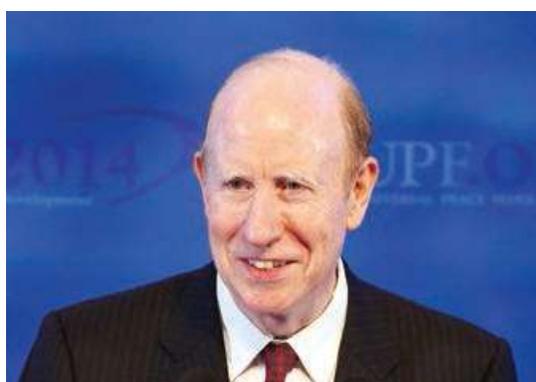


The Universal Peace Federation's World Summit 2014

Thomas Walsh
August 9 - 13, 2014
Seoul, Korea



Sun Jin nim delivering True Mother's address at the Opening Session of the UPF World Summit 2014



Dr. Thomas Walsh
President, Universal Peace Federation

UPF's World Summit series provides a context in which the critical issues of peace, security and human development can be addressed comprehensively by high level government officials -- including heads of state and government -- together with representatives of civil society, the private sector, and the world's great faith traditions.

Along these lines, delegates express significant interest in and support for UPF's proposal, articulated by the founder's address at the UN in 2000, for an interfaith council within the UN system. Current efforts to resolve crises in such places as Gaza, Syria, Ukraine, and East Asia are not proving to be effective, and many are becoming receptive to a new paradigm for conflict prevention and peace building. UPF and the World Summit are increasingly recognized as initiatives that are providing credible and innovative approaches to peace in the twenty-first century.



Dr. Chang Shik Yang
Chairman, Universal Peace Federation

This World Summit series was initiated prior to Rev. Moon's passing. We continue this series in his honor, and in order to fulfill the ideals, principles and objectives that he and his wife, Dr. Hak-ja Han Moon, have promoted....

We are living at a serious and troubled time in history. Although the world is turning toward an Asia Pacific era, this region is not entirely stable. There are tensions and the threat of conflict in many places, including on the Korean Peninsula. But it is not simply military threats that are to be feared at this time. We also need to find a way to stop the spread of moral decline and family breakdown and the rise of religious extremism. If we cannot solve these problems, we will see an increasing decline in the quality of human life.

UPF founder Rev. Sun Myung Moon devoted his entire life to realizing a united world under God. He held strong to the opinion that world peace could not be brought about without first resolving the conflicts between races and religions. He established UPF in the hopes that it would help bring that vision for peace to fruition.



Dr. Boutros Boutros-Ghali
Secretary-General, United Nations (1992–1996)

I have great respect for the work of the Universal Peace Federation and truly wish you well in your noble endeavors to further the establishment of lasting peace and security that all of humanity longs for.

Peace, security and human development have long been areas of great concern to the United Nations and to other world bodies.

I believe that civil society initiatives such as yours are much needed in supporting the ongoing work of the UN and the global community as a whole, and I applaud you for your efforts.

I shall look forward to hearing the results of your deliberations and hope that World Summit 2014 is successful in every way.



Atua Tupua Tamasese Ta'isi Efi
Head of State, Samoa

In the developing Pacific there is a strong and persistent belief in the spiritual elements of peace and human development. The indigenous peoples and cultures of the Pacific continue to find meaning, identity and solace in our spiritual heritages. These heritages continue to inform our sense of well-being as individuals, communities and nations, and our sense of belonging to the region and the world.

In the indigenous reference of Samoa, the essence of peace for humans lies not in finding the absence of war or violence. It lies in finding harmony, harmony within oneself, with one's fellow men, with the cosmos and with the environment. Where these harmonies exist, it can be said that one is in harmony with God, that you are with God and God is with you....



Participants after having been appointed Ambassadors for Peace

Achieving peace and human development means not only addressing the needs of the most vulnerable and disadvantaged within our societies, but also first admitting that they do exist. It also means that everyone -- young and old, male and female, rich and poor -- has a responsibility to ensure that when they or another person comes into strife that they know they can seek help and actually do. This requires a society willing to give help and give without expecting anything in return.

Rev. Moon has said in his autobiography that "True love is a heart that gives and gives and wants to continue giving. True love is a love that forgets it already gave love and gives love again." This idea of enduring love and selfless giving reminds me of the oft-quoted Samoan proverb: "*E leai se gaumata'u na o le gaualofa*": what you do out of hate will not survive; what you do out of love will live forever.

