number increases to 3,600,000 couples, to 36 million couples, to 360 million couples and to 3.6 billion couples, AIDS will be eradicated from human society. The world of pure love where God and man become one will be realized. This is not just a dream. The fulfillment of God's Providence for the Kingdom of Heaven on Earth is destined to come about because it is not the work of man alone, but the work of God.

Respected leaders, modern technology has brought the world in touch like a global village and humankind is the global family living in this village. We should never have been divided by political borders, or by different races or religions. Only the ideal world of true love between God and man was meant to have existed. I conclude by reminding you that the meaning of true world peace is to return to the original world of God's creation.

I sincerely wish you to become true apostles of peace. I am deeply grateful that you can join with me as partners in this endeavor. Please take this message back to your countries and share it. I pray God's abundant blessings may be upon you and your families. (*True World Peace, August 22 1995*)

### **Interreligious Cooperation**

I welcome you from the bottom of my heart to the Assembly of the World's Religions. Our gathering here is not an ordinary event. It is itself a great accomplishment that we, from 85 countries and with such a diversity of religions, cultures, traditions and nationalities, should come together to open our minds, to harmonize with each other and to share our concerns about the future of humankind. I am sure that God also is delighted with this historical event.

We come from different religious backgrounds. Our answers to the fundamental problems of human existence are not identical. Our understandings of the causes of human suffering do not have the same frame of reference. Our ways of seeking world peace are diverse. But still we have a common ground: all of us try to solve problems in the context of our relations with the Ultimate.

Throughout East and West, North and South, people living in the situation of sin, disbelief and confusion have yearned for the love, happiness and peace that is true and eternal. They have been making every effort to overcome the temptations of their evil desires and, by following their good desires, to find the happiness with which their original mind will rejoice. Although human experience throughout history cautions us that pursuit of such ideals is rarely successful, people's original minds are not likely to give up. All humankind irrespective of differences in peoples and traditions pursues this ultimate goal. If we humans are not able to fulfill such a purpose by our own effort, then we cannot but depend on the eternal, true, absolute Being beyond ourselves. We humans know that we are finite beings. Since we cannot determine our own destinies, we are bound to depend on the Absolute to whom we ascribe supreme power. We believe that since there is an Absolute being who wills true love, peace and happiness, all these things can surely be realized only with Him. We should know more about this Absolute, the source of the ideals which humanity is seeking.

I have become familiar with the content of the spiritual world through my own spiritual experience and by deep communication with the Absolute. I have learned God's will, love and heart. Religion is not merely truth or ethical teaching, but centers on people's original impulse to find that upon which they can absolutely depend and relate with. True religious intuition meets the Absolute and the Infinite. Through this intuition we can hear God's call for each of us. Such a state of original communion with the Absolute transcends any particular religious system or form. In such a state only do humans reach perfection and happiness. This God-human relation is one and universal. Because the Transcendental Power is one and humanity's capacity to enter into the relationship which it offers is universal, the ultimate goal of human beings cannot be more than one. The goal of an individual is one. The goal of a family consisting of such ideal individuals is one. The goal of the ideal nation and world is one. All ways run toward God's ideal world of love, happiness and peace.

The ideal of love, happiness and peace is not possible for an individual in isolation. It can be found only in relationship with another. Even the Absolute Being cannot fulfill the ideal without relationship. If God is alone, who is there for God to love? In what is God to find His ideal? In this light, we can understand

God's motive for creation. God created humanity in order that God might realize His ideal and fulfill His love. Only in human life in the world can God realize His ideal.

In this sense, how precious is the original human being! Human beings are not on the same level as God. However, God and human beings are supposed to be in relationship and ultimately to become one. In other words, God and human beings are in Parent-child relationship. Just as God is eternal and absolute, human beings also become beings of absolute and eternal value as the children of God.

Furthermore, human beings are the objects for the realization of God's ideal. God's eternal and absolute will is consummated where He becomes completely one with humanity. Thus, the purpose of human life is also absolute and eternal.

God is eternal, unchangeable and absolute. God's purpose of creation was also eternal, unchangeable and absolute and was to found one ideal world, unified with one purpose. Today's world of sin, conflict and disbelief came into being because humanity fell from the original way. God has worked through the world's religions to restore fallen humanity to its original state. The salvation of fallen humanity will be completed by God's providence through the Messiah.

As God's purpose of creation is absolute, the purpose of God's restoration providence must also be fulfilled at any cost. Therefore, the messianic hope of an ideal world is not just a vague dream, but should become a substantial reality in our lives. Likewise, the purpose of all religions is to realize God's will in our daily life on earth. For the purpose of the whole providence, God has been broadening the foundation of goodness through many religions, each appropriate for its own age, people and environment. But the ultimate purpose of all these religions is only to realize God's will, that is, the ideal world of peace and happiness. Religions should be concerned with God's will for world salvation more than with the salvation of the individual or the welfare of their own denomination. I think that now is the time for all religious bodies together to search again for the true will of God.

As far as I know, God is not sectarian. He is not obsessed with minor details of doctrine. We should quickly liberate ourselves from theological conflict which results from blind attachment to doctrines and rituals and instead focus on living communication with God. I think we urgently need to purify the religious atmosphere into one in which believers can have living faith and every soul can communicate with God. In God's parental Heart and His great love, there is no discrimination based on color or nationality. There are no barriers between countries or cultural traditions, between East and West, North and South. Today God is trying to embrace the whole of humankind as His children. Through interreligious dialogue and harmony we should realize one ideal world of peace, which is God's purpose of creation and the common ideal of humankind.

Respected representatives of the world's religions! When we take an honest look at reality today, we come to see that it is time not only for belief but for action. Why do we find such serious problems prevailing in our societies, problems including confusion in value systems, moral corruption, drug addiction, terrorism, racial discrimination, genocide, war, unjust distribution of wealth, disregard for human rights and totalitarian Communism? These vices are the natural outcome of hedonism, atheistic materialism and secular humanism that denies the relevance of God. All these are the effects of the declining faith and spiritual exhaustion of this generation.

Who can take responsibility for today's world? Can the military or the politicians? Can businessmen or people with new technology? Never. God is asking religious leaders, today's prophets and priests, to solve these problems.

All religious people should feel responsibility for the shaky spiritual foundation of this generation and should repent. Throughout the long history of religion, we have not made a convincing witness for our living God. We have not been sincere in the practice of love. Our past hypocrisy has allowed atheism to prevail. We should feel deeply guilty about all this.

Today God is calling us. All religious people, standing on the internal foundation of deep self reflection, should challenge the prevalence of all evils and work creatively in order to realize God's will on earth. The living God wants to relate with us not merely in the context of scriptures and rituals, but rather dwelling in the hearts of people who keep God's will in their minds and live it in everyday life.

After long prayers and reflections on the future of the world and humankind, I have begun to feel that God's enthusiastic hope and the Holy Spirit's strong power are sweeping over the whole world. Today the world should be renewed. Religious leaders all over the world should join together and encourage a movement of purification in every religion. There should be repentance and the renewal of true commitment. The world should change. There should be a new reformation. The banners of "living faith" and "practical

faith” should be waving everywhere around the world. Every religion should work beyond its own benefit to liberate the world from poverty and disease. By the practice of love and the burning conviction of faith, our witness will convince even atheists of the truth of the living God. Only through a religious and spiritual revolution bringing great harmony, love and compassion will we finally realize the ideal world of peace.

Respected representatives! In response to God's sublime call, the world's religious bodies should come out of the quagmire of hostility, misunderstanding and ignorance. With mutual respect and friendship they should build a large cooperative community of religions. Then together, we should show our religious will in action and practice everywhere on this planet.

Religion is not merely oriented to the world beyond. The earth is God's creation and it is on this earth that God's will is to be realized. If the Kingdom of Heaven or Sukkavati is God's ideal place, we cannot go there merely by hoping. Rather we should live for, love and care for our brothers and sisters and the things of creation. It is in relationship with others that we can realize the ideal.

Even though religion transcends ordinary social ethics and social policy, we should not ignore its functioning in society. Religious people should be concerned with actual problems and apply God's will to their practical solution. Moreover, religions should stimulate spiritual renewal and give an elevated value perspective to those in charge of politics, the economy, social programs and education. With their minds enlightened by the Spirit, these people can solve the problems in their fields. God is calling for religious people with living spirituality to uphold the truth of religion and to relate it to the situations in their societies. People who are grounded in truth and in living communication with God are bound to influence others and bring about a revival of spirituality everywhere. True religions should not follow the trends of the secular world, but, centering on God's will, should enlighten the world and lead the people, even in the face of opposition and persecution.

The movement for interreligious harmony and unity and for living faith may go through a lonely path for some time, but it will soon receive tremendous support from many fresh-minded people who see things from an historical and global perspective.

I have been putting all of my energy into reforming the world and realizing God's ideal on earth in accordance with the direction of God's providence. I have been mobilizing the total energy of the Unification Church to work first of all for world peace through interreligious harmony. I sincerely hope your religions also actively cooperate and join in this path, not because I want to reduce my effort or spare the financial resources of the Unification Church, but because I hope to see as early as possible a total mobilization of spiritual resources and creativity from all religious traditions in the direction of God's providence. This path will lead to the realization of the world of peace.

As you may know, the Assembly of the World's Religions is a project with historical significance. While even the secular world is seeking harmony through the United Nations and the like, should religious bodies fight each other? I have long been expecting certain leaders of the elder religions to initiate an assembly of the world's religions. After a long period of waiting, I have initiated this project, because I believe it should be done at any cost. While this meeting itself is a meaningful accomplishment, the Assembly will, I hope, become more and more significant with meeting after meeting.

I have three hopes for these Assemblies. First, that the world's religious traditions respect each other and at least work to keep in check any interreligious conflicts and wars. Second, that the Assembly serve the world by becoming a cooperative community of religions. It will hopefully agree upon and make resolutions calling religious people to practical action, encouraging all people to live by God-centered values and fostering the development of human minds and spirits. Third, that the Assembly develop into an organization in which the major leadership of all religions participate. The Assembly has to lift up the highest values and purposes of life and offer them to all religious people, all groups and all nations. Only in communion with the Absolute and with love for one another can individuals, groups and nations prepare for and become a part of the Kingdom of God on earth.

I hope all of you, as representatives of your religions, find spiritual unity that can be the foundation for a bright future and for a new religious reformation that can lead the world. Through presentations and discussions, during plenary sessions or in committee, in artistic performance, meditation and prayer, please respect each other's faiths and contribute as much as possible to the harmony of the whole. Let us all march forward to fulfill the world-historical mission of religions, that is, the realization of God's will on earth. (*Assembly of World's Religions, November 16, 1985*)

## *Session Five*

### *Renewing the United Nations*

Distinguished leaders, honored guests, ladies and gentlemen.

Today, in this beautiful and solemn building where the United Nations General Assembly meets, I greet you with deep gratitude for the opportunity to express my passionate concerns and views about the future direction of the world and the United Nations.

The sole purpose of all my undertakings in many areas over the past forty years has been the realization of a peaceful world that is the desire of God and humanity. This longing for a peaceful world has also been the core reason I have dedicated myself to the promotion of interreligious harmony and cooperation.

In the twentieth century, humanity has experienced many severe conflicts and unspeakable acts of violence, especially through the horrors of the two world wars and through the seventy years of the Cold War and communism. When the Cold War ended, the world had a brief moment of celebration, as if peace had arrived. But, then, very soon humanity realized that the end of the Cold War did not automatically mean the advent of an age of peace. Even at this moment, fierce wars and brutal massacres are going on in numerous places around the globe.

