Book 9

Activities in the Media, Education and the Arts for the Culture of Heart

The world of God's ideal is a community based on the culture of heart where God and all people live in harmony. The ideal of creation includes the three great blessings that call us to perfect the individual, to perfect the family, and to have dominion over the creation. That is a world with a culture of heart, a culture that embodies God's heart. True Father invested himself completely to transcend the realm of Satan's culture and re-create the realm of God's culture, the realm of True Parents' culture. The culture of heart transcends the barriers of race, nation and religion; it is a society of interdependence, mutual prosperity and universally shared values based on true love.

Seeing the necessity of an ideological basis for building such a society, True Father created Unification Thought based on the Divine Principle. To encourage people to recognize Unification Thought as the absolute standard for human culture, he established and supported various academic organizations. In particular, he founded the Professors World Peace Academy, made up of renowned scholars, and in order to search for ways to bring about the unity of religion and science, he regularly held the International Conference on the Unity of the Sciences. The main theme of these conferences was the role of absolute values in building a world based on the culture of heart.

True Father also founded various media organizations to set a standard and serve as a channel for realizing world peace. Through the World Media Association, he turned his attention to the education of media professionals. He established daily newspapers in the main providential nations of Korea, Japan and America, thereby creating a world-level foundation.

Moreover, he devoted his heart and soul for the education of people around the world. He founded or supported universities in Korea and America, and with the spirit of the motto, "Love Heaven, Love People, Love the Nation," he educated young people to become pillars of the future world. In Korea, he invested a great deal of money for education, founding primary, secondary and postsecondary schools.

Furthermore, True Father founded many organizations devoted to the pursuit of culture, the arts and sports, so that the culture of heart could blossom. By performing all over the world, Universal Ballet and the Little Angels, a children's folk ballet, have greatly contributed to enhancing Korea's prestige and have generated exchanges between North and South Korea. Also, True Father established a soccer club to facilitate progress toward world peace. His actions to build an ideal world of freedom, peace, unity and happiness in our global village through the culture of heart is part of his noble legacy.

Chapter 1

Unification Thought and International Academic Activities

Section 1. Unification Thought

The Unification Thought Institute

According to True Father, a world based on the culture of heart entails the unification of thought and value perspectives. He established the Unification Thought Institute on August 20, 1972. As a response to the Cold War, the 20th century's expression of the pervasive confrontation between materialism, on which communism is based, and recognition of spiritual reality, on which free democratic society is based, he proposed Unification Thought, head-wing thought, as a way to critique and transcend these two opposing thought systems. As a way to realize world peace, he founded the Unification Thought Institute to research, discuss in depth, and develop this thought system.

1 In the future, centering on the Korean Peninsula, a new view of history, a new unifying philosophy and a new world culture must be established. This is the starting point for realizing God's ultimate hope and heart, the ideal that He had from before the creation. Also, it is the starting point for the liberation of the fallen world from its deep sorrow. (022-022, 1969/01/01)

2 From now on, we will surely embrace the world. And when we do, within a short time we will lead the world into God's embrace, without having to make great sacrifices. I am making such plans at this time. This is why many things are happening that you cannot understand. Accordingly, we are organizing the Unification Thought Institute. Modern civilizations follow philosophies from thinkers who take an academic and scholarly approach. So, after strengthening our organization, we must not only influence the worlds of culture and ideas, but we must also set a foundation to assume leadership. (062-300, 1972/09/26)

3 All the members of the International Federation for Victory over Communism (IFVOC) must be trained to become excellent lecturers. Also, IFVOC needs to strengthen its outreach to local community leaders. The entire Unification Church and IFVOC need to devote themselves completely to this, as should the Professors World Peace Academy (PWPA), Collegiate Association for the Research of Principles (CARP) and Christian Students Association. First, we need to train 100,000 local community leaders. We have to arm them with the right ideas. Then the Unification Thought Institute must oversee and diligently instruct IFVOC lecturers to educate the community leaders using good lectures that have accurate content. You need to record and assess their lectures. If they are teaching incorrectly, correct them right away. Since IFVOC has grown larger, its lecturers must use the official contents only, not teach with something that they devised personally. The Unification Thought Institute has to take overall responsibility to systematize the equipping of people with the right worldview. (145-111, 1986/04/30)

4 Unification Thought Institutes in Japan, America and Korea have to meet and collaborate to establish the correct view of history and show clearly how philosophy is rooted in religion. If this is not clear there will be problems, and factions will arise. The issue for religion and philosophy is whether philosophy is first or God is first. On what basis do we begin to solve this issue? If opinions differ, it becomes easy to diverge and separate. This is why researchers from the University of Bridgeport in America and experts in Korea and Japan have to discuss and evaluate this issue.

The questions are: is God first? Is ideology first? Is the Principle first? Ideology is in the object partner position; it cannot take the position of subject partner. Also, there is the issue of the origin of ideology. If there is no God, then ideology simply floats in the air. We must unfold a system of thought based on logic that defines one origin. If we cannot establish the origin of ideology, two factions will develop and the problem will gradually expand. We must get hold of these threads of thought and settle the question. (435-152, 2004/02/03)

5 Who bears responsibility for this world? No single person's philosophy has ever worked. The history of philosophy has become nothing but a wasteland. Seen from this viewpoint, who guides the way and bears responsibility for this world? The materialistic interpretation of the origin and history of the world has failed completely. Humanistic thought is rooted directly in the decadent ideology of hedonism. What do we need instead? If God exists, we have to consider how God thinks about this world and look at it theoretically. For many years, while investigating historical systems of thought, I meditated on the direction that people will have to go in the future. I thought, "From God's perspective, there must be an absolute, necessary and valuable content in the human world. And there must be an ultimate purpose that history pursues and that human beings must attain." (239-010, 1992/11/23)

6 If we are going to move the world, we must present an ideology that the world recognizes as most eminent. This is our primary task. Then we have to climb to the foremost position in science and technology. Next, we must rise to the top in the development of economic policies. Then we need to become world leaders in the area of the media. If we accomplish these things, we will be able to move the world. The order is: first ideology, then science and technology, then economics and finally the media. If we are able to assume leadership in these four areas, we will create relationships with these fields as the object partners. With these relationships, we will be able to move the world, and a political foundation will naturally come about. I have dedicated my entire life to such work. I have been working alone until now, preparing the world to take the position of object partner to its principled subject partner. (135-095, 1985/09/30)

7 Soon this nation will encounter an ideological battle. Korean politicians ignore the inevitability of this upcoming battle. Because I am the person who received heaven's special grace, I have premonitions and foreboding about the future, and the intellectual ability to gauge the path forward. On this basis, I predict that those who survive the ideological battle that is coming will end up guiding the world. People may oppose and persecute me, but I am pursuing an objective completely different from theirs.

My childhood and even my youth, the springtime of life, in which people like to take pride, just flew by for me. While others went looking for places to play, I took the opposite path. I grew up saying to myself, "They may go that way, but I must walk the path needed to win the ideological battle." (138-015, 1986/01/13)

8 What is Unification Thought? Regarding the fundamental questions of the universe, two differing views of history have emerged: the materialistic view and the spiritual view. The book Unification Thought was devised and systematized expressly to solve this fundamental philosophical divergence. It puts everything together and offers a new worldview and a new philosophy of life. (065-337, 1973/03/05)

9 There are many systems of thought in this world. However, among them Unification Thought is the system of thought that is in the subject partner position. Unification Thought is the subject partner because it is a thoroughgoing application of God's point of view. It is the thought system that can unite the democratic and communist worlds. It can bring believers and nonbelievers into harmony. Its goal is to create a unified world, a world of oneness. (102-130, 1978/11/27)

10 Unification Thought is based on the concept of subject and object partners. Unification means that two entities become one. Man and woman need to unite, parents and children need to unite, the family and society need to unite, the society and the nation need to unite, and the nation and the world need to unite. It is through the unification viewpoint that such things as philosophy and ideals can emerge. Without a purpose around which to unite, everything falls apart. Therefore, since this idea of purpose naturally emerges when we put the concepts of subject partner and object partner in place, the communist theory of the dialectic breaks down.

The dialectical principle states that in order for development to occur, subject and object partners must struggle with each other. This is a contradiction, so that principle, which states that unity comes through struggle, completely falls apart. That principle does not acknowledge the object partner. However, without subject and object partners, it is impossible for something to exist. This is not an opinion; it is indeed the case. Therefore, subject and object partners need to unite in order to reach completion. (067-051, 1973/05/19)

11 God did not create heaven and earth for His own sake. Before thinking of His own benefit, God made heaven and earth for the sake of His object partner. He invests completely into His object partner. Then, everything that belongs to the object partner is returned to God. That which is being returned to God is bigger than what God originally invested; hence everything given to Adam and Eve returns to God with more added on. In this way, God becomes a billionaire! Therefore it is good. By investing completely, He comes to own all the realms of creation.

There are myriad ways of giving: by speaking, one can give; with a helping hand, one can give; through deeds, one can give. There are countless ways. The worldview that promotes the attitude of living for the sake of the object partner is the core of Unification Thought. All truths of the Bible are explained in it. No matter what, with this fundamental rule you can understand their core meaning precisely. Seen from this viewpoint, if you go forward with the content of Unification Thought, then amazing internal unification is achieved. This is not external unification; rather, it is unification at a fundamental level. Unification Thought appears with God's heart at its center. (060-291, 1972/08/18)

12 Nowadays we are shedding blood and sweat for this country and we are mobilizing people, but it is not for the sake of this nation alone. It is for the future of the world. Taking a perspective that goes beyond nationality, ethnicity and race, we try to create a great family that transcends borders and shares love and life. In other words, with God at the center, we form one great family bonded by life, love and lineage. This is Unification Thought. This is the thought of the Unification Church, a universal teaching. (038-268, 1971/01/08)

13 While we hope for the blessed land of the kingdom of heaven and advance on the path of unification, what is the enemy we must face? Borders are the problem. Unification Thought asserts that we have to transcend sentiments of nationalism. Likewise, we have to go beyond our race. The problem is not whether we are Americans or Africans. The problem is whether we can practice more love toward other peoples than toward our own people. If we are unable to do that, we cannot become the leaders who take responsibility to save the world. This is what Unification Thought is about. The way of love is always accompanied by sacrifice and overcoming. The essence of such love is self-sacrifice and overcoming ones circumstances. Religions call for sacrifice and service because these are necessary when we walk the path of love. Rather than sacrifice and weep, we should sacrifice and rejoice. (048-191, 1971/09/12)

Godism and head-wing thought

After a long period of prayer and meditation, True Parents discovered the Unification Principle, which is the absolute truth of God. Their discovery has been systematized in the book, Unification Thought. If this were applied to society, the problems of society would be solved. If it were applied to the world, the problems of the world would be solved. This is a new worldview, a new view of the universe, of life, of the providence and of history, possessing unprecedented core insights. It offers comprehensive principles by which people aligned with all religious teachings and philosophies can embrace and accept each other while maintaining their traditions unique character. The Victory Over Communism ideology based on Unification teaching offers a clear critique and counterproposal to communism. Head-wing thought, or Godism, is the alternative that can unite left-wing and right-wing ideologies.

14 The book Unification Thought presents a viewpoint of unified purpose for the sake of fulfilling the mission to awaken todays religious world and especially to awaken anew the world of philosophy. Unification Thought does not adopt a vague position. It moves in a vertical direction, with God in the central position. This vertical direction is rooted in heart. History changes, time passes, and the years go by, but the bond of heart between parents and children does not grow faint. Their love for each other only grows stronger with the passing of time, instead of becoming weaker.

For example, if a father and mother and their child lived far apart, a letter or a message sent from one to the other would bring great joy. This joy would be so immense, like a dream come true. That simple letter conveying news could encourage them to make a new beginning. This is something you can experience in the realm of heart of the relationship between parents and chil-dren.This relationship is the same as that between the Heavenly Parent and human beings on earth, in that we call God our Father and He calls us His children. (051-070, 1971/11/01)

15 Unification Thought is Godism, or head-wing thought. It is neither right-wing nor left-wing; it is head-wing. The reason for this is that neither right-wing nor left-wing can deliver us from self-centeredness. If you go forward centered on yourself or only for the benefit of your nation, then contradictory understandings will remain for eternity. No unification or peace will result from this. Accordingly, we need a new world of thought that can oust self-centered thought.

God's ideal, in which one thinks of others more than oneself, leads to altruism. This is because God is love itself, and the essence of love is altruism, which means sacrificing oneself so that others might benefit. Accordingly, the very essence of Godism is love, and this thought is the central thought, like the head that moves a person s body.

That is why it is called head-wing thought. The right arm and left arm connect to one body. Without the head, the right arm and left arm have nothing to do with each other, and they may fight. However, when the head takes its place at the center, then the right and left arms follow its commands, cooperate with each other, and work for the sake of the body. (164-194, 1987/05/15)

16 The democratic world is the realm based on spirituality, whereas the communist world is the realm based on materialism. The democratic world is internal and stands on heavens side. The communist world is external and stands on Satan's side. The spiritual realm and the material realm are one, but because we did not know that they are one, division and fighting arose. Seen along the vertical perspective from the highest summit, we all are human beings and there should be no fighting. Unification teaching takes this vertical perspective.

One needs two hands to be a complete human being. One is not supposed to have just one hand. One needs to have two eyes and two nostrils. There are two eyes, two arms, two legs. Everything is made up of pairs. Just imagine how it would be if you had only one arm or one leg. Would that be good? When walking down the street, your arms and legs move in opposite directions, yet that is the proper form. Although they are opposite to each other, we say that it is proper. And yet, when you pick something up, your fingers work together. Being separate is a good thing, and being one is also a good thing. Calling something "opposite" is not necessarily bad. Both aspects are good. Herein lies the greatness of Unification teaching. (039-123, 1971/01/10)

17 Democracy is an ideology of brothers. Going beyond the ideology of brothers, we need to seek the philosophy of parents, or parentism. For this we need a worldview and teaching based on parents. That very philosophy is Unification Thought. It is Godism, which is head-wing thought. The assertions based on its logical content compare well with historical standards. It does not contradict the facts. Therefore, on the basis of the ideal of perfection established and revealed by God, Cain and Abel, the Soviet Union and the United States, left and right, must return to the Parents at the center. After turning around, they must go to the original homeland.

In order to walk that very path, numerous ascetics have appeared, yet those spiritual masters have not known the way. They did not know who God is. Because of their vague understanding, there is confusion. One cannot settle things based on religions that are confused. The Unification Church is very rational. But you cannot just know the theory and not put it into action. Because I know better than anyone how fearful this fact is, even while already running, I spur myself to run even faster. The way of God's Will leaves one with no choice but to do this.
(207-285, 1990/11/11)

18 What exactly is Godism? It is the thought that has true love at its center. The family cannot unite through false love; false love is Satan's ideology. False love cannot bring about unity. As a result of false love, mind and body became divided, husbands and wives separated, and sons and daughters ended up as enemies. In this way, even God became an enemy. We started with this false ideology of Satan, but now Godism has to emerge. The world became the way it is through false love. So Godism, which has true love at its center, needs to produce true individuals, true couples and true families. Godism leads not to separation but to unity. God's true love brings unity. This is Godism, or head-wing thought.

Based on false love, all people became estranged as enemies and ended up in separation. There was no way for unity to take place. Families broke up. On the basis of broken families, hundreds of thousands of people divided against one another and turned the world into a battlefield. Satan prevented the realization of God's Will and brought chaos into the world. Satan's ideology causes society to break apart through false love. Such an ideology of separation is the very ideology of hell. Those separated individuals, families, tribes, peoples, nations and world will be united by centering on true love and True Parents. Because it is the philosophy that takes a stand against the Devil, it is called Godism.
(241-022, 1992/12/19)

19 What exactly is head-wing thought? A person who does not know the root lives in confusion, like a body whose limbs and organs are disjointed and moving in their own way. The way those uncoordinated and disjointed parts of the body can unite is by centering on the head. It perfects them, enabling them to function so as to fulfill their original purposes. Godism is the philosophy that brings about unity centering on true love. All components, which are like paralyzed cells, will be united through head-wing thought. Satan's ideology brings about division and causes paralysis. Godism is the philosophy centered on God's true love, which brings about complete unity of everything that has been separated. The ideology of Satan is based on false love and is self-centered. It paralyzes people like casualties on a battlefield. Godism, however, centers on true love and releases the paralysis. It brings humanity into a whole and normal state, molding us into sons and daughters attending God as our Father. (241-023, 1992/12/19)

20 Satan's ideology produces divisions, but Godism brings about unity. We should not have unity of only the mind or only the body; we need unity of the mind and body. Because the mind became paralyzed and the body became paralyzed, after uniting our mind and body completely and becoming a normal person, we have to come to know God and understand the Devil. The purpose of Godism, or head-wing thought, is to recover a person in the position of subject partner who completely understands God and can separate us from Satan.

Godism is the same as Unification Thought. Based on true love, Unification Thought teaches us to invest and invest and forget that we have invested. Originally, human beings were to reach completion through love. When mind-body unity is accomplished through the infinite love invested by God, then the ideal man and ideal woman are born. And when that man and woman marry, the family they form will initiate the unification of the world. Godism teaches us that centered on the God of true love, the mind and the body become united, the family becomes united, and we become God's sons and daughters and Gods object partners of love. This teaching is head-wing thought. (241-023, 1992/12/19)

21 Unification Thought is a philosophy of heart. A philosophy of heart means that it relates to people. You can solve the problems of people only by relating to people; relating only to ideology or the Principle will not solve peoples problems. This shows us the amazing reality that God is a personal God. This being so, God cannot continue to exist without a counterpart in love. The reason such a God created human beings is that He needed object partners for His love. (435-154, 2004/02/03)

The realization of the ideal world

Unification Thought was written as a systematic philosophy based on Godism. It can bind the philosophies, "isms" and ideologies that brought the world into a state of confusion back to the center, which is God. It is being recognized as a philosophy that can overcome the problems between the ideologies of democracy and communism, and as a philosophy that can lead to world peace by removing the boundaries that have arisen through conflicts between religions, races and nations. Unification Thought was published on June 1,1973, as a systematic philosophical development of the Unification Principle.

