

True Peace

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MARCH 2020





The Preciousness of Good Health

By Sang-gyun Kim

True Mother appointed Dr. Sang-gyun Kim as president of the HJ Magnolia Global Medical Foundation on March 23, 2019, at the HJ Magnolia International Hospital. In her speech that day, Mother stated, "We will lead medical research to prevent ailments and illnesses. I believe we can also solve all the various problems afflicting today's world." At this time, when members may be self-isolating at home and as news of the continual spread of Coronavirus may be daunting, we asked Dr. Kim to provide words of guidance and encouragement to our worldwide readership.



The HJ Magnolia global medical foundation successfully ensured the safety of all attendees of World Summit 2020. All participants followed the strict health protocols from the World Health Organization (WHO) and directly communicated any health concerns with our experienced medical staff at the event. By taking all precautionary measures during the event, we avoided an outbreak of the pandemic unlike other mass events that happened in South Korea at the time.


COVID-19 is an infectious respiratory disease caused by a newly discovered coronavirus with a mortality rate of approximately three percent worldwide. The disease has now spread to 197 countries. The mortality rate of the disease can vary from 1.5 percent (South Korea) up to 11 percent (Italy) depending on the average age of the infected people and the capacity and availability of the nation's intensive care system.

According to the WHO, most people who are infected with the COVID-19 virus will experience mild to moderate respiratory illness and recover without requiring special treatment. Older people (age sixty and above) and those with underlying medical problems like cardiovascular disease, diabetes, chronic respiratory disease and cancer are more likely to develop serious illness.

The best way to protect yourself and others against COVID-19 is by frequently cleaning your hands. By doing this you eliminate viruses that may be on your hands and avoid infection that could occur by then touching your eyes, mouth or nose. In a study covering over twenty-thousand person-years, outpatient visits for respiratory illness were 45 percent lower among army recruits who washed their hand at least five times a day compared with controls.

Coronaviruses have a viral envelope, which makes them potentially susceptible to surface-active agents such as soap and alcohol. Any hand-rub products with an alcohol content of at least 75 percent will effectively eliminate the virus on an exposed surface and hands.

Also, maintain at least one meter (three feet) of distance between yourself and anyone who is coughing or sneezing. Make sure you, and the people around you, follow good respiratory hygiene. This means covering your mouth and nose with your bent elbow or a tissue when you cough or sneeze. Then dispose of the used tissue immediately. Stay home if you feel unwell. If you have a fever, cough and difficulty breathing, seek medical attention and call in advance. Follow the directions of your local health authority. If we work together for the sake of others, we can overcome this catastrophic pandemic together as a world.

The outbreak of COVID-19 is reminding us how precious our physical and spiritual health is and how we are all connected as children of Heavenly Parent. This is the crunch time for us to practice interdependence, mutual prosperity and universal values to overcome the pandemic outbreak together as a world with the benevolent love of True Mother. 

Dr. Kim is president of the HJ Magnolia Global Medical Foundation.

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The God of True Love

This is Book 1, Chapter 2, Section 2 of Cheon Seong Gyeong.



In Korea, Japan, the United States, Europe and other areas of the world, True Parents have sought to enlighten societies, to help others understand the purpose of life from God's perspective.

God is omniscient and omnipotent. He can obtain everything he desires and do everything he wishes.

It seems ideal, and that there is nothing God could need.

Nonetheless, there is still one thing that he does need: love. Even though he is absolute, even God cannot have love by himself. This is because love can emerge only in a mutual relationship. No matter how all-knowing and all-powerful God is, he cannot possess love on his own. Of course, he has love's attributes, but love's signals and love's stimulation can come only with another person, not from within oneself. Such is love. That is love's power.

For what purpose did God create us? He created us and established the standard for our perfection based on love. Hence, love is the standard. In other words, becoming a perfect person is based on God's love, not on our ability or level of leadership. Once we become a perfect person, centering on God's love, we can unite with God in love, play with him and enjoy everything together with him forever. The perfect person, the one who meets the highest standard of God's desire, is the person who is one with God in love.

God governs by his love

True love began from God. Love started from him, is sustained by him,

and has to return to him in the end. God is the king of kings. Since God is absolute, his love is eternal. Therefore, if you stand in the position of object partner to that absolute love, you are bound to have eternal life. This is what God intended from the very beginning of creation. It is for this reason that we want to live eternally. It is natural that we have such hope.

You can realize true love only through a mutual base with another person. But true love is not only about husband and wife. Your husband-wife relationship has to be centered on God's ideal of creation. The absolute owner of true love is God. When you desire to unite with your partner in true love, the true love of the absolute God will abide with you. Thus a true couple moves toward the future world with one hope, cherishing God's true love. Upon this foundation, true children can be born, and the family will enjoy prosperity. Our ultimate hope is to transcend the sphere of a couple's life through true love and form a family in harmony with God's ideal of true love.

If there were no God, living on earth would be no fun. What do you want to see with your eyes? You want to see good things. When you go to a movie, you want to see a good movie, not a bad one. You want it to move you or inspire you. You also want to hear good things; you do not want to

hear bad things. Among all good sounds, you want to hear the best. People want to see, hear, smell and touch the best of everything. What is the best thing of all? It is love. And who is the owner of love? Who is the king of kings of love? It is God, who created heaven and earth.

The omniscient, omnipotent and omnipresent God, the king of wisdom, uses his power to transform the worst things in the human world into the best things. While doing this, God inevitably finds himself making absolute demands on people based on love, as appears most fitting to him. But being such a boss, what should God do? In that position, it seems as if God sometimes uses his power to make things as he likes. But even if he does so, he is making these demands out of love, because he takes this position not for himself but for others. For this reason, those who live for themselves have nothing to do with God. To have a relationship of love with God, you cannot live for yourself. If you do so, you move far away from God. But if you live for others rather than for yourself, you too may sometimes have to act like a boss. Nevertheless, if you do so for the sake of others, you absolutely will become the owner of love. That is God. Therefore, we can say that in essence, God is the one whose existence as the absolutely unique being is based on love and caring for others.



Father once said, "My encounter with Mikhail Gorbachev was equivalent to Jacob's encounter with Esau in the Old Testament Age. I represented the United States, Japan and Korea in the position of Jacob, and Gorbachev represented the Soviet Union, China and North Korea. We met, and I planted God's true love in his heart."

God is a loving ruler. He is a loving ruler who eternally lives for the sake of others. He is such a God. Therefore, if you want to have a relationship with him, stay together with him and enjoy his reign in the realm of love, you too have to assert yourself through a life of loving and caring for others. Otherwise, you are neglecting your relationship with God.

Even the absolute God wants to obey true love absolutely. This view is not to be found in Christian theology. In the history of Christian civilization, people seeking power caused much bloodshed. They believed that everything could be achieved through power. They also believed that God could do whatever he pleased, but this is wrong. Even the God of absolute power is looking for a place where love can settle, a place where love can be secured. God absolutely adores love. How much does he adore it? He adores it more than he likes exercising his absolute power, more than he likes being omniscient, omnipotent and omnipresent. What does this mean? For the sake of love, God absolutely obeys love, even if he has to abandon everything else. Only then does it all make sense. We say God is the Father of all humankind, don't we? If he is, could he, as the Father, tell his sons and daughters that they must absolutely obey the law of love if he did not live in obedience to it himself? It is an

indispensable root principle that God can teach his children to live in absolute obedience to love only because he himself does so. He can affirm that they should live that way because he himself is doing so.

If you ask what is true, I would answer, "absolute love." Even the absolute God must absolutely obey true love. When a man and a woman love each other so much that they cannot live without each other, they can each go beyond their own life. Each can sacrifice his or her life for the sake of the beloved. To become one with their beloved, they are willing to sacrifice everything, the past, the present and the future. If this is true of love even in the fallen world, how much stronger is perfect love, the love God wanted, in the original world? Life is not the issue. God can deny even his own life for true love. That is the power of true love. If God could do whatever he pleased with love, the world of peace could not come about. By the arbitrary use of his power he could bring about one unified world, but without harmonious giving and receiving between people who love and care for one another, it would not be a world of peace and unity.

We are born for true love

Why did God create everything? It was to have object partners whom he could love. He wanted to create a

realm of object partners with whom to share love. He wanted people to be able to live on earth and then return to the original world and dwell in his eternal, original homeland of love. Man was born for woman, and woman was born for man, all because of love. Why do men and women desire love? It is for the sake of God's love. This is the truth.

God is absolute, unique, unchanging and eternal; these are his attributes. Therefore, his love is absolute, unique, unchanging and eternal. If you are seeking the path of love while leading a self-centered life, you will come to a dead end. When a man and a woman love each other with absolute, unique, unchanging and eternal love, God's attributes manifest as absolute love, unique love, unchanging love and eternal love. We are born resembling the eternal God so that we may attain eternal life; hence, we ought to live our lives based on eternal true love. True love is not two, but one; it is unique. But no matter how unique and absolute love is, there would be serious problems if it were changeable. Therefore, love also must be eternally unchanging.

God wanted all to experience his love

The ownership of absolute love, which is one of God's main attributes, develops in an unbroken line from the individual to the family, tribe, people, nation, world and cosmos. This is how it develops. Upon achieving this, the ages of the individual, family, tribe, people, nation and world will lead to one extended world, which they will all be a part of, connected to the one center, God. If we had grown up naturally as we should have, we would have reached a vertical position centered on the internal attributes of the incorporeal God, which we originally should have possessed. Our center would have been God, the original absolute owner, whose position is that of the masculine subject partner. This is as it would have been in the world without the Fall.

Adam and Eve are the body of the absolute Creator. They were made to be his body. The substantial world was meant to stimulate him, but God, being an incorporeal existence, cannot relate to it directly. So God, who was dwelling in the minds of Adam and

Eve, hoped that they would grow to maturity. However, while God was waiting for them to mature, Adam and Eve fell. If they had not fallen, their children would have been God's sons and daughters, inheriting his direct lineage. God was to have been the root of our lineage. He was to have been the root of love. But due to the Fall, the root based on God's love was not secured.

After he created our first ancestors, Adam and Eve, what standard did God want to uphold for them? He absolutely did not intend to keep them in a milieu of sorrow, pain and unhappiness. God created Adam and Eve as the base of his work, the nest for his heart and the object partners of his love. God is naturally the God of goodness. Since the God of goodness created the world, he created it to be good. The environment in which Adam and Eve dwelt should also have been good. This was God's purpose and idea at the time of the Creation.

What was God's attitude when he created Adam and Eve as his object partners of love? It was to invest in everything for them and then forget how much he had done. This is the basic spirit behind the origin of the cosmos.

However, when Adam and Eve fell they reversed this principle. God sacrificed himself and invested himself completely to create them as his second selves and his object partners. He wanted his object partners to be even better than himself. But human beings, ever since the Fall, are inclined to sacrifice others for their own sake. That is why this fallen world promotes selfish individualism. It brings about destruction and a hell on earth that has spread worldwide. This is our present world.

Love fulfills the ideal of creation

God is incorporeal. From the origin, he divides himself to such an extent that he becomes invisible. That is, since he divides himself infinitely, he becomes invisible. Then, when these divisions come into union, God is born again, grows up and reaches the zenith. Then how can God perfect himself? This may be the first time you have heard such a question, but it actually makes sense. God too has to reach perfection. I am not talking



Father: "We surely need a system of thought able to lead the world to Heaven's will. Many nations, many religions, many societies, many tribes, many families and many individuals will have to be incorporated into that world."

about the perfection of knowledge, for God is omniscient. The ideal of creation is not about the perfection of wealth or power, but the perfection of love.