Conflicts arise for many reasons. But one of primary factors contributing to their emergence is the deep-rooted disharmony that exists among the world's religions. Therefore, when we see the many global tragedies occurring around us, we should recognize how critically important it is that the religions come together, dialogue with one another and learn to embrace one another.

In the modern age, in most nations, religious ideals have come to hold a place wholly separate from the centers of secular political power and most people have come to accept this reality as the way things ought to be. I believe, however, that it is time that international organizations whose purpose is to support the ideal of world peace reconsider their relationship with the great religious traditions of the world.

On this point, the United Nations, more than any other international organization, can set a good example and lead the way. The world has great expectations for the United Nations as an organization embodying humanity's aspiration for peace. In the United Nations, the representatives of all nations work in concert to promote peace and human prosperity.

Of course, the conscientious efforts to establish peace, undertaken by these national representatives at the United Nations, often meet stubborn resistance. The accomplishments and achievements attained through the United Nations have been significant. However, there is much room for improvement. I believe there is an urgent need today, within the United Nations and through its many activities, to encourage mutual respect and increased cooperation between the world's political and religious leaders.

The original ideal for human beings is that we live with our mind and body united in resonance with God's true love. It is because human beings resemble God as His sons and daughters that the mind and body of each individual can truly unite without struggling against each other. Within God there is no disharmony between internal and external characteristics. This is so because the absolute God has no contradiction or conflict within Himself.

The human ideal to achieve oneness of mind and body can be realized only when people completely possess God's true love. The biblical verse, "Blessed are the peacemakers, for they will be called children of God," illustrates this point. Peacemakers are persons whose mind and body are in unity centering on the true love of God.

As a result of the fall, human beings lost the standard by which our minds and bodies could be brought into oneness and harmony and humanity has lived in internal strife and self-contradiction. The clashes of the mind and body within the individual have expanded and now manifest themselves in the family, society, nation and the world. For example, this unresolved struggle between mind and body is what precipitated the elder brother Cain's murder of his younger brother Abel.

As the conflicts and wars in history have been essentially battles between a Cain camp-relatively tending towards evil-and an Abel camp-relatively tending toward goodness. Humanity must end these struggles between Cain and Abel camps and restore the original state of harmony and love. To do this, each of us must end the conflict between our mind and body and bring them into harmonious union.

The principle that mind and body must be united should be applied and practiced not only by individuals, but it should be applied on the worldwide level. For this purpose, I founded a number of organizations to achieve world peace. For example, I established a number of interreligious initiatives, such as the Inter-Religious Federation for World Peace, to promote cooperation among religions, which represent the internal world of the mind. Also, to address the external management -of human affairs, representing the body, I have worked to promote harmony among nations through the activities of the Federation for World Peace, the Federation of Island Nations for World Peace, the Federation of Peninsula Nations for

World Peace and the Federation of Continental Nations for World Peace. Most recently, signifying the emergence of an era when mind and body, or religion and rational governance, can work together cooperatively, I founded the Interreligious and International Federation for World Peace.

At their root, human problems are not entirely social or political and so social and political approaches will always be of limited effectiveness. Although secular authorities rule most human societies, religion lies at the heart of most national and cultural identities. In fact, religious faith and devotion have far greater importance in most peoples' hearts than do political loyalties.

The time has come for religion to renew itself and manifest true leadership in the world. People of faith should feel responsibility for the plight, suffering and injustices experienced by the world's peoples. Religious people have not been good examples in the practice of love and living for the sake of others and for this reason should engage in deep self-reflection. It is time for religious people to repent for their preoccupation with individual salvation and narrow denominational interests. Such practices have prevented religious bodies from giving their utmost to the cause of world salvation. Our age more than any other demands that we go beyond our faiths and the interests of particular religions and put our love and ideals into practice for the sake of the world.

In particular, God calls upon us leaders - especially religious leaders - in the hope that we will stand against the injustices and evils of the world and bestow His true love upon the world. Hence, all people of faith must become one in heart in order to give full expression, both in words and actions, to God's passionate desire for humanity's restoration and peace.

World peace can be fully accomplished only when the wisdom and efforts of the world's religious leaders, who represent the internal concerns of the mind and conscience, work cooperatively and respectfully with national leaders who have much practical wisdom and worldly experience about the external reality or "body." In this light, it is time for us to give serious consideration even to the prospect of restructuring the United Nations. For example, perhaps it is possible to envision the United Nations as a bicameral institution.

The existing United Nations structure, composed of national representatives, may be regarded as a congress where the interests of each member nation are represented. However, I submit that serious consideration should be given to forming a religious assembly, or council of religious representatives within the structure of the United Nations. This assembly or council would consist of respected spiritual leaders in fields such as religion, culture and education. Of course, the members of this interreligious assembly will need to have demonstrated an ability to transcend the limited in of individual nations and to speak for the concerns of the entire world and humanity at large.

The two chambers, working together in mutual respect and cooperation, will be able to make great advances in ushering in a world of peace. The wisdom and vision of great religious leaders will substantially supplement the political insight, experience and skill of the world's political leaders.

Even at this moment, more and more conflicts are breaking out across the world over disputed borders. As a result, the world is sustaining substantial loss of human life. In addition, the money poured into war-making and peacekeeping runs into the billions of dollars. So many resources and efforts are being wasted. Yet, comprehensive solutions have not been fully achieved with respect to any given conflict.

To solve this problem, I would like to make some proposals for your consideration.

## **Peace Zones**

I propose today that the United Nations and religious leaders join their hearts and work to create peace zones in areas of conflict. Whether the disputed borders pass through rivers, mountains, fields, or the sea, we can create buffer zones or peace zones along these borders.

These zones would be governed directly by the United Nations. People from around the world dedicated to the establishment of peace would be allowed to settle in these zones. The United Nations would be responsible to provide guidance to those living in these areas so that they come to embody the founding ideals of the United Nations and comply with its declarations for peace. These peace zones would be havens that exist for the sake of peace, prosperity and reconciliation. They would be free of racial and sexual discrimination, human rights violations and war. These areas would also be ecological and environmental havens for the entire natural world.

To create such zones of peace, freedom and ecological harmony, the concerned nations would have to be willing to provide the necessary land. This is not a simple matter, for there will be resistance to the surrender of land, even for a peace zone. I have dedicated much effort toward finding solutions to this problem, particularly as it applies to my native land, Korea.

I have taught that there is a providential significance to Korea's having been a victim of the Cold War. As you know, both the division of Korea and the war that followed are outgrowths of the Cold War. The Korean War, in which the youth of sixteen countries shed their blood under the United Nations flag to protect freedom, was a righteous war unprecedented in history. I remain ever grateful to the United Nations and those sixteen nations. And yet, the peaceful unification of Korea still remains to be accom-

plished. For this reason I have continually pondered about the United Nations' solemn mission for building a world of peace and how this relates to God's providence.

I sincerely hope that the current mood of reconciliation and cooperation between South and North Korea, which began last June, will continue. I hope the entire demilitarized zone along the 155-mile military demarcation line that crosses the Korean Peninsula can be turned into a peace zone under UN jurisdiction. I believe the United Nations will take the lead in this effort and build exhibition halls, museums, educational sites and peace parks in this zone in order to teach visitors important lessons regarding peace.

I am purchasing almost 1.2 million hectares of fertile land in South America's MERCOSUR countries to help compensate countries for any land they may lose as a result of the establishment of UN peace zones. I have already notified leaders of North and South Korea that I am prepared to turn over to them portions of that land in South America for their use.

As I make this proposal public, it is my fervent hope that world leaders of good will can understand this purpose and join with me. In particular, I hope that they will join me in willingly donating their land and money for use in creating U.N. supervised peace zones. These zones, under U.N. leadership, will give rise to ideal moral societies where nature and people live in harmony.

Already in December 1998, I proposed the founding of an International Peace Fund in an address I gave to religious leaders gathered for an international conference that had as its theme, "Realizing the Interfaith Ideal: Beyond Dialogue into Practice." All the leaders who participated in that conference resolved to initiate a movement in which the world's religious people would lead the way in making donations for world peace. I proposed that donations be given in amounts related to the number seven. Because various individuals and countries face differing economic realities, one person might find it difficult to give even seven dollars, whereas someone else might be able to give even \$7 million. I believe that if all religious people on earth become one in heart, they will actively participate in this fundraising effort. The funds thus created would be used to establish peace zones and to teach the ideals of peace and the methods to achieve it. In addition to religious people, the United Nations too could encourage all nations and their peoples to make annual contributions to this fund. These funds might be donated under the name of the "White Cross Fund."

Wealthy philanthropists, business leaders and industrialists, leaders in other fields, along with individuals and organizations, would be encouraged to actively participate in the construction of U.N. peace zones. In this way, they could lead the way in creating an atmosphere of peace and in raising the necessary funds.

### **An Interreligious Council at the United Nations**

Furthermore, one of the reasons I founded the Interreligious and International Federation of World Peace was to help create an interreligious assembly to serve as a senate or council within the United Nations. To implement this plan, I propose that each nation, in addition to its current ambassador, send a religious ambassador to the United Nations to serve as a member of the religious assembly, or U.N. senate.

The mission of the representatives to this U.N. senate would require that they have a genuinely ecumenical or interreligious consciousness and that they have the training and ability to teach a universal, trans-national ideal of peace. The nature of their purpose and mission would prohibit their promoting the narrow interests of a particular country. Rather, they would carry out their duties for the ideal of peace in the world and for the sake of all humanity in accordance with God's Will.

The interreligious ambassador appointed as a member of the United Nations senate or council should have a global consciousness and take responsibility to represent the United Nations' global vision and agenda. In this sense, these persons could be thought of as global ambassadors from the United Nations. Wherever they go in the world, these ambassadors would promote movements dedicated to the realization of peace and social welfare. Moreover, in all nations, they would serve as conscientious guardians of lofty ideals such as justice, security and peace.

This will provide hope to the citizens of the world and especially the youth. People will then have the opportunity to see with their own eyes the emergence of young people around the world seeding true love and lasting peace. Those selected as ecumenical and transnational ambassadors will also be able to help guide and supervise various U.N. sponsored projects in health, education, welfare and other fields.

### **Commemorating Ideals of True Love, True Parents and True Families**

I have worked through many groups and organizations to educate people around the world about the meaning and value of true love and true families, transcending religious denominations and nationalities. By use of the term "true," I mean centered on God's original will and purpose. My continuous investment in this area and ongoing efforts for dialogue and reconciliation over the last decades have demonstrated beyond any doubt that the strongest foundation for the unity of humanity is the universal and essential love generated through the ideal of the true family.

Based on these considerations, I urge all the organizations connected to the United Nations to uphold and promote the ideals of true love and true families. For this reason, I would like to make another proposal, that the senior decision-makers at the United Nations proclaim, in accordance with existing procedures and regulations, a special day to be commemorated worldwide. I understand that the United Nations has made proclamations such as the International Year of the Family and that it has declared various ten-year objectives such as the “Decade to End Poverty.” Along these lines, I propose that the United Nations establish an official commemorative day to uphold the ideal of the family, so that the world can remember and celebrate this day every year.

