

Be Different From Conventional Christian Seminary Graduates And Ministers

Sun Myung Moon

January 2, 1977

To Unification Theological Seminary students

Translator David S.C. Kim



Photo date and location unknown

[David S.C. Kim:]

Father and Mother, In Jin Nim

[The audience repeats]

[David S.C. Kim:]

Say it in Korean: Pumonim, Anyong hashimnika!

[The audience repeats]

[Father speaks in Korean, David Kim translates:]

What time did you come back, some last night, some this morning? ... He is security chief... Three o'clock in the morning, the last group. By now, through Father's new year message of 1977, what is the direction of the Unification Church and the individual responsibility we should go, right? You know this time is not for you people to relax and to learn things in an academic mission like this; it is not the time, honestly speaking. For the future plans of Father, he had to sacrifice some part and he had to initiate this kind of educational program for the future of the dispensational time-table.

You are the ones who should actually be on the front as Unification engineers, as locomotives. Under those circumstances, you have a special privilege in the Unification system and you have to promote your ability and all preparations for the younger ones, i.e. the brothers and sisters outside who are in the field. For when you graduate (the first graduation will come in June this year), because of your preparation, your ability to enforce power must direct the Unification Movement on a bigger, broader dimension. Right? [Yes!]

[Father and David Kim discuss in Korean]

Father's plan will actually be fulfilled. This year will have around fifty, unless you flunk; seventy-seven, fifty; seventy-eight, fifty; seventy-nine, eighty. This is Father's three-year seven-year course [sic] frame. By that time - five years - that means nearly four hundred academics will have been produced and

assigned to the front-line by our True Parents. Father feels that by that time, in 1980 - he is visualizing what the social and world conditions would be; then your leadership will be practically appearing in the heavenly mobile units as a fighting force for this unification.

By that time 400 Americans, a powerful leadership, will influence every corner, every aspect of social life of this nation. Father feels that your heavenly responsibility is so great. You cannot ever be negligent in their period of studying at this academic institution. In your mind, you might always be puzzled, thinking, 'after graduation, where in the world will I be going?' Father has a simple answer. Revitalize the established Christian churches. That is one area that is left for you. Second, the work of Victory over Communism - eradicating the evil power prevailing in this country and in the whole world. We have to prevent more infiltration forces into every aspect of the nation of America.

You must be different from the conventional Christian Churches' seminary graduates or ministers. You must give yourselves another aspect: not only the religious area; the economic field, the scientific field, the cultural field, the political field are all other necessary disciplines to save this nation. So, we have to be responsible for these areas: how to bring the young people into one in a new aspect, a new dimension; because even the government and all the social thinkers in this country and throughout the world have know-how, but they don't have a remedy. They don't have the solution. You must have it.

This is a direction for three areas; the Church area, the Victory over Communism area and youth work: how to save young people who are in trouble in this nation. This is the direction the Unification system and Church and Movement should lead in, so you will be in that position. This means, you will have to be the teachers and counsellors to the ministers of the established churches and their theologians and scholars. Also, you have to teach and train the politicians who don't know how to prevent the flood of communism. Also, you have to educate the conventional educators, scholars and teachers and professors by your own effort.

You have to prepare yourselves. Out of these three areas, in which do you have some talent, and what preparation should you have if you were assigned by Father in that particular area. You have to prepare yourselves from now on. The ordinary common sense in this country brings forth the idea that communism is far from us. There is no threat of communism to America and the democratic nations. This is the ordinary thinking. If the established Christians churches - Protestant and Catholic - were to be united with our Father and our ideology, this problem of world communism could be solved in a simple fashion. But it is not so, because they don't cooperate. Because of these poor conditions, Father's plan is to bring theologians together, have them recognize the danger and develop this fighting force to prepare a front-line of defense against communism.

Father invited all nine professors of this Seminary on the last day of this term and Father gave them directions. Why don't you make a research on your belief system, i.e. Judaism, Protestantism, Catholicism, Greek Orthodoxy and other denominations. Father asked them, 'compare your belief, your church, your denomination, your religion, with our Unification Theology, Unification thought and Divine Principle, and write something. I'll help you! Secondly, you know your own religion, why don't you bring famous, renowned scholars, professors and great thinkers in your religious denomination to us, to Father?'