God is the Absolute Being, but he also absolutely needs love. God also exists because of love. He lives for love. Each human being was born to embody the internal quality of one of God's dual characteristics. Adam resembles half of God's character and Eve resembles the other half. Therefore, neither can reach perfection alone. A man cannot reach perfection on his own and a woman cannot reach perfection on her own. A man has to meet a woman, and a woman has to meet a man.

How can human beings reach perfection?

There is no way that, on their own, a man can perfect himself or a woman can perfect herself. This is because each is only half complete. They can only be perfected fully through total unity in love. Furthermore, to reach perfection Adam and Eve absolutely need God. They need a vertical relationship with him. That is, for their perfection, Adam and Eve need both vertical and horizontal relationships of love. Otherwise, they cannot engage in the circular and spherical motions of love. For this reason, Adam absolutely needs his horizontal relationship with Eve. By the

same token, Eve absolutely needs Adam.

For the sake of love God divided himself into man and woman. The invisible God, as one united being, cannot experience the stimulation of love. It was to feel this stimulation that he divided himself into man and woman, manifesting his incorporeal substance into corporeal substance. He manifested his incorporeal internal nature and external form in the substantial realm of corporeal internal nature and external form. These must become one if they are to return stimulation to the realm of incorporeal substance. Since God exists as the incorporeal substantial being, corporeal substantial beings must become one with God through the love of their incorporeal internal nature and external form. So when a man and a woman become substantial object partners by becoming one with each other, they finally become the partners of God's love.

The creation of human beings, God's manifestation in substance, reflects God's own growth. God finds this process interesting and stimulating. Human beings feel the same way. An artist paints with the idea of creating a masterpiece that can express his or her inner attributes fully and substantially. In order to do this, the artist has to wrench the essence and energy from deep inside his or her bone marrow. 



Beginning the Eighth Year in Line with Heaven

This was True Mother's Prayer for the February 7 Hyojeong Cosmic Blessing Ceremony at the Cheongshim Peace World Center.

Thank you our beloved Heavenly Parent!

As we start the eighth year of Cheon Il Guk, today, in this place, virtuous men and women have received the blessing and registered themselves as cheonbo [heavenly treasure] families, and the blessed families that are here today are also representing people in the spirit world.

On this day, especially after the proclamation of the settlement of Cheon Il Guk, True Parents' four-position foundation has been established on earth and in the spirit world, and as the three generations achieve the four-position foundation, they can substantially create a bright future for Cheon Il Guk. How long did Heavenly Parent wait to show this day to the entire world? True Parents don't know what to do, in front of your endless hard work and love.

Our most beloved Heavenly Parent, now the number of Cheon Il Guk citizens that you can have direct dominion over is expanding. Heavenly Parent, through those who received the blessing today, express all the love that you couldn't express before. Be proud of these blessed families that registered as cheonbo citizens. Receive with joy these new cheonbo citizens of Cheon Il Guk. True Parents give all glory and gratitude to God. Thank you for your great love and your protection until today's event. I pray and proclaim all these things in the name of True Parents. Aju! 7



The Mother of Peace

Who Wipes Away Humanity's Tears

Understandably, given the years during which True Mother continually has been pushing herself to achieve Vision 2020, having reached that pinnacle, she instructed Korean members to spend their time reading her autobiography, while she catches her breath a bit before leading us all toward the firm establishment of Cheon Il Guk by 2027. What follows is a translation of the preface of her autobiography. The English version is in the editing process and the final preface may differ from this by the time of the release of the book for sale.





As a means of commemorating the completion of her autobiography, True Mother launched the Mother Foundation (the special role of which will become evident over time) all as a PeaceTV cameraman captured the providential milestone on film.

I visited the African nation of São Tomé and Príncipe, which lies on the equator. There I was finally able to complete my long-cherished hope of blessing a nation so that it became a heavenly nation. Afterward, I took a little rest in the tiny island nation of the Seychelles.

The crashing waves...
and blowing wind...

I walked along the shore of an emerald green sea, which seemed to be greeting me through the white waves washing the shore. The white sand between my toes was warm and soft. I felt truly at peace, with the cloudless sky, the rhythmic breezes of the cool wind, and the warm sunshine enveloping me from behind. I saw beautiful scenery. It looked just the way God must have created it in the beginning, intact and unharmed by humans. This made me think of God, who has freely given all these blessings.

God freely gave all of creation to human beings, whom he created as his children and whom he hoped to live with in peace. If he had one wish, it would be to become our parent. God, however, lost his deeply beloved children and his creation due to the fall of the first human ancestors. We

commonly say that if we were to lose a child, we would bury that child in our heart. If we were to suddenly lose a beloved child of ours, for whom we would willingly give our own life, the pain and anguish we as parents would experience is simply beyond imagination.

Likewise, God lost humankind, his family, and has ever since pushed his way through history like a parent who has lost his senses in the course of trying to find his children. God therefore became a God of grief, despair and pain instead of a God of joy and glory. As the true parent of humankind, God could never give up on his children. As the God of love, his sole desire has been to find his children, embrace them once again to his bosom and finally realize the ideal of peace that he had envisaged at the beginning of creation.

God's wish was to become the true parent of humankind and to realize the ideal of one family under God. God wanted to be known not just as Father God but also as Mother God. In other words, God was to become our Heavenly Parent and have a parental relationship with the individual, tribe, people, nation and world that would live as heavenly individuals, heavenly tribes, heavenly peoples, heavenly

nations and a heavenly world.

This ideal creation process Heavenly Parent had envisioned became prolonged as a result of the Fall of the first human ancestors. The Fall led to our history, which has unfolded centered on men based on God's masculine, Heavenly Father status, instead of the Heavenly Parent status. Accordingly, the Hellenic and Hebraic traditions that formed the basis of Western civilization were strictly male-centered.

Authentic understanding of the feminine Heavenly Mother God became suppressed, and God could not become the Heavenly Parent. Lacking an awareness of the existence of Heavenly Mother and Heavenly Parent, the feminist movement that erupted in the West could not avoid degenerating into a one-note resistance movement against men.

For this reason, I have invested everything to restore the original position of the Heavenly Parent to God. I travel to the north, south, east and west in order to convey the truth of Heaven's providence to those who have ears but have not heard, and those who have eyes but have not seen.

I repeatedly proclaimed the truth about Heaven's providence with a desperate and urgent heart as if I



Leaders and former leaders of nations, other public officials and religious figures prepare to toast the publication of True Mother's autobiography and the overall success of World Summit 2020.

were looking for a small needle in the middle of a desert hit by a sandstorm through which I could not see anything at all. I embraced those among Heavenly Parent's children, who being unaware of the truth, expressed opposition and criticism, and with all my might, I kept on embracing the world over and over again. True love was the key that left my heart unharmed from the wounds of criticism, persecution, opposition and scorn.

Last year alone, I traveled across the world numerous times. I rushed to wherever I was needed even if it was in the wilderness. At times my mouth would be in great pain from canker sores, my legs would swell, and I could barely stand up. Despite such difficulties, I could not stop to rest. After I made the decision to take this path, I had promised God that I would conclude humanity's miserable history within my generation, no matter how difficult achieving his will was. Hence, I cannot rest until I fulfill that promise.

With that sincerity and heart I rushed to nations in all corners of the world, no matter how unfortunate or remote they were. Gradually, people began calling me the Mother of Peace. Prominent political and religious leaders lowered their national and religious barriers and have begun responding to me and calling me the Mother of Peace.

Our shared passion for peace has brought me many sons and daughters. The color of our skin is irrelevant. I have sons with black skin, daughters with white skin, sons who are Muslim leaders and daughters who

lead large Christian churches. I have many sons who lead nations. All of these mother-child ties develop through interaction in the name of peace.

My children testify that I am the Mother of Peace; they ask me to bless their nations and religions to experience lasting peace. Whenever that happens, I always talk about Heavenly Parent. I also talk about the Heavenly Mother, who has hitherto existed behind the Heavenly Father, by explaining about the only begotten daughter, which is another name for me.

There can be no peace among siblings without parents. This is because siblings revolve around their parents, their origin. Likewise, there can be no true peace in the world without God, humankind's parent. That is why I have spent my life doing the work that I do.


At its center is South Korea, the nation that gave birth to God's only begotten daughter. God blessed South Korea and has chosen the Korean people. This is Heaven's command and yet it is a hidden truth. The Pacific civilization should take a path different from that of the Atlantic civilization. Even though it was rooted in Christianity, the Atlantic civilization degenerated into robbing from and conquering others. In contrast, the Pacific civilization should establish an altruistic culture based on true love, on living for the sake of others. This is God's final wish, and I am offering the remainder of my life to realize it fully.

This book presents precious parts of my life. I sincerely looked back on

my life and the work I did in the name of God's only begotten daughter, to have God welcomed and attended as our parent, and to present true stories of my life for the first time. Not being able to contain everything in this book, I hope to share more stories in a later volume.

As I complete this book, one person I dearly miss at this moment is my beloved husband, Rev. Dr. Sun Myung Moon. After becoming husband and wife, we spent our entire lives together conveying God's will. It has been eight years since he ascended to heaven. If he were here to witness the publication of this book, his eyes would shine with joy greater than that of anyone else. Today, I particularly miss that sparkle in his eyes, which dances in my heart and leaves its touch. I hope that this book truthfully conveys the part of our lives spent together for God's will.

Lastly, I would like to express my sincere gratitude to Go Se-gyu, president of Gimmyoung Publishing Co., and to his staff, for investing tremendous efforts to achieve the release of this book. I would also like to thank the leaders and all those who worked at Cheon Jeong Gung International Headquarters as my hands and feet, stretching themselves beyond their limits to accomplish the book's publication.

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The Solution to Crises of Various Types

The writer delivered this address on February 4 to the International Association of Academicians for Peace (IAAP) at Kintex (Korea International Exhibition and Convention Center) in Ilsan, within the Seoul Metropolitan Area.

By Sun Jin Moon

Good afternoon distinguished scientists, scholars and researchers participating in World Summit 2020 here in Seoul, Korea. We offer you our sincerest welcome. I deeply appreciate and wish to recognize the special presence of eminent scholars, Dr. Gupta, who is coming, and Ambassador Marc Vogelaar. I'm deeply honored to address all of you today on behalf of my parents. I'm grateful that you have made the long, arduous, and I'm sure, unnerving journey to the East, in spite of current dangers. Your resolute attendance is a courageous testament to your character along with thousands of global leaders and experts from all fields of endeavor who are committed to serving humanity in order to bring about world peace. Let us give a gallant round of applause to everyone who gathered here today.

The 2020 World Summit is a culmination of not only my father's eminent legacy and profound works over his ninety-two years on earth serving God and humanity; it is also the culmination of my Mother's equally visionary work that is expanding day by day, bringing higher enlightenment, mutual prosperity and offering substantive solutions to the suffering around the globe. Although my beloved father passed away eight years ago, there's not a day that goes by that my mother and the worldwide organizations they established, including, of course, UPF and the other organizations in the world summit, are not working to create a better world. By convening leaders from all fields, such as those in the International Association of Academicians for Peace, she has created a multi-spectral approach to peace and is moving forward pragmatically and whole heartedly to create a world of harmonious interdependence and mutual prosperity, guided by universal values to achieve a world of peace in which we all live together as one family under God. As human beings, we all stand on common ground and share core ideals and values. We all want a world of peace. Yet, unfortunately, we live in a world that often manifests the polar opposite of our heartfelt hopes. Humanity and creation are in crisis everywhere we look.

