

True Knowledge, True Family and World Peace

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Photo date and location unknown

Respected scholars from 120 nations across the world, distinguished guests from home and abroad, and ladies and gentlemen:

Dr. Hak Ja Han Moon and I are delighted to welcome you to Seoul, Korea. You are gathered here to discuss the most serious problems our world faces today.

Development of science and the human crisis

The twentieth century has seen tremendous improvement in the conditions of human life, made possible through remarkable advances in science. However, it has also been a century of worldwide conflict and moral confusion.

The development of scientific knowledge and civilization has on the one hand allowed people to enjoy an abundant life. On the other hand it has resulted in such global problems as the abuse of nature, global warming and the depletion of the ozone layer. Serious problems have also arisen in relation to the human condition. Industrialization and modernization are destroying the family, and serious problems such as drugs, AIDS, violence and crime warn us that humankind is facing a crisis.

People have continued to pursue peace and happiness in many ways, but satisfaction remains elusive. World peace has not come even through the worldwide efforts of the League of Nations and the United Nations, established to prevent further conflict following the First and Second World Wars. Nor has a world of happiness been realized through the efforts of religious organizations. The ideals of international communism and the dreams of fascism have likewise failed to bring about an ideal world. Even the highest levels of technical skill and political effort have failed to bring peace and happiness to humankind.

Even now, tragic conflicts rage in many areas of the globe. A few recent examples include Bosnia and Herzegovina, Chechnya, Somalia and Laos.

Peace and human happiness depend on the moral and spiritual development of individual people. This is because a world or nation of peace is composed of individuals and families. Science and technical skills can be used for good -- for the improvement of human life -- only when they are utilized by good individuals.

Throughout history, the saints and great teachers have devoted themselves to guiding families, societies and nations toward a peaceful and happy world. But to take on the challenges of the twenty-first century, we need to go a step higher: we need true parents of humankind, true teachers and true owners who can raise impeccable leaders on the basis of morality and spirituality.

It is my absolute belief that, since God exists as the original embodiment of true love, He created this world and humankind to be the substantial object partners of His love and joy. God is the Parent of humankind. Human beings are God's children. God, as the Parent, shares their joy and suffering. So God wants human beings to inherit true love.

God's true love is the source of joy for humankind. Human beings are meant to become perfect through experiencing this true love -- which happens through our life experience. The growth period for human beings on earth, then, is a precious time of experiencing this love, stage by stage.

Human beings come to know God's love through stages of growth. First, they experience the heart of children; second, the heart of siblings; third, the heart of husband and wife; and fourth, the heart of parents.

The smallest unit in which God's love can be realized is the family. Accordingly, the family is the foundation for human happiness, ideals and life. Throughout my life, therefore, I have taught the importance of the family and have held marriage Blessing ceremonies around the world for the sake of forming ideal families.

Today the world needs a model for an ideal society where people can peacefully coexist, embracing all nations, cultures and religions. In March and April of this year I issued the Sao Paulo Declaration and the New Hope Farm Declaration. With these, I initiated the establishment of a model society in Brazil and I will work toward its gradual expansion to other nations.

A community of true love and coexistence, mutual prosperity and universally shared values

Representatives from forty nations have begun the task of building this model society. In a harmonious society, there is a balance in the quality of life among its citizens. Such co-prosperity develops naturally through love on the basis of mutual responsibility. There can be no crime, discrimination or corruption in an ideal family. The realization of this comes about only on the basis of the practice of true love. This is a historic movement of people with different nationalities, skin colors and traditions, with the goal of establishing communities of true love.

Our world today is facing a serious environmental crisis. Abusing the natural environment desecrates the beautiful and holy world God created. People who lack true love simply regard the natural world as something to be used for their own selfish purposes. A serious result of the Fall is that Adam and Eve could not inherit God's true love and people could therefore not properly love each other -- or love the animals, plants and the earth. All things of creation are longing for the true love of human beings. Therefore I would like to establish this model, ideal society in South America -- a model demonstrating the right relationship of love between human beings and nature.

