

A VISION
FOR PEACE

A PEACE REVOLUTION

DR. HANG HYUNG LEE

Former President, Hong Ik University, Korea

IN THE TWENTIETH CENTURY, Rev. Sun Myung Moon accomplished numerous feats, the most remarkable of which relate to the quest for God, love and the family. From the beginning of human history, human beings have believed that God exists, that human beings are comprised of spirit and body, and that life continues in an eternal spiritual realm after death. Although descriptions of God and spirit vary according to religion or culture, there is clearly a general belief in the existence of God, the spiritual realm, and the immortal spirit.

However, with the development of science and reason, human beings began to doubt the existence of the invisible God and the invisible spirit. Many atheists espoused materialism. Because materialism led to disdain for the realm of spirit, human beings lost their dignity and degenerated to an animal level. The twentieth century was a time of merciless fighting, including World Wars I and II and the Cold War.

Rev. Moon prayed deeply about such a deteriorated human situation and led a sacrificial life to save human beings by reconnecting with God and the realm of spirit. Through a life of suffering, discipline, asceticism, and prayer, he could meet God and Jesus and experience the realm of spirit. He began to teach what he had experienced about the reality of God, God's love and providence, enabling people to restore their original dignity as human beings.

Rev. Moon teaches that God is the origin of love and the universe. In order to establish the world of love, God created all things, culminating in human beings as men and women; but because of the fall of Adam and Eve, God's will could not be fulfilled. In order for God's loving will to be realized, Rev. Moon explained how to repel Satan, who obstructed God's act of love. Therefore, Rev. Moon clearly taught about God's providence to save human beings. Saying that true love is to live sacrificially for the sake of others, Rev. Moon has lived sacrificially throughout his life, enduring suffering and sadness alone for the sake of God's will.

However, as typically happens to people bringing a new message about God, Rev. Moon was slandered, persecuted and even imprisoned several times. Although human beings have used the word "love" for thousands of years, I think that they could not easily understand the true meaning of love. However, seeing Rev. Moon's practice of true love, I came to understand the true meaning of love.

The most valuable finding of Rev. Moon is the true family. Even though the family is the foundation of love and happiness, because human beings turned away from God the family broke down. Ignorant of the importance of family, people fought each other over ideological differences. The tragedies of World Wars I and II and the Cold War were caused by wrong desires, prejudices and egoism. Although people were originally created to experience happiness in the family, when they cast away the family, they sought happiness through individual freedom or group equality. This resulted in conflict between ideologies emphasizing individual liberty and the principle of equality.

Even though freedom gave many benefits to individuals, since freedom brought inequality it caused misfortune. Moreover, although social equality brought many benefits, because equality limited freedom it caused misfortune. The world was divided between capitalism and communism, but finally communism declined. Now, the world is being reorganized by capitalism centering on the U.S. However, because capitalism produced social inequality and moral depravity, revisions were necessary. A compromise between capi-

talism and socialism was suggested, but it does not seem to work out in practice.

In this situation, Rev. Moon emphasizes the family model for the original world of creation. The family is the realm of freedom and the paradise of equality. In the family, nobody feels discomfort or inequality. Fundamentally, individual freedom and group equality are contradictory. If freedom is expanded, equality is restricted, and if equality is expanded, freedom is restricted. In spite of that, human beings want to pursue both simultaneously. However, because people knew that freedom and equality could not coexist, liberals thought that maximizing freedom was the greatest happiness, and egalitarians thought that maximizing equality brought the biggest happiness. However, neither could bring true happiness.

The slogan of the French Revolution of 1789 was liberty, equality and fraternity. However, since their focus was liberty, the revolution can be called the revolution of liberty. This revolution of liberty increased the gap between the rich and the poor, leading to greater inequality. In protest against such abuses, the Russian Revolution of 1917 was a revolution for equality. This revolution used compulsion to remove all inequality at once. However, human freedom was completely restricted and by 1991, its eighty-fourth year, communism broke down.

After the collapse of the Soviet Union, the U.S. became the superpower, and capitalism centering on U.S. became dominant in the world. However, capitalism makes human beings slaves to material things and deepens social inequality. Accordingly, the Third Way and the New Socialism were advocated as alternatives.

The one with the greatest freedom is a beggar. However, the reason why nobody wants to be a beggar is because bread is not shared equally with beggars. The society with the greatest equality is a prison. But the reason why nobody wants to go to prison is because there is no liberty in prison. The society in which liberty and equality are harmonized is called paradise, utopia or the ideal world. It is not easy to establish such a world. Such a paradise is not far from us. Our family is the very place. God created human beings and told

them to make the ideal family. But, because of the Fall, the family was broken down. The family is the sanctuary of love. Liberty always exists where love is. Equality always exists where love is. Whatever does not make an object feel free is not love. Whatever does not treat an object equally is not love. Love gives people freedom and makes all people equal. Therefore, freedom and equality exist together in the family which is the basis of love. It is Rev. Moon who restores such a family.

The foundation of the French Revolution (the liberty revolution) is the free market, which is the core of capitalism. On the other hand, the Russian Revolution (the equality revolution) depends on the army for strict control. Although the market is where people go to buy and sell goods, it is not a place where human beings can live continuously; the market exists for money-making, not love or happiness. The barracks is where young men spend a few years in public service for their country, but it is not the place where human beings can live eternally. There is no love or happiness there: only rules. Only the family is the place where human beings can live eternally in love and happiness. However, having thrown away the family, human beings have been wandering in search of freedom and equality in the ideological conflicts of capitalism and socialism. However, they did not resolve the challenges of freedom and happiness. Therefore, beyond the first revolution for liberty and the second revolution for equality, a third revolution is necessary. This is the revolution for peace.

Rev. Moon advocates a peace revolution. He teaches that all families should live centering on God as the invisible Parent. Since God had never been able to fully manifest as a true parent, Rev. Moon himself has practiced sacrificially the role of True Father of human beings. In order to reestablish the true family in the history of humankind, he has blessed millions of couples.

Through blessing and restoring families, Rev. Moon is establishing a worldwide community of love. Such a community will be the Kingdom of God on earth centered on liberty, equality and love. Thus, he is developing the third revolution for peace by love.

A few years ago, Rev. Moon changed the name of the "Holy Spirit Association for the Unification of World Christianity," which had a foundation in more than 120 countries, to the "Family Federation for World Peace and Unification." This shows the importance Rev. Moon places on the family. The third revolution for peace (the revolution of the family) is to establish the world of freedom and happiness by guiding seekers of freedom and equality to the restored family. Sun Moon University, which was founded by Rev. Moon, established a Department of Purity and a Purity College. In the past, there have been courses teaching about family life, child-rearing and domestic matters, but this is the first department of purity. It emphasizes mind-body unity and fidelity. Because Adam and Eve did not keep their purity, human beings were unable to form true families; instead, they have been dominated by Satan. Thus, purity is emphasized in order to restore the true family centered on true love by removing Satan's weapon of immorality.

Rev. Moon has achieved numerous and miraculous accomplishments within the short period of a few decades. The most significant relates to God and the realm of spirit, the second to love, and the third to family. In the twentieth century, God was left out of human life; some people proclaimed the death of God. Therefore, in the coming new age, people should reconnect with God.

In the twentieth century, the world was entangled in hatred and conflicts. It was the age of imbalance between liberty and equality. At the threshold of the new millennium, let us establish happy families in which liberty and equality are harmonized by love.

CALL ON SCIENCE

DR. TOR RAGNAR GERHOLM

*Professor Emeritus of Physics, University of Stockholm,
Sweden; Member, Nobel Prize Selection Committee
for Physics*

REV. SUN MYUNG MOON is the Founder of the International Conference on the Unity of the Sciences (ICUS). The first meeting took place in New York in November 1972. Since then, thousands of scientists and scholars from all over the world have attended the various ICUS meetings organized on three continents.

Right from the beginning the founding father has insisted that ICUS should focus on two themes: the unity of the sciences and absolute values. To the average scientist, the former is abstruse, the latter absurd. From the beginning Rev. Moon was a controversial man.

And indeed, as science has grown, it has split into different disciplines, and sub-disciplines, and sub-sub-disciplines and specialties and principalities each with its own glossary and grammar. In short, there is nowadays such a babble of languages in the House of Solomon that people no longer understand what they say to one another. Science has become a tower of Babel. And in the process, as Seyyed Hossein Nasr put it, "The sciences of nature lost their symbolic intelligibility, a fact that is most directly responsible for the crisis which the modern scientific world view and its applications have brought about."

Rev. Moon was right in insisting upon unity. This is a unity that should be understood in a spiritual rather than in a technical sense. It is a feeling of unification in working for a common cause in harmony and in discipline and with respect for one another.

In my opinion Rev. Moon was also right in insisting upon absolute values as a recurrent theme for ICUS. But most scientists would probably object. They rather tend to agree with Jacques Monod, who in his famous book *Chance and Necessity* argues that objectivity is the only value compatible with science, "...whereas ethics in essence non-objective is forever barred from the sphere of knowledge."

According to Georg Henrik von Wright, a leading philosopher and outspoken critic of modern science, one could try to capture the outcome of the fight "for the freedom of science" by saying that it ended in a kind of compromise or truce. Science had to relinquish pretensions to be a source of value, leaving to religion authority in matters of good and evil and "supernatural" truth. Religion, again, was to cease to claim authority in questions of "natural" truth, accessible to experiment and observation and logical reasoning on their basis.

Philosophically speaking, this "division of competence" meant a conceptual cleavage between fact and value, between Is and Ought, which did not exist either in Greek or in Medieval Christian thought. One of its implications is the thesis that science is "value free."

As a consequence, as Seyyed Hossein Nasr has pointed out, "The domain of nature has become a 'thing' devoid of meaning, and at the same time the void created by the disappearance of this vital aspect of human existence continues to live within the souls of man and to manifest itself in many ways, sometimes violently and desperately."

Obviously Rev. Moon has taken a firm stand on matters that are currently at the center of the debate on the social impact of science and technology, on the materialism of the West vs. the mysticism of the East, on social progress and welfare vs. existential needs and religious inspiration.

No wonder then that he is a controversial man. But he is not a man of controversy. On the contrary, he has devoted his life to unification and unity.

The Unification movement, of which Rev. Moon is the founder and the spiritual leader, is dedicated to bringing the people of the earth and their religious beliefs together into harmony and peace.

What has Rev. Moon asked the scientists to do? Why did he ask scientists to do it? These fundamental questions have been answered in a simple and straightforward way by Rev. Moon himself in his first ICUS address.

First, he notes that "If science had not developed, economic prosperity such as we have today would not have occurred." Second, he declares that in spite of misuses of scientific knowledge "...still the fundamental spirit of scientists has aimed towards the fulfillment of an ideal society for man."

However, and this is his third point, "Despite scientists' deep desire and diligent efforts, poverty, illiteracy, and disease still prevail in the advanced countries; tensions, wars, and hostilities continue among nations. Thus mankind continues to suffer from sorrow, distress, and pain even in the midst of our luxuriously developed countries."

How come? Because modern science is unable to support any value system whatsoever and thus it cannot uphold morality and ethics. Or as Rev. Moon himself lucidly puts it: "The unfailing response to 'thou shalt' is 'why?' Unless these questions are answered, the teachings remain unconvincing."

And indeed, within its current metaphysical framework, omniscient science finds itself unable to offer any guidance whatsoever in terms of morality and ethics. From our knowledge of what is we cannot deduce what ought to be.

Having made these—in my opinion at least—reasonable and convincing points, Rev. Moon concludes: "The establishment of new morals and ethics based on the new standard of value becomes inevitable." To bring this about, science must assume, he declares, "a unified character dealing also with the field of moral value."

For Rev. Moon, nature is "God's textbook of love." That is why science is so important to him. We, the scientists, are the learned men and women able to read and interpret this "textbook of love."

If this seems strange to us, it is only because we have long since forgotten what was originally the sole purpose of our profession. The founder of modern science, Galileo, said it in almost the same words:

Philosophy is written in that great book which ever lies before our eyes—I mean the universe—but we cannot understand it if we do not first learn the language and grasp the symbols in which it is written.

This book is written in the mathematical language, and the symbols are triangles, circles, and other geometrical figures, without whose help it is impossible to comprehend a single word of it; without which one wanders in vain through a dark labyrinth.

And what is this "great book" all about? Galileo quoted, during his trial, Tertullian's dictum: "That men arrive at knowledge of God's existence first through nature and then through revelation." Galileo added, "Nor does God less admirably disclose himself to us in Nature's action than in the Scripture's sacred diction."

But we must not lose the very central point of the whole purpose! Rev. Moon would not be the man he is if he were only a Galilean, a man of pure science and contemplation. He is also of a Baconian spirit; he wants science to be applied, he wants action.

"Science is not for itself," he once said in addressing an ICUS meeting, "but for the welfare of humanity." This is plain English for what Francis Bacon explained in his grand Elizabethan style: "Knowledge, that tendeth only to satisfaction is but as a courtesan, which is for pleasure, and not for fruit or generation."

But to have this beneficial effect, in order to be not only "for the glory of the Creator" but also "for the relief of man's estate," I am sure Rev. Moon agrees with Bacon's assertion that

Knowledge must not be sought either for pleasure of the mind, or for contention, or for superiority to others, or for profit, or fame, or power, or any of these inferior things; but for the benefit and use of life. The true and lawful goal of the sciences is none other than this: that human life be endowed with new discoveries and powers.

As in religion we are warned to show our faith by works, so in philosophy by the same rule the system should be judged of by its fruits and pronounced frivolous if it be barren; more especially if, in place of fruits of grape and olive, it bear thorns and briars of dispute and contention.

Could it be that Rev. Moon had to expose himself to unbelievable humiliation, suffering and physical torture, had to travel all the way from the Far East to the United States, had to establish ICUS in order to remind us, the scientists, of what we once all knew but now seem to have forgotten?

I will not answer this question. But let me say this: whatever we feel about religion in general and about the Unification theology in particular, Rev. Moon is no doubt a genuine religious leader, a man of integrity and inspiration. When a man of such extraordinary qualities turns to the scientific community and asks us, the scientists, to do work of spiritual importance, we should all, in the name of science, feel encouraged.

In his address to the Third International Conference on the Unity of the Sciences in London in 1974 Rev. Moon said: "I ardently desire and expect the answers to come from you."

I am afraid he is still waiting.

BECOMING A BETTER HUMAN BEING

DR. MORTON A. KAPLAN

*Distinguished Service Professor Emeritus in Political
Science, University of Chicago, USA*

REV. MOON'S GREATEST CONTRIBUTION to peace lies not in any specific thing he has done but in the heart that has guided his activities. I have been intimately connected with some of his activities for more than twenty-five years. Initially I was attracted by the character of the activity and the quality of the participants. However, I had initial doubts stemming from the stories about Rev. Moon that were widely circulated but that I learned were false.

Because of my association with those closest to Rev. Moon and through my own interchange with him, I know who the real Rev. Moon is. He is a man with an immense heart, a heart with room to love all human beings, a heart big enough to love sinners who injure him. It is this great heart that drives him twenty-one hours each day to build activities for a better world. It is this heart that leads him to bring thinkers from all the disciplines and arts into great collegial enterprises. It is this heart that inspired him, because of the need to support an anti-Communist policy, to build a great newspaper in a city, Washington, D.C., that many thought could support only one newspaper. And it is this same heart that turned him into a partisan of the new Russia that emerged from the ashes of the old while most

anti-Communists were unable to distinguish between communists and Russians.

Rev. Moon's understanding that the future of Russia was central to world peace became manifest at the first international conference of the Professors World Peace Academy in Korea in 1983. When I proposed a conference on "The Fall of the Soviet Union," he was enthusiastic.

When he then made a public prediction that the Soviet system would collapse in five years, even I was astounded. He then funded munificently the conference that was held in Geneva in 1985, in the absence of which we could not have charted the reasons for the coming downfall and the importance of responding positively to the new Russia. When many invitees including Sidney Hook refused to attend because of the title, Rev. Moon was steadfast in urging it be retained.

At the same time Rev. Moon supported a smaller conference in 1985 in which I proposed the withdrawal of the Soviet Union from Eastern Europe and to which the Soviet Union sent an official representative, despite the claims of both liberals and conservatives that it would not. This likely played a role in freeing Eastern Europe. None of this could have been done without his support and inspiration.

When Rev. Moon proposed *The World & I* while in Danbury prison, I saw the magnificence of the ambition but doubted the practicality of the enterprise: a magazine that would cover every aspect of human activity, that would be educational, and that would explore the implications of morality was too grand a goal.

When the first issue was put together, there was no backlog of articles and the issue was no better than acceptable intellectually. I felt that if we had a monthly schedule, even this limited quality would decline. Therefore, I asked the *Washington Times* publisher Mr. Dong Moon Joo to go to Korea to tell Rev. Moon that we had to cut back to a bimonthly or, even better, a quarterly.

Mr. Joo returned with a message from Rev. Moon, "Tell Mr. Kaplan that he does not have enough faith." What happened afterwards was not a genuine miracle, but it came close. The magazine became better

and better, month after month. Those who read it often call it the best magazine they have ever read.

With the accompanying Teachers Guide, it is used in thousands of schools to compensate for the inferior educational materials available to students. It is now on the Internet, where all articles going back to its origins in 1986 may be accessed. And teachers are beginning to collect its articles into books that will be used as texts.

Rev. Moon's heart has produced conferences and organizations of religious leaders from all the major and legitimate faiths of mankind, despite the tensions that exist among them. I have serious personal doubts about the direct contributions most religious leaders will make to peace. But I do not doubt—especially at a time when the hate-filled pseudo-religions of people such as Osama bin Laden do so much damage—that bringing religious leaders together into common endeavors is an important step toward peace, for only when religious leaders help to inspire their followers and congregations to work toward a better and more just world will we reduce the violence and misery that characterize our present world.

When I was chairman of the International Conference on the Unity of the Sciences for the first time, peace was in the title of the conference. At that time, almost all peace research that was available from scholars would have made peace less likely. So, I put together an excellent conference that ignored topics on peace.

Rev. Moon looked at the titles of the papers, noted the absence of papers on peace, and asked me if that was right! He then appointed me chairman of the next conference. Only a great man with a great heart could have called my failure so gently to my attention, for I could have organized good papers on the subject. That great man helped to make me a better human being.

AMBASSADOR PHILLIP V. SANCHEZ

Former U.S. Ambassador to Honduras

I WONDERED HOW A MAN could talk like a missionary one day, like an evangelist on another and also like an erudite biblical scholar, a philosopher, a teacher, a parent, a historian and a counselor. All of this created a magnetic fascination in me that has continued until this day. My behavior patterns matured. My mind opened in search of new paths. My few innate talents broadened and developed. I took a new look at my levels of aspiration and I widened my perspectives. I quickly learned that "living for the sake of others" is a goal that belongs to no single church, religion or theology.

No attempt was ever made to change my Roman Catholic beliefs. Instead, every attempt was made to strengthen and reinforce my beliefs in the worth of the family, of interreligious harmony, of character education, of humanitarian service activities and many, many others. To those who would criticize or demean the movement, I would simply ask the question, "Which of the principles and/or goals or standards which I have just mentioned would you find unworthy of your attention?" I think the answer is clear.

UNITY OF THE SCIENCES

The International Conferences on the Unity of the Sciences (ICUS) held from 1972-2000 attracted scholars in various fields of knowledge to consider questions of science and values.

SIR JOHN ECCLES [1903-97]

Nobel Laureate, Physiology

I GREATLY APPRECIATE REV. MOON'S deep concern for the present predicament of mankind. He believes that intellectuals have a particular responsibility to use their knowledge and creative imagination in the urgent task of rebuilding society with values as the supreme guide.

DR. FRIEDRICH VON HAYEK [1889-1992]

Nobel Laureate, Economics

WHATEVER MAY BE SAID or believed about the religious foundation of ICUS, the scientific character of the meetings and their presentation and organization are thoroughly and admirably respectable. ICUS is attempting an almost unique job in devoting itself to clarifying the basic intellectual differences between the communist and capitalist worlds, and thus performs a very important task indeed. For these reasons I am grateful to have been able to contribute to its efforts.

DR. EUGENE P. WIGNER [1902-95]

Nobel Laureate, Physics

THESE MEETINGS HAVE GIVEN me not only pleasure and stimulation; they also brought me back to fundamental problems which one is inclined to forget if one strives for the solution of a special problem of one's prime interest. The realization of the magnitude of the fundamental problems of science and of mankind may not help toward a job, yet it does help toward mental equilibrium and a more sound appraisal of the value of one's life and one's obligations.

UNITING THE BEST AND HIGHEST

DR. PETR NIKOLAYEV

Professor Emeritus, Moscow State University, Russia

TWO PLANES ARRIVED IN the U.S. from the Soviet Union in the spring of 1991, carrying a large group of scholarly intelligentsia, including 150 deputies from the Supreme Soviet of the USSR. The participants on that journey, officially invited as tourists, all knew full well that they would be attending a cultural program, but above all, they would be involved in very serious work of the greatest social importance. This was accentuated in particular by the presence in the delegation of staff of the president of the USSR, Mikhail Gorbachev.

I was fortunate to be a member of the delegation and could see how joyfully and at the same time seriously they met with the organizer of the excursion, Mr. Sun Myung Moon himself. We knew that he had a favorable attitude toward our country, that he always supported us in his speeches, that he deeply respected the new leadership of the country, and that he even strived to offer material assistance. In fact, it was he himself who sponsored our trip to America.

Another thing, we already knew that the idea of unification he has been promoting implies at the same time a unification of national sovereignties, political parties and religious faiths. But what was particularly noteworthy was that we were actually able to realize very concrete and timely accomplishments during the course of this

tour. That was a time of acute crisis, just a few months prior to the attempted overthrow of our government, which, if successful, would have incurred a drastic change in our political climate, virtually doing away with all the democratic progress that had been taking place in our nation, and a return to the worst form of relations among the governments of the autonomous republics of our country.

The breakup took place anyway, as is well known, but it did not take such a drastic form as might have been the case if the conspirators had had their way. At that time, all of the public figures had not yet foreseen the catastrophic possibilities that loomed before us, but the people who invited us to the U.S. had already anticipated the consequences of a reactionary coup d'état. Mr. Moon understood this perfectly, and in his speeches in many cities throughout America and especially those addressed to our delegations, he called upon us to strive if at all possible to prevent the disintegration of the USSR.

It was a strategically well-thought-out move to organize a meeting on this theme inviting deputies from all the republics with the purpose of providing a forum to warn of the impending collapse. In consequence, a number of us even became convinced that the preservation of our Union was foremost in the agenda of Mr. Moon. Then a little while later we observed his meeting with the North Korean head of state, Kim Il Sung, on which occasion he offered his efforts and services for the reunification of the two Koreas, including needed financial assistance to bring about such an event.

Recently there has been criticism of the Moon organizations on television and in the newspapers, focusing attention on purported deficiencies in the educational programs organized by them for the public school system, specifically in regard to the textbooks on moral issues. However, when we ourselves, dozens of educational methodologists and university professors, studied the course books, we were amazed at their humanitarian and entirely relevant approach and contents, and we wrote our own reviews. Our schools definitely need textbooks like this!

Over the last fifteen years, we have convened a number of congresses and conferences devoted to the issue of religious diver-

sity in Russia. I took part in the publication of the book by Mary Fisher, *Living Religions*, for which I wrote a chapter on Russian spirituality. For a number of years I have been giving lectures at Moscow State University on "Dialogue of Religions and Cultures," and I would venture to state that I have some foundation to wish for our Orthodox educators to have abundant energy in their defense of moral values. Our national culture and spiritual traditions do not essentially contradict the moral imperatives that Mr. Moon poses before humankind. Among other things, he states that the basic problems of historical development cannot be explained just by external, outward factors, but also by the fact of the imperfection of human nature, in which regards it must be categorically acknowledged that to change the world for the better, first and foremost we must change ourselves.

The esthetic thinkers of our times attribute our moral imperfection to the fact that we do not engage deeply enough in the process of "self-creation," but rather that our predominant attention is on bringing about outward, historical change. Here is a little poem "Changes," by V. Kornilov that expresses this rather poignantly:

*We thought the whole matter was structure,
So we set out to change the whole system,
And became in the process thrice poorer
And wickeder than we had been before.*

*We thought that it was all about means,
But when we actually got to the ends,
In addition we got a package of lies,
Swindling and bestiality.*

*We traded our tools for bars of soap
And our property for legal rights,
But what we needed was just
To change our own selves first of all.*

Russia is a country with a rich spiritual heritage. This does not mean that we should dismiss other cultures, the spiritual experiences of other nations, nor figures of worldwide import such as Dr. Moon.

PERSEVERING AGAINST ALL ODDS

ARNAUD DE BORCHGRAVE

Editor at Large, The Washington Times, USA

MUCH HAS BEEN SAID or written about Rev. Sun Myung Moon. He was persecuted mercilessly by communists and anti-communists, or those who were always willing to give the Soviet Union the benefit of doubt even when there was no doubt. These are the people who lied about Rev. Moon in order to send him to a federal prison on a trumped-up tax evasion charge. If he had started a liberal newspaper in Washington, D.C., with a less than hostile position on Soviet imperialism, Rev. Moon would have been acclaimed as a hero by the dominant media culture.

Thus, he suffered the abuse of those who were bent on his destruction because he knows, like Winston Churchill, that nothing is more costly, nothing is more sterile than vengeance.

Rev. Moon launched *The Washington Times* at a critically important juncture in the life of America. The world's most important capital had been reduced to one newspaper voice. To thrive, democracy requires a multiplicity of voices from right to left through the center. Major democratic capitals—London, Paris, Brussels, Rome, Madrid—enjoyed from five to ten daily newspapers. Rev. Moon understood the extent of the danger of one newspaper in the world's most important capital—and stepped into the breach.

When Rev. Moon asked me to serve as the Editor-in-Chief of *The Washington Times* in March 1985, I accepted immediately with the encouragement of President Reagan and Vice President George H.W. Bush. The total editorial freedom I was guaranteed by Rev. Moon was scrupulously respected. We crafted the basic principles of what we thought should be the Reagan Doctrine—which President Reagan enthusiastically endorsed.

It was the newspaper's promotion of the Reagan Doctrine and a military buildup that exhausted the Soviet Union so much that it could no longer keep pace. This, in turn, enabled Mikhail Gorbachev to push Soviet hardliners to one side and launch glasnost and perestroika. It was the beginning of the end of the "Evil Empire," and we were proud to keep *The Washington Times* in the vanguard until the Soviet Union imploded and the global communist movement collapsed.

I was in Moscow in 1990 with Rev. Moon when he met with Gorbachev. The Russian leader quickly understood that Rev. Moon was not anti-Russian. In fact, in this post-Communist environment, Rev. Moon's new crusade for family values found an echoing endorsement from Gorbachev.

Rev. Moon had battled the forces of evil in his native North Korea before continuing the struggle in the U.S. and then in the rest of the world. He has been relentless, indefatigable and unswerving in his ceaseless battle to revitalize the moral and spiritual values of the United States with a view to restoring America as the shining citadel on the mountain for the whole world to admire and emulate.

To accomplish all this—and much more—cost a great deal of money, which Rev. and Mrs. Moon and their worldwide movement have raised to the tune of over \$2 billion. This kind of money is not generated by selling flowers on the streets of America's major cities. Thousands of people have answered Rev. Moon's prayers and contributed to the creation of a new world of shared family values where the Ten Commandments are no longer multiple choice—but obligatory. Without them, family and the society at large will simply wither away—or implode.