22 If we want to unify all 30 million people in Korea, we need to equip them with my philosophy, Unification Thought. Until now, the Unification Church has received opposition here in Korea, but we looked beyond that and tried to find our way through it. When this understanding is made known, the day will surely come when Unification Thought will be respected by this country and by its people. Our philosophy of unity will bring the people of the world to adore and yearn for this land. That time will surely come. (021-162, 1968/11/17)

23 The world is currently divided into East and West. The world has not been able to unite because people did not love each other centering on the one ideal of true love. The moment the foundation of goodness appears on earth, when people truly honor and value their adversary's side more than their own, and know how to respect their opponents, God's cherished era of the ideal of creation will arrive in the world. After we meet this standard, we have to recover the spirit world. Unification Thought teaches that path today.

The Unification Church transcends conceptual religion. Together with conscience, heart and body, and through actions in accord with heavenly principles, we must prepare a worldwide foundation for ideological transformation that reaches far into the distant future. Passing through our family and tribe, and transcending our racial and national boundaries, we realize the kingdom of goodness, an environment of freedom where we can sing songs for the world, following and loving God as our Father. Everyone in the world should be able to praise the day when that kingdom of goodness arrives. They should be able to praise for eternity the joyful day when they become the citizens of that kingdom. The place of settlement sought by the Unification Church is the realization of the ideal world of happiness desired by humanity. (024-049, 1969/06/22)

24 Until now, the history of cultures, which has been woven for thousands of years, has been a history of misery. It has been a history of Satan betraying God. God's historical record starts with True Parents. The path I have been walking has now become the tradition, based on Unification Thought. What remains for the future is that you inherit True Parents' historical tradition and that I bequeath to you the world I am going to establish.

We need to accomplish complete unification of the world, with True Parents at the center. The philosophy of True Parents provides the matrix for this process. Without the tradition of True Parents, the history of true sons and daughters cannot appear. True Parents are the beginning point of culture. The tradition of True Parents can become the standard for cosmic history in a short period of time.

That is why I am serious. That is why until now I have earnestly prepared the foundation for the Unification Thought tradition. In order to prepare this foundation, we need to form a family and a nation. The mainstream thought in this new nation is that each person needs to focus not on themselves but on the whole. Here, each person will sacrifice for the sake of the whole. This is the core philosophy in Unification Thought. (047-196, 1971/08/28)

25 If you live your life on earth according to the teachings of the highest principles of Unification Thought and headwing philosophy, yours will become a life of perfection, which you will carry into the spirit world. The way you live your life on earth will become the way you live in the spirit world. So you have to live happily on earth in order to live happily in the spirit world. It is said that human beings cannot fulfill their desires, but that is not true. If you have true love, you will fulfill your desires and more. In other words, life in both the physical and spiritual worlds can come to perfection when people live centering on True Parents and their royal authority. If you live centering on the royal authority of the True Parents, you will complete the heavenly world, and in addition you will live a life guaranteed to have eternal value both in this world and in the spirit world. (232-335, 1992/07/10)

26 As for the individual, even when one bears the worldwide cross and staggers along, one should not collapse. Even if one does collapse, it has to be on the foundation of the family. Even if one dies, it has to be on the foundation of the family. This is Unification Thought. Even if our family dies, we must bring our relatives along and go beyond the boundaries of the tribe. Even if our tribe perishes, we go beyond the borders of the nation. We must become fertilizer for the nation. Even if we are struck by a multitude of arrows and feel mortifying pain from each of them, heavens glory is assured by those arrows of misery. As soon as people under the sovereignty of evil overcome their situation and step forward, the condition will be laid to establish the tradition of God's people. We can be proud to erect the kingdom that is victorious over Satan's world. Tightening our belt, even with a hungry stomach, we fix our eyes on the enemy camp ahead and stagger on step by step. This is how the Unification Church marches on. Even if the Unification Church ceases to exist, the nation that the Unification Church redeems will not perish. That is why I mercilessly push you down the path of suffering. (048-254, 1971/09/19)

27 In the human world, the viewpoints of individuals have differed, and the viewpoints of families have differed. God's love is the only power that can take overall responsibility to resolve these differences in viewpoints. Unification Thought, centering on God's love and heart, proposes to realize a world that transcends limited viewpoints, achieving unity at the levels of individual, family, tribe, nation and world, and finally, unity with God.

At that point, there will be no sovereign power, in the sense of a sovereign having a high position and the subjects having a low position. The sovereign will exist for the sake of the subjects, just as the subject partner exists for the object partner. This will resolve terms such as "ruler" and "ruled," as they are spoken in the world today. There is no valid argument against this. Nothing except God's love can reach this conclusion.
Currently, there are viewpoints concerning love, such as "I love because of money," or "I love because of this or that." Such attitudes are not pure. Unification Thought transcends such views and regains and promotes God's love. In the future, both the democratic and communist worlds need to assimilate this standard of love and unite into one. If they cannot do that, the ideal world cannot come about. (060-283, 1972/08/18)

28 Today the world is awaiting the Messiahs philosophy. The Messiah's philosophy has the power to unite the democratic and communist worlds. But if Cain and Abel cannot unite, the position of Parents cannot be restored. Who will enable Cain and Abel to unite? Abel has to reach out to bring unity with Cain. Cain does not reach out to unite with Abel. Who will unite this world? It is Abel's task.

We are well aware of the good and bad points of democracy, and the good and bad points of communism. You need to understand how much better are the good points of Godism compared to the strengths of communism. We have been studying the democratic world based on Christianity, and the communist world based on philosophical materialism. We need to achieve unity based on Unification Thought. In the contemporary world, we need Unification Thought because it is based on God's Will. It is the central truth and central love that make the Messiah's teachings unique.

Therefore, wherever each of you goes from here, you must carry the Messiah's teaching. Using his truth and love, you can go anywhere. You must not worry about current difficulties and chaotic situations. You must overcome them and expand real truth and true love. This is what God desires, what I desire and what humanity desires. This is our duty and responsibility. (118-164, 1982/05/23)

29 A nation should pursue neither isolationism nor imperialism. It needs to advance to the world stage. Although the Republic of Korea started as one nation, it is not supposed to stop there. It needs to show the teaching the world should follow. If such a teaching were to exist, it would conform not to human ideas but to God's ideas. That is the viewpoint of our Unification Thought.

The core of these teachings is not human beings, but love. Love is the essence. It is a love that goes beyond loving our own ethnic people. Unification Thought emphasizes that families should not unite just around themselves, but with God as their center. This is a higher kind of love than the secular love that draws us to love only our own family. When we realize this, then based on our family, a new, unprecedented ethical view will emerge. Within the structure of an ethical system born of such powerful love, family relationships can expand horizontally to transcend the clan and go on to form a tribe or nation. These types of relationships are capable of influencing the world. They will preserve and manifest love originating from the heart of the ultimate subject partner, God. The entire world will surely value such an ethical system. (060-265, 1972/08/18)

30 When I first wrote Unification Thought, I began by focusing on ontology. Then I decided to change it to the theory of the original image. Typical theories of the original image discuss God's form and God's nature but do not base their accounts on a religious concept. They are written merely from an academic viewpoint. Many philosophies deny God because they do not understand God. In Unification Thought, the theory of the original image explains what God, the origin, is like. At present, Unification Thought has 11 sections. It does not include a theory of the ideal family or a theory of the spirit world, or heaven. These two need to be added to make 13 sections. This must match the number 13. (353-181, 2001/09/06)

Section 2. International Conference on the Unity of the Sciences

The unity of the sciences

True Parents founded and hosted the International Conference on the Unity of the Sciences (ICUS) which pursued the realization of world peace based on absolute values. This began in 1972, drawing the participation of world-renowned scholars. The first conference was held November 23-26,1972 under the theme "Moral Orientation of the Sciences" at the Waldorf Astoria Hotel in New York City. The second conference was held November 18-21, 1973 under the theme "Modem Science and Moral Values" at the Tokyo Imperial Hotel. It was remarkable that five Nobel laureates, including renowned physicists, participated in the second conference. From then on, each ICUS was held with the theme, ""absolute values."" As the founder, True Father spoke on each occasion. "

1 When I received the call of heaven, the question was how to put the current world in order and find a shortcut to transforming it into the ideal world that God desires. To address this question, we assembled a group of professors and created the International Conference on the Unity of the Sciences. In 1971, when I went alone to America, I remember that I felt like an unprotected orphan in a desolate wilderness with a pack of wolves prowling around me. I thought to myself, "I came here to this place with the mission of turning this country upside down within three and a half years. I must turn the country upside down." The question was how to establish a foundation in that environment. (142-188, 1986/03/09)

2 When I first went to America, the annual budget of our American church headquarters was about $26,000. Now, almost ten years later, we have established an economic foundation that is several hundred times greater than when we began. As we attained this level, a problem arose in that the church's applications for long-term visas for overseas members working in the United States were being denied, and some of the foreign members had to return home. Nonetheless, before they had to leave, that foundation had been laid. Why did we have such a battle? It was because we were building a foundation to overcome communism. For that purpose, it was not adequate to have only young people. Therefore, the problem was how to bring together the most intelligent scholars of the world, those who could address that purpose. That is why I made ICUS. (110-173, 1980/11/17)

3 When ICUS was launched, I probably looked like an errand boy from the local district office. However, this is not a bad thing. I fully went along with it. If I had created opposition then, everything would have collapsed and would have been discarded long ago. There was one incident when, after I gave my keynote address, a world-renowned biologist loudly objected and stormed out. I was treated like this. But I said what I had to say. I did not dwell on that. My heart was to forgive and forget. A high mountain is struck by wind first and is buried in snow even during the summer. If it does not remain steadfast, what will happen? That famous mountain will break into pieces. While people live comfortably in the world, the snow-covered peak lives a lonely and isolated life. But in the end, that mountain, like Mt. Baekdu or Mt. Everest in the Himalayas, will be a sign of hope for the brave heroes who strive to reach its summit. (207-186, 1990/11/09)

4 According to my research, I can see that to this day communists have actively opposed the United States government, in particular the administration and its foreign policy. Campus-based activities are unstable and subject to change. So, before communists appear in the open, we must try to reach eminent people who have broad influence. The country must take this on; yet as it is not able to, we must do it. The purpose is to save the United States.

We plan to form a strong union connecting Japan and Taiwan in the future. After holding conferences on science and government, we must develop global activities to prevent communist powers from establishing hegemony in the United Nations. If America does not do that, we need to do it. I have to take this action. In order to carry out this work, I have been making preparations of which you are not aware. Why are we doing this? We need to show a new direction to the United States, but we are not a recognized public voice. Therefore, we need to broaden our foundation and create a proper base. I am doing this in order to transfer this pressing mission fully to the people in the United States, so that they, in doing the will of heaven, will be able to contribute to the advancement of the democratic world. (067-314, 1973/07/22)

5 Scholars in each ICUS committee are experts. They are clearly influential in their own fields. Nevertheless, there was not one among them who had a vision or determination to influence the whole world through uniting scholars in the academic community. Nonetheless, this is the effort we are making, and for this the Unification Church deserves appropriate recognition. If I continue this work, what I see happening is that I will inspire the brightest intellectuals in America to align with and assist in our activities to save America.

Because scholars gather at international academic conferences restricted to their own fields or specialties, the themes of those conferences are often quite limited. However, we hold an assembly that interconnects all fields and specialties, so I envisage that this conference will reach the world level and gather more than 70 Nobel prizewinners. Viewed in this way, these academic conferences are unprecedented.

It is my vision that the ten major universities in America will each align with a Nobel laureate, enabling them to take the lead and indicate the direction toward the future. My hope for the science conferences is that the universities will systematically select professors to show the direction, and that students will also mobilize to build their own movement. This is my hope and vision for ICUS. (074-113, 1974/11/25)

6 The first ICUS was held in the Waldorf Astoria Hotel in New York City. At that time, 32 scholars attended, and I was sitting in the corner like an errand boy without anyone noticing whether I was there or not. However, even though I could not speak English back then, I gave an address as the founder. We continued to hold such conferences over the ensuing years and the outcome was good. People started saying that it was Reverend Moon, not the chairman, who did a good job. Having come to this point, the worlds scholars began to respect and welcome me as their elder. If I were to visit any country in the world, invite the scholars who attended our science conferences and host a big banquet, I would be able to bring together hundreds of other people too. We already have a global foundation of this magnitude. (107-221, 1980/05/19)

7 ICUS was created to prepare the foundation to mobilize the great scholars of the world. The second conference was held in Tokyo, and we let famous professors, mainly from Tokyo University, lead the group of well-known scholars. As the founder of that conference, I intended to give the opening remarks. An address given by the host would be reasonable in any organization, but I discovered that my speech was completely left out of the program. Therefore, that evening I turned things upside down. I felt they held me in contempt and I corrected their attitude.

Up until that time, people who did not have a chance to meet me on previous occasions thought they would see a person wearing some sort of royal crown or having some important title and wearing a long flowing robe. People who were oblivious to my identity were still wondering, "Who is this Moon person, the founder of the Unification Church?" Even when I was walking up to the stage, people were still looking around, trying to see this person named Moon. In such upside-down circumstances, I smiled and began my speech, standing in a dignified manner. I said, "I am standing here with the destiny of Asia and the world at stake." (109-235, 1980/11/01)

8 The first ICUS was held in New York City, and the second was held in Tokyo. Now we are holding the third in London. The 4'h will be held in New York City again. In doing this, we are creating a movement that gathers the great stars of the world stage, the stars of the academic world. By the 4lh conference, when international celebrities speak again and it comes to light that a significant number of Nobel prizewinners are participating here, the conference will approach the world level and will be publicized on a grand scale. This means we are building a foundation and will no longer need to be embarrassed, even when relating with the media.

Therefore, after the New York conference, we want to call scholars from around the world to begin this work in earnest. Until that time, we will pull these scholars from in front and push them along from behind. We are taking action in order to move the world into the future. Mobilizing distinguished international scholars through interdisciplinary conferences will be the basis to move the world. (071-173, 1974/04/30)

9 In November 1975, scholars of 60 nationalities gathered for the ICUS. We invited them to New York City and hosted a banquet. It was attended by 350 world-renowned scholars, including Nobel prizewinners. This has been continuing for the past five years. By the sixth year, all scholars will have heard about ICUS. To accompany those events, I plan to strengthen the worldwide Collegiate Association for the Research of Principles (CARP) and bring it into unity with those scholars. If you are going to move the world, you start by moving university campuses. The worlds campuses create ideas that impact the media world and economic world. Therefore the one who moves the world's campuses can lead the world. (085-290, 1976/03/04)

10 Even if you hold a PhD, you must understand not only your own field, but other fields as well. That is why I formed ICUS to break down the walls in the academic world. For example, those who study the natural sciences do not know very much about other fields. They do not know the fields of economics or political science. I created ICUS to establish a common base among scholars from all these fields. (375-238, 2002/04/15)

11 I established ICUS, which gathers world-renowned scientists. At first, they said on various public occasions that they suspected we were trying to use their names. Even if we were to use them, there is nothing in what we did that would ruin them or affect them adversely. I would like to ask them, who broke down the walls in the academic world? Natural scientists usually do not talk with economists, political scientists or philosophers, even if they meet each other at their universities. By developing a movement that enables top scholars to experience each other as brothers and sisters beyond race and ethnicity, I have established a foundation that will develop a transnational realm of heart and history, and that is one of history's greatest achievements. It was I who decided the themes of the conferences. Therefore, the scholars were impressed with me. History will honor me for this great accomplishment. (351-305, 2001/08/28)

12 In relation to ICUS, our first mission is to select important people. First, you must make recommendations. Important scholars need to be selected. Second, forming long-term relationships is important. Do not form only temporary relationships. Once you make a relationship, you need to maintain it and develop it. You need to make the effort to establish long-term relationships. Scholars must not just attend the science conference once and then drop out. Third, in the future we need to organize conferences in such a way that the expenses for the professors from America will be taken care of by the professors home state. Furthermore, other nations also need to take responsibility for the expenses incurred by the professors they send. Only then will this conference expand on the international level. Fourth, we need to inspire these scholars to serve as editors. In the future, when we create newspaper companies in various countries, these people will surely be competent to some degree to act as editors. Therefore, we must prepare from now on to involve them on a practical level. You need to take this responsibility. From now on, please take an interest in ICUS. Select important people, form long-term relationships, clarify funding responsibilities, and tackle the problems inherent in mobilizing campuses, the media, and so on. (088-177, 1976/08/10)

Absolute values

True Parents believe in the necessity of establishing God-centered absolute values to solve problems in the world as well as to meet the challenge of developing unity among religion, science, and ideology. This is why True Father selected the topic "absolute values" to be the theme of ICUS. Beginning with the third conference, the central theme of all the ICUS conferences was absolute values.

The following were conference themes, "Science and Absolute Values," "The Centrality of Science and Absolute Values," "The Search for Absolute Values: Harmony Among the Sciences," "The Search for Absolute Values in a Changing World," "The Re-evaluation of Existing Values and the Search for Absolute Values," "The Responsibility of the Academic Community in the Search for Absolute Values," "Absolute Values and the Search for the Peace of Mankind," "The Search for Absolute Values and the Creation of the New World," "Absolute Values and the New Cultural Revolution," "Absolute Values and the Reassessment of the Contemporary World," "Absolute Values and the New World Order," and "Absolute Values and the Unity of Sciences: The Origin and Human Responsibility."

13 What we need is not an industrial or technological revolution, but a great revolution of human consciousness. The solution to social problems does not lie with the natural sciences alone. We must transcend value-free empiricism and work with sociology, the arts, religion and other fields. It is not as if these social problems are restricted to one country or specific era. They are fundamental historical problems affecting the past, the present and the future. They are the ultimate issues of human history. By facilitating this revolution of human consciousness, we need to lead people to use the results of research to bring about the peaceful coexistence of all humankind through applying creative and productive methods.