I am working toward the realization of a world with no starvation. In these days of scientific advancement, we cannot just be observers or remain indifferent when we see something so terrible as millions of people falling victim to famine. In the past twenty years, I have allocated tens of millions of dollars for the development of ocean-related enterprises, through which we have developed a high-protein fish powder. Through our International Relief Friendship Foundation, we are helping countries in areas of Africa and Eastern Europe. Furthermore, the earnings generated from foodstuffs produced by our farms in Brazil and Argentina will be invested into solving the problem of starvation worldwide.

I have advocated the establishment of a society of coexistence, mutual prosperity and the common good. An ideal world means coexisting politically, prospering together economically, and creating an ethical society of goodness.

The essence of the ideology of coexistence is co-ownership based on God's true love. By co-ownership I do not mean ownership merely in relation to material possessions but ownership based on God's love. For example, in a family, which is the basic unit of a society of coexistence, even though all property is legally held in the parents' names, in practice it is jointly owned by the whole family -- parents and children alike -- but each family member would have his or her own room, clothes and personal money. In this way joint ownership among family members is based on love and trust in the family, with individuals still responsible for their own property. Thus the purposes of the whole and the individual are harmonized. In a system of co-ownership, this ideal, love-based pattern of ownership in a family expands to the society, nation and world. This is the type of ownership that exists in an ideal society.

Ideal world based on true love

The original relationship between God and humankind is based on true love. There are many instances of

co-ownership between God and the individual, between the whole and the individual, and between the neighborhood and the individual. When co-ownership is based on God's true love, therefore, it is something for which we can be grateful.

In an ideal world realized by humankind having perfected God's love, the purposes of the whole and of the individual would be naturally harmonized. As human beings have the desire and need for material things and a natural inclination toward love, an ideal society would permit individual ownership and individual purpose. Even so, citizens would not seek to have unlimited personal belongings or to fulfill an individual purpose detracting from the whole purpose. Human beings perfected in true love would wish to own an amount of property commensurate with their conscience and original nature.

In particular, economic activity by ideal human beings who have become true owners of all things based on true love would manifest love and gratitude. There could be no greed or corruption. Similarly there could be no emphasis on national or regional interests inconsistent with the purpose of the whole. The aim of economic activity would be the overall welfare, rather than the mere pursuit of gain.

This worldview based on mutual prosperity is rooted in God's true love. Mutual prosperity allows mutual participation in society and pursues a politics wherein the ideals of freedom, equality and happiness are realized.

Public participation in politics is for the purpose of electing representatives. However, when we understand that the ideal political model is an extended form of the love-based family, we realize that antagonistic relationships would not exist between candidates for public office. Their candidacy would be rooted in a calling to serve others. Groups of neighbors who attend one God and Parent, and relate to each other as brothers and sisters, would field candidates.

After a due electoral process, voters would accept the final decision as being the Will of God. Improper considerations would not influence the result. Citizens would choose a representative through prayer and solemn deliberation. As people would see a representative as having been elected according to the Will of God and heavenly fortune, everyone would come to accept the decision with gratitude and joy.

Important organizations and ministries within a nation of the ideal world would harmonize through reciprocal give-and-receive action centered on a common purpose. This is similar to the organs of the human body, which work together for a common purpose according to the direction of the brain.

The ideal of the common good characterizes a society in which people, under the absolute values of God's true love, observe universal ethics and morality centered on true love. All members of such a society pursue a life of goodness and righteousness. An ideal world would exist on the basis of ideal families and perfected human beings. The harmony of ideal parents, ideal husband and wife, and ideal sons and daughters all practicing true love is the indispensable condition for an ideal family. Furthermore, a perfected person is one whose mind and body are harmonized through true love.

When perfected people practice goodness and righteousness voluntarily within the family, on the foundation of true love, they will realize the society and world of the heavenly way and of righteousness - that is, the ideal world.

However sophisticated our knowledge might be, when compared with true love it is found wanting. We need to know that human beings are truly happy when they understand the Will of our omniscient and all-powerful God. True knowledge is the knowledge of God's Will. We need to understand and see world history and humankind in the way God understands and sees them. It is wrong for a scholar to be arrogant or to behave as if he were God and take control over others by means of his partial knowledge of the world God has created.