In this proverb true love and selfless giving play out in an intense drama between a powerful ancient Samoan warlord and the family of his daughter's husband and their unborn child. In this story the father seeks revenge against his daughter's in-laws.

The only thing that is able to placate his anger is the self-realization that despite all the hate he has for his enemies, his love for his daughter and unborn grandchild is stronger.

Peace and positive human development come from that place deep within us where true love and selfless giving flows. Rev. Moon's vision of a river of love that flows and connects humanity, breaking down barriers and bringing peace and positive development to the world is a vision that resonates across cultures and so is worthy of our full support.



King Letsie III of Lesotho

Sixty-nine years ago, the United Nations was born as a mechanism for global governance. In setting up this pinnacle organization with universal membership and equality of nations, the leadership of the world and their nations did so driven by the quest for peace, the end of all wars, striving for the development of nations, and the protection and promotion of human rights. At that time, the leaders of the world had the

presence of mind to realize that despite the diversity of our opinions, sensitivities, cultures and beliefs, human dignity is a fundamental universal value and therefore central to the peaceful coexistence of nations. Human dignity resonates in all our actions and relationships, and all nations must respect it because it is a basic requirement for peace and human development and, indeed, the strongest weapon against intolerance, hatred and violence.



An interfaith prayer session at the opening ceremony of the World Summit

We in Lesotho do not just subscribe to the principles of the United Nations but also remain steadfastly convinced that the United Nations, with its unique legitimacy, should be at the center of joint global governance.

No one can deny that the challenges that we face in the 21st century require a joint global governance system that ensures justice and fairness, in which international law is enforced equally and adjudicated independently. However, the central role of this international institution needs to be restored to its former magnificence and reinforced to reflect the contemporary realities. In this regard, the majority of countries who yearn for genuine peace and justice have rightly called for and continue to call for the reform of this important institution....

Global peace and security cannot be realized if a significant number of people on the globe still have to cope with the challenges of poverty and under-development, lack of access to education, quality health care and equal access to basic amenities.

Nearly fifteen years ago, world leaders met and adopted the agreement spelling out eight important goals (MDGs). The MDGs identify the core issues that drive socio-economic development and therefore pave the way for a peaceful world. The adoption of these goals injected some impetus into the development pace of different nations. However, as we approach the set target date for their full implementation, we realize with great concern that progress has been rather sluggish on some while it has been good on others. This, therefore, prescribes a fresh challenge to all nations to think about the post-2015 agenda.



Kay Rala Xanana Gusmão
Prime Minister, Timor-Leste

I congratulate the Universal Peace Federation for its faith and tenacity, particularly Mother Moon for her commitment and Father Moon for his legacy, in making sure that many important global issues continue to be on the agenda of so many international leaders that are here today. I believe the testimonies of the

distinguished individuals in attendance will contribute to raising awareness about international concerns that affect humankind....

We want to contribute with our experiences, our perspectives and our clear desire to change the current world disorder, so that the primacy of the human person is put at the core of the political agenda of the global decision-makers.

Timor-Leste became independent on May 20, 2002, after twenty-four years of hard struggle. Being a country that had just emerged from a prolonged conflict with Indonesia, as well as conflict among ourselves, we opted for dialogue, tolerance and reconciliation.

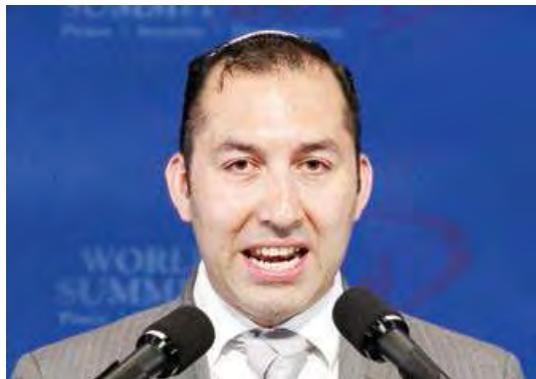
Immediately after the end of the war, we started a difficult and lengthy process to achieve a true reconciliation within Timorese society. This process led to the establishment of a Commission of Truth, Mutual Acceptance and reconciliation, where all the victims of repression could testify without fear....Following this report, we believed we could go beyond our borders and, thanks to the goodwill of the Indonesian leaders, the two states established a Commission of Truth and Friendship.