The ideal of humankind can be realized only when the individual purpose and purpose of the whole exist in complete harmony. In the field of natural science, as in every other field of research, the immediate individual purpose must be fulfilled together with the long-term, broader purpose. This requires that we integrate other fields for the sake of the whole of humankind. By doing so, we discover the true meaning of the results of research. To integrate all specific fields of research, we need a much larger design or blueprint. In this way, as we proceed to achieve this integration, we will come to realize our common ideal. (081-092, 1975/11/28)

14 The main objective of holding this ICUS is to produce a blueprint that integrates the specific fields of research. We are aware that we have life within ourselves because our minds, which originate from a source of the highest dimension, are not restricted to time and space. That very source may be called the universal mind, or the first cause of all existence.

In order for us to grasp the meaning of life, we must understand the cosmic centrality of absolute values. By setting up a new world order where all people are brothers and sisters transcending national and racial boundaries, and thereby living as one global human family, we can enjoy the ideal world of true peace and happiness. In order to build this world in reality we must examine science from a larger perspective. (081-093, 1975/11/28)

15 Policy governing science must be determined from the perspective of the whole. Science exists not for its own sake, but for the welfare of all human beings. Therefore, it has to give priority to the purpose of the whole as its central point. In other words, for the development of science to have meaning in everyday life, human beings must deliberately discuss and establish the standards of value for science from the perspective of the whole.

Science begins with the research into visible and external things. However, science can assist our understanding of areas that are invisible to the eye, and assist our grasp of the internal, spiritual dimension. Eventually, we must integrate these two realms. Thus, we must be able to seize the central point located in the external, physical world and, at the same time, be able to take hold of the central point located in the highest dimension of the metaphysical world. So, when the former reality eternally revolves around the latter reality, which functions as its unchanging axis, then through give-and-receive action, all existence in time and space will be endowed with absolute meaning and absolute value.
(081-093, 1975/11/28)

16 When you look at events such as the Washington Monument Rally, the Yankee Stadium Rally or the Yeouido Island Rally for Freedom, you may think they were tremendous, but they will be remembered simply as singular, one-time events. By contrast, the historical fact that international scholars set a tradition of gathering together, going beyond the knowledge available within any specific field of study, and heading in one direction, is a resource that will remain and can be praised on earth eternally. Because of this achievement, even a single scene of recorded video from those scholarly conferences will remain as a valuable treasure for eternity. Whenever people look at those scenes and think about that tradition, they will say, "Through what system of thought did Reverend Moon accomplish that? His philosophy provoked a remarkable response." That can become motivation, globally, for a great revival. If that happens, thanks to those professors, these teachings will ultimately shape the thinking of all young people, who then assuredly will govern the coming age. (090-179, 1976/12/14)

17 As a religious leader and scientist, I have long been interested in the issues of science as well as religion and philosophy. I believe that there is a relationship between different fields, whether a person is engaged in the contemplation of eternal truths or simply in the careful observation of an event. Indeed, without a relationship with a transcendent being, it would be impossible to conceive of events occurring in space and time.

Religion and philosophy concern themselves with metaphysical and moral questions that have occupied human consciousness throughout history. Where do we come from? Why is there suffering? What is good and evil? Is there life after death? These questions concern all of us, no matter what our academic discipline may be. Science limits its concern to the regularities of the universe, and attempts to understand things in time and space.

As we all know, scientists have made brilliant advances in knowledge in the past few hundred years. However, without a standard of value to guide it, science will inevitably become destructive. The possibility of nuclear warfare attests to this. We must concede that the whole range of knowledge, from theology to the physical sciences, has no meaning unless we understand its purpose and direction. The search for an original and true standard of value is the search for this purpose and direction. (095-201, 1977/11/25)

18 I have insisted on advocating absolute values centering on ICUS. Ten, 15, 20 years—the more time that passes, the less one can ignore the science conferences, which discuss absolute values. Therefore, from the 12th conference forward, a solid organization will be formed that can ignite a new cultural revolution. Buddhists will have to rewrite their encyclopedias based on these absolute values. In addition, Christian theological systems will need to be illuminated anew in the context of absolute values. Also we will need to publish a new encyclopedia. We need to create economic structures based on absolute values. The same is true for philosophy and all academic fields.

There have to be people who lead these fields with such vision. Someone must begin by raising the banner of a new cultural revolution. Thus, given this extraordinary enterprise, the day will come when the waves of hope that visit Korea will sweep across the Pacific and Atlantic Oceans, and advance to the world with the sound of joyful cheers. Because I see this being realized inevitably through such a foundation, I have cherished this dream and continued to work on it, even while receiving persecution. (109-258, 1980/11/01)

19 True Father sponsored a total of 19 International Conferences on the Unity of the Sciences. We need to continue investigation of the values associated with reciprocity. Of course, reciprocation cannot be established by one entity alone. There are so many different attributes possessed by all things of the creation, but what are the central attributes of the whole? If each entity is absolute, how can an absolute entity meet its object partner? Furthermore, each entity has to have some uniqueness. Then, they can become reciprocal partners. You cannot see it internally or externally but, as they form a core of oneness, movement arises. Reciprocation is not possible without a subject partner and an object partner.

Absoluteness, uniqueness, unchangeability and eternality are an entity's four basic attributes. Saying that an entity is not changing does not mean it is not developing and should disappear. Absoluteness requires uniqueness for reciprocation to take place. That which we call absolute, we call heaven, but heaven is also a unique existence. The expression "absolute and unique" implies the union of two entities. This means these two can interchange with each other. That which is mine is my partner's, and that which is my partner's is mine. The fact is that these two entities can freely exchange everything they have and replenish each other eternally. (586-066, 2008/02/06)

20 A baby makes his or her parents the owners of love. It is the wife who enables her husband to be the owner of love. The object partner determines the absolute value of the subject partner. A determination of absolute value is afforded through the object partner. God originally created the cosmos in accordance with this principle, and thereby, the cosmos came to exist.

The world that humankind has created must disappear in the end because it began with human beings who stood in opposition to this principle. Only the ideals that attribute absolute value to the object partner can take root in the new heaven and new earth. Family, love and peace are all rooted in the ideals that value the object partner absolutely. Because it was not yet the right moment, I could not reveal Unification Thought in full with regard to this principle at the science conference. Educational circles throughout this world discuss only reciprocal values, but do not address absolute values. (506-267, 2005/09/04)

21 I educated many world-renowned professors through ICUS, focusing on the theory of absolute values. In 2004, I basically concluded the emphasis on absolute values. I helped them understand the final element of absolute values at the time of transition from the Era Before the Coming of Heaven to the Era After the Coming of Heaven.

It is the baby who transforms its parents into the owners of love. At the moment the baby is born, the parents become the owners of love. Also, when man and woman are married and experience their first love, they enable each other to stand as the owner of love. It is the wife who makes her husband the owner of love and it is the husband who makes his wife the owner of love. So far in the history of human culture, such a concept has not existed, but now teachings based on an absolute values system have emerged. (515-316, 2006/02/01)

Section 3. Professors World Peace Academy

The purpose of PWPA

True Parents established the Professors World Peace Academy (PWPA) with world-renowned scholars in order to support research and activities for building a peaceful world. The inauguration of PWPA was held on May 6, 1973 with 163 professors who were connected through Divine Principle workshops for professors and through the activities of the Collegiate Association for the Research of Principles (CARP). PWPA has branch offices in almost every country and has hosted various world peace-related seminars and conferences. PWPA members interact and cooperate under the theme "academic contributions to world peace." On January 21, 1986 under the direction of True Parents, PWPA opened a number of local rural-area schools in Korea to assist in educating underprivileged youth.

1 Pursuing the unity of the sciences, we invited professors from all over the world to annual conferences. You cannot imagine how much attention that attracted. In the beginning we were criticized, but now scholars say, "Reverend Moon deals with genuinely serious problems indeed." Having reached this stage we continue to advance. My thinking has been that, no matter what, we have to bring professors together. Carrying out this strategy to achieve this purpose in Korea, I formed the Professors World Peace Academy saying, "Although professors around the world cannot function as peace activists, they can at least stand in the vanguard for peace by showing us the proper direction through their thinking and writing in their various fields." This has been successful in Korea. In the future, we will form the PWPA in Korea, Japan and China. (071-175, 1974/04/30)

2 We distributed the Professors World Peace Academy monthly magazine Gwangjang (Public Square) to universities around the world; therefore, famous professors everywhere now know of this Korean organization. Through this we will be able to gather distinguished professors from Asia, who can become the Asian Professors Peace Academy. This academy can then connect to Europe as well. Moreover, professors from all over the United States will form the core of the PWPA leadership. Money cannot buy such people; they are priceless. What will we do after we form this worldwide organization? True Parents' plan is that the activities of PWPA will be the basis for an institution similar to the Nobel Prize Committee. I would like to establish an award foundation with prizes greater than the Nobel Prize, thus becoming the most prestigious of all prizes.
(071-176, 1974/04/30)

3 It is not so much politicians as it is scholars who influence the world. Professors and scholars are the true creators of national policy. They serve as leaders in all fields. Politicians depend on scholars' thinking, and base their programs on their theories. Take a look at scholars and university students— scholars are in the forefront and students follow. They need to be connected to us as the nucleus or in a sense, the spine.

Even though the Unification Church was persecuted, we tried to connect with scholars. However, this work is not easy. It is difficult to connect with them, especially since as the leader of the Unification Church I have become an object of global controversy. While experiencing this I have been thinking about our upcoming activities in America. The success of this work does not depend on money. It depends on pouring out our most sincere devotion with a heart that loves the world. (095-205, 1977/12/04)

4 Due to the disunity of mind and body in human beings, history has been a long battle between God's dominion and Satan's. This division on the individual level has expanded to the levels of family, tribe and race, producing endless wars. From the historical viewpoint, the religious and political realms fought, and the political realm always struck the religious side. Also, when the scientific and religious realms fought, it was always the scientific world that struck the religious realm. However, with the dawn of the Parents' era, the political, scientific and religious worlds must unite and become one. Until now, scientists and religious people were enemies. In order to unite them, we must first gather the scholars of the world. This is why I formed the International Conference on the Unity of the Sciences and the Professors World Peace Academy. These scholars need to work together with the Unification Church. Only then can the worlds of religion and politics be united. (215-065, 1991/02/06)

5 We need to bring the academic world into harmony. In order to do that, we have been hosting the ICUS. This is the only conference that brings world-renowned scholars together transcending disciplines. Also there is the PWPA, which connects countries to each other through internationally-known scholars. This is a double-layered strategy. We will establish a national model and a worldwide model, then we will help those who are successful in their nations to move up to the world level. We are opening the door for them to go out into the world. This is a foothold that can influence world-class academic institutions. We are also making nominations and recommendations for the selection of Nobel Prize awardees. We support scholars in achieving their highest aspirations.
(209-245, 1990/11/30)

6 On the foundation of the ICUS, when we invite participants to join the Professors World Peace Academy, they accept. Then, if we have representatives from ten nations, we can cooperate with the leading scientific communities in those ten nations. We must guide scholars worldwide to join the PWPA. We need to start in Asia and expand and connect to the scholars of the world. The day we unite global professors into one, we will be able to establish global policies for the world s future and carry out work that can have a global influence in various professional fields.

In order to do this, let us create publications in each field that cannot be found anywhere else in the world. Our magazines pertaining to each field, whether it be economics, agriculture or science, will be published by people who are well-known around the world and will gain global renown. Let us develop the intellectual resources that can have a good influence on global policy decision-making. (062-296, 1972/09/26)

7 When we succeed in establishing the PWPA on the world level, it will become well-known everywhere. Wherever we go, we will have a foundation. Based on that, I am planning to invite renowned scholars and create a touring team of professors. They should not give lectures in one university only. Rather, they will go to famous universities all over the world and conduct six-month-long lecture tours. We will provide their salaries. In this way, we will make a global team of professors who will tour the world. Then after that, whichever university you go to, scholars and students who have been connected to this will continue their interest, and come in droves. If a student receives a degree under the supervision of a famous professor, then that student will also become famous worldwide. I will make it so that after five or six years the students under these professors receive their higher degrees. When this happens, we will be able to gather experts, from these universities, including professors who are Nobel laureates. (062-298, 1972/09/26)

8 In the future, when we establish the PWPA, and 500 professors come to Korea to participate, the university campuses of Korea will be turned around. If we come to build a global university, we will bring in world-class university professors who have been selected by the PWPA. We can create a global, internationally renowned university by bringing together world-class scholars in one place. When we can energize this university to create a theoretical foundation for a social system, then this country Korea will develop a global culture.

The reason America has achieved worldwide supremacy is because it has universities that can attract and educate the world s most talented individuals. The universities in the US nurture talented individuals who go on to take leading roles in the democratic world. Students are educated to become ministers and heads of state in each nation. That is why America became the world's leading country. (060-231, 1972/08/17)

9 The Professors World Peace Academy is part of a plan to win over the university campuses in America. I also established PWPA in Japan and Taiwan. Do you know why I launched this organization? By establishing PWPA chapters worldwide, I would like to create a global confederation of universities. My hope is to establish a global university and train talented people from all over the world.
(068-057, 1973/07/23)

10 When we originally convened the PWPA, Korean intelligence officials mocked us saying, "Although they mobilized all their energies, and even with the power of the government behind them, they could not gather more than 13 professors. And yet Mr. Moon calls this the PWPA?" So I told them, "You are seeing this from a national viewpoint, that of the Republic of Korea. But I am doing this from the perspective of Asia."

Many people worked hard on all fronts in order to prepare the foundation to launch the PWPA, and based on that foundation it could be started in Korea. Afterward, it was possible to form the PWPA in Japan, but at that time we did not have a foundation to do so in the United States. Therefore, through the International Conference on the Unity of the Sciences as a stepping-stone in America, we gradually could establish the PWPA in various countries in Europe. (110-175, 1980/11/17)

11 You have Joined the Professors World Peace Academy. I am grateful for the work you have done despite the difficult environment and strong persecution. However, your work should not stop here. You need to develop activities to connect with Korean and Japanese academics. You professors are the ones who can do this. The time has come for Japan to start such a movement, and for scholars in America and Great Britain to do the same. You should make these connections as soon as possible. It is to save Korea and defend it from the communist regime.

We need to create this great interconnected body of professors to pave the way that Korea must go—the way to realize the unification of North and South Korea. This body of professors must mobilize and become a powerful influence on Asia. We need to make a foundation to assemble scholars, businessmen, politicians, and leaders from every field and inspire them to work together for this cause. No one but you scholars can do this job. (110-190, 1980/11/17)

12 You are the most intelligent and authoritative scholars in Korea, and now you must teach this country the direction it must go. For that purpose, you need to do research. But, the era of individual research has passed—this is now the era of team research. In addition, the era of team research carried out within the boundaries of one nation has also passed. It is now the era for Asia's scholars to rally and research together. It is the time when scholars of the world can engage in shared research. Without doing this there is no way to lead the direction of the world. Therefore, scholars from the Republic of Korea alone are not enough. Scholars from America are absolutely needed too. As a Korean, I have been working in this way in order to prepare this foundation behind the scenes. This may seem like a dream, but I achieved this unimaginable outcome because I understood clearly the direction that the world should take according to God's Will. I hoped that I could be of some help and worked hard. All the intellectuals of the world should rally and do this work. (110-196, 1980/11/17)

13 If all Asian scholars rally and work together under the PWPA, they can create a new encyclopedia, or any other type of learning that can represent Asia. That is why there is much work to be done in all fields. Therefore, if you as professors can unite in mind and heart and cooperate, then I will contribute with all my strength to support you. In order to do your research, you will need a research office and meeting hall. Therefore, I am thinking of preparing such a facility. However, can you lead such an effort across Asia? Do you have what it takes to educate Japanese professors? That is why I am telling you to first prepare yourselves by studying Unification Thought and the Principle. If you do so, you will be able to lead them completely. (110-210, 1980/11/17)

14 The young generation is the main issue. We must save the university students, the younger generation. I am talking about saving the university campuses. You must do this. That is why I have been working with the professors. From now on, those who are leading on world-level university campuses in the national system will have to stand on the front line when the time to unite North and South Korea comes. You must stand at the forefront. You have to hold on to the new generation, shed tears for them as I do, and share with them the idea of the unification of Korea. I will establish the church as the basis for such activities.

Those who are responsible for towns should hold on to the elementary, middle and high school teachers while shedding tears and planting patriotism in their hearts. Then the unification of Korea will be no problem. Those who have received this patriotic training should go to communities and neighborhoods. Everyone has a hometown. For this reason, I set up neighborhood schools in rural areas in order to carry out this work. I am not doing this for fun or as a temporary effort. This is in accordance with the providential plan. It is not because I was taught that I am leading the providence of restoration through indemnity; it is something I have been doing by myself. This is why God cooperates with me. It is not by coincidence. (175-030, 1988/04/06)

15 We have to start by first mobilizing professors, and then their university campuses nationwide. Furthermore, we have to mobilize the local, middle and high schools. Next we must mobilize the elementary schools. Until now, we have not done anything to stop the communists from penetrating into the schools, which they did through their textbooks filled with leftist ideology. The Ministry of Education failed in its responsibility. That is why, no matter how we do it, we must mobilize the presidents of local universities and the principals of elementary, middle and high schools. The professors are the ones with the authority to move around and speak without restriction. I created the local schools in rural areas in order to strengthen this movement. Let us love our hometowns. Patriotism starts from one's hometown. That is why we have built these local schools to educate underprivileged people. If the spirit of patriotism burns in a professor's heart, he or she should go to their hometown, stay up all night shedding tears and educating and embracing these underprivileged people. (171-302, 1988/01/02)

The international chairpersons

The first international conference of the PWPA was held on December 18,1983 at the Little Angels Performing Arts Center in Seoul with 550 participants including 70 international chairpersons from 72 countries. On that day, True Father gave an address of encouragement entitled, "The Professors World Peace Academy and Our Resolution." Chairpersons from the 72 nations made a resolution and pledge to realize five goals: the universal reign of justice and good will under God, the brotherhood of all humanity under God, a world united in peace under God, a new religiously-inspired humanity, and a new God-centered world civilization founded upon love and heart.

