

True Peace

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Thailand: The Great Providential Victory for the Advancement toward the Realization of Vision 2020

By Lek Thaveetermsakul



June 11–14, True Mother visited Thailand, fifty-two years after True Father visited in September 1965 during the First World tour. True Parents started the Thai movement by sending the first missionaries in 1975, but all members in Thailand have been preparing and longing to welcome True Parents to Thailand for such a long time.

True Parents had several world speaking tours but could not enter Thailand during our twenty-one-year national persecution and prosecution on the most severely punishable criminal charges under a military government, in which True Parents' were also nominally implicated.

Why did a relatively young and small movement have to go through such an unimaginable indemnity course? This unprecedented indemnity must have providential significance. I believe that our movement in this unique, strong Kingdom of Thailand must have an important mission.

Eight leaders successfully represented True Parents and the movement during twenty-one months in prison, three court trials and twenty-one years of persecution until the 2011 exoneration, signifying restoration through indemnity of the right of the elder son on the national level. This victory laid the foundation for the restoration of the right of parents on the national level. The first heavenly tribal messiah breakthrough in December 2012 was offered as a condition for heavenly tribal messiah success on Foundation Day in 2013.

The completion of the movement's forty-year course and the success of twelve heavenly tribal messiahs and beyond to the national level in Thailand by 2015 set the condition for the restoration of the right of parents on the national level.

Thus, we gain the right to restore all children, to guide and educate all nations' young people. For twenty years, the Pure Love movement in Thailand was unable to gain government support for a national campaign. In 2016, the Ministry of Education co-hosted our Pure Love movement in the school system nationwide. This laid the foundation for the restoration of the right of ownership or kingship on the national level.


Last October 13, great King Rama IX of the Kingdom of Thailand, loved and respected by the people of the nation for his love and services for all Thai people, passed away. The nation is in mourning until October 13, 2017. During this time, True Mother came to launch the Youth and Students for Peace in Asia Pacific Region.

After Foundation Day this year, True Mother introduced hyo jeong culture centering on our second generation and inaugurated Youth and Students for Peace (YSP) to expand that culture globally.

The inaugural YSP conference for the Asia-Pacific Region in the UNESCAP Conference Center drew 1,200 participants, including the Minister of Education other top government officers, and youth leaders from the Asia Pacific region. The Youth Rally for Peace, cohosted by Thailand's Ministry of Education drew 12,000 people, including the Minister of Education and the Deputy Prime Minister on behalf of the Prime Minister.

I believe True Mother's visit and inauguration in Thailand of YSP, welcomed on the national level by the Thai government, connects the past Abel vertical tradition of the earthly kingship to the heavenly kingship of Heavenly Parent and the True Parents, opening the gate of the kingdom of heaven on earth and in heaven. I am sure True Mother on earth is one with True Father in heaven, and he is always with her and supporting her, bringing the unity of heaven and earth.

True Father said, "(Through fulfilling the heavenly tribal messiah mission) you can establish kingship in the heavenly realm and kingship in the earthly realm through the virtuous union of heaven and earth. Through this union of heaven and earth, we can form the kingdom of heaven on earth and the kingdom of heaven in heaven. Once the kingship in the heavenly realm and the kingship in the earthly realm begin, God's ideal for the creation of Adam will be complete." I believe True Parents have opened the way for national restoration and the fulfillment of Cheon Il Guk.

True Mother in her speech at the rally proclaimed and launched the hyo jeong culture centering on young people in Asia Pacific to the whole world to realize Heavenly Parent's original ideal of creation. True Mother's victorious visit and proclamation in Thailand has brought about another great providential advancement toward the realization of Vision 2020. We are truly grateful to our victorious True Mother. 

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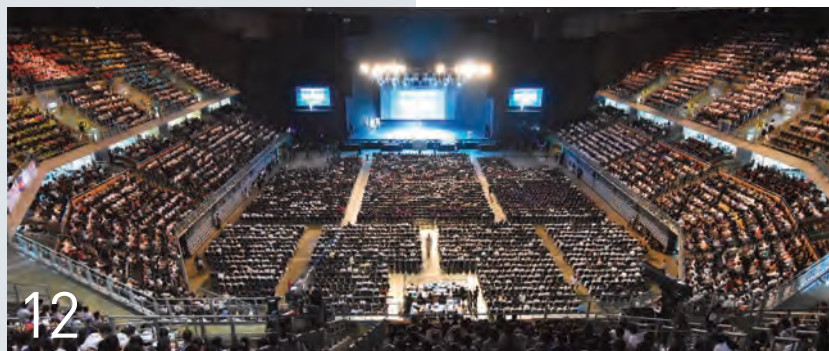
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The Central Role of Young People in the Realization of True Love

True Father gave this address on November 28, 1997, in the Hyatt Regency Hotel in Washington, DC, at the Third World Congress of the Youth Federation for World Peace, at the time of the 3.6-million couple blessing, the first phase of the 360-million-couple blessing, which True Parents led on June 13, 1998, in New York City's Madison Square Garden.



Esteemed president of the Youth Federation for World Peace, honored co-chairman, Richard Rubenstein, guests from all parts of the world, ladies and gentlemen:

I am truly happy that we are able to hold the Third World Congress of the Youth Federation for World Peace in Washington, DC, the capital of the United States, together with representatives from more than a hundred and thirty countries. It is particularly meaningful that this gathering is part of the World Culture and Sports Festival III, the centerpiece of which is the blessing ceremony for 3.6 million couples.

This is partly because you pure-hearted men and women from around the world, transcending boundaries of race, religion and nationality, have been chosen to form the main pillar of the blessing ceremony. In addition, it is because, ultimately, you young people are the ones who have to put into practice the results of all the conferences held during this festival in preparation for the twenty-first century. I would like to express my heartfelt congratulations and gratitude to you Youth Federation for World Peace members for dedicating your heart and soul in all areas and levels of society for the sake of achieving world peace, and for the contributions you have made toward that end.

I would particularly like to thank Heaven and praise you for the fact that your activities, along with those of World Collegiate Association for the Research of Principles, the Women's Federation for World Peace, the Family Federation for World Peace and Unification, and other organizations, have provided a foundation for the worldwide realization of the true family ideal.

These activities have led to the surprising result that we have exceeded the original blessing goal of 3.6 million couples by tenfold, or thirty-six million couples, and we have gone even beyond that number by several million couples. I hope that you members of the YFWP will work with even greater enthusiasm to stand at the forefront of the blessing event as it is expanded in the future to three hundred sixty million couples.

Love brings about change

Young people are the central figures in the transition period of history. Today we stand on the threshold of the twenty-first century. Already, people in many parts of the world have begun the countdown to celebrations that will mark the beginning of the twenty-first century. As they look forward to the new century, their hearts are filled with fervent hope that this will be a time for a new world that is better than anything humanity has experienced at any time in the past, a world in which we are able to establish God's new family values of absolute true love.

In the history of the world, humanity's strong desire for an ideal of true love has been the motivating force for change. Because you young people pursue the lovely ideal of establishing a true family and possess a greater capability for realizing this ideal than anyone else, you are undoubtedly the initiators and principal actors in this time of major historical change. For this reason, you are the symbols of hope for people who are opening the gate to the new century, with the earnest desire that it will lead to the establishment of new, ideal families.

During the course of history, there have been many literary works and recorded accounts praising young people and their roles and special characteristics. I think, however, that the roles and responsibilities of young people in the family, nation and world have rarely been of such critical importance as they are today, most notably in terms of a revolution to create ideal families. Thus, I think it is very timely and appropriate that the discussions of this conference will focus on the theme, "Youth for the True Family, Nation and World."

Our troubled societies

Today, families, nations, and even the world are facing serious dilemmas. The greater the development of industry and technology around the world and the greater the number of conveniences that people enjoy, the more erosion we find taking place in the family institution that forms the foundation of our lives. According to data from the United States Census Bureau, the divorce rate in the United States increased threefold between 1970 and 1990, to the point where each year one

couple in every six has a divorce. Across the United States, thirty percent of children are raised in single-parent families. Even further, we see that the decadent, end-of-culture phenomenon of same-sex marriage is becoming more prevalent.

The world today continues to agonize over issues affecting all of humanity, such as the threat of war and terrorism, discord between races, antagonism among religious groups, and destruction of the environment. We cannot ignore the continuing reality that many regions of the world are afflicted with hunger and disease. If we evaluate these realities, the outcome of all the ideas and activities of humankind during the past twenty centuries, the result would be a failing grade. Thus all families, nations, and the entire world are urgently seeking change.

As we enter the new century, it is imperative that we place priority on developing an awareness of our responsibility to bring about changes in the family, nation and world. Our task is to establish for youth true families and true nations, so that we may harness the winds of change for the creation of a true world. Members of the Youth Federation for World Peace, what is the one means by which we can renew ourselves, our families, our nations and our world, and change the flow of history?

As we stand on the threshold of the twenty-first century, the philosophy of building a true family, true nation and true world is opening up a new, historic horizon as the fundamental principle for world peace. Rev. Moon has been teaching and exemplifying this philosophy.

True love's first stage

Originally, God's ideal of creation sprang from sacrificial true love that is capable of giving and forgetting and then giving and forgetting again. All of God's creative effort is sacrificial, in that it involves the investment of His own power. Because the investment is motivated by the power of love, however, it returns to God in the form of joy that is tens of thousands of times greater.

If parents, motivated by true love, invest in and sacrifice themselves infinitely for their children, then the children will feel infinite gratitude for



The theme of the conference, which attracted three hundred delegates and observers from a hundred and forty countries, was "Youth for the Family, Nation and World."

having received this true love, and the parents will experience great joy in place of their sacrifice. In this way, the power of sacrificial true love initiates giving and receiving that establishes an eternal relationship of joy and peace in the true family, true nation and true world. It is here that the ideal world of eternal life is manifested.

On the other hand, the family, nation or world that lacks such true love is nothing more than an empty shell, and it will degenerate and breed distrust, animosity and immorality. It is in the family that our pure, true love grows and is perfected. The true family is the initial stage in which the different types of love, between true parents, true husbands and wives, true children and true brothers and sisters, are put into practice and grow together to reach fruition.

The true family is the fundamental nucleus of a peaceful world, for it is here that we learn about God's true love through the love of true parents. Also, it is here that, through the true love of true brothers and sisters, we

receive training to acquire a universal love for the true nation, true world and all humanity.

Essence of a true family

Moreover, the true family is the basic unit linking history. Through true love being handed down from parent to child, the past, present and future generations are linked together by a consistent value system. Just as we cannot expect infertile land to bear bountiful fruit, we cannot expect a family that has been destroyed to produce a person who will function appropriately in society and the world. Thus, each of you young people in this age have to first become the embodiment of true love and the principal actors in building the foundation for a true family culture and true family tradition.

Beyond the true family, it is in the context of a nation that young people can put their ideals and energies into practice. For this reason, the strength of a particular country is to be measured not on the basis of its political, economic, or military might, or by its

cultural influence, but by weighing the temperament of that country's young people and their sense of patriotic loyalty. Young people are the sprout and if the sprout wilts, then the tree has no future. However, what is the reality of young people around the world today?