Specifically, I propose that True Parents' Day be established as a day of global celebration. I have already initiated such a day that has been signed into law by the United States Congress<sup>1</sup>. Each year, in America, model parents and families from throughout the nation are honored. By celebrating such a day each year, transcending barriers of race, religion and cultural differences and loving and cherishing each other, we will be able to fully experience our true and common human roots and understand the preciousness of true families. This day will be a special day of truly global commemoration and a beginning of the celebration of the oneness of the world as one global family, leading us beyond all confrontation and strife.

Respected world leaders, let us join our hands and hearts to improve our institutions and organizations so that the precious wisdom of religion, along with that of scholars, statesmen and people of insight and knowledge, can be mobilized to solve the serious and urgent crises of the world.

I believe solutions to world problems can come about if we establish the proposed council composed of religious leaders, in cooperation with the political leaders and diplomats of the current United Nations. The Interreligious and International Federation for World Peace will promote this ideal, for religion can offer great service in providing guidance in matters concerning the Absolute Being, the world of transcendence, our eternal life and the spirit world. For this purpose, they will make devoted and sacrificial efforts to attain the goal of world peace. It will strive to establish the Kingdom of Heaven of eternal love and harmony and the fatherland of God, where the United Nations' efforts for peace are honored and where all humanity forms one universal family as brothers and sisters under God, the Parent

I believe that the world leaders and officers of the United Nations, who possess knowledge, experience and wisdom, can offer many recommendations for implementing the proposals I've presented to you today. If we work together and make continuous efforts, peace and happiness will surely be realized on Earth.

I pray that God's blessing be with your families and your endeavors. Thank you.

**Notes:**

1. Public Law 103-362, “To establish the fourth Sunday of July as 'Parents Day'.” Signed into law on October 14, 1994.



## *Supplemental Readings*

## ***Women's Federation for World Peace***

**Seoul Olympic Stadium - April 10, 1992  
Founder's Address**

### ***World Peace***

I am certain that today we are witnessing a great event that will have a profound meaning in the history of women not only in Korea but throughout the world. Until now, men have provided primary leadership in leading the progress of history. This rally today, however, marks an historic turning point declaring the beginning of the "Age of Women" for the entire world.

The leadership of men has brought about a world filled with struggle and evil. Humanity continues to dream of a world of goodness, peace and happiness that will liberate us from this world of evil and struggle.

God created us as His children and we can be assured that God has no intention of sitting by and doing nothing while the world suffers for thousands of years through wars and evil. God has been actively working to find ways to lead us to salvation. This is the meaning of the Salvation Providence carried out through religion. As a religious leader, I have consistently preached that God's Salvation Providence carried out through religion represents our final hope for the world.

Throughout history, countless leaders and heroes have dedicated their lives to building a better world, but there has never been any fundamental change in the fact that we live in a world of wars and evil. Political and economic means are insufficient for bringing such fundamental change to the world. This fact is clearly illustrated by the superpowers and developed countries of today's world. The decline of morals has become a global phenomenon and presents a serious threat to the future of humankind.

### **The Destruction of our Families**

Immorality and moral decline has reached such a point that mothers and fathers, husbands and wives and even children, can hardly recognize each other. The very foundations of our families are being destroyed. The correlation between the increase in economic wealth and the decline in ethical conduct and sexual morality, as well as the spread of drug abuse, has brought about a critical situation.

The world is faced with the question today of how to escape from the clutches of sexual immorality, for this is the most deeply rooted of all evils. There is no possibility that politics and economics alone can save the world from the threshold of the crime and decadence that we see around us today.

Members of the Women's Federation and representatives from around the world, I have experienced firsthand the pain and sorrow of a weak nation trampled on by a powerful neighbor. I was born 72 years ago during the Japanese colonial administration of Korea. During my youth, I thought seriously about how to bring salvation to this tragic world of war and evil. I came to the conclusion that salvation through religion has the most fundamental effect. This is because God's Salvation Providence through religion has a strategy to use Satan's persecution for the purpose of reclaiming all the ownership that was stolen by the evil force of Satan. Religion teaches that evil brings about its own destruction by striking out at good; the path of good is one of bringing about the natural subjugation of evil by receiving evil's blows.

Ever since I was a young man in my teens, I have consistently taught the truth according to religious revelation and devoted my entire life to putting the content of this teaching into practice. You are already familiar with the manner in which my teachings, in the form of the Unification Principle, have been spread to 160 countries around the world. The teachings are spreading particularly rapidly in former communist countries of the former Soviet Union as well as Eastern and Central Europe even in North Korea. Also, in the Islamic countries of the Middle East region, many people are coming to follow these teachings.

The Unification Church has received great persecution and suffering in a number of countries, including its home country of Korea. Today, however, the Unification Church has set its roots down firmly and permanently all over the world. No one will ever be able to uproot the Unification Church from any place in the world.

### **God works through Religions**

Religion forms the fundamental means by which God plans to save this world and all of the world's major religions have at their center an expectation for some kind of messianic figure. Christians believe in the second coming of Jesus. Buddhists, Confucianists and Muslims also await the reappearance of the founders of their respective religions. All these religions believe that when the messianic figure appears, he will place judgment on this world of sin and struggle and that the ideal world, that is, the Kingdom of

Heaven, will be established in a short time.

Thus, all these religions teach that this world can only be saved through the second coming of the founders of their religions. This is referred to as the messianic ideal. The salvation of this world can only be accomplished by a leader who, by giving truth and True Love, is able to unite the fundamental aspects of the teachings of the major religions and perform in a unified manner the roles of the various messianic figures.

Such a leader will reveal how the original human ancestors committed the fall and brought about a history of struggle and evil. He will explain original sin, the root of all the world's evil and shed light on the truth that will liberate humanity from evil.

Because the original human ancestors Adam and Eve committed the original sin and became false parents, the returning Messiah will come as the True Parents, the original ancestors of good through whom all people will be reborn.

The True Parents will not make their advent on the clouds from the sky. Instead, they will appear in this age and on this earth as Koreans and lead the world into an age of peace and a unified world. During my life of more than seventy years, I have received much persecution. I have never been defeated, however. My wife, President Hak Ja Han Moon, has walked this path of suffering together with me as the representative of all women in the world.

During the time that I, in the course of following the path of righteousness in accordance with God's Will, received persecution by unrighteous forces in the form of imprisonment, Mrs. Moon made the decision to gather righteous women of good conscience to begin a movement for peace. This effort has borne fruit in this rally today.

No one knows the course of religious training I went through in order to receive this content of God's truth. During that time, I came to the realization that the key to world peace and world unification lies in the unification of the Korean Peninsula, which has been divided between communism and democracy. It is for this reason that I have traveled throughout the world and devoted my entire energies to the accomplishment of this goal. This is also this reason I went to North Korea last November and negotiated directly with Kim Il Sung.

It will not be long now before we see the unification of all the world's major religions. Neither will it be long before the unification of the Korean Peninsula is accomplished. In fact, these two goals represent the reason that representatives of women from seventy countries around the world have gathered today to attend the Seoul Rally of the Women's Federation for Peace in Asia, which is being held under the presidency of Mrs. Moon. I expect you will be forming a federation of families for world peace eventually. In God's Salvation Providence, Korea is the home country of the Providence.

In each religion, we can see that the women are more devout than men and also far outnumber the men. The Bible says that true faith on the part of a Christian means to prepare oneself as a bride who will someday receive the messiah of the second advent as her bridegroom. This biblical teaching means that all religions have been prepared by God so that they may fulfill a female role, that is, the role of the bride, in the presence of the coming messiah.

### **Women can create True Peace**

The women of this age are the true workers who, in the presence of the True Parents who come as the Messiah, will cleanse this world of war, violence, suppression, exploitation and crime led by men. Women will build an ideal world filled with peace, love and freedom. It is also up to women to see that the evil forces, primarily led by men, that opposed and persecuted the forces of righteousness and good, are now completely eradicated so that they cannot cause any more trouble.

We live in the age when the Messiah returns as the True Parents of humankind, when North and South Korea are uniting through love and truth and when all religions are to become one. This is the age in which all people of the world will rise above differences of race and ideology to join in the building of a new world of peace. I am certain that God will give His boundless blessings to all the world's women as people called for these great purposes.

I pray that God's great blessing will be upon the Women's Federation for Peace in Asia and the Women's Federation for World Peace, which is to be inaugurated today.

Thank you very much.

## ***Inter-Religious Federation for World Peace***

**“Realizing the Interfaith Ideal: Action Beyond Dialogue”**

**Washington, DC - December 18, 1998**

**Founder's Address**

### ***Understanding Life and Death***

We live in the physical world, but we know that this is not the only world that exists. There is also the spirit world. The spirit world is a definite reality. We also know that these two worlds—the physical world and spirit world are not meant to be disconnected from each other. They should be linked together as one single world.

We human beings, who were born from the spirit world, eventually return to that world. In Korea, we commonly use an interesting idiom in reference to death. When someone dies, we say, “he has returned home.” To where does he return? It is not to a cemetery. We mean that we return to the point of life's origin. We return across the vast expanses of history. In the process, we shed our nationality. We return to the world that brought forth the human ancestors. If a Creator exists, then we are returning to the world of the Creator. That is where we originated, so it is there that we finally return.

The universe is engaged in circular motion everywhere. For example, when the snow melts on the mountain, it forms a small stream. As it flows down, its volume increases until it becomes a river. Eventually it reaches the ocean. From the ocean it evaporates, completing the circle by returning into the atmosphere.

#### **The School of Life**

All beings desire to reach a higher ground, a better place, through circular motion. Where, then, is the better place we go to live eternally? While in the physical world, we live in our physical body. Our mind though, is headed toward the eternal world.

We are born into this world and we pass through our teenage years, our twenties, thirties, middle age and we eventually reach old age. Ultimately, we come to the end of our lives, just as the sun finally sets on the horizon. Those who know that the spirit world exists, however, know very well that the time spent in our physical body is relatively short and that the world we face after we die is eternal. They know that our life on earth is a period of preparation for the eternal world.

We are like students who must earn credits in all our classes so that we can fulfill our school's requirements. The school determines the extent to which its students meet its standard and decides whether it can recognize them. The further a student's credits fall short of the standard, the more removed that student is from the school's standard of value. In a similar way, the value of all beings is measured against a standard. Our life in the physical world is a period of preparation comparable to the time a student spends trying to earn good marks at school. In other words, we spend our entire life on earth preparing and striving to make good marks. We live each day of our life centering on a measurement. That measurement is in accord with a particular standard. We are accountable to that standard for our entire life on earth.

#### **The Unity of the Spirit World**

Most people in society do not know with certainty about the original world where we go after life in this world. They do not know whether there is life after death, or even whether God exists. Eventually, everyone goes to the spirit world. It turns out that the spirit world is a single realm. It is not divided into many countries, as is the physical world. Then, what is it like in the spirit world? We can compare it with the water that serves as the environment for fish. Water is an absolute condition for the fish to live. That doesn't mean, however, that a fish will spend its entire life in one place. A fish that lives in fresh water cannot spawn if it remains in its river. It has to leave the fresh water and come into contact with salt water in order to lay its eggs. It thus passes through two worlds. In the same way, our mind, part of spirit world and body, part of the physical world, must be interconnected.

At the beginning of human history, a realm of global unity should have formed in honor of Adam's birthday, the anniversary of his holy marriage and the anniversary of his death. Then humanity could have united as one people by our sharing in the commemoration of those days. Instead, of dividing, humanity could have lived in a single realm. If this had happened, then Adam and Eve's way of life would have passed down through human history. The culture formed would have endured as long as human beings continued to exist.