16 When we held the rallies for Victory Over Communism in 1983, I mobilized the professors who had participated in the ICUS in Chicago. On November 28, as they prepared to leave Chicago and go home, I asked them to come to Korea instead. I did not explain what we were going to do, but just waited to see how many would agree to come. At the time, we had 72 branch offices of the PWPA worldwide, and representatives from each office came to Korea. They had busy schedules since it was the end of the year, but they all participated. Consequently, with these professors at the center, we had the VOC rallies. That is the kind of impressive foundation we have in the academic world. (210-085, 1990/12/01)

17 In 1983, the chairpersons who attended the First International Congress of the PWPA adopted a resolution to hold VOC rallies. At that time, they came to Korea from 72 countries and adopted the resolution. I gathered them and held VOC rallies in eight cities nationwide. The adoption of the December 18 resolution was a historic event. What will the PWPA leave behind in the pages of history? If you want to lead the world in building a peaceful world, you absolutely need resources. Therefore, I will provide those resources. (142-197, 1986/03/09)

18 I made a base in Korea to unite the North and South. I gathered all the spiritual fortune of America and Japan and the entire world and connected it to Korea. Many interesting things happened this time. A high-ranking official from Israel asked me to help with relations with Korea. Also, someone planning a movement that could affect America's destiny approached me and suggested we work together to resolve the problems of the world. Korea stands on this foundation.

All the worlds intellectuals are gathering through the Professors World Peace Academy. We assembled scholars from 72 countries worldwide, gathered the world's fortune and engrafted it onto Korea. At the time of the Korean War, the UN forces composed of soldiers from 16 nations fought for Korea's independence, but could not achieve it. Today, however, we are entering a global age when all the citizens of the free world should rally, unite and cooperate to achieve independence. Therefore, the VOC proposition is a historic event, for which scholars from 72 countries have come to Korea, and pledged and resolved to support. (130-112, 1984/01/01)

19 The international rally of the PWPA held in 1983 in Korea was to indemnify Jesus' foundation for the nation and the church that was lost. Jesus' death was caused by the failure of the 72 followers to unite at that time. That is why I brought PWPA chairpersons from 72 countries to Korea. Through this, the Korean people could not help but support and cooperate with us. That rally included a proclamation of the Messiah. I asked these professors belonging to the democratic and communist worlds to listen to my words. The PWPA chairpersons from 72 nations supported me. Even though the United States opposes us, leaders of the free world who are in high advisory positions support me. Based on this foundation, and centered on the realm of dominion based on accomplishments through the Principle, we have opened up a path. Therefore, Satan, who has reigned over all things of the creation and blocked the destined path of the nation and the world until now, is withdrawing from the earth forever. If not for the efforts of True Parents and the Unification Church, this could not have been achieved. (131-013, 1984/02/20)

20 I have been working for some decades to bring together heads of state through the Summit Council for World Peace, and professors through the PWPA. This is why they are now publicly endorsing my work. Now we have reached the stage where presidents of countries, university presidents and media representatives can welcome me. Internationally, there is no field in which I have not contacted the people in the highest echelons. Even politicians, economists, cultural ambassadors and those with doctorates from famous universities are coming to follow my direction. (266-176, 1994/12/25)

Chapter 2

World Media Conferences and Media Outlets

Section 1. World Media Association

Role and responsibility of the media

True Parents have often spoken about the importance of the media in realizing a world based on the culture of heart. For this purpose, they have made tremendous investments. They have especially emphasized that the media as the fourth estate, connected to the first three estates—the executive, legislative and judicial branches of government—has the important mission to promote the realization of world peace and defend the democratic system. To accomplish this, True Parents established and actively supported various media outlets and began World Media Conferences.

1 I have advocated that we consider this time to be the era of the fourth estate. The media, which is the fourth estate, needs to fulfill a leadership role that goes beyond the three estates of government—the executive, legislative and judicial branches. I have long been aware of this. Only the media can take on this role. Therefore, despite the difficulties, I have established media organizations and raised them to positions of prominence in the world. In America, The Washington Times occupies the most central position. (403-141, 2003/01/21)

2 The fourth estate, the world's media, has to be gathered together and set in a proper direction. Unless this is done, the world has no way forward. I have prepared for this for a long time. If we can educate people properly through the media, comparing and contrasting the truth of God and the spirit world with the world s present way of life, the ideologies of humanism and materialism will be shown to be bankrupt. People will lose interest in free sex and homosexuality. With this in mind, we have to educate people through the media. (403-187, 2003/01/22)

3 The era in which the first three estates dominate life will pass. The world should be guided primarily through the media, the fourth estate. I am not talking about the World Media Association in its earlier form. We must propose something revolutionary. That is why we have to organize a "Supra-World Media Association" conference in Korea. What is the meaning of "supra" in this name? You cannot understand it if you do not know God and the spirit world. When you become aware of God and the spirit world, you can resolve all the problems of communism and politics.

I have been contending with the world until now in order to establish a media foundation. The Washington Post and The New York Times are no longer an issue for The Washington Times. They have no choice but to follow the direction of The Washington Times. Some time back, the World Media Conference in London invited The Washington Times to take the leading conservative role. The Washington Times is also a leader in the adoption of the Internet and is affiliated with the UPI news service. It is robust, both internally and externally. (403-009, 2003/01/19)

4 In this era of the fourth estate, we have to set the direction in all areas. No nation, or even the United Nations, can set the proper direction. The media must do it. We all can see how the media organizations in Korea influence the elections. When people misuse the media, they destroy society. To lead the world from an unbiased perspective, media professionals need to have God behind them. If they do not work to gether with the global leadership of religion, they can destroy society. That is why we are holding conferences centered on the fourth estate, the media. (403-010, 2003/01/19)

5 Who will lead the world into the future? Universities cannot lead the world, nor can governments or the military. Those approaches have already been tried. Democracy and communism cannot lead the world either. In this era of the fourth estate, the media must investigate communism. If media professionals cannot achieve a clear perspective as to whether it is right or wrong, they must resign. They must also look into the democratic world. The capacity of the media to investigate things in a short period of time is unparalleled. The media has this power. Therefore, media organizations must be objective and accurate. (403-011, 2003/01/19)

6 In America, progressives are trying to dominate the three estates of government. The media organizations, which make up the fourth estate, are decidedly liberal. There are more than 1,700 media organizations in America. The Washington Times has contended with all of them, but an environment now exists in which one-third of these 1,700 media organizations respect us. In the past, The New York Times reported negatively about the Unification Church, and The Washington Post also had a biased viewpoint, but now the environment has changed; it cannot keep going as it has been. Distortions and false reports have been exposed. (403-043, 2003/01/19)

Conferences and fact-finding tours

On October 19, 1978, the first World Media Conference was held at the Waldorf Astoria Hotel in New York City. Since then, almost every year World Media Conferences have been held to discuss the responsibility and role of the media and to establish true principles for the media. Publishers, editors, columnists, reporters and scholars from media organizations around the world, as well as other eminent figures in the world of media have participated. 600 representatives from 65 nations attended the 11th World Media Conference, held from April 9 to April 13,1990, in Moscow. On April 11,1990, True Parents had a face-to-face meeting with President Mikhail Gorbachev in the Kremlin, opening a new door for relations between South Korea and the Soviet Union. True Parents supported fact-finding tours for journalists worldwide in order to gather information on under-reported stories.

7 In the United States, because the internal and external environment is prepared and we are at the center of things, I founded a newspaper company. As soon as I set this up, I invited editors-in-chief and publishers from 40 top newspaper companies in America to visit Moscow. This was a significant event. It was clearly a sensitive matter for officials in the Soviet Union to know that Reverend Moon, representing The Washington Times, which was well-known in the free and democratic world, was organizing this event. In this environment we need to inspire media professionals to hold summit conferences in the near future. In developed nations, such as Germany, we should create a press corps to gather information about the government's agencies. This will cause those agencies to work for the benefit of all Europe. If one nation in Europe starts a movement that improves the political climate and helps achieve peace in the region, other nations will follow suit. If the media continues working in this way, there is no doubt that eminent journalists will rally together. (121-027, 1982/10/21)

8 I declared that I will convene a Moscow rally. When I get there, I will aggressively ask questions of the Soviet media. I will ask about communism and insist that they answer my questions. Then a representative from the Soviet media and a representative from the free world s media will organize a summit meeting between the president of the United States and the general secretary of the Communist Party. That is why we need the media. We are already in an age when the media can lead the world. I host World Media Conferences in order to guide global leaders. (124-332, 1983/03/01)

9 Media organizations should adhere to an impartial perspective by which to guide citizens on a daily basis, a perspective that can highlight what is right and what is wrong. In reality, media organizations seek their own benefit. They are so busy seeking their own benefit that they ignore the benefit of society. They have reached the stage where they have become selfish. Behind the scenes they abuse political power, and as long as they have the money, they do whatever they please. Therefore, global media organizations that are following the right path as public-minded organizations should advocate a perspective that will lead to having an unselfish viewpoint at all times.

Next is the issue of information. The Soviet Union is collecting and disbursing information that is adverse to the United States and the free world. If the policies of the Soviet Union and the free world do not change, this problem will never be rectified. Communism, with its ideology as the absolute standard, is trying to weaken the foundation of the free world by pursuing its own communist interests. Moral education can serve to rebalance the flow of information, but no one is providing it.

That is why journalists worldwide, who do have that ability, must come together and stop the United States and the Soviet Union from simply pursuing their own benefit. To restore the balance, journalists should proclaim this balance publicly, but they cannot do so. This is a problem. That is why I am educating the media through the World Media Conferences. (165-160, 1987/05/20)

10 In the United States, I founded The Washington Times. I did so because there must be a conservative daily newspaper in America. It has been five years since its establishment in 1982, and today it is considered one of the top four daily newspapers in America. It has become the only newspaper that provides hope to people all over the world. The Washington Times has gained the people's confidence. Furthermore, I have been organizing World Media Conferences. On September 20, 1987, I will hold a great global event in Seoul, where hundreds of people will gather. In this way, I am proposing the direction the world should take. In doing this, we enter a stage in which even the extreme-left political parties, which opposed our international gatherings, will have to participate. If they do not participate, they will become increasingly isolated. This is how the world is moving now. (165-162, 1987/05/20)

11 Scientists always seek results, and cause and result always need to be aligned. Nothing can exist based on contradictory values. Pursuing this, we must establish the absolute standard of God and connect human ideological standards to that absolute standard. This is the work that scholars, religionists, politicians, philosophers and the leaders of all fields worldwide must do. In this way, based on an ideological standard, I am connecting journalists to society's leading centers of education and proposing a direction. The directions envisioned by the Chinese, Americans, French, Germans and Soviets cannot differ; they need a single direction. I am planning to establish this, and that is why I am bringing scholars and asking them to lead, and I'm asking the media organizations to report on them. (165-164, 1987/05/20)

12 The media organization that I have established has become so successful that media in the communist world consider it a threat and a problem. I founded The Washington Times, hosted the World Media Conferences, and began the factfinding tours. By engaging in these activities, the media has entered my sphere of influence, and that is why the communist world feels threatened, so on May 12, 1984, it attacked me as soon as I arrived in the United States. This attack was unprecedented in American history. We confronted and fought the communist power. The communists accused and tried to defame us. Any ordinary organization would barely have survived, and might have even been destroyed. However, we grew even stronger through this fight between good and evil. (132-169, 1984/06/01)

13 Based on The Washington Times, and through the World Media Conferences and the fact-finding tours, I established a foundation for the media to set a new direction. My media network is feared most by both the communist world and liberal media outlets in America.Through our organizations, we are receiving all sorts of sensitive information from around the world. We are in an age of information warfare. It is amazing that we can stand on such a global foundation and deal with such issues. (161-052, 1987/01/02)

14 The Washington Times had a significant influence on the Reagan Doctrine. In the absence of that influence, the reformation in the Soviet Union and its open-door policy would not have succeeded. Furthermore, at the time of the Gulf War, The Washington Times emphasized that Christianity, Judaism and Islam should not be divided because of this war. If a religious war had broken out, it could have become a race war, costing countless lives. Furthermore, Buddhism and Confucianism are Eastern religions and Christianity is a Western religion, so even an intercultural war could break out. (216-257, 1991/04/07)

15 There is one way journalists differ from other people. When journalists from around the world visited the Soviet Union, the authorities told them to follow their guide. But the journalists said, "Don't be ridiculous." There was no way the journalists were going to follow their guide. Whenever the guide took them somewhere, one-third of the journalists would disappear. They all looked around collecting information, and exposed the Soviet Union s restrictive policies being carried out behind the scenes. That is why the Soviet government said, "We are in big trouble; we cannot let this happen." But they could not deny what the journalists had seen and reported.

In this way, after having visited the Soviet Union, the journalists changed from pro-left to a more true and open way of thinking. They came to know very well that the Soviet Union disguises its actions and thus deceives people. This is straight out of communist theory. Their political system has carried out hidden activities and deceived the world throughout its 70-year history. They deceived people and nations, creating a foundation for global dictatorship. Therefore, journalists no longer have any choice but to realize that until now they have been wrongly accusing conservatives. Journalists will eventually come to see from my point of view. (183-126, 1988/10/31)

16 Through the World Media Association (WMA), I sent fact-finding tours all the way to Moscow. There was no other way to expose the Soviet Union. There is no political approach that can block Soviet attacks on the free world. If I had not taken action, there would be a big problem. Communist forces thought that the world would become communist by 1984. I knew this and blocked them, which is why they had to revise their timetable. There was no way to expose the Soviet Union other than through the media. The Soviet Union itself mobilized journalists and utilized diplomatic contacts. We must do the same to counterattack. I founded the WMA and have been carrying out activities related to the Soviet Union for over 15 years.

We must mobilize the media. There are about 1,700 newspaper companies in America. Until now, they have been used as tools of the Soviet Union s foreign policy. That is why America is collapsing. It is on account of the media. At the time of the presidential elections too, they gathered behind-the-scenes information and manipulated public opinion. I have begun to put a stop to this, and now I am implementing a strategy to defeat the world of sensitive information. That is why I created a fact-finding tour, invited the press corps and sent them all over the world. (198-177, 1990/02/03)

17 We have to stand in a position to lead the conservative world and resurrect it. The world I have been dreaming of has opened before our eyes. This is why I started and have been hosting conferences under the World Media Association. I am bringing together eminent people to build a world with God at the center. I plan to nurture them to serve as representatives in all fields.

Therefore, it is crucial that we have newspaper companies as well as cable television companies in 185 nations. The Internet makes it possible to connect everything. We need a means to connect the information we gather to the political world. An information highway is necessary. Figuring out how to make this information highway is an urgent matter. With this information highway, it is possible to guide the entire world from the highest point.

In order to establish a reporting and information system that offers worldwide coverage, we need to connect media organizations, cable television broadcasting companies and the Internet. When that happens, instantaneously we can share information from any one location with the entire world. (281-047, 1997/01/02)

Section 2. Sekai Nippo and The News World

Sekai Nippo

True Parents realized the need to spread the values of the free world in Japan to deal with the threat of international communism. Therefore, on January 1, 1975, they founded the daily newspaper, Sekai Nippo. Sekai Nippo, in particular, stood on the front line during the Cold War to warn people about the threat of communism. After the fall of the Soviet Union, the paper attracted attention for its defense of the basic values of freedom and human rights. Sekai Nippo provides exemplary and responsible media coverage, criticizing leftist mass media, newspapers and broadcasting stations.

1 From now on, I must challenge the mainstream media in this country. How will I do it? I will create a media organization and raise a voice from an independent position. Media outlets are leading the world to ruin by becoming the mouthpieces for communism. In the near future, I will establish a newspaper company even greater than The New York Times. We are preparing to publish a daily newspaper in Japan.

We must surpass communism quickly. It also can be done in America. If I determine so, it will be possible. Newspaper companies are now facing difficulties with home delivery, so one by one they are disappearing. In the near future, we will build an organization that surpasses current newspaper companies. We have a foundation upon which we will be able to reach distant regions. (073-308, 1974/10/06)

2 The Unification Church of Japan owns the daily newspaper, Sekai Nippo. It was established on January 1, 1975. During the previous four months, I had directed preparations to publish this newspaper. I told our members, "We are going to start a newspaper company, so make preparations!" Had those people ever seen a newspaper company? Even if they had, they would not know how to start one. That is why in the beginning they worried, "What are we going to do?" However, I gave them the strict command that this newspaper must be published on the first day of January 1975. That is how Sekai Nippo came about. On the first day of publication, people said, "The Unification Church is operating a daily newspaper, but how long can it last? It will not even last six months." Yet now a year and a half has passed, and our newspaper, far from perishing, has perfected its organization. (088-172, 1976/08/10)

3 I told the leaders in charge of each region to distribute free copies of Sekai Nippo every day. Give people free copies all the time. Do this as a volunteer. How grateful do you think the recipients were? Then we would say, "You receive the newspaper for free, but you can place advertisements in it, so please do your advertising in our newspaper." We had local editions that included local and regional news, from the Shibuya district of Tokyo, for example. Therefore, advertisements in our newspaper would be seen by every single household in that district. It became more effective to advertise with us than with any other famous newspaper. (093-292, 1977/06/11)

4 I founded Sekai Nippo and then began the World Media Conference. It was the first time I attempted this, but it was successful. Even Japan's leftist newspaper representatives said, "That conference was very interesting." On the other hand, they also said, "Without a doubt, the media worldwide will split in two because Reverend Moon is doing this." The participants were amazed to find out that I founded Sekai Nippo. (095-207, 1977/12/04)

5 If I can influence economies, mass communication and universities worldwide centering on Unification teachings, you will see that I will be able to move the world. All of you working in our companies around Japan also will report local news stories as reporters for Sekai Nippo. Go to different places and investigate each field. If people working in America have valuable information, they will send it to Japan s Sekai Nippo. If we can firmly establish Sekai Nippo in Japan, we can train young people from America and Japan to establish newspaper companies around the world. Then we will make a news agency, so that breaking news can be sent out to 130 nations. Without doing this, there is no way to counter the propaganda that media influenced by the communist world is feeding our nations. (076-257, 1975/03/03)

The News World

On December 31, 1976, True Parents raised the banner of their first newspaper in the United States when they established the daily newspaper, The News World. On April 4,1983, it was renamed the New York City Tribune.