The ultimate problems faced by all countries are those concerning their young people. Political, economic, social and environmental issues can be addressed through means such as institutional improvements and government funding. Laws, military power and economic strength, however, cannot solve the problems of youth. These problems cannot be resolved by coercion. The only way is for young people to be responsible for themselves. For that to happen, they have to lead sacrificial lives and become manifestations of true love, thereby establishing their positions as masters of true love.

True love is the starting point of all ideals and its practice will continue eternally. It will serve young people as a force more powerful than life

itself. When young people acquire a new outlook on their country that is guided by true love, then that country will discover new possibilities for advancement. When diverse groups in the nation adopt an attitude based on true love, they will be able to rise above the confines of their competing interests and establish a society of cooperation, harmony and progress.

True love is the center

The primary force that moves a country forward arises from true love in the form of sacrificial and patriotic loyalty. Among the numerous national heroes whom we respect today, not one did not exemplify a life of patriotic sacrifice rooted in true love.

Furthermore, in today's world, there are many challenges arising from differences due to region, race, religion, culture, customs, language and citizenship that we have to overcome to bring about a united world of peace. If we view the world from the perspective of the Creator of all things in the universe, that is, through God's eyes of true love, then we can see that the world is one entity, despite differences of race, religion, language, philosophy, and so forth.

The logic of true love is that the family sacrifices for the country, the country sacrifices for the world, and the world sacrifices for the sake of God. This perspective enables us to look beyond tribalism and national self-interest and to set our sights on a world of eternal peace.

Our interconnected world

Even at this moment, we can communicate our thoughts to the entire world simultaneously through the Internet. Through the hundreds of communications satellites in space, the world has already been brought together as one community, allowing the worldwide population to live together as one universal family. The power and philosophy of true love is a master key that can comprehensively unlock the problems of all individuals, families and nations of the world, thus establishing universal peace on every level. It is you, the youth of true love, who are to be the principal actors in putting such true love into practice.

Purity, freshness, vigor, strength, courage, challenge, progress, sacrifice,



The day that True Father spoke, Marion Barry, longtime mayor of Washington DC, had officially declared a Day of Filial Piety.

endurance, ideals, hope; these are all words of blessing that are bestowed especially on true youth. These words manifest their real value for the first time when true youth practice true love in the family, nation and world. Furthermore, true youth represent the substantiation of true hope. Only those who present a new vision and direction and put it into practice can become the principal actors of a new age; this is an insight that is well established in history.

The marriage blessing movement

Through a movement for absolute love and absolute purity, you have to establish a true youth culture based on true love. You must always remember that for you, the true youth who have to protect the family with true love, the greatest enemies are the social trends of moral degradation, including sexual decadence and self-indulgence. Our supreme task is to establish true families that will be the foundations of true love. Our results in this task will determine whether humanity will sur-

vive or be destroyed.

From this standpoint, the movement for the future blessing of three hundred sixty million couples will be a global cultural revolution that the world has to accomplish. The very survival of humanity is at stake. This event will establish the beginning of a new moral epoch never before seen in human history.

I firmly believe that when you, who are the true youth, become the embodiments of true love and the principal actors in building true families, true nations and a true world, the coming twenty-first century will unfold to produce a future of hope and vision.

Thus, to accomplish the international blessing of 360 million couples in the future, I would like to ask that you return to your countries, create supporting organizations, and enthusiastically work toward this goal.

I pray that God's blessings may be with you. *☞*

The full text is in Pyeonghwa Gyeong, Book 6, Speech 17



The Providence through Human Civilization

Asia's Mission in Heaven's Providence

This was True Mother's message at the launching of the Youth and Students for Peace in the Asia Pacific area, which she delivered on June 13 at the Impact Arena in Bangkok, Thailand.



Distinguished guests, ambassadors for peace, and especially leaders from the political and academic circles:

Today, we are witnessing the hope of Asia's future, and I would like to reveal the truth of history in front of the twelve thousand young people here today who will grow into our future leaders.

The title of what I would like to say today is the Providence through Human Civilization, Asia's Mission in Heaven's Providence. When we specifically address the East and the West, the West has sought to develop material civilization; whereas, the East has sought to develop a spiritual civilization. As a result, we can see that the four main religions emerged from the Asian sphere. Though they had different beginnings, they should have one common conclusion. I would like to talk today from this perspective.

Originally, the owner of the universe is God, the Creator. God created all things and then created one man and woman who could become human ancestors. However, he also gave responsibility to the first humans, who were to become the ancestors of humankind. Just as he did to all of you who have gathered here today, he gave them a growth period. During their growth period, they had to grow well.

However, they fell and experienced greed before they were able to become ancestors of humankind. They came out of this with self-centered hearts. This resulted in today's world—a world unconnected to God. Hence, even though the original human mind seeks goodness, the environment could not back it up, resulting in the phenomena we see today such as the repeated wars, egoism frustrating all relationships from attaining unity, and self-centered individuals and nations.

God will not compromise

The omniscient and omnipotent God, however, had already established principles of creation, which require human beings to find God by themselves. Hence, he has been waiting for those human ancestors who successfully do so. This is the reason he raised a chosen people and promised to send the Savior at the

end of days. It must have been tremendously difficult for God given that it took him four thousand years. To go beyond the mistakes committed by human beings, indemnity is unavoidable. Only in a place where all indemnity has been paid can a person who can become a successful human ancestor be born. Just as promised, Heaven sent Jesus Christ, God's only son, after four thousand years. Yet, people in the surrounding environment and particularly Mary, who gave birth to God's only son, did not fulfill their responsibilities. The purpose of God's only son is to form the True Parents of humanity. In order to form the True Parents, Jesus, being a man, must meet a woman, who can become his partner. Unfortunately, the surrounding central figures, who should have taken responsibility for that, failed to do so. If Jesus had been able to form the True Parents... Within the Cain-type world at that time existed the great Roman Empire. There's a saying that all roads led to Rome. If Jesus could have formed the True Parents and had advanced to the world through Rome, one world under God would have been realized.

The crucifixion

Unfortunately, Jesus could not avoid dying on the cross, promising that he would return and conduct the marriage supper of the Lamb. The marriage supper of the Lamb implies that God's only son, who is a man, will meet and marry God's only daughter, who is a woman. This is the wish of humanity and Heaven. The two thousand-year history of Christianity was a history of resurrection through the Holy Spirit. Yet, they did not know Jesus' essence. Their mission was to prepare for God's only daughter. Christianity, today, does not know it, either. Heaven's providence, however, was able to forge that path through the True Parents, who were able to become the victorious ancestors of humankind. For this incident, we should feel tremendously grateful. Israel, which failed to fulfill its responsibilities, had indemnity left to pay. Heaven then turned his eyes toward Asia to find the nation that would give birth to God's only daughter.

The sacred daughter

I was born in 1943, a time when Korea was not well known to the world and a time when it had yet to see liberation. As soon as Korea gained liberation in 1945, North and South divided. It divided along the lines of democracy and communism. That was a time when North Korea had established one united system and was making all preparations to invade the South. Back then, democracy in the South had not yet established a firm system of its own. God's only daughter had to be born on a Christian foundation. That is why spiritual movements in which people believed that the returning Messiah would come through Pyongyang began to develop around Pyongyang.

Christians today believe that Jesus will come on the clouds because he promised to come again. In that case, however, Jesus cannot become the ancestor of humankind, nor form the True Parents. He must return in the flesh. Amidst such a situation, Heaven could not leave me, as a young child, in North Korea and worked to make our family go South.

The turmoil of war

Following this, the Korean War broke out in 1950. South Korea, however, was in an abject, defenseless state. Had it not been for Heaven's protection and the participation of the sixteen UN nations... The only daughter, who stands here in front of you, also needed some time to fulfill her responsibility through a growth period. Thankfully, the young people of Thailand were among those from the sixteen nations that intervened. This is something to be grateful for. When Korea commemorated the sixtieth anniversary of the Korean War, a time when government were not even thinking of it, my husband, Rev. Sun Myung Moon and I, sent the Little Angels to those sixteen countries to meet still-living veterans, to comfort them and to convey our grateful hearts. This moved them and they expressed their gratitude to Rev. Sun Myung Moon for recognizing their hard work despite the long passage of time. Many shed heartfelt tears. Yes, that is so. We are one family under Heaven.



The audience in the Impact Arena, which seats 12,000 and was essentially full. Beside True Mother is a deputy prime minister of Thailand, representing the prime minister.

The burdens of sin

A barrier stopping us from going to Heaven formed through the Fall. That is why the messianic thought came to exist. Humanity's True Parents, these messianic figures, are your parents, who have brought resurrection to humanity through the blessing and opened the way to your becoming God's children. Hence, even if all countries today believe in different religions, we should at least not do worse than a sunflower, which always follows the sun in complete alignment, in our search to follow the essence desired by our original minds. From such a perspective, you are studying the truth of history. Human power cannot solve all the difficult problems taking place around the world. Only God, the true owner, the Heavenly Parent, can solve them. Hence, when all humanity is in a position of unity with True Parents, surpassing religion and race, humanity can become one. Isn't that so?

We need a vision


A hundred years ago, at a time when Korea was at its worst, Tagore, a great Indian poet, wrote a poem

about Korea that includes the line, "Korea was one of its lamp-bearers and that lamp is waiting to be lighted once again for illumination in the East." I have recited that beautiful, prophetic poem. What is the lamp here? Light is the truth. Only a true-love movement, which is part of True Parents' teachings, gives light to humanity. When that light from the East appears through you, the two thousand young people here today, and you all become one, lead the culture of heart based on filial piety, ride on the strong wave of the Pacific Civilization forged by True Parents, and advance toward the world, you also become the lamp, the light and the saviors to all people of the world. Will you do this work? This path alone is Asia's hope and this will open the kingdom of heaven on earth, one family under God, a world of freedom, equality, peace, unity and joy centered on God.

I understand that you have learned a lot through the Pure Love movement and FFWPU. The kingdom of heaven is a place for families to enter, not a place for a husband to enter alone regardless of how strong his faith is. It is a place

where the husband and wife, and the family enter together. Do you understand? If we usher in such a world, we need not worry about adolescents falling anymore, because the environment will guide each person to follow the desire of his or her original mind, enabling all to find Heaven by themselves and to live within a culture of heart. In order to attain such a world, I hope all of the young people of Asia who have come here today become pioneers and leaders who can stand strong in front of the world.

Our aim is attainable

The united world that we all wish for is not distant. When you practice true love, living for the sake of others as taught by True Parents, in your families and nation, that place becomes the kingdom of heaven on earth. This is my message of encouragement and gratitude to you. We are now one family centered on True Parents. I sincerely pray that you can all powerfully advance toward one large family under God, which is the realization of Heavenly Parent's dream and that of humanity's wish. 