A growing emergency

No crisis is more real or heartbreaking or factual than what is happening to our earth, our shared habitat, and our only current home. I bring up the earth because it is the womb of all life on this planet. It is the nourisher, the nurturer, the ultimate giver of life. But what is happening to Mother Earth? Is it being taken care of responsibly?

You're all scholars, you can answer freely. [She laughs.] No, right? We are destroying our planet, and we are destroying each other in the process. So whether you are an esteemed scientists, academ-



Sun Jin Moon developed rapport with her audience and spoke at length on topics currently relevant to everyone in the room. She prepares well, understands her topic and employs a pleasing consonance in her speeches.

ic or a courageous youth activist, like Greta Thunberg in the news, we are all called to address this crisis, by pointing out that climate change poses a threat to our very existence and this threat looms over every man, every woman, and every child with no exception, as a collective web of life and a myriad of species.

The natural resources on earth are disappearing at an alarming rate, as a select few are profiting, pillaging and polluting, and the rest of the creation is left to suffer the consequences. The balance of all life teeters on a dangerous ledge due to ignorant human activity. We see this happening all around us as all the elements to sustain life are polluted, causing harm and loss, diseases, due to increased chronic illness, starvation, malnutrition and new resistant diseases (such as coronavirus, which we are experiencing right now). We are displaced by habitat and agricultural loss due to devastating floods, storms, drought and fires—prayers go out to Australia—and extreme weather events.

All these factors combined pose an existential threat to all life on earth because all facets of life are interconnected. The world economy vacillates as securities are more insecure, giving rise to desperation, mayhem, protests and unrest, a rise in violence and suicides, conflict and wars, mass migration, the refugee crisis, political polarization—at the domestic and international levels—threatening past global alliances and cooperative interdependence. As nationalism, political divisiveness, religious clashes, cultural and racial social inequalities fracture our communities, we spiral out in a dangerous cycle, creating more global unrest. And as survival and self-preservation grow, and as the ethics of service to others and cooperation decline, we are dangerously becoming a desperate global family at war with one another.

What can we do about it?

So I ask this to the room, where is the solution? I think we have the most brilliant minds gathered here from all over the globe. Where is the solution? Would anybody like to offer an answer? No one? [She laughs] Or maybe you are the greatest minds, and you're thinking too much about it. So you're thinking, OK, I'll prove it in my science or in my dissertation.

But no, really, think about it. Where is the solution? [Right here.] ...Well, absolutely. It is right here. Everyone in this room, you are the solution. You are here, united for peace, right? And this is what brings us all together. This is the hope. This is the inspiration. This is the answer. That is why I

applaud everyone at this conference, each and every one of you. For your great works are the keystones to peace and the potential unified solution to all these sad realities. We're at the deepest level. There is a crisis of the human heart and conscience. You risked your own safety to serve, educate and enact real change for the sake of humanity and creation.

An example of integrity

Yesterday we had a session with ICUS (the International Conference on the Unity of the Sciences), and Professor Luc Montagnier was giving a speech about his role in science. He's a Nobel laureate, of course, for his work on viruses. [He was a co-discoverer, with Françoise Barre-Sinoussi, of the Human Immunodeficiency Virus (HIV).] He was saying that what he created had stemmed other research that was potentially harmful to humanity through science he did not have a hold on, but that came after his research. I was surprised in that moment that he was so transparent saying, I need to tell all of you the dangers that my research spurred on.

As he listed every single one, I was thinking, This is a man of groundbreaking human service. How many millions of people did he save? Yet, he's so humble, accountable, responsible, a man of conscience and heart, to think, Am I still serving humanity? And questioning it. I was deeply moved by that. And I would say even my father would be deeply moved by that.

Cherish our holy environment

I would like to share with you something from my father's autobiography, it's called *A Peace-Loving Global Citizen*, if you haven't read it yet. He knew that the true value of all life and the preciousness of the earth can only be sustained by people with higher consciousness, who have a sincere heart and true love for all life. [She prepares with a sip of water.] This is in my father's words. I must say them correctly. He's looking down from Heaven.

Human selfishness is destroying nature. Competition for the shortest route to economic success is the main reason that the earth's environment has been damaged. We cannot allow the earth to be damaged any further. Religious (and academic) people must lead the way in an effort to save nature. We must work quickly to awaken people to the preciousness of nature and the urgent need to restore it to the rich and free state it enjoyed at the time of the Creation.... The best environmental movement, however, is one that spreads love.... The shortcut to protecting nature is to develop a heart that loves nature. We must be able to shed a tear at the sight of even a blade of grass that we see as we walk along the road. We must be able to grab hold of a tree and weep. We must understand that God's breath is hidden inside a single boulder or a single gust of wind. To care for and love the environment is to love God. We must be able to see each creature created by God as an object of our love. With our spiritual eyes opened, we could see that a single dandelion by the roadside is more valuable than the gold crowns of kings.

Such beautiful words! It is my sincere hope that your deliberations go well during this important conference and that we can bring these values and my father's dream and words into reality through harmonious action. Nothing is more important than to find solutions to our environmental human security crises. And we can only accomplish this noble goal by uniting together as scholars and as brothers and sisters who seek holistic, scientific, spiritual and educational practices to divert the trajectory of current unsustainable practices that plague our existence. When we lose our universal humanity and spirituality, the sad and tragic issues listed above will escalate.

Focused and determined

That is why my parents, especially my amazing Mother, Dr. Hak Ja Han Moon, have invested everything to address this environmental crisis that confronts us all today. She has been at the forefront, creating the Sun Hak Peace Prize, reviving the International Conference of the Unity of the Sciences, convening the world summit and inaugurating this world peace academic conference with esteemed global scholars, emphasizing the importance of finding solutions to the crisis with both internal and external solutions in nature. She knows that with the search for practical answers through scientific, academic and technological innovation, as well as prudent, wise government and economic policies, we will be able to find those solutions. But she also knows, ultimately, that the internal awakening of higher consciousness is the most vital answer to all the crises we see today. Respect for the natural world, this universe, and everything that surrounds us, all derive from the same origin, our divine Creator. She has been urging us always to seek fundamental solutions to global environmental issues. That is, we must pursue the path of science and knowledge, and yet at the same time, the path of spirituality and universal ethics



For people that might be caught up in the day to day grind of conducting studies, educating young people, or dealing with the bureaucratic duties of the education sector, Sun Jin Moon's presentation was likely a breath of fresh air. She speaks from the heart with enthusiasm.

and wisdom.

God, who is the origin of love, created humankind in order to share and multiply love. We were even created to be partners and co-creators with God. If we grow in wisdom and in love, true love that is, we will come to treat the natural world with the same loving heart that God has towards the world. We will be life-givers who resemble God, and in this respect, we would become worthy to become the true stewards of nature. We would then help bring about great harmony amongst the Creator, humankind and nature, as well as organic and integral unity. In this way, we are able to protect maintain and restore the natural world, creating a sustainable balance between human beings and our wider environment.

Some have argued that religion is the source of our problem, that by positing the existence of a supreme spiritual God, religious people do not respect science that explains the material world. Others point a finger at academia or scientific mentality that does not respect the sacred divinity of all creation. However, it is neither religion nor academic knowledge that is the root cause of our environmental crisis. It is a lack of harmony and cooperation between the two. Academia is the greatest instrument that can liberate and emancipate, improving our knowledge and improving our lives. Religion enlightens us on the divine universal value of loving and living for the sake of all life and creation. Only when there is unity in knowledge and spirituality can we realize our true internal and external potential for peace.

That is why, united together, we must overcome this environmental crisis. It effects not only those of us who are alive today but our future generations as well. That is why your work, your research, your publications and our deliberations here are so very important.

Kinship, collective benefits, ubiquitous ethics

We are part of a global team of peace builders working to make the world a better place and to save each other from disaster. This is the reason we are all here today because we care. We are concerned, and we are committed to bring about lasting change. Don't you agree? [Yes] It's good to see that you're all still with me. Thank you. The great themes of World Summit 2020 are interdependence, mutual prosperity and universal values. I believe these themes are important as we pursue solutions to these global crises. Please consider them while you deliberate, remembering we are all interconnected. What happens in China, as we see with the coronavirus, affects our



The attentive audience of academicians listening to Sun Jin Moon's address


entire planet. Not only the safety and health of the world's population but also the economy, politics and the environment.

The scourge of faithlessness

In closing, I want to say that it has been an honor to address the 2020 World Peace Academic Conference today. I understand your next sessions will include topics such as Dr. Moon's declaration of the end of communism and a vision for peace, as well as the God Conference and the World University Presidents Conference.

I applaud my parents' visionary achievements in this providential work. The CAUSA movement [Confederation of the Associations for the Unification of the Societies of the Americas] and PWPA [The Professors World Peace Academy] have shown us how to overcome communism and offer a vision for world peace.

All the world's problems stem from a pervasive influence of atheism. So the God Conference is utterly essential in bringing unity and harmony to end religious conflict. Finally, through university education, and using the hyojeong character education textbook, True Parents are inspiring young people everywhere with their grand vision of a God-centered bright future. As a daughter of True Parents, I deeply appreciate the topics of your four sessions.

In commemoration of the great academic achievements of my parents, my mother's vision for IAAP and its establishment during the summit is another milestone on the road to peace. This 2020 Academic Conference aims at reconciling the fractured human family, long divided by ideology, doctrine, and religion. With life-giving love and wisdom, in oneness under our divine Creator, may we come together. Realizing we are one peace-loving global family under God is the only path to true peace. We must cooperate with each other for the sake of this planet, which is our only home. I know the summit will bear wholesome fruits. As my father said, only love can bring us all together as one family, and only God can unify us all. Home is where God's heart is and where the entire human family and creation are loved, nurtured, cherished, sustained and guided to prosper. Let this loving idea heal the earth and be our lasting legacy for future generations to come. I deeply thank you for your contributions to peace. May God always bless you and your precious families. 

Sun Jin Moon is the executive vice president of the Women's Federation for World Peace International.

Peace and Humanitarianism

The writer delivered this address on February 4 at the Global Assembly of the Interreligious Association for Peace and Development (IAPD)

By Bhaddanta Sobhita

WORLD

It is a great honor and a pleasure for me to be here with you and to be able to contribute to World Summit 2020 in Seoul, South Korea, a beautiful and fascinating country with rich traditions, valuable culture, and admirable and respectful citizens. Thank you very much for the invitation. I wish each and every one of you all the best physically, mentally and morally.

I would like to express my heartfelt thanks and appreciation to UPF for organizing this important and relevant conference on world peace and the opportunity that you have given to all the participants to be part of this good course. I am delighted and motivated to meet and befriend all of you who have come from near and far with great interest and enthusiasm to share and contribute your experience and expertise toward peace in the world.