## **The Value of Hope**

Each of us goes through life ignorant of when we will die. We do not know that we won't die in a traffic accident. I think some people will die saying, "Oh, Reverend Moon was right!" expressing regret only at that moment. We need to know that we are traveling a very serious path in life. We need to use every second of our life to prepare ourselves for the eternal world. We should be aware that we are standing on such a fateful path.

When people go to spirit world, they can be divided into two general types. The first comprises those who live out their natural life in this world and the second comprises those who experience an untimely death. Among the latter, some die as a result of punishment and others die in order to pay indemnity for the nation or the world. Suppose God established one person in a central position with the value of a thousand people. What if God made that one person go the way of death in the place of those thousand people?

In such an instance, the grace and virtue of the one who died in their place would move the hearts of the thousand people. They would determine to live for the benefit of that person, model their lives after that person and live as he lived. If they did this, the thousand people would enter the same realm of grace as the one who died for them. The reason we try to follow the philosophy of patriots and model our lives after wise men is that we desire to enter the same realm of grace as these people.

Some people live with hope while others live without hope. We can divide people's hope and aspiration into two general types: that centered on human beings and that centered on Heaven. A newborn infant thinks that his mother's bosom is the most wonderful place in the world. At a certain point in its development, however, the child leaves its mother's bosom. As the child grows, he or she forms friendships, feeling himself happiest when he is with his friends. Eventually though, the young person will leave his friends behind. During our life course, we come to discover that neither loving parents, nor a loving spouse nor even loving children can completely satisfy our hopes.

People have many lands of hopes. Eventually, all these hopes pass away. We have hopes for our family, hopes for our country and hopes for the world. But the reality is that as we grow older, our hope grows weaker. Some people boast that their hope represents the hope of all humankind, but find they lack the conviction to pursue it at the sacrifice of their life. People fervently entertain many hopes during the course of their life. But when they face death, they abandon all their hopes. They desire to stay alive one more day. Day after day they wander in search of something new in which to place their hope. When they finally face death though, all their hope fades away and they fall into despair as they set out on their final path. We know all too well that this is true.

Viewed as an individual, it may appear that a person possesses worthy aspirations. But no individual hopes live beyond death. In my view, it is important for all people on earth today to give serious consideration to one question. How can we find hope that will not collapse in front of death, but will transcend it? All things of this world will pass away. Our families, nations and even the world itself will pass away. Ideologies and philosophies will pass away. What is it that remains? Whatever remains, that is the hope that can defeat death.

We can consider a person who does not possess such a hope or aspiration to be defeated in life. There are people who, from the time they are born, reject all the hopes and aspirations of the secular world. These people embrace aspirations not of the human world but of Heaven, hopes that are eternal. Heaven helps these people. A life of faith does not embrace any aspiration that exists on earth. Instead, it embraces the hopes that surpass even the gates of death. It dreams of the world of eternal hope.

## **Overcoming the Fear of Death**

Someday I too, will die. When we are young, we don't think much about death. But we become increasingly serious about death as we grow older. This is because death is a gate through which we are inevitably destined to pass. But what happens to us after we die? Do you know why I am talking about death? I talk about death in order to teach the meaning of life. Who really knows the value of life? It is not the person who is going all out to preserve his life. The only person who really knows about life is the one who goes into the valley of death. He confirms the meaning of life as he desperately cries out to Heaven at the crossroads of life and death.

Why do people fear death? It is because they do not know the purpose for which we are born. Those who do not know why we are born do not know why we die. Therefore the first questions philosophers ask are "What is life? Why are we born?" If we think about it, we realize that when we die we are reborn into the midst of God's love. But in the human world, people cry out, "Oh no, I'm going to die! What am I to do?" They make a big fuss. Do you think that God laughs, "Ho ho ho!" when we die? Or do you think God cries out, "Oh no!" and is overwhelmed with sorrow? The truth is, He is happy. This is because the moment of the physical body's death is the moment we experience the joy of leaving the finite realm of love in order to enter the infinite realm of love. It is the moment of our second birth.

Then is God happier on the day we are born into the physical world, or at that moment we leave our

physical body behind? At that moment, we are born a second time into the realm of the infinite expansion of love. We become His new children through death. Of course, God is happier at the second birth. I am telling you this because you need to know that you cannot have a relationship with God unless you are released from the fear of death.

### **Our two Births**

It makes God happy to watch and directly take part in our life. Consider how a baby is born and wets its diapers as it begins the process of growth. God is happy because as the child grows, the pulse of love that is in God's heart also grows. When God makes a face, babies imitate Him and make the same face. When God smiles, babies also smile and when He is sad they also are sad. This is how babies gradually grow to resemble God. As babies grow, they also begin to resemble their parents. From their parents, they learn language and the rules for daily life. Of course, all these things have their origin in God.

So, after God has lived with us on earth and goes whoosh over to the other side, what are we supposed to do? If we say, "Wait, God, I want to go with You," will He reply, "Who are you? I don't know you"? Is He likely to leave us behind like that? Or will He want to take us with Him? Of course, He will want to take us with Him. But when God says, "I can't take you with me now. I'll take you with me after you have grown a little more. I want you to work a bit more on your perfection," we can reply, "Well, we can't go now, but we are certain that there will come a time when we are able to go." Then we can wait for that day.

In our physical body, we are unable to follow God wherever He goes. It is only natural that we would aspire to resemble God. On His part, God also would want His sons and daughters to resemble Him. We must conclude, then, that God designed us to be born again into a body that enables us to resemble Him. God and human beings long for that eternal day when we can soar through the heavens together. The day we are born as beings who can take wing with God, the day we are born into that body, that is the day of our physical death. On that day we cast off the physical body like an old coat. Then, should we welcome death or fear death? The answer, of course, is that we should welcome death.

For what purpose, then, should we die? We should die for the sake of God's true love. That is the love whereby we seek to sacrifice ourselves for the benefit of others. We can conclude that the reason we cast off our physical body is so that we can participate in the realm of God's work of love. We die for the sake of the world of God's love.

Wouldn't you like to be born as God's real sons and daughters, who can receive and practice true love? If we could measure God's wealth, how rich do you think He would be? Have you ever thought about that? With all those stars in the universe, isn't it likely that there is one star that is a solid diamond? How about a star of pure gold? God is truly omniscient and omnipotent. Wouldn't He want His children to have everything? What do you think? God can go from one end of the vast universe to the other in an instant. Is this something that you would find interesting to do?

To gain that ability, what do we need to do? We must keep the laws that God has established for us. Only when we do so is it possible for us to be with Him. It is impossible if we just behave anyway we want. Are you confident that you can refrain from doing what God tells you not to do? Human beings have a dual structure. The mind is the subject partner and the body is the object partner. It is necessary that the two become one, with the body subordinating itself to the mind.

### **Three Stages of Life**

We go through three realms that correspond to the stages of formation, growth and completion. We go through the realm of water in our mother's womb, then the realm of the planet earth and finally the heavenly realm of floating in air. We go through the period in the water of the womb and are born into the world. We live in our physical body in this world for about a hundred years, until we enter the world in which we fly through the air. We pass through these three realms.

When a fetus is in the womb, it resists leaving the womb for the outside world. It fights as hard as it can to stay in the womb. The reason is that when the fetus leaves the womb, its home is destroyed. All its nourishment and everything else it had in the womb breaks apart and flows away.

Also, its head and the body increase in size during the birth process. Who would want to go through something like that? Every fetus cries, "No!" right up to the moment of birth. Eventually the water breaks and the infant follows soon after.

As you watch a woman give birth to a child, you really have to feel sorry for her. Women who have given birth know what I am talking about. When the mother is pushing, it makes no difference how beautiful she may be. Her face contorts into all sorts of strange shapes. She makes such terrible faces that even her husband can't stand to watch and leaves the room. She makes just about every possible face. So, the mother, too, goes through tremendous pain up to the last moment in order for the baby to be born.

After birth, is it necessary to leave the umbilical cord connected to the baby's navel? Or is the umbilical cord chopped off without a second thought? Maybe someone should object, saying, "That cord is some-

one's lifeline. How can you cut a lifeline that connects one human being to another?" The newborn infant, too, cries at the top of its lungs because it thinks it is about to die. As God looks on though, He can't help but break into a happy smile. From the viewpoint of the new life that has just been born, one world has just disappeared completely. Now it must breathe the air of its new world.

A child is conceived in the depth of water. The period in the womb is a period of existence in water. As long as the fetus is in its mother's womb, it is floating in water. At first thought, you might think that the time in the womb would be difficult because the fetus cannot breathe. You would think that it would need a process of taking in and sending out water. This function is fulfilled by something like a hose attached to the baby's belly. How does a fetus in the womb receive nourishment? It receives nourishment through its navel.

For the child in the womb, the navel functions as a mouth. So, we should not be disdainful of our belly buttons. Give your belly button a little rub and say, "Hey, belly button. Thanks for working so hard back then." If you pat your belly button often, it is good for your health. No, seriously. It's a good way to exercise. It's good for your health to exercise your belly button. For example, a person sleeping in a cold room can avoid coming down with diarrhea as long as he keeps his belly button well covered.

### **The Breath of Love**

We can refer to our belly button as our former mouth. Someone might say, "How foolish. Whoever heard of a former mouth?" There's no denying the fact though, that your belly button once functioned as your mouth. The belly button also acted as a breathing apparatus. Your present mouth fulfills that function here on earth. The function has moved up on your body. The same function is as necessary for the spirit self as it is for the fetus in the womb.

The spirit self is attached to the physical body that lives on earth by breathing air. It lives off the physical body until the body grows old. Then the spirit self kicks the body away and tries to separate. If at that moment, the body cries out "No, I don't want to die! I won't die!" how will God react? Will He feel sorry for the physical body, because of the pain it is enduring? Or will He quietly smile?

The child who experiences pain in order to emerge from its mother's womb grows to become the object of its parents' love. In the same way, our spirit self must leave behind our crying physical body in order to be born anew as the eternal object of the God who is a spiritual being. This is a conclusion based on Principle. On earth, too, the baby can become the friend of its father and mother after it is born. This is because it is born into the physical world where it can share love with its father and mother. In the same way that the fetus swims around the mother's womb, life on earth is breathing and living in the swaddling clothes of air. Only when the baby shares love with its mother and father as it breathes air can we say it is alive. In the same way, we can share love with God our Parent, who exists as an eternal spiritual being, after we are born again into the spirit world.

What kind of place is the spirit world? When we enter spirit world, we begin to breathe through a hole on the top of our head and through our cells. The air in spirit world is not the air we have on earth. Instead, it is love. When a spirit person breathes, he or she inhales and exhales the nourishing elements of love. On earth, eating alone does not sustain our life. When we eat and drink, all we are doing is filling our sack with food and water. Eventually, we will die. The form we take during life on earth is our second existence. While on earth, we need to develop our character of love. Therefore on earth, the thing we need most is love. What is an orphan? Why do we call a child who cannot receive love from a father or mother an orphan? It is because such a child lacks the love by which he or she can connect eternally with spirit world. Absent love, we are lonely. That is why we feel sorry for a person who lives without a spouse.

Death destroys our ability to breathe in the second stage and connects us with the nourishment of love. We eventually have no choice but to leave the physical body behind. We cannot see love, but our internal structure develops centering on the love of parents, of husband and wife and of children. Just as there is a normal development for a child in its mother's womb, there is a normal course of development on earth. We follow it by living in accordance with the laws of God. We cannot do it by living just any way we want.