HJ Azalea Dedication

Noble Heavenly Parent,
 On this day, the sixth day of the fifth month in the fifth year of Cheon Il Guk, around the time of the sixty-third anniversary of the establishment of HSAUWC, in this beautiful season of new spring, amidst your protection and mercy, we are now constructing the model of the future Cheon Il Guk's kingdom of heaven on earth here in the HJ Cheonwon Complex. Today, Heavenly Parent, we offer to you, Blocks One, Two, and Three of the Azalea official residence. We pray that the families who live here will be examples to others as citizens of Cheon Il Guk who put into practice God's authority, nobility, dignity, and love. They stand as representatives of all members who have worked hard but could not enter here. As the first residents, to the degree they have been blessed I pray they become blessed families who will make their descendants proud by living lives in which they return gratitude and glory to Heaven with humble hearts. I pray you remember these families, without distinction between senior families and young families, as your proud children and Cheon Il Guk citizens.

Father, this is the beginning. Starting here, after

all the historic buildings here at Cheonwon Complex are constructed, we can reveal this place to the entire world as the manifestation of True Parents' hard work and Heavenly Parents' divine protection. We will build an environment in which all the world's 7.4 billion people can enter True Parents' realm of love. I pray that the families entering here today will become model families and create an environment of one human family, a united world centered on God through their lives and actions.

Heavenly Parent! Thank you. I give thanks for your endless love and effort. Though this is insufficient, we are just beginning. We offer all that we are doing for the providence, and I pray once again that these leaders and other members can work to achieve this precious mission, through which True Parents' achievements in this age, throughout the world, remain forever. I offer Block One, Block Two, and Block Three to Heavenly Parent, so Father, please preside over it. I offer this with gratitude in True Parents' names. Aju 7

True Mother offered this prayer on May 31, at 10:00 am at the HJ Azalea Plaza.

Inauguration of Youth and Students for Peace in the Asia-Pacific Area



- 1 True Mother onstage; after decades without True Parents visiting Thailand, she had come to personally launch the nation toward a brighter future.
- 2 A couple representing all Thai members offered flowers to True Mother
- 3 From left: Deputy Prime Minister Air Marshall Prajin Juntong; President Terdsak Marrome, of UPF-Thailand; President Kittel of Youth and Students for Peace and President Thananopavarn of FFWUP-Thailand
- 4 Impact Arena in Bangkok, Thailand, where True Parents launched YSP for the Asian Pacific area
- 5 True Mother signing the oversized Resolution and Launching: Youth and Students for Peace document
- 6 The symbolic beginning of the cooperative relationship that is the key to success
- 7 Important figures who have signed the declaration gather around True Mother
- 8 Left to right: Takeuchi Hiroaki, vice-president of YSP-Japan, Muraki Masahiro and Yano Hyoshin, two Tokyo University students
- 9 A male and a female representative pledge to remain pure.
- 10 The Little Angels conveyed a heavenly atmosphere throughout the arena.
- 11 A local band warmed up the crowd before the event began.



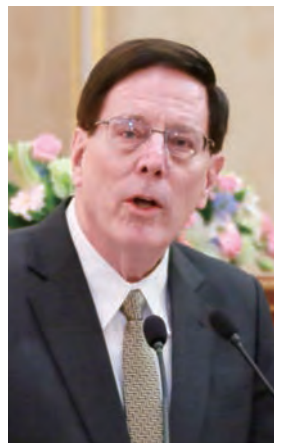
Celebrating the Success of the YSP Inaugural Event in Thailand



- ① True Mother cuts the victory cake
- ② Mr. Chaiwat and Mrs. Sangkom Netsopa a successful heavenly tribal messiah couple from the Khao Wong District, Kalasin Province, offering flowers to True Mother
- ③ Retired General Terdsak Marrome, president of UPF-Thailand and Mrs. Kamoltip Phayalnichien, president of WFWP Thailand, offer a congratulatory gift to True Mother on the successful launching of YSP for the Asia Pacific area.
- ④ Yong Chung-sik, president of our Asia Region, served as the MC.
- ⑤ Young dancers perform in traditional clothing
- ⑥ It was a victory for Thailand and for the people of the nation and throughout surrounding nations. True Parents had to offer their love and support in bolstering the young people to strongly resist temptations and to live clean, honorable and productive lives in pursuit of one family under God.
- ⑦ Members had come from neighboring countries as well as from the parent nations, Korea and Japan. A key factor in Thailand is that the Thai government is supportive of the programs YSP will offer, which aim to help the young people in their country.



The Victory Celebration in Korea





- ① True Mother cuts the celebratory cake
- ② Mrs. Wonju McDevitt read the speech True Mother delivered in Thailand; Ryu Kyeong-seuk gave a special report, Kim Ki-hoon offered a representative prayer, Song Yeon-cheon gave a special report and Yong Chung-sik gave a special report.
- ③ (From left) Yun Young-ho, was the MC; Lek Thaveetermsakul and Takeuchi Hiroaki testified; Thomas Walsh reported and Robert Kittel led *og mansei*
- ④ Lek Thaveetermsakul, Thailand's Cheon Il Guk special envoy, and Kamol Thananopavarn, Thailand's national leader, offer flowers to True Parents
- ⑤ Apple Heaven provided entertainment
- ⑥ The audience of members who either traveled to Thailand or saw True Mother's triumphant success in Bangkok by video at home in Korea



Inauguration of the Network for Youth and Students for Peace in Asia and the Pacific

Sun Jin Moon, international president of FFWPU, read True Mother's address on her behalf on June 12, 2017, in the Economic and Social Commission for Asia and the Pacific (ESCAP) Hall at the United Nations Conference Center in Bangkok, Thailand.

By Sun Jin Moon

Ladies and Gentlemen, it is my great honor to address you today in this historic venue, the United Nations Conference Center, ESCAP Hall. We are gathered today in beautiful Thailand, a nation with a profoundly rich cultural heritage shaped by great religious traditions, including Confucianism, Taoism, Hinduism, Islam and most of all Buddhism. The people of this land are known for their gentle kindness and generosity.

I would like to acknowledge His Majesty, the late King Bhumibol, who served as father of this nation for more than seventy years, and who is still loved and respected by all the people of Thailand.

I want to express appreciation for the sponsors of this program, UPF (Universal Peace Federation), FFWPU (Family Federation for World Peace and Unification), YFWP (Youth Federation for World Peace) and WFWP (Women's Federation for World Peace).

Each of these organizations, founded by my parents, the late Rev. Dr. Sun Myung Moon and Dr. Hak Ja Han Moon, has been devoted for decades to building a world of sustainable peace. They maintain their presence in more than 145 nations around the world.





We gather today for an extremely important purpose, to inaugurate the “Youth and Students for Peace” association. With this in mind, our thematic focus is on “The Role of Youth and Students in Creating a Culture of Sustainable Peace.”

Today, we have representatives from throughout East Asia, Southeast Asia, South Asia, Australia, New Zealand and the Pacific Islands. Many of you are Ministers of Education, Professors, School Administrators, along with student leaders. Most importantly we have nearly a thousand young people attending our program today.

Education is essential

My mother, Dr. Hak Ja Han Moon, asked me to speak to you today on her behalf. In February of this year, in Korea, with more than one thousand five hundred young people gathered from Korea, Japan and nations around the world, my mother launched the international association of Youth and Students for Peace. She called on the young people to become champions of peace and leaders who can bring about social transformation for the sake of sustainable peace.

In order to accomplish this goal, she emphasized that young people must develop the skills and capacities required to become leaders of the future. Education, therefore, is absolutely essential, including both professional education in the arts and sciences that equip us with the knowledge required to function with high levels competence in various fields such as business, education, service industries, IT, health care, legal services, or government service.

In addition to the acquisition of the skills required for excellence in a career, it is also equally important, if not more important, that we develop our moral character by cultivating virtues such as empathy, and living for the sake of others.

If we become competent professionals without become good men and woman who care about others, who care about future generations, who care about the suffering of others, who care about our environment, then we cannot become the people who can transform our world.

We are all keenly aware that our world is struggling to overcome many critical challenges that threaten the quality of life, and may even threaten

life itself. The United Nations is to be applauded for identifying the critical issues of our time—poverty, epidemics, climate change and environmental degradation, extremism, etc.—and has established the seventeen Sustainable Development Goals, calling upon all member states to contribute to the achievement of these goals. However, Governments alone cannot achieve the SDGs. It requires a wide range of partnerships among governments, civil society, the private sector, faith-based organizations, and individual citizens.

Peace in practice

My parents have taught that peace is a term that describes the quality of relationships such that they are characterized by harmony, cooperation, respect and love. Ultimate, peace is the ideal of achieving a world where all people throughout the world live together as brothers and sisters, like a harmonious family. While we may identify with a particular nationality, ethnicity, religion, or culture, we should affirm our common humanity, a value that transcends our individual backgrounds.

Moreover, in addition to harmony



Above: The head table, which everyone in the vast hall focused on as Sun Jin Moon read True Mother's address; Below: Posing with the signed declaration to launch the international association of Youth and Students for Peace

among peoples from diverse nations, cultures and religions, there must be respect, appreciation, and harmony with the natural world, including all living things, our planet, the universe. We are the stewards of this planet. We are to take care of this precious environment so that future generations do not live in fear of extinction.

Once again, I applaud the UN for its efforts to address the threats posed by climate change, rising sea levels, desertification, deforestation, and over-reliance on fossil fuels. I urge all of you, as leaders of tomorrow, to become agents of change, men and women who will reverse that trends that have violated the purity and beauty of our natural environment.

Contribute to peace

To those of you who hold positions in education, I cannot say enough how important your role is, as you work to raise up the next generations to be the people who can take on and overcome the overwhelming challenges of our time.

While education within the classroom is very important, we must not

overlook the essential role played by the family. My parents have always taught that the first school that any child attends is the school of their own family.

Their first teachers are none other than mom and dad. In fact, many argue that long before we enter a classroom, our hearts and minds are shaped in profound ways by early childhood experiences in the family. Thus, my parents placed family at the core of their global vision of peace. In fact, it is by building families of true love, raising children of good character, guided by the principle of living for the sake of world peace, that we contribute to sustainable peace.

As young people, I know many of you look forward to the day when you will marry and form a family. I encourage you with all my heart to take on this task with great seriousness. Your decisions about marriage and family are completely relevant and essential to the task of building a world of peace.

We live at a time when there is much confusion in areas of love and marriage. Popular culture often

portrays the good life as characterized by self-indulgence. Self-indulgence, however, takes us in a direction that makes it very difficult to establish harmonious, respectful relationships that are needed if we are to build a family of true love and peace. Please consider this point and, during your time at this conference, make every effort to learn and grow so that you can become a person who can make a true contribution to sustainable peace.

In conclusion, I want to express once again my profound appreciation to the distinguished leaders from Thailand, from the United Nations and from many other nations who have honored this day with their presence.