For two years, a joint team worked hard to hear all the witnesses and the possible perpetrators of the violations of human rights. The final report was signed by the heads of state and government of both countries, putting an end to the painful past.

Both Timor-Leste and Indonesia wanted to clear the way for true and genuine reconciliation and tolerance amongst communities and people, rather than feed hatred and revenge that would only destroy the country and impede the efforts of the population to improve their living conditions.

As a result of this forward-looking policy, Indonesia and Timor-Leste now enjoy a solid relationship between people and between states, based on cooperation, friendship and a collective vision for the future.

Today, Timor-Leste is a development success story, thanks to the determination of our people and the support of our international friends. Timor-Leste has established a vibrant and free democracy, a tolerant and peaceful society, and the foundations for sustained economic growth and development.



Rabbi Richard Gamboa
General Secretary, Colombian Assembly of Religions and Spiritualities

Undoubtedly the work of the Colombian Assembly of religions and Spiritualities has shown that religions can work together and unify their voices around values and common themes. This is a working forum at the national level. Furthermore, it has given a voice to hundreds of religious and spiritual leaders who had never been considered in ecumenical and inter-religious dialogues. It is important to bring in indigenous spiritual leaders; nobody is rejected. We are so inclusive that the Colombian Communist Party is part of this council.... Even the general secretary of the party is a member, as we are very interested in promoting the dialogue between philosophical communism and religions, especially with Christians, since there are historical wounds that must be healed in order to move towards a sustainable culture of peace.

The political and social impact we have generated is such that last week I received two letters, one sent by the Peace Delegation of Guerrillas of the FARC, and another sent by the Office of the High Commissioner for Peace of the Presidency of the republic, where both sides expressed their willingness to end as soon as possible the armed conflict that we suffer and their desire to make peace a reality. We have unified our voices in a common cause, which is to support the peace process to end the armed conflict in Colombia.



Dr. William Mccomish
Dean Emeritus, St. Peter's Cathedral and President, Geneva Spiritual Appeal, Switzerland

Is there a resurgence of religion? I am not sure; I think the world has always been a religious place. I think there is a resurgence of religious identity as a political force. And this has been greatly increased by the different forms of fundamentalism, which we find in many different religious traditions.

Problems such as we saw in Northern Ireland are not really religious conflicts, but groups using religious terms, such as Protestant and Catholic, to identify themselves. Since then, more and more conflicts have been seen to have a religious element, in that religion serves as an identifier of a particular group. We can identify some fifty conflicts in which "religion" seems to be a factor.

I believe it is important that the United Nations deals very seriously with this, as a matter of urgency. There are people dying in Syria and Iraq this very day. There are people who are losing their homes and loved ones in Central Africa. I think this is never due to religion in itself but due to a manipulation of religious identity. We have seen demagogues build up fear of another cultural or ethnic group. There are political and economic forces that use religions and religious identity to divide people and conquer. That is the world we are living in and the enemy of good religion, of real religion; and of humanity.

I think the idea of a United Nations inter-religious council is a wonderful idea. I think this vision of the reverend Moon is a wonderful vision. But let us be realists; it is not necessarily going to be easy. The UN is an international organization of nation-states. We run up against the problem that many refugees are refugees within their own countries and many problems to do with religion are local, not international.

There is also the problem of representation. There are not hundreds of organized religious groups; there are thousands. You can't have them all represented in an inter-religious council in the United Nations. I think the best we could have would be a group of wise women and men who would nominate people to look at particular situations....

What would happen with groups who would not want to work with each other? Even in benevolent Geneva, you have liberals and conservatives. If you have a liberal engaged, a conservative won't come near you. In a UN inter-religious council, what are you going to do about movements that are fundamentalist and fanatic? Are they going to want to have anything to do with it? Will you invite them and accept that they will not want to be there? Or will you try to set up some kind of dialogue?

What are the best practices? I think the best practice is prayer. In the Geneva we have learned with the Spiritual Appeal Association, a Muslim remains Muslim, a Protestant remains Protestant. We are all very different, but we have discovered that it is a wonderful experience to pray together. We believe God listens to the prayers of all people. And we are deeply enriched by the spiritual experiences of other people.