One little-known fact about Rev. Moon and the media is his dedication to the principle of editorial independence. People have always asked me if Rev. Moon tried to influence my editorial judgment. Not at all. He trusted me to do what was right.

I was proud to see that during my stint at the helm of this great newspaper, our exclusive stories were picked up by the world's major news agencies and newspapers with credit to *The Washington Times* and *Insight Magazine*, a publication which I was proud to launch and direct in 1985. Under my leadership, *The Times* became one of the three most influential newspapers among the 1,600 dailies published in America.

One can say without fear of exaggeration that without the vision of Rev. Moon, *The Washington Times*, *Insight*, *The World and I*, the television center, the Universal Ballet Academy, the World Media Association, the Ambassadors for Peace, and the Universal Peace Federation would not exist.

Rev. and Mrs. Moon have crisscrossed the globe from north to south and east to west, visiting and preaching in close to 200 countries. I have attended these rallies, and their contributions to world peace and understanding since the end of the Cold War have been immense. For each one striking at the roots of evil, a thousand others hack merely at the branches.

It was Confucius who said, "What the superior man seeks is in himself, but what the small man seeks is in others." Rev. Moon has always called on his formidable inner strength to deploy his awesome energy which leaves small men gasping for breath trying to keep up. Rev. Moon invariably followed Benjamin Franklin's rule to never turn aside in public affairs through views of private interest, but to go straight forward in doing what appears to be right at the time, leaving the consequences with Providence—and God.

Great works are performed not by strength, but by perseverance. Rev. Moon always persevered—against formidable odds. The greatest thing a human soul ever does in this world is to see something and then tell what it saw in a plain way. One sage observer once remarked that hundreds of people can talk for one who can think, but thou-

sands can think for one who can see. To see clearly and to have a clear vision is poetry, prophecy and religion, all in one.

In Rev. Moon's vocabulary, nothing is impossible. He has both the will and the means to prevail, and he has done so time and again against seemingly insurmountable obstacles.

Rev. Moon has also fought tirelessly against all forms of discrimination. He does not want the men of another color for our brothers-in-law, but for our brothers. He reminds young brothers and sisters that all successful business stands on the foundation of morality.

Rev. Moon has shown throughout the twenty-five years I have had the privilege of working for his global media enterprises that the best preacher is the heart; the best teacher is time; the best book is the world; the best friend is God. Rev. Moon has gone far in life—farther than lesser human beings—because he has known since the beginning of his life's journey where he is going. In his perorations, Rev. Moon has taught that us human things must be known to be loved, but divine things must be loved to be known.

Thank you for a great opportunity to broaden my professional horizons in total freedom of expression while honing my journalistic skills.

PRESIDENT RONALD REAGAN [1911-2004]

40th President of the United States (1981-89)

THE AMERICAN PEOPLE KNOW the truth and you, my good friends at *The Washington Times*, have told it to them. It wasn't always the popular thing to do, but you were a loud and powerful voice. Like me, you arrived in Washington at the beginning of the most momentous decade of the century. Together, we rolled up our sleeves and got to work. We—actually the people

themselves—launched the greatest peacetime growth in history, cut taxes, deregulated, while manufacturing productivity rose nearly four percent per year. And, oh yes, we won the Cold War. You faithfully chronicled these dramatic events as well as mirroring the new sense of optimism I felt America needed. Once again, America stood like a shining city on the hill.

PRESIDENT GEORGE H.W. BUSH

41st President of the United States (1989-93)

WHEN I THINK OF *The Washington Times*, I think of a publication that has brought much-needed balance to the way Washington is covered these days. I think of a paper which has earned the respect of its readers. I think of a news organization that maintained its integrity at a time when many in the industry are engaged in sensationalistic and tabloid journalism.

Note: The preceding statements about *The Washington Times* were given in honor of the fifteenth anniversary of its founding, June 16, 1997. According to de Borchgrave, *The Times* has been required reading at the White House for twenty-five years.

A MEDIA PHILOSOPHY OF TRUE LOVE

HON. JAE HO JEONG

*Vice President, Korean Constitutional Association;
former Congressman, Korea*

IT IS NOT DIFFICULT to see the value or appropriateness of Rev. Sun Myung Moon's philosophy of the news media. He emphasizes unceasingly the mission and "right way" of media whenever an opportunity arises.

Rev. Moon does this because he has upheld the philosophy of "Love God, love humankind" from the beginning of his media organizations. He also says that the voices of people are "the voices of Heaven (God)," and his insight into the importance of truthful communication is both deep and penetrating.

Often, media companies are started as strategic stepping-stones for existing enterprises and conglomerates to increase their public stature, or create a protective fence or expand their base. But the media activities that Rev. Moon carries out across the globe show a dynamic determination to confront the traditional dysfunctions of media. He gives equal value to freedom and responsibility of the media. He declares that freedom unaccompanied by responsibility negates honesty and trust, two key themes that media must live up to. Responsibility and trust are like a needle and thread. Only when these two core functions are combined can the media act with integrity.

While some global media conglomerates have formed media empires based on sensationalism and deliberately distorted or misreported public opinion, Rev. Moon has consistently promoted honesty and integrity and the proper role of the media in expanding the logic of peace. He has rejected all promptings to exploit his media network. He has consistently emphasized the right path for the media. It would not be an exaggeration to say that Rev. Moon views the media as instruments that God can use for His purpose. It is a sacred territory that must not be abused.

This lofty perspective on media is shown in his inaugural address to the World Media Association in 1978: "My ultimate goal and purpose are the establishment of world peace, peace-building based on a true value system," he said. "This goal can better be achieved through the work of the media than by the use of military force."

During the 1980s, when the communist and democratic worlds were in a fierce clash amidst the Cold War, Rev. Moon initiated a long journey to promote the spirit of peace around the globe. It seemed like an impossible task. Then, in 1990, Rev. Moon, the premier global anti-communism activist, met with Mikhail Gorbachev, president of the Soviet Union. Their encounter was amazing and miraculous.

In his talks with Gorbachev, Rev. Moon emphasized the inherent human dignity and unadulterated inner nature of human beings, transcending politics, religion and nationality. At the same time, he predicted the decline of the Soviet Union and urged Gorbachev to initiate a soft landing through *glasnost* and *perestroika* (policies of openness and restructuring).

Experts on global issues have stated that shortly after this meeting, the Cold War climate between East and West changed. This is an important fact that must not be dismissed. Even after the collapse of the Soviet Empire, Rev. Moon and Gorbachev have remained on good terms.

Rev. Moon has founded daily, weekly and monthly newspapers in many of the world's major cities. The flagship of this media network is *The Washington Times*, published in Washington, D.C., the capital city of the United States and a nexus of international politics.

In a very short time, the *Times* grew to become one of the top newspapers in the United States. As the leading conservative newspaper, it has a decisive influence on U.S. domestic and foreign policy. Rev. Moon's vision for the news media lives and breathes in *The Times*.

Rev. Moon established three keynote principles for the news media: right path, truthfulness and integrity. This created a model with the authority and dignity to attract the attention of the international community. His resolve that the media never be merely a means of making money is the operating principle for all of his media companies. He demonstrates his philosophy of the mass media through actions that no other moguls would attempt to imitate.

Rev. Moon does not have a strand of secular ambition. He already has all the conditions, including wealth and fame, that guarantee security and comfort for his remaining years of life. He has a wife who is dedicated to assisting him in all things and children whose hearts are filled with filial piety. He has an ideal environment and lacks nothing. There is nothing more he could wish for.

Nevertheless, the pain in his heart is deepening because he believes that his mission is not completed until a true value system permeates every corner of the world. Therefore, he continues to walk his chosen path.

I do not attempt to follow the lifestyle of Rev. Moon. Moreover, I have no courage to approach the soaring world of faith that he embodies. He is far too lofty and distant for me, a common fellow, to emulate. We hear so many things about this man. Some of them are accurate, and some of them are not. However, there is one thing that I can say with confidence: Rev. Moon is such a great man that no one can imitate him.

DISCUSSING SPIRITUALITY

OSCAR FERNANDO

Journalist, Sri Lanka

MOST PEOPLE TODAY LOATH public discussion on the subject of God and spirituality; that the mass media abhors this subject is a foregone conclusion. Rev. Dr. Sun Myung Moon is taking the world by storm in discussing and propagating the subject of God and spirituality in open forums throughout the world!

It is well for media personnel to study the ethical tenets emphasized by the Universal Peace Federation (UPF) so that these could be reflected in their writings with no inhibitions as to spirituality. The UPF speaks of God as the common Father of humankind; their projects encourage complete freedom for all participants in conferences and workshops to keep to their respective religious beliefs; what is expected is a dialogue to get to the core values of all religions for pursuit of world peace. Such values are put to pragmatic use in doing service projects that are often commenced with the participants' own religious rituals and sermons.

Human beings must love their enemies and even go so far as to do good to those that hate them. Human beings must live for the sake of others; this law is as basic as, say, the law of gravity. Grave consequences have followed in the world by not living according to this law. With true love, prayer, meditation and spirituality we, the human family, must connect with God and become one family with true love shared by husband and wife, parents and children. Peace should be the natural relationship between fellow human

beings, the environment and God. That human beings are not merely physical but also spiritual was a common belief at one time in history.

THE IMPORTANCE OF FAMILY

DR. RUTA PELS

Chairman, People to People, Estonia

THE FAMILY IS A cell of society. It was written in many textbooks when I studied at school. Our generation was educated in very strong family-based values. Respect for our mother, father, grandmother and grandfather was unconditional and unquestioned.

Unfortunately, all family-based values are in danger. The new generation is independent and oriented to values based on mass media, TV, cinema and the Internet. On one hand, it is good to have more information than we had in our age, but on the other hand, most of the news and movies are rude and full of violence and bloodshed. The value of human life has become very low now, and many children and youth have no sense of the importance of human life. It is so easy to kill people, Only mothers and fathers can explain to children the meaning of giving birth and raising up good and smart children.

As a mother of two sons, I know very well the strong influence of media and the Internet on children. Modern schools cannot help create God-centered values; families have to do it, very often without help from the state. Only religion can help them on this hard way. Because of that it is so important to have strong personalities around us. Rev. Dr. Sun Myung Moon is one of the greatest examples for young people. He and Dr. Hak Ja Han Moon, along with members of

their family, exemplify a strong family and demonstrate the importance of family values.

When the family as an institute is in crisis, Rev. Moon, his wife and family are touring the world declaring "God's Ideal Family and Peace Kingdom." They have had a big influence on nations, families and individuals throughout the world. I was fortunate to listen to Rev. Moon, Mrs. Moon and Hyun Jin Moon speak in Tallinn in 2005 and 2006. Their message about family values, true love and three generations living in harmony touched me very much.

One of the most important things is the explanation of the parent-child relationship as the fundamental relationship between the Creator God and human beings; they define the parent-child relationship in terms of love, life and lineage. People generally understand what love and life are, but it is so important to explain that lineage is more important than life and more important than love. Rev. Moon says, "Life and love come together to create lineage. Lineage cannot be established if either life or love is missing. Therefore, among the three qualities that define the parent-child relationship—love, life and lineage—lineage is the fruit."

It is pity, but people of my generation in post-Soviet countries do not know about their great-grandparents, so millions of people do not have roots and lack the knowledge their grandparents had. In a similar way, with the loss of lineage at the fall of Adam and Eve, true life and true love never matured. We believe that it is possible, although not easy, to reestablish the original family.

Rev. Moon wrote:

Extreme selfish individualism threatens our prosperity even today. We deem young people to be the hope of humanity holding the promise for the future, but drugs and free sex enslave them. Advanced countries seem to believe that material goods are all that matter. They recognize only their own interests while ignoring the misery of tens of thousands who die of starvation every day.

The family members can explain to children the need for solidarity between poor and rich, old and young, and healthy and sick people. Only God-centered values and social values help to change the attitude of children toward the important things in the world. But parents can teach children if they are educated themselves, if they love each other and share family values and God-centered values.

I was fortunate to see the love between members of Rev. Moon's family. Representatives of all generations show strong love toward each other and responsibility for all members of the family. It was great to know that together with Rev. and Mrs. Moon, their children and grandchildren and other members of their family participated in the tours. They showed how important it is to renew relationships between grandparents, parents and children. One look at this family is enough to understand what it means to have true love among family members and between the generations. Because of that, it was so significant to be part of this great tour initiative and participate in the meetings and ceremonies.

It is fine to have a copy of taped speeches but more important is to listen to them from Rev. Moon himself, from Dr. Hak Ja Han Moon and their family members. The sound of their voices makes a big difference in understanding the meaning of these documents. It brings tears to my eyes when I hear them speak about three generations of a family living in harmony:

Parents and children live in service and attendance to the grandparents as the historical root of the ancestors. The family sets the pattern for living together in harmony. The family wherein parents and children love and respect each other, husband and wife are grounded in mutual trust and love, and brothers and sisters trust and rely on each other, and all live together as one, is the model ideal family. This means that you need to establish a true family wherein the stem of true love emerges from the roots of true love and bears the fruit of true love.

I dream that my own family can be like this when I become a grandmother! Unfortunately, because of World War II, I did not know my grandparents and I have no sisters and brothers. I appreciate my husband, sons and mother very much. Among these three generations we can create good relationships and share love and knowledge.

I would like to mention the great impact of the blessing ceremonies. Afterwards, all couples feel the beginning of a new relationship as husband and wife. But most of all I would like to underline Rev. and Mrs. Moon's idea about the purpose of marriage and the importance of restoring the position of owner: "Only when each is rooted in love for the other can they stand in the position of the owners of their spouse. We marry to secure this position of the owner." This is the message they proclaimed in 120 nations.

There are many men and women in our country and others who are living together as partners, but true family can be based only on marriage. It is great when people from different nations can become husband and wife and make a family. My husband and I are from different countries. I understand very well that it is not easy to create such a family because of prejudices. We had to explain to our relatives and friends that it is great to have family as we do. Our children can be citizens of the world, not only of one country.

Rev. Moon has held blessing ceremonies for couples of all nationalities. This is very important for mutual understanding and world peace. Many other political and religious leaders speak nice words about peace, but they do not do anything special to promote peace and understanding. Words without action are nothing; they do not make changes in the world.

If thousands of people follow God-centered family values in their daily life, they will make changes in the world. Starting from own family as a cell of society, all together we can do great things.

FAMILIES AS PILLARS OF PEACE

PROF. HERMENEGILDE RWANTABAGU

Academic Affairs Leader, University of Burundi

WITHIN THE AFRICAN TRADITION, it is often said that the family makes children by providing them with a livelihood and by molding their personality, while children make the family by giving it cohesion and a sense of mission and responsibility. In this sense, the family is a wall-less school of wisdom in which, through dialogue and constant interactions, the younger generation is inculcated with the prevailing social norms and values. Like the Greek *Arete*, the prized virtues and attributes that all aspire to are: respect, sharing, self-control, caring for others, especially for the weak, a sense of humanity, and responsible parenthood. In this sense, the family is a microcosm where morality is taught and experienced.

Indeed, as L.S. Senghor rightly said: "In Black Africa, morality is a way of living that is realized in and by society and above all within oneself, through the family."

On the whole, in African societies the family has been a powerful agent for communal harmony and social stability in so far that core values such as equity, tolerance, respect for other people's rights and the peaceful resolution of conflicts are duly internalized by the young and become part of their thinking and feelings, giving direction to their daily conduct.

The family in Africa, as elsewhere, has not been spared the deep and wide-ranging changes that have overtaken our societies in the

wake of the Second World War. By and large, they have substantially undermined the role and the prerogatives of the family as a central social institution.

Those changes include the rise of young people's aspirations for freedom from adult tutelage and parental authority. In this perspective, by easing intercultural communication, the technological revolution has generated a youth culture that erodes the binding power of traditional values and the moral authority of parents.

In this respect, as P. Erny has remarked, the contemporary family can no longer easily shape the personality of the young people in conformity with the age-old ideals that are on the decline, nor can it mould their values and conduct in line with the new requirements that are beyond the reach of the older generation.

Hence, the image of the family as a coherent framework of identification is waning, while the school as an agent of socialization has not fulfilled the hopes and expectations that were put into it.

As a consequence, the young are left in a sort of cultural "no-man's land" in which deviant behavior may become the norm. This tendency manifests itself through disruptive behavior in schools and in the community, lack of respect for parents and teachers alike, drug and alcohol abuse from an unusually tender age, theft, prostitution and sexual misconduct with high risks of contamination by HIV/AIDS.

In this perspective, the violence and insecurity inflicted on African cities by street children together with massive youth involvement in the wars that have ravaged the continent are clear testimonies to the family's failure to carry out properly its moral obligations.

By their will to embody the ideals of true parents, Rev. Sun Myung Moon and his spouse are determined to enhance the renaissance of the family as a key agent of civic and moral education. Indeed, they believe that the family has been on the decline since the fall of man and that it needs a new vision and mission to create healthy and morally sound communities and nations: As Moon noted when commenting on the breakdown of the traditional family, children not only suffer emotionally when they have less interaction with

parents, but they also see no higher moral obligation to live for the family or the larger society. Dysfunctional families do not create the citizens that modern societies require for long-term success.

The crisis in the family is a crisis of communication and interaction between parents and their offspring. This is the "generation gap," as Margaret Mead puts it:

Our present crisis has been variously attributed to the overwhelming rapidity of change, the collapse of the family, the decay of capitalism and the triumph of soulless technology. Behind these attributions there is a more basic conflict between those for whom the present represents no more than an intensification of our existing configurative culture, in which peers are more than ever replacing parents as the significant models of behavior.

One major dimension of the family crisis is the decline of sexual morality. The instrumentalization of sexuality for economic gain or personal gratification is characteristic of our age where scandalous acts such as promiscuity, marital infidelity, juvenile prostitution, forced marriage, sexual mutilation, domestic violence, rape and incest have become common practices which are taken for granted in societies that have lost their moral bearings.

On the whole, the depravation of sexuality has become a social evil of great magnitude through the destabilization and destruction of the family, hence compromising the upbringing of children. The scourge of HIV/AIDS it has generated is a "silent weapon of mass destruction" that has devastated entire households and communities, leaving in its wake orphans in their thousands with the host of problems they have to endure like the lack of affection, schooling and medical care and, worst of all, poverty and sexual exploitation.

In the face of these evils looming over humanity like a second "deluge," Rev. Moon has sounded the clarion call to parents, educators and young people to become aware of the dangers hanging over our world like a Damocles sword. He advocates restoration of the

core values of marriage, family life and sexuality to their original function within society.

This is what we consider to be the fundamental and most significant message that Rev. Moon brings to today's world which has been drifting morally over many decades, with untold consequences. He has reminded us of the sacred nature of marriage, family and procreation whose principles must be inculcated into the hearts and minds all the stakeholders, young and old alike.

The natural and ideal setting for the inculcation of the sacred values of marriage, family life and procreation is the household. In old African traditions, the family was a school of life where adolescents were formally instructed on the rights and responsibilities of spouses in marital life and on the mysteries of sex and procreation and how to order their behavior in these vital matters. These teachings were imparted by experienced men and women within the framework of the rites of initiation which took different forms from one community to another.

The contemporary family should be a lifelong school of values par excellence. Modern parents have thrust upon them the task of conveying society's basic values to young men and women who are caught between tradition and modernity. The role parents have to play is both exacting and exciting as they have to mould personalities at their formative stage.

Social values can be transmitted through explicit information and dialogue. Indeed, if the family is to achieve its educational objectives, harmony should prevail among its members. The pillars of these harmonious relationships are open lines of communication not only at the vertical level, between parents and children, but also at the horizontal level, between brothers and sisters as between mother and father.

The latter are entrusted with the crucial responsibility of providing a model of integrity and humanity to inspire the younger generation by living for others in their daily accomplishments.

It is through love, sharing and mutual respect between parents that children will learn to live by those virtues in their future fami-

lies. The same applies to values such as self-restraint and marital faithfulness, mutual support and solidarity, justice, equity, respect for Human Rights, tolerance and the peaceful resolution of conflicts.

If such social virtues are duly practiced in the family, there is not the slightest doubt that children will grow into harmonious personalities, prepared to order their future households on a similar model. This is in line with what we learn from Rev. Moon's thoughts, that through the creation of healthy and harmonious families united communities will emerge and peace will prevail within and between nations.

Today, schools and colleges, where youth from a variety of social and cultural backgrounds converge, must in liaison with the family provide a comprehensive package of sex and family life education from an early age. The latter would dwell not solely on the prevention of sexually transmitted diseases but also on marriage preparation.

Adolescents, especially young men, must be enlightened from a social and a scientific viewpoint about sexual impulses and how they have to be channeled for their future well-being. They need to be guided on the choice of a life partner and the value of engagement and mutual trust before and during married life. The "family culture" should be high on the agenda among the aims of education.

Today, humanity is facing challenges of unprecedented magnitude in terms of insecurity on a global scale, climatic change and environmental degradation, drug abuse, sexual immorality and the scourge of HIV/AIDS. Besides, the family that Claude Lévi-Strauss has called the "atom of society" is losing its stability, and with it its central role in shaping society through the proper education of children.

As parents, spouses and teachers we are reminded by Rev. Moon that it is through the revival of the sacred value of marriage and of the fundamental role of the family that harmony will prevail within individuals and in our communities, embracing entire nations and paving the way for world peace.

PAULA SOTUTU

National Director, Habitat for Humanity, Fiji

REV. MOON'S EMPHASIS ON the importance of the family which is bound by true love initiated by God's own love is a beautiful and very comforting concept. His teaching on the importance of the family, taking us right to the fall of the first family from our Creator's grace, is very thought-provoking. I personally believe that it is within the family that truth is best learned, integrity is cultivated, self-discipline is instilled and love is nurtured. It is at home that we learn the values and the standards by which we guide our lives.

DR. VIGINTAS-STEPAS DOMKUS

*Chairman, Institute of Biochemistry,
Ministry of Health, Lithuania*

THE PARENTS' MOST IMPORTANT contribution is to engraft into their children's heart the spirit of serving, and children grow by taking responsibility to perfect themselves. I feel that such is the most precious treasure that Dr. Moon has been promoting for many years throughout the world.

DR. ION CUZUIOC

Physician and Writer, Moldova

DR. MOON'S ADVICE SETS off a chain reaction in our daily life. Without believing in our Good Lord, without faith in the future and without a faithful love, a husband and wife cannot build a marriage and family. Without faith and true love, the couple does not have the moral right to conceive another being, because the newborn baby needs a moral and spiritual foundation. Children should be raised with faith in God, goodness, kindness and love.

PROF. ABUNABI SATTORZODA

*Chief, Department of Foreign Policy and
Foreign Economic Development, Strategic Research Center
of the President of Tajikistan*

IAM TRULY IMPRESSED THAT Dr. and Mrs. Moon are campaigning for the ideal family in which grandmothers and grandfathers, parents and children all live together in harmony and consensus. Love for God and one's fellow man, respect for our ancestors, our next-of-kin, and our neighbors can unite us. In Tajik families, generations have lived together in peace and harmony since time immemorial.

ARMINDO AUGUSTO DE ABREU

*Former Financial Manager, Petroleo Brasileiro S.A.
(Petrobras), Brazil*

I HAVE HAD THE OPPORTUNITY to know, visit and study significant aspects of the works of Rev. and Mrs. Moon. In the religious (well substantiated in his magnificent book, *Divine Principle*), social and entrepreneurial aspects, I was pleasantly surprised to discover an impressive collection of accomplishments in support of universal peace, brotherhood among all people, and especially family solidarity.

WHY CHARACTER EDUCATION?

HON. FORTUNA ANTHONY-HUSBANDS

*Former Chief Education Officer,
Ministry of Education, St. Lucia*

THE PRESENT MILLENNIUM DID not see a change in the number of wars and incidents of violence and conflict around the world. Not many areas of the world have remained untouched by the scourge of corruption and evil deeds. At the highest levels of society, in developed countries as well as developing and underdeveloped countries, we see men and women in positions of leadership failing to set and meet acceptable standards.

Why have those elected to lead failed so dismally? Could it be that their character leaves much to be desired?

When man was crafted in the image and likeness of God, there is ample evidence from the Bible to suggest that good character was the foundation upon which all men were expected to live. Good character entails embracing and modeling the virtues that are the foundations of life. Character can be defined as the individual's actions which are based upon his values. Values such as love, care, trust, honesty, selflessness, integrity, humility and self-control are the foundations for character and are shaped through the process of character education.

Where does it begin and who is responsible?

When we look at society, we are saddened by the level of violence, the number of dysfunctional homes and the number of youth who have gone astray. In many societies there are a large number of chil-

dren born out of wedlock. St. Lucia is no exception; the World Bank reported in 1999 that "almost all children born in Jamaica and St. Lucia (85 percent) are born out of wedlock, which means that many fathers are absent from the lives of their children."

This type of family structure poses challenges for the inculcation of sound character values in the child. This exclusion of fathering, if allowed to go unchecked, can damage the very fabric of the society, the family. The "family," as noted by Rev. Moon, is the anchor, and if society's root of stability is being challenged and weakened then the world is thrown into disarray.

We are faced with numerous problems; our societies have sunk to a level of decadence, and few persons take responsibility or want to be held accountable. Few make an effort to address the ills. Most societies have developed a culture of blaming someone else and seldom focusing on the "I" who can be instrumental in making a difference.

Research has indicated that an individual receives the first nine months of character formation in the womb. The coming together of a man and woman produces a new offspring. One needs to look at the characteristics that the mother as well as the father possess.

Rev. Moon tells us that lineage is important for the type of individual that we become. There are also other factors which cannot be ignored. While she carries the baby, the mother's state of mind, nutrition, thoughts and other personal habits are all channeled to the fetus through the umbilical cord. Hence, we must be aware that an individual's character commences from the womb. There is, therefore, credence that character education begins in the womb and the parents at this point in the life of the child are the primary educators who will commence the formation of the child's character.

The Swiss psychologist Jean Piaget believed that intellectual development occurs in four stages. The sensori-motor stage begins at birth and lasts until the child is approximately two years old. Piaget believed that although the child at this stage could not form mental representations of objects that are outside his immediate

view, his intelligence develops through his motor interactions with his environment.

As the primary educators, it is imperative that the parents model for the child the virtues needed for strong character formation. This is supported by Rev. Moon's statement that "The more parents' love reflects the love of God, the happier, healthier, more productive and empathic a child will be, and the more benevolent will be his or her impact upon the larger world." Therefore, it follows that character education cannot be left to chance.

What then is character education? American educator Dr. Thomas Lickona stated: "I believe character education is the deliberate effort to cultivate virtue—that is, objectively good human qualities that are good for the individual person and good for the whole society. That doesn't happen accidentally or automatically. It happens as a result of great diligent effort." Simply put, the writer defines character education as family, community and school coming together to teach and practice the principled virtues which would impact positively on each other, resulting in harmony and peace.

Character education is rooted in the family. "What is the highest education?" Rev. Moon asks. "The original base to create the heavenly nation is the family." It is indeed true that the foundation of a sound character, the teaching of virtues, values and morals are well established in the family. The smallest child receives the beginning of "sound character education" at the knees of his or her parents. Rev. Moon goes on to note that:

Character education provides a vital foundation for living a life of true love. Such love is only possible where the heart has been cultivated and the conscience is strong. The heart is at the center of a person's character. From the heart issues our fundamental impulses to seek joy through loving. It is the conscience that then directs our love to be unselfish and confirms the principles that are reflected in all the great spiritual and moral traditions.