### **Human Flight**

If we examine the world of nature, we see that insignificant insects, seeds of trees and even baby birds can fly. Does it make sense that human beings, the greatest of all creations, cannot fly? Look at the dandelion. It is made so that its seeds will fly away when the wind blows. Birds fly, insects fly and the seeds of plants fly. Surely, human beings also must have been created with a way to fly. Someone might be tempted to complain, "God, why did you create us without the ability to fly when everything else in creation can fly?" God's reply probably would be, "Wait a few decades until you reach completion and then I will let you fly."

So, what should we be doing until then? We need to train ourselves to be able to adapt to the spirit world. We need to train ourselves by loving our parents, loving our spouse and loving our children. Then,

when the time comes, we will enter the eternal world and live in attendance to God. For that to take place, we must put aside this physical body and die.

Look at the life cycle of the cicada. Before a cicada can fly, it goes through a larval stage. What would happen if the cicada said, "I want to go on living as a larva. I don't want to shed my skin. I don't care about land and air?" Even if it were resisting its transformation, once it shed its skin it would fly away.

A similar situation obtains with the dragonfly. First it exists as a larva, swimming around in water. Then it crawls on land for a time. After that, it sheds its skin and flies away. It begins to eat insects that it never would have thought of eating while it was living on land. As it flies around, the entire world becomes its home. Many insects pass through three stages like this. That is why insects have wings. They develop wings through their life in the water, on land and finally in the air.

Human beings are the highest beings in creation, but do we have wings? Does living only on the earth satisfy us? Human beings have wings, but they are wings of a higher order. You may say you don't want to put aside your physical body and die. But once we die and leave our physical body behind, our spirit self passes through the blessed gates of our second birth and whoosh, we fly away.

### **Crossing the Finish Line**

As I have already said, we cannot avoid death. We have to be prepared to suffer in order to establish the good that is in us as our second self in the eternal world. A fetus in its mother's womb must receive proper prenatal care if it is to be born healthy and strong. In the same way, we need to prepare ourselves properly while on earth. We need to grow by modeling ourselves on the image of God, the heart of God and the divinity of God.

Once we are grown, we need to invest our lives to pass over the line of life and death. We must pass over, even if we have to brave the fiercest storm. It is not enough if we do well most of the way and then fall just short of the finish line. What must we do when we find ourselves approaching life's finish line? Even if we run with our mind focused totally on the goal, we can't be confident we will make it all the way. If we wander aimlessly at the end, we will be ruined. We win victory only as we dash across the finish line.

It is an effort worth making for everyone born as a human being. No matter how much opposition there may be from behind, no matter how much persecution comes from the side, you just have to push forward one step at a time. There is no time to get entangled with the opposition. You have to keep going as quickly as you can, even one step at a time, in order to traverse your path of destiny to its end and finally cross the finish line. We all must go this way.

### **The Value of Righteousness**

We often say that a person's heart is upright. What does this mean? When a heart is firmly vertical, we say it is upright. If a tree is lying on the ground, we don't say it is upright. The same is true when we refer to a heart as upright. The expression means that the heart is standing vertically. That is why human beings walk upright. An object must be vertical in order to be upright. We must set our hearts in a completely vertical position. Then the body will be horizontal in relation to this. When the vertical and horizontal are set within us, the pulling power of the vertical and the pushing power of the horizontal will be in balance. There will arise centripetal and centrifugal forces. So, we need to find ourselves. When we assert ourselves, we should say that God and true parents are also this way. On this foundation, we can expand our sphere of life through relatives, one clan and one nation. Doctors quarantine patients who have dangerous communicable diseases. For the same reason, the time is not far off when we will send people who know the Will of God but continue to sin despite this knowledge into isolation near the North Pole or other arctic area. People thrown into such a place might not have a place to sleep or food to eat. They may go through immense suffering until they can genuinely repent. There is one thing that makes me sad. God gave me responsibility to accomplish His will, so during my lifetime I need to accomplish His will to a level He finds acceptable. Until I have done that, I cannot die. For that reason, when I am in the valley of the shadow of death, God leads me out of danger. Whether I am eating or fasting, whether I am asleep or awake, I am always praying for the world and humankind. My suffering is not for the sake of a particular country or people. My objective is the salvation of the world. I have worked to this day and I am ready to die if necessary. I have sacrificed my life so that this objective might be achieved. You also, should live and die for the sake of the world. If it is for the sake of world salvation, you even must be prepared to die with your wife, your family, your clan and even your entire people.

### **Face to Face with Death**

Some day in the future, you will die. When you stand face to face with death, you will look back upon your life. You need to think what final words you will leave behind at that moment. On the path of death, your friends will not be with you. Your loving parents will not be there, nor will your loving brothers and

sisters. Your spouse and children whom you love so much will not be with you. It is a path that you will take alone.

No one can go down that path twice. Once you have gone, there is no coming back. Once you take that path, you cannot return in all eternity. The heart that you have as you walk that path is important. When that moment arrives, face to face with death, if you do not possess the hope that can transcend death, that will be the end of you.

In history there have been many people who upheld and established God's will. They did not retreat when they faced death. Instead, they laughed in the face of death and valiantly transcended death. We know well that these people paved our way to Heaven. What kind of person is it who is joyful even when passing over the hill of death, the moment that drives most of us into heartfelt sorrow? This is the kind of person who has heartfelt hope and aspirations for Heaven. For this reason, we must not reproach the world and lament when we face death. Instead, we should feel joy as we stand before heaven with pride in the value of our death.

What happens to us when we die? Up to the moment we die, we belong to ourselves. But as soon as we die, we belong to God. This is because we are born of a fallen lineage. Until our death, we lack the ability to cut our ties with Satan. After death though, we establish ties with God. There is no resurrection without death. It is impossible to enter into the next period without first passing through the preceding one.

To what kind of death does the Bible refer when it says that those who seek to die will live and those who seek to live will die? (Luke 17: 33, John 12: 25). This does not mean that we should lose the eternal life given us by Heaven. It means that we should lose the life that is connected to the satanic world, inherited through the fallen lineage. That is why those who seek to die for the sake of God will live. This seems paradoxical. But from the perspective of the fall, this is the only way restoration can come about. This is the standard for discussing the possibility of restoration.

### **Wisdom and Foolishness**

Success or failure in life is not determined over a period of decades. Rather, it is determined in an instant. If you look at the entire course of life, it does not take very long for a baby to be born. Of course, there is a period leading up to the birth, when the fetus is in the womb. Those ten months in the womb are a time of preparation. The birth takes but an instant. The preparation may go well for the entire ten months, but if something goes wrong at the decisive moment of birth, the infant will meet a tragic end.

After living out our life on earth we come face to face with our moment of fate. We will see our entire life flash before our eyes. The one who can say, "There was truth in my life" and "I am leaving behind something more valuable than my life," is a person who has spent his life in a worthy manner. On the other hand, the person who starts to recall the past and begins to shake his head over things he would rather not remember, is a tragic person. For some people, the more they remember, the greater the expression of joy on their face. If all their problems can be buried in the ideal, death will actually be a comfort. The moment of recalling the past will not be filled with fear. If they are leaving something behind, then that past record will not die and its reality will not die. Instead, these things will be made manifest. The people whose past allows them to do this are without a doubt people whom the nation can follow. They are the ones whom the people of the world can follow.

We need to consider whether we can stand alone before God. Truth and goodness begin with a particular individual but they do not end with that individual. Once truth and goodness have begun in a particular person, they must bear fruit in another person. Or, they can begin in another person and bear fruit in me.

If a person spends her life giving to others, then she will have no fear on the path of death. She has given everything and sacrificed herself for others. She has led a life that is close to truth; she has shed tears for others and she has invested her life for others. If a man's aspirations are for others, all the life force coming from his pulse is focused and invested for the sake of others. If this is the case, then this person's past is one of glory.

The path taken by the wise is different from that taken by the foolish. A wise person tries to live in partnership with history, in partnership with the present world and in partnership with the future. A foolish person lives for the self and tries to make the world exist for his or her own sake. There is a global environment characteristic of the spirit world and within it are nations, clans, families and individuals. An individual cannot enter Heaven without a self-motivating character by which he or she is absolutely indispensable as an individual. The family or clan cannot enter Heaven unless they can say that they possess a motivating character that makes them indispensable on the family or clan level.

### **How to go to Heaven**

Compared with spirit world, Earth is but a speck of dust. The spirit world is an eternal world, transcending time and space. If a spirit person commands, "The person who lived in such and such an age with

such and such a heart, please come forward”, then that person will appear in an instant. It is a world in which feelings and intuition turn into reality. There are no factories there to produce food. There are no automobile factories. There is nothing like that. To register yourself in spirit world, you need a certificate based upon your life on earth. How are you going to obtain it? I’m talking about a certificate of life that will let you say: “This is what I became. This is what I did.” You cannot just make your own certificate. First, Satan has to write one for you. After you receive that certificate, you have to receive one from Jesus. Finally, you have to receive a certificate from God. You will need these three certificates. When you go to spirit world, you will find that it is made up of three very large realms. Those who lived for others will go to the highest level. Those who lived for themselves, however, will find themselves on the lowest level. They will find that everyone is opposing them, whereas everyone will welcome those who lived for others. Once you are in spirit world, your parents and spouse cannot help you. The people in the highest levels are those who lived for the sake of others. In the uppermost tiers are those who traveled throughout the world living for others with a heart that expanded their love for their mother and family. With a saintly heart, they always are looking for ways to save the people of the world from evil. The one who lives for himself goes to Hell and the one who lives for others goes to Heaven. People separate into these two worlds at death. So, we must live for the sake of the whole, for the sake of the greater good. Live for the sake of the world, for the sake of God and for the sake of human liberation. Someday competitions will take place to see who can live for the sake of others to a greater degree. In the heavenly world, the person who has lived for the sake of others will go to the higher position. So you can leap to a higher position by living for the person who is higher than you are. Living for that person is the same act as God bringing forth His own object through His creative act. Thus, that person comes to stand as your object partner of love.

### **The Value of Living for Others**

In the spirit world we live for others, centering on true love. If you encounter a person who has dedicated 100 percent of his life for the sake of others, then you have to say, “Please move past me, go ahead.” It doesn’t matter how great the United States seems. A person who dedicates his life for the people of America to a greater extent than your President, can move past the President and be welcomed.

When a person only cares about his own interests, he is everyone’s enemy. It is the same way in spirit world. When a person says he will live for something greater, then he will naturally move past others. One who lives for the sake of the world does not need to worry about living for America, because America is included in the world. All countries are included in the world. The conclusion can only be that true love, by which a person lives for the sake of others, is the only content and direction that everyone can welcome.

When you die, you must take with you three accomplishments. One, that you loved God. Two, that you loved yourself and worked hard to establish your essential self. And three, that you worked hard to expand the love you shared with your spouse and your family to the entire world. This love for humanity and for God will remain forever. It will define your right to ownership in the next world.

When you enter spirit world, the number of people you evangelized will determine your right to ownership. In the spirit world, pride wells up over the extent to which you longed for people with your life. You do not need anything else in the next world. The only thing you need is the record that you loved God more than the world, more than your country, more than your spouse and more than your children. If a wife wants her husband to love her with godly love of a higher order, then she has to say, “Please love God more than you love me and then love me.”