Setting up an inter-religious council at the UN is extremely important. We should not underestimate the difficulties. What can we do in the meantime? I think it is important that there would be peace committees that bring together religious leaders in all countries. And not only where there are problems, but also in countries where there are no obvious problems. Because things change frequently and it is important, if something unpleasant happens, that the religious leaders know each other, trust each other, and will support each other.

As a Christian, I believe that God is not finished with us and that God wants us to live together. I believe that in our period in the history of the world it is important to regard intercommunal violence and violence where there is a religious element as an evil that has to be combatted by prayer, by love -- not only by tolerance, but by recognizing the richness of the other person.



Dr. Anthony Mansour
Director, North American Academy of Ecumenists, Canada

Even today in the age of social media and its immense popularity on the Internet, faith organizations (churches, synagogues, mosques and temples) remain the largest social network in the world. Faith communities reach down to the local neighborhood, in every corner of the planet. When natural disasters hit a particular area, you will find faith organizations at work on the ground. You will find faith communities at work even in remote areas where no government agency dares to go. Many non-religious not-for-profit organizations will only stay in a natural disaster area in so long as the media is around. Their visibility is important for their fundraising and for them to maintain their jobs.... Faith organizations, on the other hand, work in these areas because they are motivated by other factors: not visibility but compassion. Faith communities put into practice the Golden rule: do unto others as you would like it done unto you. This social network of the faithful remains largely underutilized.

Interfaith dialogues cannot work if we are to discuss theology. This is like comparing apples and oranges.... Where diverse faith communities can work together is on social justice issues. Urgent issues such as poverty, responding to natural disasters, child exploitation, violence, malaria and the environment are among many social justice issues where inter- and intrafaith collaboration can be fruitful; a win-win combination for all. Different faith traditions have different theologies and teachings that compel their members to act, but the realization of the need to act is constant across all faith traditions. These are different paths leading to the same goal, to engage in social action.

Faith communities need to be more creative in finding ways to involve their youth in interfaith and intrafaith dialogues. Youth surely cannot dialogue around a theological subject (nor would they be interested in that), but they certainly can do projects with other youth from a different faith tradition. An example would be a project on the environment. Environment is a "hot" issue for youth in that they are already aware of the impact humankind has on this planet.

Youth can come together, for example, and clean a neighborhood park. In Montreal, we get 250-300 youth together on Victoria weekend to clean a park; the city of Montreal gives us bags, lends rakes, and gives T-shirts to every kid. The local media like it. Politicians and city councilors like it. The kids are from different faith communities: various Christian churches, mosques, Sikhs, Buddhists -- it's a little United Nations there. Kids can see the results. Getting together with one another is a form of dialogue. They have learned from each other and made friendships. All participants have the satisfaction of seeing the end result.

In today's secular world, faith communities need to communicate clearly to society that they always have been and continue to be a major contributor to society. So many churches, mosques, temples -- local faith communities -- are running soup kitchens, offering assistance to new immigrant families, visiting the elderly, and offering a variety of assistance in their local communities, all voluntarily, at no charge and with no financial burden to the public or to public funds. Do most of these neighborhood "helping hands" go unnoticed by the public? Are they often taken for granted? I would say yes.... Faith communities need to communicate the good that they are doing to the secular society; more public relations. Remember, bad press on one faith community is a loss for all faith communities. The gain of one is a gain for the others.



Anwarul Karim Chowdhury
Former Under-Secretary-General of the United Nations

One lesson that I have learned from this is that we should never forget that when women -- half of world's seven billion people -- are marginalized, there is no chance for our world to attain sustainable peace in the real sense.

While women are often the first victims of armed conflict, they must also and always be recognized as key to the resolution of the conflict. It is my strong belief that unless women are engaged in advancing the culture of peace at equal levels with men, sustainable peace would continue to elude us.

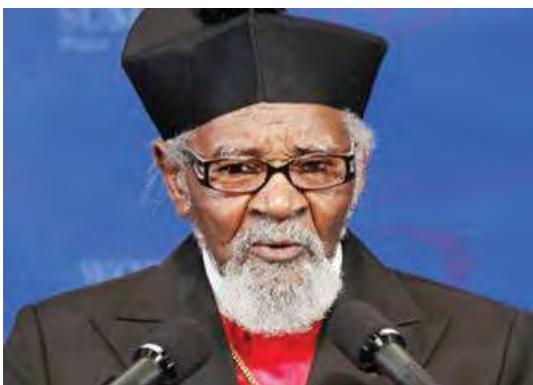
Without peace, development is impossible and without development, peace is not achievable, but without women, neither peace nor development is possible.