Peace is a concept of friendship and harmony in the absence of hostility, violence, aggression, disturbance and war. The 2017 Global Peace Index (GPI) produced by the Institute for Economics and Peace, showed a slight (0.28%) improvement in global level of peace, with ninety-three countries recording higher levels of peace and sixty-eight recording deteriorations. Worryingly, we are witness-





Venerable Bhaddanta Sobhita, the founder of the International Buddhist Education Center in his native Myanmar and in the Netherlands, during a religious harmony rite that took place during World Summit 2020

ing the growth of “peace inequality” between the most peaceful and the least peaceful countries.

The high cost of violence

Meanwhile, everyone knows that hate crimes are on the rise in many parts of the world. Hate crimes are not usually visible and not usually reported to the police. GPI estimated the economic impact of violence in the global economy and the figures are astounding. World violence cost a staggering US\$14.3 trillion in 2016, which is nearly two thousand dollars per person throughout the world. I would like to stress that we are wasting a lot of our GDP on violence. In addition, nearly two million people die each year as a result of violence and many millions of families and friends suffer due to the loss of their loved ones.

Human rights are crucial

A value is a universal value if it has the same value or worth for all (or almost all) people. Also, human rights are an essential part of the total and holistic peace we seek. In 1948, the United Nations adopted the historic Universal Declaration of Human Rights (UDHR) which consists of thirty articles affirming every individual’s rights. Articles 1–2 established the basic concepts of dignity, liberty, equality and brotherhood. Articles 18–21 sanctioned the so-called “constitutional liberties,” and included spiritual, public and political freedoms, such as freedom of thought, opinion, religion and conscience and peaceful association of individuals. Furthermore, in the United Nations Convention on the Rights of the Child (UNCRC), the civil, political, economic, social, health and cultural rights of children are specifically set out. As the declaration in the Universal Human Rights article 1 says “All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.” These human rights are the universal values that every citizen of our world needs to hold.

Think inclusively

A peaceful world is in an ideal state of happiness, freedom and peace within and among all people and nations on earth. In our world, approximately 7.7 billion people from hundreds of ethnicities are living in 195 countries, speaking roughly six thousand five hundred languages. They practice an estimated four thousand two hundred religions. Generally, they are formally identified according to their age, race, ethnicity, religion, citizen status, gender, etc. They are also informally identified according to their cultures, beliefs, philosophies, traditions and perspectives. Every individual is much more than the sum of these limited identifications. If we pay great



For decades a religious component has been a common feature of armed conflicts. From religious wars, a generation of largely unschooled young people are growing up in refugee camps. Clever internet campaigns have lured teenagers from affluent countries to conflict zones with life-altering consequences. What group is more in need of organizing and activating that religious leaders?

attention to these differences, if we cannot tolerate others and if we have forgotten our basic identity as part of the universal spirit, to achieve peace on earth is impossible.


From outside, we see people as male, female; black, white; beautiful, ugly; Asian, Western, African; etc. Nevertheless, even though we look different outside, if we look inside, everyone is flesh and blood. If we were to remove the superficial half centimeter of our skin, everyone would look the same. At a deeper level, we have no differences, we are human beings. Everyone wants happiness, everyone wants their family to be safe, everyone wants their community to develop and everyone wants to be peaceful. Our feelings and emotions are the same.

Religious commonalities

Every religion has three aspects—values, rituals and symbols. Moral and spiritual values are common to all religions. Human values are social and ethical norms common to all cultures and societies as well as religions. Religion can be a source of peace. Good people use religion to promote peace and harmony. However, we have sadly witnessed many heartbreaking incidents when people misused religion to promote and cause hate, violence and fatalities. Every religion has extremists and every religion needs to work, hand in hand, to be able to avoid these crises.

We believe that a person's inner peace is the basic element for the peace in their family. If families are peaceful, communities become peaceful. If communities are peaceful, nations and the world become peaceful.

You might also have the same experience: When we are fighting within ourselves, we cannot find satisfaction with what we have or who we are; we want new things. We become angry. We blame and hurt other people. But when we want peace for ourselves, for our family, for our community and country, we need to start within ourselves. You and I and each and every other person in the world has the universal responsibility to seek peace in the world we are living in.

We cannot bring world peace alone. We need collective power and energy. We need effective dialogues and we need participation. Therefore, I would like to express my appreciation again to UPF for bringing people together, people with different perspectives and experiences to have dialogue, to learn and to contribute to positive change for world peace. I have committed myself to peace and harmony and I am very enthusiastic about working together with anyone who has the same goal. So, ladies and gentlemen, let us unite, understand one another and work hard on this good course by upholding individual spiritual and moral values, universal and human values and by ensuring human rights and cooperation. I am sure we can achieve our vision of a peaceful world. 

Dr. Sobhita is international chair and principal of three International Buddhist Education Centers.

Peace Cannot Exist without Food Security

The author delivered this address on February 4 to the International Association of Academicians for Peace (IAAP) during World Summit 2020 at Kintex (Korea International Exhibition and Convention Center) in the Seoul Metropolitan Area.

By Modadugu Vijay Gupta

Thank you very much for your introduction. Distinguished ladies and gentlemen, Rev. Sun Myung Moon and Dr. Hak Ja Han Moon, through various humanitarian projects they have undertaken, and through their lifelong commitment, inspire us to work for a peaceful, compassionate, and happy society.

Coming from an agricultural and fishing background, working in food security and nutrition security, I would like to say this: Without food security there won't be any peace. When we talk of peace, we are looking at peace at the family level, at the national level, at the regional level and also at the global level. First and foremost, we need to be food-secured if we are to have lasting peace. We cannot teach peace to a hungry man. God has given humanity plenty of natural resources to enjoy and in order for us to survive. But we humans in our greed have abused these resources for personal benefit and supremacy.

Abundant blessings

The world has enough resources to feed the existing population and also to meet the demand of our growing population (which is expected to be more than nine and a half billion by 2050) through the use of technical and scientific innovation that has resulted in an increase in production. We have seen a green revolution, wherein cereal production has doubled and tripled, a blue revolution, which has led to increased production of aquatic animals and a white revolution, which has led to a surplus in milk production in the world. In spite of these scientific innovations leading to an increase in production, over eight hundred million people go to bed hungry every day. Of these, nearly five hundred million are in conflict zones. War and persecution have displaced more than sixty-five million people, many of whom have fled their own countries, placing a grave burden on the low- and middle-income countries hosting them.

By 2030, we expect half to two-thirds of the world's refugees to live in states which can be classified as fragile. We cannot blame God for not giving us enough but ought to blame ourselves for this humanitarian crisis resulting mostly from conflict, misuse of power, misuse of resources and natural calamities. Nearly 80 percent of humanitarian spending today, in response to war and conflict among ethnic and religious groups for supremacy, and otherwise, could have been used for a better living and a peaceful society. To develop strategies to eliminate this instability, we need to understand how food insecurity drives general instability, and to engage in shared activities, addressing natural calamities such as droughts and floods.

Interconnected crises

Unless we break the nexus between poverty, hunger and instability, we cannot hope for lasting




Dr. Modadugu Gupta, who won the Sun Hak Peace Prize in 2015 for developing an inexpensive means for impoverished people (primarily women) to gain food and an income through aquaculture, greatly enhancing their lives, addresses his audience.

peace. The relationship between insecurity and instability date back to the origin of human existence, long before the establishment of modern agriculture and the globalized food distribution chain. Even in today's modern world, the relationship between food insecurity and social instability is strong and has implications for how the world addresses these challenges.

While this link is intrinsically understood in policy and academic sectors, it is receiving more attention in recent years due to an increase in conflicts and humanitarian crises, which is further exacerbated by climate change. To address this food insecurity and humanitarian crisis, we have to take a multifaceted approach through natural, social and political sciences and gain the commitment of political leaders and religious groups when necessary. Just increasing production itself will not enable us to solve the problem, as we have seen poverty and food insecurity even in developed countries due to the uneven distribution of wealth. We need to educate people at different levels for them to realize true happiness comes not through an increase in wealth and power or authority, but through compassion, supporting and sharing resources and wealth, following the preaching of Rev. Dr. Moon, that we are one family under God.

Empowering women is a key

I'll relate something I learned in Bangladesh, one of the least developed countries in the world, while working there for about ten years, looking at how we can improve the food security and the nutrition security of the people in rural areas. While working in rural areas, I found that women, because of religious constraints or some other cause, were not contributing anything to the household incomes, nor to the betterment of nutrition. So we were trying to involve these rural women in fish farming, and through this, they were able to increase their incomes, improve their health, and also they had a voice in their own families and in society. Until then, they were just like slaves. When there is not sufficient food in the house, first the man gets whatever is cooked, then comes the children, and the women are the last ones that get food. In most cases, it was only just a little bit of rice and salt; there's nothing else for the women to take. By involving these rural women in income-generating activities, they were able to improve their nutrition security and also able to send their children to receive an education. These interventions resulted in an increase in family income, better nutrition and education of their children and peace among family members. An increase in the availability of food also reduces conflicts in a society that the family is a part of. We need to apply science to all kinds of problems facing humanity through work, starting at a grassroots level, and taking it further to the political level. Thank you. 

Dr. Gupta is a biologist, a fisheries scientist and a 2015 inaugural Sunhak Peace Prize laureate.

Lasting Peace on the Korean Peninsula?

A European perspective

The writer sincerely invested himself in a failed multinational effort to improve the caustic relationship between the DPRK and the ROK but now sees the method used gave rise to distrust, suspicion and ultimately failure.

By Marc Vogelaar

I am humbled to be invited to speak here. I'm not a scientist but since I've been involved with Pugwash [Conferences on Science and World Affairs], I feel comfortable when I address scientists. I have been working in the field rather than in science, and I want to bring you some of my experience in the field with regard to the exercises concerning peacemaking in which I was involved. You may admire my courage or suspect me of arrogance, for daring to address you today on North Korea, being a European, and speaking right here in Seoul. In my country, which lies partly below sea level, we have a saying for this, it's called "taking water to the sea."

Yet, Europe offers a different perspective on the Korean Peninsula, and vice versa, for two reasons: Europe has virtually no colonial history with regard to Northeast Asia, and most European nations today have diplomatic relations with North Korea. They all have such relations with the ROK [Republic of Korea] of course. This allows us to be "critically engaged" with the DPRK [Democratic People's Republic of Korea].

Where are tensions highest?

I would like to start with a question to the audience. In which country are people most and where are they least afraid that a new Korean War is brewing? Does anyone have an idea?... [No response.] It's not science; maybe that's why. [Laughter]

In the United States, almost half the population (47 percent) believes that there will be another Korean War at some point. Only Turkey and Brazil are slightly higher. But a real surprise, at least for me, was to find that the least concern over a resumption of armed conflict in this region exists in a country that has the most reasons to be scared, the Republic of Korea, with 21 percent. Thus only one out of five South Koreans appear to be much concerned by the threat from across the DMZ. This is a surprise indeed, given the present geopolitical situation and the military imbalance between the two neighbors.

Is peace attainable?

Peace, being the banner under which we meet at this conference, is more than the absence of war. It involves freedom, trust, tolerance, cooperation and love. For dreamers, peace is no more armed conflicts, but everlasting love and harmony. It sounds too good to be true! But if I don't allow myself to believe it, I might just as well give up being a Christian. And don't all world religions offer some perspective of peace and love if we love one another, instead of quarreling? On the other hand, for skeptics there always have been—and will be—conflicts, armed or not. Competition and violence lie in the character of mankind, they would say. And aren't all creatures struggling to survive?