6 So far the media is often an influence for unrighteousness rather than for righteousness. Therefore, we must stand upright for a media promoting justice. If we cannot set the media straight, we cannot save America. This is why I am getting involved directly. What can a religious leader do by running a newspaper? Because newspapers are often a bad influence, my eyes, ears, nose, mouth, hands, feet and heart are totally focused on establishing a newspaper. This newspaper has become an important starting point and dividing line. That is my policy. Next, we must witness. If we do not do these two things, America will come to ruin. The world will come to ruin. That is why I instructed the missionaries worldwide to obtain training in journalism. I counseled the missionaries and told them that we must go forward, clinging to the world centering on religion. This is the spirit of our media organization. This is a most worthwhile and impressive step. (093-128, 1977/05/21)

7 When I said that I would make a newspaper company, The New York Times and The Washington Post laughed at me, saying, "Reverend Moon is making a newspaper company?" Not just anyone can make a newspaper company. A media organization is a complex operation that requires talented people in multiple areas. It cannot be done just by giving someone a salary. When I was establishing Sekai Nippo, I formed the organization four months in advance and then started publication. The News World was set up in less than four months. (100-188, 1978/10/14)

8 We have the responsibility to help this nation when it is in crisis. From this perspective, we must make a bulwark according to the will of heaven. We are fighting a battle that is not visible to the naked eye. That is why we must choose a new starting point and direction, draw a line in the sand, and move forward. I have established the turning point centering on the individual, family and tribe, and from now on I must establish the turning point centering on the nation. Today, we must return America to the side of righteousness. If we do not do this, God's Will cannot be realized.

When we accepted the will of heaven and carried it out, unexpected results appeared. The News World became famous worldwide. When Reagan and Carter were campaigning for the US presidency, our newspaper predicted that Reagan would get over 350 votes in the electoral college. This was at a time when everyone was saying that Carter would win. However, The News World sent out these kinds of articles all over the nation. So you can imagine the extent to which people said we were crazy. They said, "Look at them setting themselves up for embarrassment." (110-047, 1980/11/08)

9 President Reagan has no personal relationship with me. America is the central nation of Christianity, and yet Americans have forgotten their traditional ideology. That is why America is so susceptible to the communist point of view. And that is why I helped them. On election day morning, we published The News World with the headline, "Reagan Landslide." There are over 1,700 newspapers in America, and all of them were saying that Reagan did not stand a chance. In this situation, we stated that Reagan was going to win. (121-151, 1982/10/24)

10 When Reagan was sworn in as president, I sent him a letter saying, "God will be with you if you are strong and bold." From now on, many protests will arise in America. Many strategies will be devised in order to attack the Reagan administration. Communist powers are planning to send guerrillas to El Salvador, to strike a blow against Reagan. On the basis of their international strategic plan, a guerilla war is unfolding in El Salvador. This is an undeniable fact. That is why, earlier on, The News World attacked The New York Times. The painful truth is that The New York Times is supporting the ranks of the left. This is the first time that any media company has struck The New York Times. All of this leads me to plan to establish newspaper companies in South America, the Middle East and Europe. (111-289, 1981/03/08)

11 In April 1983, The News World was renamed the New York City Tribune, an excellent name. People will see that the New York City Tribune is striving to establish itself on an equal footing with The New York Times. The same holds true for The Washington Post and The Washington Times. Labels such as Times and Tribune are royal trademarks in the newspaper world. People in New York want to learn about current events from newspapers, and they will evaluate The New York Times and the New York City Tribune on equal terms. (125-302, 1983/03/29)

12 Now, Korea's The Segye Times, America's The Segye Times, Japan's Sekai Nippo and The Washington Times must all join The News World Foundation. Then the New York City Tribune, Noticias del Mundo, Ultimas Noticias and The Middle East Times also must join. All these media organizations should be part of The News World Foundation. When The Washington Times in America reaches a certain standard of success, it will become a powerful voice. Once we reach a new scale of readership, the profitability will strengthen our administrative resources, enabling us to expand our services. They hold great potential to benefit society. (186-127, 1989/01/31)

Section 3. The Washington Times

Background

On May 17,1982, True Parents founded The Washington Times, a daily newspaper in Washington, DC. It is a conservative newspaper, striving to protect America from the misguided elements of leftist thought. As one of the two major newspapers in Washington, DC, the other being The Washington Post, which tends to represent the liberal viewpoint, The Washington Times built its reputation through its commentaries on United States government policies, over which it had extensive influence. Also, in 1985, two sister publications of The Washington Times were launched: The World & I, a monthly magazine, and Insight, a weekly newsmagazine.

1 America is like the head because it leads the free world. If the head becomes dysfunctional, everything will die. Since I knew what would happen to the world in the Last Days and had to deal with it, I had no choice but to make preparations that no one else had thought about. That is why I founded The Washington Times. The Washington Post, which was the only newspaper in Washington, DC, was contaminated by leftist ideology. What becomes of people who read this newspaper every day? In order to ameliorate that, five conglomerates came together and tried to establish a new newspaper, but they failed. This is because a lot of money has to be invested into it every month.

Without a conservative paper, there was no way to mitigate the liberal wave in Washington, DC. There was no newspaper there that presented a God-centered conservative viewpoint. At that time, there were 1,700 newspapers in America, but The Washington Times came to be the only newspaper standing on God's side. Therefore, The Washington Times was the only one to shine a searchlight to the north, south, east and west into a world lost in the dark of night. It was the lighthouse for conservatism in a dark world. (209-243, 1990/11/30)

2 I founded The Washington Times in order to save America, the very nation that has been opposing me. Furthermore, I guided political parties and leaders for the sake of America's future. True love involves loving your enemy and still having more love to give. Therefore, the founding traditions of America have to be established anew, and we need to show even greater loyalty to this nation than its own citizens do. If I, as a Korean, do not have greater feelings of patriotism toward America than toward Korea, then the heavenly nation cannot be inaugurated. (162-241, 1987/04/12)

3 During the seven-year period after Korea's independence in 1945, heaven was supposed to gather together the world and advance into the messianic realm, but instead Satan destroyed the entire world. He divided Korea, Germany, and the whole world into two. That is how Satan's side became dominant. I am a representative who battled that world. I came to America, raised a flag and put a stop to the Soviet Union and the communist bloc. Gorbachev was not the one who made the Soviet Union collapse the way it did. Based on God's Will, I founded The Washington Times, as a strong anti-communist voice, which put the brakes on communism worldwide. That is why the Soviet Union broke apart. (204-157, 1990/07/08)

4 The Washington Times strives to prevent the breakdown of families and aims for a moral world. That is why we have become famous for publishing a special "Family" section in the newspaper. The Unification Church hosted the International Holy Marriage Blessing in Washington, DC. Where else in America can you hear such good news? Those who have made a name for themselves on the stage of international relations or politics will hold great respect for the Unification Church's family movement. Both rich and poor are interested in this movement in their own ways. If this wind sweeps across America and reaches the level of a typhoon, all of history will pass away, a new spring will come, and new buds will bloom. Holding on to this hope, I carry out this work. (288-252, 1997/11/28)

5 The Washington Times must become a standard-bearer in America's revival. Even if we receive opposition, including from journalists, we have to perfect the founding ideology through a constitutional amendment. The constitution has not yet brought Americans into a perfect union. Centering on a new Puritan spirit even greater than the first, we must create a constitution for the people of the kingdom of heaven. We will not be able to do this work if we depart from Christian thought. (378-264, 2002/05/16)

6 The articles found in The World & I are different from those written by regular newspaper journalists. When The World & I publishes an article, it makes suggestions for the future direction we should take, and regular newspaper journalists are unable to do this. Through the vast knowledge of the contributing scholars, we say, "This is Asia's situation, this is Africa's situation, this is Americas situation, this is Europe's situation; therefore, here are the results that are going to come." Thus, The World & I steers the media in the direction of the future. We did not necessarily expect this, but as the years went by, all the predictions and results envisioned by these scholars came to pass. They made great contributions by suggesting the direction that the world's policies need to take. (249-061, 1993/10/08)

7 The research done by famous scholars is sleeping in university libraries. This is such a loss for humankind. These research papers should be presented immediately, so that they can be accessed by all educated people. These research materials belong to all humankind. They are not just to be stored in certain university libraries. I declared this at the ICUS in November, 1985. As of now, the PWPA has been established in 82 nations, so many scholars belong to this organization. These scholars send in manuscripts every three months. They immediately send their research in various fields and all the materials that can help resolve the world's problems to the editorial department of The World & I magazine.

I started that magazine in December 1985. Because many great scholars from throughout the developed world are contributing to it, educational institutions need to teach this content. Without gathering the world's great scholars as a vanguard, having them propose a new direction, and then moving forward, the world will come to ruin. No scholar or journalist in America has ever thought about this. (138-032, 1986/01/13)

8 In the midst of my legal battle with the American government, I approved the funds necessary to launch The Washington Times. I also created Insight and The World & I magazines. I did that in order to revive America. You need to know that I stood in the position to take responsibility for America and to protect America. Even though I faced a barrier of sorrow like an impenetrable fortress, I accomplished my mission and duty to step forward and go over that barrier. The central figure has to take responsibility and protect the nation. I stood in the position to protect America and lead America. The destiny of the numerous nations of the free world depends on this. (173-264, 1988/02/21)

9 Through its commentaries on the news, The Washington Times should guide America so that it can deal with communism. Insight magazine publishes 100 percent of the votes cast by all members of the US Congress each day on proposed legislation. Every week we publish exactly how the senators and representatives voted, exposing their positions regarding proposals that are leftist or otherwise harmful to the nation. Lastly, based on contributions by the world's eminent scholars, The World & I is guiding the future direction people need to take in different fields, as well as the direction that America needs to take. In this manner, we are investing our efforts to help the world move forward as one. (201-151, 1990/03/30)

Beacon of truth

The Washington Times has maintained a conservative tone, based on the traditional values of American society, and it has been proposing the direction and policies America needs to follow. Furthermore, The Washington Times became a very influential newspaper in Washington s political arena during the time of the Cold War, by publishing unbiased, in-depth reports on the dynamic changes taking place. It has received favorable reviews for its outspoken commentary. Apart from the news department, The Washington Times also initiated innovations in editing and design. On October 15,1988, the International Society of Weekly Newspaper Editors awarded The Washington Times with their highest award at the International Newspaper Editors' Conference, which included the participation of major newspapers from the United States, Europe, South America and Canada.

10 In the future, members of the United States Congress and those who serve in the administration are to stand in a position of America s central pillar. However, being vulnerable to the ideology and trends of the liberal world, they have not been able to grasp any direction and have fallen into despair. This is why President Reagan gathered five men of great wealth and decided to create a conservative newspaper. However, will Americans pursue a project that will cause them to lose money? No one will do that.

That is why I, the one they called the enemy of America and tried to expel, ventured to do this. We started making preparations on January 1, 1982 and published a newspaper on March 1. I sent out 200 people on January 1 and told them, "Make the newspaper by the first day of March!" This is how, 58 days later, the newspaper printed its first issue. This is unprecedented in history. Today The Washington Times, which began like this, has become the beacon of light for the conservative world. (127-161, 1983/05/07)

11 Even Americas administration and other government institutions know that The Washington Times strives to protect the world and create a peaceful world. The Unification Church has received much persecution in America, but it did not fight back and instead pursued peace. We carried out educational programs for citizens nationwide, and moved forward to plant our root into the most advanced new Christian thought. People know this and trust us.

Therefore, American citizens also trust that if a complicated problem arises, The Washington Times will deal with it immediately. The Washington Post and The New York Times are different. The Washington Times always goes in one direction, focused on the traditions of Christian ideology and conservative values. But it is not just wedded to conservatism. We understand the principle of Cain and Abel, so we embrace both right and left. If we publish three articles about the party in power, we make sure that we also publish one or two articles about the party out of power, and maintain a good balance. In this way, no one can complain. (389-174, 2002/08/03)

12 The Washington Times is at the cutting edge of the world's media organizations. It has become the number one newspaper in the conservative world in name and in reality. Now the American media, including The Washington Post and The New York Times, recognize The Washington Times as the number one newspaper in the conservative world. By adding an online presence to the newspaper, we are carrying out a movement to pull together the conservative world, and that is how we are in a leadership position.

The conservative world is an extension of Christian ideology. We must take a leadership role in Christian thought, but not as a denominational movement. Working from the basics, we are pulling Catholicism and Protestantism forward. Academics and others who know us say that this process could break down unless the Unification Church guides it. So we are pulling everything forward. Because the media world affects everything, if we simply change its direction, we can assimilate everything and leave it healthier than it was. (282-179, 1997/03/12)

13 Today, the Strategic Defense Initiative (SDI) has become an issue. The development ofSDI needs to be understood from the perspective that the Soviet Union and the United States have countless nuclear bombs, and America is trying to develop guided missiles to defend against Soviet attack. I encouraged The Washington Times to take the lead in arguing on behalf of SDI in the debate over government policy on the matter. Even while being accused, centering on The Washington Times, I encouraged the Reagan administration to pursue SDI as a policy. When President Reagan held talks in Geneva, we sent our editor-in-chief to tell them that we must not back down on SDI development. I worked so that they would promise to make that decision. (143-062, 1986/03/15)

14 Why is it that the foremost editors-in-chief and owners of media organizations attended the World Media Association conference in London? If journalists in the conservative world come and go for the sake of their own benefit, their differing opinions in multiple newspapers can be a distraction to a nation that is deciding on policy. The world's public opinion should not be like a cloud floating in midair. This is why The Washington Times, representing the conservative world, has been preparing to provide articles to conservative newspapers via the Internet. This will bring these newspapers together. By means of the Internet, The Washington Times can provide articles that are of a quality higher than those they obtain from their private news services. Because of this, people in the media all over the world will be interested in The Washington Times and it will become their primary resource. Our standard has risen to that level. (389-175, 2002/08/03)

15 The media influences the government's executive branch by supplying informative material. This is not the governments job; the government gathers and summarizes these articles that come from the media organizations. It issues the resultant data every week.

The Washington Times provides 65 to 75 percent of that information. This means that The Washington Times is informing the decision-makers in all the branches of the administration. Summarized content, centering on the articles of The Washington Times, is issued and disseminated to the whole world through the governments public information agency, which has a great influence.

Thus, The Washington Times is performing a great service by contributing to the world of information, the global tide extending into the future. Through this, communism is melting away. Until now, we moved forward based on the confrontation between communism and democracy. But now we are moving forward by restructuring Christian thought and establishing family ethics as the standard. (237-015, 1992/11/10)

16 The Washington Times retains a vast amount of information. If it wants to do an investigation, it can immediately extract and view all the relevant information. Without such a capability, we cannot provide guidance for the world. Americas Department of Defense, State Department, White House and libraries send inquiries to The Washington Times regarding obscure and detailed questions. In this way, The Washington Times is becoming known as one of the worlds best information sources. That is why the articles published by The Washington Times have the power to influence the world, even moving readers to tears. (273-154, 1995/10/22)

17 The Washington Times has experts on the North Korean issue. The State Department s officer in charge of dealing with North Korea has relations with The Washington Times and, while exchanging information, that officer makes inquiries. These people do not know the direction of the providence. They are coming to depend on us. The media and even the politicians are looking to The Washington Times. This newspaper is the place where the best information networks put together a picture of the future. The Washington Times, competing with hundreds of other newspapers, ranks among the top. The advanced nations of the world that hold sway over the six continents, and the world s news services, know that The Washington Times is trusted as the most conservative newspaper in America. (260-098, 1994/04/28)

18 If you disconnect from the world of information, you cannot be a leader. Information is that important. That is why I founded a newspaper. What is so outstanding about The Washington Times? It is located in America, but I do not work just for the sake of one nation alone. 1 work for the Will of God and for the sake of the world. That is why The Washington Times has become a first-class newspaper and has risen to the highest echelon. (285-047, 1997/04/19)

19 In 1985, 300 newspapers were selected from American media organizations for review. From among them, the newspaper considered most influential, most talked about, and most productive of exclusive stories was The Washington Times. America has abused me and communist forces have threatened me for publishing The Washington Times, but I continue treading the path of suffering for the sake of the free world, for the sake of the Will of God, and for the sake of the path He desires me to take. We are brave soldiers, confronting these communist threats and freeing the world of communism's cancerous foundation. Heaven has led the historical search for justice, and it tries to establish such organizations and set them up in the central position, the position of the owner. Centering on The Washington Times, the American media will have no choice but to yield naturally. (138-117, 1986/01/19)

20 At a design competition entered by 8,000 of the world's newspaper companies, The Washington Times received the grand prize and awards in 38 of their 100 categories. There were 12 judges involved, all of them experts in the fields of performing arts and visual arts from major international newspaper companies. In 1988, the panel of judges voted unanimously for The Washington Times as the first-place winner. There had been a unanimous vote only one time previously, in 1971. (183-157, 1988/10/31)

21 The Washington Post and The New York Times are following the way The Washington Times designs its newspaper. I am the one who advised The Washington Times regarding its layout. For this work, my artistic sense is excellent. I advised the staff about everything from the spacing of lines to the overall layout. This design has been taking first place at exhibitions for the past ten years. (231-043, 1992/05/31)

Section 4. The Segye Times

Mission and objectives

On February 1, 1989, True Parents founded the daily newspaper The Segye Times in Seoul. They established it as a conservative newspaper with the motto "Love Heaven, Love People, Love Your Country," and the mission statement, "Discuss the unification of the homeland, promote the national spirit, and realize a moral world." The Segye Times, more than most Korean newspapers, has an international network of correspondents to cover the main regions of the world and has gained respect for its coverage of international news.