Through international conferences in each area of each professor, which Father will support, the professors associated to us will be given a chance to speak out, to compare, study and research for other academics, because throughout the world Rev. Moon and the Unification Church became controversial, so they want to hear about us academically. So, our professors will be the key-note speakers, because their research will be helpful in letting other understand on the occasion of such international conventions.

Because these professors have already been associated with us for one year, or six months, so other professors from each religion or denomination, even those who had the mind to oppose our movement, become mature, because professional professors, through their books and presentations, become authoritative, so that there will no more be anti-Unificationism from each denomination and religion. This is Father's plan. Do you understand? That is why Father said, 'you write an article, a book ...'

By the way of intensive studies and scholastic work, the conclusion will be clear: the Unification Theology and Unification thought is far better than their own. So, a comparative study of their thought with the Unification view will clarify all these things and our professors will become experts on the Unification system and movement. So, those who attended international conferences cannot dare to blindly oppose us. The professors of our Unification Theological Seminary will be completely connected with the world renowned scholars of each religion and denomination. In one sense, we have a very good chain [?]. Their research books will be given out, and the Divine Principle should be added. Then, naturally, these scholars will have to study it, no other way. Why must they study it? Because they are thinkers, they know what it is, the decline of Christianity. Even their own religion, their own denomination is sinking. So, they are thinking, where do we find a remedy, a recipe to rescue us? But they know, very soon, that the radical, constructive forces of the Unification Theology and Unification Thought are what they must study. Is this understandable?

So, from this year on especially, you have to help your professors in writing books. Many plans are going on now, Father gave the permission, so you guys and girls give your professors your help. Whatever they are going to write, sometimes you will have to correct it, you have to give them time, because they don't know the depth of the study of the Divine Principle. First of all ten professors, including Dr. Richardson or Dr. Lewis, representing Protestantism, ten top, prominent scholars from around the world come together; by the same method they learn it, then the entire contemporary protestant churches will become sympathetic and will be coming to us.

For this kind of work, it is not necessary that these ten guys come to us, because already they have their books, so Dr. Richardson [together with his team] will compare their established books and out new books, then later, these scholars will say, 'Oh, my books are quoted by the Unification Theological Seminary and by Dr. Richardson or Dr. Lewis. Then, they'll have to come, because their books will be part of it. Even though they are told 'you better not come,' they will say, 'please let me get me in!'

If three persons got together with our professors, other professors will naturally crawl in, no problem, even if three professors come together, one VS three would be no problem. So powerful is the message of the Divine Principle. Father did not give [them] all these details; do not tip off your professors, you will frighten them away! This is an internal talk. Father never said his plan. But he instructed them, they don't know what it is, so they obey now. Watch your mouth! So, simply, 'I give you money and time, and you write a book'. So, they said, OK. Bring you bring big scholars from your own denomination, from Judaism, at least three of them, bring them, Father said, that is all, OK? Father announced, 'during your work, I will bring scholars from Islam and Buddhism; so, you work harder, before they come!' Have a competition.

We must do it, because the seminarians and scholars and PhD [?], you people should study Islam, and also Buddhism, another big religion, too. This can be quite helpful. You and other scholars will help Islam and Buddhism, the world Buddhist Council to understand what Unificationism means to them: to bring about a revival of their own religion. Father, who is spending half a million dollars on the International Conference on the Unity of the Sciences can have a ten thousand dollars budget for these three guys, these three professors, no problem. This way, the door is open, because Father planned it. All the way to the top level, world scholars are tied together, make a connection ... chain responsibility ... Also we have a good relationship, this is the core ... this system will help Unificationism. Very soon, all scholars will find out something precious which can help them; they will import Unificationism into their own religion or denomination.

Through importing Unificationism into their own religion, they will suddenly become international, world level ... who would not be doing this kind of thing? They are ambitious, too. They will revitalize, revive their religion, and attain a world leadership position in their religion through Unificationism. Do you understand? Also, your professors and other scholars will become friends with you during this kind of academic friendship. ... Because already you are studying and we have our professors here; a wonderful scholarly relationship can be formed. Then, you will have a good chance to distinguish yourselves. You will be experts, graduate from here, and through all kinds of working together, you will be invited into the outside world and throughout the world. Then, as you will be working on your doctorate in some area, you will visit the entire world, because you will be the experts, you will be the ambassadors of our True Parents. So, you have a chance.