I'll happily leave this existential question for others to sort out. What is new, though, is that for the



Ambassador Vogelaar was director of the Korean Peninsula Energy Development Organization (KEDO), which was to supply the DPRK with two light-water reactors in exchange for the DPRK abandoning its nuclear weapons program, all of which eventually came to naught.

first time in history, mankind is now able to annihilate the entire planet. The nuclear capabilities of nuclear-weapon states have now reached such staggering levels in terms of explosive potential that our planet may be destroyed within hours, either intentionally or by miscalculation. In this sense, the nuclear doomsday machine that stands ready to be triggered to cause an apocalypse for God's entire creation is no less a threat than the climate change by which we are collectively suffocating.

Midwives and delivery methods

I reckon everyone in this room, not unlike the roughly seventy-five million inhabitants of the Korean Peninsula and presumably the entire world population, is a warm supporter of peace, of world peace! But what is world peace? A lot of commonplace definitions come to mind, but one peculiarly nasty aspect of global peace and security is that it takes many nations to preserve it, but it could take a single one to unravel it. Building peace is a joint effort whereas starting a war can be done by a single actor. Think of 1914 in Europe.

There is however a good side to all this; let's be more optimistic—diplomacy! I used to be a diplomat myself. Diplomats, I believe, are the midwives of peace. Politicians are its parents. Diplomats make it happen, provided that the effort stems from good will and sincerity on all sides involved. During the thirty-seven years of my career as a midwife, I have been struck by one “delivery” in particular that proved highly complicated, and that continues to give me headaches: The North Korean nuclear crisis.

This baby got a name before it was even born, Lasting peace on the Korean Peninsula. Its mother has been pregnant for over half a century. Some pessimists claim it's a stillborn, but I believe that it is to see the light of day at some point, although we are probably looking at a Cesarean delivery. Normal midwife practices just won't work here.

A long, rough road to nowhere

My first involvement with the North Korean nuclear crisis goes back to 1999 when I became a director with the Korean Peninsula Energy Development Organization (KEDO). Based in New York, KEDO had been created in 1995 (exactly twenty-five years ago) to implement the Agreed Framework, concluded between the USA and the DPRK in 1994.

The idea behind this arrangement was to deliver energy supplies to the DPRK in exchange for a freeze and ultimately the dismantlement of the North Korean nuclear weapons program. Our job in New York was to build two light-water reactors in Hamhung Province, North Korea. Such reactors make it virtually impossible to produce the highly enriched uranium necessary for the production of nuclear weapons.

We also had to negotiate all necessary technical and legal arrangements that allow for such a complex operation to become a reality. I visited North Korea several times in those years and Seoul of course, where we cooperated closely with companies like KEPCO [Korea Electric Power Corporation].

Politics proved stronger than common sense (because KEDO was a sensible project!) when in 2002 the plan suddenly collapsed. The Americans found evidence that the North had secretly continued their nuclear weapons program. North Korea justified this by accusing the US of breaching the Agreed Framework by delaying its implementation.

As we stood by, we, the staunch supporters of KEDO—such as the Republic of Korea, Japan and the EU—watched the entire plan coming apart. All that now is left is a few buildings along the coast near Kumho. A white elephant if there ever was one on the Korean Peninsula. Not to mention the disbursement of over US\$1.5 billion out of a total estimated cost of US\$4.6 billion. That bill was mainly footed by South Korea and Japan.

No longer tenable on two fronts

The Six Party Talks, led by China, tried to restore the peace process. But especially after 2006, date of the first North Korean nuclear test explosion, all further attempts availed to nothing much, in spite of the laudable and at times spectacular summits between North and South, and more recently ones in Singapore and Hanoi.

So why wasn't this baby, called Peace, born, if everyone wanted it so badly? This is because we are looking at a perfect deadlock (I'll spare you the figures) but the most important element there is that the DPRK has now become a nuclear-weapon state, with a number of rudimentary, but dangerous, nuclear bombs and with tactical and strategic missiles to deliver them to a whole range of countries. The Republic of Korea luckily has built up adequate self-defense in addition to strong military alliances with the US and with Japan.

Then there is the diplomatic deadlock. Washington wants complete, verifiable and irreversible nuclear disarmament (CVID). First, Pyongyang won't negotiate until sanctions are lifted and doesn't seem to be prepared to give up its nuclear weapons anyway. Pyongyang's creed is sovereignty and self-defense not submission. Sanctions are hurting but don't prevent it from growing significantly as of late, albeit with a little help from our friend, as the Beatles would put it. Let me not speculate on the reasons behind North Korea's brinksmanship, which is laying an immense burden on its population.

No need to throw the baby out with the bathwater

Many years before the Kim dynasty did so, Stalin used the argument that his country was surrounded by enemies to justify the excessive toll of self-defense. Let us rather take a look at how we may get out of this difficult situation. Here I turn to my toolkit as a midwife for peace. Peace will take away the pain and ultimately cure all other problems. It's a precondition for the return of trust. But how to trigger it? All countries involved in the North Korean crisis are stakeholders. Hence, they should all be prepared to make concessions.

In my view, the key stumbling block is the North Korean perception of threat. Hence, security guarantees are the starting point, as I see it. These can be put on the table as part of a broad deal, which would (once agreed on) entail a simultaneous implementation of the following four elements: (a) Nuclear disarmament, CVID, under the Non-Proliferation Treaty (NPT). This would imply a return of North Korea to the NPT. (b) the lifting of sanctions (c) massive development assistance and humanitarian aid (d) a peace treaty to finally end the Korean War. The North should, of course, commit itself to drastically improve its human rights record.

Learning from the past

Let me just explain one thing behind this proposal or idea: Why should it be simultaneous? A step-by-step approach, like the Agreed Framework of 1994, proved the wrong formula, in that any delay or other operational problems served as an alibi for the other side to suspend its part of the deal. This undermined trust.

This deal should also be reversible and unique. If one of its four elements were not duly implemented, the other ones would be stopped and reversed. There would and should be no "second bite at the apple." It would be a once-and-for-all deal, and probably the last chance to avert what few South Koreans but many outsiders anticipate—war. Is it a gamble? Quite. But the risk is worth taking. Not gambling may have catastrophic consequences for all parties involved.

The risk is limited. The international community keeps the option of reverting to its present policy of containment if North Korea does not play ball. But if it does play ball, there will be a huge peace dividend for some eight billion stakeholders. As you realize, this means all of us who live on this planet. Thank you for your attention. *✍*

Mr. Vogelaar is a lawyer, a consultant on international affairs and a former Dutch diplomat.

A New Decade for Global Democracy

This was a keynote address delivered on February 4 in the UPF World Summit 2020 at Kintex.

By Maria Leonor Gerona-Robredo

Excellencies, esteemed leaders of government, the different delegations present, distinguished guests, ladies and gentlemen:

Today, we come together in this great hall to recommit ourselves to values and ideals that bind us as one global community—the preservation of peace, the protection of human rights and the relentless pursuit of justice, freedom and democracy among our nations. Seventy years ago, when war broke out on the Korean Peninsula, the Philippines became the first Asian country to send contingent forces to aid South Korea. On September 2, 1950, then Philippine President Elpidio Quirino led the send-off ceremony for Filipino troops in the City of Manila. With pride in his heart, he addressed the brave young men who were ready to give up their lives and fight for a country most of them had not heard of before. He said, “Many of you have fought on our own soil to secure our freedom. You now go forth to a foreign land to fight for the preservation of their freedom.”

The Philippines deployed a total of five battalion combat teams to Korea from 1950 to 1955. Fighting side-by-side with those from fifteen other nations, 7,420 Filipino soldiers conquered the rough terrain, surviving harsh weather conditions. Right then and there, on the battlefield, a lasting brotherhood was formed between the Filipino and Korean nations—a connection forged by blood, a shared commitment to freedom and a friendship that has lasted throughout the uncertainties and shifting loyalties of our world.

The current international crisis

In the same spirit, we are called today to step up, and lend a hand in our collective pursuit of peace,





The writer is a lawyer, a community activist and the second woman to serve as vice president of the Philippines. She is a mother of three and a widow having lost her husband, Philippine Secretary of the Interior and Local Government, Jesse Robredo, in a small aircraft crash in 2012.

security and human development. Today, we experience a more interconnected and globalized world, in which new forms of risks are shaping the lives of many populations, transcending national borders and cultures. For instance, the ongoing Novel Coronavirus outbreak is a serious crisis we have to face head on.

It entails urgent cooperation and coordination among our leaders and the international community. It requires us to act swiftly to minimize its impact, most especially on our most vulnerable sectors. During these extraordinary times, we are called to embrace our collective responsibility of safeguarding the well-being of our peoples and directing our efforts to concrete and immediate action.

Ladies and gentlemen, the problems we face today are vast and complex. And they require effective and long-term solutions. If we are to succeed in creating stronger democratic institutions and in instilling peace in our communities, we must find new avenues to empower the ordinary man on the street. We must learn to listen and give each one a seat at the decision-making table. Power-sharing is at the very heart of effective governance. Today's gathering is an important step in rebuilding a new brand of leadership and democracy for the world.

Countering a troubling trend

Recently, we have seen how dictators and authoritarians have slowly crept back into positions of power. Riding on the global wave of populism and extreme nationalism, they continue to thrive and expand their influence by sowing seeds of distrust and deepening social divisions. This has to end. Now.

Instead of building walls, let us build bridges of understanding. Instead of focusing on our differences, let us harness the power of nation-building. Instead of deepening the wounds of the past, let us turn to reconciliation and healing. Today, we dream together of a better and more peaceful world. A world that cradles those who are brave enough to stand up against abuse and corruption. A world that does not tolerate exclusion and discrimination based on one's race, color, belief or gender. A world that does not stifle the voice of truth and dissent. This is the brand of leadership we want to sustain in the coming years. This is the legacy we want to build and pass on to the next generation. And together, let us work hand-in-hand for democracy to flourish in our lands.

A call for unity then and now

During his inaugural address in 1946, another Filipino president, Manuel Roxas, reminded us about the growing need for constant dialogue and collaboration among different nations. Addressing a country recovering from the horrors of the Second World War, he said, "As we go forward in our full faith to work out the destiny of our land and of our people, we must cling fast to one another, and to



The audience through a fish-eye lens: Three thousand people had congregated from nations throughout the world.

our friends across the seas; we must maintain in both our hearts and minds a gentleness of understanding as well as firmness of purpose." Today, the call remains the same, as we welcome a new decade, we march forward and muster collective courage to speak up against the abuses of our time. This is not the time for silent dissent and inaction. This is not the time for hate and division. This is the time for allowing our peoples to speak truth to power. This is the time to be one united legion. We need to rise up, face our challenges, and usher in a new era for security, peace-building, and the preservation and promotion of human rights.

Toward global peace and affluence

Ladies and gentlemen, peace can only be achieved if we care about the whole of humanity, not just those that live within our borders, if we can pursue wealth for all nations, without leaving behind those who languish in poverty, if we can harness mankind's massive ability to create a world with amazing new technology without destroying what makes us humans in the process.

We need a better, kinder world; one where the values of equality and liberty spread throughout the world and where freedom and democracy thrive. In a time when many of our institutions are under attack, when corruption and abuse of power are being normalized, and anger continues to tear our social fabric, we need leaders who will lead by drawing power from the people's mandate and echo their hopes, fears and dreams.