### **The Family and Spirit World**

I often preach about the realm of the heart. The foundation for the realm of the heart is the love of true parents, the love of true brothers and sisters and the love of true children. The world of the heart is one in which we universalize these types of love. In this original world, a person can live by the standard of husband and wife love, but theirs must be a husband and wife love that gives primacy to heaven and earth and to the cosmos. So, where do we go in order to establish a foundation to qualify for that world? We must lay this foundation in the physical world. We are not to spend our time here for the sake of all those things valued by this world. We are here to qualify ourselves for the next world. That is the basis for the principle that we live as families in the spirit world. Why do we need to have children? The vertical love of God and the horizontal love of parents bring descendants into this world. This is a vertical and horizontal mixing of the blood of God and the parents. Thus, people who were unable to have descendants on earth will not be able to harmonize Heaven and earth in the spirit world. They will be unable to keep step with the rhythm of north, south, east and west. A person who has no descendants will have no place to rest or play in the next world.

### **Religions and Nations in the Spirit World**

In spirit world, there is no need for religion, much less for denominations. There is no need for entities such as the Presbyterian Church or the Catholic Church. People there are in the realm of life together with God. In that realm are people who loved the world, patriots and loyal subjects, women of virtue and saints. As far as I am aware, however, there is as yet no one who lived his or her life in the original love of God, centering on the tradition of the realm of the heart.

Whenever you begin a task, you should begin it centering on God. Whether you go to Hell, the middle spirit world, Paradise or the Kingdom of Heaven, is determined by the extent to which you harmonize with this principle. The most precious path on earth is that which endures the greatest amount of suffering and sheds the most tears for the sake of Heaven. That is the path that will bestow the freedom to enter the next world.

In the next world, people of different nationalities cannot live together, but true followers of all religions can live together. The religious sphere is one of longing for one world and believing in one God. So people of true piety will be together. The uniqueness of people of faith is in their living their entire life based upon the standard of the spirit world. Religion teaches us how to relate with each other centering on the eternal world, the transcendent world, the dwelling place of the Divine Being, whether we call Him God or by some other name.

### **God's Call to World Leaders**

There is a reason for my speaking to the participants in this gathering about the value of life in relation to issues having to do with life and death. You represent religions that are active throughout the world. I want to stress that it is religious leaders' responsibility to teach about life and death correctly.

Today, the political leaders of the world are seeking to realize peace and prosperity through the United Nations. In my judgment however, the path to world peace will be incomplete if we build it merely upon the political, economic and military functions of the United Nations. Political, economic and military powers can deal only with that which is external, physical and material. We can reach the internal and spiritual aspects of life only through religious teaching and through the unity and united actions of the world's religions. I would like to take this opportunity today to supplement the existing United Nations with a structure in which the UN and leaders of the major world religions can work together. I hope that the participants here today and all the nations of the world, will seriously consider this proposal to establish a structure encompassing the world's religions and the United Nations.

## ***World Conference of the Federation for World Peace***

**Seoul, Korea  
Founder's Address**

### ***Peace and the 21st Century: The Fundamental Principle of True Peace***

My dear President Mikhail Gorbachev, distinguished Cochairmen, honored heads of state and government, respected ladies and gentlemen. To all of you I express my deep gratitude that you have been able to come here in such large numbers, to take part in the Second World Peace Conference.

As we enter the age of internationalization and globalization of the 21st century, we are confronted with the urgent task of overcoming a large number of difficult obstacles to world peace. I have an absolute conviction about our global problems and it presents a solution that addresses the fundamental root of all these problems. I have dedicated my entire life to the pursuit of the will of Heaven based on this persuasion. Please allow me to share with you a few elements of my conviction.

Our world today has become evil, filled with conflict, confusion and hatred. This is true of individuals, families, societies and countries. The root cause of so much wickedness is a conflict between the mind and body of individual human beings, a conflict that started at the beginning of human history and has dragged on throughout the ages.

As embodiments of discord, such individuals naturally produce families fraught with conflict, which compose countries torn by strife and a world divided by struggle. What is the result? An evil world of hell. For Heaven, it is the most abominable of all possible worlds. The origin of this ongoing conflict lies in the relationship between two individuals, man and woman, who are themselves torn by conflict within.

Therefore, the solution to our complex global difficulties lies in creating unity between mind and body and in harmonizing the relationship between man and woman. If we accomplish these two goals, we will have found the solution to the problems of the entire world.

Why have mind and body come into conflict with each other? Why have man and woman not been able to establish harmony and unity? The reason is that something in our history went wrong. It is my firm conviction that the original fall took place at the dawn of human history. It was then that the mind and body of individual people became divided and strife emerged between man and woman. The human world became evil, centered upon Satan.

#### **The Solution to the World's Problems**

The first step in solving the world's problems, then, is to find God. The second is expel the evil Satan from this world. The third would be to establish men and women who have accomplished the unity of mind and body. God expelled fallen Adam and Eve from the Garden of Eden. They had become husband and wife centering on Satan instead of God and because they bore children while in that state, all the ancestors of humankind came to inherit the lineage of Satan. Their blood lineage was corrupted.

Through adultery, the archangel who became Satan stole the intended bride of Heaven. It is a principle of Heaven that whenever a relationship of love is established (whether false love or true love), ownership becomes established from that point. According to this principle, the human ancestors came under the ownership of Satan.

Originally, the mind and body were to become one, centering on God's love. As it turned out, however, before God's true love had a chance to be perfected within the human mind, the mind became bound by false love from Satan. That enabled Satan to take root in the body.

Originally the mind was to exert a positive polarity over the body, but due to the Fall the body formed another positive pole, repelling the original mind and finally coming to dominate it.

For that reason, God has been working to project the power of true love into the human mind in order to bring about the absolute subjugation of the body now engulfed in false love. Only when unified through true love can mind and body return to the state where God dwells within them.

The fallen ancestors became false ancestors. This is what created the need for religion and for a Messiah. The tasks of religion and the purpose of the coming of the Messiah are to break down the hell of false love, false life and false lineage, which have given rise to false individuals, false families, false societies, false states and a false world. Religion and the Messiah must guide us back to the original world of true love, true life and true lineage. It is the world of the true parents centering on God.

God too, feels loneliness when He is alone. He created the heavens and the earth centering on a relational ideal and his reason was to find true love. Look at the created world. You will see that it is structured in pairs: The mineral world, the plant world and the animal world are all arranged in subject-object relationships as a way of providing ideal models for true love between human beings. True love is the reason

why women are born for the sake of men and men for the sake of women. Solutions to global problems become possible only when our minds and bodies and when men and women come to live for the very purpose of becoming one centering upon true love.

True love can be found only in a situation where a person exists for the sake of his or her relational complement. Satan's love is centered on the self, whereas God's love is centered on others. These two kinds of love are diametrically opposite.

For our fallen bodies to be free from the world of Satan, we need to know absolutely that we have achieved the position of a second, visible God, that the invisible God is our ideal subject of true love and we are in the position of His absolute objects. Our minds and bodies must be united by means of the invisible God and by means of true love and we must honor and respect our heart and conscience just as we honor and respect God Himself.

### **Three-Subject Thought**

We can recover our original selves only when we submit absolutely to the commands of our conscience. God is the Parent of parents, the Teacher of teachers and the Master of masters. This forms the basis for the "Three Subject Thought" encompassing on heaven and earth.

It is only through the conscience that these three can form an absolute unity and to fulfill the Three Subject Thought. Thus, the conscience is more important to us than our parents who gave us birth, more important than any teacher and more important than the lung of any country. Only when elevated to such a position can the conscience become an object of God is love. The conscience needs no education about right and wrong. We must give it absolute honor and obedience, just as we would honor and obey God.

There is nothing I do that my conscience does not know about; it sees everything. The conscience objects whenever the body schemes to do something wrong. Yet, because the power of fallen love was stronger than the power of the conscience at the time of the fall, the body is able to drag the mind around wherever it chooses. This kind of problem would not exist if the human conscience had achieved perfection and had formed a relationship of true love with God in the Garden of Eden.

Adam's family in the Garden of Eden was to be a family of true love, in accordance with God's ideal God created them so they would give visible expression to every kind of invisible existence. God and man were in a subject-object relationship centering on true love. He created the two ancestor human beings, Adam and Eve, with the expectation that they would become the substantial perfection of the invisible children, invisible brother and sister, invisible husband and wife and invisible parents that exists within God's heart. God wanted the true love of children to be perfected in substantial form; he wanted to see His objects of true love perfected as actual brothers and sisters in a family, as actual husband and wife and then as actual parents.

True love in a father son relationship is vertical; in a husband wife relationship it is horizontal; in a brother sister relationship it is on the front and back axis. God wanted such a spherical ideal of true love.

Unification, then, is accomplished at one central point, where there is a convergence of the upper and lower hemispheres on the vertical axis, the right and left hemispheres on the horizontal axis and the front and back hemispheres on the third axis. This point becomes the focus of centripetal force. The Four Great Realms of the Heart, that is, the realms of love of the child, brother-sister, husband-wife and parents reach their perfection when human beings who are centered on God are married and enter their first relationships of love. This is the central place where all perfection bears fruit.

Marriage thus represents the synthesis of the virtues of heaven, earth and humankind and the perfection of all things vertical and horizontal, left and right and front and back. Accordingly, Adam and Eve as husband and wife, as God's most beloved substantial objects, were meant to be the second ancestors. From that position they would stand as the second creators and would inherit all of God's feelings. They would feel the joy of God in the positions of children, brother and sister, husband and wife and parents. Their joy as the second creators would be in the experience of bearing children, by which they could experience the position of the First Creator.

From this perspective, God was the first Creator; Adam and Eve were to be the second creators; and the children of Adam and Eve were to be the third creators. The first, second and third, creators that is, God, Adam and Eve and the children of Adam and Eve, would have established a formal pattern, a pattern that would have been the fundamental principle that all humanity would have to follow.

From the perspective of Adam and Eve, there would be connection between upper and lower (the parent-child relationship), left and right (the husband-wife relationship) and front and back (the brother-sister relationship). It would have led them to the perfection of their family. It would have been the unified foundation of God, Adam and Eve and their children. As people approached God, they would accomplish the unification of mind and body and the unification of man and woman and they would form a stable foundation where peace, freedom, happiness and hope would converge to form the basis of fundamental peace the family is the base of true love

Through Adam and Eve's having children, God would have enabled Adam and Eve, who were the sec-

ond creators and who were visible and substantial, to take part in the creation of the third creators.

Through this process, the family becomes the foundation on which the Four Great Realms of Heart can be experienced generation after generation. The family is the base where each form of true love can be brought to perfection. In this way, the family achieves the unity of God and man through love and it serves as the starting point toward the perfection that enables us to establish true ownership in heaven and earth. This is another way of saying that the family is the origin from which we come to have children, brothers and sisters, husband or wife and parents.

Only in such families can we find men and women who have accomplished mind-body unity. Only in such families can we find husbands and wives who have achieved the ideal unity between man and woman. Such families are the starting point for ideal parents. Here, too, we can see the creation of a model, centering upon true love, for the perfection of children, brothers and sisters, husband and wife and parents.

It was God's ideal of creation that this model be expanded not just to the level of country and world but to the entire cosmos. Thus, it is possible for a country to become a family-patterned unit that is larger than the family; the world can become a family-patterned unit that is larger than a country; and the cosmos can become a family-patterned unit larger than the world.