I am especially moved by the young people who have gathered here today to support the launch of Youth and Students for Peace. You are humanity's hope, and a shining light to the world. I wish you every success and victory in your precious lives. The world needs you. Please use your time well. Thank you for your attention. *TP*

Influences of Religion on the World Today

This November 2, 2016 presentation was a keynote speech at the International Center for Ethno-Religious Mediation in New York City at the Annual International Conference on Ethnic and Religious Conflict Resolution and Peacebuilding, which had the theme, One God in Three Faiths: Exploring the Shared Values in the Abrahamic Religious Traditions—Judaism, Christianity and Islam.

By Thomas Walsh



I will try to contribute to the dialog and not be redundant in what I say. As I prepared these remarks, I thought of three parts: dealing a bit with the universals of the Abrahamic faith traditions and then some of the pathologies—we might say—the dark side, and some of the best practices as we are seeing here with the Center for Ethno-Religious Mediation or the work of the Three Amigos. [Imam Jamal Rahman, Pastor Don Mackenzie and Rabbi Ted Falcon, the Interfaith Amigos, have worked together and given talks on the importance of interreligious harmony since the attack on the World Trade Towers in New York in 2001.]

There is a lot of this going on. As I come at this, I see us globally in a unique context—that we are at a time of great religious resurgence in the world. My own view of that, and I am not alone in this view, is that what many of us knew as the cold war era, which lasted until about 1990, was an era when two ideologies dominated, neither of which was profoundly spiritual or religious in nature, although they had

strong moral backings. I am talking about the Western liberal democratic capitalist world and the communist world. They tended to dominate global affairs and global thinking and to some extent—it's a great generalization. Yet, religion became somewhat privatized; one might argue that in both of these great dominant traditions, the secularization thesis was in play—that as modernization or education or global liberation occurred, we would see increasing diminution of the expressions of religion. We would be more enlightened and less religious.

Lo and behold! The cold war ends and we see that what might have been somewhat dormant (or not as much on Main Street but to some extent on the back streets) began to present itself in dramatic and powerful ways. We observe what happened in the former Yugoslavia, which had held together, but suddenly we have seven or eight nations, each of which to some extent is linked to ethno-religious identities, though not exclusively. We all exist in multiple identities simultaneously. We are religious. We are male or female. We are political. We are in a political season in America; people



Dr. Walsh's talk covered many facets of the religious landscape, delving into trouble spots as well as inspirational trends.

have political identities, strong passionate identities—national, cultural and so on. All these aspects of our single identity are made up of the plurality of our identities.

Contrary qualities

The time we are living in, religiously, is fascinating. There are many dark aspects to this time and many positive aspects. I think others have articulated already—better than I can do—many of the universals of the shared traditions that cut across religions. Those universals apply in areas of doctrine or theology and areas of ethics (the golden rule...) and in areas of ritual. All three traditions mostly exercise prayer and some sort of worship, set aside a day for that worship and believe in things like fasting, reaching out and seeking divine guidance. Ritual, doctrine, theology, ethics are common, as is the emphasis on sacred texts.

There is so much overlap among the three Abrahamic traditions. We can talk about Adam and Eve, Cain and Abel, Noah, Moses and so on. They are recognized and part of the grand narrative. In fact, there is a deep familial relationship among these faiths. The lineage of the faiths is outlined in these texts. I remember listening to Jonathan Sacks at the Council on Foreign Relations a few months ago. He said that so much of Judaism and the Torah is about a family unfolding. So you have Adam and Eve leading to Abraham and Abraham's two sons, Ishmael and Isaac. Ishmael is the progenitor eventually of Mohammed and the line of Jesus comes from Abraham, Isaac, Jacob... So, there is a strong familial kinship that leads perhaps to the hypersensitivity that characterizes these relationships oftentimes. There are commonalities, universalities.

The other thing—moving out of the religious context to looking at our world, even looking at broader movements—is that there are patterns in our world of universals and particulars as Rev. Mackenzie mentioned. We have the ideal of the Enlightenment, which was a universalist ideal—that human rationality was shared by everyone and we could come together and understand universal moral principles, universal values, and build global communities around that. The profit motive, too, was a global principle and ideal, leading to free markets and opening up globalization and utilizing technology globally. There are universal trends; we are networked more than ever before globally and aware of one another in a global sense.

Backward movement

However, there are also strong tendencies toward what we might call the counter-Enlightenment. We are seeing these at play—the Brexit vote, for example. Some forces are uncomfortable with the idea of regional cooperation in the EU or the African Union or ASEAN nations. That is, they are uncomfortable with alliances formed among sovereign states that in some way become transnational—or with certain tendencies within that type of development. We see that such counter-enlightenment tendencies are at play as well on the geopolitical or international scene.

You may have read recently that certain nations are withdrawing from the International Criminal Court. This is another sign that not everyone, like the Brexiters, buys into this universalism, this globalization, the concept of universal standards that are objective and that every rational person will agree to. Some are expressing this.



The event, one of the co-sponsors of which is another NGO (like UPF) having special consultative status with UN Economic and Social Council, afforded an opportunity to Dr. Walsh an opportunity to meet public-minded figures concerned about their communities and nation.

Similar religious trends

I'm sorry to branch into the geopolitical, but I think it is relevant to what we are discussing. There is interplay, just like with ethnicity and religion; the political, geographical location and context are relevant to who we are and what we do. The strong tendency for more nationalism would be the analogue with the more conservative or more fundamental religions—you have nationalistic trends in political parties, and these are growing globally. The liberal democratic enterprise is becoming a minority. Twenty-five years ago, we would have scoffed at that. Liberal, democratic, open societies and free market were going to prevail and everyone was going to adopt them. But that hasn't been a linear path. Authoritarian democracy is on the rise dramatically around the world as are markets under government control, and we are seeing religion sometimes linking up with that. I am going to make generalizations, but even in Russia, some people talk about President Putin as a relatively more authoritarian democratic figure, under whom there is not as much free press, at least as liberals see it. Yet the church in Russia, the Russian Orthodox Church, has some compatibility and friendliness toward that. When Crimea was taken, theological language, like what you often find in America, was applied to the acquisition of Crimea: This is a sacred duty and enterprise that we are embarking on.

I do not say this to be critical. I am saying it to be an observer. In India, the more committed Hindu believers, who want to see more of a Hindu nation, strongly back Prime Minister Narendra Modi. That is a generalization. Please correct me if I am wrong, but there are strong trends there. At least, there has been concern by some minorities within South Asia.

Religious literacy

This trend is occurring in the world, a linking between religion and the geopolitical. That is why if you study international relations now, you don't say, Well, religion is a private affair. We have to get down to the business of realpolitik—what is going on in the world—and religion is aside.

No. Religious literacy becomes absolutely essential to doing the work of international relations. Geopolitical work everywhere entails being informed and educated; that is, religiously literate. This is what Madelaine Albright, a former US secretary of state says. She wrote a book on the topic, *The Mighty and the Almighty: Reflections on America, God, and World Affairs*. The title is a play on words that says religious literacy is imperative because a secretary of state or anyone who deals with global issues or global affairs needs to be appreciative of religion both as problematic and beneficial. I think we should never forget that the benefits of religion vastly outweigh the problematic aspects. Somethings religion becomes the scapegoat for problems, because from the enlightenment perspective or the ideal of universal rationality, people who are believers are backward anyway. One of the narratives is that religion is always prone to violence. Far from it—hospitals, charities, work for helping those in need—is widely practiced in all three traditions to a massive scale, globally. God forbid had we not those resources and those assets. Religion brings powerful, necessary, important assets to bear on solving global problems.

Progress and growth

I'll shift to my last section on what is going on that is good. One: A lot of stuff is happening at the UN



Basil Ugorji, president and CEO of the International Center for Ethno-Religious Mediation, presented Dr. Walsh with a certificate of appreciation follow Dr. Walsh's presentation.



Billed as the Interfaith Amigos (left to right) Imam Jamal Rahman, Pastor Don Mackenzie and Rabbi Ted Falcon have worked to promote interfaith cohesion since the 2001 World Trade Towers attack.

that wouldn't have happened twenty years ago, in the area of religions. Just in 2015, Pope Francis gives the opening address, opening of the UN General Assembly, here in New York City. He had the program down at Ground Zero in the morning and spoke that same morning at the United Nations. One of the summits was on climate change, and he had weighed in on that with an encyclical letter. His words are respected because he is not just some privatized little guy over there; he represents a billion Catholics. Now, not all Catholics share exactly the same beliefs.... This is something we should never lose sight of, too. To speak about Islam, Christianity or Judaism as if each was one thing. Oh my God! Their beliefs and practices are all over the place [vary greatly among believers] in each one of them. Let us not lose sight of that.

The issues are not just among the Abrahamic faiths but the quarrels are even deeper within the three traditions, many times deeper within Christianity, within Islam, within Judaism. I was reading a book about Elizabethan England as portrayed in Shakespeare's plays. In many of the dramas are mentions of Muslims. Elizabethan England made overtures to the Turks and the North Africans, to the Muslim world, in part because they could talk to them, but these abominable Catholics on the continent were absolutely impossible! Sometimes you find common ground outside your tradition because it is so difficult internally.

At the UN, the Jordanian mission to the UN proposed establishing World Interfaith Harmony Week. So the General Assembly of the United Nations, 193 nations, voted "yes." Every year, the first week of February is World Interfaith Harmony week.

An interagency task force, from many agencies and NGOs related to the UN, concentrates on how to achieve the sustainable development goals: a fifteen-year agenda and a set of goals and 169 targets. Globally, all the nations realize that for this we need to bring to bear the assets that religions have. To ignore them or exclude them or to think that they are irrelevant is folly. Religions have access to people at the grassroots level, touching their hearts and minds often at the most deep and fundamental level. Interfaith is prospering. The Parliament of the World's Religions convenes every four or five years, dating back to 1893 and the Chicago Parliament of the World Religions at the time of the Columbia Exhibition. Religions for Peace.... Recently the Saudis set up a program in Vienna, the KAICIID, the King Abdullah International Center for Interreligious and Intercultural Dialogue, a major investment to promote interreligious dialog.

Last year, they celebrated fiftieth anniversary of *Nostra Aetate*, a statement by the Catholic Church that it had opened up to truths in non-Christian religions. In other words, that it had set aside exclusivity. This was a development of the Second Vatican Ecumenical Council (Vatican Two, 1962-65). This was a significant development. John Paul XXIII, Paul VI contributed, and it came out in the name of Paul XXVI, at the time of Vatican II. They just convened a fiftieth anniversary to honor this and people of all faiths gathered at the Gregorian University in Rome and had a private audience with His Holiness. This was a landmark within one of the major branches of Christianity, Catholicism, which made this official statement.

The world Council of Churches is doing great work. I think also of the Amman Message, of King Abdullah of Jordan, which attempted two things: to create a core consensus within Islam that this was the true and authentic Islam, but that there were aberrations, so the core beliefs of Islam should



A commemorative photograph following the third annual International Conference on Ethnic and Religious Conflict Resolution and Peace-building, the theme of which was One God in Three Faiths, exploring shared values in the Abrahamic Religious Traditions—Judaism, Christianity and Islam

articulate that vision and come to a consensus about it. It went on, though, to look to and use this passage that Imam Rahman [one of the Three Interfaith Amigos] quoted a couple of times, to emphasize that God created all of these ethnicities and religions that we might know one another and love one another.