For the longest time, many of those who have been excluded in our quest for economic growth and prosperity continue to struggle on the peripheries. Let us not forget them, as we dream of bigger things for the future. Now more than ever, we must ensure that no one is left behind in our quest for genuine and inclusive development.

Let us show the world

Seventy years ago, thousands of lives were offered on this sacred ground in the name of freedom and democracy. Today, we recommit and consecrate our lives in protecting these precious ideals. As we journey together toward a more united and prosperous world, may we not falter in our efforts and may we not fail in our endeavors. Let us take bigger strides not only for our nations, but for the whole of mankind. This is the best way to honor the pain and sacrifices made by those who have gone before us. This is the best time to show the world what democracy truly means. Thank you very much. And as we say in Filipino: *Mabuhay po kayong lahat!* [Good luck to you all!] 🇵🇭

The writer is a vice president of the Republic of the Philippines.

A Man Like No Other

Encountering the Reverend Sun Myung Moon

By Thomas Ward



I will do my best to cover what I can, but I definitely respect time. So don't worry about my exceeding the limit. Secondly, I'm not just a scholar or a researcher on this particular topic, nor is Professor Lay, for that matter, nor is Mr. Bill Gertz. Each of us has been involved intimately in this over decades. So, I debated how I would present this, given the fact that there is little time. I'm going to try to touch upon three

or four points.

This is one of my favorite quotations from one of my favorite writers, Albert Camus. It is concerning his assessment of what was going on in the middle part of the twentieth century and also in the period which preceded that. He says, "There are crimes of passion and crimes of logic. The line that divides them is not clear. But the Penal Code distinguishes between them by the useful concept

of premeditation." He goes on to say, "We are living in an era of premeditation and perfect crimes. Our criminals are no longer those helpless children who pleaded love as their excuse. On the contrary, they are adults, and they have a perfect alibi, philosophy, which can be used for any purpose, even for transforming murderers into judges."

Indeed, Camus was accurate when he wrote this in 1951, in *The Rebel*. He had already experienced the impact of what had happened within Nazi Germany, and he was aware of the many things that had begun to happen within the Soviet Union by that time. All of that finally became fact and became accepted by virtually the whole of mainstream society because of a book that appeared in the 1990s by Stéphane Courtois, which was called *The Black Book of Communism*. And all the media, accepted that book and the shocking findings there of some one hundred million people that had been victims of Stalin, Mao and others.

A great underestimation

Rev. Moon made a rather bold declaration in August of 1985. In 1985, he declared that Communism was coming to an end. He did so before a

group of academics, actually in a situation similar to the kind of conference we have this weekend. And he had a document written which was called "The End of Communism." There's a series of books which specifically deal with the contents of the proceedings of that Geneva conference in 1985.

One of the people that detected and recognized the veracity of the observations of Rev. Moon was a gentleman by the name of Peter Rutland, who wrote an article in the *National Interest*. Now I don't know how many of you are familiar with the *National Interest*, but it is the journal which featured Francis Fukuyama's article called "The End of History," saying that somehow the whole history of totalitarian and authoritarian rule was coming to an end and there would be a new era of democracy. There was a huge debate in the United States between two scholars, Fukuyama and Samuel Huntington, specifically dealing with this topic.

I just want to make a point that the *National Interest* is a serious journal. And in his article, Peter Rutland recognized that there had only been two institutions or groups of people that had correctly predicted the demise of Communism. One of them was Dr. Brzezinski who was the national security advisor to President Jimmy Carter, and the other, to Rutland's surprise, was Rev. Moon's organizations. He says in that article, which you can certainly find, it's the Spring 1993 issue on pages 109 to 122.

Only these two were able to predict this. He kind of joked about the idea that Rev. Moon had been involved in this. He didn't take it seriously. He didn't believe that Rev. Moon actually had something substantial to do with addressing the problem of Communism. That's what provoked me to write my book in 2005 called *March to Moscow*, which is a very detailed documented text that deals specifically with all the things that Rev. Moon did over five decades in dealing with the problem of Communism in the world.

It all began for Rev. Moon right after World War II, when he went to North Korea and spent time in a detention camp there, actually a concentration camp, as a prisoner of

conscious. He was there for almost three years. And during that period of time, he became aware of Marxist philosophy. They had to study it. They had to learn it. And he recognized that there were some fundamental issues within it that didn't function correctly.

Not the anticipated encounter

I first met Rev. Moon in 1972. I had been a member of the Unification Church, and in 1972 I heard that he was coming to Paris, where I had joined the church. He visited there, and I knew he was going to talk about religion, but I also thought he would talk about Communism. My horror was that I anticipated he was going to say some things which I didn't want to hear. Because my expectation was that he was going to tell us all about how many people Stalin killed, and how many people Mao killed.

In my own mind, I would say right away, because I was a person who came from the left, to be very blunt, I would have said, Well, what about Park Chung-hee and the people that he repressed? What about Rafael Trujillo, who was a brutal dictator in the Dominican Republic? What about all the things he did? What about the situation of apartheid in South Africa? Those sides have problems. That was my view. So, I was anticipating that he was going to do that, and I thought that would be a real turn off for me.

However, that is not what he did. He did something that totally disarmed me, because he went to the very center, to the metaphysics of Marxism, Leninism—Dialectical Materialism. In the Soviet Union, Marxism is sometimes referred to simply as "Diamat," because dialectical materialism is the heart of everything. And on the basis of that is the notion that the most fundamental dynamic within nature is a contradiction. It seemed to make sense to me until I heard Rev. Moon speak.

In Paris in March of 1972, he said that Marx was wrong, the fundamental dynamic within nature is not one of conflict. It's one of reciprocity. The relationship between proton and electron is not one of struggle, as is indicated by Viktor Afanasyev. As you know, Afanasyev was the famous Soviet Marxist philosopher, the last

one we can say, with this idea that the fundamental dynamic was conflict. Rev. Moon said, No, it's not true. The fundamental way that these things are created and things are maintained is through dynamic reciprocity of give-and-take action. With the proton and electron, because there is this exchange, not conflict, a hydrogen atom can be formed, or molecules can be created. Or through stamen and pistil, seeds are produced. Or through male and female animals have offspring. Or through man and woman, children are created.

Respectable output

I was blown away. I was blown away because, for the first time, I understood that in spite of Marxism's eloquent hope to do certain things, the reason things could not happen, was because fundamentally the problem within Marxism was the fact that its metaphysics, its fundamental dynamic was wrong. Therefore, it could never change the world. Rev. Moon had done an extensive analysis of Marxism. It wasn't to bash Marxism; it was to look at it honestly.

Having looked at that, Professor Lay and I worked at it for several years, based upon the work that Rev. Moon had done. We put together a lecture manual which in the 1980s and early 1990s got a lot of powerful and positive comments. In his book, *Jesuits, the Church and Marxism*, Ricardo de la Cierva, who was the Minister of Culture of Spain, spoke about the textbook that Rev. Moon had inspired and he said that "the CAUSA International movement had published a lecture manual that seems to be the best generic study of Marxism from within the anti-Marxist camp."

William Marshall, an amazing American speaker and for many years also the editor of *National Review*, said, "I have enormous respect for the work CAUSA does. For the analysis, which is clear, accurate, and honest and looks in and around these questions. These conferences that are organized by CAUSA are organized and conducted all over the United States to call to the attention of leadership personalities like yourselves the rather intricate aspects of Communism that gets overlooked in our daily debates."

Uncommon compassion

On December 25, 1991, we know that the Soviet Union collapsed. I was in Moscow at that time, the day that it collapsed. It's a long story, no time to tell it. Anyway, that was a remarkable experience. And Rev. Moon's first thought was not, Oh, they're down, let's step on them. No, his first thought was, How do we somehow not let the Soviet Union feel humiliated?

He went to the Soviet Union... Actually, Professor Lay and I were involved in seminars, which were around the idea of seeing if there is any way to keep the fifteen republics of the Soviet Union together. That was a different ideological approach. Somehow we were able to turn that around. That was Rev. Moon's heart. He wanted the Russian people to have their dignity and somehow, in that way, to be able to further peace. Unfortunately, that did not happen. He put tremendous energy into trying to make that happen, but it did not.

Proactive engagement sans a grudge

To conclude, I just want to say a few things about North Korea. Some of you might be aware that on June 25, 2018, there was an announcement that North Korea had canceled its annual anti-US rally because relations had improved following the Trump–Kim meeting. But that was not the first time that they stopped that those anti-American demonstrations.

On November 19, 1991, Rev. Moon traveled to North Korea. He had an amazing experience with Kim Il-sung. If you can imagine it, he had spent three years in a concentration camp under Kim Il-Sung. He was seen as their enemy. There were so many negative experiences. Even in the late 1980s, the FBI captured a Japanese Red Army figure by the name of Yu Kikumura, who had been sent to the United States to assassinate Rev. Moon. They found his lists, his plans, everything that he was going to do. And yet, in the midst of that, Rev. Moon began to make plans to go to North Korea. He went in 1991.

He'd been imprisoned in North Korea and basically tortured and went through all kind of ordeals during that time and had to escape.

But when he met Kim Il-Sung, do you know what he did? He just put out his arms and he hugged him, embraced him and said, "You are my elder brother," because Kim Il-Sung was older than he was. He said blood is thicker than water. Let's forget about the past and let's move toward the future.

Further steps for rapprochement

Rev. Moon began a series of initiatives during that period of time to effect change in North Korea. In May and June of 1992, he organized a group of Americans who had all formally held office in the United States government. Many former congressmen, many former senators, many former members of the State Department, even former members of the CIA. A whole group of people that went to North Korea with a specific focus, and the focus was, What can be done, as a first step, to end the abusive language between the United States and the Democratic People's Republic of Korea?

That focus was clear before we left the United States with Brent Scowcroft, who at that time was the national security advisor of George H. W. Bush. So we traveled there, and we spent a week in North Korea engaging specifically on this topic. Afterward, just so you know I actually went there, I was invited to stay for another week in North Korea in order to try to work out some kind of a framework in order to be able to go forward between North Korea and the United States in terms of relations.

We worked to draft a proposal and it turned out that at the end I was told that the Ministry of Foreign Affairs liked my proposal. The Minister of Information did not. It's not going to go forward. I left there on June 6. They said, "Something is going to happen. We promise you because of the things that transpired here." So, I came back to the United States, and on June 22, 1992, I received a phone call from Ambassador Ho Jung from North Korea, who was the deputy prime representative of the UN from North Korea. And he asked to have a meeting between me and the person who had been head of our delegation, whose name was Congressman Richard Ichord [1926–December 26,

1992]. We met with him on June 23 and he explained to us that every year in North Korea, between June 25, the day the Korean War started, and July 27, the day the Armistice was signed in 1953 to end the war, there is a one-month period which is called "Hate America Month." He said, "I called you here to tell you that this year, we are canceling Hate America Month" and that President Kim Il-Sung had made that decision.

He asked, "Do you know why I called you here?" He said, "I called you here because I want your group to be the ones to report it to the White House. Normally it's supposed to go through Ambassador James Lily in China, in China from the US at this time. Usually, it goes through the China embassy, but I want it to go through you, because I want to make sure that the United States knows the important role that Rev. Moon is playing in trying to improve the relations between North Korea and the United States."