Automatically, a few years later, because of the Unification system, the only authoritative PhD's of religion should come from the Unification Theological Seminary. In order to be a real leader in the field of religion, they'll have to come to UTS where, by that time, we will have a PhD course, too. This will be the world Headquarters to unite all religions, to lead the theological world. This will come from this place where you are studying now. Do you think that this is possible, that it is within reach, or that Father just imagined it?

They'll think they would like to have you, by the 1980's. Other institutes, seminaries, schools or universities will like to have their staff and faculty from among the Unification Theological Seminary graduates. So, all the large cathedral and denominational churches will welcome you; they will like to have UTS graduates. Don't you think they will? Very soon this place will be connected to the world-wide scholarly community, so these people will want to come closer to us; so they will be naturally concerned about you, they will like to have you in their own big churches, denominations and seminaries. Is it possible? Actually, from the practical point of view, all the other, outside seminarians have a similar education, but they don't know how to revitalize their churches. They know how you Unificationists are doing under the Rev. Sun Myung Moon, so they are thinking that if they hire you and they get help from you, their church will grow, while others cannot do this kind of thing. So, your value is great. The spirit world is totally on our side. In this way, we will advance, we will make progress.

Father is planning for this place to become the world head office. From here, he will vertically set up the system and horizontally we will cover the whole area, and bring unity and academic accomplishment in

every religious realm. This is our Father's plan. So, you are not only Seminary students. Another function you have is to build this seminary into becoming a world famous institution. Do you understand? Through our professors' plan, some of you will be assigned to the Catholic community, some to Judaism, some to Greek Orthodoxy or Protestantism. Through all these things, you will be doing preparatory work from now on, this year.

We have four denominations: Protestants, Catholics, Greek Orthodox and Judaism. So, our students, ten people, will be assigned to assist these four major denominations religious denominations, and from there ground will be set up, and we'll have to push forward. Through your interfaith activities, if you are assigned to these four committees, you will investigate from available documents who are other famous world renowned scholars for each committee. Already, you sent two thousand copies ... This will be more narrowed down specifically [translator: 'in pacific']. Four people will divide their research. These people have been writing books all their life. You have a library here. Study them; this is wonderful, you will have an individual correspondence; make connections on a continuous basis. Four people will do. Four people in front will cover their entire religion or denomination. Raise questions. They will answer back, because, if anybody says to them, 'you are wonderful scholars, you wrote wonderful things which I have been reading as a student,' or whatever, they will be listening to you. They don't know that we have organized four people to do this systematically, they they'll [?] you four guys, definitely. For the sake of the relationship between scholars and students, they must respond to you. So you are to research now ...

Then you will ask, 'I want to know more about it, I want your resume. What is all you have done ... You can make a personal relationship. Four people on each committee will have a continuous basis to approach these big scholars. So, how do you approach the professors on our side? Already you approached them. Then, may I visit you sometime on the week-end? I would be glad to see you personally. Then you'll say another three friends studying about you, why don't you let us join together? Then, he will be glad, 'wow!', please come!

These days, nobody pays any attention to the scholars. You will be the only ones responding, so he will be fascinated when you write ... praise him, honor him, you are great, you are wonderful... Then he will tell you everything from his childhood on up until this time, in every detail. The, ... good timing ... You have a good relationship with these four guys, let them tell everything. Then is the time when you should gently say, 'have you finished your talk?' Then is your time to raise deep questions. That is the time when your work begins. Then you can switch his thinking, 'ah, culturally this is right, this is wrong; historically wrong, theologically wrong, philosophically wrong.' You can pinpoint these things and begin to control the world-renowned scholars in front of you.

So, as conscientious scholars they know their limits and weak points. Then they will admit, you young people ... Then you say, 'let us study more, you and us four students together. How about that?' Then you say, we are not supposed to be disappointed. We will reinforce your book, your theology with our help. Then you will become a bigger, more wonderful scholar; everybody will buy that idea. [Laughter]. From then on, you control this world's renowned scholars. When you say he should come, he will come, when you say, 'let's go to the bathroom together, ... [Laughter]. Direct dominion over that scholar by now... Do you understand the methodology Father is speaking about now? Externally you are ... student, internally you have research done. Then, when you get together, first of all four new scholars will join this team, this idea, and influence the whole world. If we have forty ... scholars in each committee, for each religion, thirty-six people just come here to listen to whatever you [and] the four scholars say, they die to see, they carry over, this becomes the world's big issue, right there. Do you think this is possible. Without a fight or academic struggle, we will have them completely on our side.