1 Many people ask, "Why would a religious leader invest a huge amount of money and take such an interest in media businesses? What is his true motivation?" The answer in a few words is because I know very well that the media has a crucial role in determining if there will be peace or war in the world. The latter half of the 20th century has been an age when we have been virtually ruled by the media. Media power is becoming even greater than military power, with all its nuclear weapons. When the media sparks discussion based on noble and virtuous values, it can become a standard-bearer for world peace. But when the media deceives people with irresponsible, misleading and incendiary information, it becomes a tool for the destruction of world peace. (1989/02/22)

2 I am from Korea, and I am the founder of the Unification Church which carries out missionary work in 160 nations. The reason that I, as a religious leader, founded The Segye Times daily newspaper in my homeland of Korea is because I know very well that the media can play a vital role in building the ideal we all strive for, a world where all people live in peace and freedom. Moreover, the media is crucial for developing a world where God's ideal of creation is realized, where true love blossoms and where all people prosper. (254-109, 1994/02/01)

3 The Segye Times was born and uttered its first cries in this land of Korea. The Segye Times is the symbol of a free media, and we affirm before you that it will become the model of responsible journalism. The Segye Times will shed tears for justice and will be relentless in exposing injustice. The Segye Times will transcend political parties, will not side with any single denomination, but instead will shed blood and sweat for the sake of the people, nation and world. In short, The Segye Times will become the pride of the Korean people and of all people. The Segye Times and The Washington Times will become lofty beacons of truth in the East and the West. They will become lights of freedom and democracy and voices of reason that distinguish clearly between truth and falsehood. The Segye Times is your newspaper. It is your voice and your representative. The Segye Times gives voice to your conscience. (1989/02/22)

4 The Unification Church strives to move God's providence forward. It yearns to save all humanity. Although we are creating a newspaper, it will not be an organ of the Unification Church. Rather, it will be a publication guided by the Will of God. Think of it as an organ of the historical providence with God's Will at its core, rather than as an organ of our church. Do not have such a church-centered outlook. We must teach people every day, but the Will is global and is not solely bound to the Unification Church. This Will is the Will of God. (203-114, 1990/06/23)

5 If you listen to me, The Segye Times will develop rapidly. Journalists have their own concept of how they should be, but that concept is not based on an absolute. The habitual tendencies of journalists are not what you should emulate; they are not absolute. Seek that which is absolute, but not for the sake of knowledge. In the future, in order to develop The Segye Times, what must we do? What is the basic motivation driving our development? We must unite and stand together, from bottom to top. Whose company is this? It is my company. What is the common denominator I share with The Segye Times? The common denominator is a vision of reviving the nation. This company exists for the sake of reviving the nation. Employees here need to be united as patriots working for the sake of the nation. You must do so not only with the nation in your heart, but with all humanity. If you do this, everything will be accomplished. (199-220, 1990/02/17)

6 The purpose of establishing The Segye Times, as revealed in the mission statement, is to "discuss the unification of the homeland, promote the national spirit, and realize a moral world." From a national perspective and from the perspective of humanity's cultural history, these are ideals everyone desires. In this way I have worked according to God's Will, which is to establish a peaceful nation and peaceful world. (254-102, 1994/02/01)

7 Our church members go from house to house at 3:00 or 4:00 in the morning delivering The Segye Times while praying for the unification of Korea. Standing on the front line like that, they are showing a good example to everyone. You should know that criticism toward the newspaper pains me deeply. But look at The Segye Times' mission. The newspaper was not created to make money, and I intend to use it to scold those who make money by unethical means. History's tradition and the path of hope can move forward only after righting these wrongs. Without doing so, our present success will not connect to the future. We have the responsibility to quickly resolve the problems of the world. Taking this on, we seek out the path of life. (249-253, 1993/10/10)

8 We need to go beyond The Segye Times. The Republic of Korea's journalists should instill moral values into society. They ought to use moral principles as a sword, with the intention to quickly influence the national spirit of people who yearn for a better future. For a journalist, using the pen for the sake of social justice is more fearful than using a sword, because in a duel with swords, the victor and loser are quickly decided, but this is not so in the case of writing on social issues. Sometimes we cannot judge whether arguments pro and con are right or wrong, even after centuries and millennia pass. Therefore, in your journalism, from start to finish, you should be responsible, serious, precise and trustworthy. Employees of The Segye Times must become serious people, so as to bring together external reporting and internal moral influence. (186-138, 1989/01/31)

9 If we want to unite North and South Korea, we need to find people with hidden talents who can help make this happen. It is not easy to publish a newspaper at all, never mind one that represents all the people. But without a newspaper, we cannot unite North and South Korea. Now we hope to publish a monthly magazine to reach each city and province. We are preparing for that. We cannot neglect this nation. I could establish a foundation of this scale only after going through indescribable hardships. I did it because I embrace heavenly principles. This is why I cannot just leave. The Segye Times, which was established as a newspaper to present arguments on North-South unification, has to be distributed to every village you can reach. It is not a newspaper that exists to make money. (222-051, 1991/10/27)

10 We have to create an atmosphere through which North and South Korea can unite. You must take The Segye Times newspaper to every corner and every house in Korea. As people who distribute The Segye Times, you deliver the "cosmic daily news." You go out with the daily news of love. You are envoys of the heavenly nation who are building the cozy house of love. This is why I tell you to stay quiet even though people persecute you and slam the door in your face. If you open your mouth and argue, you cannot go back to that person a second time. By staying quiet and investing 100 percent in your mission, the rope of true love will grow thicker and thicker and those people will become like its strands that gather around you. Through doing this, you are helping Korea to become the original homeland that the progenitors of the Korean people failed to realize. There fore, you should remain quiet and endure, advancing silently. If you do that, you will naturally accomplish the Will. (186-113, 1989/01/29)

A responsible and moral media

True Father said, "The media should be the voice of truth and the conscience of society." He gave instructions that The Segye Times should function as an influential newspaper that presents sound arguments. He emphasized especially that the current world is descending into chaos due to the collapse of moral values and that the newspaper should take responsibility to guide society. He also said that its interaction with sister news organizations, The Washington Times and United Press International, will strengthen our international media network.

11 The character se (ft) in The Segye Times means world. The character il (H) in Ilbo (Times) means day. Therefore The Segye Times reports world news of the day. What kind of day? A good day, not a bad day. What is a good day in Korea? The Segye Times should praise what is good and critique what is bad. This is the right path. You must be responsible journalists. You should take responsibility in this way and put your life on the line for this principle. (179-183, 1988/08/12)

12 As newspaper journalists, you ought to leave a legacy of positive achievements in society. What should that legacy be? How many journalists are confident enough to declare, "I took the path of righteousness in my career," and to testify about that to their children? This is a serious matter. The reality is that we cannot significantly or permanently move the world by means of knowledge, money or power. We can move the world only with truth. Truth in the end is what moves the world. Ultimately, The Segye Times is fighting daily to establish righteousness rooted in truth. (179-191, 1988/08/12)

13 The Segye Times should be a record of the most worthwhile stories from all over the world and it should establish a reputation that we have a high standard. From that position, you must critique issues relating to the nation, to Asia and to the world. As a journalist, you decide that certain points in a news story are key, and present them as such, but what percentage of your story will receive approval when seen through the lens of God's absolute truth? You may have written the article flawlessly from a technical journalistic perspective, but what percentage would be flawless from God's perspective? This is where the problem often lies. Do not try to deceive your conscience. (179-194, 1988/08/12)

14 Media organizations should establish high standards that educate society. Presently, they are wreaking havoc in the world. You journalists should not become like blase university professors who care little about their students. Instead, you should take responsibility to raise young people in a way even better than you were raised yourself. University graduates who received a great ed ucation all too often end up falling into corruption in the workplace. Who causes this? Journalists have a great deal of responsibility. In reporting the news, journalists seek glory for themselves and fail to think about the good of the people. This is why I have come here to call for a responsible and godly media. Through such media organizations, we can improve society by educating our readership. (205-307, 1990/10/01)

15 The Segye Times was founded as a bastion of righteousness that should press forward boldly. How boldly should you press forward? You must press forward even more boldly than I do. Sons and daughters and descendants should be better than their forebears. Only then can a particular family, company or nation prosper. Therefore, you should be more tenacious and advance more forcefully than I do. When you fight for something, you should not only put your life on the line; you should say, "Father, having put my life on the line, I put my love, health, children, money and influence on the line, and I will press forward even more boldly than you!" Moreover, your thoughts and actions should be one. When you do that, a new door to a world of unity will be opened. (186-154, 1989/01/31)

16 In the future the Unification Thought Institute should become the research department of The Segye Times. Also in the future, all the newsroom executives higher than assistant managing editor, including the editor-in-chief, managing editor and editorial page editor, should take responsibility for guiding the nation's leaders, based on clear thinking both in public policy and theology. Of course, it is important to write outstanding articles, but guiding the leaders of the country is even more crucial. My standards for education, exemplified in venues such as the ICUS and the World Media Conference, are preparations for this. This standard of guidance should be instilled in the Korean media. In public schools, teaching is based on a fixed curriculum mandated by government policy. In other words, department of education regulations limit what can be taught. But the media contends with no such constraints. Therefore, the media must operate according to a clear ideological perspective for the sake of strengthening a new direction of education. Moreover, we need to do this in light of our face-to-face confrontation with North Korea. (186-126, 1989/01/31)

17 Our newspaper company needs to be a beacon of moral guidance. Our challenge is how to raise people who can revolutionize the entire newspaper industry in five to ten years. This is why we need to revitalize ourselves and become moral beacons. We need to elevate the social prestige of journalists above that of professors and teachers. With this in mind, we must develop a newspaper that deals with the issues of character education, civic virtue, public ethics and personal morality. (223-076, 1991/11/07)

18 More than 1,000 people work for The Washington Times, most of whom are veteran American media professionals who are respectful of my work. I dream of connecting The Segye Times with The Washington Times, of setting it up so that individuals from The Washington Times can be seamlessly exchanged with The Segye Times. I have come to realize that it is useless for The Segye Times' journalists to be just correspondents for The Washington Times. They should work as "exchange agents" and then serve as correspondents. Only then will they be able to use The Washington Times wherever they go. They should not work only on their own newspaper while following The Washington Times around. We also should set up a system for such exchanges with the Sekai Nippo and The Middle East Times. What I am envisioning is to streamline our company so that the workforce can be balanced to provide the most substantial international coverage for all. There is a saying, "The proof is in the pudding." There must be a way to have exchanges like this happen between our newspapers. Based on this, The Segye Times will become even more hopeful, as part of a single family of media organizations under one roof, governed by a comprehensive strategy.
(212-346, 1991/01/11)

19 When you write an article, you should put your reputation on the line and write it responsibly. When I started The Washington Times in America, I told them not to follow The Washington Post or The New York Times. This was a declaration of independence. I set up a standard of autonomy. Now, Japans Sekai Nippo has risen to this standard. I advised The Washington Times not to increase its print run until there is greater demand. Now we have become established; many people recognize us, including the United States government. Why is that? It is because no one can equal the quality of our coverage of local, national and world affairs; we have our finger on the pulse of information. American newspapers today are all too often indirect purveyors of communist disinformation. They have given up moral standards and run provocative articles promoting an ideology of decadence. But we are different. Let there be light in your eyes and study hard how to be independent. (179-198, 1988/08/12)

20 In the future, I plan to establish The Segye Times as an international model of journalism, a newspaper that represents Asia. It will be read all around the world just as The Washington Times is. In order to do that, The Segye Times can translate and reprint even a large portion of The Washington Times, printed in Washington, DC. This will result in the world news section doubling in size. The Washington Times articles from the culture section, the religion section and the family section are especially valuable for The Segye Times. In the process, you can interfuse Korea's state of affairs with America s, and the result will be a new global newspaper. (281-293, 1997/03/09)

21 The leading international wire services send correspondents to fewer than 100 countries. However, our reporters cover 180 nations. They take photos and file articles from those locations, including expert analysis, which we introduce to the Korean people. We also have the option of including viewpoints on a story from neighboring countries. Because we have done this, Koreans learn about the world directly from our sources. We publish extensively about each nation. If we vary the number of pages to accommodate articles about several nations at once, everyone will come to read our newspaper and lose interest in other papers. What I am saying is, we should not increase circulation merely by following the lead of other companies. (281-294, 1997/03/09)

22 The world is in a state of chaos due to a loss of values. Therefore, someone has to take a stand; this is the time we need to do this. As the communist and democratic worlds are both collapsing, who will take a stand? There is no one but us, no one but Reverend Moon. Now the age of autonomy has come and we must stand and move forward independently. We have to thoroughly teach people about this. We must not follow others. The Washington Times has gone this way, which is why it could achieve a global stature in such a short time. I am saying that you should not just be a follower. We must press forward boldly, standing on our own principles. (203-112, 1990/06/23)

23 The Segye Times absolutely should not follow the other ten newspaper companies in Korea. When I founded The Washington Times, one of the first things I told them was not to follow what existing newspapers were doing. From a publicly recognized position, a national newspaper can exert influence over a nation and on a nation s governance. If you, as a newly founded newspaper, simply follow the other newspapers, you will not influence people any more than the other papers do, no matter how much you engage them. (282-178, 1997/03/12)

Section 5. Print, Video and Archives

Establishing print and video media

On October 3, 1989, True Parents brought professors from the PWPA together and appointed them as writers of a multi-campus newspaper, The World University Times, published for professors and students. Previously, on April 21, 1980, True Parents founded the Spanish-language daily Noticias del Mundo for the Spanish-speaking people of New York City. They also launched The Middle East Times in Cairo on March 3, 1983 and Tiempos del Mundo in Buenos Aires on November 23, 1996. Showing considerable interest in video and broadcast media, True Parents launched Atlantic Video on September 7,1990, with production facilities in Washington, DC. They also directed that United Press International (UPI) be purchased, and it was acquired on May 15,2000.

1 The World University Times, grounded in Unification Thought, is aimed mainly at professors and university students. It publishes weekly now, but when it becomes a daily newspaper, its national educational material will influence the greater society. This is why from now on people who read The Segye Times should also read this newspaper. You need to know my teachings. In order to become more than a Unification Church believer who is just guided by my teachings, you should experience the battlefield with me. (191-177, 1989/06/24)

2 The World University Times should be influential and help each political party develop constructively and progressively with a vision for the future. Even if I do not create a party and enter the ring with them, I must establish guidelines and targets so that political parties can take the right path. I am the only one doing this kind of work. That is why I created this multi-campus newspaper. It is made not by students but by professors. Therefore, the major media cannot take The World University Times lightly. The power of words is unlimited. This paper is not primarily for students; rather, it is a scholarly newspaper in which professors can express criticism academically. (204-337, 1990/07/11)

3 My plan is to bring together people from the media, academia, the Summit Council for World Peace, the Federation for World Peace and the Inter-Religious Federation for World Peace and direct them to focus on society's moral education. Until now, the media have been bringing the world to ruin. Why do you think I came to support professors? I founded The World University Times in Korea and the world-level The World & I magazine in order to do this work. (205-307, 1990/10/01)

4 The Latino and African-American populations in America are placing their hope in me. African-Americans pay attention to Washington, DC, and the Latino community to New York City, so The Washington Times and Noticias del Mundo can connect with them appropriately. Furthermore, The News World in New York City is carrying out a movement to bring together not only whites but people of all races. The Jewish community has opposed us, but we are carrying out this movement to embrace them as well. We have reached the stage where, if Latin American countries need to address the United States, they can go through us, and if the Latino or African-American communities want to advance their causes in the United States, they know I can offer unparalleled support. At the same time, CARP has organized scientists and world-class intellectuals on campuses to address the world. Overall, we must take such steps in order to bring these diverse communities together in heart. (128-044, 1983/06/01)

5 The purpose of founding Tiempos del Mundo is to educate young people and prevent family breakdown. We are developing such strategies as we go along. Even scoundrels such as mafiosi, spies, gangsters and corrupt politicians need this education. I have been thinking for a long time about how to resolve a host of human problems. Because we made expansion of this domain our chief aim, I made sure that the goal of educating young people and families was a top priority. It is only through us that young people can receive the proper type of education and families can be saved from breaking down. This is why I am leading this work. I have founded newspapers to realize a just society. (281-177, 1997/01/02)

6 I am the only one who can bring Protestantism and Catholicism together. I am doing this through our academic and news media organizations. Right now, in the era of the North American Free Trade Agreement, North America is uniting based on Protestantism and Latin America is uniting based on Catholicism. But Protestantism and Catholicism conflict with each other. This is why I am carrying out the movement to unite them. To make this connection, we need a newspaper. To deal with global ideological trends, I am elevating the level of Latin America's newspapers. Tiempos del Mundo is accomplishing this, even though initially everyone opposed it. It is in first place when it comes to coverage, content and quality of editing. (291-065, 1998/03/05)

7 The majority of Latin America's countries are Catholic, and when I said I would go there, everyone opposed me. Despite this, I founded a newspaper there centering on The Washington Times. I did this in nine months, something America's conglomerates spent ten years trying to do but failed. Argentina, more than Brazil, is in direct connection with the Vatican. Brazil is within Portugal's sphere of influence, and Argentina is within Spain's. We built the Tiempos del Mundo newspaper to shed light on the affairs of Argentina, a Catholic nation that operates under the Vatican's sphere of influence. We know about the projects these nations are carrying out. In fact, we are aware of how all the Latin American nations are evolving. I have the keys to the deepest insights. (296-249, 1998/11/10)

8 We have educational content and a system for producing and broadcasting it from our facilities in Washington, DC. I brought the best technology and equipment from Japan and created facilities in Washington unrivaled anywhere in the world. We have the best facility for editing documentaries and movies. I have set the standard and established the world's best facilities. If you are the best in New York or Washington, you are the best in the world. I named this place Washington Television Center-Atlantic Video. It is famous and is known simply as "Atlantic Video." (139-329, 1986/01/31)

9 The Washington Television Center, located in Washington, DC, is a hub for global electronic mass media, a video news agency and more. Up to this point, it has only dealt with text, but now we are sending not just articles to the world—as the AP and UPI news agencies do—but also photos and videos via satellite. To use our service, recipients download, edit and then upload our material. We have entered the age of audiovisual education. We have prepared everything, including the facilities, which we inaugurated a few days ago.