So Congressman Ichord met with both Brent Scowcroft and President George W. Bush concerning this matter. What were the reasons for the first cancellation? We were given three explicit reasons why it was canceled. Number one, the very warm and intentional visit of Rev. Moon to North Korea. Secondly, the Washington Times had done an interview—Mr. Bill Gertz knows about this, with Kim Il-Sung. He was happy because he was able to share his own words at that time. Thirdly, because of the visit of the American freedom coalition under Congressman Ichord, which I was lucky enough to be a part of. Because of those three things, they decided to cancel Hate America month. That was the first time that was actually done. Since that time, Rev. Moon has regularly worked. It was announced by the way, just so you know. You can check this yourself. It was announced in an editorial in the Washington Times on June 25, 1992. So that they knew what had happened and how it had happened. And we could scoop it because it had come to us first. That's all I can say for now. 

Dr. Ward is president of the Unification Theological Seminary in New York City.

Protecting and Nourishing Our Nations

By Jose de Venecia Jr.

Let me express greetings to Dr. Hak Ja Han Moon, co-founder of Universal Peace Federation and founder of the celebrated Sunhak Peace Prize; and the outstanding UPF President Dr. Thomas Walsh. Let us congratulate Dr. Hak Ja Han Moon for deepening and enlarging the late Reverend Sun Myung Moon's sustained commitment and tireless efforts in promoting peace, reconciliation and unity, interfaith dialogue, the strengthening of marriage and family, and many other heartwarming initiatives in Asia and in the global community.

The lives and legacy of Reverend Moon and Madame Moon, especially in advancing the cause of peace in our troubled world, have continuously elicited praise and support in the United Nations family, in the continents, with admirers and dedicated UPF and International Association of Parliamentarians for Peace (IAPP) members in Asia, Europe, North America, South America, Africa and Australia.

Mother Moon's leadership and UPF's initiative in establishing IAPP—earlier launched and inaugurated in more than eighty countries, attended by more than three thousand parliamentarians—today mobilizes legislators not only in Asia but throughout the world to adopt a single-minded agenda and purpose: the achievement of peace—peace among nations, peace among peoples and peace in the hearts of humankind. For we must focus today on the need for peace in Northeast Asia, most specifically in our immediate environs on the Korean Peninsula, in the South and East China Seas, and onward to South Asia and in the Middle East areas and the danger zones of the Persian (Arabian) Gulf.

A crucial juncture in history

We meet at a critical time. Two contrary impulses pull at every new state in the developing world. The first is the

elite impulse to centralize political power, the better to achieve economic development and social modernization. The other impulse stems from ethnic nationalism—as people forcibly put together by colonialist powers seek to rally round some icon of unique group identity.

Democracy's rise and fall

The postwar wave of emancipation produced a generation of fledgling liberal democracies in the new countries of Africa and Asia. But legislative institutions have not always worked as advertised. Political democracy at times has proved unequal to the complex problems of societies, characterized by great inequality, hierarchical traditions and capitalism.

Less than a century after independence, most of these fledgling democratic societies set up so grandiosely have reverted to authoritarian regimes of various intensities. Indeed, instances of the transition from democracy to authoritarianism have become so common that Harvard Professor Samuel Huntington seemed to justify an "authoritarian transition" for Meiji Japan, Ataturk's Turkey, Lee Kuan Yew's Singapore, Park Chung-hee's South Korea and Chiang Ching-kuo's Taiwan, all of which were forced to march to modernization, wealth and power.

None of the successor states has escaped this authoritarian transition. Only some regions have been relatively lucky. But they, too, are feeling the tensions of separatist extremism and religious terrorism.

The China challenge

Meanwhile, China offers itself as a model of the new "mixed economy" under state direction and control. And the Chinese model has strong credentials. In the late 1970s, China's economy was smaller than Italy's and just about the same size as Canada's. It surpassed Germany as the largest exporter in 2009 and overtook Japan as the second-largest



Eighty-three-year-old Jose de Venecia Jr., Speaker of the Philippines' House of Representatives 1992–1998 and 2001–2008 and 1998 presidential candidate, finishing second out of eleven, gave this presentation, in which he outlines realistic grounds on which North Korea and South Korea might agree to move toward unity in 2019.

economy in 2010. Now only the United States is ahead in GNP terms—and even that may change by 2025.

During the cold war, the communist bloc, led by the Soviet Union, presented a military threat, but now China on its own is challenging the West in its own field, the economy. The Beijing model—a free market guided by state control—has resulted in unprecedented growth for China and in some respects appears to be superior to the Western model.

Consequently, China sees itself as rising in economic, military and diplomatic power. This phenomenon is transforming the world order, with the center of global gravity shifting from the Atlantic to the Pacific.

Promoting peace and reconciliation

In light of the many difficult, intractable political, territorial, religious, separatist, ideological, and ethnic conflicts in Asia and in various parts of the world, we, in UPF, IAPP, and the International Conference of Asian Political Parties (ICAPP), the members of parliament, political leaders, civil society, and religious leaders must contribute our share in promoting peace and reconciliation, peaceful settlement of disputes, sustainable human development; and in fighting poverty, disease, and climate change and environmental degradation.

While we are deeply aware of the historical and cultural roots of many of those conflicts—and the enmity and bitter divisions that have grown between rivals—we cannot turn away from the pursuit of peace, because the alternative, which is conflict and war, would be immeasurably costly and make all of us losers.

Ideological differences shouldn't get in the way

In Northeast Asia today we need to develop pragmatic and creative methods with which to rebuild North-South (relations on the Korean Peninsula—hopefully without

allowing too many ideological differences to get in the way. It is our hope to contribute even small efforts to peace and unification on the Korean Peninsula, which now have the beginnings and potential to lead to a breakthrough that has been long awaited by Asia and the global community.

Proposals for peace on the Korean Peninsula

Over and above North Korea giving up its nuclear weapons, we hope that an agreement with South Korea and the United States will include the following:

The Democratic People's Republic of Korea, (DPRK) and the Republic of Korea, (ROK) remain separate, independent republics but perhaps connect through a loose confederation until at some point in the near or distant future. They can consider uniting like the two Vietnams or the two Germanys. US troops withdraw from South Korea. Large numbers of North Korean and South Korean troops withdraw from the areas of the Demilitarized Zone (DMZ) to truly demilitarize the DMZ. Develop a concrete formula for a South–North confederation in which the two Koreas will be separate and independent but develop common, interdependent synergies until they can set up a union or what the Greeks call *enosis* in twenty-five years or less. Develop inter-Korea commercial flights, highways, and a common railway system—from Busan, at the bottom of South Korea facing Japan, to North Korea's Yalu River border with China, with hope that China interlinks with the Trans-Siberian Railway to Russia and to Europe. Develop close political and economic relations between North Korea and South Korea and with China, Japan, the US, Russia and ASEAN. Work with the UN system and the global community. Develop and industrialize the North Korean economy and agriculture, putting an end to the recurring causes of famine. Expand the educational system, and immediately open



Nearly every president of the Philippines has lived in Malacañan Palace (current President Duterte is an exception) which is situated in Manila on the Pasig River. A surgeon had it built as his summer home in 1750. It remains a stunning landmark in the capital city.

the region to active tourism. North Korea should immediately join ASEAN Plus 3 (Japan, China, South Korea) to become ASEAN Plus 4. Immediately organize an adequate development fund for compensating North Korea for terminating its nuclear weapons and delivery system. This fund should be used for the North's economic and social development and augmentation of its national budget. Consider a state of neutrality for the two independent Koreas which shall interact actively with the regional and global economy so that the North, with its hydrocarbons potential, mining, and hydro-electric resources, etc., can join the South, which already developed much earlier into a credible major economic power.

Transfer of ICAPP Secretariat from Manila to Seoul

May I mention that in 2006, as my small, humble contribution in helping encourage direct talks between Seoul and Pyongyang, I transferred from Manila to Seoul the Secretariat of ICAPP, which I founded and established in Manila in September 2000 and of which I remain chairman of its Standing Committee. The ICAPP Secretariat is now most active in Seoul and headed by Secretary General Park Rob-yug, an experienced South Korean diplomat, and by my co-chairman, South Korean National Security Adviser Chung Eui-yong.

I am proud to inform you that ICAPP now includes some three hundred and fifty governing, opposition, and independent parties from fifty-two countries in Asia, and that the Korean Workers Party of North Korea is a respected member of ICAPP.

May I also point out that the late Reverend Moon and Madame Moon over the years have built genuine goodwill in Pyongyang and among the Koreans in the North and donated their much-appreciated hotel and erstwhile automobile factory that they established there to the North Korean government and people, among many

other philanthropies in various parts of the world.

The two Koreas should adapt to global changes

We must point out that, despite the occasional harsh rhetoric on both sides of the 38th Parallel, we believe governments, parliaments, political parties, civil society organizations, and religious groups must encourage and support direct talks between Seoul and Pyongyang.

Indeed, direct talks between North and South will complement these high-level explorations. Perhaps they could even catalyze the long-suspended Six-Party Talks to prevent nuclear proliferation on the Korean Peninsula. Perhaps direct bilateral or multilateral talks could even lead to agreement on a road map for eventual unification. But these talks have not taken place for a long time now.

We in Asia and the global community acknowledge and applaud the forthright efforts of US President Donald Trump and North Korean Leader Kim Jong-un, consistently supported by South Korean President Moon Jae-in, which have the potential for a breakthrough, hopefully sooner rather than later, toward a final peace on the Korean Peninsula.

Today the basic fact is that the distribution of power in the world is fast-changing—particularly in East Asia—and the Korean Peninsula must adapt to these epochal transformations. Vietnam itself emerged from three difficult successive wars, winning against great powers, and its socialist government, adopted a market economy, lifted its people from poverty to become today a rising peaceful economic power. North Korea could be like Vietnam, which already is emerging as a significant state in Southeast Asia.

The great example, of course, is how the two Germanys finally emerged from cold war confrontation and totally united under then-Chancellor Helmut Kohl to become today the predominant economic power in Europe. Under



The sun sets on Manila, home to 12.5 percent of the Philippines' population.

the unforgettable leader Deng Xiaoping, China opened itself to the world, lifted more than five hundred million people from poverty and introduced appreciable elements of free-enterprise capitalism to China's socialist economy, which has propelled China to the second largest position in the global economy with the potential to become No. 1 within ten to fifteen years.

In my view, the immediate task of the legislatures and mainstream political parties of the Republic of Korea and the Communist Korean Workers' Party (KWP) of the North, aided by the parliaments, political parties, civil society, and business leaders of the global community, is to draw up a clear, distinct and workable road map toward unification.

The challenge to Asian countries

Our task is to ask ourselves why this is happening and how we can keep peace within our region despite the stiff economic competition our countries face. We must be aware of all the pitfalls and failings of democracy and free-market competition. What ethical standards can we bring in so that we can bring all our entrepreneurial skills but operate fairly and with civility? Perhaps the answer is in our distant past, when the maritime highways linked our nations to one another and we participated in a trade in which one country supplied what was needed in another, for which they bartered. My own country, the Philippines, located as it is on the margins of islands in Southeast Asia, developed virtually on its own, though it did take part in a long-distance trading system that encompassed both the Indian Ocean and the China Seas and reached past Madagascar in East Africa to Nagasaki, Japan.

