

The Background and Significance of the Founding of the Unification Church

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Unification Church Headquarters, Seoul, Korea

Visit of seven religious leaders of the Association of Religions in Korea



Photo date and location unknown

I would like to praise the recent establishment of the ecumenical and interdenominational Association of Religions in Korea. Through the Association of Religions in Korea, I hope all religions will achieve greater harmony and so form a strong spiritual foundation for our people.

In addition, I would like to thank those of you who have founded the Association of Religions in Korea for having included in your group the Holy Spirit Association for the Unification of World Christianity, in the spirit of mutual cooperation. I sincerely thank you for visiting our headquarters in spite of your busy schedules and challenging circumstances.

I sincerely ask that the Association of Religions in Korea vigorously pursue activities that go beyond denominations; furthermore, that it will be an axis that can play a central role in Korean society, and that by standing in the vanguard of a new and beneficial movement it will contribute to the renewal of that society.

The Unification Church was founded according to the Will of God

Now, what I would like to briefly tell our guests here is how the Holy Spirit Association was founded. I believe the force behind my founding the Holy Spirit Association came from the Will of God, or the Divine Will, more than merely from human will.

As you well know, human society today and in history does not advance based just on the will of people. On the contrary, society advances toward one goal that is based on a greater Will, which is centered on God. From that viewpoint, if the Holy Spirit Association were founded only by the will of human beings, I do not think it would contribute much to the world, to the future or to the flow of history. Accordingly, I founded this new religion based on the Will of God.

Religion, I believe, is the institution that is able to combine the Will of God and the will of humanity. Religion not only has to have God at its center, it has to embrace everything all people are longing for.

Then, what is the Will of God? The Will of God is not focused on any particular society; it goes beyond societies and nations. We cannot complete the Will that God desires unless we adopt such a viewpoint. We can understand this by looking at human history.

In this sense, the will of humanity also must not be focused on any individual's will or single group's will. To be one with the Will of God, it must be put into a greater context at the world level. I believe the mission of religion is to unite these two wills internally and externally.

Then what is needed in order to bring God and humankind into oneness? There must be something that is able to unite the love of God and the love of human beings. The love through which human beings can become one with God is not centered on a particular individual, a particular society or a particular nation. Rather, people have to achieve a bond of heart that loves humankind and the world, going beyond particular nations.

In this sense, the Will of God and the will of human beings must be bound together in the form of a religion, and the center of this religion must be love. This love must be a love that is not exclusively for any particular society or nation; rather it must be a love that goes beyond the world and beyond everything. Without this, a religion cannot be true and will lack the foundation to have a global presence.

This is why until now history has moved forward with saints at the center. These were people who took their stand in relationship with the Will of Heaven and not just the will of human beings. Their goal was to benefit not only a certain people, but the entire world, and even beyond the boundary of the world. It is the task of saints to teach this way of life. With this duty at its core, religion can connect the Will of Heaven with the will of human beings. So the saints established the standard for binding the human way to the foundation of heavenly law. However, only teachings that transcend the boundaries of the world can be called the teachings of the saints. Based on these ways, human beings today have established the way of humility and morality.

God longs for a global family of love

When we look at things from this perspective, if God and human beings want to become one, then what is the central point where the two can come together? What is the decisive center that can connect the love of God and the ideal love for which humankind hopes? If God exists, it can only be the place that is closest to God. The base to make contact with the love of God is not a base of love centering on the individual. Unless it is a base of love that can embrace the world, the love of God and the love of human beings will not be able to connect.

Then, where is the most intimate place where the love of God and the love of human beings can bind together? It is the place where God's Will is at the center and the will of human beings follows it. That is to say, it is the place where God's love is at the center and the love of human beings adjusts to it. When we seek the position that can be the most intimate, with the love of God at the center, it would be the position of becoming a true son of God.

If there were a true son of God like that, with that son at the center, a true daughter of God would be needed. Then with that son and daughter at the center, it would be necessary to seek a true family that God can love, a true tribe that God can love, a true society that God can love, a true nation that God can love and a true world that God can love. With this understanding, I started the Unification Church of today based on the issue of how to unite the relationship of love between God and human beings on a global standard.

The love of God is surely realized only after going through a historical course, and we know well that the saints pioneered that course at the cost of their lives. So the saints have been guiding humankind until now with the teachings of God, which are centered on the heavenly way.

Then until now who would be the greatest saint among all the saints who have come and gone in history? Of course the teachers of the Confucian classics would be important; but more importantly, we need a religion that teaches how God and humankind can be the most intimate. So which religion teaches that content? When we consider the religions that have endured until today based on this question, it seems to me that Christianity was introduced from a dimension higher than other religions. So the Unification Church was started based on Christianity.