Don't you think that we must do it? Is it possible or impossible? Father came here - because he was all day, yesterday and today, busy, busy, busy - the reason why he came here was to greet you and to show his love. But the main purpose was to say these things, because tomorrow a new term will start, on January 3rd, I'd like to say, on Jesus' birthday. [Father and the audience laugh] ... Father is here. From tomorrow on, you people, 109 now, 1, 1, 1, three people we give them out, 109 get together, pray about it, systematize it, have a conference among yourselves and work with me and all faculty and professors. You have to direct yourselves from tomorrow on. This is Father's command. The Seminary should do something for this.

This is Father's original plan. Everything is just getting fulfilled right now. You see your professors, nine people. They are competing. Sometimes, I have problems now, how to adjust them. I want to be [?] a big shot, because the Unification system is great, Rev. Moon loves me, he likes me; so, they are competing right now. The time is right [?] Amen? [Amen!]

Never say that Father gave you all the details. This is off the record. It is not necessary to give all the details. You are Father's children, s don't give out this confidential information. But, actually, what is wrong with it? Because we give him vitality, he will become a big shot and receive more pay from Father, he will become more famous and have students like you, so he will not be losing anything. So, this is a good time to follow Father's instruction. You have to do it from tomorrow on.

First of all, each religion will have forty world scholars invited to the Science Conference; then another four areas, centering on our professors, ... do it. Then later, an international world conference, where new a theology, a new thought, centering on God ... putting there that kind of a big title, to unite all religions, denominations and theologies [Father specifically names Catholicism, Islam, etc.]. By that time, no one shall oppose the Unification religion and system. If they make some statement on Unificationism or on Rev. Sun Myung Moon, the whole academic world will accept this statement.

Then, all these different religions will gather together and make one statement: to save all religions and Christianity, the Unification theology is the only recipe and solution. Then, the pope and Billy Graham will have to sign that, because world ... scholars, and they are not scholars, OK? [Father and audience laugh]. We have mobility, power, structure, radical forces.

Then, the next stage will be for all these scholars to be ready to have, just like Father, hope ... name [?] will be changed, OK? They ... [?]. Then, our IOWC mobile unit will go there, mobilize many members, thousands and tens of thousands to fill the hall, and this scholar's team will give a talk. This kind of sample shows... we will repeat, so we don't have to worry about established churches. They will turn upside down, right there, without a fight, without any struggle. This is Father's strategy. If we succeed in realizing the unity within Christianity, all religion's second problem of the prevention of communism will be solved; the ethical, moral problem of young people will automatically be solved. Is it true? This is the short-cut. The unity of the Christian religion and the unity of religions based on Unificationism and the Divine Principle method.

Because Father established this institution, the dispensational time-table has actually been shortened by one more year. Actually Father had made a three-year plan, but instead, in two years, it is closer to fulfillment now. It has been shortened. By now, all seniors, you know before graduation what kind of preparation, direction Father is giving you. Do you understand? For instance, one team of four people studies the Presbyterian faith or whatever, Protestantism. You are then the experts in that area, because the denomination itself can sometimes not be understood by its own people. If you are objective and see the good points, the bad points, the middle points and you have a synthesizing force, you will later be invited to hold lectures about their denomination and how to develop it and give it vitality.

[End tape, side A]

You will become the teachers, because you know more than they do. They only have their own denomination. You have the Unification theology and comparative studies; you are knowledgeable Seminary graduates. So, you will be invited as their lecturers. Do you understand? [Yes!] We will provide manpower and financial power but, instead of the Unification Theological Seminary at Barrytown, we will go to one of the biggest and most famous theological schools, like Yale, Princeton or whatever, to hold our international conferences at that place. We will do it! Why? If we do have this kind of a conference in Princeton or such a place, all the seminary students - three hundred or five hundred - will be very keen to know what is going on. You automatically can ... hunting the ... deer, right there [Father and audience laughs].