In recent times, we have seen new conflicts breaking out in different parts of the world.

Obviously, we have to find better ways to establish peace. We need to remember that in the hate and violence filled 20th Century, we have seen the power of non-violence in the sacrifices of Mohandas Gandhi and Martin Luther King, Jr. Forces of hatred and intolerance claimed their lives...but not their souls, not their ideals....

UN Secretary-General Ban Ki Moon asserted at the inaugural High Level Forum of the United Nations on The Culture of Peace in 2012 that "A key ingredient in building culture of peace is education. We are here to talk about how to create this culture of peace. I have a simple, one-word answer: education. Through education, we teach children not to hate. Through education, we raise leaders who act with wisdom and compassion. Through education, we establish a true, lasting culture of peace."

All educational institutions need to offer opportunities that prepare the students not only to live fulfilling lives but also to be responsible and productive citizens of the world. Indeed, this should be more appropriately called "education for global citizenship." Such learning cannot be achieved without well-intentioned, sustained, and systematic peace education that leads the way to the culture of peace.



Floyd Nelson
Presiding Bishop, international Bible Way Church, USA

In the story of David and Goliath, he didn't look at things the way others did. When David saw Goliath, he wasn't struck and paralyzed by fear. He saw an opportunity. He didn't see the giant from the same viewpoint the others had. This conference has made me look at things differently. The possibilities have to do with how we view things. David had conviction. One thing I've learned is that when you have conviction about something you become unstoppable.

One of the things I learned from Rev. Moon is that he instilled in us that we live for the sake of others. If you don't do anything for someone, when you transition there is nothing you will be remembered for. This

is the second anniversary of Rev. Moon's transition. He made it clear that religion is nothing if you don't have service in it. David looked at Goliath, and his motive was different from the others who looked at him. They saw a giant too big to hit; David saw a giant too big to miss....

I read that the Universal Peace Federation has done some fantastic things. I am pleased to be part of this. There is no job too big for a servant.



Dr. Mary Mbiro Khimulu
Member, Administrative Council of UNESCO's International Fund for the Promotion of Culture

I would also like to remember the great work done for World Peace by the late Dr. Moon and pray for his soul to rest in eternal peace. He left us two years ago and it is impressive that his wife, Mrs. Dr. Hak Ja Han Moon, has continued with the activities of the organization. Thank you, Dr. Moon, for inviting us here to participate at this World Summit. Thank you to you, your family and the members of UPF.

Peace among religions is a precondition for world peace. Although we may be different in many ways and even in the religions we practice, we must remember that we all belong to one human race....

You may be aware of what is happening in both Kenya and Nigeria -- killing in the name of religion. The truth is, becoming violent is not a religious tradition. No religion causes terrorism acts. The President of Kenya, H.E. Uhuru Kenyatta, had this to say on 12 July, 2014 when he hosted Muslims for an Iftar dinner at Kakamega State Lodge, in Kenya. True cultural diplomacy was portrayed here. The President said:

"Nobody will be allowed to misuse religion to harm others. The government will not tolerate individuals misusing religion to propagate an evil agenda. The people who murder and maim others in the name of religion are criminals who should be dealt with firmly according to the law. In dealing with terror activities, the government is not in any way targeting Muslims."

The President emphasized that he will not abdicate his responsibility of ensuring stability which is key to development:

"The government will work for all Kenyans irrespective of their creed, tribal, or political affiliation. Terrorists are criminals and we have to treat them as such. We will show no mercy to those hiding under religion to cause havoc in the country. No true religion sanctions the killing of innocent people."

The president was supported by the majority leader in Parliament, Adan Duale, who is a Muslim himself, in calling on Muslim scholars to defend the true faith of Islam, saying the religion does not condone shedding of innocent blood.

I send a similar call to you all gathered here today....

Tolerance of each other's religious beliefs is nourished in collective responsibility, respect for our social dynamics and authority, looking out for each other, and sharing the ideals that are dear to us. Building on these paradigms, I believe that we can realize a better society across the globe.

Unless we walk out of this Summit with determined minds to contribute in our own unique way, as Nelson Mandela did, as UPF is doing by taking leadership in organizing these Summits to discuss peace and security in this world, we will remain prisoners of our own destiny. Cultural diplomacy remains the bridge towards our growth and we must embrace these ideals both from within and outside our religious standpoints.