Let us examine Jesus in the context of this question. When he related with God, he did not relate with a nebulous Being; he related with a tangible being who was an intimate part of his daily life. So when Jesus related to God, he called Him "my Father." In the realm of affection, there is no position higher than a father. So Jesus opened the way for the relationship between God and human beings to be that of parent and children, and he laid the foundation of heart to be able to bind them together. This tells us that in order to realize a world united by the love that God desires, there must surely be a foundation of affection, and this foundation of affection must be even beyond the parent-child relationship.

This is why Jesus called God, “my Father.” He called out, “I am His only Son, who had to come. In the whole universe I am the only person who can receive His love.” In view of this, Christianity more than any other religion is based on the heart of God, gives concrete guidance and envisions God clearly and intimately. Jesus said, in effect, “I am the bridegroom; you are the bride.” More than in any other religion, I consider that this illuminates the best starting point for developing the relationship of oneness with God. In addition, the first-century Christians who followed and believed called each other brother and sister. It was a new religious concept that all people are brothers and sisters.

The world of love that God is hoping for cannot be realized without absolutely achieving this standard of love. The world of love, the final goal, must be established through individuals whom God can love, through the family composed of such individuals, through the tribe composed of such families, through the society composed of such tribes, and through the nation composed of such societies. Without having that kind of loving foundation as a base, the world cannot be bound together in love. This surely has to happen in the course of history.

Restoring the original relationship between God and human beings

History has advanced through the guidance of the saints and righteous people. Therefore, the question now is how today’s societies, which represent the world and human history, are aligned with the teachings of the saints. If God exists, He would have had a purpose at the beginning, He would have gone through a process to achieve that purpose, and that process would head toward realizing one world. If Heaven is behind that providence, then we cannot help but think about the issue of how to unite God’s purpose with the historical course of humankind, who must follow that providence.

This being so, how can we build the relationship God originally intended to have with humankind? And how can we bring human affairs to have God’s love at the center? We have to consider how we can unite our worldview with the Will of God and with the overall relationships in the affairs of individuals, families, particular societies, and particular cultures. We formed the Holy Spirit Association with this original motivation. We will not just deal with those affairs; we will also bring it to the context of understanding that God is our Father. The issue of whether we have the intrinsic power to unite the world into one depends on bringing the world to the position where it can receive Heavenly Parent’s love, centering on this teaching.

In a family, there are parents, husband and wife, and children. With these it becomes a base for happiness. The purpose for God seeking human beings is certainly so that God can find His own happiness. Accordingly, when God seeks happiness, it can only be found in a place with human beings. Only when God and human beings establish a relationship can there be a point of unity. Just as we feel happiness when we possess all the emotional content from our family, God too feels happiness when He dwells in such circumstances.

With this awareness, Jesus asserted Christ would have to return. For two thousand years Christians have embraced the ideal of the Second Coming and have been waiting for the time when Jesus would come again. What is the centerpiece of the Second Coming? This can be considered to be the Marriage of the Lamb. Then, what is the Marriage of the Lamb? It is left vague, yet it is no less than the beginning of the love that is to unite God and human beings. From the human viewpoint, it is a man and a woman becoming one. These two people are bound together as one and head toward the ideal world. Without preparing the foundation in this way, where humankind can go forward searching for the love of God, the goal of a world centering on God’s love cannot be realized.

Therefore, when Jesus comes, he must establish the family that God is hoping for, and that family must be a true family. Until now, human beings have sought true love. False love must not be present in the family or society. Therefore one true family must appear that has at its center the love of God that all people can share, a true family whose core is the greatest love that all human beings are longing for. Without such a family of love, the tribe of love cannot be formed. If such a tribe is not formed, the society of love cannot emerge, and without such a society, the nation and the world of love cannot be realized.

Therefore, in the providence of salvation that God has bestowed upon humankind, I consider that the highest level human beings can experience and the highest ideal level God is seeking for is in the family. Thus, in the Unification Church we have the terms “Blessing” and “holy wedding ceremonies.” I am sure you have heard these terms many times.

Then, through what principle is a true family bound together? A true, original man and a true, original woman must be brought together centering on God. The Unification Church is teaching this kind of concrete concept. Such a family does not center on the individual. Instead, its focus widens to represent and encompass the world.

Families with that kind of focus and accomplishment in the realm of daily life have to be established on

this earth. Unless this is done, a new society, nation and world cannot be established. Because I believe this, the Unification Church has become the church that is being talked about so much today. It is finding a starting point to make a new beginning for the world, with the love of God and the love of human beings at its center.