So, you are already doing students exchange with Yale, or we already did it, then, on a continuous basis our students are already there, in Yale. So, invite them on the week-end, give them a good turkey dinner and you go over there. This kind of groundwork you have to begin from this year on. Fellowship develops. You go there on the week-end, you even invite their professors' sons and daughters, and ... on the week-end, they come here, you go over there, they are giving the expenses, that kind of friendship should be established. Do you understand? What kind of a team early with some of the professors, Father wants to pay attention, who is on which team, which project team will lead, will cut the tape of this project.

We may consider the following aspect; not actually negative, but some stumbling block: the original nature of scholars is very stubborn and narrow-minded. ... They are biased not to accept other scholars or us, or to be open-minded enough to listen to some other opinion. That is a problem. The you can approach our professors. You four people are working together with our professors. But God's will is that we fulfill in your religion, in your denomination by having better, more qualified scholars come. Instead of having a scholarly jealousy competition, you have to be wide open, because when time comes, more qualified professors come, we have to work with them, as well as with you; so, you must promise to be open-minded scholars. Academic really means open-minded. So, you have to approach our professors and train them to be open-minded and embrace the better ones; this is God's will. And if they break that promise, hit them, part of the plan, your direction - you tell them. Then, they will listen. This kind of thing may happen. Do you understand? [Yes].

Whenever new, more qualified, world-famous professors come, you have to prepare how to work with them, as well as with the professors who are working with us right now. There is this kind of a delicate relationship among the scholars and the students. This is to be a historical event. Your shoulders must

bear this kind of responsibility. From this year 1977 on, a new mission of UTS. was given by our True Parents. So, really an interfaith team of professors should be formed here at the Seminary, with your help. Four, five or ten students will adjust; let them adjust. Our spirit, Rev. Moon's spirit of unification is to be interfaith oriented, not discriminating other people. This will be the real meaning of the interfaith theological seminary.

You are the brake - apply your brake, OK? You apply the brake, whenever your professor is going to derail from this Principle which Father just explained, you apply the brake, do you understand? Stop it! So, even though you have a teacher and student relationship, you are a friend at the same time, you have to advise. Why friends? You learn from them the methodology, the technique and the skills they have accumulated during their whole life, and from you they learn vitalization, vitality of the spirit; they accept it, they enjoy it. So you are mutual teachers and they are your friends now. Do you know by now, Father's instruction is within our reach or not? [Yes].

One example. Dr. Richardson is a wonderful, dynamic force in the theological camp and, centering on his studies, suddenly he switched to Unificationism; there is a dynamic power of the Unification Theology, right there. It is a witness, not only to you, but to the whole world. This is true, isn't it? This means, many [conscientious, renowned] scholars will do the same thing Richardson did. This is the whole fact. It is simple. You don't have to worry about witnessing on a one to one basis, although we have to fulfill that 1 - 1 - 1 motto, but what Father is saying here is more high-dimensional. If you people bring forty world-renowned scholars, let the forty turn all scholars, thousands of scholars upside down and transform them to our Unification system, just like we see it in Dr. Richardson. Simple.

[Father, in English:]

Barrytown becomes 'very good town'. [Laughter]. Do you understand, the symbolic meaning?

[Father in Korean:]

Seniors will have the priority in playing an active role in this kind of a committee. Those who are volunteers, those who are qualified in this kind of interfaith work, the seniors will be given more time, and juniors will also participate. Those who are interested in it, Father wants even tonight, tomorrow... we have to organize ... We have altogether nine professors, but Dr. Byun [?] is a linguist. So, centering on all these professors for each denomination, you will be assigned to each professor's special area. From tonight and tomorrow, we have to begin.

So, you write a book, following your professor's guidance. Then, you will write a book in the name of Dr. Boslooper, Dr. Richardson; stimulate them, they are very hesitant, so you have to push. Whenever one of our professors, e.g. Boslooper, Richardson or whoever wrote a book, but actually you drafted it, then, whenever these professors are invited by the outside world, because they don't know the in-depth of the Principle, they will say 'I send my assistant professor' and you will be sent on his behalf, because they had no time to study it deeply. You have to really ... You influence our professors plus other renowned scholars. This is a good chance for you to make a thesis.