The journey to the formation of good character is also the responsibility of the extended family, which can be seen as the school, the teacher and the wider community. This means that teachers become the parental representatives and are not only to attend to the intellectual development of the child but also become a positive role model. The teacher's concern must extend to the holistic development of the child, and this encompasses the formation of a sound character. Consequently, teacher training must have as a core component character education.

Every teacher must expect good character in his or her students. Teaching simple actions, such as greeting each other, inculcates in the child civility. This civility grows with the child, who then learns to greet his or her teacher and members of the community. When practiced continuously, this behavior becomes a habit. The child then learns that he or she is the responsibility of the community in which he or she functions; this inculcates the desire to do what is right, since this child knows he is not just secure in his family but in the community as well.

As a child feels safe and cared for in a community, it is the duty of each member of the community to engrave upon the child through positive modeling a pattern of behavior that becomes the child's "moral constitution." As others model behavior such as honesty, caring, love, sharing and many other virtues encompassed in Rev. Moon's injunction to "live for the sake of others," an individual truly creates his or her moral road maps.

The biographies of Mother Teresa and Gandhi testify to their unselfish work for the sake of humanity. Consider students participating in a summer camp where the facilitators model the right attitude and aptitude. After a while, the participants reflect on their own behavior and make the necessary changes. They begin to emulate the behavior of their facilitators. Children will live what they see around them and not necessarily what they are told. Therefore, good character comes from the consistency of the modeling which teachers and members of the community demonstrate to the child.

It is, therefore, incumbent on us to teach well. Whether we are parents, friends, teachers or community members, it is important that we remain ever conscious of the lessons taught to the young by our individual actions, modeling or coaching. Let the lessons be memorable, tangible and real. Most of all, let us teach them in a fun way so that they always remember the lessons with joy. Even when we need to chastise them, let it be remembered as a positive contribution to shaping their character. I am sure that we all can recall lessons taught through negative and harsh discipline. We do not want to create such memories for our children.

Therefore, as we teach our children and help shape their character, let us remember the words of Rev. Moon: "Growth in love as a child determines the person's relationship not only toward his or her own parents but towards society in general and ultimately towards God."

Teachers, never give up on your students. Take time not only to teach the academics but stop to help students create a vision for their life, find their mission in life, and craft the lifestyle that they hope to achieve. Capture them early and create a democratic, cooperative learning environment that will help them see you as a friend, mentor and role model. Give them lessons that they can use as moral roadmaps, so they will follow their conscience and make the right choices in fulfilling their vision. Let their road maps be painted with the virtues required for sound character development.

Strong individuals are raised in communities where everyone takes responsibility for each other. Therefore, it is necessary that the community within which a child is raised shares a clear vision and partakes in its fulfillment. Each person must demonstrate accepted standards of sound character and work to benefit all families. They must advocate for wholesome programs and facilities which will impact positively each member of the community. In so doing, the community functions as one large extended family, holding sacred the interests and development of each other.

Rev. Moon's work has stimulated me, as an educator, to emulate his teachings, and for this reason I have worked hard along with other

Ambassadors for Peace of Saint Lucia to organize summer camps for students on character education. We have the burning desire to share with our sister islands this practice which would encourage young persons to remain pure and to abstain from premarital sex, especially with the Caribbean experiencing an increase in HIV/AIDS.

If we all model Rev. Moon's philosophy of "living for the sake of others," it will have a positive impact on children and produce individuals, families, communities, societies and a world of peace for all.

DR. ROBERTO EMILIO BAILLY
ANDERSEN CAVALCANTI

*President, Universico Institute of
Research and Education, Brazil*

I STARTED AN EDUCATION PROGRAM inspired by Rev. Sun Myung Moon's ideal. The results were excellent. I decided to use all my time and money to create an institution devoted to character education, training teachers from all over the city and really transforming people. I started a secondary school in order to allow our teachers to train inside real classrooms and help us to increase our project performance. Now, because of this inspiration, our education project is transforming children and their families. We are in our fifth year of operation, and we can see that we are helping to give families a new vision of their children's future. We have this result because of Rev. Moon's worldview.

GOOD GOVERNANCE, LASTING PEACE

AMBASSADOR D. L. MENDIS

*Former Ambassador, Permanent Mission
of Sri Lanka to the United Nations*

GOOD GOVERNANCE HAS BECOME an important issue in national and global politics. It has gained importance with the demise of the Cold War and the resurgence of democratic ideals. The emergence of global threats and challenges has further accentuated its importance. According to Rev. Dr. Sun Myung Moon, good governance must go beyond national interests, national boundaries and legal obligations to embrace interreligious values in order to establish lasting peace.

At the international level, good governance is associated with the reform of the UN Charter and UN agencies in order to meet the challenges of the twenty-first century. It also deals with global economic and social threats and challenges such as abject poverty, disease, armed conflicts, weapons of mass destruction, terrorism, corruption, narcotic drugs and organized crime. In dealing with threats and challenges, the UN has not been successful; therefore, Rev. Dr. Moon speaks of an "Abel UN" as a UN that "offers its efforts for peace to heaven, ceaselessly living for the sake of others."

At the national level, good governance relates to the rule of law, human rights, protection of minorities, access to justice, free and fair elections, humanitarian assistance and strategies to deal with the

global threats and challenges. To this end, Rev. Dr. Moon speaks of changing the culture of heart in order to achieve these standards.

Many criteria for good governance are advocated by politicians, religious teachers, scholars and writers of diverse disciplines from all continents and at all levels. However, a model for good governance at national and international levels would require the following criteria:

1. Governments must adhere to well-established universal values relating to good governance.
2. Governments must deal effectively with threats, challenges and the changes necessary to enhance good governance.
3. Governments, non-governmental organizations, civil society organizations and the private sector must cooperate fully with each other to deal with threats, challenges and changes.
4. Governments must recognize the importance of multi-lateralism at the international level and pluralism at the national level.
5. Good leadership and family values are the key elements for good governance and lasting peace.

UN treaties contain important universal values and constitute an effective tool for good governance at national and international levels. Hence, in developing a model, these treaties and their implementation can be fertilized by the ideas of good governance and lasting peace propounded by Rev. Dr. Moon, through the intervention of the Universal Peace Federation (UPF):

UN treaties occupy a predominant position at international and national levels. Treaties that deal with human rights, humanitarian law, terrorism, environmental protection, trade and development, law of the sea, trafficking in narcotic drugs, disarmament and non-proliferation of weapons of mass destruction, genocide, transnational organized crime and corruption are connected with good governance and lasting peace.

The UN Charter is the most important UN treaty. It empowers the Security Council to maintain international peace and security in the world. It provides for use of force as a last resort if diplomacy fails to resolve a conflict through negotiation. The Security Council and General Assembly resolutions are absolutely important for good governance at the international level. In particular, the General Assembly Resolutions on the Millennium Declaration 2000 and Dialogue among Civilizations set forth important goals which are inextricably interwoven with good governance and lasting peace.

Accordingly, the UN Charter requires reforms. The expansion of the Security Council is absolutely necessary to give legitimacy to the UN Charter. Otherwise, the UN Charter will look "undemocratic" in a changed political and economic order. The Secretary-General designate, Ban Ki Moon, will have to meet these challenges in regard to good governance and lasting peace at the international and national levels. In meeting these challenges, it is useful to make an in-depth study of Rev. Dr. Moon's ideas of an "Abel" UN.

However, the efficacy of this model can be diminished without the universal application of important UN treaties relating to good governance such as climate change, sustainable development, the International Criminal Court, non-proliferation of nuclear weapons, human rights, corruption, organized crime, narcotic drugs, bio-diversity, bio-safety and anti-personnel mines. The report on climate change by British economist Sir Nicholas Stern published in 2006 stresses the importance of protecting the climate and agreements such as the 1996 Kyoto Protocol not only for good governance but also for the survival of mankind. Faith-based organizations such as UPF can improve the quality of these legal instruments.

Good governance cannot be achieved without effective implementation of UN treaties. This is still the Achilles heel, despite many efforts undertaken by states, intergovernmental organizations and international non-governmental organizations. Implementation can also be enriched through the application of interreligious values.

At the international level, implementation of UN treaties is reviewed, monitored and verified by treaty organs such as the Committee on Human Rights, Committee on the Rights of the Child, Commission on Sustainable Development and the International Atomic Energy Agency (IAEA) Board of Governors. Unfortunately, the recommendations of such committees or commissions are not fully implemented in a majority of states, and innovative modalities must be established to ensure such implementation.

In regard to non-proliferation of nuclear weapons, the IAEA Board members have an enormous responsibility to verify violations on the basis of reports and not to act on political alliances. Compliance control measures are undertaken by the Security Council through the imposition of sanctions and use of force. These are controversial and delicate matters which need to be addressed diplomatically prior to any such action. In this regard, ideas of an "Abel" UN as propounded by Rev. Dr. Moon can help towards peaceful settlement of these disputes.

A holistic approach in regard to the implementation of UN treaties is necessary to achieve good governance at a national level. The complex issues regulated in UN treaties are interconnected and need the application of interreligious values. UN treaties, especially those relating to corruption, narcotic drugs and organized crime, require alliances and strategies with non-state actors for effective implementation. Preventive measures are as important as enforcement measures in the quest for good governance. Therefore, the role of faith-based organizations such as the UPF is of fundamental importance.

Secretary-General Kofi Annan stated in a recent report that we should move from "an era of legislation to an era of implementation." In this regard, the United Nations Development Program has initiated many projects and programs in developing countries to implement UN treaties. Some of these projects lack transparency and third-party evaluation to ensure their success and effectiveness.

UN treaties and their application can establish a measure of good governance. However, in order to establish lasting peace, there is a need to incorporate interreligious values into principles of good

governance. After all, interreligious values teach nothing but peace at the international and national levels.

All religions have contributed to lasting peace in the world. Lord Buddha emphasized the importance of mindfulness in establishing inner peace (Satipatthana sutra). In the Bible, Jesus said, "Love thy neighbor as thyself." The Prophet Mohammed said not to discriminate except on the basis of piety. All these statements tend to emphasize the importance of religious values. Rev. Dr. Moon's idea of living for the sake of others is the ultimate goal for achieving lasting peace. Florence Nightingale, Mother Theresa, Mahatma Gandhi, Martin Luther King, Nelson Mandela and many others have also contributed immensely to the achievement of lasting peace in the world by living for the sake of others. If we can enhance such numbers by five percent, this world will be a different place.

Unfortunately, interreligious values have not impacted on good governance and lasting peace in all continents. Religious wars dominated the European continent for centuries. Invariably, this has led to secularism in Europe and the separation of church from state. Even the father of international law, Hugo Grotius, avoided extensive reference to religious values. It is indeed a paradox of history that these values have not fertilized modern international law and international relations.

In the beginning of the twentieth century, the Marxist doctrine proclaimed religion as the "opiate of the masses." This was a huge setback which sent ripples around the world. Hence, religious values were discarded, especially in those countries that came under Soviet hegemony. With the collapse of the Soviet Union, people in these countries are reverting to religious values in an unprecedented manner and thereby provide hope for lasting peace.

The contribution of Rev. Dr. Sun Myung Moon to good governance and lasting peace is immeasurable. He established UPF to propagate principles of good governance in the twenty-first century by implementing interreligious values. He formally proposed that the United Nations establish an interreligious council within the UN system. The

contributions made by UPF to enhance interreligious values would undoubtedly impact good governance and lasting peace.

A unique opportunity is at hand to shape the world order on good governance and interreligious values and not on individual or national self interests. All over the world, politicians and diplomats have acted more on national or individual self-interest and not on core interreligious values.

Hence, it is of paramount importance to incorporate interreligious values such as fairness, equity, merit, justice, compassion, kindness, forgiveness, good faith, trust, reconciliation and living for the sake of others into the principles of good governance to achieve lasting peace in the world. Only then can we avoid a clash of civilizations, religions or ethnicities and avoid conflict, poverty and underdevelopment.

THE MORAL IMPERATIVE OF AN INTERRELIGIOUS PEACE COUNCIL

DR. VLADIMIR PETROVSKY

*Professor, Moscow State University, Russia; President,
Russian National Peace Council*

AN INTERRELIGIOUS COUNCIL AT the United Nations, proposed by Rev. Sun Myung Moon, is of paramount importance for world politics. A council within the United Nations composed of representatives from various religions, parallel with the General Assembly, would enhance not only the United Nations' effectiveness as an institution of global governance but also humanity's spiritual renewal on the foundation of God's true love.

By failing to fully appreciate the importance of religions and spirituality, the United Nations chose a path that could not but compromise its influence. Rev. Moon noted that, in analyzing contemporary problems and trying to solve them, the UN has been leaning to one side, ignoring the moral and spiritual aspects of current political developments. If this continues, the UN will be unable to accomplish the purpose for which it was founded, and its relevance will diminish in the future.

The idea of an interreligious council is an outgrowth of some of the essential elements of Rev. Moon's teachings. For example, as he explains it, the Fall of Adam and Eve was caused by the misuse

of love; this led subsequently to the murder of their son, Abel, by his elder brother, Cain. Thus, world peace requires that we restore two primary types of relationships: between men and women and between siblings.

Restoration of the relationship between men and women is related to the marriage Blessing ceremonies that Rev. Moon conducts. Restoration of the relationship between brothers, and, by extension, nations, religions, races, ethnic groups, etc., is rooted in Rev. Moon's understanding of the Cain-Abel relationship. An "Abel-type" person or group is one who lives for the sake of others in order to bring about reconciliation, cooperation and peace.

Rev. Moon speaks of an interreligious council as a way to renew the UN, based on the ideal of God's true love and living sacrificially for the sake of others. His fundamental concern with the current UN is that it does not consider God to be the ultimate standard of moral value and has not adopted living for the sake of others as its guiding principle. An interreligious council should emphasize service which promotes reconciliation among religions, nations, races, ethnic groups, rich and poor, north and south, , etc.

This interreligious council was proposed by Rev. Dr. Moon at the UN in August 2000. The formal initiative to establish such a body was introduced by the Philippines to the UN General Assembly in 2005.

The council would help the UN family to better manifest itself as a model of good governance. It would help the UN deal with the most acute global challenges, such as poverty reduction, development assistance, conflict prevention and resolution, reducing the proliferation of HIV/AIDS, providing for decent living standards, etc.

Thus, the proposal to establish an interreligious council relates to the UN's mission and its Millennium Development Goals. In bringing together councilors representing governments, religions, civil society, business and academia, it would serve as a model of integrated governance. It would draw on core spiritual and moral principles to provide solutions to critical global problems. Its authority would depend on the personal standing, status and actions of its members, the Ambassadors for Peace. Its program would be

action-based and result-oriented, including research that will bring about real progress towards achieving a lasting peace.

The effectiveness of the council will depend on its ability to cooperate with national governments, international organizations, and other civil society institutions. It would build upon the success of Universal Peace Federation programs such as the Middle East Peace Initiative, the Northeast Asia Peace Initiative, HIV/AIDS prevention, character education, marriage and family education, global citizenship education, and humanitarian service and relief.

Such an interreligious council should be a critical part of UN reform. However, for it to become part of the United Nations system will require vision, leadership, courage and creativity. The key objective is to transform the UN from the traditional "diplomatic club" and arena of interaction among national governments into a comprehensive international body representing different national, ethnic, social and professional groups with the same decision-making powers as governments (not all of which are democratically elected and thus authorized to represent their respective nations and countries). The United Nations could then be guided by spiritual principles and moral values, as Dr. Moon proposed.

Civil society institutions have an inferior status within the UN system. An interreligious council would help the UN become an integrated model of cooperation among diplomats, government officials, academics, journalists, clerics, businessmen and all people who are concerned with the future of the world and are able to make it better.

An interreligious council would act as a crucial agent of change, both philosophically and practically. Its potential value in contributing the perspectives of spirit and faith should not be underestimated.

The council would embody the moral authority of its members, who would represent religious traditions in all countries. If the assertion that each religion calls for peace and reconciliation is true, then an interreligious council would draw upon the practical abilities of

people of different beliefs to cooperate and change the world for the better.

The council would be based on true and reasonable principles, with an effective and manageable structure that promotes communication, pluralistic dialogue and networking. Without being hierarchical, the organizational structure should combine a certain degree of centralization and discipline with democracy, pluralism and grass-roots links.

The membership selection for the interreligious council should be flexible, involving people of various religious traditions and institutions as well as relevant social and professional groups, individuals, etc. The council would benefit from their political, professional and moral authority and/or experience.

The unique and broad experience of Russia could be vitally important for such a council, as Russia is a meeting point of different civilizations, cultures and religions, a microcosm of the spiritual universe and a juncture of the pains and problems of humanity, which the interreligious council would seek to relieve.

Whether inside the UN system or not, religions are destined to play a role in shaping humanity's future. There are several ways an interreligious council could function within the UN system without modifying the UN Charter.

An interreligious council could become a "traditional" international NGO, affiliated with the Economic and Social Council (ECOSOC), performing merely advisory functions. The UN Charter says that ECOSOC shall set up commissions in economic and social fields, commissions for the promotion of human rights, and such other commissions as may be required for the performance of its functions. The Charter further reads that ECOSOC may make suitable arrangements for consultation with non-governmental organizations which are concerned with matters within its competence.

In addition, Articles 22 and 29 of the UN Charter state that the General Assembly and the Security Council may establish subsidiary organs that they deem necessary for the performance of their functions. In the case of the Security Council, an interreligious voice

could impact the whole range of UN activities related to international peace and security. The weaknesses and constraints of the UN have been debated for decades, and the voice of civil society institutions such as an interreligious council could make a difference. If interreligious representatives are allowed to join the debates at the UN Security Council, it could make this body less cynical and more transparent and effective.

If an interreligious council seeks not only advisory but also decision-making functions, it would have to lobby for amendments to the UN Charter that would give international NGOs the same (or nearly the same) status as representatives of national governments. Such a council could model ways to bring together governmental and non-governmental actors by integrating the interreligious and intercultural dimensions. It could also ask other intergovernmental organizations to strengthen their support for civil society efforts to address the root causes of global problems and to promote peace.

These approaches to UN reform, if applied reasonably and skillfully, would advance the ideal of an "Abel-type" UN that lives for the sake of others in order to bring about reconciliation, cooperation and peace.

To conclude, such an interreligious council would have to find its proper role. It could provide for international peace and security, development, prevention or resolution of ethnic and religious conflict. It could also promote dialogue among civilizations by means of citizen diplomacy, public campaigns, education and research.

DR. JUOZAS SATAS

Professor, Kaunas Technical University, Lithuania

THE PRESENT STRUCTURE OF the United Nations is based on representation of states and their political interests. Its

activity is directed towards solving political and economic issues. Such a basic factor of society as religion (morality) and structures that represent it are eliminated from the UN structure and activity. Partly because of this, the organization is in deep crisis, unable to solve issues of international importance and perform the functions laid down in its bylaws. The way out of this situation can be found in Dr. Sun Myung Moon's proposed reorganization of the institution by establishing within its framework an interreligious council made of representatives of the world's major religions. It is evident that the difficulties inherent in the UN's present structure could be removed more easily if the moral and ethical teachings of the world's major religions are heard and if their representative hierarchies' viewpoints are taken into consideration.

DR. VICTOR ANDREYEVICH TUMANOV

*Rector, Kiev Medical Institute of the Ukrainian Association
of Public Medicine*

REV. SUN MYUNG MOON'S proposal for reforming and perfecting the structure of the UN by setting up an interreligious council within its body merits careful attention and consideration, for certainly interreligious consensus plays a major role both in forestalling and ending conflicts.

INNOVATIONS IN HUMAN RIGHTS

DR. EVA LATHAM

*President, Human Rights Teaching International,
The Netherlands*

THE UNIVERSAL DECLARATION OF Human Rights, adopted by the UN General Assembly “as a common standard of achievement for all peoples of all nations,” is the first thing that crossed my mind while listening to Dr. Sun Myung Moon’s vision for Peace for the first time in New York. He was not only speaking about peace in a theoretical way, but was practical about the road to that end. In fact, his speech was a lesson in inclusive thinking as “the” way to peace.

Before he started his speech, a beautiful singer graciously treated the audience to “This Is My Song,” set to the tune *Finlandia*, by Jean Sibelius. The words of this song stayed as a background in my mind.

As his speech unfolded, I connected his essential message more in particular to the Preamble and Article 2.1 of the Universal Declaration of Human Rights and to The Charter of the United Nations.

The concept of the Universal Declaration of Human Rights is about the dignity of every human being, and as such it is about moral rights. It embodies the principle of equality, recognized in natural law. The Charter of the United Nations states in Article 1 that one of the aims of the UN is to achieve international coop-

eration in "promoting and encouraging respect for Human Rights and for fundamental freedoms for all without distinction..." The fundamental thought behind the Charter is that peace and stability among nations will be best achieved in this way.

The UN Charter as well as the Universal Declaration of Human Rights are both means to an end: peace.

It was not because I was listening to Dr. Moon in New York with the UN just around the corner that I made the link to these two instruments for peace, but it was because of the content of his speech and my almost life-long involvement with these instruments. After the speech in New York I was eager to know more about Dr. Moon, so I set out to gather more information.

It is remarkable to learn that although Dr. Moon's starting point is totally different from that of the "founding fathers" of the Universal Declaration of Human Rights and the UN Charter, in the end the goal is the same: peace.

The road Dr. Moon takes to that goal is astonishing and innovative. He began at the grassroots level as an individual with a spiritual mission, later surrounded by his wife and a few followers. The evolutionary struggle of his mission is now expressed in the Universal Peace Federation, a movement spanning the globe and successfully mobilizing people to bring lasting peace based on inclusive thinking.

In the implementation of his vision, his road is concrete: to bring together not only religious, but also political leaders and people at a grassroots level from all walks of life. He has inspired them to reach out beyond their own national, religious, ethnic and social borders and affirm each other unconditionally as members of one human family. It is inclusive thinking in practice and at its best. It is the concept of the Universal Declaration of Human Rights becoming reality.

What impresses me is that all of these activities go on without any formal bureaucracy or high degree of traditional institutionalization and outside the mainstream pattern of thinking about peace. The positive results are there for everyone to see and deserve respect.

It is amazing to experience how one person could make a difference and in his own unique way reach the hearts and minds of so many. "War starts in the minds of men," as the UNESCO Charter states, so reaching the minds of men with his essential message, Dr. Moon is contributing to a mental and spiritual innovation that lays the foundation for lasting peace.

As an expert in the field of human rights, recognized by UNESCO, I try very hard in my own way to implement the notion of human dignity for all. I do know how difficult it has been throughout history—and still is—to bring the concept of the human rights message from paper into practice, that all people are created equal in inherent dignity and are members of one human family, irrespective of one's culture, religion, nationality, gender, language, etc., as stated in Article 2.1 of the Universal Declaration.

However, too many people have learned fallacious justifications to exclude others from human dignity. I could observe on a daily basis how people imprison themselves in nationalistic thinking, religious circles, cultural norms and values, gender and color superiority, social origin, etc., with the shameful result being the exclusion of others.

This exclusion "philosophy" is the basis of problems minor and great all over the world and in places big and small. This is what has shaped our world and still is shaping it up to this day. Contemporary examples of what this leads to are: Rwanda, ex-Yugoslavia, the Democratic Republic of the Congo, Afghanistan, Iraq, Sudan and the never-ending atrocities in the Middle East.

But also in "war-free" societies one can observe the mobilizing of religious and cultural differences and the cunning exploitation of these for personal advantage or for getting or holding political power.

Dr. Moon does the opposite. His philosophy is one of "inclusion." What makes him in my view special is that he sticks to the principle of inclusiveness although the obstacles he has encountered in his life would be enough reason not to.

His mission is more needed and necessary than ever, for in this globalizing world defined by technological innovation, people are more aware of each other. This has great advantages, but at the same time it makes us more vulnerable if we do not organize a mental innovation raising us to the higher level of inclusive thinking, seeing what unites, instead of what divides us.

Recent research [2006] of the human genome has revealed that genetically we are more than 99.1 percent the same. This is a hard scientific fact that should work as a catalyst to convince everyone. Nevertheless, too many in leadership and governance, as well as at the grassroots level, are still held captive in fear of each other, in the old frames of reference of exclusiveness.

Concerned, courageous and credible people are needed now to take the world to the next step in civilization, which is the freedom from fear of each other. Dr. Moon is such a person. With his principles of "living for the sake of others" and "without borders," he is putting into practice the very spirit of the Preamble and Article 2.1 of the Universal Declaration of Human Rights in his own unique but, most of all, credible way.

Drawing from my own experience in the field of human rights, I know how great an effort it takes to reverse the thinking of people and tear down all the different walls of separation built up in the course of time. It is easier to get the world to accept "hamburgers without borders," than it is to get "human dignity without borders," thus inclusive thinking, accepted.

It is the materialistic category versus the spiritual category. The first could be obtained in the short term; the latter category has to do with fundamental processes of the mind and needs long-term involvement and educational investment without any certainty of a positive result.

Notwithstanding that, Dr. Moon has made it his mission to challenge the human race to look beyond the materialistic and irrelevant aspects of life and search for common ground in the spiritual dimension. His goal is "that each may seek to love and build together, a world united, righting every wrong." ["This Is My Song," *Finlandia*]

Therefore, there is no better reason for me to pay tribute. I salute Dr. Sun Myung Moon for his challenging vision. In his mission, he has continuously shown character, courage and credibility.

My tribute is not complete without including Mrs. Moon. I pay tribute to her for her inspiring initiatives the world over to make peace happen in the hearts of mankind, thereby accentuating the indispensable role that the women and the children (the little angels) of this world should play.

Note: Dr. Eva Latham received a UNESCO award for the Teaching of Human Rights in 1990, the same year as Vaclav Havel, president of the Czech Republic.

PEACE ON THE KOREAN PENINSULA

DR. MIN HA KIM

President, Headquarters of Ambassadors for Peace, Korea

WE ARE LIVING IN an era of transition. The twentieth century was a century of division, conflict and struggle. It is the hope of humankind to see the end of this era and open up an era of peace and unity in the twenty-first century.

There have been turning points in every age of history. Saints such as Jesus, Mohammad, Buddha and Confucius led to the founding of major religions and brought great changes to history. They precipitated eras of great transition.

Other examples are the Renaissance, which spiritually liberated human beings from the darkness of the Middle Ages; the Religious Reformation; the Industrial Revolution, which brought changes to human life in the material dimension; the Democratic Revolutions; and the Enlightenment, when scholars and scientists made many discoveries about the earth. These were all eras of transition. The times before and after these transition periods were so different that we could call one an era of darkness and the other an era of light.

Our time is also a period of transition, with revolutionary developments in information and telecommunications technology centering on the Internet, scientific developments which promise to dramatically increase the lifespan of human beings, and new tech-

nologies such as digital engineering. These have both global and localized impact.

For the Korean people, the twentieth century was an era of suffering and of shackles. Caught in the competition between the European powers and expansionist nations, Korea was invaded by the Japanese Empire. Our land, our culture and even our names were taken from us. Finally, in a terrible bloody war, even our lives were taken from us. It was truly a time of blood and tears.