The religion the world needs

There have been many disparaging rumors recently. However, I would like to tell you clearly one thing: the Unification Church will not fail. That which is humanistic will not succeed. If a religion secures the love of God and the path of the heavenly law of Heaven's Will, it will not fail. For there to be truth, there must be a strong ideal. That is to say, the value of truth appears through content that is undeniable and useful in forming relationships.

Until now, religions have had as their goal the salvation of the individual, and they have taught how to save the individual from evil. However, the world does not need a religion that places the individual at the center, but one that is able to prepare a foundation for family salvation. The salvation of the family begins when it can receive and secure the Will of Heaven and be recognized by the will of humankind. If a family appears that can endure any trial, from the position of having combined the love of Heaven and the love of humankind, the religious movement based on it will spread throughout the world. This movement would not have any particular place or any special society like Korea at the center. It would be a movement that has the concept of the family at the center and goes beyond the society and nation. A religion carrying out a movement like that will be absolutely necessary for the future.

As you know, the United States has taken a leading role in this age of history based on democracy. America was established by the Will of Heaven. If it was established as a nation and called to exemplify and propagate democracy, that call could not have been for the sake of America alone. America is a part of the world, and God cannot allow the form of democracy as practiced by that specific people to lead the world.

If America had gone forward taking spiritual responsibility in the democratic world and had stood in the position of helping weaker nations through its politics, economy and culture, it would be able to rise to today's challenges on the world level. If it had stood in the position to save the world even at a great cost to the American people, America would surely be leading the world.

However as you know, America put forth the "Nixon Doctrine" and implemented a policy of retreat. It took the position that Asian problems ought to be left to Asia. Because this position did not go beyond the limits of democracy and was a retreat, America will not be able to avoid the world's mistrust.

It is the same for communism. Russian communism has erected an enormous system to dominate the world, with the Slavic peoples at the center. Undeniably, this communist ideology stands in the position of evil. Nonetheless, its system could eventually surpass democracy. Although the communists have their eyes on the people of the world, they have yet to present the realm of the ideal of communism. This being so, what is the way of Heaven and the highest good we can hope for humankind? If a religious body appears that has a new view of the world that goes beyond the nation and beyond any society, then centering on that teaching, from our individual lives up to the global level, we would have principles for daily life that are one with the heavenly way.

For this reason, if I may take Korea as an example, it must have a mission for the entire world. Hence, Korea should be able to live for the sake of the world. At this point in time, when the entire world is coming together and intermingling in the realm of our daily life, what is it that Korea, America or even the world is looking for? A nation that does not attain the standard of existing for the sake of the world, or that insists on its own ideology, will not be able to deal with the great global tide that is bringing changes in this era.

We surely need a system of thought able to lead the world to the Will of Heaven. Many nations, many religions, many societies, many tribes, many families and many individuals will have to be incorporated into that world. I feel the time is coming when we need a movement with the teachings that can do that.

Then is this possible? Can all of this be bound together? In the future, if you have a chance to study about the Unification Church, you will come to know the answer.

What is the problem that prevents this world from being saved? Society itself is not the problem. It is human beings that are the problem. The world consists of individuals, like each of you, whose minds and bodies are fighting against each other. Therefore, it is inevitable that materialism with its view of history based on matter, and idealism with its view of history based on mind would emerge worldwide. Such a time is called the Last Days.

What is different about the Unification Church?

At this point we need to come up with something new in order to realize peace and unity. Even in the world that is to come, the issue is ultimately each of us. We are the cause of the problems. Then, the question is, how can we plant within ourselves the base of an unwavering, self-confident heart by which we can overcome any obstacle coming from any circumstance, and resonate with the incoming tide of the new history? Also, how can we apply this understanding to our own life?

The problem we run into every day is the battle between our mind and body. This battle is not limited to ourselves; it also affects the family. If we look at our individual self, our mind and body are in conflict, and if we look at our family, our spouse is the same, so it is as though there are four people there, not two. If there are ten people, and all ten are mind-body conflicted, there are going to be divisions.

Only love can bring people together and bring the heavenly way and the human way together. I have been struggling for many years to practice this way of love, analyzing how it can be substantially learned by experience, with the Principle at the center.

In the future, what is the teaching that will remain in the world? Is it teaching that works for one's particular society? No, it is not. The leaders of the Association of Religions in Korea have gathered together here today, but if each of you were to develop the association just for the sake of your own religion, the association will not succeed. Rather than honoring your own religion now, you need to pursue a greater love that is able to embrace many religions and is able to connect nations and unite the world.