Accordingly, the models for children, brothers and sisters, husbands and wives and parents, which represent the Four Great Realms of Heart, can be found in the family, in the nation, in the world and in the cosmos. Since a country contains many families and is larger than a family, families should exist for the sake of the country. Since the world contains many countries, countries should exist for the sake of other countries in the world. In similar fashion, the world must exist for the sake of the larger cosmos. Finally, the cosmos must exist for the sake of God, who is the greatest and most central existence.

Thus, when the standard of the perfected Four Great Realms of Heart with in the family is projected onto higher and higher levels, the ideal of unity becomes a reality. On that basis, we can enter a cosmos of peace, happiness and freedom. This is why we need and need vitally, the unity of mind and body and family harmony centering on man and woman.

### **God is also growing**

God too you see, has been growing. He created Adam and Eve as substantiation of the inner son and daughter, brother and sister, husband and wife and father and mother, who are all within His invisible heart. With Adam and Eve, God becomes a growing child, a brother and a sister, a husband and a wife and finally a parent. By experiencing His second self, God establishes children, brothers and sisters, husbands and wives and parents. He unites them in true love and that brings to Him boundless joy.

As well as to God, humans are designed to give joy to other humans. We are all in the position of someone else's child, sibling, spouse, or parent. All human beings are members of families centering on the Four Great Realms of Heart, which make the family an underpinning to experience the ideal realm of heart. We all have a longing to form families and the reason is that only those persons embodying the Four Great Realms of Heart can become ideal human beings, capable of making heartistic oneness with anyone in the Kingdom of Heaven, on earth or in the spiritual realm.

This explains the consummate human desire to achieve mind-body unity and husband-wife unity. Unless we achieve this all-important mind-body unity, we are unqualified in all other aspects and can develop no unity in the family either. We will fall away from our families, from our nation, from the world, from the universe and from God Himself. Only through an utmost effort to accomplish mind-body unity and family unity can we achieve perfection.

We need to know that we ourselves are God's representatives. We are in the position of a second God.

All people, need to be working together to restore the family to a position of goodness and happiness. We must become aware that the position of husband and wife is the union between a son of God and a daughter of God, the union of a brother and a sister within God's family and the union of a father and a mother. From the perspective of the Four Great Realms of Heart, the position of husband and wife is the absolute goal of human life, through which we can actually achieve the perfection of our individual selves.

The husband, therefore, stands in the position that enables the wife to receive an ideal son of God, to receive an older brother of heaven, to receive a husband of heaven and to receive a father of heaven. The corresponding case is true of the wife in relation to her husband. Such husbands and wives bear children in a manner analogous to God's creative act. They feel joy through experiencing their own growth in a substantial manner, through their children.

### **Achieving a World of Peace**

God's love is absolute. Accordingly, it is a principle of heaven that the relationship of husband and wife cannot be broken. Fallen human society has lost sight of this principle and must be restored so that we may return to the original homeland. When such a restoration is accomplished, the Federation for World Peace will have fulfilled its purpose. At that point, the family-level heaven will become a country-level heaven;

the country level heaven will become a world-level heaven; and the world-level heaven will become the Kingdom of Heaven in the spirit world. This will be the point at which, at last, we will have achieved a world of peace.

The position at which a husband and wife marry and love each other with true love is the heavenly palace, which is the origin of the love, life and lineage of God and humankind. It is the starting point for the ideal of the Kingdom of Heaven on earth and in the spirit world.

When children who are the fruit of such true love achieve perfect unity as husbands and wives, they form families living in attendance to God. They constitute the base upon which peace and all ideals can be established. Then men and women, each representing one side, will perfect true love within their families.

Centering on true love, God perfects humankind as an existence of unlimited value. When that is done, God too, will see the perfection of true love, the fulfillment of the family ideal, the fulfillment of His own ideal for the creation and the cradle of eternal, ideal love. From the perspective of Adam and Eve's family, God is the first ancestor; Adam and Eve, the second ancestors; and their children, the third ancestors.

### **A Royalty centering on God**

Adam and Eve's family forms a royalty centering on God. God is in the position of grandparents; Adam and Eve in the position of parents; and Adam and Eve's offspring in the position of children. In this manner, the original pattern of three generations within the family comes to be established. According to this original pattern, the grandparents are in the position of king and queen of the spirit world, representing God and the Kingdom of Heaven in the spirit world. They should be honored and respected just as we would respect God.

The parents are in the central position of king and queen of the family, representing the Kingdom of Heaven in the present world. They should be honored and respected just as we would the king and queen of the present world.

The children are in the position of princes and princesses within the family. They should be loved as the ones standing to inherit the future Kingdom of Heaven on earth and in the spirit world. In this way, the members of Adam and Eve's family were to form a royalty centering on God and were to live peacefully on earth until they moved into the heavenly, eternal world. Only in that heavenly world can human desire, freedom, aspiration, peace and happiness attain complete fulfillment. This is the purpose which humankind must fulfill.

### **A Philosophy and Conviction of Peace**

As respected representatives from countries around the world, each of you has devoted an important period in your life to tireless efforts for the sake of your individual country and the world as a whole.

As a result of your sacrificial efforts, humankind today enjoys conditions much improved over what existed in the past. Still, the ideal world of freedom and peace, which is the fervent desire of all the people of the world, has not yet been achieved. Even at this hour, countless people in many places around the world are dying from hunger and pain as a result of conflicts and struggles among peoples, races and religions.

I have responded as a religious leader to God's calling. I have lived my life for the purpose of saving humankind from war and sin and of establishing a world of peace. Out of this calling, I have acquired a conviction and daily philosophy regarding peace, which is the Headwing Philosophy. In my address to you today, I have expressed a few elements of that conviction.

The perspective of Godism and Headwing Philosophy is that world peace will be achieved neither by means of political ideologies oriented toward power nor by any argument based on physical force. Peace will only be accomplished when all men and women share in God's love and truth and put these into practice, starting with the individual and expanding to the family, to the society, to the country and to the world, thus forming one global, extended family.

From this perspective, the founding purpose of the Federation for World Peace is to promote education and practices related to true peace as a means to realize peace in various societies, nations and the world. May all of us here perfect the family-level heaven and go on to play major roles in the accomplishment of world peace. I pray that God's blessing be upon each and every one of you.

## ***World Congress of the Youth Federation for World Peace***

**World Culture and Sports Festival  
November 27 - 30, Washington, DC  
Founder's Address**

### ***Youth for the True Family, Nation and World***

As humanity looks forward to the new century, their hearts are filled with fervent hope that this will be a time for a new world that is better than anything humanity has experienced at any time in the past, a world in which we are able to establish God's new family values of absolute true love.

In the history of the world, humanity's strong desire for an ideal of true love has been the motivating force for change. Because you young people pursue a loftier ideal of true family and possess a greater capability for realizing this ideal than anyone else, you are undoubtedly the initiators and principal actors in this time of major historical change. For this reason, you are the symbols of hope for a humanity that is opening the gate to the new century with an earnest desire that it will lead to the new ideal family.

During the course of history, there have been many literary works and recorded accounts giving praise to young people and to their roles and special characteristics. I think, however, that the roles and responsibilities of young people in the family, nation and world have rarely been of such critical importance as they are today, most notably in terms of a revolution for ideal families. Thus, I think it is very timely and appropriate that the discussions of this conference will focus on the theme, "Youth for the True Family, Nation and World."

Today, families, nations and even the world are facing serious dilemmas. The more that industry and technology develop around the world and people enjoy more conveniences, the more we find that the family institution that forms the foundation of our lives is being eroded.

#### **30 Percent of U.S. Children in Single-Parent Families**

According to data from the U.S. Census Bureau, the divorce rate in the United States increased three fold between 1970 and 1990 to the point where each year one couple in six divorces. Across the United States, 30 percent of children are raised in single-parent families. Even further, we see that the decadent, end-of-century phenomenon of same-sex marriage is becoming more prevalent.

There are reports that as many as 40 percent of American girls between the ages of 14 and 19 become pregnant. It is shocking to see that the rate of suicide among young people has dramatically increased 300 percent during the past 30 years. The breakdown of the family is cited as the most critical issue facing modern society. On the national level too, the limitations of political power have been revealed in the face of drugs, violence, AIDS, chronic economic imbalances and other social problems that have accumulated everywhere in society. The world today continues to agonize over issues affecting all of humanity, such as the threat of war and terrorism, discord among races, antagonism among religious groups and the destruction of the environment. We cannot ignore the continuing reality that many regions of the world experience the miseries of hunger and disease. If we evaluate these realities as being the outcome of all the ideas and activities that humankind has experienced during the past 20 centuries, then the result of this evaluation would be a failing mark. Thus all families, nations and the entire world are urgently seeking change. As we enter the new century, it is imperative that we give priority to developing an awareness of our responsibility for bringing about change in the family, nation and world.

Our task is to establish for youth a new status as initiators of change and to open a new age for true families, true nations and a true world.

In a time when everything must be renewed, those who cannot make themselves new will decline and ultimately perish. A seed that fails to sprout at the appropriate time just rots away. When the new morning comes, we must put on a new set of clothes; when the new season arrives, we must arrange a new living environment for ourselves. What is most important here is that we ourselves must first be renewed as true families and true nations in order that we may harness the winds of change for the creation of a true world. Members of the YFWP, what is the one means by which we can renew ourselves, our families, our nations and our world and change the flow of history?

As we stand on the threshold of the 21st Century, the ideology of true family, true nation and true world is opening up a new historical horizon as a basic philosophy for world peace. Reverend Moon has taught and exemplified this philosophy.

## **God created from sacrificial Love**

Originally, God's ideal of creation sprang from sacrificial true love that is capable of giving and forgetting and then giving and forgetting again. All of God's creative effort is sacrificial in that it involves the investment of His own power. Because the investment is motivated by the power of love however, it returns to God in the form of joy that is tens of thousands of times greater.

If parents, motivated by true love, invest in and sacrifice themselves infinitely for their children, then the children will feel infinite gratitude for having received this true love. And the parents will experience great joy in place of their sacrifice. In this way, the power of sacrificial true love initiates give and take action that establishes an eternal relationship of joy and peace in the true family, true nation and the true world. It is here that the ideal world of eternal life is manifested.

On the other hand, the family, nation or world that lacks such true love is nothing more than an empty shell and will degenerate into a breeding place for all types of distrust, animosity and immorality. It is in the family that our pure true love grows and is perfected. The true family is the initial stage on which the different types of love, between true parents, true husbands and wives, true children and true brothers and sisters are put into practice and jointly grow to fruition.

The true family is the fundamental nucleus of a peaceful world, for it is here that we learn about God's true love through the love of true parents; it is here that we are trained by means of the true love of true brothers and sisters to acquire a universal love for the true nation, true world and all humanity.

Not only that, but the true family is the basic unit of historical linkage, for it is through true love being handed down from parent to child that the generations of the past, present and future are linked together in a consistent value system.

Just as we cannot expect infertile land to bear bountiful fruit, we cannot expect a family that has been destroyed to produce a person who will function appropriately in society and the world. Thus, each of you young people in this age is first of all to become the embodiment of true love and the principal actors in building the foundations for a true family culture and true family tradition.

## **The Strength of a Country lies in its Young**

Beyond the true family, it is in the context of the nation that young people are able to put their ideals and energies into practice. For this reason, the strength of a particular country must be measured not on the basis of its political, economic, or military might, or by its cultural influence but rather by weighing the temperament of that country's young people and their sense of patriotic loyalty. The young people are the sprout; if the sprout wilts, then the tree has no future. But what is the reality of young people around the world today? The ultimate problems faced by all countries are those concerning young people.