Throughout my life, following my scholar's conscience, I have worked hard to develop an objective and universal approach to peace and unification. From the time I began to lecture at the university in 1959, at the age of twenty-eight, until I retired at the age of sixty-five, I was a guide to my students. I had a single-minded conviction that the only way for our nation to survive was for us to create a great "education nation." I put my efforts into developing a system of education for true human beings, guided by the thought that people need to become true people in order to contribute to peace and prosperity, in the family, society, nation and world.

When I worked as president of the Korean Federation of Teachers Associations, I emphasized the importance of families, schools and our entire society becoming a place of education. During these forty years of work in the field of education, my continual focus was on the reunification of Korea and world peace.

During the 1980s, I happened to come in contact with Rev. Sun Myung Moon's "true love" approach to the reunification of the Korean peninsula, which was similar to what I had been thinking. His philosophy was very similar to the Moral Rearmament movement, which had held my interest since I was a youth. Moral Rearmament promotes absolute purity, absolute love, absolute honesty and absolute peace. Rev. Moon's thought is something that anyone could agree with and be moved by, if they heard it.

I was deeply moved by his movement to educate Koreans about peaceful unification. I sympathized strongly with his goal of "peace and unity education" for the individual, family, society, ethnic group, nation and world, based on purity, true love and true families. I

was filled with admiration for Rev. Moon's incredible "force," transcendent insight, superhuman effort and vitality, and the respect he receives from people around the world.

In particular, I was profoundly touched by the peace movement that Rev. Moon has been leading for the sake of the peaceful reunification of Korea. I come from a family that was separated by the division of the Korean peninsula. In recent times, reunions of divided families have allowed many to meet family members living in the North.

My own mother lived to be 101, but she passed away before the reunions began. There was no opportunity for her to remove the pain in her heart caused by our family's division. There are hundreds of thousands of such divided family members, many with the same tragic experience. The pain of our divided nation has to be resolved.

During the 1980s, when the anti-communist laws and national security laws in South Korea were so severe, it was all but impossible to talk about "peaceful unification." Nevertheless, Rev. Moon pushed for a "true love federation of North and South Korea." In 1991, he met with Chairman Kim Il Sung and reached agreement on a number of pending issues, such as the reunion of divided families, economic cooperation, the development of the Keumkang (Diamond Peaks) mountain range, a non-nuclear policy for the Korean peninsula, and prospects for a summit between the leadership of the North and the South.

When I had the chance to visit Pyongyang, I could see the cars produced by Pyeonghwa Motors driving through the streets. Pyeonghwa Airlines opened a new era in North-South exchanges by opening a way for travelers from the South to visit Pyongyang and other key regions in the North.

Exchanges on a private and social level are preparing a foundation for reunification. Cultural exchanges have taken place centering on the Little Angels Performing Parts troupe, and five peace seminars have brought together students from North and South Korea.

Rev. Moon has been bringing reconciliation between the pro-North Korea Cho Ch'ong Ryon group (often called Chosen Soren in Japan) and the pro-South Korea Mindan group in Japan. Viewing their half century of struggle as a microcosm of the conflict between North and South Korea, Rev. Moon brought these two groups together. Such an accomplishment is no mean feat. When I was deputy chairman of the Democratic Peaceful Unification Advisory Board, I tried to promote that reconciliation but without success. As an academic working hard for peaceful reunification, I could not but be moved by Rev. Moon's success. And yet his work on the Korean peninsula is only a small part of the work he is doing for the sake of world peace.

The twentieth century was an era of war, when the logic of power reigned. Through two world wars and then the Cold War, history was marred by struggle and conflict. Even though the Cold War is over, conflicts continue around the world due to differences of ethnicity and religion, or through the clash of civilizations. Millions of people suffer from poverty and disease as a result of violence. Worse, the amount of money spent on the military efforts in 2005 exceeded US\$1,000 billion.

The terrorist attacks on the U.S. and Britain changed the paradigm for peace. Whereas we once thought of peace as something temporary or limited, we now realize that we need lasting, comprehensive peace that all humanity can enjoy. To build such peace requires the efforts of all peoples and all nations.

During the Cold War, humanity anticipated that the United Nations would play an important role in achieving world peace. However, even after the Cold War, the UN, centering on the powerful nations, has a limited ability to build a peaceful world. As conflicts erupt across the globe, the UN cannot transcend self-centered nationalism and the selfish interests of powerful nations.

To encourage the UN to fulfill its proper role, Rev. Moon initiated a movement for UN renewal. Just as he emphasizes that the United States should play a certain role for the sake of the world,

Rev. Moon criticizes the UN for its inability to transcend the interests of powerful nations and self-centered nationalism.

The fruit of this movement is the Universal Peace Federation, inaugurated by Rev. Moon as a "Peace UN" beyond religious and national boundaries. Pointing out that nations and religions are often the greatest causes of conflict and barriers to peace, Rev. Moon has advocated transcending national boundaries and unifying religions.

Despite his advanced years, Rev. Moon launched speaking tours to pass on this message of peace, in keeping with his single-minded focus on world peace, despite all the ups and downs of his life. He cannot stop moving, because he isn't motivated by fame or by fortune. As he always emphasizes, true love, that lives for the sake of others, doesn't seek reward. True love means giving and forgetting. This is the foundation of his peace movement.

As president of the headquarters of Ambassadors for Peace, I see a great potential. Ambassadors for Peace in Korea and around the world are dedicated to this work. The 20,000 or so Ambassadors for Peace in Korea are developing Ambassadors for Peace associations in all regions, cities, districts and municipalities, promoting an unselfish and altruistic lifestyle centering on true love that will benefit our communities. I believe that when this movement penetrates all levels of our society, we will be able to overcome the strife between regions, generations and ideologies.

I appreciate Rev. Moon and Dr. Hak Ja Han Moon for all the efforts they have made as True Parents and true teachers for the sake of humanity's peace and prosperity. I dedicate myself to this movement that is building a world without war or violence.

HON. WOO SEOK KIM

*President, Ambassadors for Peace Association,
Songpa District, Seoul, Korea*

IT IS NO EXAGGERATION to say that history has been a long journey in search of peace. Our ancestors always had an ardent desire for peace, yet peace is still a long way away. We continue to be afflicted with wars, struggles and conflict. Historians state that the years of war and conflict outnumber the years of peace. We long for peace, trying to surmount the barriers of race, religion, ethnicity and nationality.

The French political scientist Raymond Aron defined peace as a cessation of violent conflict and opposition between political units for period of time. Political scientists generally define peace in terms of maintaining the status quo, rather than as a fundamental condition.

However, humankind desires more than just temporary peace. My homeland, the Korean peninsula, currently lives under a state of truce, due to a tragic civil war between two peoples of the same ethnicity. Sixty years have already passed, and yet we cannot say we are living in a state of peace. We live in times dominated by crisis and tension, which are, to borrow Aron's words, nothing more than "a substitute for war." This applies as well to the entire world since the conclusion of the Second World War.

Since we cannot call a time of crisis and tension one of "peace," we desire a world of lasting and unchanging peace. Furthermore, the faith which imperfect human beings have in religion is an expression of their desire for lasting peace.

Rev. Sun Myung Moon's philosophy and peace movement drew my attention because of his devotion to peace. I could not help being moved by someone who was born in a nation subject to colonialism,

in the midst of a century of conflict and war, dedicating his life to peace.

What is more amazing than anything is that Rev. Moon has achieved many things as an individual that even governments have been unable to accomplish. There is almost no place in the world where he has not had some impact; his global foundation covers many different fields, including finance, media, education, culture, the arts and NGOs. This foundation speaks for itself. Rev. Moon's peace movement has become deeply rooted all across the globe, despite a gigantic wall of religious misunderstanding, in less than a century. I believe that this is primarily based on his personal example and daily manifestation of true love.

Living for the sake of others is a very simple principle to espouse but not easy to practice. Rev. Moon says that inner peace comes only when one's mind and body are united. In other words, peace cannot be separated from unity. Just as a family cannot have true peace if its members experience conflict between their minds and bodies, the same is true for society, peoples, nations and the world.

In revealing these principles, Rev. Moon exhorts us to become true parents and true teachers, and to establish true families. He calls this the cornerstone for establishing world peace, something that moved me very much.

The current conflicts in the Middle East, particularly in Iraq, have shaken us out of our juvenile thinking and taught us that conflict is not simply a confrontation between good and evil, but also between the strong and the weak, and that revenge breeds revenge. Rev. Moon has long been striving to bring resolution and reconciliation to the Middle East conflict. His approach does not emphasize the logic of power and force but promotes mutual recognition among all parties and harmony among different faiths.

It is sometimes said that World War III would be a war among religions, which speaks to how much blind faith in religion blocks the path to peace. As a "second Berlin Wall" goes up between Israel and Palestine, all sorts of terrorist activities are taking place. Attempts

to suppress such problems using force are a mistake; that approach contradicts the very nature of the times in which we live.

I totally agree with Rev. Moon's approach of standing on the front line of these issues and healing the painful wounds of the past. He has done this by dissolving hatred, promoting reconciliation between Christianity and Islam, and mobilizing religious leaders from around the world to participate in peace marches in the Gaza Strip and other areas of conflict.

What especially moves me are Rev. Moon's efforts to realize peace on the Korean peninsula. We are divided between North and South. There are also two Koreas even in South Korean society. We have been influenced by a philosophy of hate and struggle, which can only lead to more conflict and confrontation and never achieve reconciliation and harmony.

We desperately need a philosophy of true peace and unity that can rescue our people and resolve our internal confrontation and conflict. An ideology founded on hatred and conflict will only promote further division. Now is the time to move beyond extremism in ideology and take a more rational and practical approach. The key to this happening is Rev. Moon's philosophy of true love and living for the sake of others.

As economic cooperation increases, more South Korean companies are developing business ventures with North Korea. This is a positive trend, from the perspective of building a foundation for Korean unification. However, in light of the current political situation on the peninsula, our business ventures with the North should not focus just on profit. North Korea's increasing dependency on China threatens the unification of the Korean people. It is vital to strengthen collaborative investment in North Korea in order to prevent it from becoming enslaved to China. In seeking to unify the peninsula, improve the living conditions of North Koreans, and form an economic coalition of the Korean people, we should aggressively provide financial support and invest in developing the industrial infrastructure.

If we sincerely aspire for unification, we should induce North Korea to move in that direction. Furthermore, we should encourage the international community to invest in North Korea with confidence. In this regard, the engagement of Rev. Moon's Tongil Group with North Korea is producing good results that can stand as a model.

It was Rev. Moon's efforts that led to economic and civil exchanges between North and South. Through his talks with Kim Il Sung in 1991, Rev. Moon began early economic cooperation with the North and laid a foundation for the 2000 North-South Summit. A watershed in North-South cultural exchange was the Little Angels' performance in Pyongyang in 1998. Additional examples of economic cooperation are Pyeonghwa Motors and the Potonggang Hotel.

Sandwiched among the superpowers—China, Russia, Japan and the U.S.—Korea will be pressured over the coming decades to choose a partner. This may well result in a tragedy for Korean people. The situation is similar to that at the end of the Chosun dynasty in the late nineteenth century, when colonial powers competed over Korea.

In the near future, the Korean people will have to find a way to secure their independent existence. In order to avoid repeating the sorrowful history of a century ago, we have to do our best to maximize our people's ability to build the necessary foundation as an independent nation. The international community should also agree that peace on the Korean peninsula will make a vital contribution to world peace. We must put a stop to the suffering and division which stem from ideological conflict raging on this planet.

The international foundation Rev. Moon has built will make a substantial contribution to the independence of the Korean people. In seeking a peaceful solution to the nuclear crisis, Rev. Moon has been mediating between the U.S. and North Korea, with encouraging results. With foundations in the media, business, culture, the arts, etc., stretching across the global community, Rev. Moon truly does the work that nations are unable to do.

One of his proposals is to build a link between America and Russia across the Bering Strait to promote the common prosperity of all humankind. The international community should recognize the potential for this project to play an important role in eradicating war and realizing peace. It will help bind humanity together as one family.

In the hope of offering some help to Rev. Moon and Mrs. Hak Ja Han Moon, I will stand on the front line and use my knowledge and experience gained from long years of public service to assist not only the local community but promote the unification of the Korean peninsula and world peace.

DR. EMMANUEL BANDOUVAS

Professor of Surgical Oncology, University of Athens, Greece

REV. MOON'S UNCOMPROMISING ATTITUDE and stand against exploitative capitalism, superficial democracy and secular humanism; his unparalleled fight against atheistic communism; and his ongoing work to enlighten, inspire and motivate people based on the values of God's kingdom and His righteousness—these are all giving birth to a new culture which he is trying with all his remaining strength to make visible in his homeland of Korea as well as all around the world.

BENEFACTOR OF ALL KOREANS

DR. CHIL BOK HWANG

President, Federation for Peace and Unity, Japan

I BELIEVE THAT REV. MOON is the greatest benefactor for ethnic Koreans who are permanent residents of Japan. He understands our hearts more than anyone else, and loves and cares for us more than anyone else. Words cannot describe my deep gratitude to him.

Koreans who are permanent residents in Japan are called *Zainichi*. Numbering approximately 610,000, we constitute the largest ethnic minority group in Japan. In a strict sense, *Zainichi* means long-term, permanent residents of Japan who emigrated from the Korean peninsula before and during WW II and refused to be naturalized in Japan after the war, and their descendants. More broadly, the term includes naturalized ethnic Koreans and recent immigrants from South Korea.

We are diaspora Koreans whose history goes back to the early twentieth century under the rule of Japanese imperial government. In 1910, when the Japan-Korea Annexation Treaty was concluded, all Korean people became subjects of Imperial Japan. Because Japanese confiscated Korean farmers' land and produce during the 1910s, many Koreans emigrated to Japan for economic reasons during the 1920s. Although Korean immigrants in mainland Japan officially had equal civil rights as Japanese citizens, there was substantial discrimination.

From 1939 to 1945, during World War II, the shortage of labor in mainland Japan led the Japanese government to recruit Koreans for work in Japan. Many of them were mobilized by coercion or deception and obliged to work in factories and coal mines, often under terrible conditions. Most of the wartime laborers went home after the war, but some remained.

Since Korea was under Japanese rule, Korean immigrants were still Japanese nationals in 1945. When Japan surrendered to the Allied forces, the nationality of *Zainichi* Koreans was ambiguous. The occupation of Japan by Allied forces ended in April 28, 1952, with the San Francisco Peace Treaty, in which Japan officially renounced its territorial claim to the Korean peninsula. Following this, *Zainichi* Koreans officially lost their Japanese nationality.

In 1948, the northern and southern parts of Korea declared independence respectively. This led to division among Koreans in Japan: *Mindan* (Korean Residents Union in Japan), connected to South Korea, whose members re-registered their citizenship of the Republic of Korea; and *Chosen Soren* (General Association of Korean Residents in Japan) connected to North Korea. Since there are no diplomatic relations between Japan and North Korea, *Chosen Soren* has been North Korea's *de facto* embassy in Japan. Sixty-five percent of Korean residents in Japan are members of *Mindan*, and thirty-five percent are members of *Chosen Soren*.

Members of *Chosen Soren* have aggressively kept their ethnic identity, operating a university and sixty schools teaching the Korean language and pro-North Korean ideology. Although *Mindan* has a school system for the children of its members, it has been always less widespread and organized.

Chosen Soren openly pledges allegiance to the North Korean ideology; it opposes integration of Koreans into Japanese society, so it was always controversial in Japan. Because of this strong ideological orientation, it was the dominant *Zainichi* group in the 1970s.

I was born in Uljin County of North Gyeongsang Province, in eastern South Korea, and came to Japan in 1937 at the age of seventeen. After World War II, I joined *Mindan* and became an activist. In

the 1960s and 1970s, Japanese society was shaken by opposition to the 1960 revision of the Treaty of Mutual Cooperation and Security between the United States and Japan. This movement consisted of communists and socialists, including some radical and violent sects. As an activist for Mindan, I was fighting an ideological battle against Communist Chosen Soren at that time.

In 1958, Rev. Moon sent a missionary to Japan, even though just maintaining his church in Korea was then very difficult, and within a year his movement began to take root in Japan. In 1968, Rev. Moon initiated the International Federation for Victory over Communism in both Korea and Japan to defend the free world from Communist invasion. Rev. Moon could consider Japan an enemy country because it colonized his fatherland and tortured him for his role in the independence movement. It is amazing that he established an organization to protect the "enemy country" from Communist invasion.

In the early 1970s I encountered young Japanese members of IIVOC. I was impressed by their pure minds and sincere concern for the future of Japan and the world. Since they were educated by Rev. Moon, they had no prejudice against Zainichi Koreans. Furthermore, they loved us and sacrificed themselves to protect us. Who except Rev. Moon can educate Japanese young people like them? We formed a united front against Communism.

Rev. Moon had a special interest in Zainichi Koreans and kindly invited many young Mindan members to the United States in the 1974 and 1975 to learn his unique critique of Communism. I helped recruit 600 young people for four such seminars.

I visited the United States in 1976, when Rev. Moon held a gigantic rally in Washington, D.C. That was my first personal encounter with him. These seminars taught not only the theoretical errors of Communist ideology but also the value of freedom and democracy which was embodied in American society. Without a strong philosophical basis for opposing Communist ideology, Mindan was inferior to Chosen Soren and its strong ideological foundation. If Rev. Moon had not helped Mindan unite under the flag of anti-Communism, it

would have been vulnerable. By uniting with IFVOC, Mindan could survive the struggle with Chosen Soren in the 1970s. In this sense, Rev. Moon is the greatest benefactor for Mindan.

In the post-Cold War era, Rev. Moon's movement shifted from defending the free world against Communism to loving and saving people of the former Communist countries. He met Mikhail Gorbachev and Kim Il Sung for that purpose.

After the collapse of Soviet Union, North Korea became isolated and Chosen Soren declined. I also began to reflect on my past and noticed that I had been living for only the southern half of my fatherland. In reality, my fatherland is the whole Korean peninsula, so I have to live for its northern half and its unification.

On July 4, 2004, Rev. Moon inaugurated the Federation for Peace and Unification (FPU) in Japan to reconcile Mindan and Chosen Soren. The motto of the organization is "Peaceful unification of the Korean peninsula begins from the unity of Mindan and Chosen Soren in Japan." In August 2006, I was installed as its second president.

We took 13,100 Mindan and Chosen Soren on tours to our fatherland in 2004 and 2005, holding brotherhood/sisterhood ceremonies at Im Jin Gak on the DMZ. We offered prayers for the reunification of our fatherland and for the reconciliation of Mindan and Chosen Soren.

In July 2006, FPU held a seminar in the United States for 120 high-level Zainichi Korean leaders. We visited the White House, the Capitol, Korean War Memorial, and the UN headquarters, and institutions founded by Rev. Moon such as *The Washington Times*, Atlantic Video, Universal Ballet Academy and Bridgeport University. We heard that *The Washington Times* is the first newspaper the U.S. president reads in the morning. We were overwhelmed by the foundation established by Rev. Moon in America, and as Koreans we felt proud of it.

During this seminar, Archbishop George Stallings said, "Not only I but many Christian ministers embrace and love Rev. and Mrs. Moon; we receive them in the role of Messiah, Savior, the Lord of

the Second Coming." Rev. Walter Fauntroy compared the Korean residents in Japan to African-Americans. "We are diasporas," he said. "We have to play the role of Joseph in the Bible."

He described Joseph as the model of those who left home and suffered a lot in a strange land. Overcoming powerful resentment and desire for revenge, Joseph stood up to say to his brothers: "I am your brother, Joseph, whom you sold into Egypt. And now do not be distressed, or angry with yourselves, because you sold me here; for God sent me before you to preserve life." (Genesis 45:4-5) We realized that God sent us to Japan in order to stand up for the reunification of our fatherland and save the lives of our brothers and sisters there.

One of the American disciples of Rev. Moon, said, "I wish I could be a Korean like Rev. Moon." I never heard such a statement from a Japanese, and it was beyond imagination to hear such a statement from an American. Since I have experienced continuous discrimination as a Korean in Japanese society, this statement shocked and moved me. Someone said that his long-term resentment was solved by this statement. Who except Rev. Moon can educate Americans like him?

On May 17, 2006, Chosen Soren and Mindan agreed to reconcile, but within a month this agreement broke down due to Mindan's distrust of Chosen Soren. North Korea's missile tests in July deepened the divide. Thus, the historic reconciliation failed. I believe it failed because it came from human endeavor. Genuine and sustainable reconciliation between Mindan and Chosen Soren must come from God's providence. In other words, Rev. Moon and the Federation for Peace and Unification must be involved with the process. I would like to devote the rest of my life to this great cause.

THE BERING STRAIT INITIATIVE

DR. CHERYL LAU

*Former Teaching Fellow, J.F.K. School of Government,
Harvard University, USA*

REV. SUN MYUNG MOON'S philosophy centers on the renewal of peoples and their spiritual cultures. At one special conference, a major announcement was made regarding a massive project which he envisions as a way to unite the east and the west through a cultural and economic milestone: the building of the Bering Strait tunnel or bridge. To place this project into a better perspective and understand this unique vision, let us first look back to a few historical achievements:

In 214 BC, Chinese Emperor Qin Shihuang was musing about joining the individual walls from the states of Yan and Zhao with his walls in the Qin state to keep his northern kingdom safe and stable from marauding Hun tribes, thus creating the Great Wall of China. And it was done.

In 1953, Sir Edmund Hillary was asked why he wanted to conquer Mount Everest, and he said that although he did not know if it was humanly possible to reach the top, he wanted to do it because it was there. And it was done.

In 1987, standing before the Brandenburg Gate in West Berlin, U.S. President Ronald Reagan challenged the Soviet Union to tear down the wall that separated East and West Berlin so that both parts of the city could live together to promote openness and break down barriers. And it was done.

In 2005, Rev. Moon announced his vision for a physical union between North America and Russia, to finally join these great powers in the pursuit of peace and economic prosperity, breaking down the misunderstandings. He envisions building the connection because the gap is there—the Bering Strait. A connecting tunnel or bridge would maintain global stability and enhance the economies of contiguous countries as well as people's personal wealth. The Bering Strait could be the last frontier to conquer. And it will be done.

This vision of Rev. Moon and his wife, Dr. Hak Ja Han Moon, is a project whose time has come. It will bring about world peace, expose contiguous countries and peoples to each others' cultures, and truly become the global connection between all peoples and cultures.

Rev. Moon's vision first encompassed programs of peace education that focused on the individual and the society; then it expanded to the national and international levels. The dozens of organizations that he has founded have all been building blocks that have resulted in this final global connection.

A Bering Strait connection is not new. Natural forces created the Siberian-Alaskan land bridge in the Pleistocene Age about 40,000 to 13,000 years ago, during which the oceans and seas near the North Pole froze and the sea level descended about 300 feet. Thus, a natural migration path was exposed between Asia and the Americas, allowing plants, animals and people to travel eastward. Connecting the strait in this modern age is possible since it is about fifty-three miles wide and the water depth is at most only about 300 feet.

Rev. Moon traveled to Alaska and surmised that the Alaskan Railroad from Fairbanks could be extended to a little town on Cape Prince of Wales on the Bering Strait. The tunnel could proceed under the sea past Little Diomed Island (U.S.) to Big Diomed Island (Russia) and on to Naukan on the eastern cape of the Siberian peninsula. Another rail line could extend to the northern route of the Trans-Siberian Railroad and finally to the main route at Never near Skovorodino.

The tunnel is envisioned with two levels: the top level would contain a high-speed train for passenger service and car/truck trans-

port, and the lower level would be used for the pipelines to transport oil and gas between Siberia and North America. Such an endeavor would boost construction and railroad transportation industries. Tunneling beneath the strait would cause minimal impact on the environment since it would restrict traffic to rail transport, avoid weather hazards, protect the habitat of large animals, and minimize any need for massive auto and tourist services. Trade between Europe, Asia and North America would increase exponentially. The vision is to bring together the economies and cultures and to develop the mechanisms for a better understanding between the contiguous industrial powers.

If a tunnel is not viable, then a bridge, about fifty-five miles in length, could link Alaska to Siberia. It would be the world's longest bridge, with a two-lane open roadway for cars and trucks to use during the short Arctic summer, a middle level for high-speed trains, and a lower level for pipelines to transport oil and gas. It would need to withstand the icebergs and violent seas of an Arctic winter. As with a tunnel, trade between continents would greatly increase, with economies and cultures of contiguous countries tied together for an increased understanding and augmentation of wealth for all.

This monumental concept is not new to Rev. Moon. Since his boyhood in North Korea to his early ministries, from his incarcerations to his eloquence and generosity with his programs for peace, he has never shrunk from enabling his followers and listeners to follow the path of peace and learn to live for the sake of others. Some listeners firmly maintain their own religious or philosophic convictions. Various individuals whom I have met shared with me their reactions after hearing about Rev. Moon's Bering Strait project.

On a plane trip from Los Angeles to Seoul to attend an inter-religious conference, I was seated next to a young man fifteen years of age from the United States who was looking forward to living in Vladivostok, Russia for a year. His inspiration came from Rev. Moon. He felt that Rev. Moon is a visionary who lives and teaches his philosophy of a culture of peace where harmony exists among God, humankind and nature. After hearing of the Bering Strait project,

he enthusiastically sensed that he and others his age would create tomorrow's multicultural world and that it should be a culture of respect for each individual, based on the value of true love. Thus, he undertook this journey to Russia to learn about and value another culture, and perhaps prepare for the new tunnel or bridge.

In my reflection on Rev. Moon's life, I recall Confucius explaining King Wu's accomplishments: "He who is broad wins the multitude; he who keeps his word is trusted by the people; he who is diligent succeeds in all he undertakes; he who is just is the joy of the people."

HON. MAMORU NAKAJIMA

Director-General, Science and Technology Agency, Japan

BASED ON MY EXPERIENCE as a Diet member and a minister of state, I have been very impressed by Rev. Sun Myung Moon's strong passion and vision for peace. Above all, my heart beats faster with anticipation upon hearing his plan for an international highway, which requires humankind to pool its wisdom and act according to it, as well as his Japan-Korea Tunnel Project and Bering Strait Project. One of my activities as a Diet member was the promotion of the Chuo Shinkansen Route through utilizing the Superconductive Magnetically Levitated Train System in Japan, which has already succeeded in its test run. I hope that my experience can help Rev. Moon's projects for peace.

DR. TAMAZ TAVADZE

President, Roerich Society of Georgia

DR. SUN MYUNG MOON dreams of how to unite our planet physically—by means of a tunnel to be bored under the Bering Strait. This grand project of a truly planetary scale will not only connect the continents and the different parts of the world by highways and railroads but also provide jobs for people all over the planet, saving astronomical sums of money which can then be used to address humanitarian needs, develop culture and educate people.

PROF. GIOVANNI PALMERIO

Professor of Economics, LUMSA University, Rome, Italy

ONE IMPORTANT SOURCE OF hostility is surely the need for energy, especially oil. The proposal by Rev. Sun Myung Moon to build pipelines for gas and oil as well as a tunnel or a bridge across the Bering Strait between Siberia and Alaska represents an important contribution to meet the economic needs of some big countries. One is Russia, which would benefit from selling oil and gas to the United States and to the other countries on the continent; these, in turn, would benefit from purchasing energy at lower prices than now. Other countries standing to benefit from this project are Japan, China and neighboring countries.