If God exists, if He had the choice of saving either Korea or the world, which would He save first? Although He needs both Korea and the world, and although Korea does need to be saved, His Will would be to cast Korea aside and save the world. Taking this as our standard, the way of human beings who wish to follow the way of goodness or faith is the same. Do not approach things focused on your own self. You must give yourself up. In this way, when you live beyond the society, you become a loyal patriot. The person who is able to live beyond the nation, in their spiritual work and in daily life, both inside and outside, becomes a saint.

In this sense, as Korea seeks to be a new leader as we approach the Pacific era, if it pursues policies only for the sake of Korea, it will not succeed. Korea has to pursue policies focused on the good of Asia. On the foundation of those policies, Korea has to pursue policies focused on the good of the world. Actually, the world only needs one nation, if that nation's policies, religion and everything else were going forward in that spirit.

The reason the Unification Church has developed is because it understands that for the individual to be happy the world must first be happy, and that for the individual to be truly saved the world must first be saved. This is different from the established religions. If there is something to be learned from religious beliefs, it is that instead of making our perceptions conform to our own concepts, we ought to establish a relationship with the emotional side of the Will of God, focused on the world.

I know you have heard rumors about the Unification Church. However those rumors are not the problem. Today, if the thirty million people of Korea or its many religious groups could prosper by striking Reverend Moon of the Unification Church, then they ought to strike me. What I am hoping for is not the salvation of Korea; it is the salvation of the world. If

God's Will is to save the world, Korea must make itself able to save the world, and the Unification Church must make itself able to save Korea. Then the Unification Church and Korea will prosper.

Religion must be able to save the nation and the world

What is evil? It is acquiring things centered on oneself. What is goodness? It is surrendering one's self and giving boundlessly. Only a person of goodness can stand in the ranks of the saints. If we look at history, many great men and women dedicated themselves to the nation. If we look at Korea, people like Admiral Lee Soon-shin were clearly in the ranks of greatness. When we see that he dedicated himself to just one particular nation, Korea, we realize that although he was a great man, he could not be a saint. One cannot become a saint without dedicating oneself to the pathway that is taught on the foundation that is God Himself.

As you know, the more that religious leaders embody the way of the saint, the more they will transcend their particular society and nation, and even transcend the world. That is the way of the saint. It is living each day of one's life from that perspective until one has lived one's whole life from that perspective. I started the Unification Church from the perspective that if one lives like that, one will triumph.

The Unification Church in its history has suffered the persecution of three governments. As we grew, we

were oppressed by the Liberal Party, the Democratic Party and even the revolutionary government. Furthermore, as you know, we have been oppressed by the established churches. Even the leaders of the new Association of Religions in Korea who have come here today have considered the Unification Church doctrine a heresy. Why was the church deemed heretical and why was it censured by society? There are rumors that Rev. Moon, the leader of the Unification Church, is a dictator. And people say, "He works only for the development of the Unification Church." I formed the Federation for Victory over Communism, set in motion major national initiatives and large-scale social activities, yet even those were criticized as self-serving. The slander circulating among the general public says, "The Unification Church is only publicizing its own sect; the Unification Church is working to promote its national ambitions." It is this attitude about the Unification Church that is the problem.

If we cannot become a religion that can save Korea and the world, we will end up losing in the end. If people hold the concept that, "That denomination cannot be trusted," it will fail. I hope you understand that the essential question for the future is how to recover the tribe, society, nation and world, starting from an ideal family, through a united movement of religions.

I founded the Unification Church with the purpose I have described. I know very well that as a new religion we are in many ways inexperienced, and so we receive criticism from society. I think that everything you can criticize has already been criticized. But I would like to point out that this person named Moon is not the kind of person you think he is. We had our own problems when started this group, but as time passed we have reached a new level that can be seen today.

Finally, one thing I would like to tell you members of the Association of Religions in Korea is that the Unification Church is not a religious body that will be indebted to the Religions Association. The Unification Church also will not be indebted to Korea, nor will the Unification Church be indebted to the world. On the contrary, it is my conviction and the conviction of all the members who are actively working to achieve our purpose, that we will be a religious body to which the world, Korea and the Religions Association will themselves be indebted.

Despite this, I must say there may have been many times when people focused on statements we made that were misunderstood. From now on, if anything like this happens, I hope you will please relate to us as brothers and sisters and work with us, understanding the good intentions of this organization, so that together we may contribute to the nation and the world.

I thank you for giving your time in this way, and I will now conclude my greetings.