So, you will have a very good benefit from that when you go to an advanced course for a doctorate. All of this will accumulate, your preparation, writing, even the program by Dr. Richardson, this is the area Father is talking about. You have to push forward. This kind of a research will help not only for your thesis, but for your future development of a doctoral dissertation. You will have no problem. In many ways, it will be beneficial for you, for our Movement and for our Seminary if you go by this direction from this year on. Do you understand? [Yes!].

Would you like to participate, all of you? [Yes!] If you don't like it, never mind. Somebody must interest himself in both Islam and Buddhism. The large denominations within Protestantism are the Presbyterians, the Methodists, the Baptists, and the Lutherans. So, we'll have to hire more professors, Father said. But it is very hard. Even if we cannot recruit Christian ... professors, we have to mobilize ourselves to bring more professors. So, you should even invest your effort in helping our beloved Dean Stewart, as she has a hard time in recruiting all the ... You find out which guy is good for us. Even the status of visiting professor, if you like that, please ask them to come here and work together.

Then you will challenge the Lutheran professor, why don't we give a revival to the Lutheran denomination? We'll help you! Your denomination, Methodism, is sinking down, your Baptist Church is in trouble, we will give you the solution, let us do that. ... They don't necessarily have to be big shots; we can even use them as lecturers or instructors from the Lutheran denomination, those who are very smart. Then, we have an association with them, and send them back to their own denomination with us. We give them, instead of denying their denomination, let them stay as they are. We give more good things to them, to develop their denomination.

With these considerations, we will form the teams. Do you understand? Those of you guys who belong to

the Baptist committee, or whatever, if you don't have a Baptist Seminary professor, you have to look where there is a Baptist Seminary, a Baptist professor to whom we would like to have connection. Do you understand?

From now on, the war of truth will be between the scholars on our side and the scholars on the other side. Even when opposing forces come to us, let these guys, who have already mastered all the research done about us, say 'you don't know about contemporary theology, even you don't know anything about Unification Theology, you just keep your mouth shut,' right there.' Tell them. They will completely surrender to our ...

Then, even further we can influence the biologists, the natural scientists and the social scientists. You don't know anything about Unification Theology, you don't know anything about religion? You cannot even argue back to these narrow-minded so-called scientists. By that time, Father will sit, just like a referee in the boxing ring, and let them fight and will look at it, and our newspaper correspondents will report through the wire what is going on [Laughter].

This same kind of a phenomenon shall take place in Asia and in Europe. That way, Father will cook the world to God's side and control it. This is a short-cut, the shortest cut you can think of. You have not been thinking while [?] you are here, so you have no other way but thinking [in terms of] our Unification direction anyway, so in the world Father ... put me here in the Unification ... how is going to control the whole world and influence it? By now, Father gave the technique, his method, his plan and recipe; you now think that it is possible, isn't it? [Yes!] This is the way he will do it.

There is no other way for you to do it. Write books with your professors, just as Father said, this is your job, your responsibility. You know what our Divine principle is. The professor cannot, he is just touching the surface; you are writing under his name and you actually doing the work in the name of the professor. Do you understand? [Yes]. Because you know what it is. One fourth of our professor's book will be written by one of you four guys. That is the way. You will play the subjective role, after all this is done. You guys and girls will be the influential, subjective forces. Whenever you have a bibliography set up, let me know through the dean and right now we will order the librarian to have these books ready for you. Do you understand? [Yes].

So, you have to consult your professors along these lines, which books are famous, which scholars wrote on ... We have to... These books should be ready in our library. So, the research ... whenever you have time ... By your research and study, all the will of God will be fulfilled. Out of the chaos of 2,000 years of theological arguments it will be fulfilled by your own studies. The Roman Pope shall come here and visit us. ... [Applause].

Any questions so far, about Father's plan? Is it clear now? You have to organize it. We'll have a conference, a meeting to launch this project Father gave us as a new gift for 1977. Father will give you money to promote this. International conferences - some of the professors have already planned them; you have to help them, without your help they are numb, they are paralyzed. Do you understand, everybody?

Father must go back. Shall we rise? Champumonim, Mansei! Aboji, Mansei! Aboji, Mansei! Aboji, Mansei!

[Singing 'Urie Sowonun Tongil']

Abonim Mansei! Mansei! Mansei!

[End tape, side B]

END

[Good quality tape. Overlap between side A and side B guarantees continuity].