Moreover, this would release the pressure on the Middle East, which is one of the regions with the highest risk for disharmony

in the world. On the other hand, to build a tunnel or bridge across the Bering Strait would have a tremendous symbolic impact, as it would unite two continents that have always led separate lives and encourage the transfer of people and goods in an area that is still one of the most remote in the world.

PLAY SOCCER, MAKE PEACE

JOHN HAYDON

Sports Writer, The Washington Times, USA

THE GREAT BRAZILIAN SOCCER player Pelé once called it “the beautiful game.” Rev. Sun Myung Moon calls the sport the “game of peace,” for soccer, motivated in the right way, has the power to bring harmony in a troubled world.

Those of us who follow the game of soccer would like to thank Father Moon and Mother Moon for being true benefactors and generous supporters, of the world’s most popular game. They have invested time, effort and substantial funds to lead soccer in a new direction as a catalyst for peace and unification. Although Father Moon is a very busy man working on numerous projects to bring world peace, he took the time out to invest in soccer and the world is a better place for that.

While the FIFA World Cup is the largest single-sport event in the world, its motivation and purpose is ultimately a commercial venture focusing on individual national interests. Father Moon has created soccer tournaments that promote peace and encourages soccer clubs, and those involved in the game, to go beyond their individual interests and help serve others in the wider community. His aim is to make the sport a vehicle for bringing peace and inspiring young people to live for the greater good. In this sense, Father and Mother Moon are forerunners in championing soccer’s potential for bringing about world unity beyond individual club and national interests.

After the success of the 2002 FIFA World Cup in Japan and South Korea, where the South Koreans stunned the world by reaching the semifinals, Father Moon established the Peace Cup, an eight-team club soccer tournament held in Korea every two years. He consulted Pelé and FIFA, soccer's governing body, and urged them to help in the project. Dutchman Guus Hiddink, who had guided the Koreans at the World Cup, returned with his club, PSV Eindhoven (the Dutch champions), to win the first-ever Peace Cup, defeating French champions Lyon. Hiddink called the Peace Cup a "very prestigious event and one of the best tournaments in the world."

He was so impressed he brought his team back to play at the 2005 event, which was won by famed English Premier League club Tottenham Hotspur. It was inspiring to see such big clubs attend the Peace Cup from all over the world. In just a short time, it has become one of the most talked-about club events in the world, with many top teams eager to participate.

"When young people play sports, their minds are pure," said Dr. Chung Hwan Kwak, the president of the Peace Cup and the President of the Korean Football Association "We created the event to inspire teams to serve their community."

Father Moon set the tone for this principle at the conclusion of the 2005 Peace Cup by donating \$1 million to promote youth soccer tournaments in the developing world. Previously he had funded soccer events in numerous African nations and sponsored a major soccer event in the troubled Gaza Strip, which for the first time brought teams from all different factions in the Palestinian enclave to compete on the field against each other in harmony and peace.

The Peace Cup was not Father Moon's first venture into soccer. In 1989 he founded the Ilwha Cheonan soccer club which now plays in the city of Seongnam. The club has won seven Korean League championships and is the current champion team. They were crowned the Asian champions in 1996 and runners-up in the Asian Champions League in 2004. Seongnam Ilwha Cheonan is the most successful club in the history of Korea, known for playing fast and distinctive, exciting soccer.

Perhaps it is no accident that the team founded by Father Moon has been so successful. The motivation behind all of Rev. Moon's projects is to live for the sake of others, which is after all the very essence of winning team sports.

Father and Mother Moon have also established soccer teams in Brazil—Sorocaba of Sao Paulo and the CENE team in the impoverished Pantanal region—which continue to be successful despite their short histories.

After the tremendous success of the 2003 and 2005 Peace Cups, which involved men's clubs, in 2006 Father Moon founded the women's Peace Queen Cup, involving national women's teams from eight nations.

North Korea was invited to the 2006 event, but due to political fallout surrounding the North's nuclear program had to decline at the last moment. The North Koreans sent an unusual and rare letter directly to Father Moon, expressing regret and asking for his understanding of their absence at the event. The letter commended his efforts to bring about unification of the divided nation.

The United States women's national team, winners of two World Cups and two Olympic gold medals, won the Peace Queen Cup in November 2006 at the Seoul World Cup Stadium, beating Canada. It was a beautiful occasion to see Father and Mother Moon hand the trophy to Kristine Lilly, one of the greatest women players ever, who has competed in a record 317 games for her nation.

"The tournament was excellent, from the stadiums we played in to the hospitality of the Koreans and the games, which involved some of the top teams in the world," said Lilly, the event's MVP.

The Peace Queen Cup was the biggest women's soccer event ever in Korea, and after the Women's World Cup and the European Championship, it is the premier competition among women's teams. The prize money was the largest ever after the World Cup. "We got more experience here than we could have in 100 games playing against youth teams," said Vera Pauw, the Netherlands' coach.

When asked by a reporter what he thought about the Peace Queen Cup, Canada's women's team coach Even Pellerud did not hesitation

to answer. "Fantastic!" said the coach. "I can't imagine another event like it. At every level it was organized perfectly."

"We are very happy to win the first Peace Queen Cup and hope to get invited back," said U.S. coach Greg Ryan.

One can imagine him being a great soccer player in his youth. In my mind I see him as an attacking and creative midfielder, controlling the game, setting up plays and scoring goals. I would not have been too keen to play against him, as I'm sure he would be a tough defender to get past. I would much prefer to play on his team.

No doubt Father Moon would have been a great soccer player in his day, but as we know he sacrificed his individual desires to follow the path of religion to bring about world peace. Because of that he truly is the Pelé, the Diego Maradona, the Ronaldinho, and Ji Sung Park of world soccer and world peace.

GUUS HIDDINK

*Coach, Korean National Soccer Team for the World Cup
(2002) and PSV Eindhoven, Peace Cup (2003)*

I WOULD LIKE TO THANK Mr. Moon, who is the initiator for this wonderful worldwide tournament. It's not just sports that bring us together; we come here on the basis of peace.

VISION FOR A PEACE FORCE

GEN. SEON MIN LEE

President, UPF Peace Force, Korea

EVERYONE IN THE HUMAN race wishes for peace. However, peace does not come unless people are willing to put their own lives on the line. Having passed through two World Wars, humanity came to thirst for peace more than anything else.

Rev. Moon envisions a “peace force” that can be sent to places around the world where there is conflict and work in innovative ways to resolve these conflicts. UN troops started out as a global peace force but were unable to complete their task; the Korean War was one example. UN troops have been dispatched as “peace-keeping troops” to regions of conflict around the world, but oftentimes they use military force, which results in even more fierce bloody conflicts. Thus, in reality, UN troops are not effective in resolving regional problems.

Rev. Moon stresses the need for a peace force that educates and serves people in the spirit of true love without violence. He first announced this in the Ukraine on October 20, 2005, during his world tour inaugurating the Universal Peace Federation. He commissioned the first trainees on June 12, 2006, at Cheong Pyeong in South Korea.

Rev. Moon challenged the Universal Peace Federation to develop its capacity to respond when people ask for a task force to help bring peace. The peace force should fulfill the role of a sentinel, promoting peace and protecting life and property by giving people guidance

about true love and helping them rise above conflict and selfishness. A true world is one that is filled with true individuals, true families and true nations. Thus, a peace force should educate and serve people, helping them turn away from violence, focus on true love and truth, and raise up individuals and families to be healthy and pure.

This term "true love" does not refer to love that seeks first to receive and be loved. Rather, it means love that seeks first to give for the whole and live for the sake of others. True love even forgets that it has given and continues to give out of joy.

People who live like this become the owners of true love and naturally promote peace. Those who do not possess such love are bound to create conflict and division rather than sacrificially serve for the benefit of others. If such people form a peace force and devote themselves to educating and serving humankind, world peace will naturally come.

A peace force can play a role like that of the red and white blood cells that supply nourishment and protection to our bodies. When conflicts and struggles arise in different parts of the world, a peace force can be dispatched to dissolve the conflicts through love and dialogue, thus building peace.

In order to spread this spirit of love and service throughout the world, this vision needs to be developed and implemented. Members of a peace force would be trained as elite contingents, full of conviction about peace and committed to keeping a healthy spirit and body so that they can fulfill their mission of securing peace when they are dispatched to a troubled region.

World peace begins from inner peace. If we do not have peace in our hearts, then peace will not come on other levels. The world peace espoused by the Universal Peace Federation starts from within ourselves. As more and more people catch this spirit and reach out in service to others across the globe, world peace will become more and more a substantial reality.

REASONABLE PROPOSALS FOR PEACE

HON. TSAI-FANG LEE

Former Representative of the Taipei Mission in Korea

REV. SUN MYUNG MOON offers a reasonable and feasible proposal for world peace. Whether the issues that people face today, such as racial conflicts, peace in the Middle East and prevention of AIDS, can be solved is questioned by many people who feel helpless to confront them. Some people propose solutions, but these solutions do not address the root of the problems. Under such a situation, many people are taking note of the solutions proposed by Rev. Moon. To understand his proposals, first one has to realize the difficult course he has gone through and the source of his thinking.

Rev. Moon has been in prison six times. In North Korea, many prisoners betrayed their friends, as they could not stand the torture. They forsook their relatives and friends and left them to suffer adversity. While other prisoners grabbed food from the mouths of the dead, Rev. Moon shared half of his food with others. When other people despaired under hard physical labor, he was forming a blueprint for an ideal world and leading a life of worshipping God and loving people. He won an award for being a model laborer. He endured in silence when he was suffering religious oppression in the U.S., the land of freedom and democracy. Before he was released from prison, he won not only the respect of his companions in

prison but also the support of a thousand religious leaders in the U.S. in his quest for justice. He desperately wanted to visit North Korea, where he had almost been killed. He was received by Mikhail Gorbachev and Kim Il Sung as a national guest, proving that enemies can be turned into friends.

Today, Rev. Moon promotes many activities for world peace. The numerous global institutions that he founded to promote world peace are producing fruits of interreligious cooperation, improving the status of women, reconciling racial conflicts, enhancing the fairness and objectivity of the news media, and guiding adolescents as they establish their philosophy of life. The international marriages that he promotes will help future generations grow up in integrated cultures, minimize misunderstandings between peoples, reduce historical hatreds, and lead humankind on new and brighter paths.

He has devoted himself endlessly to regional peace in Northeast Asia by promoting talks between congressmen in North Korea and South Korea and many cooperative programs to help reconcile the differences of opinion on both sides through exchanges of groups such as the Little Angels Korean Folk Ballet. Through such activities he has promoted goodwill and the unification of North Korea and South Korea. In promoting peace across the Strait, he invested in the Panda Automobile Factory in China and established the International Educational Foundation. These are great contributions to economic development and education in China. In Taiwan, he has been promoting a movement for filial piety, fraternal duty and strengthening families. Such movements have brought significant changes in society.

In addition to the concrete results of promoting world peace, Rev. Moon has a very clear theoretical basis with comprehensive ideas and projects ranging from character education to promoting sound families, national prosperity and world peace. His teaching combines western Christian thinking with eastern Confucian, Buddhist and Taoist ideas in a very complete thought system. He emphasizes achieving world peace through ideal families and proposes a

philosophy of mankind as one family under heaven. He stresses that three generations living together as one family is the cornerstone for building a perfect family, nation and world of peace. Since he combines western and eastern cultures, he has followers all over the world, and his promotion of world peace is gaining momentum and will become a giant wave in mankind's promotion of world peace in the twenty-first century.

To foster young leaders, Rev. Moon established Sun Moon University in Korea and proposed a World University Federation with seventy major universities around the world. His promotion of interreligious exchange and cooperation is incomparable and unprecedented.

Rev. Moon is promoting UN reform, including a proposal for an interreligious council. Through assembling people beyond religious and national boundaries for the cause of peace, he is expediting the achievement of this ideal. In light of the current poor performance of the UN, his ideas have won support from all over the world. Moreover, he proposed building a tunnel under the Bering Strait to connect Russia and Alaska. He believes that the military expenses of the war in Iraq are a complete waste and urges countries to invest instead in constructive projects such as the Bering Strait tunnel.

It is now the time for all the Chinese in the world, in conjunction with people of Mongolian heritage and religious people, to educate all people in the world to follow the sage of the era, Rev. Sun Myung Moon, and become Ambassadors for Peace, spreading the light of love and truth and bringing true love, peace and new hope to everyone.

HON. JARBAS PASSARINHO

Senator, Brazil

IN THE DARK MENACE of a nuclear war, I learned about Rev. Moon's ideas about peace and his ideological opposition to the Marxist theory of thesis and antithesis. That is compatible with my thinking. As a Catholic, I am pleased by his efforts for world peace and interreligious harmony.

ESTABLISHING PEACE COLLEGES

DR. YOURIE PANKRATZ

*Professor of Linguistics, Simon Fraser University,
British Columbia, Canada*

REV. SUN MYUNG MOON has experienced many challenges in his public life, but they only strengthened his conviction and faith in God's love. Rev. Moon managed to overcome "the boundaries of self to conform to the spiritual mandate to live for the sake of others." He was able to forgive his enemies and even reconcile with them. Unfortunately, too many people who experience hardships, tragedies and betrayals become resentful and are not able to reconcile. Very few achieve during their lifetime as much as Rev. Moon has.

Since 1988 I have been involved in helping Children of Chernobyl, the victims of the biggest man-made accident in the world. As a board member of the Belarusian Fund for the Children of Chernobyl, I met many people from different countries, but two individuals were very special. It turned out that they both belong to the Unification movement: Nancy (Nadya) Neal from Seattle, Washington, and Mark Boitano from Albuquerque, New Mexico.

At that time, I resided in Minsk, the capital of Belarus. Belarus got seventy percent of all radioactivity fallout after the Chernobyl disaster on April 26, 1986. Nancy and Mark were among the first U.S. citizens who arrived in Belarus to provide humanitarian assistance and moral support. They showed the real meaning of living for the sake of others from the first days of our acquaintance. I was lucky

because Rev. Moon's ideas were introduced to me through close friends rather than through the mass media. I agree with Dr. Kailash Puri, London Fellow of the Royal Society of Arts, who said: "Rev. Moon has been misunderstood. The activities and organizations he has started prove to me that he is a man dedicated to bringing faith communities to reconcile."

In 1996 I moved with my family to Canada and started teaching linguistics, communication, education and cognitive sciences at Simon Fraser University in British Columbia, where I got a chance to better understand Rev. Moon's ability to inspire hope and promote reconciliation.

I was fascinated by Rev. Moon's belief in a true family as the basic institution of society. Unfortunately, where I was from, the family was not the key institution. Some members of almost every family in the former USSR were arrested, exiled and sometimes executed. My father was exiled to a labor camp for four very hungry years. My grandparents were exiled to Siberia, where my grandfather died of hunger. My father's brother was arrested in 1937 and executed in 1940. Thus, Rev. Moon's focus on family is close to my heart.

Rev. Moon asked some commonsense questions: "Why is there so much family breakdown? Why do mothers, fathers and children become enemies?" His response surprised me because of its simplicity: "Because they do not have true love." It sounds simplistic, but love is the backbone of everything: literature, family life, and human life, in general. I want the peoples in the war zones of Bosnia, Iraq, Israel, Palestine, North Korea, Iran and some African countries to hear Rev. Moon's message. Hate among family members, neighbors, different races, religions or countries, whether it is based on race, religion, ideology, envy or just misunderstanding, will never bring peace.

Rev. Moon knows that there is no alternative to peace in the family or between nations. The ability to forgive and reconcile ("love your enemy") is the first step on the road to peace. The next steps are dialogue that fosters understanding, willingness to compromise, and finding commonalities.

Linus Pauling, a Nobel Prize winner and peace activist in the U.S., said in his book *No More War*, "I should like to see in our cabinet a Secretary for Peace, with a budget of billions of dollars per year, perhaps as much as 10 percent of the amount now expended for military purposes." (pp. 216-17) But if Linus Pauling dreams about opposing the evils of war, Rev. Moon not only calls for a new model of global governance, he inspires thousands of individuals to participate in his peace initiatives. Thousands of Ambassadors for Peace and religious leaders from all faiths have journeyed to Israel and Palestine to urge the divided sides to engage in serious dialogue and to unite in peace. It was very moving to watch Muslim and Jewish Ambassadors for Peace from Palestine and Israel hugging each other in Jerusalem in a spirit of forgiveness and reconciliation.

Rev. Moon is not one to sit back and watch the narrowing of windows of peace. He launched the Universal Peace Federation (UPF) in the spirit of true love on September 12, 2005 in response to the escalation of war and terrorism. Rev. Moon is a man of word and a man of action: "Even if it costs me my life," he said, "I will not hold back." And he never held back. He and his family shared the message of true love with people in 180 countries. Too many people, including leaders of some powerful countries, try to force other countries to accept their understanding of democracy and export their views, sometimes by military intervention.

The goals of the UN and UPF are very close, but there are big differences in methods. These differences are linked to the principles of true love and to the Ambassadors for Peace from all walks of life and faiths who have dedicated themselves to the cause of peace and living for the sake of others. This principle is key for civil society and NGOs. I praise the efforts of Rev. Moon to unite governments and civil society to solve critical problems.

Rev. Moon's special focus on women's roles in raising the family and fostering peace in the community and around the world has my 100 percent support. Politics has always been dominated by men, and as a result there have been more years of war than peace. I also believe that women might be much better Ambassadors for Peace

than men. The interfaith and interracial marriages that Rev. Moon promotes help bring together people from different nationalities, races and cultures.

This vision can help heal many types of conflict such as Canada's handling of First Nation people. There was no "true love" when the children of First Nation families were sent to residential schools. First Nation people were prosecuted for practicing their traditions, and people started to lose hope, the meaning of life, the meaning of a family. Drinking problems and family violence became commonplace. This would never have happened if the principles inspired by Rev. and Mrs. Moon were followed.

Many Ambassadors for Peace in Western Canada have been inspired by Rev. Moon. Some are helping the children of Iraq, Chernobyl and First Nation; others are involved in local human rights advocacy, religious activities, and women's and youth movements. They are not passive. They initiate projects to foster peace or support projects of the Unification movement.

What I admire in Rev. Moon is his intention to make all of us partners in his holy work, not just passive followers. He has been working to bring together the two Koreas. This has inspired me as an educator to propose establishing twin Peace Colleges in South Korea and North Korea. We know that to build a political party, one should start from the grassroots. To build peace we should start by educating the children of those on opposite sides of the barricades. Peace Colleges can serve as embassies for peace, and its students can be Ambassadors for Peace between the two divided countries.

I am going to teach at the Centre for Dialogue at Simon Fraser University. Possible topics include Fostering Peaceful Solutions without Force; Interfaith Dialogue, Civil Society and Government; Dialogue as a Means of Building Character and Teaching Critical Thinking; War Zones and Interfaith Dialogue; and UN Renewal and Interfaith Dialogue. Some of these topics will fit the curricula of the proposed Peace Academy. It is time to encourage students not only to pursue personal and academic excellence but also to appreciate individual, cultural and religious differences; cultivate mature character

and leadership skills; build successful relationships, marriages and families; and understand and value friendship, love, peacebuilding and altruism.

Rev. Moon's focus on interreligious dialogue or polylogue for fostering good relations among peoples from all faiths has brought fruits. I do not know any other NGO where people are so united, willing to share, open to new ideas, and sincere about living for the sake of others without trying to satisfy their narrow material interests. These relationships are rooted in the courageous and visionary leadership of Rev. Moon and other leaders.

Rev. Moon has said: "Thinking you may die tomorrow is the wisest way to live your life" (*Earthly Life and Spirit*, vol. I, p. 122). This is not just a deep spiritual or philosophical statement. It characterizes Rev. Moon himself. I think he is a great model for all of us to follow.

DR. MARKO TARLE

*Council of Healthcare Advisors,
Cancer Research Specialist, Croatia*

I CANNOT SEE ON THE horizon any better hope for Western civilization to solve its current moral descent toward the fate of the ancient Roman Empire than the teaching of Rev. and Mrs. Moon. When we follow their postulates of "living for the sake of others" and "giving true love to every human being," war becomes impossible.

ADDRESSING ROOTS OF VIOLENCE

AMBASSADOR K. V. RAJAN

Ambassador from India to Nepal (1995-2000)

AS A PROFESSIONAL DIPLOMAT, I recall my curiosity several decades ago about the controversy generated about Father Moon in the United States. I was then serving in Washington, D.C., and was invited by a group of fellow diplomats from Asian countries for a series of informal brainstorming sessions with academics, media persons and young professionals on how, utilizing Father Moon's initiatives, civil society could strengthen official efforts to create a more peaceful world order.

Many differing viewpoints were expressed on issues such as the Middle East situation, nuclear proliferation, tensions in South Asia, and the state of the Cold War and its implications for poorer countries. But there was agreement that while individuals are naturally loyal to their country, they should think beyond this horizon and contribute for the cause of world peace, that ethics should not be divorced from international relations, that no religion had sanctioned war in its name and any suggestion to the contrary should be firmly rejected, and that Father Moon's pleas for unification and understanding were perfectly compatible with these priorities and should be welcomed rather than dismissed or condemned.

In succeeding years I represented my country in various capacities in several capitals. A series of coincidences led to my involvement with this remarkable movement in the last couple of years.

While Father Moon's message touches on all aspects of human life and aspirations, I focus on those aspects which could be relevant to my own life-long passion for strengthening prospects for world peace. It is a truism that, although the vast majority of human beings who inhabit our planet sincerely yearn for peace, the prospects for world peace are not getting better. A major war between big powers is now somewhat unlikely, which is reassuring, but the overall situation is far more unpredictable and dangerous than ever.

Conflicts over territory, power, religion, oil, ideology and culture continue to destroy lives and property, and the overall international security environment, which was supposed to become tension-free with the end of the Cold War, has if anything become more complicated. While old conflicts such as the one which has tortured the Middle East continue to defy solution, new ones and new forms of conflict are taking root.

9/11 ended with horrifying definitiveness the comforting myth that in a unipolar world, at least the world's only superpower was safe from external threats. The strongest military, political, economic and technological power now suffers from a sense of extreme vulnerability. Since 9/11, the war on terror is in progress but the threat of terrorism refuses to go away. In fact, it has acquired new techniques and expanded through new networks.

The massive show of military strength in Afghanistan and Iraq has not achieved the declared objectives, even though Saddam Hussein has been overthrown and the Taliban displaced. No stable outcome is in sight, and the scale of the human tragedy increases.

North Korea's defiant testing of a nuclear weapon is only the tip of the proliferation iceberg: a number of other countries, not all of them responsible ones, will follow. Non-state actors will soon have access to weapons of mass destruction, especially chemical and biological weapons. Drug and crime syndicates will take advantage of failing governance not only to spread the culture of violence for

profit but also to facilitate trade in weapons of mass destruction for aims that have nothing to do with ideology. Failures in governance will also spawn Maoist-type movements which will threaten law and order and terrorize civil society on a scale not witnessed so far.

Pandemics such as HIV/AIDS and natural disasters like the tsunami add to the threats to international security.

Non-state actors can make an enormous difference, for better or for worse, in terms of the prospects for domestic peace as well as peace between nations. For example, an empowered and aware civil society would be better able to ensure strong democracy, good governance, inclusive development and inter-faith, inter-community harmony. Domestic insurgency is unlikely where civil society ensures minimum levels of democracy, governance and development delivery. Similarly, people-to-people contacts across borders can reduce the chances of conflict between states, even when there are serious inter-state tensions.

If there is a critical mass of motivated individuals addressing any problem, solutions are possible. If, on the other hand, we wait for governments to find solutions, even the best governments may not be able to succeed.

Herein lies the power and relevance of Father Moon's life and message. The efforts of the Universal Peace Federation (UPF) in the Middle East offer a good example of mutual trust and confidence being facilitated between peoples who are supposed to be forever fighting each other in the name of history, geography, religion, security and power.

It is indeed a pity that in this age of globalization and the communication revolution, even close neighbors seem to be separated by vast distances. Communication between not only nations but individuals within nations has become more difficult. The responsibility, role and capacity of each individual to bring about change increase in a world in which governments or the United Nations, which is composed of governments, seem to be paralyzed by their own limitations. By asserting themselves in favor of peace and by practicing what they preach at home, within the family, in the larger society

and the nation, individuals can provide the impetus and guarantee for a more peaceful world.

In Nepal, I have been privileged to be part of UPF's efforts to bring about more trust, confidence, reconciliation and understanding between different groups who were previously in confrontation. The conferences organized in Nepal on conflict resolution and post-conflict reconciliation have strengthened the awareness of civil society about its role in ending conflict, initiating the peace process and sustaining it to enable the return of inclusive democracy. These conferences have been attended by people from the entire political spectrum in Nepal, representing left as well as right. At the December 2006 conference, the Maoists participated on an equal footing along with the mainstream political leaders. In fact, the Maoist leadership received a delegation of UPF after the conference and conveyed categorical assurances of their commitment to renouncing violence and respecting human rights.

Gandhi's emphasis on peacebuilding through concentric circles of human commitment—the individual at the center surrounded respectively by the family, community, nation and the world—had much to do with India's success in liberating itself from the colonial yoke through non-violent means, and it remains at the root of India's aspiration for becoming a major world power dedicated to peace. This finds an echo for Indians in Father Moon's emphasis on each individual being prepared to serve, sacrifice, and if necessary, suffer in the cause of peace. Every individual who has transformed the world in any significant way has done this. Gandhi suffered and was repeatedly imprisoned; ultimately, he laid down his life for this cause. South Africa would not have freed itself from human bondage without Nelson Mandela's years of solitary confinement on Robben Island and his subsequent extraordinary gesture of forgiving his enemies.

Faith was always intended to be a means for self-improvement and enlightenment. Instead, it is being manipulated by vested interests to turn one faith against another and create barriers between individuals, communities and nations. The rise of religious extremism

and intolerance threatens peace and human rights, and a "clash of civilizations" is not merely speculative. Father Moon's proposal to render the UN more effective by having an interreligious council as a supplementary consultative mechanism must be a priority for the reformed and restructured UN. In the meantime, the exercise of establishing strong national interreligious councils will enable different faiths to mobilize public opinion and influence policies at the governmental and intergovernmental levels.

The spread of pandemics such as HIV/AIDS is a major challenge. As UN Secretary-General Kofi Annan said, it is futile to talk of security if millions of people are dying daily or cruelly discriminated against by their fellow-human beings, because of HIV/AIDS. An interfaith consultation on preventing HIV/AIDS would be much more effective than any governmental directives in encouraging individuals, especially the young and those in high-risk categories, to voluntarily practice self-restraint before marriage, appreciate the sanctity of marriage and practice total fidelity within it.

To encourage permissiveness and create false hopes of containing this threat through the use of condoms or medicines does a grave disservice. In India, which may have the highest number of HIV/AIDS cases in the world, UPF's efforts to strengthen the fight against this challenge through applying Father Moon's message have been deeply appreciated by religious leaders, youth organizations, international bodies and experts.

The essence of Father Moon's message is that unless the root causes of violence are tackled, the world will witness human tragedy on an unprecedented scale. Father Moon's personal sacrifices and sufferings, his incredibly punishing daily schedule, and his perseverance in building trust where there was enmity, interdependence where there was non-communication, harmony where there was conflict, and love where there was hatred, are examples for the rest of humanity.

The objective is a global family in which human beings of all colors, nationalities and creeds are conscious of their common destiny and mutual interdependence, in which service rather than self

is the real meaning of existence at the level of individuals, families and institutions. If we start an irreversible process towards achieving that world, Father Moon's sacrifices will not have been in vain.