My point is that great work just like the work that is being done here is being done in cities and places all over the world, not only in America, but globally. It is encouraging, necessary. Yesterday I was watching the Ted Talk of Jonathan Haidt. Perhaps some of you know his work, *The Righteous Mind*, which he based on evolutionary psychology, is to me quite insightful. We are somewhat “inbred,” virtually, with some poor instincts—toward care and compassion on the one hand but leaning toward the formation of tribes and groups on the other. Both of these grow out of human evolution; just as many believe religion was part of our evolution of consciousness and instrumental even in a somewhat Darwinian sense of survival of the fittest, because groups had to learn to cooperate, to work together. What brought about that cooperation? I am not saying God is simply a projection of psychological factors, but that there is also a way to understand how religion makes sense even seen from the point of the view of evolutionary psychology.

A desire for definition

These tendencies, even toward conservatism, are not folly. It's not foolish. People do want to define the boundaries of our community. What are the truths? What are the values we uphold? How do we create order within this community? Is “Whatever!” an answer we can give? On the one hand, we know we can, but on the other hand, if that open-endedness goes too far, into extremism, fundamentalism, that's “pathological.” It becomes extremely problematic. The real issue that we are all continually seeking is balance between these legitimate tendencies.

Look up Jonathan Haidt some time. *The Righteous Mind*, is also good for this political season, because it helps us deal with those unbelievable idiots that don't vote like we do, who must be de-praved at the deepest and most profound level.

The last thing: I remember Karen Armstrong [an ex-nun (Catholic) who has written at least twenty-five books on a variety of religions] in an interview on television when asked “What's your faith background?” said she couldn't give a clear answer but said she was kind of a hybrid.

It think that is valuable. I am not talking about syncretism. We don't want to say that interreligious dialog leads to dilution of our traditions, but the learning process does, in a way. For nationality, you can say I am an Italian-American or something like that. That also could evolve increasingly for religion. Many people practice yoga who are good Jews, for example, and learn that yoga is not just exercise. They poke a little deeper and say, Wow! There are some deep truths here and I can build that into my growing development of self... I have strayed from my text, but I hope to have shared a few thoughts that added to the mix. Thank you for the opportunity to share a few words. 

Dr. Walsh spoke in his capacity as president of UPF International and secretary general of the Sunhak Peace Prize Foundation.

May the Lion Lie Down with the Lamb

*The significance of True Parents' example in an
age of radicalization*

T rue Parents have taken up the massive mission of restoring all of God's lost children, from every cultural background and geographical location, including even spiritual hell. Though we shouldn't be surprised, many of us might still be in awe of the way that True Father and True Mother embrace people from cultures and with belief systems so different from their own. In these modern times, and in our competitive societies, where vilifying "the other," seems so commonplace, True Parents have shown respect and demonstrated love and care for people of every type. Indeed, they have treated "the other" as kin, as loved ones.

Unconsciously, humans tend to categorize people of various groups as "the other," not "one of us," and then to criticize and belittle them. We malign various groups—people of other races, people with other political opinions, people of other cultures, people in rural areas, people in urban areas... In recent times, we have seen a terrible backlash. We have seen the worst possible outcome when people are made to feel that they do not fit in. Ultimately, vilifying people stirs up an ugly cloud of emotions that rises into the air, where it fills the atmosphere we all breathe and where it threatens to blot out the sun.

Tragic circumstances

On December 6, 2014, officers with the Metropolitan Police covering London's Heathrow Airport pulled a teen-aged boy off a plane that was on the tarmac about to take to the skies bound for Turkey, where police suspected that young person would have crossed over into Syria to join the terrorist organization ISIS. Forty kilometers (25 miles) away, on the same day, a fifteen-year-old girl, Sharmeena Begum, did exactly that after boarding her flight to Istanbul from London's Gatwick Airport. Police determined that their choosing to leave on the same day was coincidence.

Sharmeena loved music, shopping and popular television shows. She dreamed of becoming a doctor. Yet Sharmeena's teen-aged life had fallen into painful but non-lethal chaos in the months before she left her London home for the last time, unlike the chaos that would surround her like a "lake of fire" in Syria.

Sharmeena had been born in England of parents from Bangladesh. She lived with her mother, her uncle and grandmother. Her father, Mohammad Uddin, moved to England to join them when Sharmeena was eight years old.

In 2013, her mother, Shahnaz Begum, learned that she had lung cancer. She lived only six months after that. She never told Sharmeena. Shahnaz's doctor explained the circumstances to Sharmeena two months before her mother's death, which occurred in January 2014. Sharmeena's father remarried in September of the same year. Sharmeena's world was falling apart. Though never before overtly religious, she sought comfort in her religion. It seems likely that outside the East London Mosque, in her online pursuits, those with hidden military objectives began to influence her. A *New York Times* article, "Jihad and Girl Power" describes Sharmeena arguing with a teacher in class and defending ISIS. Sharmeena told her grandmother she wanted to open her own bank account and got her pass-



True Parents and elder member Pak Bo-hi with Grand Mufti Ahmed Kuffaro (1915–2004) of Syria, with whom True Parents had a warm, heart-felt relationship. True Parents lived without religious prejudice.

port and some of the condolence money relatives in Bangladesh had sent after her mother had died. She had what she needed.

The day after Mr. Uddin's daughter disappeared, her three best friends came to visit him. He questioned the girls about what had happened to his daughter, but they said they knew nothing—only that she would move away from them sometimes when she received calls from some female caller. Mohammad Uddin, distraught and feeling that he hadn't done enough to protect his daughter, visited her school and warned them that her daughter's friends might also be targets of radicalization.

The school informed the police. Police officers visited the school to question the girls. They gave letters for the girls to take home to their parents but these likely went into some convenient trash bin. The parents never saw them. On February 17, 2015, Amira Abase (fifteen); Shamima Begum (fifteen and unrelated to Sharmeena) and Kadiza Sultana (sixteen years old)—three exemplary students in a private school—flew from Gatwick Airport to Istanbul, Turkey, before crossing over into Syria. Each girl later contacted her parents and told them she was safe but would not be coming home.

On August 11, 2016, iTv News, which had been following Kadiza Sultana's family, who were in contact with Kadiza and arranging some means of escape to extract her from Syria, announced that they had received information that Kadiza had died in a Russian airstrike. iTv News has no means of confirming this, but the contact the family had had with Kadiza ceased.

A shock to the parents

Few experiences in life can disquiet a person as intensely as learning that a friend or loved one has undergone a sudden, drastic change of personality or outlook on life. Yet it happens. Someone you thought you knew, in what seems an instant, goes from that person to a near total stranger. It is as if you are walking along a rocky ledge that winds around a high mountain, as a confident, experienced climber, and with each step, your foot presses down on solid rock, step after step after step, until suddenly—it's gone—and you are tumbling through the air, simultaneously experiencing a chorus of fears and that roaring question: What happened?

Amira Abase's father: She was normal; nothing you could see from her movements—no sign that she was strained more than any other normal day. She was the same, actually.

Vice News: Did she say goodbye in a normal way?

Mr. Abase: Yeah, normal way. What she said was, Daddy, I'm in a hurry. That's all she said.

Vice News: Before Tuesday, had she started showing an interest in Syria? Had she been talking about humanitarian problems in Syria?

Mr. Abase: Not at all. Not at all. She was doing her schoolwork, because she's taking her GCSE this year. There was no sign to suspect her at all.

Vice News: Had she taken an interest in politics and international affairs? Had she talked much about the problems in the Middle East?



True Parents had a warm relationship with Abdurrahman Wahid (1940–2009) a religious and political leader of Indonesia. Pictured here, during a fraught time as president of Indonesia (1999–2001), when he visited True Parents to celebrate True Father's eightieth birthday.

Mr. Abase: Not with us; maybe with her friends... We don't know really.

Vice News: Now, she disappeared on Tuesday and you... She didn't come home on Tuesday.

Mr. Abase: She didn't come home. She sent me a text message at 11:00, 11:10, something like that. She said, Daddy, her place is a little bit far and I'll pray my midday prayer and I'll get back. Don't worry.

Vice News: But she didn't come home.

Mr. Abase: She didn't come home, and we reported to the police before midnight, and they told us the next day she is in Istanbul. We are depressed. It is very stressful.

Looking behind the curtain

Last October, the Canadian chapters of WFWP and UPF held their joint annual conference. The focus of the conference was "disaffected youth"; that is, young people who have undergone a process that turned them indifferent or hostile toward the very life they had been living. Presentations covered urban gangs, school violence, broader violence in society, and radicalization.

One person who gave a presentation, Meriem Rebbani-Gosselin, had focused her 2014 Master's thesis on (mass) school shootings—a violent phenomenon perpetrated by desperately troubled males. In the Ontario Legislature Building, where the conference took place that day, she spoke about the obverse, the radicalization process of desperately troubled young Muslim women, just like those teen-aged girls in London. Ms. Rebbani-Gosselin is now with the Center for the Prevention of Radicalization Leading to Violence (CPRLV) a UN organization based in Montreal in the province of Quebec. A report of the study she described, "Women and Violent Radicalization," is available on the center's web site. "The study is from thirteen interviews ranging from one hour to eight hours per participant. Not all thirteen had gone to Syria, thankfully; a few went. [To learn about] those who are in Syria currently, we spoke to their friends and families," she said. "Reports on radicalization look at women usually as innocent victims, people who are going to Syria just to become brides of jihadists, of combatants. This is definitely not the case with the women I've met and I've spoken with," she said. "Agency is important... Looking back, they see it was a mistake to try to join in Syria. (They were arrested at the airport.) But they still felt the steps—to reach the conclusion to go to Syria—they took on their own and that they had their own agency." The larger report shows how Muslims may not feel they fit in; some have trouble identifying as Quebecers. Part of radicalization is convincing them that they will fit in well in an entirely Muslim peer group, where they do not stand out.

One reason that Muslim women are exceptional is that in the West, more often than for men, their clothing marks them as Muslims. Among other findings, a 2016 thesis, "The Stigmatization of the Hijab: Using Interviews to Unravel the Discourse of Account-Making regarding the Hijab," concluded, "Unveiled Muslim college women revealed that it was easier to abstain from religious discrimination on campus by keeping their religious identity and practice private."

Recruiters, "grooming"

A cameraman for SkyTv shot film of what looked like an unkempt office space. His lens caught a few people walking in what seemed a cramped room. The narrator intoned, "Our cameraman risked his life to film these exclusive pictures." It was clear he was not aiming the camera but surreptitiously filming random passing figures and a few slate gray desks and a couple of computer monitors. The



Our members, too, relate to, love and care for people of other faiths. At a time when young Muslims may feel marginalized and their isolation may lead to violent jihadists taking advantage of them during a vulnerable time, following True Parents' example may even save innocent lives.

narrator got to the point, "This is the nerve center of the Islamic State's transnational grooming operation, a social media phenomenon spanning the globe, urging the vulnerable to take up jihad and to travel to Syria." He went on to explain that the recruiters work in shifts according to what country they are from, so their targets can receive phone calls or WhatsApp or Facebook messages at convenient times.