From now on, we will develop human resources through our associations of professors. We need to generate funding for the World Media Conferences and the Summit Council for World Peace, which gather the world's top intellectuals, scientists, journalists and current and former national presidents. All nations will have their representatives learn from our programs. We can facilitate interaction by editing content down to the minimum time and distilling the essential points. This will allow users to insert our clips into their own broadcast programs with the touch of a button. If the subject matter has to do with Korea, for example, we will produce a product suitable for airing on Korea's broadcasting systems and will also format it for consumption as global news. (212-215, 1991/01/06)

10 Up to this point, media communications have been on the level of text, but in the near future, the age of video and television media will come. I was among the first to grasp this. We will set the moral compass and present it persuasively to all the people of the world. We must restore purity among the young boys and girls who are deteriorating due to all sorts of disturbing and decadent magazines displaying free sex and rock music's ugly side. To do so, we will create an excellent weekly television series and distribute it throughout the world. Furthermore, every week we will create and distribute videos containing complete content and commentary on current events that people will surely watch. We must create a catchy theme song for those videos with the message, "Turn around, world!" to change, as fast as possible, the direction of the present world, which is descending into hell. This is what we will broadcast. I have completed all preparations in America in order to disseminate such content around the clock. (214-090, 1991/02/01)

11 In America, we have a video reproduction facility called New Future Films, where the output is 5,000 units a day. They duplicate movies from all over the world and catalog them into categories such as education, sports and musicals. They can be arranged just as in a library. Our next step is to produce video lectures by famous scholars. We will make 3-hour, 10-hour, 30-hour and 50-hour video series. A 50-hour series is long enough to cover an entire subject area. Lectures from these famous educators, put onto videotape, can last for thousands of years. We must ensure that people can access the educational material that we are sending out each day. If people come to watch these wholesome videos for a year, their personal inclinations will improve. This will affect popular culture and fashion in the long run, and is essential to the task of halting the social decline that is rampant the world over. (207-126, 1990/11/01)

Recording providential history

True Parents have left a legacy of words and deeds from their lifetime of effort. In order to preserve, record and compile these for the sake of future generations, True Parents established Seonghwa Publications, the Unification Church History Compilation Committee and the Pyongil Co. Ltd., which produces PeaceTV. They also established magazines such as Seonghwa and Tongil Segye. Seonghwa Publications, which was established on February 11, 1961, has published many books, including the multi-volume set, The Sermons of the Reverend Sun MyungMoon, and Exposition of the Divine Principle. The Unification Church History Compilation Committee, which commenced on November 1,1981, is in charge of compiling True Parents' history and collecting and archiving historical materials. The Pyongil Co. Ltd., established on October 1, 2004, produces photo and video materials.

12 People attending and living closely with me should consider seriously the issue of how they will manage the materials I am leaving behind for the sake of creating a new world culture. Leaders have not been aware of the importance of maintaining a historical tradition. They do not know how valuable my legacy will be to descendants and future generations. The same applies to the editing of my sermons. If there is a fire, all these materials will be gone.

The Unification Church History Compilation Committee must be aware of this. Our movements events should be categorized by degree of importance, and then be preserved as historical and traditional materials.

This is not an inheritance relevant only to the Unification Church. You must arrange Unification Church information according to how it has influenced the nation, continent and world, so that when people want to know about the Unification Church, they can easily reference the information here. They will look for the historical tradition in this massive store of literature. There, however, they will find not just their own nation or organization; the collection will include global organizations and all nations. They will be able to access materials not only about their own religious organization but a comprehensive integration of materials about numerous religious organizations. When young people see this, they will understand how it all comes together and will not be able to contain their excitement and interest. This is why we need these materials.
(230-208, 1992/05/06)

13 Unification Church members do not know much about these historical materials. They have been so busy trying to connect to the present reality and keep up with their present environment that they did not think about history. This is why I am providing to you the entire collection of my sermons.

You must be aware of the history of our church when it was located in Jangchung-dong and the events surrounding the expulsion of professors and students from Ewha University. You must understand the state and situation Korea was in at that time of transition. I wove the providence within the religious background not to oppose people but to create harmony. Those relationships arose in the age of the individual, but I had to introduce ideological concepts that connected to the age of the family. Hence the need for the collection of my sermons.

Past and present both are necessary. However, many people do not know the past very well. There were groups who wanted to restore Eden in each of the Old, New and Completed Testament ages. Unless you can put this into perspective academically, it is difficult to find the proper historical relationships between them. This is because you do not know the entire providence. You must go through the past, present and future to understand this. This must be done by the Unification Church History Compilation Committee. (441-324, 2004/03/06)

14 Just as every person has a history from elementary school to middle school, high school and university, so do I. My work during my early years of adulthood is important, but no one knows about it in detail. There are numerous records from people who went fishing with me, for example, but there is no experienced person who can connect them. The Unification Church History Compilation Committee should interview these people and make the connections—even if past interviews must be done anew. These people must write about their experiences in detail.

History is usually defined according to one era, but the work people carried out differed depending on the directions given them. If we tie these things across the eras, we can see how the flow of history has shaped our culture. If we do not organize it this way, it will look very confusing. To do this, even if you have to re-create all the material, you must link reports, explain them and connect them to outcomes, and leave behind a record that can be examined in the future.

We can only build a museum if we have records, and it is through having this museum that we can bring in supplementary materials and reconstruct the deeper level of history that has not been uncovered yet. You must find links connecting the past and the present. Therefore, you must take the pieces of evidence from several stages and connect them. You cannot jump 10 or 20 years. This is why we need resources.

This is why I tell you to keep a journal. You should make a record of every place you go, and whether you went on a boat or in a car and so forth. Records of the main figures and central members must be compiled, and these records should constitute the core materials for a museum. (441-328, 2004/03/06)

15 Korea's Unification Church History Compilation Committee has the foundation to produce books on a variety of subjects. It has a digital system, so committee members can search through a vast amount of material at once. If they enter "Pyongyang" in the search function, then they can discover where "Pyongyang" appears throughout my entire collection of sermons. They have a searchable system. Therefore, creating and editing new books and booklets is easy. Committee members can extract information in seconds. They can use this method to compile books. (294-205, 1998/06/14)

16 Seonghwa Publications must organize all of my lectures into a series as quickly as possible. This goes also for my sermons and the compilation of historical records. Testimonies from our 1957 witnessing activities, for example, must be recorded and compiled into a booklet. We should publish topical booklets. By this method we can organize all our information. You can present the material in a general fashion on a primary level, and go back into the material on secondary and tertiary levels, and even display the results of your research in the museum. (114-329, 1981/10/20)

17 We should write thoroughly about the history of the Unification Church, the church's present status and its vision for the future. To do so, you must organize all the words I have spoken until now. No matter how encyclopedic your knowledge, you do not know my heart. Therefore, you should ask me for explanations while I am still alive and get answers. You should think like this for the sake of your descendants. The collection of my speeches is a treasure for all generations. It is a treasure that must be passed down as an asset. People who do not inherit the tradition will be swept away. No matter how chaotic the world is, I am not the kind of person who will be swept away. You must arrange it all, centering on our present cultural era. (181-276, 1988/10/03)

18 There are electromagnetic waves in the heavenly nation too. In heaven there are "spiritual waves" cheon-pa (A ) and on earth there are "physical waves" se-pa (tf M). In addition, there are "human waves," in-pa (Affl, which are based on the circumstances of human existence. To aid our connections via electromagnetic waves through the Internet, we have Pyongil Co. Ltd., which creates products that transmit electromagnetic waves. Since we started that, we have made headlines at the center of heavenly news and earthly news; it is news that satisfies both the mind and body. We have made it so that these things are right at the center of daily life. As we do this, we must advance by concentrating our efforts in all spheres of activity, such as art and technology. (484-110, 2005/01/21)

19 You cannot make a sound by yourself. There must be a reciprocal relationship. A wave cannot arise by itself. It arises through a reciprocal relationship. As for electromagnetic waves, there are spiritual waves and physical waves, produced by reciprocal movements of entities on the earth. In the world of heart, "heart waves" are emitted. These are "waves" of moral concepts centered on the edification of human character. As for the body, there are carnal waves of corrupt thought systems that insist upon thinking that I am number one, that exalt selfish individualism.

To what extent can we change the carnal waves that manifest in the evil world? These carnal waves do not cause transformation in the world. Rather, they follow transformations that take place in the world. Similarly, heart waves follow transformations that take place in the spirit world. Because of this, there must be a world of the mind and a world of the body that lead the heavenly waves and the worldly waves respectively. Accordingly, waves that perfect the heart waves should become the mainstream of the Internet. They should unite the world of the mind and the world of the body completely to create harmonious and peaceful unity. The role of the Pyongil Company is to make this happen. Its challenge is to create various video and multimedia images that reflect the actual image of the world. It has to bring these images to people s sensory systems so as to impact their consciousness and way of thinking. (484-118, 2005/01/20)

20 The computer is an amazing treasure store. It is as if there is a library inside it. It is made so that you can download and write anything while working on it. If and when the Unification Church is accused of creating social problems, we will expose the background of the accusation, and then present accurate and complete information based on the reality of the Unification Church, beginning with its roots in the Principle, and broadcast these details. We are entering a competitive era. When this happens, we can turn the world upside down in an instant. We are preparing for this now. This is why we have established the best facilities. We will have facilities that no other sources possess.

Based on our truthful information, we can create high-quality documentaries and edit them into movies. In the future, we will build a great center for this, and newspapers will compete through the Internet to use our materials. To accomplish this, Japan, America and Korea are sending their materials to Pyongil Co. If the world's newspapers adopt this strategy, we will achieve global transparency. Journalists, politicians and other cultural creators, as well as the military and law enforcement, once looked upon Unification teachings as something dangerous. But now doors will open, the truth will be known and the entire world will be able to move forward in one direction. We must establish this path. (499-271, 2005/07/03)

21 No newspaper on earth has trouble finding material to cover. There is extensive material coming from our media organizations all over the world, such as The Washington Times and UPI. Reporting and writing daily is only a small part of the whole. This is why Pyongil Co. should take all that information and report more than what AP and UPI report.

When you hear that something happened on a particular continent, call and ask our continental office, "What do you think about that?" Then gather the material and write the article, discussing and evaluating the event. You will not need an on-site reporter. We have other global resources as well, UN NGOs in every nation, from which we can obtain detailed reports through other peoples on-site surveys and interviews. With that information, we can invest our great skills to write articles and produce broadcasts. If we do this through the Internet, we will become the cutting-edge resource for the world s newspapers.

On this foundation, we will introduce Divine Principle lectures and, based on the Principle standard, expose the wrongdoings of the world. Until now, Christianity and the world as a whole have tried to suppress or delete everything embarrassing to them, fearing what people might discover. The era when that is possible has passed. (499-271, 2005/07/03)

Chapter 3

Establishing Educational Institutions and Nurturing Human Beings

Section 1 .The Purpose of Education

The meaning of education

True Parents have poured passionate energy throughout their lives into the work of education. From the position of true parents, true teachers and true owners, they labored day and night to awaken human beings. They taught about true love, while continuously practicing this love themselves.

1 Goodness cannot be realized in an instant. If you are going to become a good person, you must inherit from the past. For this reason, education is a necessity. You go to school to learn. But what do you learn? In order to prepare the path of goodness, the people who sacrificed throughout the course of history did not live comfortably. We need to inherit the history of such people, those who sacrificed and endured. (050-101, 1971/11/06)

2 The function of education and ethics is to adopt goodness as the standard. The path of setting the standard of goodness is not an easy path. It is a path of suffering. It is an irrational path that is, in its essence, contradictory to everything my body desires. If we do not go that path in our life in society, we find that we cannot bring good results. Thereby, social life indirectly teaches us the standard of morality. (064-020, 1972/10/22)

3 Nowadays, problems in schools are being recognized as pressing social issues in America, Japan and the whole world. The teacher should represent the parents and teach the pupils with love. He or she should educate in the context of true and eternal love. When the teacher and pupils become acquainted in the classroom, this is only the beginning point of their relationship. A teacher should never forget his or her pupils. You should form such ties of love. In other words, true teachers are those who connect all their knowledge with love.

You should become a true teacher, but not just to earn a monthly salary for your livelihood. You should be a person who, out of love, cannot help but teach your pupils, feeling compelled to teach even while grappling with the hardships of daily life. You need to realize a relationship of teacher and disciple, in which you convey all your knowledge with love, whether by day or by night, while your disciples' desire to learn exceeds even your desire to teach. Such a teacher is a true teacher, and such disciples are true disciples. (127-017, 1983/05/01)

4 There are three critical requirements for a society or nation based on true love. First, it is essential to have parents. Parents are the ones who must bear and raise children and set them on their life path. Second, teachers are indispensable because education is crucial. Finally, owners are required. Teachers must teach love. They should raise people who are compassionate and astute, people who can exercise ownership over re-creation as God does. Knowledge disappears in a single generation, but love lasts forever. A true teacher must have the heart to educate students to become good parents, to be the next generation of teachers, and to be responsible owners for the family and the nation.
(203-360, 1990/06/28)

5 A true teacher should love the pupils, standing in the position of their parent. If one student cannot afford the tuition fees, the teacher should contribute toward that student's support. The school must be able to supply those tuition fees through a fundraising campaign. If enough money cannot be raised through such a school-sponsored campaign, the teacher and the parents of the classmates must collaborate and ponder deeply on how they can educate such a student. People who only want to take care of their own family affairs will sink into ruin. They will not be able to enter the kingdom of heaven. (301-094, 1999/04/16)

6 Educating children is not only about loving your own sons and daughters. You need to become parents whose love for your children is an offering for the world's people. When holding your children at your breast and nursing them, feed them in the mother's position representing all mothers, with the heart that you are giving milk to an infant who represents all humankind. Please strive to become a mother who treats other children with the same heart as you do your own. A child who is fed and raised by such a mother will become a great person. Even if this does not happen immediately, by the time one or two generations have passed, a person who is able to govern the world will certainly be born among her descendants. This is the formula. (031-168, 1970/05/24)

7 God could not educate Adam and Eve, His children. God could not teach them about the duties of children. He could not teach them how to love as siblings. That has been God's bitter sorrow. Furthermore, God could not teach them how a husband and wife should live, explain the heavenly law of marriage, or the way of living in and taking the perspective of God's love. Finally, He could not educate parents who could represent Him on the earthly plane.

Adam and Eve were the son and daughter of God and brother and sister to each other. As that brother and sister grew older, they were to become husband and wife. When they gave birth to their own sons and daughters, they would have become parents. Because Adam and Eve could not receive that education, their family could not mature in true love to realize the ideal of creation, which was God's Will. So, by means of true love, God has to teach His children the relationships among siblings, between husband and wife, and between parents and children, so that they may realize a true family. (222-044, 1991/10/27)

The purpose of education

The reason True Parents established so many educational institutions, and continue to concentrate on this area, is that there is nothing more important than educating leaders who can care for their nations and the world. It is the way to create a world rooted in the culture of heart, God's ideal of creation. True Parents established the motto, "Love Heaven, Love People, Love Your Country" as the common founding philosophy for all of their educational institutions. They did not hold anything back, and educational professionals recognize their efforts to elevate human character.

8 The question is, how can we save the world? We know clearly that education is important, and that a thorough education is necessary. Our challenge is to create an educational system rooted in the Principle that can perfectly unite husbands and wives in blessed families, unite parents with their children, and then unite and connect seven generations of relatives with those children.

Such an educational system has two primary aspects: internal education and external education. Internal education begins in the family, starting with character education and going through values education. Families providing internal education need to be complemented by schools providing external, family-friendly education, which we must create. This is the reason I founded Sun Moon University and support the University of Bridgeport. We should create an educational system that supports both internal and external education, even if all the other schools in the world try to oppose us.

It is not enough to have just one university. Based on a unified standard for education, our vision of the future should be more magnificent than that of any one university. Through this standard we seek day and night to guard against the problems that impoverish society. Our challenge is how to create an environment that does not arouse criticism but instead engenders support.
(312-127, 1999/10/07)

9 The time has come when young people should be able to speak more than three languages. Therefore, we are busy. Parents, offer your sons and daughters the opportunity to participate in the areas you could not accomplish in during your lifetime. Standing in the position of True Parents who bear responsibility for the whole, I address all people from this perspective. This is why we must create global universities. We have plans to build a supra-religious theological seminary in Cheongpyeong. We will build a global cultural center in conjunction with an international folk village, so that people visiting from around the world will be able to feel the atmosphere of their hometown, as if they were in their homeland. When they come to this headquarters, they can receive education and training from the palace of the heavenly nation. Then they must return to the world.
(319-034, 2000/03/16)

10 If parents show a patriotic heart when they educate their children, and say, "I love you and I work hard for you. The reason I am sweating and taking great pains for you is not because I am thinking about myself, but in order to love our nation more than myself." Children who are educated with such love will endeavor to become the patriots their parents tried to become. Each time they reflect on their parents' love, they will think about the 30 million people in their nation and will study with an attitude that they are doing so for the sake of the people. While doing so, when their people are suffering in misery, they will feel it far more than their parents did.

Nonetheless, a person does not become a patriot just by saying that he or she stands in that position. They must make a foundation and, in doing so, become a key figure that people of all ages can admire. If you do not undertake this challenge, all your efforts will eventually pass away and be forgotten.

For example, consider a teacher at a school who makes great effort to convey a righteous teaching to his or her students, and does this while being anxious about the destiny of the Republic of Korea. That teacher would seize the hands of the students and, while weeping profusely, give this advice, "Do not do this for my sake, but do it for the nation. Rather than doing well for my sake, do well for the sake of the nation!" Students who hear such an exhortation will later realize their teacher's unfulfilled desire. If a teacher gives his or her life in this way, in devotion to the students, and if parents devote themselves to their children, teaching them to value the nation and the world more than themselves, then the students of this teacher, the sons and daughters of these parents, will surely become the pillars of the nation. (025-098, 1969/09/30)

11 For what purpose did God set up the educational institution called the church? The responsibility of the church is to teach and train people of all races. It is a training camp, a spiritual training camp protecting the families and citizens of the future. The church must accurately teach the path that the family, the tribe and the nation will follow. By focusing on the church, God endeavors to create the family, tribe and people of the future. (106-035, 1979/11/11)

12 Education should not be only for the benefit of ones own nation. Education should transcend national borders as it embraces and leads all people. You should think, "The world is one, and we study for the sake of the world." In any case, the world must become one. After all is said and done, it will become one.