STASYS STUNGURYS

*Vice Chairman, Lithuanian Human Rights
Association, Lithuania*

HAVING ATTENDED THE UNIVERSAL Peace Federation events, I gained an understanding of the problems of other nations. Very similar to the plight of my own nation, which threw off the yoke of communism just several years ago, they face problems today that are not only social in nature but spiritual as well. I realized that the destiny of each nation depends upon the assistance of other nations and that joint effort is needed for sustainability.

CREATING PEACE ZONES

DR. ELIEZER GLAUBACH-GAL

*Chairman, The I. Foerder Institute
for Liberal Studies, Israel*

THE PROPHECY, VISION AND mission of Rev. Dr. Sun Myung Moon seek to bring about a change in the world and improve life for mankind by laying a worldwide foundation for a global culture of peace. Peace zones have the best prospect for bridging diverse cultures and forming a good basis for empathy among all people. Peace zones are a way to extend the family model. Peace comes through cooperation beyond the boundaries of ethnicity, religion and nationality. The atmosphere in peace zones makes this cooperation possible and gives people the power to end the cycles of resentment and violence. Peace zones can foster international understanding and cooperation, thus serving as anchors for lasting peace.

To create such zones of peace, freedom and ecological harmony, the concerned nations would have to be willing to provide the necessary land. This is not a simple matter, for there will be resistance to the surrender of land, even for a peace zone. I have dedicated much effort toward finding solutions to this problem. — *Rev. Sun Myung Moon, August 18, 2000*

The world today is struggling with conflicts between different nations, religions, ethnicities and races. These global conflicts are an expression of humanity's failed culture of conflict and rivalry.

The prophecy, vision and mission of Rev. Moon seek to bring about a change in the world and improve life for mankind by laying a worldwide foundation for a global culture of peace. This is no simple matter. For example, even the end of the Cold War did not mean the advent of an age of peace. Even at this moment, fierce wars and brutal massacres are still going on in numerous places around the world.

The division of Korea and the war that followed are outgrowths of the Cold War. This same is true for many other places of regional conflict in the world, such as Vietnam, China, Cyprus, Kashmir, Sudan, Rwanda, Belfast, Kosovo and the numerous conflicts in the Middle East. Rev. Moon continuously expresses his profound hope that the current mood of reconciliation and cooperation between South and North Korea will continue. He hopes the entire demilitarized zone along the 155-mile military demarcation line that crosses the Korean peninsula can be turned into a peace zone under UN jurisdiction. The peace zone will include peace museums, exhibition halls, educational sites and peace parks, in order to teach visitors lessons about peace.

Rev. Moon recommends that peace zones be demilitarized and developed as industrial and commercial zones. Allocation should be based on mutual agreements between the related parties. Therefore peace zones will develop gradually, so that trust can be built step by step, along with the direct involvement of nations in dispute.

In order to establish peace in each area, support from the international community, NGOs and private investors is vital. The incentive for the parties would be to create job opportunities for thousands of people and to establish free trade zones with economic advantages, such as tax exemptions. The leadership of such projects should be mainly comprised of business entrepreneurs, notwithstanding intensive public involvement.

Rev. Moon regards each individual, family, community and nation as a potential "peace zone." Core universal principles are applicable at all times and in all places, serving as a common ground for the cooperation of diverse peoples, faiths and races. Peace zones are the

cornerstones where we may realize our potential and build positive relationships through the spiritual and moral qualities that are the highest qualities of human beings. These are the best conditions for families as a school of love and peace.

Peace zones have the best prospect for bridging diverse cultures and forming a good basis for empathy among others. Peace zones make it possible to end the cycles of resentment and violence. Peace zones can foster international understanding and cooperation and serve as anchors for lasting peace.

Through his providential holy vision, Rev. Moon has laid an historical foundation for world peace which can benefit every single person on earth. As described in scriptures, this will fulfill the long-desired expectations of humanity. He will then truly deserve the title of the greatest prophet and king of peace on earth.

HON. JAROMÍR KOHLÍČEK

*Member, European Parliament for Bohemia and Moravia,
Czech Republic*

ONE OF THE THORNIEST problems of this age is the matter of war and peace. A clear point of view that promotes a peace agreement to solve all conflicts is very necessary. The efforts to unite Korea and establish peace in Palestine are especially remarkable. The way peace was articulated in various forms is very agreeable, and to bring people of different denominations and nations closer together is worthwhile.

HON. IN'AM AS'AD QADDOURAH AL-MUFTI

Former Minister of Social Development, Jordan

I AM THANKFUL TO REV. Moon's organizations, which concentrate many of their efforts on the Middle East. I am most thankful to them for the valuable work they are doing to help the people in the area in different ways. I admire the values and attitudes and principles that are embodied in the teachings of Rev. Moon. They are so very, very much like the teachings of Islam.

A MAN WHO MADE A DIFFERENCE

GEN. MANSOUR MUSTAFA ABU RASHID

*Chairman, Amman Center for Peace
and Development, Jordan*

BEFORE PARTICIPATING IN THE Universal Peace Federation conferences in 2005 and 2006, my impression was that resolving conflicts and disputes between groups within societies or between nations, ethnic groups, minorities or religious sects, is a duty that falls merely on governments or governmental organizations. This impression had been formed as I performed my duties and daily activities as an officer of the Jordan Armed Forces and as part of my work as chairman of the Jordanian military liaison office which was established after the signing of the peace treaty between Jordan and Israel in 1994.

At the Universal Peace Federation conferences, I met people who have committed themselves, through their jobs and private endeavor, to resolving disputes and disagreements on all levels. I realized that the work that I had done through my government service and what I am doing now through my small center is minimal in scale and effort and is incomparable to that which is being done by people whom I met during these recent meetings. I have full respect and appreciation for these people because I see in them the hope and the future for our world which is feuding over materialistic values.

The meetings assembled participants from 148 countries with different religious and racial backgrounds united by one common goal that all believe in, which is living in peace without any kind of segregation, and peacefully resolving conflicts without resorting to violence and wars.

The experience which I gained by participating in those meetings will most certainly help me in my work and efforts in resolving conflicts and disputes, using approaches that were used in other parts of the world such as Indonesia, Palestine, Iraq, Burundi, the Congo and many other places.

I feel great sympathy, appreciation and esteem for all of Father Moon's activities in the world. These feelings grew stronger when I became more acquainted with his special human qualities, no less notable than his unique qualities as a leader. His difficult decisions about political processes that developed in years past on the Korean peninsula are a clear testimony to his special ability.

As a Jordanian citizen who is aware of the political and geo-strategic problems in the world, I would like to express my admiration for Father Moon's decisions regarding the peace process between the two Koreas. His active interventions promoting a peace agreement between the two parts of Korea and his determination to achieve comprehensive peace are admirable. I am sure that he will continue to contribute to the creation of a better world, with different qualities and abilities that will ensure socioeconomic growth throughout the world.

Having studied the history of the various leaders of the world, I can confidently say that Father Moon has a great influence in the world and particularly on geo-strategic and geopolitical changes that promise a better future for all of us and for our children.

Father Moon has imparted various approaches, perceptions and understandings regarding the future of the whole world and thereby created an infrastructure for changing the face of the world. Any peace-desiring human being who upholds human dignity and the sanctity of life as supreme and sanctified values will be grateful to Father Moon for many years to come.

As one who is closely involved in the peace process in the Middle East, I have no doubt that the process is irreversible. When influential leaders like Father Moon understand that peace must be achieved in a fair, true and honest manner, everybody will then recognize the immediate need for peace in the world. There is not a Muslim, Christian, Jew or any other human being who does not know, deep inside, that it is the duty of an enlightened and cultured society to create a true home for the refugee, and for everyone in our society, and I believe that this is what will happen.

Allow me to mention some additional points to help clarify my concern for the peace process and its results, just as I hope and pray to see leaders who govern well with all of their personal ability, intelligence, wisdom, sensitivity and extraordinary courage.

I write this to thank Father Moon for everything he has done for society and, more than everything else, for the whole world. In his own way and with his special personality, he has imparted to us all new aspects of the significance of basic values in the life of every human being, and they serve as foundation stones on which the lives of our children and the following generations will develop and grow. His wonderful sensitivity is expressed in every event, but the most important, and in my eyes the most difficult undertaking, was his speaking tour to 120 cities in 2005. These visits illuminated his image and his personality and revealed his qualities as a human being and as a leader. The world community will never forget this, and the world cannot ignore it.

I pray to the Lord to sustain Father Moon's health and grant a long life for him, his family, his society in Korea and the enlightened society throughout the world. May the Creator bless him with a long life, happiness and health so that he will continue to lead these processes which are essential to all of humanity.

He is, for us, a symbol and testimony of understanding, sensitivity, wisdom and courage, characteristics which have led to impressive achievements and will help him accomplish even more wonderful things for the world in the future.

FATHER MOON'S NOBLE AIMS

DR. GHAZI TAYYEB

*Vice President, Jordan Aviation; Former
Commander-in-Chief, UN Forces in Croatia*

IT IS NOT EASY to write about historical characters, especially those who have a direct effect on the world. We have here a glorious character whose noble aims can help to solve the deepest problems facing humankind.

The character that I am referring to is—both this year and for the coming years—“Father Moon.” Growing up in his native Korea, Dr. Sun Myung Moon became intensely aware of human suffering and the failure of humanity to create a loving and just world. He sought to understand why people suffer and how suffering can be ended. His intentions were to help the poor people and stand beside them to alleviate their suffering. Therefore, he came up with new theories and opinions that help people use their brains to think and to contemplate, not to follow blindly old histories.

Father Moon is a leader for humankind in this era who, like a prophet, has faced great hardship and persecution without ever deviating from his chosen path. After receiving his commission from God, he knew he could not succeed in his task without a profound understanding of the Creator and His creation. Hence, Father Moon insists that people use their brain and reflect on how they treat others. He never discriminates based on nationality, color or religion. He always tells people to hold onto their religion and to help others, since all religions call for love and kindness, not for hatred or envy.

All people have the same rights and they have to fulfill their duties to each other for our mutual existence and well-being.

The love that Father Moon talks about is true love. True love means to give and give and give, to forget that you have given, and then give again. True love is cultivated in the family. Without relationships of true love, men and women are incapable of building a world of peace and prosperity. These relationships are best accomplished in a good family. A true family is a school of pure, principled love. Such families are essential, for if everyone in a family loves each other, this love will spread honest and pure spiritual qualities to society. Thus, let us purify our spirit and manifest love to our family and society.

Father Moon wants us to expand international cooperation to everybody based on true love without any discrimination; he has converted his thoughts into deeds and promotes salvation through ethical living and true love.

The fundamental questions about life and the universe cannot be answered conclusively without understanding the nature of God, the Creator. Religion belongs to God. God is one, and He created us to cooperate with each other and help others, not to destroy or hate each other. All religions call for love, issuing an open invitation to everyone to follow God's will. In order to understand God, people need to study God's creation, especially humankind, the crowning perfection of God's creative work.

Father Moon wants us to be involved in the economic and political fields by implementing international projects that help people rise up from poverty, unemployment, blindness, darkness and sickness. These kinds of projects will involve thousands of engineers and workers in order to bridge the gaps between nations. His idea is to help millions of people recover from tension and destruction.

I agree with Father Moon that we should have international projects that will employ qualified people from each country, in order to overcome poverty and unemployment. In the political field, Father Moon thinks it will promote national security if politicians care for the people of their nation by avoiding discrimination and promoting respect for one another, which eventually will blossom into love.

In order to promote true love, people should have a full respect for and appreciation of each other's beliefs and never attack weak people in the way that the powerful nations these days control the weak nations and sometimes eliminate them. We see that most of the societies who have historically lived in their land have no rights or freedoms, and they have become strangers in their own countries. Father Moon came to help such countries to see the light and encourage them to be free and strong.

I have come to love Father Moon's principles and thoughts; I respect his attitude and endeavors. This respectable man is masterful and enthusiastic; he dedicates his life to help alleviate suffering by blessing the entire world so all people can attain peace and love.

Instead of animosity or hatred, we should all seek to love and care for one another and follow Father Moon, who, like a prophet for this era, calls for true love and the ideal family. For this reason I love him very much.

HON. GULNORA YULCHIEVA

*Deputy Chair, Association of Regional
Governments of Uzbekistan*

I ABSOLUTELY AGREE WITH DR. Moon that we have to create ideal families such as God is dreaming of. The world is our family, and our family is the world; we have to create it, starting from ourselves. We have to respect our parents and be grateful to them for giving us life. Marriage means that husband and wife want to be together until the end of their life and love each other with all their merits, demerits and caprices. With this attitude, they will find inner strength to survive together when the sky is gray and remain grateful during the sunny days for their dearest, most faithful, trustworthy and beloved partner.

A TRUE APOSTLE OF PEACE

DR. IVAN KALTCHEV

*President, Association of Philosophers from
South-Eastern Europe, Bulgaria*

IN MY LONG WORK as a university professor and a journalist I have had the opportunity to meet, speak to face to face, and hear in close proximity world-famous scientists, Nobel laureates, philosophers, political leaders and religious leaders from around the world.

However, among all these meetings one of the most memorable was the August 2000 Assembly of the Interreligious and International Federation for World Peace in New York, inspired and organized by Rev. Sun Myung Moon and dedicated to the renovation of the UN for the cause of world peace. It happened that I was the only representative of my little country, Bulgaria.

During this assembly I finally got the opportunity to see, hear and speak with one of the most authoritative persons of the contemporary world, a true missionary and apostle of peace—Rev. Moon. I listened to two of his remarkable speeches in the UN building and spoke to him for a couple of minutes at his home near New York City during the warm and affectionate reception which he held for the participants in the assembly. In the best meaning of the word, I was truly shocked by this charismatic and natural, magnetic and charming person.

His ideas about real family and real love, about building the culture of peace, about tolerance and dialogue between religions

and civilizations, about human rights and the rights of the different ethnic, religious, racial, linguistic and cultural minorities, and about the indestructibility of our faith in God echoed very strongly and deeply in me. As a philosopher and researcher and also as a member of the minority Catholic community in an Orthodox Christian country, I often observe hostile acts of religious fundamentalists towards people of other traditions and even more towards new religious movements. These cases are unfortunately not rare.

My participation in Assembly 2000 and my unforgettable encounter with Rev. Moon remain among the most significant events in my life as a scientist, lecturer and public figure. The books of Rev. Moon are now my invariable reading, along with the Bible and the classical philosophical texts. On the basis of this considerable personal experience, I can say with easy conscience that the depth of the discussions, the warm atmosphere, and the variety and wealth of new ideas and concrete suggestions make participating in these meetings a real pleasure and aesthetic experience. This is undoubtedly due to the influence of Rev. Moon and the enthusiasm with which he stands up for the cause of peace, love and brotherhood among people.

During Assembly 2000, Rev. Moon talked about building the culture of peace, creating zones of peace, and establishing a council of religious and scientific leaders connected to the UN.

Running throughout Rev. Moon's teachings is his strong conviction that the answer to all human problems must start with an understanding of God. In his speech "How World Peace Can Be Achieved," given to the distinguished scientists of the 1980 International Conference on the Unity of Sciences (ICUS) in Miami Beach, Florida, Rev. Moon said:

First of all, we must be completely clear about the problems regarding the Absolute being and His motive and purpose for the creation of mankind and the universe. The motivation and the purpose of the creation serve as irreplaceable standards for the practice of love and the establishment of peace.

Before any plans for peace are put into operation, first there should be a definite purpose. An action without a purpose is useless. That purpose should come from the Absolute being. To give explanation of the Absolute being means to have a true conception about God.

When His motive and purpose of creation is made clear, we will understand why we should practice the love of this Absolute being as the first and necessary condition to achieve peace....

Selflessly devoted to the cause of peace between individuals, families, nations, and the whole world, Rev. Moon fervently preaches and works for the triumph of the culture of peace and love over the widespread culture of death, hate and conflict. Of special merit is his work for the recovery of political stability and democratic principles in Central America, the decrease of tensions between North and South Korea, the elimination of political and economical totalitarianism in Eastern Europe, and the consolidation of the efforts of NGOs and civil society all around the world in the name of establishing a true and lasting brotherhood of nations, peoples, cultures, denominations, races and classes.

It is my deep conviction that Rev. Moon is concerned about the fate of the Balkan region, which is complicated because of accumulated history and persistent interethnic and interreligious tensions.

The great German philosopher Hegel underlined in his philosophical conception of the historical process that in crucial times history needs universal persons, the worthiest representatives of mankind. They surpass even the most talented people, because they see further into the future and know what mankind should do to achieve the absolute good.

In today's crucial times, when the challenges before mankind are tremendous, persons like Rev. Moon are not only a culmination of history but also messengers of God, His ambassador among people. And with such persons as Rev. Moon, we can live with more confidence in our strengths as well as in our inner spiritual resources.

After my first meeting with Rev. Moon in New York, I have experienced a constant reconfirmation of my impressions of his amazing personality and work as I participate in more meetings of global importance where I have heard him speak. My most recent meeting with Rev. Moon was in Geneva, Switzerland—a city, according to his words, with a significant history regarding the connection between the religious and the political circles. It happened exactly on my sixty-first birthday.

While I was listening to Rev. Moon, I had the strong feeling that I was getting reborn and walking with him to a wonderful world of peace, love and the triumph of the new true family, conceived by the True Parents, who came with the anointing of God to “establish the kingdom of the peaceful, ideal world, where all people can live everywhere hand in hand.”

Rev. Moon’s philosophy of tolerance and unification has been revitalizing and enhancing me and my family spiritually. Brought up in the atmosphere of a true Catholic family, I did not hesitate to connect my life forever with a woman from the Orthodox Church.

What’s more, under the positive influence of Rev. Moon’s ideas about intercultural and interreligious interchange, as father and mother we accepted that our only daughter, who was baptized a Catholic, would marry a man from Lebanon who is a Shiite Muslim. In this way, we followed the admonition of Rev. Moon that the “best way to give birth to a sinless generation and build an ideal family is to receive the Holy Blessing with a partner from another race, nationality or religion.”

My family and I are truly happy, and no power could divert us from the deep and fundamental understanding that this type of marriage contributes to overcoming the racial, cultural, national and ethnic barriers, thus creating a united human family.

PEACE IN THE FAMILY

GALINA A. KHARITONOVA

President, Life NGO, Russia

WHOEVER RECOGNIZES THE IMPORTANCE of peace in the life of the human being will surely strive and will achieve accord with all people and will cooperate with others for the sake of keeping peace among all peoples.

Home and family are the microcosm of the entire creation. The basic understanding of love and goodness finds its origin in the family. I first became acquainted with Dr. Sun Myung Moon and his wife about fifteen years ago, and ever since that day I have been paying close attention to their peacemaking efforts and works. The family, family values, the relationships among family members, and the path to harmony instead of conflict among the generations are all matters of fundamental concern in our world today.

Dr. Moon brings to light much of what is negative in the situation of today's families in this complex time. He says that in circumstances of political and economic uncertainty, ethnic and national conflicts, we must learn how to listen to and understand one another, and to find the pathway to consensus. If there is an atmosphere of stability in the family, then there will be civil peace and stability in the world.

I find myself reading over and over again articles written by Dr. Moon, and more and more I discover in them answers to questions that are deeply troubling me—about ideal marriage, mutual assistance within the family, the role of women, and companionship

between younger and elder generations. When I am working out a program schedule or the general conceptual scheme of a project, the thought comes to me that truly everything is being done for the sake of people, for families, for the world as a whole—whether the conference deals with economic or social themes or is dedicated to the purpose of peacemaking. Living for the sake of others—a life of true love—that's what it's all about.

Recently there was a forum on the Voice of Our Youth. Young people came out and shared their lives, their ideals and their dreams; they also read some of their poems. Everything was expressed—pain, joy, occasional misunderstandings, love and fears. Youth are like that. The older generation passes on to them their own experiences, worldly wisdom and the will to survive. Yet the fact remains that life is a harsh reality.

The world in which we live can be a snare of extreme individualism, with all its striving toward material satiation. People, in particular youth, are wallowing in debauchery, drunkenness and vice. Sexual promiscuity, violence, decadence and acting with impunity are the guiding principles for a large sector of youth in many countries of the world. Dr. Moon put it well: "Our world has become virtually hell on earth, where the ideal of God's creation, a perfect world, remains but a distant dream."

Dr. Moon indeed made a wise pronouncement about the value of mixed marriages. During the Soviet era, when all our republics treated one another like brothers and nobody paid attention to the color of one's skin or hair, mixed marriages did not raise any eyebrows. The children of such marriages were more often than not gifted with unique talents and creativity.

Presently, people from more than 140 different racial and ethnic groups are living in Moscow. In the course of dreaming up and developing our programs, we strive to promote ethnic and cultural unity and social integration in our Russian capital city, preserving on the one hand people's sense of their own cultural identity while on the other hand cultivating and inculcating our special, all-embracing Russian humanitarian culture. We are developing a system whereby

we try to downplay ethnic and religious divisiveness and ethnocentric group mentality, seeking instead to encourage and build up a more integrating and all-encompassing attitude based on the values of the Russian culture itself and grounded in humanitarian, democratic principles.

Working with Muscovites, who represent such a variety of national and ethnic backgrounds, we are forming a new image of Moscow as the capital of a nation which is ready and willing to offer support and assistance to all who belong to Russia according to their need, regardless of their racial, ethnic or religious background. If we are able to get along with and understand one another here in Moscow, then our experience may be helpful to other regions of Russia as well.

The central theme of all our programs is the family, and our task in all our activities is the same: peace within the family—whether we speak about the nuclear family, the family of our society, or the global family of mankind. The purpose of any program is to create an atmosphere of mutual trust, bring back the human element in interpersonal and interethnic relationships, and promote tolerance among different nationalities and peoples.

All of our programs help encourage family integration that respects the outstanding and unique personality of each member as they form one home, with a special, unique atmosphere of love, respect and creativity. If in the home into which one is born there is goodness and mutual understanding then in our overall home, Moscow, there will likewise be peace and harmony.

Often in his speeches Dr. Moon raises the issue of the moral character of the younger generation. This is truly an important theme for consideration in any society. Yes, indeed, our society is sick. Social organizations such as the Universal Peace Federation, the Life Foundation, and other charitable organizations are uniting our forces and conducting international forums, conferences and various other projects under such themes as *On the Borderline of Danger: Youth and Criminality*, *The Rights of Children and Youth in the Modern World*, *Children in a Multinational Home*, *Culture*

of Peace: The Ideology of the Third Millennium, and Extremism in the Youth Media.

Dr. Moon is right. There can be no perfection in ignorance. It is absolutely necessary to treat each person honestly and fairly. If we can unite our efforts, then mankind will be victorious. Our common culture is capable of facilitating peace in the spheres in which each of its citizens live, without barriers between races, religions and nations. This is, after all, what God desires.

PROF. NOEL DOSSOU-YOVO

Ambassador for Peace, Benin

WIPING THE SWEAT FROM his brow and the tears from his eyes, Rev. Sun Myung Moon has persevered throughout his life, overcoming long years of imprisonment, rejection and misunderstanding to finally meet with deserved success and acclaim, all the while stubbornly moving forward toward his vision for God's peace in our world today. In recent years, that tenacity has helped him to unlock the doors of many nations in Europe. These doors have long been closed to the new ideas and new solutions desperately needed to face the challenges presented by the arrivals of peoples of different faiths, races and beliefs, especially from my homeland of Africa, as they emigrate to make their new homes and families in Europe. Father Moon's teachings of true love and true family offer real hope in lands where divorce, family breakdown, alienation and despair have made the lives of many young people a modern-day path to the cross.

RESTORATION OF MARRIAGE

REV. T.L. BARRETT

*Pastor, Life Center Family Church of God in Christ,
Chicago, Illinois, USA*

AFTER THREE YEARS OF courtship, twenty-four years of marriage, and seven children, my wife Cleo and I separated. She divorced me five years later and remarried. We loved the Lord with all our hearts and had given our lives to Him through our ministry. But as in the case of so many couples in and out of the church, our marriage lost its way and fell victim to our own limitations and immaturities. Even though Cleo remarried, I never stopped thinking of her as my wife. But I was totally invested in my ministry in Chicago, and she was hundreds of miles away, moving on with her life.

When I encountered Father Moon's teaching and example of True Parents I began to understand God's ideal for the family and my own awareness of the purpose for marriage deepened. Every time I listened to his clear teachings on love, life, lineage, and the sanctity of marriage, my desire to be reunited with my wife, my true love, grew stronger.

But my support for his ministry of family renewal, racial reconciliation and religious unity brought criticism by some pastors in my community and some in the hierarchy of my church. I faced censure, condemnation, and even excommunication because I stood with him. I considered taking a less prominent role, but in prayer God told me that if I had the courage to stand with a man of God and for what I knew was right, He would bless me in a powerful way.

I will forever remember the night of March 3, 2001, after Rev. Moon's speech at the Antioch Baptist Church in Miami, Florida during the "We Will Stand!" tour. I went to his room well after midnight, and he challenged me to seriously think about marriage. If I was to truly teach the ideal of God-centered families, he said, I had to set an example myself. I told him that I wanted the same, but that I was still very much in love with my children's mother, my true wife. I believed in my heart that somehow God would bring her back to me. He bowed his head and closed his eyes. After a few moments he told me, "Yes! It will happen very soon!" I was moved and grateful for his concern and confidence, but knowing how distant my wife and I had become and how much pain we had been through, it was hard to share that optimism.

During the following week I had two unsettling dreams about my wife, which prompted me to call her. To my surprise, she informed me that things were not at all well and that she was getting a divorce. When I shared with her all that Rev. Moon had said she was deeply moved and seemed to share my conviction that these words were inspired by God. We prayed together, seeking confirmation of the love and commitment buried deep in our hearts, which had now been unearthed. We both knew that despite the confused and divergent paths we had walked, that we were now and always meant for each other.

Cleo and I rededicated our union at the Blessing of sixty clergy couples on May 27, 2001. We sealed our union at my church on July 1, 2001, the thirty-fourth anniversary of our original wedding. The impact of our reconciliation upon my church has been tremendous. The very night that I presented Cleo to the congregation, I was amazed to see another couple that had been separated enter the church together! They too had felt some unexplained move of the Holy Spirit that brought them together. From then on, a spirit of reconciliation seemed to permeate the congregation. Others testified that they were now inspired to recommit and renew their own troubled unions. Other pastors or their spouses in Chicago, hearing of what had happened to us, reached out for a blessing. More than

twenty couples have been reunited through this special ministry of family healing.

At the same time, the testimony of my beloved wife's return spread like wildfire on the "We Will Stand!" tour. Cleo joined me in several cities, and our story became a powerful testimony to the power of God to end divorce and to heal marriages. Before we can talk about stopping crime or overcoming racism, we have to begin with rebuilding families. I can see Rev. Moon's vision that every church should become a "true family church," and the community of faith should form a network to protect our young people and promote a marriage and family culture. In this way we can restore our communities and renew our nation. Therefore, the new name of my church in Chicago is The Life Center "Family" Church.

My church, my community and my family rejoice for the healing and blessing God has given us through True Parents. And I know that my renewed marriage is the fulfillment of the blessing that God promised to me if I simply stood with a man of God such as him. I am grateful for my wife's understanding and forgiveness, and I thank God for giving me another chance to be the true husband that she desires and that God requires.