Reaching the vulnerable

What could possibly persuade anyone of his or her own free will to go to al-Raqqah, the Syrian capital of the Islamic State? ISIS uses a great deal of propaganda to convince vulnerable young people that ISIS's "caliphate" is a paradise. One video shows happy families celebrating Ramadan at an amusement park, riding on the Ferris wheel and other rides, eating sumptuous food, happy couples holding hands and laughing children running free. This is hardly representative of life in a Syrian war zone.

"Groomers" who find a means to contact young people online, dupe those who feel alienated in the wider society into making the worst mistake of their lives by "pouring poison in their ears." They tell those who feel Islam is essential to their identity that they must leave their homes to be truly Muslim. They use a story in the Koran about hijra, the migration Muhammad and his followers made from Mecca to Medina. In a peaceful life of faith, this might symbolize a spiritual quest. A Frenchman accused of kidnapping his baby daughter and taking her with him to Syria explained the radical definition. "In our religion, there's a command called hijra—it's an obligation for all Muslims not to live in a non-Muslim country." Young people who experienced feeling humiliated just for being Muslims have bought airline tickets based on this evil-intentioned advice. The groomers' appeal may not always be so ideological. One girl was simply convinced to come to Syria to help the suffering children. This worked on her. She may have imagined she would be helping orphans whose parents had been killed or whose homes had been destroyed. Instead, she babysits the children of fighters so that they are free to make orphans of other children. She wants to get out of Syria, but to date has been unable to.

True Parents' warm embrace

True Parents have demonstrated complete openhearted love for people of other faiths. Our members' efforts to help create harmony among people of other faiths in these times seem vital.

True Father, in his capacity as the founder of the Interreligious and International Federation for World Peace (the forerunner to UPPF), said, "Conflicts arise for many reasons, but one of the primary factors contributing to their emergence is the deep-rooted disharmony that exists among the world's religions. Therefore, when we witness the many global tragedies occurring around us, we should recognize how critically important it is that religions come together, dialogue with one another and learn to embrace one another. ... The human ideal to achieve oneness of mind and body can be realized only when people completely possess God's true love. The biblical verse, "Blessed are the peacemakers, for they will be called children of God," illustrates this point. Peacemakers are persons whose mind and body are in unity centering on the true love of God." 

A True Peace magazine staff member contributed this article.

The Lessons of History Illuminate the Road to the Future

By Julian Gray





Facing page: Gary Fleischman, whose original mission country was Mali, seen here distributing food in Cabinda, an enclave and province of Angola, in the late 1970s, during the Angolan Civil War. *Above:* Early Cameroonian members involved in a community service project in 1984.

In late April and May 1975, some 270 members from Japan, the United States and Germany boarded planes bound for some ninety-five nations all over the world. Their departure was in response to True Father's urgent heart to bring the truth of Divine Principle to the world, and that response was carried out with a commensurate degree of urgency. Most of these men and women had never been to the part of the world where their assigned mission country was located. Some had never heard of the country they were to pioneer. Most could not speak the local language well, and many not at all. Most even had no idea where they would stay for their first night after arriving in their new mission country.

True Father had announced his global missionary vision in February 1975, just after the 1,800-couple blessing ceremony. One missionary each from Japan, the US and Germany were assigned to each mission country. In almost every instance these members had never met nor communicated before they went out to the mission field. In many cases they went with the pure faith that they represented True Parents' hearts and that they would

find their path forward. They knew that a key component of their mission was the internal battle to create unity and work together.

The demographics of the missionaries from each of the contributing countries differed significantly:

The missionaries from Japan were all brothers, and all were selected from among those who had just received the blessing in February of that year. They had the advantage of comparative spiritual maturity and experience in the church (some were veteran members of five or six years). But to their great disadvantage, in most cases they did not have deep knowledge of the main languages of the regions to which they went: that is, Spanish, French, English and Arabic. Among the ninety or so American, or US-based missionaries, some were recently blessed and others not. Some indeed were not more than a year or so in the church.

Even more remarkably, perhaps, some of the German members had just been members for a few months. Because many of the older German members had already been assigned, beginning in the late 1960s, to international missions far afield and to major responsibilities

at home, younger members who had joined the church just six months before stepped up and willingly offered to go.

The account of how these young pioneers made the first footsteps of our movement in almost a hundred countries is recorded in letters and testimonies they wrote and sent to the world mission headquarters over the ensuing years. Father twice asked the missionaries to write their testimonies—once after they had completed the originally-assigned three-year mission and two years later, when Father turned 60. These two groups of testimonies plus numerous letters and early reports contain many lessons and much inspiration for missionaries and members in the present day.

Hidden from view

The problem was that until recently the letters were buried in the archives in Korea, where they had been sent en masse upon the closure of the World Mission Office in New York. Many were stored for a decade in the boxes in which they had been sent; it was only in recent years that the Korean staff found time to open the boxes and put the vast array of documents in some semblance of



An early effort of an unidentified missionary and the foundational members at creating a financial basis to plant God's kingdom throughout a mission country, in this case, Cameroon.

order. Recent efforts by volunteers and part-time workers over several months have greatly improved the organization of these materials.

For the first months, the missionaries reported to their own national headquarters, and their early letters and reports reflect this division of the mission administration. As the person originally assigned to care for the American missionaries Nancy Barton (née Neiland) worked in the US church headquarters' world mission department from the very beginning. She witnessed the inception of what is now the International Headquarters. After a year or so, Father brought representative leaders together in New York City to form the first centralized, independent World Mission Office. There, the representatives from Japan, the

US and Germany naturally faced the same primary challenge as the missionaries working together in the field—that of transcending their own cultural leanings and creating a working relationship, and a relationship of love.

Out of concern that precious missionary testimonies representing the record of the first footprints of True Parents' representatives in many of the world's nations might be left in the dusty storerooms in the New Yorker Hotel and ultimately lost, Nancy Barton ended up looking after hundreds of the three-year and five-year testimonies, even taking them with her when she moved from one home to another with changes of mission. She was always waiting for the chance to place them in safe hands.

Historic treasures

This year, Nancy brought seven thousand pages of testimony to Korea to be archived at the Sunhak Institute of History. Here, the documents and paraphernalia of True Parents and the movement they inspired are being gathered, and documents digitized. Although the history institute's small but dedicated staff has been unable to do much more than record True Parents' multi-dimensional activities and the most major developments in the providence over the years, the initiative was recently begun to properly archive the thousands of letters and testimonies from the international missionary work.

The first task was to sort through hundreds of file boxes of these valuable documents, arranging them



Nanette Doroski, *above*, cooperating with the Red Cross in her mission nation, the Philippines and *below*, bringing True Parents vision to the people through a Divine Principle lecture

according to nation. In so doing, many lost testimonies and reports from the extraordinary efforts begun four or five decades ago came to light.

Nancy Barton did more than just safely deliver unique testimonies—many unique manuscripts describing the earliest history of our movement in nations throughout Africa, the Middle East, South and Central America and Asia. She stayed on to work with the history institute throughout April this year to supervise the scanning and proper archiving of the documents. She personally created a database, logging all the missionary names, the nations they worked in, and the official records they created—one that can be added to as more information becomes known. Nancy's unique

knowledge of the history of the worldwide missionary work that commenced in 1975 allowed her to name missionaries in the photos the history institute keeps in albums for each nation (but which were in many instances uncaptioned), and to pick them out in many photos that were still loose in boxes, waiting for identification. Moreover, she helped identify testimonies that would be worthy of publication in the future. Nancy also consented to be interviewed, providing a unique video and audio record of the earliest days of the global mission.

This initiative to archive the original missionary stories aims to preserve the original footprints of True Parents across the world. Of course, the missionaries' stories are not the only source of history. It is

still necessary to gather the personal testimonies of the early members who joined in the early years—they are the native forefathers of Unificationism in their nations, True Parents' beloved representatives in all the lands across the world.

The stories of the beginnings of our movement in many countries are full of the qualities of courage, faith, perseverance, self-sacrifice and love for others. As such, they deserve to be known, as they can instruct us in the present time, and for the future, not only for our missionary work but also for our family and community life. *TP*

Mr. Gray is working in the International Headquarters Mission Department on recording and publicizing Unificationist missionary history.

A Look into the Future

An interview of a third-generation adult Korean member, Park Ju-hyeon

Can you say something about your background? Do you feel proud of being a grown-up third generation member of a central blessed family?

My grandparents on my father side are from the 430-couple blessing group. My grandfather, Park Dong-ha, was True Parents' driver for more than thirty years. My grandmother managed the True Family's clothing over similar years. I can say that I am lucky to be born into this kind of family because in my life I was always physically close to the True Family. My grandparents weren't able to study much, but they are faithful and good hearted.

Since they attended True Parents right next to them, they used to receive revelations through dreams. For example, about two weeks before True Father's seonghwa in 2012, my grandmother dreamed of him. He ordered her to make a white shroud (probably because making clothes was her lifelong job) so she secretly began making one. It was used after True Father went to the spiritual world. I have to say that through seeing my grandparents' lives, I learned what attending True Parents means.

They were eager to restore their extended family, so even my second



Ms Park is also the MC for the Cheon Bok Gung Youth Department's Sunday service.

cousins were born into blessed families. My aunts and uncles also worked in church organizations. My father now works in the Cheon Jeong Gung Museum. He has managed all the materials related to True Family's history since he started the first job. My aunt works in Cheon Jeong Gung as an attendant of True Mother now. She is mainly in charge of True Parents' meals.

My father strongly influenced my faith. Actually, when I was young,

church education was not systematic at all, so I had to learn Divine Principle from my Father. Since he studied Unification Theology at Sun Moon University and he had to study more about True Parents for his mission, he was quite a good faith teacher for me. Whenever I had doubts and questions about Divine Principle or the True Family, I could ask him immediately so it was easier for me not to deviate as a blessed child.

Members of my father's side of the family are not in high positions but I think they play important roles in True Parents' providence. True Father also said many times that my family is destined to attend True Parents. He said to my father, "Your mission is leaving True Parents' history on earth." My father always told me that his father (my grandfather) "made" history with True Parents and he is organizing True Parents' historical materials. And he wants me to do the similar work, whatever I do. That is why I am working in the Sunhak Institute of History now. I feel that my mission is studying and making the best use of True Parents' history based on my father's work. You know, I am in the third generation, which means the level of perfection. [This was stated lightheartedly.]