Political, economic, social and environmental issues can be addressed through such means as institutional improvements and government funding. Laws, military power and economic strength, however, cannot solve the problems of youth. These problems cannot be resolved through coercion. There is no other way than for young people to be responsible for themselves.

For that to happen, young people must lead sacrificial lives and become manifestations of true love, thus establishing their positions as masters of true love. True love, which is the starting point of all ideals and whose action will continue eternally into the future, will serve as a force for young people that is more powerful than life itself. When young people acquire a new outlook on their country that is centered on true love, then that country will discover new possibilities for advancement. When diverse groups in the nation adopt an attitude based on true love, they will be able to rise above the limits of their conflicting interests and bring about a society of cooperation, harmony and progress.

The primary force that moves a country forward arises from true love in the form of sacrificial and patriotic loyalty. Among the numerous national heroes who we respect today, there is not one who did not exemplify a life of patriotic sacrifice rooted in true love.

Also in today's world, there are many challenges arising from differences in region, race, religion, culture, custom, language and citizenship that we must overcome in order to bring about a united world of peace. If we view the world from the perspective of the creator of all things in the universe, that is, through God's eyes of true love, then we can see that the world is one despite differences of race, language, religion and ideology. When young people dedicate themselves to sacrifice and service centering on God's true love, then they can start to solve world poverty and hunger and begin to heal the wounds caused by differences in economic standards and by feelings of animosity and hatred arising from different historical experiences.

True love is loving even that which cannot be loved. From this definition we can acquire a clear sense of direction for overcoming relationships of enmity and conflict. The philosophical tension between freedom and equality also can be resolved in the presence of true love.

Within the philosophy of true love, it is also possible to reconcile the historical conflict between God and humanity, as well as conflicts among human beings themselves. In true love, God gives and gives and then forgets that He has given. His only desire is to continue in the act of giving. It is this true love that will

enable us to overcome selfishness and move forward into a world of harmony and prosperity.

### **The Logic of True Love**

The logic of true love is that the family sacrifices for the country, the country sacrifices for the world and the world sacrifices for the sake of God. This enables us to see beyond tribalism and national self-interest and to set our sights on an eternal world of peace.

More than at any other time in history, the problems we face today force us to view all the people of the world as sharing a common fate. Problems that arise in any particular region or between any two countries can have an immediate effect on the world's balance of power and on its economic supply and demand.

As a result of advances in communications media, the lives of people around the world are separated only by hours, minutes and sometimes even just seconds. Even at this moment, we can communicate our thoughts to the entire world simultaneously by logging on to the Internet. Through the more than 200 communications satellites in space, the world has already been brought together as one community and the people of the world are living together as one universal family on Earth.

The power and philosophy of true love is that, as a master key, it is capable of comprehensively unlocking problems of all individuals, all families and all nations of the world, thus bringing about universal peace on every level. And it is you, the youth of true love, who are to be the principal actors in putting such true love into practice. Purity, freshness, vigor, strength, courage, challenge, progress, sacrifice, endurance, ideals, hope these are all words of blessing that are bestowed especially on true youth. These words manifest their real value for the first time when true youth practice true love in the family, nation and the world. Furthermore, true youth represent the substantiation of true hope.

It is a truth well established through history that only those who present a new vision and direction and put this into practice can become the principal actors of a new age.

Through a movement for absolute love and absolute purity, you should establish a true youth culture centering on true love. You must never forget that the greatest enemies of you true youth, who must protect the family centering on true love, are the social trends of moral degradation, including moral decadence and self indulgence. The establishment of true families that will be the foundations of true love is the supreme task we face. This will determine whether humanity will survive or be destroyed.

From this standpoint, the movement for the future blessing of 360 million couples will be a global cultural revolution which the world must accomplish. Human survival itself is at stake. This event will establish the beginning of a new moral epoch such as has never before been seen in human history.

I firmly believe that when you, who are the true youth, become the embodiments of true love and the principal actors in the building of true families, true nations and a true world, then the coming 21st Century will unfold in a future of hope and vision. Thus, in order to accomplish the million International Blessing in the future, I would like to ask that you return to your countries, create supporting organizations and enthusiastically work for this effort.

## ***18th International Conference on the Unity of the Sciences***

**Seoul, Korea, August  
Founder's Address**

### ***Reassessing the Contemporary World***

It gives me great pleasure to greet you again in my home country of Korea. Already ten years have passed since we held our discussions here in Seoul on "The Creation of the New World". At that time, I proposed the building of an international highway system extending from East Asia and connecting all regions of the world. Also, we began then a project to publish the results of your research in a manner that would give constructive influence to the younger generations around the world.

Ten years ago, such plans seemed like impossible dreams. Today however, we have established the necessary foundations for their realization and we are beginning to see emerge the broad outlines of their completed forms. Preliminary plans have been completed for an undersea tunnel connecting Japan and Korea and an exploratory tunnel is now under construction

For the publication of your papers and books, we now have the publishing house Paragon House and the magazine *The World &*. In addition, the Federation for World Peace and the Inter Religious Federation for World Peace are to be established here in your presence. I proposed these two organizations last year and believe you later received mailings with further information.

#### **A World in Transition**

Ladies and gentlemen, the contemporary world around us is in a period of transition and is in need of careful reassessment. In the past, the consistent emphasis on values in ICUS conference themes may have been considered prophetic in their nature. Today however, the cry for new values can be heard from around the world and the work of this conference has become an important means for dealing with our immediate reality. The dramatic changes occurring in the Soviet Union and in Eastern and Central Europe underscore this fact. Following the collapse of the communist world, there are those who speak with self-assurance of the superiority of the West's existing values and institutions. We must examine, however, the societies of the free world and other non-communist countries that until recently stood in opposition to the communist bloc.

Where are these societies going? Does their progress reassure us that the future happiness of the world's peoples is guaranteed? We can see that, even after the collapse of the communist bloc, many problems still remain in our world. To develop the necessary solutions, we need to look to the deeper origins of such problems. Our task should be a fundamental reassessment of all the institutions and life-styles of our contemporary world. Such a reassessment will enable us to identify those aspects of our world that can be considered suitable and fitting by an enlightened and awakened humanity, possessing a renewed consciousness.

Fundamentally, the confusion in the value systems of today's societies derives from a break in the original vertical order between God and humanity. The various institutions and values we have today lack clear direction and are inherently unstable and mutually contradictory, because they are man-made orders established horizontally, that is, without an axis connecting them to God.

The universe does not exist merely on the basis of individual material substances that are its component parts. Our world is not a mere sum total of isolated individual substances. Material substances derive their primary existence from the energy that appears through their relationships with other substances. Societies exist, prosper and develop with the context of mutual give and take relationships. Behind such relationships, that is behind each relationship between material substances and behind each give and take relationship between individual beings, there is a pre-existing vertical order of a higher dimension that endows these individual substances with a common motivational drive and purpose. For example, human beings have been endowed with freedom in order that we may experience the highest levels of joy and love for God and for our fellow human beings. Thus, if we are to attain the purpose of our existence, we must first inherit the true love of God.

#### **True Love lives for Others**

In the ideal human society, true love that always seeks "to give to others" forms the basis for all relationships. Such true love is motivated by the experience of the true love of parents. The true love of parents, which is in turn rooted in God's true love, is the means to nurture a child's character to its full completed state. A man and a woman nurtured in this way and each possessing completed character, come

together as husband and wife to form a family, where they will convey true love to their children. This is the original order of Creation. The ideal world on earth is built when one individual possessing completed character is able to expand true love in ever widening concentric circles of family, society, nation and world.

Our world today has a different origin from the ideal world I have just described. Today, we have an expansion of the results of the Human Fall, an event in which human beings departed from the most important of the principles of God's creative act, that is, the discipline of love. Having turned against the order of God's Creation, our world today places value in man-made organizations and structures and in the order of law. These are incapable of raising up ideal individuals, families and peoples. They cannot provide a guarantee for a truly brighter tomorrow for the people of the world.

Respected scholars, you are highly educated in fields dealing with the developmental aspects of nature and human society. The natural world around us and our societies are suffering daily violence and injury. With each passing day, the air we breathe, the water we drink and the food we eat become more polluted.

Despite advances of science and the increasing convenience of daily life, we find increasing cause for despair. If humanity in the twenty-first century continues to place itself outside the fundamental principles of God, who created the universe, we will no longer be able to exist as master of the planet earth. Closer human relations, even if some may not want them, are necessary for the future of humanity.

We are entering the age of "one global family," in which we will have no choice but to live in much closer proximity to those whose religions, nationalities and skin colors are different from our own. In such a world, we will need to develop a genuine acceptance for life-styles around us. It will be impossible for any individual or group to selfishly choose to possess their own separate haven. Humanity must no longer despoil nature for its own selfish purposes but must utilize and develop nature in accordance with the larger purposes of the world community and future generations.

What will be the underlying order of this new age and new society and how are we to raise up the constructive members of such a global society? This question can only be answered in terms of the order of God's Creation, with the discipline of love as its central axis.

Respected scholars, perhaps the points I have raised here will help to explain why, as one who has consistently sought to realize God's Will, have sponsored eighteen sessions of the International Conference on the Unity of the Sciences over nearly twenty years. Decades ago, I foresaw the future, the future toward which society was progressing. Despite the inability of some to appreciate my efforts, I have maintained my spiritual and material support for this conference with conviction.

### **Interdisciplinary Harmony**

It is because of this ardent desire to serve the future of humanity that, beginning with the first session in 1972, ICUS has had an unconventional structure that brings together scholars in the natural sciences, humanities and social sciences in a common forum that emphasizes interdisciplinary harmony and unity. I recognize that each academic discipline has its own specific characteristics and understand the need for specialization in research.

Research conducted in the various individual fields however, must be brought together through mutually cooperative and complementary relationships in order to serve the purpose of good. This is also the reason I have continued to place in the theme of each ICUS conference the term "absolute values," although scientists frequently find this concept objectionable. I am grateful that you and many other scholars around the world have come to share my vision and are cooperating to organize and continue the work of this conference.

ICUS must now develop to a new level. With absolute values as our central axis, we must now begin an aggressive effort to teach and apply the results of the comprehensive research of this conference in ways that will benefit the future of the world. With this in mind, the ICUS structure already has served as a medium for establishing branches of the Professors World Peace Academy in ninety-five countries, so as to involve the scholars in these countries in a worldwide cultural effort.

Many people have expressed great hope in such a practical movement of conscientious scholars. For intellectuals, who form the most respected group in our society, taking the lead in conveying proper values to the young people of the world is no less important a task than your work as professors in your specific fields. I believe it is important to have scholars from around the world form teams to visit various countries and give wide-ranging instruction. A program of this type has already been conducted with significant success in Japan and Korea.

There is a need for a worldwide participation of scholars in a movement to give new vision to the people of our contemporary world, particularly the young people, so as to save them from the snares of drugs, hedonism, violence and war. With your ingenuity and practical experience, I know we can build a new world culture.

Finally, let me say that I am confident that many valuable discussions and conclusions will come out of this conference being held in my home country. I am proud of Korea for the fact that it has maintained a

beautiful cultural tradition, including a strong tradition of families, in spite of its long history of suffering. I also believe Korea can be praised for having risen from the ashes of successive wars to rapidly achieve its current economic prosperity.