From the bottom of our hearts, we can truly say "God Bless True Parents," for their wisdom and guidance has brought new life to our marriage and family, and to countless others as well. We are honored to testify to all that he has meant to God, humanity, and to us as well.

DR. CECIL MURRAY

Pastor, First AME Church, Los Angeles, California, USA

THE WORLD IS TOO filled with takers. In the God-centered marriages Rev. Moon inspired, couples demonstrate to the world a giver and a giver. That's exciting.

MY CROSS-CULTURAL MARRIAGE

ARCHBISHOP GEORGE
AUGUSTUS STALLINGS, JR.

*Founder, Imani Temple African-American Catholic
Congregation, USA*

I CAN REMEMBER THE FIRST encounter that I had with Rev. Moon was in Houston, Texas, when his fifty-state speaking tour went to that city and state in February 2001. I was one of the ministers selected to give a warm-up talk, and I said, "I know some of you are seeing me with my Roman collar on, and you think I'm a Catholic, but I'm a Baptist born in the Spirit and washed in his blood! I'm Pentecostal today because I'm filled with the Holy Spirit, I'm Episcopalian because I'm a bishop, Presbyterian because I'm a priest, Methodist because I believe there is a method to salvation. I am Church of God and Church of God in Christ."

By the time I finished this expression of all of the Christian denominations of America, the place was on fire and warmed by the reception. Then all of a sudden this man whom I had heard so much about and begun to read about came on to the stage. From the first moment that I laid eyes on this man, I knew he was very unusual. When he walked into the room, the whole room seemed to be set ablaze. He carried an inner light within him. There was something very powerful, mysterious and overwhelming about him. I listened to that speech that he gave in every state, and most of the

time he embellished it, sometimes spending more time speaking extemporaneously than reading the speech itself, depending on how he was feeling at the time.

The next morning at breakfast I was formally introduced to him, and I got to just be in his presence in a very intimate, warm and personal way. That was just the beginning of many encounters that I had with him throughout the fifty-state tour. I went to about twelve states. It seemed like in every state I grew closer to him. I was just embraced by his love and by his warmth. And what happened during that tour affected the rest of my life.

I was still a celibate priest, even though I had broken away and had been away from the Roman Catholic Church for twelve years. At one point during the tour, Rev. Moon said, "Archbishop Stallings! Are you serious about wanting to get married?"

I said, "Well, yes, Father, but I have not been married all these years and I don't know if I could find the right woman who could put up with me. In fact, I don't think there's a woman who could handle me after all these years of being single. You match people. Why don't you find someone for me?"

Father laughed.

I said, "Father, this is such a difficult decision, maybe I should ask Mother to do it, maybe she'd have more sensitivity to her special son." So we laughed about that again.

At breakfast on another day Father said, "If you're serious about getting married, who would you want it to be? An African, a Japanese or a Korean woman?"

Right away I said, "Japanese." I don't know why I said Japanese. I guess maybe because Rev. Michael Jenkins was always talking about his wife who is Japanese, and I saw all these Japanese volunteers with their beautiful smiles; they were so warm and welcoming, passing out origami and flowers.

Father said, "Are you sure? But you founded an African-centered Catholic Church. You're a strong black man. Don't you want an African woman?"

"No, I want a Japanese."

"Why do you want a Japanese?"

"I want to show that true love does not regard race, religion, ethnicity or culture. True love will express itself as real love, pure love."

I think Father liked that answer, so he said okay. I passed his test. Father was willing to trust me and my judgment and he said, "Okay, we'll proceed."

True Parents were looking at pictures and interviewing several possible candidates, saying "We have to find a special woman for Archbishop Stallings to help him with his special providential mission in this work." I heard later that they looked at numerous pictures and interviewed a number of Japanese and Korean women, but still could not find the one God had chosen.

Then one day someone said, "Well, there's a woman at our New York headquarters named Sayomi Kamimoto." She was the very first person I met at the headquarters for the tour, because she was working for one of the organizers, Rev. Levy Daugherty. When I was in the car with Rev. Daugherty and Rev. Jenkins, Sayomi was often in the back of the car. I felt radiance and illumination coming from her. We had a chance to pass pleasantries back and forth. When True Parents were making a selection, I said to her, "You know, True Parents are having difficulty selecting someone for me to marry, and you would be such an ideal person, but True Parents don't know about the good chemistry we have between us."

Sayomi said, "What if True Parents don't discover me and match you with someone else?"

I said, "I will just follow the wishes of True Parents and you and I will just be eternal best friends. I've heard all this talk about Father Moon being the Messiah; if that is true, he will just know that you are the one for me and I am the one for you. If that happens, I will be his greatest disciple."

The next day Sayomi received a call: "True Parents want to see you."

Later on that day, after they had interviewed Sayomi, I received a call that True Parents had decided that they wanted to match me

with Sayomi Kamimoto. I was in such a state of shock. True Parents wanted to know if I would accept their choice. I said, "YES! YES!"

The next day, Sayomi and I went to see True Parents together, and everything else was history. I felt God had preserved me and preserved her for that special moment. I know for a fact that God prepared her for me. That is why God prepared me to be a Roman Catholic priest, to remain celibate until Sayomi could be born and prepared for me.

Note: George and Sayomi Stallings are now the proud parents of two boys.

EMBRACING AS CAIN AND ABEL

DR. EDVARDAS RUDYS

Chief of Department, Institute of Agriculture, Lithuania

WHEN I FIRST HEARD Dr. Sun Myung Moon speak, I had never heard anybody speaking Korean before. At the same time I could hear the translation through my headset. But I had never heard such a speaker communicate heart-to-heart in such an intimate and emotional way, using such a range of tones. I was struck by such an unusual arsenal of linguistic interpretation. I was astonished, influenced, impressed and sometimes even shocked.

There were no indifferent people in the hall; everybody reacted in their own way. Some wondered, some waited, and some got some new inspiration from the speech, something they had never heard or thought about before.

Rev. Sun Myung Moon and his wife, Dr. Hak Ja Han Moon, visited Lithuania to speak about the amazing time we are living in and the great potential within each person, family and country when the desire to fight for peace is awakened in people's hearts and when their desire is purified with divine flame of true love and fidelity.

I heard many new ideas that day. These were wonderful ideas. They made me think and adjust my previous values. In some cases, I had to step back and to take a new glance at the world around us, the established political and economic structures of society, and the relationships among individuals, peoples, nations, races and religions.

Rev. Moon described the Universal Peace Federation (UPF) as a new UN-type organization which will seek to build true peace and true mutual understanding. If humanity truly desires peace, it needs a new foundation of trust, cooperation, love and virtue. This vision must include different creeds, races and states, and people of different faiths, races and states.

The foundation for peace is the family and this initial cell of society also has to be renewed. Education should align people with God and with ideas of love, sacrifice and respect. Individuals and leaders of all types, including government and industry, should have a merciful heart that can sympathize with others and love their neighbors and even their enemies. If people's foundational ideas are love, goodwill, peace and serenity, they can always find a harmonized balance.

The story of Cain and Abel is a legend, but through the lips of Dr. Moon it takes on new aspects that modern human beings urgently need to understand. Cain is represented by our material world, with its closely connected business, money, and material interests. Many times such interests cause enmity between nations, between people of different creeds, or even between members of the same family. Abel is represented by the other side of existence. In this world of heart, the main characteristics are sacrifice, compassion, mercy, humane feelings with the main role being played by love, faithfulness, virtues and fellowship.

Both on social and individual levels, good and evil always fight with each other. There are no people in the world who are just white or just black; there are no absolutely good or absolutely bad people either. There is constant disharmony between good and evil.

If a power of material origin with Cain-type virtues starts to dominate in a person's internal world, then he becomes brutish, cruel, egoistic, ambitious, and wants to meet only his own or his group's egoistic needs. We say that such a person is stone-hearted. That is an expression of the Cain-type philosophy of life.

On the contrary, if the boundary between good and evil is more on the spiritual side and if an individual can detach and depart

further from Cain-type ideas and philosophy, he becomes more spiritual, sincere, faithful and reliable; he will never be able to forget his poor neighbor but will reach out to him unselfishly, and without counting expenses he will share what he has.

The civilized world has powerful technology and uses most of its creative energy to create material value. People are unable or unwilling to understand that human nature cannot be satisfied by mere material things and that it needs a comprehensive spiritual life and spiritual food. People need to know the purpose of life, what the future holds, and how their grandchildren and great-grandchildren will live. This concept of human life involves true love, faithfulness, democracy, grand humanistic ideas, and the ideas of the heavenly world. When the material aspect of life is so emphasized (this disease is especially true for countries under Marxist ideology), society tends toward roughness, violence, alcoholism and drug addiction, scorn for the family, and other scarcely curable spiritual diseases which cause society to degenerate.

Without denying the material needs of life, a person's spiritual life has to be created and renewed. Using the motifs of the Cain and Abel legend, both individual and social affairs have to be ordered in such a manner that Cain and Abel can reconcile and coexist in every individual and in society as a whole.

The separation between the philosophical viewpoints of Cain and Abel is typical not only of individuals but also nations. Some cherish democracy and human rights, offering peaceful assistance to brother and sister nations. In contrast, other nations that were formerly dominated by Marxist dictatorship and ideology cannot throw away such Cain-type ideas, economics and violence; human rights are always violated, using all kinds of ideological surrogates. These nations want to deny established democratic postulates and adjust to the needs of dictatorships, which are just lies—hollow, thoughtless declarations.

After World War II, heads of states and all society became worried about the future of humankind. It became clear that for civilized persons, even on the battlefield, to kill each other is brutal vandalism,

crimes against humanity supported by fictitious laws that have to be changed. We have to be wise and give up military means, because all controversial questions can be solved by compromises from both sides.

It was of course for this purpose that the UN was created. Many decades after its establishment, agreements have not been reached, and around the globe bloody and destructive wars keep flaring up. Why can't we find agreement, why don't wise ideas win, why do we always attempt to solve both global and local problems with guns, shedding the blood of innocent people?

Rev. Dr. Moon gave quite a comprehensive answer. Before explaining this hypothesis in detail, let me remind the reader that a similar solution was given by the brilliant Kyrgyz writer Chingis Aitmatov in his novel *The Scaffold*:

When a living person adopts the personality of a false god (he usually does not call himself like this, but others start to call him like that), big catastrophes result. Let's remember the price society paid for false gods such as Hitler, Stalin, Mao and Mussolini. The words and decisions made by such false gods become holy, absolute and almighty rules for everybody.

When two "gods" confront each other, only a vicious struggle can solve it. Societies suffer from the false gods they themselves created when Cain's spirit dominated them. In such nations, even though the creation of material values becomes a life goal, because of dictatorial tendencies, material production diminishes and people drown in poverty.

After society loses its spirituality, many other vices arise in addition to poverty. There arise enmity, betrayal, and the elimination of people who think differently. Each person's step is regulated by the government, according to the false god's plan. These false gods reinforce repressive powers and without any hesitation not only kill true enemies but even make enemies out of many members of their own society.

Remember the repressions of Stalin, the way student demonstrations were handled in China and the current situation in Korea, and it will become clear what awaits a society that creates a cult of false gods.

Rev. Dr. Moon offers a solution to these problems not by fear and force but with the spirit of understanding, respect and love. First, there must be an opportunity at the United Nations for leaders of different religious groups to work together. God is one. Although people from different nations and continents worship Him in different ways, they pray for the same things: happiness, peace, health and coexistence.

When God created Adam and Eve, He did not create different articles of faith for various denominations to fight over. Such fighting is brutal both physically and ideologically. Thus, there needs to be an institution at the United Nations where people from different religious groups can find peaceful solutions to the world's problems.

To solve all these problems, we ultimately need spiritual materialists; thus, there should be places both for Cain and Abel, and the world needs to be big enough to understand their thoughts and desires and prevent them from hating and fighting each other. Thus, everything depends on humans in general as well in individually.

Will simplistic, comfortable humanistic ideas change the thinking of the dictators in North Korea or Cuba? Could such ideas have changed Beria, Lenin, Stalin, Hitler, Mussolini and people similar to them? To change such people, one needs a flame of love in one's heart, the true love which a mother feels when she gives all of herself for her baby, sacrificing her body and blood without regret even when there is no response.

This is the love and faithfulness that Rev. Dr. Moon is speaking about. He states that we have to love and respect not only our friends but also our enemies. First, we have to understand them, evaluate why they are the way they are, determine the reasons for their hatred, and then reconcile as Cain and Abel both in ourselves and in society.

Rev. Moon has many ideas for solving educational problems. True love, faithfulness, respect and devotion need to be cultivated and grafted into children's hearts from infancy. This involves three generations including not only one's immediate family but also the grandparents.

All religious groups, schools, family members, friends and social groups have to take part. People who grow up in such families, with flames of true love for their neighbors in their hearts, will be able to embrace as Cain and Abel, change the world and create lasting peace on the earth.

HON. LEONS BOJARS

Former Member of Parliament, Latvia

WE CANNOT BUT EXPRESS our appreciation to Dr. Moon for developing the subject of love. People regard this phenomenon as mundane or even profane. Yet this is so far from the true significance of love. Love is a force which can make of an individual's life something wonderful. Love can accentuate the positive and overwhelm all that is negative. The person who has attained and embraced this understanding of true love can better deal with problems, know his role in everyday life, and keep his spirit pure and bright.

THE HERALD OF TRUTH AND PEACE

DR. ARTUR ARTEMYEV

Chief, Kazakh Peace Council, Kazakhstan

A FEW YEARS AGO DURING a trip to Seoul I visited Sun Myung Moon's first house, now a museum. It was a small and cramped house, where the foundation for teaching and deeds, called upon to "do away with sufferings of God and humanity," according to the founder's words, was laid.

During my examination of the very humble exhibits, I recalled the words of the outstanding Russian philosopher Nikolai Berdyaev, who said that "one's personality is the result of struggle." Berdyaev said that there's no development of personality without the labors of the spirit on spiritual and corporal structure of human being. He said that personality "is pain, and lots of people agree to lose their personality, being unable to bear this pain."

I suddenly came to understand that the words of this philosopher truly reflect the essence of this man who started his activity in a tiny house together with just six followers, and who became a first-rate religious, social and political figure of our era and the herald of truth and peace in this world.

Any ideology based on narrow national, class and religious principles is bound to isolate people; only a philosophy which promotes unification, mutual understanding and a unified morality can be called truly common to all mankind. This is precisely the main

essence of the social and political teachings of Sun Myung Moon and the hallmark of all his activities.

That's why his ideas concerning the structure of the ideal world gained so many supporters all over the globe. Participating in various activities and international symposiums initiated by Dr. Moon convinced me this was true.

The most remarkable event was held on September 11, 2005. On that day we were gathered in New York for the First Assembly of the Universal Peace Federation. Three hundred people from more than a hundred countries went to the World Trade Center to pray for peace. With everyone holding candles, the representatives of different religious traditions offered prayers, and each of us, regardless of his or her own religious views, silently pledged to do his best to prevent such tragedies from being repeated. We pledged to make such words as "terrorism," "religious intolerance" and "national discord" disappear completely from international language and change them into such words as "cooperation," "taking into account mutual interests," "toleration" and "dialogue as equals."

The next day, more than 1,200 people gathered in the Lincoln Center and listened to the bright and vigorous speech of Dr. Moon, devoted to the founding of the Universal Peace Federation.

"Today, in front of all humanity," Dr. Moon said, "I'm declaring the founding of a new international organization, the Universal Peace Federation. Its mission is to renew the existing UN and perform on a new level the functions of an Abel-type UN in order to achieve global peace and thus realize the eternal God's ideal of creation."

The path leading to such a triumph was long and thorny. There are lots of legends and conjectures that surround his personality. The majority of people just admire Dr. Moon's activities; but there are others who feel the gall of hatred, envy and open aversion. However, even his opponents (if they are impartial) cannot help but recognize that Sun Myung Moon is an outstanding and charismatic person. He was imprisoned six times, thrown in jails and concentration camps and subjected to tortures. Once in 1946 the jailers regarded him as dead and threw his body behind the prison fence into the

snow. His followers found him there and saved his life. During the Korean war he lived in the port city of Busan in a hut made out of empty army-ration boxes, and worked as a dock worker. It was at that time that he built the first church, and with the help of an early disciple wrote down the first canonical text of the *Divine Principle*. More than 400 volumes of his speeches have now been published.

As a philosopher, religious scholar and totally secular man, I'm most attracted by the main component of Unification Theology, "headwing" thought, which belongs to neither the right wing or left wing but unites and reconciles both sides instead. That was indeed the foundation for the international recognition of Dr. Moon's social, politic and humanitarian activities.

His wife, Hak Ja Han Moon, is his devoted assistant, companion and friend. They raised wonderful children, who have become active proponents of their parents' ideas. I think that even if Mr. and Mrs. Moon had accomplished only one cultural project, such the Little Angels School for the Arts and the Universal Ballet Company, which have gained worldwide acclaim, they could still rightfully claim a special place in the cultural history of not only Korea but the world. Every visitor to the Little Angels School admires their incredible love of children and commitment to the development of their unique talents. As a teacher, I know that commitment when I see it.

How strong our love for others would be if we applied so much effort into harmonizing interpersonal attitudes! Leo Tolstoy, a great humanist and fighter for toleration, was right when he wrote that if you don't feel love towards people, then just sit still and concern yourself with your own problems and other things, and don't try to change other people.

The hearts of Mr. and Mrs. Moon are filled with great love towards all people. That's why they cannot look with indifference upon all the pain and bloody contradictions in our world; they cannot help but invest in the cause of general reconciliation and elimination of suffering. They reject the painful effects of extreme individualism and seek to educate people about tolerance and building world peace.

An enormous work has been carried out by Dr. Moon and his associates in establishing peace embassies in different countries. Peace embassies are the vivifying and creative source of peace. In Russian the word *mir* means both world, or my living environment, on one hand, and also peace, life without conflict and war, on the other hand.

Peace embassies are being created to protect the purity of the environment and spirit (or "moral ecology") from evil, violence or conflict. As the famous Russian poet Rasul Gamzatov said, "If you're born on Earth, you should love and decorate it with your life."

Ambassadors for Peace have played a large role in promoting peace and harmony. This rank is conferred on "leaders who defend high ideals of unselfishly serving others in the name of developing mutual understanding between nations and harmonious relationship between religions, which advocate moral purity among youth and help in consolidating families as the foundation for society."

Yes, our world lives on a powder keg: wars break out here and there, and religion becomes the main trunk in the hands of carpet-baggers. However, if we look into the matter, the essence of the problem is not so much religion serving as a cloak for such monsters as unbridled nationalism, fanaticism and ignorance. The issue goes beyond personal moral purity; nationalism and fanaticism not only have a bad stench but they rot the spirits of their adherents.

The activities of Dr. Moon help to heal human souls from this kind of rotting; they appeal to each of us not to pass by such a severe disease of society, not to close ourselves inside the shell of indifference but to widen our soul and become sensitive to the pain of other people. We should reflect upon how to achieve unity and overcome the alienation and resistance of even religious people. Fortunately, this appeal of Dr. Moon finds a growing response in the hearts of not only politicians and religious figures but the ordinary people of the world as well. We want to express our great gratitude towards Rev. Moon for this. As the great Kazakh poet Abai Qunanbayuli said: "For you, O Real Man, I offer my recognition."

MARAT YEGOROV

Director, Belarussian Peace Foundation, Belarus

ON DECEMBER 23, 2005 in a lavish auditorium in Minsk, Belarus, I was at an event where there was a portrait of Sun Myung Moon and his devoted wife on display. I was suddenly struck with the feeling that they were actually there together with us in the room, sharing with us in the joy of the successful accomplishment of the World Peace tour in Minsk and in one hundred cities, for the inauguration of the Universal Peace Federation.

DR. DONATUS B. NGALA

*Lecturer, English and Foreign Languages, University of
Douala, Cameroon*

ONE OF THE MOST striking values espoused in True Father's doctrines is the family as the nucleus of society and the world at large. The family is the seat of universal peace; as a good plant yielding good fruit, a family that is essentially good, holy and divine should yield peace. Good families (having God as supreme determinant, alpha and omega, the ultimate truth to be obeyed and worshipped) make good neighborhoods or villages, good villages make good ethnic groups or tribes, good tribes make good nations, and good nations make up a good global society.

THE TEACHER OF PEACE

DR. A.B.T. BYARUHANGA-AKIIKI

*Former Professor of Comparative Religion and Culture,
Makerere University, Uganda*

WITH THE HIGHEST RESPECT and love, I call Rev. Moon "Jaja Moon." In the Ugandan context, *jaja* means grandfather or grandmother. Jaja can also mean one's best friend and confidant. There is also the significance of a jaja being physically the oldest member of the family, closest to family members who passed on, a medium between the living and the dead, and one with the oldest life experience to share. The hypothesis is that the jaja is the most knowledgeable person and is skilled at stimulating others to gain knowledge on their own. Thus, the jaja is the best and most precious overall teacher.

My first meeting with Jaja Moon was at the 10th International Conference on the Unity of the Sciences (ICUS) in 1981 in Seoul, Korea. As Jaja Moon says, "We never know the providence in our lives and whether there are any accidental events in our lives." It was at that 10th ICUS that my eyes were opened to realities I did not know. I was so glad to be able to meet and learn from so many people. The many papers discussed and the different people met from all over the world aside, I noted that Jaja Moon was deeply involved with each of us. He made it a point to shake the hands of every one of the many participants. My interest in him has continued to grow. I am still in the process of internalizing a lot of his many teachings.

The 10th ICUS came at a point in Ugandan history when we were busy trying to rehabilitate our nation after the civil war of 1978-79. We were busy learning from anyone and desirous of receiving whatever aid we could get towards that goal. All we wanted was to achieve holistic development and rehabilitation in all spheres—physically, mentally, economically, politically, culturally, religiously and spiritually.

These had been shattered during the eight years of dictatorship (1971-78). During that period, all we knew was state terrorism. There had been many imprisonments and political murders. We had state security agents, then called vultures behind their backs, that terrorized the people. There were roadblocks everywhere. Freedom of speech and the press were non-existent. In such circumstances, anyone who could reverse and clean up the muddy situation was most welcome. It was around that time that the ideology of working for peace building was introduced in the country through the Professors World Peace Academy. The contribution of Jaja Moon's philosophy of peacebuilding was more than welcome!

From that very first meeting at the 10th ICUS, he hit me as a revolutionary. The fact that he had bad press in some quarters made me more determined to try to find out and verify whether the things I read about him were correct, whether he was in fact a good man or an evil one.

He reminded me of one of our ancestors, King Kabalega, who in the 1880s distinguished himself as a revolutionary because of his stance against the oppressive colonial system. After fighting a guerilla war against the system for nearly ten years he was betrayed by a brother king, Mwanga. Strangely enough both ended up suffering a lot and were taken into exile by the same colonial powers. Kabalega never returned home alive. To the people, however, he remains a hero and patriot along the recent lines of Mzee Jomo Kenyatta of Kenya and Nelson Mandela of South Africa.

In learning about Jaja Moon, certain aspects are very clear. There is his uncompromising determination to fulfill what he knows to be the will of God, preferring to do what he knows God said to him rather than what people, including even his family members, friends

and enemies, say to him. In carrying out his God-given mission, he was imprisoned six times. Besides, many times he has suffered terrible rejections and persecution.

He is a very strong protagonist for the value of altruism. He testifies that he has been able to do whatever he has done not with his own abilities but by the power of God. His teachings are aimed at helping people overcome problems of negative individualism, moral corruption, racism, tribalism, materialism, Marxism, and all sorts of godlessness. His teachings are non-sectarian.

In the context of the family and institution of marriage in Uganda, the biological blood-mix that involves all families is the norm. Marriages are traditionally exogamous (outside of one's immediate clan group). It is the parents who match their children. For almost all ethnic groups, to marry someone from one's own *kika* (clan) or one's mother's clan is taboo, and not done without great penalty.

Despite this, there is a historical phenomenon that discouraged a wider exogamy beyond religious *bika* (tribes). Similarly, Muslims are taught not to associate with non-Muslims. Christians did the same to other religions, and this teaching sabotaged many values of unity, harmony and cooperation in many areas. Terrorism came when the above-mentioned religions taught that association with the people they defined as *kafir* (pagans) would lead one to hell after death. This is how religious wars were started, and interreligious dialogue is still problematic.

Jaja Moon has come up with teachings that address this problem by emphasizing the parenthood of *Isebantu/Mmabatho*, the one God who does not discriminate against anyone. In attempting to adjust to the teaching that "God" is for Christians, Allah for Muslims and other confusing interpretations, the Banyoro have always maintained teachings similar to that of Jaja Moon.

Jaja Moon is a very strong advocate for religious unity—the unity of humankind (both living and dead)—under God, teaching that all nations and religions should reconcile, work together for the values of peace, happiness, unity and harmony. There are many people around the world actively practicing these common ideals of human-

kind. There are thousands of preachers in Africa/Uganda who are preaching similar messages.

Jaja Moon is on record for teaching those who want to learn. He teaches people all over the world who have the desire to live in goodness and pursue love, justice, happiness and peace. These are very good unchanging, eternal and everlasting values.

HON. ENGOHANG OBIANG GASTON

Vice President, National Assembly of Peace, Gabon

I SEE HOPE ON THE horizon when men and women come from all the four corners of the world to work together for peace based on the vision of Father Moon. His vision of peace includes initiatives such as an international highway network so people can move freely around the world; assemblies of people from all religious spheres who are working together for peace with mutual respect; and international marriages that overcome barriers of culture, religion and races through the true love. This is the meaning of "living for the sake of others."

FAITH AND SERVICE

REV. MARK FARR

*Senior Director for Outreach,
Points of Light Foundation, USA*

HIDING IN PLAIN SIGHT, faith volunteering is a giant in the American national service sector. The statistics are instructive: A quarter of all American non-profits are faith-based. Congregations engage 45 million volunteers, nearly half of the total of all Americans who volunteer. Faith groups employ nearly 1.3 million paid staff, just less than one percent of all those earning a salary in the U.S. But how will that change the world?

At the Points of Light Foundation, our aim has always been to challenge the nation to more and better service. The faith sector is no different. For a while at the start of the new century, the debate focused on how faith organizations might take up slack from declining public revenues. We all discussed the constitutional proprieties of such a course. Like 300,000 United Ways, the nation's congregations were set up as places where the generous-hearted might come to offer much-needed help. They were going to be a pool of willing, waiting volunteers to any organization of whatever purpose or value.

Not so fast.

National leaders and secular agencies wanted to fit faith into a grand new alliance for greater voluntary service (and probably fewer federal dollars). But faith groups have always had very different ideas as to what they are, and more importantly—why they are.

This is where the value over the last five years of the work of two of the service groups inspired by Rev. Moon has been honestly, quite amazing. Groups like Service For Peace (SFP) and the Universal Peace Federation (UPF) have understood both the faithful idealism—especially of young people—and the practical realities of changing the world. They did not run away from the faith part. This is rarer than you might think.

SFP and the UPF can be seen day in and day out, on the ground, changing lives and hearts. We at the Foundation who have had the chance to put that ideal into action with them are testimony to it. The example of Rev. Moon has been surprisingly instructive as a focus for selfless, giving love. And be assured, no other motivation works with the same power. I have often wished that other religious traditions captured the power of love, the power of selflessness in the way I have experienced that in the service groups driven into being by Rev. Moon and his followers.