MY MOTHER'S SIDE OF MY FAMILY

My maternal grandparents are from the 124-couple blessing group. They did not attend True Parents while right beside them, but they are also faithful people. I heard that my grandparents supported the church economically through activities such as selling gasoline. Actually, seen from my maternal grandmother's side of the family, being Unificationist has lasted for four generations, since my grandmother's mother first joined the church when my grandmother was a young girl in the 1950s. She (my great grandmother) was the first person blessed as a single person, as a widow in 1963, in the first single-person blessing. A few days ago, having seen photo data in the office, I found a picture of that blessed old woman's picture taken in 1963. I saw my great grandmother's face for the first time! I showed it to my grandmother and she was soooo happy to see her mother again!

One of my maternal aunts is actually quite famous in the church; she is the one who recorded the Cheon Il Guk Anthem. She also has an interesting history with True Father regarding her mission as a musician; but it would take too long to explain all of that. Now she is doing her best for her mission of arranging holy songs and singing at major church events. Her daughter (my cousin) studied opera singing. I hope she continues her mother's mission in some form.

My mom is a math teacher who has never worked in a church organization. She was busy supporting my younger sister and me. She had me when she was twenty-four (Korean) years old, which is a year younger than I am now. She is a strict mother. She tries hard to separate us from environments that she considers "satanic." So I felt that I had less freedom than my friends when I was young, but now I understand her; she wanted to protect us just as Dae-mo nim, True Mother's mother, did for True Mother when she was young. She did not let me sleep at friends' houses and even restricted me from eating unhealthy food when I was under twenty. Now she trusts me and let me travel all around Europe alone, but I still always ask her permission before I do something that she might mind. I think I should do this until I meet my husband and have my own family.

I have one younger sister who is eleven years younger than I! I somehow learned a parental heart while she was a baby. I still can guess my parents' feelings through my experiences with her, seeing her adolescence. When I was young, I thought it was better not having many siblings because I was able



Ms. Park's father, Inkyung Park, Ms. Park, her sister, Aehyun Park; and her mother, Jeongwon Kim, on a recent visit to a shopping mall

to receive much love from my parents. Now I realize that it is better to have many siblings to feel the heart toward siblings in all positions such as the heart of a younger sister toward her brother or the heart of a younger sister toward her sister.

I explained a lot about my family, because my family influenced me. Our background is not typical even in Korea. I was so lucky that both sides of my family are into church; not all the parents and grandparents of those in the third generation involve themselves in church organizations.

Not all my family members are into church, either. My maternal uncle had difficulty keeping his blessing, which made him almost leave the church. But even observing him, I learned how important it is not to lose faith and not to break the blessing even though personal difficulties arise, because after breaking his blessing and starting to distance himself from the church, his life became worse and his son, who is also in our third generation is having a hard time, too. I want to say that even those in the third generation can stumble into tough times if their parents and they themselves don't try to complete their responsibilities or if they betray the church.

Finally, yes I am proud to be in the third generation of a blessed family. I feel grateful for my family, who kept their faith and blessing, overcoming many hardships and Satan's attacks. I know that all the blessings and grace I have received are thanks to my family. Our Heavenly Parent is giving blessing to me as gifts for my family members' efforts. I feel so lucky to have been born into the third generation, because I can live under good conditions not having to make as much effort or pay as much indemnity as my grandparents and my parents had to. They might even feel it is unfair.



The Youth Department within Cheon Bok Gung, our central church in Korea, held a bazaar. Ms. Park is the woman directly behind the blue sign.

Please define the third generation's mission, in light of your personal experiences and those of others in your generation in Korea.

As I've mentioned, I believe the third generation is on the level of perfection (according to the three stages of growth.) The providential mission of the first, second and third generations is basically the same, to complete the ideal of creation, the four positions, through blessing and restoring people around us—our distant relatives and friends, which we call tribal messiah activity. Yet differences exist between the generations because of varying circumstances of the time, spiritual conditions, and differences in position. To borrow what the Korean national leader said, the first generation's mission is to establish blessed family traditions, the second's is passing the traditions to third generation, being a bridge, and the third generation's is receiving the entire legacy through their second-generation blessed parents. The second generation's mission may seem like nearly nothing. We grew up amidst the second generation. Was it easy for them to realized their identity as blessed children? Was it easy to understand True Parents and their teachings? Was it easy to keep faith

and maintain the blessing, when they saw all the bad things happening in the church and even in the True Family? Was educating the third generation faithfully, by themselves, without fully understanding True Parents and providence easy? Is it easy to be proud of being moonies regardless of all the world's blame and ridicule and the economic problems of their own families? This is the same for my generation. For us it can be harder to have faith if second-generation blessed parents are not faithful and don't educate their children appropriately. That's why the Korean national leader used a bridge as a metaphor for the second generation's role. Of course, being on the foundation the first generation built makes life easier for the second generation and having a two-tier foundation and two generations of indemnity paid makes it easier still for the third generation. But I think this process works only when each generation accomplishes its responsibility appropriately.

Third generation members should receive their grandparents' and parents' tradition, complete the four positions through blessing and most importantly, let people in the world know who True Parents are in their own sphere of life.

What is the main difference, in your opinion, between those in the second and third generations?

Only recently realized differences exist between the two generations. My parents always told me that we in the third generation are God's aces. Other adults I met at church or at Cheongpyeong told me that the third generation is brighter than the second, which I couldn't agree with. I have known since I was young that I am not such a good girl! I was good at competing in school. I knew how to secure my own portion of good things or tasty food. Yet, since I went to Europe, I have begun to recognize differences between the two generations. First, an obvious difference: we in the third generation have many blessed children as relatives. This is important for faith education. Until I was eight, I thought all the world's people were sharing the same religious life with me, because all the relatives I met were church members as were even my neighbors, and my closest friends were blessed children.

I realized that my life is uncommon when one of my school friends visited my house and asked me, "Are they your grandparents?" when



With a multigenerational foundation of blessed children becoming blessed parents who build blessed families, young people in the Korean movement are able to feel confidence. The effect of True Parents' efforts is palpable to them. Thus, they are energized to contribute to accomplishing True Parents' and Heavenly Parent's dream.

looking at True Parents' picture. But even after realizing that, having an extended blessed family allowed me to feel a sense of belonging in the church so I avoided having an identity crisis as a blessed child.

We in the third generation generally have different relationships with our parents, too, since being in the second generation, our parents understand how it is to be born into the Unification Church and have already experienced internal conflicts between the church and the world, so they are less pushy to their children.

Basically, I think the two generations naturally have different spiritual foundations, because third generation has one own more foundation. One more generation succeeded in receiving the blessing and having children. Since I was young, I have always felt that God protects and guides my life, and that my life has been easier than others' as a result. As long as I did my best (completed my 5 percent portion of the responsibility), God gave me almost everything. For me to find my identity as a blessed child and relate to the church wasn't so difficult. God has guided even areas unrelated to faith. If I made my effort I could reach my goals, and I received economic

support, somehow, even though my family was not rich.

Although I knew God guided my life, which was going smoothly, I didn't understand why, but as I began studying True Parents' teachings and Divine Principle more deeply, I realized it was because my grandparents and parents had indemnified big difficulties for me.

True Father also said that completing their responsibility is easier for those in the second generation than for those in the first and is easier still for those in the third generation. He used bridges crossing a wide river as an analogy. The first-generation bridge is a long, thin log. The second-generation wooden bridge is stronger and wider and the third-generation bridge is made of steel. The responsibility of having to cross the river is the same for all generations but each generation has different conditions and foundations.

What is your advice to parents in the second generation on providing a good education for the third generation? What are the best practices?

I recommend doing hoondokhae with their children a lot from when they are young. I am sure

that absorbing True Parents' teachings is easier for the third generation. There couldn't be better way to educate those in the third generation in terms of faith. I see many young third generation members who benefited from learning from Cheon Seong Gyeong at home. It may seem like brainwashing, but at some point, they will seek their own faith and what they have read of True Parents' teachings will help them go the right way.

Teach them Korean Language so that they can understand better True Parents are saying! I know our church translators are good, but reading in True Parents' mother tongue is never the same as reading a translation.

What are the unique resources and contributions that those in the third generation can bring to our movement, especially now?

In my opinion, what young third generation members mainly bring to our movement is hope—hope that our movement continues down to a new generation and hope that it will be better than the former generations. *TP*

A True Peace magazine staff member conducted this interview in writing.

Empress Maria Theresa and the Female Aspect of Dominion

By Barbara Grabner

For a long time I have wanted to do something to help people understand why the “Age of Women” has come and what that has to do with True Mother’s mission. Yet, would it be possible to help people understand who do not understand the nature of the Trinity as explained by the Divine Principle? How was I to transport our knowledge about the providence of the Woman-Messiah to the public? Where could I find facts based on common sense and beyond theological dispute?

Late in January, I got the tool to make my intentions reality. This year marks three hundred years since the birth of one of the most formidable female rulers in European history. Maria Theresa was born on May 13, 1717, in Vienna. She inherited from her father, Charles VI, the huge Hapsburg Empire, which included what is today Austria, Hungary, the Czech Republic, Slovakia, Belgium, parts of Italy and other territories. Furthermore, during the early days of our church in Austria, some members had dreams of Maria Theresa that showed them she was supporting the Second Coming. Her popularity among members is high; some sisters even consider her a patron of WFWP.

In light of that, I offered to give a lecture about this remarkable woman.

Bratislava, feminine government

During April, I gave my presentation in several towns including Vienna, and members and guests alike were inspired. We had advertised the events in local newspapers to attract new guests. Yet, I gave my very first presentation, titled “Maria Theresa: The Female Aspect of Dominion,” not in Austria but in Bratislava. The Slovak chapter of WFWP organized it. Because the crowning of Maria

Theresa as Queen of Hungary occurred in Bratislava in June 1741, many inhabitants responded to the announcement of the lecture with strong interest. Thanks to an advertisement by the Austrian Embassy, far more people than expected came. More than fifty guests found a place to sit or stand in the lecture hall; others did not get over the threshold. The presentation highlighted her character and childhood, marriage and motherhood, her reforms, her establishment of what today are famous institutions and her brave





Facing page: WFWP representatives who organized the lecture in Graz, Austria (left to right) Suzuko Hirschmann and Miriam Spiegl with Barbara Grabner. Above: Barbara Grabner giving her presentation in Bratislava, which WFWP in Slovakia had organized.

defense of the Hapsburg Empire against invasions by neighboring kings.

Among the audience was a respected history professor who is presently writing a book about Maria Theresa. He contributed some comments on her activities on Slovak territory. Two radio journalists recorded the entire lecture. Another famous journalist interviewed the professor and me right after the lecture; Slovak Radio broadcast the interview on a Sunday afternoon. A few days later, the editor-in-chief of the magazine *Women in the City* interviewed me at length. During the interview, she commented that even today, few women enter politics. To which I replied, "Women still have to clarify how to work in politics, what female aspect they can bring to politics. I do not think it's good if they break their family and put their career first. Being a mother means acquiring the natural ability to lead and do it in a different style by introducing into politics the intuitive and maternal feeling that women have, even if they do not have children. Maria Theresa is certainly a model. She was a sovereign and mother, and she always said that you cannot rule unless you love people. That could be

the feminine aspect of governing.