Distinguished guests, ladies and gentlemen, your goal cannot be just to discuss the latest discoveries in physics, biology and chemistry. You need to understand and discuss how such discoveries and academic achievements can benefit each individual and society as a whole, and how harmonious relationships among people, countries and the things of creation can be realized.

Too often, new scientific knowledge has been misused for the gain of one individual or for one nation's conquest of another or to secure a country's own prosperity. Academic knowledge and innovation are great blessings that God has bestowed on humankind. God has given these blessings for the sake of the entire human race and the world. But if the academic achievements resulting from such blessings are used only for selfish purposes, a potential good actually becomes an evil.

Expectations of the Professors World Peace Academy

Professor Gerholm, I would like to thank you sincerely for the efforts you have devoted to the twentieth International Conference on the Unity of the Sciences. You have worked together with ICUS since its founding days and have come to represent the highest level of the ICUS vision.

For this conference we have assembled experts from around the world to discuss the latest research in

genetics, the biological sciences and the issue of human aging. These areas of research have opened new possibilities for humankind, but they are accompanied by new moral and social challenges. I will be praying that the ICUS conference discussions will be fruitful and will have a positive impact on our world.

The Professors World Peace Academy was established in 1973 to serve the academic community in the quest for world peace. In particular, PWPA has tried to create opportunities on university campuses for active research and concrete activities for the sake of world peace. The accumulated problems of the world are waiting for the guidance of conscientious scholars.

Professors not only teach theory but also instill character and values in students. As academics have an important influence on the character formation and development of their students, they need to actively guide and help them onto the path of goodness.

Through PWPA, my wife and I have established the World University Federation for the purpose of educating the young people of the world to become excellent leaders of a future society that reconciles nation with nation and religion with religion. I believe this vision can be realized centered on Sun Moon University in Korea and the University of Bridgeport in the United States, under the discerning guidance of President Se-won Yoon and President Richard L. Rubenstein respectively.

Through the activities of the World University Federation, students from around the globe will have access to the teachings of the world's preeminent scholars, and professors will be able to guide many students -- beyond nationality -- to make a greater contribution to the future of humanity.

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

In life, the family is the most important school of love. Through education in love and spiritual sensitivity, which only parents can accomplish, a child develops his capacity of heart. This is the cornerstone of the formation of the child's personality. Moreover, the family is the school for the education of children in virtue. The heavenly way is for people to receive academic education, physical education and technical education on the foundation of having received education in heart and virtue. Even though parents may not be aware that they are true teachers, children naturally learn from and resemble their parents. The role of parents is that important. Children's loving personalities and spirituality develop as they emulate the true love and loving lifestyle of their parents.

Throughout the world today, the family is changing. The traditional family is being challenged from all sides. With the acceleration of industrialization and modernization, the value perspective of humankind is being eroded and standards of ethics and morality are being shaken. Furthermore, individualism, hedonism and materialism are destroying human character. Free sex and immorality are being promoted and the family is being corrupted.

We need to take the lead in establishing true families

Respected scholars, what a miserable trend this is! If it continues, humankind has no hope for the future. Therefore to whatever degree social conditions may change, the parent-child relationship and the family must not waver. I will say again that love is the source of human happiness and peace, and the family is the foundation for that love.

The historic Blessing ceremony of 360,000 couples that I will officiate in a few days is one result of my lifetime of teaching about the ideal family. Those who attend the Blessing ceremony are people who have already vowed to God they will realize an ideal family, and through the Blessing they receive the grace of unchanging love. They are people who will become true husband and wife and true parents centered on God's true love and who will build ideal families.

The Blessing ceremony is not merely the marriage rite of a particular religious organization. It is the ceremony to give new life to a sick humanity, restoring the order of love and saving families from crisis. That is why the Unification Church chose "World Peace through Ideal Families" as the motto of this Blessing ceremony.

I am grateful for Professor Morton A. Kaplan's leadership and hard work in convening this sixth International Congress of the Professors World Peace Academy, which will examine the future of the family. Scholars participating from 120 countries need to establish the parameters of what is a true family and challenge this modern era of corruption and immorality.

You must not only clarify and analyze the problems but also take responsibility to actually create and guide ideal families. It is my hope you will guide society toward building ideal families and help realize a glorious future.

Thank you.