Look at it at the most basic, general religious level. Why does a working mother give an hour a week at the local church thrift store? What makes a young person freely spend time volunteering in her local Jewish Community Center? What makes an organization like UPF give generously to the victims of hurricane disaster? In a general way, their desire is to help fellow men and women. But this fact takes flesh in the desire not just to help in the abstract, but to serve the church or mosque or temple they love.

Above all, it is an outworking not of a secularist philanthropy, noble as that may be. No. It is because they love Jesus, or to perform Jewish *tikkun olam*—"healing the world," or whatever is their religious belief. It is faith in the raw. It is about God. It is absolutely specific.

In my work in the service movement I can honestly say there isn't a single group whose internal beliefs I completely identify with or hold. But I know that some have a better way than others of creating good change. In my years encouraging faith service, I have not met a group that harnesses that power as well, or in a sustained way, as in the followers of Rev. Moon. For that, I am grateful. It changes the world.

It is among young people that this trend for meaning in service is most marked. In America, some travel for weeks in the summer to the Appalachians to fix up properties for the poor. Others paint houses in the Pacific North West or tutor kids in a poor Atlanta neighborhood. But the effort is very often marked with the songs, prayers and fellowship of a Christian retreat or Jewish *Shabbat*. It is about the building of faith as much as it is about the building of property.

Whether we want to or not, we cannot divorce faith service from faith itself. For many, this is an uncomfortable fact, something we would rather hide, preferring to emphasize the value of the act. But this is to miss the meaning for these young people and the utter connectedness of faith intertwined with action. In fact, these young people are far less ashamed of the direct connection to faith than their parents' generation.

Perhaps for good reasons, but for far too long, we have ignored the power of faith in our existing volunteering. What effect does this have on how this fits in the volunteer sector, of which it makes up nearly half? It means that the young person or the active senior who helps out, wants to find their faith engaged in what they do. They are seeking the spirituality of service, not just an unpaid job. If that is denied them, interest quickly wanes.

That is why most people do their volunteering in churches or mosques or synagogues. We yearn for faith volunteers to get involved in activities beyond their churches. But it means that the secular service activity will have to have a relationship to the faith those volunteers love, or that pool of volunteers will rapidly shrink in the hot dry sun of secularism.

For those of us engaged in trying to figure out how to challenge faith groups into service beyond the church walls, it means we must attend to the particularity of faith. We seek to push this giant into action beyond the specifics of their faith, because we believe it will further the common good. How can that happen? How can something ostensibly unrelated to belief, become an opportunity for a Muslim, or a Christian, to understand and extend their faith?

Here too, the universalism of Rev. Moon's movement has helped opened new doors all across the country. Places where people of completely un-like faiths—work together. I believe it is an example that may one day heal America. And not just America, but the Middle East, Europe, the Far East. This service movement in the end, changes me. I have been proud to serve alongside—and to learn from—the work of Rev. Moon's movement. I look forward with anticipation to their continued involvement in the faith and service world, in which his life and actions has had a powerful and meaningful effect on so many lives.

HUMANITARIAN CONCERNS

CHIEF SEGUN OLUSOLA

Founder, African Refugees Foundation, Nigeria

HUMANITARIANISM HAS BEEN THE central concern of Rev. Dr. Sun Myung Moon. The central concern of Ambassadors for Peace in many African countries are the human beings who are left after the bombs have exploded, the warriors have marched off, the rivers polluted and the farmlands wasted. Invariably they are widows and orphans, while among the male adults who still breathe, many are blind, limbless or living with multiple other incapacities.

These conditions, which are prevalent in many African countries, have engaged the attention of the volunteers of the African Refugees Foundation, who are proud to collaborate in the central humanitarian concern outlined by Father Moon and the Ambassadors for Peace.

The spread of internal displacement arising from conflicts in many parts of Africa persuaded me and some of my friends to establish the African Refugees Foundation in 1993. Our efforts at the beginning consisted of what you might call "fire brigade" actions on the trail of battles over disputed territories. But it was not until my encounter with the work of the founder of the Universal Peace Foundation that a link was forged in our quest for a long-term solution to the problem of the management of refugees and the spreading of internal displacement.

In August 2000, Rev. Moon addressed the UN on the issue of a long-term solution to areas of conflict, proposing the establishment of stable UN peace zones. This vision of peace zones resonates with the goals of

the African Refugees Foundation. One of the persistent challenges since our founding in 1993 has been the low participation of indigenous civil society organizations in preventing external displacement of refugees or managing internal displacement. Many African countries depend largely on foreign-based initiatives such as the International Committee of the Red Cross. But the mission of anticipating disasters, rehabilitating victims, encouraging peace, and facilitating development must be taken on by the people and nations themselves.

The problem is unlikely to go away any time soon. In our observation of conflicts and social disorders in many parts of Africa, very few such armed conflicts have proved to be of short duration. One of the short ones in our own country was the Biafra conflict that commenced in 1968. However, conflicts leading to regional social disorder have remained a constant feature of the political history of Nigeria. In the face of rising numbers of refugees and internally displaced persons in Nigeria and other African countries, we would do well to concentrate on the root causes of this phenomenon.

I would like to conclude this brief essay by recalling the story of the "Arbiter," a dance drama which we have employed in Addis Ababa, Cape Town and many parts of Nigeria to demonstrate the influence of external agents on the conflicts in many African countries. "The Arbiter" tells the story of two young African combatants who are unable to divide five pieces of banana among themselves satisfactorily. In order to arbitrate between them, a stranger comes in and attempts to divide the five pieces of banana equitably but ends up consuming the five pieces of banana and leaving behind a collection of arms and ammunition with the combatants, who then in a fight to the finish lose both the banana and their lives.

We should take a critical look at family instability and breakdown as well as the serious social, economic and cultural problems that family decline generates. Furthermore, the issue of ethnic, racial and religious conflict in many parts of the world should be re-examined. There is a critical need for political, religious and educational institutions to work together, not only to reverse the decline of the family but also to promote greater understanding and collaboration among

diverse communities. This is the core of Rev. Moon's contribution. He teaches us that the root causes of conflict are not primarily political or economic but rather are embedded in the relationships that human beings encourage and expect from their families, neighbors and communities with whom they relate. This is why peace must begin from within.

DR. YAMBA ELIE OUÉDRAOGO

Ambassador for Peace, Burkina Faso

NOBODY HAS COME UP with a better proposal than Rev. Moon for pulling humanity out of the mud of violence, war and conflict. World peace will not come from the skills and abilities of science, diplomacy or economics. World peace does not come about by the signing of agreements and treaties. World peace will not be established even if the images of war temporarily disappear from the media. But a corrosive and pervasive secular, self-serving thought has come to govern human relations. We have wrongly confused progress in economics, diplomacy and science with the far more elusive—and much more vital—ethical progress that is needed for true peace.

Rev. Moon is in no way suggesting a return to a primitive, simple life, with the precarious and restrictive relationships which characterized it, but rather a return to the fundamental principles of unselfishness upon which all successful traditions and cultures are based. In this way the external and the internal can come to unite. I am convinced that there is a compelling need for human beings to be educated in the true love teaching of Father Moon. Starting with the individual and the family, and reaching out beyond our nation, beyond Africa to the world, the practice of true love living for the sake of others will bring us to live in harmony with each other. Peace will come and war will end only when war itself no longer has a purpose or function.

WOMEN FOR PEACE

DR. EVELYN S. KANDAKAI

Minister of Education, Republic of Liberia

WOMEN SUFFER THE MOST in the current wars that are mostly internal and not between states. During such wars, women are abused, raped, tortured, trafficked, enslaved and killed. Women are mostly on the run, and they make up about eighty percent of those in camps for refugees and displaced people.

If poverty has the face of a woman, war also has the mask of a woman. Not only has poverty been feminized but so have wars. Efforts to support peacemaking and peacebuilding for women must be hailed. Women must not be merely the victims but also the victors, not being conquered or cowed in any way by their treatment both during the war and also outside of war. If women are largely the victims of war and violence, who is going to carry on the efforts of women for peace? Even women who are not in situations of war may suffer domestic violence. If they are suffering, they are not in peace.

Rev. Dr. Sun Myung Moon is a champion of women for peace. In his advocacy of true love, he has placed true happiness in the citadel of the family, that most venerable and oldest of institutions. He treats his wife with utmost respect and has given her a comely and prominent place in his organization. It is evident that he believes in practicing what he preaches. He uplifts all women by the way he treats his wife.

Just as people say, "Show me the way a nation treats its children or its women, and I will show you the level of development in that society," Rev. Moon's example of the tripartite relationship with his wife, himself and God is evidence that their union is truly a blessed one.

To foster a culture of peace involving women, he has sent out into the far reaches of the world women missionaries and Ambassadors for Peace who the word about the peace kingdom that Rev. Moon speaks so eloquently about. He says that there is no better calling than being a daughter of God. A daughter of God fits very well into an ideal family which Rev. Moon believes is the model of living together in peace. For sure, domestic violence cannot be a part of the ideal family.

Women for peace can definitely be fostered through the marriage blessing ceremony for countless couples across the world officiated by Rev. and Mrs. Moon. This ceremony itself is an attempt to multiply true love, which Rev. Moon says is defined by the spirit of public service. The marriage blessing ceremony can be considered a powerful prayer, a statement about what could happen when the unified world of peace, the hope of all the ages according to Rev. Moon, is attained.

These ideals are threatened by the realities that deny many women happiness in an ideal relationship. The moral authority of Rev. Moon and his organizations challenges men and women across the globe to abandon violence. Even war is no excuse for such barbaric behavior.

People should embrace Rev. Moon's work, devotion to marriage and family and exemplary elevation of his wife as a path to peace. With this type of thinking made prevalent, there would be no abuse of women, no degradation. The nightmares of rape, wife beating and domestic violence perpetrated against women would come to an end.

As Rev. Moon seeks to create a peace kingdom, he says women must become no longer victims, but be victors. As members of the "peace force," women must wage a war without weapons against the

malaise afflicting our world, and, in Dr. Moon's words, "sweep away the absurdities and evils of the world, through true love power."

Women do have the courage and the power of will to overcome these absurdities and evils and become women for peace.

HIS TEACHINGS CHANGED MY LIFE

HON. ISO IRIARTE

Senior Advisor, Pohnpei Council of Chiefs, Micronesia

I HAVE SELECTED THREE TOPICS to write about as it really touches my heart to know that there is someone in the world whom I can connect with and rely on to improve myself and those I am accountable for.

In my culture, family is described according to a definite order and structure: First and foremost comes *Enihlap* or God, the Creator of all things: God. Next is Serein, my father, King of the Nett Kingdom, one of the five kingdoms in Pohnpei. I myself, Iso Ourior, am Serein's son and heir to the Nett Kingdom.

Below us are four men in line for Serein's position, and three men in line as my successor when I die. Then there are the twenty-three men whom my father and I selected to represent us in each of the twenty-three sections in our kingdom, followed by the heads of clans in our matrilineal system. Next come all the people in my kingdom under the leadership and accountability of Serein and myself—extended family, excluding children. Finally come all the still under the care and protection of their parents.

The importance of our family structure is to identify ourselves with *Enihlap* (God), and as in the order or structure above, align with the vertical structure that Father Moon describes. This structure was in place even before foreigners entered our islands. For genera-

tions, the people of Pohnpei believed that we were the only people in the world, not realizing that there were others in other parts of the world.

This structure defines respect, responsibilities and honesty within our family structure. Serein (my father) and Iso Ourior (I) have full responsibility to offer praise, worship and thanksgiving to Enihlap (God). Everything is channeled from the people through Iso Ourior, then through Serein and then to Enihlap. Serein represents Enihlap, who cannot be seen, and Iso Ourior represents the people to Serein as well as representing Serein to the people.

Father Moon's teachings help me to really understand my duties and responsibilities within my family structure. Nowadays, with the encroachment of foreign influence, it is becoming clear that our family structure will one day cease to exist. That is why Father Moon's teaching touches me. It is so important, because it strengthens our existing family by defining and clarifying the duties and responsibilities of everyone in this structure. It teaches me effective leadership values, family values and love; that we have to consider others more than ourselves and that everyone, worldwide, is one true family. Father Moon teaches me to strengthen this worldwide family; and not just those within my traditional family structure in Pohnpei.

Father Moon teaches a lot about lineage and for a very good reason. Without lineage, no one would exist. Without proper order in the family, there will be no descendants. In talking about lineage, we also have to talk about life and love. When we refer to love we refer to love in the family and how we are able to have true love in the family.

In the old tradition of my people, sex was open and free. Father Moon teaches a new perspective. Father Moon has explained clearly about the centrality of love between husband and wife and how God can even be part of a sexual relationship. Traditionally, men in my culture have freedom as to what they can do, but the same is not extended towards women. But since I have learned from Father Moon that God is both male and female, then there is definite equality between men and women.

In my traditional family structure, fathers do not have very much to do with the welfare of the children. This was the job of a wife. But I have practiced Father Moon's teaching about family and fatherly love, and I now join my wife in looking after, bathing, dressing and playing with my five-year-old son. This is very unusual for a Pohnpeian father. I have learned from Father Moon how important it is to be a true parent to your children. As a result, our little boy now receives affection equally from both my wife and me.

Previously, the Catholic Church taught us that woman was made from man, giving the feeling and understanding that women are inferior. The new teaching by Father Moon teaches that God is both male and female. This thinking will take some time for people within my tradition to understand, but this will change over time. If the idea of one man and one woman for life can be accepted throughout society, then many good things will result, including the elimination of HIV/AIDS in the world. Through God's blessing on all families, we will all have peace, love, happiness and prosperity.

In my culture, anyone who is against your family is your enemy, and you hate that person. But then Father Moon says, "Love your enemy." It changes everything when you have to love an enemy. So, in my family, the practice will be to love my family and love those who hate my family. This is a very new concept for our culture. There are three distinctions in my culture. The most serious is to hate enough to kill, taking the other person's life. The second is just to hate the enemy. The third is changing from hatred to forgiveness.

Father Moon's teachings showed me that loving the enemy is the highest form of love, which can bring about peace and forgiveness. In our culture, we do not have to love our enemies, but we can forgive them. Traditionally, only in the family can one forgive and love. Outside the family structure, it is not possible to forgive and love.

In our traditional culture, a person cannot be a father to all the people in his family structure; for many of them, he just a leader. But Father Moon has been teaching me to have the heart of a father and to love people beyond the limitations of my family structure.

Father Moon teaches that what you can do in the family you can also do to others. When I heard this, I was shocked. After hearing this in a seminar, I came back to my island and was really challenged, wondering what I could do. I came to the conclusion that Father Moon was right, so I began to practice his teaching. Now everybody around me is happy. I proved that Father Moon's principle really works. After experiencing this positive approach, I am happy as a leader, the people around me respect me more, and I thank Father Moon for this. But it was not easy at first.

When I first became involved in the work of Interreligious and International Federation for World Peace and the Universal Peace Federation, many people, including government leaders and church leaders, opposed me saying that "the most intelligent person of royal blood (me) had gone mad in supporting the Moonies." Two traditional kings from two other kingdoms became my enemies. However, when they started listening to my words from Father Moon's teachings, they were impressed, interested and wanted to join me. A seven-day seminar in Hiroshima was organized, and these leaders went with me to Japan and were very impressed.

However, those who were against us spread the rumor that I and the other leaders would not be returning from the seminar. They were made to believe that their leaders were being kidnapped! A lot of people hated me for being identified with Father Moon. Even the churches in Pohnpei were saying to people, "Watch out for Iso. What he believes in is wrong."

However, when people listen to my talks in large gatherings, they have a different viewpoint. Others confront my opponents and tell them that there is nothing wrong with my statements. "There is nothing wrong with Iso," they say. "He is very wise about this life and the next life."

For more than five years, an influential man was opposing everything I did here in Pohnpei out of jealousy and envy. Finally, one day he and many of his followers visited me at my house to tell me he had prepared a ceremonial apology and invited me to his house

for a big feast. He publicly made an apology and asked me to forgive him for all his wrongdoings against me.

I was wondering why he had such a change of heart toward me. I learned that he was impressed by the many new things I have been sharing with people in Pohnpei. The things I am sharing with the people are the teachings of Father Moon about family values and love, life, lineage and living for the sake of others.

Thank you, Father Moon, for the inspiration I received directly from your teachings. Living for the sake of others is very reassuring to me, as it has been a tradition in our culture for centuries, handed down from our ancestors. In my traditional language, we have the word *tohnmetei*, which means living for the sake of others. Many years ago, *tohnmetei* was very strong and was practiced everywhere. Now, its practice has become weaker. For some, it is very hard to live for the sake of others in these modern times. These days when one asks another for assistance, something is expected in return. It is very sad.

Father Moon has taught me that first you have to change yourself before you can change others. I can relate to this statement because in my traditional language, the word *wahu* means respect for people and other things. After listening to Father Moon, I have come to the conclusion that I cannot change the community, but I can change myself. In doing this, people have become my friends instead of enemies. They listen to what I have to say because it interests them so much; they are not forced to listen.

To lead by example, as Father Moon says, is the best way to influence people. I have learned the importance of mind-body unity as a prerequisite for good leadership. Before, people were afraid of me but still did what I asked them to do out of fear. Now, since the principle of living for the sake of others has made me a happier person, people respect and follow me willingly from their hearts.

My role as a leader has soared in recent years for one reason: God gave me the insight and vision through Father Moon to become a better person and take responsibility by leading a principled life,

setting a good example, respecting and loving others, and above all living for the sake of others.

In my culture, when we speak of the spiritual world we usually refer to an evil force or place. However, Father Moon has taught me that there are both good and bad spirits in this world. Because of this new awareness about the world of spirits, I am sharing this good news with everyone. Father Moon's teachings about the spirit world confirmed that we are spiritual beings and that we can receive guidance and inspiration from the spirit world.

I had asked myself many times, who is this Father Moon? His teachings and philosophies about people and life are different from others who professed to be doing God's work on earth. I came to the conclusion that he must be one of the ones God anointed to build God's kingdom on earth and give a living example. Father Moon had devoted his life to bring back what Adam and Eve lost for mankind.

Knowing Father Moon, I have committed myself to make him known in my part of the world.

CHANGED BY LIVING FOR OTHERS

DR. ROUCHDY SALEH

Professor of Natural Resources, Tanta University, Egypt

I FIRST HEARD ABOUT THE Unification movement in 1991 while working at Cornell University, in the United States. At that time I was invited to present a paper at a conference in Seoul on the Unity of the Sciences. The vision of the founder intrigued me more than the content of the conference. As a molecular biologist, I concurred that inter-disciplinary dialogue and cooperation was needed to adequately address the problems that the world faced.

Unfortunately, time passed and my contact with the movement waned. I soon moved from Cornell and took up a position in the Middle East Region with the World Bank. I took the position in the hope that my efforts would be helping people to build a better future for themselves. I tried to use my experience in natural resources and the environment to support potentially successful projects. But as time went by, I felt an uneasy sense of foreboding. I was disturbed that my contribution was not leading to the advancements I hoped to see. The point of the bank was to promote development, but the end result was, as often as not, an increasing indebtedness and poverty.

I changed direction again in my career, taking a position as Senior Program Officer with the World Food Program. In 1999 a colleague asked for my help with a paper she was preparing for an international conference she was to attend. As we discussed her paper, I

realized that she was in contact with the people I had met a decade earlier. Through her connection, I was invited to a conference on interreligious dialogue in Jakarta, Indonesia. It was a real turning point in my life. I was once again intrigued by the vision of the founder and began to read more extensively about the goals and projects of the movement. For me, the Founder's address has always been a highlight of those meetings.

The constant advice to live for the sake of others has slowly become part of me. Over the years, I had become rather aggressive, unable to suffer fools. It was an obstacle to my work in which I often had to deal with officials who were not always cooperative. My aggressive behavior would often make them less so. But I noticed that step by step I have been able to find ways to "give it a smile." That is, I don't react with anger, but with patience and kindness. The result is always amazing. At first it took a conscious effort, almost a smile through gritted teeth. But with time and exercise it becomes more natural.

Others have noticed also. I felt that the softer, less aggressive me is more productive. My colleagues call me a "smiling bulldozer." Instead of resenting difficult assignments, working with potentates who are full of themselves, I actually look forward to them. I feel a sense of volunteerism, a power that comes from the knowledge that I can and should help. The good to be done is all the incentive I need. I take it not as work, but as a mission, a vocation. I now really love my job.

I love the work of the Universal Peace Federation (UPF). I fought for my country during the 1967 and 1973 wars. I was taught to define people as enemies, and I was pretty good at it. But today the UPF brings old enemies together, and I have to say I enjoy the collaboration. With the perspective that Father Moon has given us, we have learned to get along—not just as colleagues, but as friends. People notice a difference. They ask me what religion I am. I usually answer "Abrahamic"—Muslim with a universal mentality. The change is not coincidental. It springs from the teaching of Father Moon, who inspires me with his energy and love. He has given me a renewed sense of the spiritual—not in a religion but in the principle of love and life.

LEARNING PARENTAL LEADERSHIP

AMB. JOHNSON TORIBIONG

*Ngiraked of Airal State, Republic of Palau; Ambassador,
Embassy of Palau to Taiwan*

MY PREVIOUS VIEW OF Rev. Sun Myung Moon was garnered from my cursory reading of certain newspaper articles and television news broadcasts about his conviction and imprisonment in the United States for tax evasion, and about the mass interracial international weddings at which he officiated at New York's Madison Square Garden. My impulse was to dismiss his message and movement as just another scam cleverly designed to exploit the vulnerable for personal gain.

But beneath my consciousness, there was that nagging sense of curiosity as to why so many people from different nations, including the United States, espoused Rev. Moon's teachings and joined his spiritual movement. But I did not have any interest or desire to find out more about Rev. Moon, because to me that undertaking would have been a waste of my time. I am sorry to say that I thought Rev. Moon was simply a lunatic. The followers of Rev. Moon and his Unification Church were derogatorily referred to by many as "Moonies."

Then a Palauan lady named Margaret and her American husband named Tim Sisserson arrived in Palau. The prevailing view in Palau, which I shared to some extent, was that as "Moonies" they were

followers of a suspect religious leader. But upon personal encounter, I found them to be courteous, understanding, happy and tolerant of others' religious faiths and beliefs. As an attorney who is a strong believer in freedom of conscience and religion, I found it easy to share my views on spiritual and related matters with them. My brother, Delegate Joel Toribiong, joined the movement with his wife and other Palauans such as our First Lady, Mrs. Debbie Remengesau. My brother Joel spoke favorably of the spiritual gift and devotion of Rev. Moon.

In 2005 Rev. Moon made a historic journey to Palau and gave a public presentation at our Cultural Center in Koror, then the capitol of the Republic of Palau. His visit brought to the streets of Koror unprecedented protests by members of some local Christian churches armed with placards denouncing him as a false Messiah.

As a civil libertarian, I was offended by these protests because I believe in freedom of religion and expression. I did not attend his presentation, but curiosity prompted me to inquire about it. I received mixed reviews. Some were impressed by his physical stamina for a man his age standing for hours delivering his message with conviction, and some were impressed by his international stature and influence as he was making at the time a global journey on a private airplane to spread his message of family values and universal moral principles. Some dismissed him as a Korean philosopher whose natural charisma is mesmerizing.

After I turned down many invitations to attend the overseas conferences of the Universal Peace Federation because I did not believe it was worth my time and attention, I finally agreed to attend the conference in Taipei, Republic of China, where I am Palau's Ambassador Extraordinary and Plenipotentiary. Upon my arrival, the reception was most cordial. Then on the first day of the conference I was amazed at the national, racial and religious diversity of the attendees with their impressive backgrounds in religious, academic, political and cultural fields. Also attending were certain key political leaders of Taiwan.

My impression changed after that conference. The religious doctrine of the Unification Church was not the focus of discussion; rather, the presentation and discussion were centered on the universal moral values that constitute the lifeblood of the Universal Peace Federation. The conference focused on the critical importance of family unity and universally recognized moral values as the basic building blocks of a healthy community and nation. In that conference I saw unity of purpose among diverse and seemingly antagonistic groups of people from different nations—Muslims, Orthodox Jews, Christians of various persuasions, Hindus, etc. Then I realized that the Universal Peace Federation indeed has a special place in the international community as a positive force for the promotion of tolerance and peacebuilding among historically antagonistic sectarian, racial, social and cultural groups.

I was asked to make a presentation as an Ambassador to Taiwan from one of the Pacific nations, which I gladly did based upon my experience as an attorney, traditional leader and sports promoter from the Micronesian region on how to break barriers of intolerance and build bridges of mutual understanding and respect as the basis for cultivating goodwill and harmony among people. That began my journey with the Universal Peace Federation.

Later I attended a conference of the Universal Peace Federation in Davao, Philippines, as one of the invited traditional chiefs of Palau. From this conference, I felt a sense of peace and greater tolerance for others. I renewed my commitment to cultivate unselfish and unconditional love for my family, lineage and clan. I realized that to be a traditional or a modern leader, one must sacrifice his resources and efforts for his people; he must love them.

I then developed from my association with the Universal Peace Federation the concept of "parental leadership" as opposed to "peer leadership"; the former being leadership which derives vicarious happiness from ensuring that his people are happy—like a father seeing his children are happy, which makes him twice as happy—as opposed to "peer leadership," where a leader competes for wealth, fame and privilege among the people he governs, which inevitably

leads to self-aggrandizement, corruption, mistrust between a leader and the governed, corruption and eventually the downfall of society. I then consciously began to strive to be a "parental leader" to my people.

The climax of my journey was when I went to Korea, which is of course where Rev. Moon was born. There, I saw the impressive Peace Palace. I heard Rev. Moon speak. I learned of his personal story, coming from a background of utter deprivation and isolation to his miraculous ascendancy to become the founder and inspiration behind the internationally recognized Universal Peace Federation.

Regardless of my personal Christian religious persuasion, I felt that Rev. Moon was a man of great faith and vision and that he must have been divinely chosen and ordained from the East—not the Middle East, the cradle of religion, and not the United States, the land of religious freedom and a superpower—to lead a movement of tolerance and peace in the world. I learned that his international influence was energized by his fervent prayer and vision. He is a dedicated promoter of international peace and harmony in his special way. If one fights for peace, he is a peacemaker. Jesus Christ said in his famous Sermon on the Mount: "Blessed are the peacemakers, for they shall be called children of God." In this context, the hope of all mankind, I believe, is that the movement for peace in the world which is desperately needed today will blossom into realizing international peace.

May the Universal Peace Federation inspired by Rev. Moon contribute to its fruition. Peace is not merely the absence of conflict; it is the presence of harmony between people. Because man in his natural state is prone to make war not peace, unless there is a proactive international movement for peace, war and the scourge of war will spread like wildfire all over the world bringing destruction, deprivation, pain and suffering to all mankind, wherever they live. There is a lot of truth in the cliché, "If you are not part of the solution, you are part of the problem."

The Palau flag has a blue background with a full moon. This symbolizes a full cycle and the bringing of many blessings. Rev

Moon's name is now seen by a growing number of people in Palau as synonymous with the coming of the full moon with all its blessings.

In a personal way, my association with the Universal Peace Federation has been a journey along a long and winding path. But I have reached the point in my journey that, in spite of my Christian religious persuasion which may not be in complete harmony with Rev. Moon's interpretation of the Bible, his teaching about the family, universal moral values, with emphasis on family, and tolerance and his unprecedented international efforts to promote peace in the world are indeed worthy of support by every God-loving person everywhere.