Budapest, charisma and charm

Based on the lecture in Bratislava, the Austrian Embassy in Hungary invited me to give one in Budapest. This took place at the end of April in the famous Andrássy University. I felt that Heaven had arranged that to happen. Earlier I had wanted to hold a lecture for WFWP Hungary, but we had yet to reach an agreement. The audience filled the Andrássy University library to its capacity; even the Austrian cultural attaché and the ambassador attended. A Hungarian radio station interviewed me. The response of the university audience was overwhelming and there was a lively question-and-answer session at the conclusion.

You have to understand that Maria Theresa cherished the support of the Hungarian nation throughout her life. When in October of 1740 her father, Charles VI died, his daughter aged twenty-three, immediately faced resistance to her succession from European powers. They wanted to divide parts of the empire among themselves. Everyone was convinced that this young and politically inexperienced woman would not last long on the throne. Fortunately, the Hun-

garian aristocracy supported Maria Theresa when she was in the gravest danger. Of charming personality and of engaging naturalness, she won the hearts of the ultra-masculine Hungarian nobility at their first meeting.

A kind-hearted ruler

During her forty years of rule, she reformed the empire from branch to root and demonstrated the skills of a gifted diplomat and military strategist, although she led only defensive military engagements.

Maria Theresa was courageous, generous and kind. She arranged events for women to experience things that had hitherto been for men only. Once, after a military victory, she invited women to a "Ladies Carousel" (a carousel was a tournament for knights on horseback) in her castle. There, the aristocrat ladies rode on horseback (though some rode in carriages drawn by horses) and yielding swords, they stabbed puppets impaled on poles, just as male knights traditionally did.

Regarding the arts

Her great love for opera and the theatre is worthy of mention; she was a gifted singer and performed on-stage as did most of her children.



Her court attracted many famous musicians, helping make Vienna a capital of music. The famous composer Wolfgang Amadeus Mozart played violin in front of the empress and her family at the age of seven. After his performance, he jumped on the empress' lap and hugged and kissed her heartily. One historian called her "the most human of the Hapsburgs."

In the later part of her rule, she focused more on human concerns, such as abolishing torture. In 1774, she established compulsory school attendance for all children. From then on, millions of children, the offspring of rich and poor alike, had to attend six years of school to gain a basic education, which the state paid for. To provide a quality education, she established academies to train qualified teachers. She wanted to raise the level of knowledge in every social sphere. From her time on, neither being in the upper class nor of noble

descent were preconditions to having a career in the state administration or the military.

Her example of faith

Important, too, is her devotion to God; she attended one or two Catholic masses daily in church and ordered her children to pray daily and study religious literature. Sadly, her youngest daughter, who became the French queen Maria Antoinette, had a completely different character and did not heed her mother's advice. If she had taken after her mother, the French Revolution would not have happened or at least not with such ferocity.

As mother to her adult son

Her complicated relationship with her oldest son and co-regent, Joseph II, is a special story. Since their characters and worldviews differed, they quarreled constantly, mainly about the details and methods of reforms

- 1 A portrait of Maria Theresa at thirty years old. This year, Austrians and others are celebrating what would have been her three-hundredth birthday.
- 2 A painting done of Maria Theresa at twelve years old. The flowers in her lap are supposed to represent future children; she eventually bore sixteen.
- 3 With her husband's death in 1765, she had her rooms painted black and her hair cut short. She mourned him the rest of her life.
- 4 Barbara Grabner giving her lecture in Budapest, Hungary

and about government issues. Her son tended to make decisions and implement reforms hastily, which backfired. Nevertheless, they stayed together until the last hour of her earthly life came in November 1780.

Many historians have called Maria Theresa "Savior of the Hapsburg Dynasty." When she ascended to the throne in 1740, the empire was on the brink of dismemberment. During her forty years of rule, she transformed the problem-ridden conglomerate of



lands into a united and prosperous centralized state. Thanks to the marriages of her numerous children and grandchildren with spouses from other dynastic families, she has also been called “Europe’s mother-in-law.”

An exemplary woman


During the Middle Ages, perhaps fifty European queens made history; just to mention a few: The Spanish queen Isabella I, the English queens Elisabeth I and Victoria, Katharina the Great and Elisabeth I in Russia. Unlike Queen Victoria, Maria Teresa was the ruler. She listened to her husband and advisers (whom she picked personally and carefully) but always made the final decision herself. Therefore, she is considered an enlightened absolute monarch. Additionally, thirty queens ruled on behalf of an absent or dead husband-king or an infant-son, the future heir. Quite a few of these eighty women later

became the subject of a play or a movie. However, Maria Theresa outshines them all: She was not only a talented and successful sovereign but an equally devoted wife and mother of sixteen children. Other female rulers either never married, or had loveless or childless marriages or had children whom they did not care much for. Maria Teresa took all three roles—ruler, wife and mother—seriously. For having mastered all three roles, she won admiration even from feminist circles today.

Maria Theresa knew her husband Francis from early childhood, because he served her father at the imperial court. They not only appreciated each other but felt deep, mutual love. The marriage was considered a happy one, although Francis was said to have had numerous affairs. When Francis died after twenty-nine years of marriage, Maria Theresa wrote, “I lost a husband, a friend, the only object of my love.”

Erasing prejudice

Maria Theresa, who ruled and modernized the Hapsburg Empire, as no other ruler before or after her has done, elicited praise even from her enemies. Frederick II, King of Prussia, who had invaded her territories and forced long years of war upon her, said after receiving the news about her death, “She gave credit to her throne and her gender; though I led war against her, I never considered her to be my enemy.” In light of the violence, intrigues and hostile alliances instigated by this Prussia king, this is truly an amazing statement! On another occasions he lauded her with the words, “Finally there is a virile ruler on Habsburg’s throne, but alas it is a woman.”

Society had considered women inferior to men in many respects. Maria Theresa contributed much to destroying that prejudice. 

Ms. Grabner is a journalist and the author of Mission Butterfly.

A Sister Restored Again through Members' Sincerity

This series of testimonies from our dedicated Japanese members first appeared in the March 2017 issue of World Family in their In the Witnessing Field section.

By Ms. Ozono Yuu

This is a testimony from a sister at our church, Mrs. Tanaka Fujiko (pseudonym). She joined our movement twenty-nine years ago and was an active member who cultivated many spiritual children. However, due to her husband's strong objections to the church, she had no choice but to leave. Many of her spiritual children and fellow members who had worked together with Mrs. Tanaka worried about her. They continued to set prayer conditions and keep in contact with her.

The Kumamoto Earthquake

During the Kumamoto Earthquakes, in April 2016, Mrs. Tanaka's home suffered a great deal of damage. Internally and externally, Mrs. Tanaka felt she had reached her limit. She told herself, "I have to return to God now!" She consulted with the church leader and began to listen to True Parents' teachings again at the Education Center. Then, on November 1, she participated in the one-day workshop in order to receive the Four Great Holy Items.

Three days before the workshop, she had a dream. In her dream, one of our sisters told Mrs. Tanaka, "There is another workshop starting on November 1. I want you to attend that one." Still in her dream, Mrs. Tanaka considered which workshop she should attend. All of a sudden, an




The Kitaoka Shrine attracts religious people and tourists to the Kumamoto area. Parts of the shrine are over a hundred years old; some scarring remains from the Kumamoto Earthquakes, a series of three April 14–16, 2016.

elderly female stranger appeared and said, "Only attend the special one-day workshop. There is no need to attend other workshops!" The elderly stranger severely scolded the sister who had suggested that Mrs. Tanaka go to another workshop. When Mrs. Tanaka woke up from her dream, she was able to feel strongly the importance of the workshop and made a firm decision to attend the special one-day workshop.

Mrs. Tanaka wondered, "Who the elderly stranger in my dream?" Thinking that her dream was unusual, she told her spiritual grandmother the entire dream. Through that, Mrs. Tanaka realized that the person in her

dream had been Dae-mo nim. Mrs. Tanaka had participated in two of Dae-mo nim's events in Japan, so she was familiar with Hun-mo nim's face but did not know Dae-mo nim's face. Mrs. Tanaka was truly surprised and expressed her gratitude for the cooperation of spirit world.

There were many difficulties but through Mrs. Tanaka's experience, I could genuinely feel God's deep love and desire to restore Mrs. Tanaka and all members who have connected to us through God's will, no matter what obstacles we must overcome. 

Mrs. Ozono is a member of the Kumamoto District Kumamoto Family Church.

A Student Testified about True Parents to Her Teacher

By Hiroi Muneharu

Last year at the Junghwa Culture Festival, the church chose my daughter, who is in her final year before high school, to represent our district during the Divine Principle Chart Lecture Contest and to participate in the Central Japan contest, which took place last November. [The festival is held each year in Japan. Young students give Divine Principle lectures, conduct talent shows, and do other activities.]

At church, one of the sisters in charge of the middle school and high school students suggested to my daughter, "How about giving a Divine Principle lecture?" In the beginning, she took the task lightly, but as she continued to practice, she began to get better. She became the district representative and then the sector representative.

Nevertheless, in the Central Japan Tournament, she did not make it into the top three. My daughter saw one of her friends, who likewise had not made it into the top three, crying. My daughter had not had experienced the same level of disappointment. She began to reflect and remembered the faces of the other brothers and sisters who had cried after failing to pass the preliminary rounds. She recognized that compared to her friends she had lacked the proper motivation. After reorienting her internal attitude, she asked her homeroom teacher at



Toyama Castle, originally built by a feudal lord in the sixteenth century, is a local landmark. The current structure was erected in 1959 after suffering damage during World War II.

school to listen to her lecture.

My daughter had told me before that there was no one in her school that knew the Divine Principle. The school environment could not be considered good and she hoped to change the environment in her school only a little bit. She always had a strong heart about testifying about True Parents. She would say, "I want to convey True Parents' teachings and testify about them." In her first year of middle school, when she entered Jr. STF, she began to grow well internally and externally. Especially in this, her final year, of middle school, she began to practice True Parents' teachings by living for others' sake in her school. She became class president and a leader in school events, striving to be a model to other students. Due to all of that, she had spent much time talking with her homeroom teacher and they had become close. On that foundation, her teacher agreed to listen to her lecture.

My daughter confidentially gave the Divine Principle chart lecture to

her teacher and in the end revealed True Parents. Her passionate delivery of the lecture surprised her teacher, who had only seen her quiet side at school. She told my daughter she had never seen this side of her before and expressed her admiration. Her teacher said it was refreshing to see her speaking with such conviction. After my daughter gave that lecture, I also joined in and spoke with the teacher. The teacher said she was glad to see another facet of my daughter's personality and that the lecture was good too.

Seeing my daughter's desire to testify about True Parents and then putting it into practice, I began to reflect on my own actions and my not being able to testify about True Parents easily. This motivated me to do more. I will work hard so that I can testify about True Parents to many people and not fall behind my daughter. *TP*

The author is a youth minister in Toyama District Toyama Family Church.



천지인 참부모님 태국개회 대승리 역만세!

Celebration of True Parents' Great Victory in Thailand

14 June 2017