Looking from that point of view, from the entire spectrum of education, what is needed is religious education, because it is able to transcend national borders. Next, philosophical education is also needed, because it too can transcend national borders. In other words, we must realize a form of global education that combines philosophical and religious content. In the future, any nation that does not support an educational philosophy that serves to benefit the world cannot stand before the world and humankind. (207-065, 1990/11/01)

Section 2. Educational Institutions

Korea

On April 3, 1972, True Parents established the base from which they eventually would establish universities, when they opened the Unification Theological Seminary at the Central Training Center at Sutaek-ri, in Gyeonggi Province. In December 1985, the establishment of Seonghwa Theological Seminary, a four-year college, was approved by the government and the seminary opened with 40 students in March 1986. In October 1989, the government approved the restructuring of the seminary to become Seonghwa University, and on March 1, 1994, the school was renamed Sun Moon University and was relocated to the city of Cheonan. True Parents established the university's founding philosophy as "Love Heaven, Love People, Love Your Country," and expressed its spirit in a message in Chinese calligraphy, "The Sun Moon Educational Institution, The Dawn of Heaven and Earth." On October 19, 1998, the university opened its Department of Pure Love. The main focus of the department is to train young people who can become the driving force of the providence and serve as international leaders. On January 28, 2004, the Korean government approved the establishment of Cheongshim Graduate School of Theology. At the dedication ceremony True Parents composed the message in Chinese calligraphy, "Eternal Prosperity and Overflowing Fortune through Offering Virtuous Deeds and Learning to Heaven."

1 Korean dignitaries visited Japan and were quite impressed by the members of CARP and the Unification Church. Some time ago, those people opposed us when we wanted to establish a theological seminary. However, after visiting Japan this time, they were impressed and promised our leaders that they would help us so that the theological seminary could be built quickly. We secured their support and returned. In the future, we will build a four-year theological college. After that, we will add philosophy, social services and agriculture departments. Later, we will expand it into a comprehensive university by establishing a college of liberal arts and sciences and a college of engineering. We need to build a university.
(060-254, 1972/08/17)

2 In the future, you must carry out activities with university students and youth organizations. Until now, our pivotal organizations have not done this. That is why we are suffering great losses when it comes to raising our second generation. I want to establish a university and train the second generation, but the government has been blocking us until now. They have made various excuses and opposed us, but now that time has passed. We will build the best university in Korea. In the future it will not be easy to gain admission to this school. Great scholars respected worldwide will come there to teach. (178-163, 1988/06/01)

3 I instructed that Seonghwa Theological Seminary students should not go to sleep before midnight. I told them that lectures would be given in English starting from the second year. I emphasized this saying, "Listen! If you do not learn English, you will fail." You need to know English. You must be able to speak at least three languages. I am still studying English, a foreign language. You, too, must study. (177-292, 1988/05/20)

4 Sun Moon University is a gathering place for the academic world. So, when intellectuals from around the world look at us, we should not be seen as second-rate. That is why I felt the responsibility to provide a broad curriculum. We must educate the students thoroughly.

In the future, we will invest a large amount of resources to establish universities with this kind of standard. If we invested those same resources into the church, how much would we expand? I understand this trade-off very well. In any case, churches develop over a long period of time. In my opinion, in terms of internal qualities, it is more stable to develop over a long period of time rather than to grow rapidly. But society is rapidly changing, and the challenge for educators is how to establish a standard of knowledge that unites the whole. Successfully establishing a standard that does not fall behind in a rapidly changing society will be the driving force for a university to develop in the future. (282-119, 1997/03/11)

5 When I told people in the 1950s, "At the end of this century, daily life will move into a one-day world," no one believed me. I told them that the age is coming when the world will become integrated; when we can travel anywhere within one day, when computer systems will be built, phones will allow us to communicate from anywhere, and meetings can be held even if you are far away from each other. The Unification Church has risen to that standard, and heaven is connecting the rapidly developing world to us as our partner. For that reason, Sun Moon University cannot stand still. From now on, we must march through the 21st century and establish a foundation where we can consolidate 2,000 years, 3,000 years and 5,000 years of history. If you want to make these kinds of preparations, your thoughts and direction need to become one. (282-125, 1997/03/11)

6 If you go to a shipyard, you will see that even tiny bits of iron have a use. All these things are divided into component parts, delivered and then assembled. It is as if you were making a human body, and you would create the hands, feet, eyes and nose separately and then bring them together to be assembled. That is the difficult part. If you make even a single millimeter mistake while welding, you have to discard the entire thing. From now on, the world will become like this.

This is also true for Sun Moon University. We must make a plan based on traditions. The schools administration needs to prepare a plan and implement it. This is the way to develop. You need to be outstanding in the area for which you are currently responsible. You need to become a role model both in your teaching and in your lifestyle. You should also secure a foundation where you can receive the recognition of the other professors. You should not be reckless. From the ideological standard, you need a basis of values. There must be roots for a tree to grow. If you are not armed with ideology, nothing can be accomplished. Our central root needs to go straight down. (290-199, 1998/02/24)

7 The founding philosophy of Sun Moon University is "Love Heaven, Love People, Love Your Country." This is precisely the same motivation that I had when I established this university—loving God, which is the attitude of loving heaven. The meaning of God contained in "loving heaven" is not a God limited to the doctrines of any particular religion or denomination. It refers to God, the living Origin, the wellspring of true love, the incorporeal True Parent of humankind, the way of heaven and the root source of all teachings. I came to know the living God early in my life, and since then I have never forgotten even for a moment the desire of God. I have devoted my entire life for the sake of realizing a peaceful world, which is God's ideal of true love.

Nurturing talented people who have the vision to lead the future is a crucial element in realizing this long-cherished desire. The talented people who will lead the approaching age of globalization and great human family must first love heaven, and then love people, their nation, the world and all creation. This is because a person cannot aspire to become the three subject partners—true parent, true teacher and true owner— unless that person succeeds in loving as God loves. Universities are educational institutions that raise experts by helping them develop creativity. However, our priority is to raise wholesome leaders with the attributes and character of the three subjects. This is done through character education, which is connected to God, who is the source of universal truth. (375-139, 2002/04/14)

8 At Sun Moon University, the professors and leaders who are models of practicing and experiencing love that follows heavenly law must educate and train all the students to develop the character required of true parents, true teachers, and true owners. Knowledge, power and material abundance alone will not realize the freedom, peace, unity and happiness for which people have prayed without ceasing. Human morality and spiritual development are the prerequisites.

As the newly-arrived 21st century will be the very century that completes the providence, humanity will have to live in close contact with the spirit world. World scholars will come to Sun Moon University in droves, where they will research the spirit world, my life and my achievements. Sun Moon University will become a center for research on the spirit world. Moreover, this university is intended to go beyond developing human intellect and expertise, to perfecting human character by developing the spirit. That is to say, it is the world's first university established to cultivate leaders who are truly mature, both morally and spiritually.
(375-141, 2002/04/14)

9 You must have the conviction that Sun Moon University will be a forum for debate and joint research that international scholars and world leaders will find stimulating. The university will realize this ideal. In the future, the world's most gifted and accomplished young people will be drawn like a magnet to Sun Moon University. This university is not for Koreans alone. It is a providential university that embraces the hopes of not only all people on earth but in the spirit world as well. It is a global cradle for international education in which the world's young people come to understand that Korea is the providential fatherland and share in the vision of giving true love in order to actualize world peace.

The students studying here are being equipped with the knowledge to become world citizens and, beyond that, citizens of Cheon II Guk. They will then become the chosen people and they should cultivate outstanding character in order to become leaders of the future world. You professors and staff should make this university into one that cultivates a character of true love in the students through expert knowledge and skills as well as wisdom, morality and spirituality.
(375-143, 2002/04/14)

10 Sun Moon University is a place of study that was prepared for the pure and noble younger generation that the school's founder, who is following God and the will of heaven, longed to see. Sun Moon University must become the world's cradle of pure love education. It must be entrusted by the nation and the world to provide discipline, practice and moral education, making a connection to a bright future. We need to raise young people to become people who serve their communities and share whatever they have with their neighbors through a heart of true love. It must become a school of harmony that teaches the ideal that people of five colors are all brothers and sisters of the human family by initiating international, interracial and interreligious education. My hope is that this school can be established as a professional training center of diverse knowledge and skills that can cultivate a healthy and beautiful world. I pray that Sun Moon University will enlighten the worlds young people about true love and practical knowledge on peace, thereby developing day by day into an educational institution where students will carry out research and serve humanity. (375-144, 2002/04/14)

11 In the contemporary world, parents do not trust their children and children do not trust their parents. Wives do not trust their husbands, and neither do husbands trust their wives. Brothers and sisters do not trust each other, nor do they trust their grandparents. We are trapped in this web of mutual distrust. You must know that this is the Devil expanding hell on earth. Who is going to save the family? No one but the True Parents. True Parents' philosophy to establish and organize families is the textbook in the secret storehouse of the heavenly nation. We need to find a way to put a stop to AIDS in Korea. We must not follow America. (273-268, 1995/10/29)

12 We need to establish a college that specializes in pure love education. We will build such a college. It should be a college that teaches the pure love of man and woman. While we launch an academic major in true love, we will also set up all courses of study, and encourage even men to enroll. It will be come a school of international renown. Ministers, scholars and other notable people will want to have the female graduates of our pure love college as their daughters-in-law and the male graduates as their sons-in-law. (292-075, 1998/03/28)

13 When people do not keep absolute sexual purity, they fail. The failure to practice absolute sex caused the Fall and condemned God to suffer throughout human history. What is the great spike that was driven into God's heart? It was Adam and Eve's reproductive organs. Because both were compromised, the world was broken into pieces. The world was created, and yet, due to the Fall, everything collapsed. You have the responsibility to restore the world. Therefore, you have to be even more serious about the issue of sex than God was at the time of the Fall of Adam and Eve. This is the reason we are creating a Pure Love Department at Sun Moon University. (545-231, 2006/11/22)

14 It is 11:05 in the morning on January 28, 2004, and we are offering the Cheongshim Graduate School of Theology to Heaven. Heavenly Father, I sincerely pray that as of today You will be the Owner of this place, its environment and the whole school, and enable it to become a sanctuary of education that is the pride of all ages. Similar to Sun Moon University, which is also in Korea, through this graduate school of theology we would like to educate talented young people to understand heaven, earth and humanity and to realize that there is an Owner of heaven. Thereby they can attend You eternally as the Owner, the ideal Creator, True Parent and True Teacher, helping to establish Your new ideal world that transcends religions and nations. We offer this entire institution to You. Please receive it.

I pray also that all of the faculty and students, as well as each and every one of these people here will unite and not shy away from the words "pure heart." Just as we would greet the bright morning sun before heaven, please let us all unite as one in heart and unite in happiness with the horizontal substantial world and its Owner, who exists as a unified being with mind and body aligned with the original vertical center of heaven. (433-266, 2004/01/28)

15 The Cheongshim Graduate School of Theology is an interreligious graduate school. We will have distinguished scholars introduce the doctrines of their own denominations and then let them compare their doctrines with those of the Unification Church. When their critiques are the same as those of the Unification Church scholars, we can teach from a unified, interreligious perspective. That is a task that heaven and earth have destined us to accomplish. (547-235, 2006/12/03)

16 The Unification Theological Seminary (UTS) in the United States is an interreligious graduate school. This seminary can embrace all religious people—Buddhists, Confucianists, Muslims, and Christians. Those who graduate from this school are qualified to work anywhere as interreligious pastors and leaders. It is that kind of theological seminary. In Cheongpyeong we established the Cheongshim Graduate School of Theology. Cheongshim Graduate School of Theology is in the Abel position and UTS is in the Cain position; therefore, they need to work in unity. (563-248, 2007/05/21)

The United States and other nations

On April 30, 1974, True Parents acquired the campus of a Catholic high school at Barrytown, New York, comprising buildings and 256 acres of land on the Hudson River. On October 20, 1975, the Unification Theological Seminary in the United States was opened. On November 21, 1986, the seminary gained New York State approval for a masters degree program in religious education. An interfaith faculty consisting of Catholic, Orthodox, Protestant, and Jewish as well as Unificationist professors have taught at the seminary.

Subsequently, on April 15, 1992 True Parents assumed the operation of the University of Bridgeport. The university, which was originally established in 1927 on the Long Island Sound in Connecticut, has an extensive history.

In January 1996, True Parents proclaimed the establishment of the World University Federation in Montevideo, Uruguay, with the belief that universities need to lead the way to realize the common values of humankind, which transcend nations, ideologies and religions. In the proclamation, True Parents proposed the founding of a United Nations University in order to educate talented international individuals and establish a worldwide network of international leaders through the United Nations. They also declared that we are entering the era when people can learn through educational videos in their own location anywhere in the world, rather than traveling to school to study.

17 I did not establish the theological seminary in Barrytown because the Unification Church needs theology, but in order to connect to the established religions. Therefore, we invited a Jewish professor, a Roman Catholic professor, a Baptist professor, and so on, to join the faculty, and we gave them special treatment. Doing so probably appeared strange. I did not teach them the principles of the Unification Church or interfere with their teaching; I allowed them to teach as they wished. (093-162, 1977/05/22)

18 The Unification Theological Seminary in America is becoming famous. Currently, it is being closely observed as an issue in American theological circles. Its facilities and academic competence are at a level equivalent to any other graduate school. Despite that, the government is bowing to pressure and putting on the brakes. And yet, because American theologians are participating, the government has no choice but to grant us a charter. (147-010, 1986/08/20)

19 The seminary in Barrytown obtained its state charter as a graduate school of theology on November 21, 1986. It is the Unification Theological Seminary. We fought for 11 years to gain that charter. We were involved in administrative litigation against the New York State Department of Education. The facilities, faculty and students were in compliance with state standards, and we asked why we had not been granted accreditation. In America, there are no legal grounds to withhold it. We filed a lawsuit and won in the first trial. The opposing side appealed the decision, but they lost the second trial as well. It appears that the New York State Department of Education considered initiating a third trial, but decided that if we won another trial, it would embarrass the state, so they conceded. The court ruled that The New York State Department of Education and the Unification Theological Seminary should consult with each other and arrive at a positive settlement. We finally obtained the charter for the seminary four years later. (149-262, 1986/11/23)

20 I established the theological seminary for the purpose of saving America. It was not founded as a business venture. Contemporary theological seminaries are not capable of saving America. In the future, our seminary graduates will exert influence on this country and on university education. Current educational institutions cannot change Americas path. No one, except for us, can offer new education. Christianity alone does not encompass the Will of God. Because we do, we need to be responsible to renew the content of theological education. I have hurried to establish this theological seminary for the purpose of educating America. Through re-creating Christianity, we can realize a new America and a new free world. (216-045, 1991/03/09)

21 I took responsibility for the University of Bridgeport. I am the only foreigner in America who came forward to preserve and protect a university. I am the first one. I set this record, but you do not know how much opposition I experienced from every direction. Various rumors proliferated. University towns began to say that Reverend Moon was taking over American education and would ruin Americas future. The New York Times, The Washington Post and other major newspapers slandered me, accusing me of committing all kinds of wrongdoing. After I came to America, however, I did not engage in even one instance of wrongdoing. By day and by night, I have stood tall. I have always lived as a man of integrity. (282-122, 1997/03/11)

22 I obey heavenly laws and ironclad rules in the course of my life. Because I am trying to connect you to the pipeline of Heavens blessings, you should know that there are blessings in the place where I have suffered. The University of Bridgeport is in the state of Connecticut. This is the same state where I went to prison, so it is a state where I have suffered. Now it is receiving blessings. If I had not sustained the University of Bridgeport, the state would have been dishonored. But, since I rescued a school that was struggling, Bridgeport now has become a proud city and the focus of attention. Bridgeport attracted the attention of the surrounding states. Even now, I am praying that America will do well. I never prayed for its ruin, even though it is a place where I went through hardships. Even if I leave America now, it will not perish. (383-222, 2002/06/28)

23 Academic studies must transcend national borders and even historical backgrounds. From such a perspective, the scholars of the world must unite and strive to overcome the cultural divisions that plague education. We are not talking about an educational system only fit for the United States, England or any other specific nation. Transcending the national level, we need to create a global educational system that can build a unified world of peace. Without setting a goal and establishing proper facilities for this purpose, we cannot provide world-level education. That is why I am planning to build a university suitable for such a project. Therefore, I am planning to establish a board of directors for a world university federation. (071-176, 1974/04/30)

24 In the future, not just anyone will be able to be a leader in the Unification Church. If you want to take a position of responsibility, you will have to gain approval through an examination process, just as is commonly practiced throughout the world. Then, if you are the national leader in Korea, you would be qualified for a leadership position at the same level in the United States. Once you have achieved that position, when you are asked, "What kind of responsibility do you hold?" you would reply, "I am in charge of a county," and that would clarify your rank wherever you are. As an elementary school teacher is accorded the same status wherever he or she goes, we need to institutionalize similarly. Therefore, when I went to America, I hastened to systematize our education. Such a process does not require large numbers of people, but it needs to be done based on an educational foundation. In Barrytown, we were in a rush to do that. Such a system is now being realized as we enter the phase of full-scale education.
(075-091, 1975/01/02)

25 We need to compile a new encyclopedia, mobilizing world-renowned scholars and experts from every field. It will be compiled according to the value standards of each field. In order to revolutionize all fields, we need to first compile the original encyclopedia. We have to publish a daily newspaper, discussing key issues related to all fields of life, and educate the young people of the world. For that purpose, we need to create an integrated educational institution and that is why we need a federation. Universities in one nation alone cannot accomplish this. We need to tie universities together and make preparations to propose a direction that can influence the world. (110-196, 1980/11/17)

26 In January 1996,1 proclaimed the establishment of the World University Federation at the Victoria Hotel in Uruguay. The universities of the world need to acknowledge common values under the leadership of the World University Federation. National interests and academic freedom are not the matters of greatest concern. In the world of academics, all capable students at any college should be able to carry out activities and demonstrate their abilities freely without any restrictions on their cultural background, thereby transcending race, traditions and nationalities. That is why now I am opening the path where you can go to any university to teach and be influential. (276-289, 1996/03/03)

27 North America, South America, Asia, Europe and Africa can all connect through the work of the World University Federation in North and South America. With this in place, we can determine the global champion in each field of expertise once a year. In this way, universities will become a basis for moving society forward. It is education that can set the standard in spirituality, ethics and morality.