A practical solution in China Seas crises


As I pointed out much earlier, the raging conflict in the South China Sea (West Philippine Sea to the Filipinos, and

East Sea to the Vietnamese), with conflicting sovereignty claims, may be settled by temporarily shelving the issue of sovereignty, as earlier proposed by Deng Xiaoping, the paramount leader of China's peaceful rise. Revive the seismic survey agreement signed by China, the Philippines and Vietnam, which we had the privilege to initiate in 2004; undertake joint oil and gas exploration and joint development with an equitable sharing of production and profits; designate "fishing corridors"; demilitarize the disputed islets through the phased withdrawal of armed garrisons; and convert the zone of conflict into one of peace, friendship, cooperation and development.

This is perhaps the most realistic, most commonsensical solution to the problem of the Spratly Islands and Paracel Islands, which could be joined subsequently by Malaysia, Brunei, and Taiwan, and also could be the solution to the problem between China and Japan in the Senkaku Islands or Diaoyu in the East China Sea.

Easier said than done, but this is now the time to consider the practical, principled, commonsensical win-win compromises necessary for the geopolitical settlements in the China Seas.

Our own road to the future

We must make our own road to the future. Here in our meeting in Seoul, we know the journey will be difficult. The journey will be long. But the rewards at the journey's end will more than justify every tear, every hurt, every fall. In this spirit, we in UPEF, IAPP and ICAPP join hands with all of you, distinguished delegates from around the world, all advocates of reconciliation and peace. For we share rebuilding new roads to the future for humankind, for all our peoples. 

Jose de Venecia Jr. has been a stalwart supporter of and leader within the Universal Peace Federation for many years.

Could Science Lead to an Understanding of the Universe's Origin?

By Didier Guignard

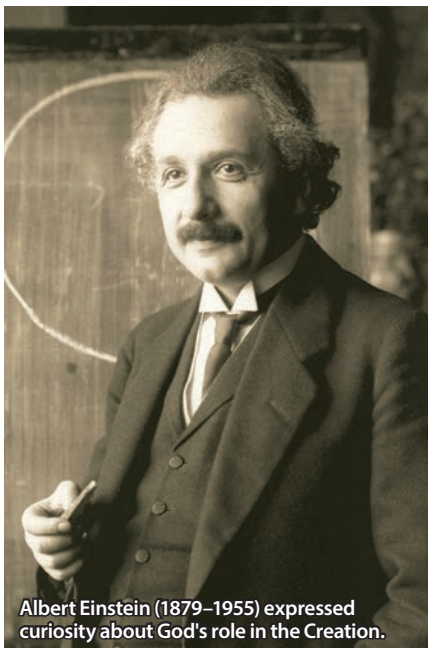
After a short introduction about the problems and controversies around this question, I will describe how we could deal with this question in a scientific way. An overview of the birth and evolution of modern science will show us how "chance" became for some a new god and how new discoveries favor a return of God in science leading science to a crossroad at which seemingly opposite view-

points could open new ways into the future.

The question of the origin of the universe has been a highly controversial matter in the history of modern science. I will just share a few quotations from famous scientists showing how their viewpoints can differ on such a topic.

Eminent scientists weigh in
Albert Einstein (1879–1955) once

said, "I want to know how God created the world." However, in response to Napoleon asking him "What about God?" the French scientist Pierre Laplace (1749–1827) would have said, I had no need for that hypothesis. In his book *Chance and Necessity*, Jacques Monod (1910–1926) wrote, "man knows at last that he is alone in the universe's unfeeling immensity, out of which he emerged only by chance." Similarly,



Nobel Prize laureate Steven Weinberg (1933–) once declared “The more the universe seems comprehensible, the more it also seems pointless.” On the contrary, the famous French chemist Louis Pasteur (1822–1895) declared, “A little science takes you away from God; a lot of science brings you back to God.” In his book *God and the New Physics*, the English physicist Paul Davies (1946–) wrote, “In my opinion science offers a surer path to God than religion.” We can see through these examples that when faced with the question of the origin of the universe, scientists may not remain rational and objective.

Science, some underlying tenets

I am going to deal with our topic by checking whether the hypothesis of the existence of a creator can be of any use in science. The scientific method is based on the introduction of new hypotheses, from which reality is deduced by verifying their consequences. The hypotheses would be as follows: 1. There is an origin to the universe (A few scientists think that our universe always existed, others think that it began in a multiverse without any beginning or origin.) 2. This origin is a creator, not necessarily a personal God, but at least a creative principle that would include the notions of God envisioned by Albert Einstein or Baruch Spinoza (1632–

1677). 3. But it would be something other than the universe itself or its constituents which are space, time energy and matter.

Some people may think that science can answer the question, Does God exist? But we are going to ask ourselves whether the hypothesis of God or a creative principle can contribute to, or even be necessary for the future development of science. Until now, modern science has largely developed without the notion of God. We will examine why the hypothesis of a creative principle could be fruitful in science.

For example, the Big Bang was a new hypothesis, partly derived from general relativity. Even today, we still have no experimental means of directly verifying the Big Bang. However, if the Big Bang did take place, it had consequences, some of which are still verifiable today. So far, everything fits, although there is still a lot to explain.

The God hypothesis

We will therefore examine the explanatory power of a creative Principle compared with a materialist viewpoint. For a better understanding of the questions that this matter raises, we will have a look at the birth and the development of modern science.

While Asia and the Middle East are the cradle of religion and spirituality,

Europe is the cradle of Greek philosophy and modern science; that is, the science that was born with people like Galileo (1564–1642), Newton (1643–1727) and Copernicus (1473–1543). This occurred in parallel with the Renaissance, creating a new age with a profound renewal of science, the arts, literature and philosophy.

That was the moment when science began to fly on its own, clearly detaching itself from philosophy and religion, creating its own validation criteria. Even today, science is still based on the same pillars, one rational and the other experimental. Any scientific explanation must be logical, rational and consistent. But experience must also confirm it. In other words, any theory must be falsifiable or refutable.

Science and religion through the ages

From then until the twentieth century, science and religion were considered as dealing with entirely different fields. This did not prevent resistance from arising, starting with Galileo's problems with the Papacy or later the difficulties created by the theories of Charles Darwin (1809–1882). By the end of the nineteenth century, some scientists were convinced that science's main issues were solved, that the rest was only a question of details and that God was an unnecessary hypothesis.

However, two great scientific revolutions—namely the theory of relativity and quantum physics—changed completely the picture of science and blurred the clear barrier between science and spirituality. Starting from the seventeenth century up to the nineteenth century, the different types of knowledge in Europe became independent from the concepts of God and spirituality.

However today, a modern philosopher or theologian can no longer ignore the discoveries of today's science and its philosophical consequences. A modern scientist can no longer ignore spiritual and philosophical concepts whatever his field of activity. The physicist must ask himself what the origin of the universe is. The biologist must reflect on the fundamental nature of life. The neuroscientist must investigate whether the mind is a simple emanation of the brain.



The dilemma of science today

Modern science is based on the principle of the objectivity of nature. We sometimes refer to it as “methodological materialism.” It is a basic postulate which expresses that nature is objective and not projective; that is, it has no finality in itself. Another fundamental principle of science is the principle of causality. Until recently, it meant that the same causes produce the same effects. Due in part to quantum physics, it has taken a more modest form, which is that the effect cannot precede the cause.

Until Darwin, all science was purely deterministic, in other words, the universe was a perfect mechanism. With the nineteenth century, chance started to appear in science in two ways. Darwin introduced the notion of chance with his theory of evolution and statistical laws appeared in the new science of thermodynamics. During the twentieth century, a new form of chance appeared with quantum physics.

The difficulty for science is that the greater the share of chance, the less predictive it can be. Before the birth of modern science, we used the so called “god of the gaps” for everything we couldn’t explain rationally. This is why the development of science has led some people to abandon religious beliefs.

Dealing with gaps

Today, “the god of the gaps” is often replaced by a god named “chance.” Everything that is not explained by necessity is explained by chance. But there are two kinds of chance: quantum chance, which is well defined scientifically and which generates only a small degree of indeterminism on our scale, and coincidence. They gave birth to a god named “chance.” It would be at the origin of the Big Bang and the source of evolution. Why? Because according to the principle of the objectivity of nature, what is not the fruit of pure necessity can only be the result of chance. Therefore it cannot be due to an intention or finality. At least this is what many scientists believe.

But the evolution of the universe from the Big Bang to the present day with the appearance of and the evolution of life and of humanity supposes an extremely improbable avalanche of

chance. If we also take into account the fact that the law of increasing entropy implies increasing average disorder. This makes the appearance of structures such as ours even more unlikely, if it is not part of a pre-established plan.

The Big Bang and thermodynamics of the universe

- Second principle of thermodynamics: in all energy exchanges, energy dissipated as heat.
- Energy tends to turn into a disorderly bustle. Degree of disorder: entropy.
- Big Bang, entropy of the universe: zero or extremely low
- Big Bang: a great deal of orderly energy

In addition

Fine tuning, the appearance of life and the evolution of the life of human beings and of the brain

The thermodynamics of the universe

According to the second principle of thermodynamics, our universe should move toward increasing disorder and stable equilibrium. However, the opposite is happening, the evolution of the universe is moving towards complexity and the appearance of structures organized by unstable equilibria. This may be why Albert Einstein declared, “The most incomprehensible thing about the world is that it is comprehensible.”

I’ll express shortly and simply the second principle of thermodynamics: In all energy exchanges, some of the energy is dissipated as heat. The energy of an isolated system tends to turn into a disorderly bustle. This degree of disorder is measured by entropy. Consequence: If the universe is an isolated system, at the time of the Big Bang, the entropy of the universe was zero or very low. Conclusion: at the time of the Big-Bang, there is a great deal of orderly energy. On top of that, our universe seems to have had a very fine tuning.

The astrophysicist Trinh Xuan Thuan (1948–) explained that the probability that pure chance could have produced it is 1 in 1,060. Therefore, with the advancement of mathematics, statistics and computer science, the god named “chance” will probably not survive for a long time.

That is why materialist scientists can only offer the possibility of a multiverse as a reasonable alternative. However, this hypothesis might be more difficult to verify than the hypothesis of a creator.

We have seen that the probability of our universe with its parameters to have appeared by chance is very weak. This is even truer for the appearance of life and the appearance of human beings. Neurosciences are showing the incredible capacity of our brain, about which it is hard to believe that it can only be the result of chance and natural selection. The question of evolution alone would deserve a whole presentation. Let me just say that if evolution is a reality, Darwin’s theory alone cannot explain most of it.

The hypothesis of a creative principle

As the French scientist Jean Staune (1963–) says, “God is coming back hard.” Some scientists wonder, therefore, if at its birth, the universe did not have a kind of “genetic code” that has been unfolding for fourteen billion years. Doesn’t that fall into another “god of the gaps” to assume that the universe follows a plan? No, if we don’t settle for that kind of answer. We have to look for and add to it a scientific explanation of the mechanisms that starting from a creative principle leads us to today’s world.

And these mechanisms might even enable us to better understand the nature of the creative principle. This is how science could lead to an understanding of the origin of the universe. Let us note here, taboos no longer exist in relation to a creator who would remain intellectually inaccessible and incomprehensible to us. This means that we have to be ready for a concept of God that could be quite different from that of traditional religions. We need new paradigms capable of including the spiritual and scientific side in their explanations.

Science at a crossroad

Now let me suggest what could be the challenges that science is going to face in the twenty-first century. Since antiquity, there has been a philosophical quarrel over the notions of being and becoming. Parmenides (515 BC–?) emphasized the being: “Whatever is



Renowned scientist John Eccles and his wife Helena in True Parents' hotel suite at the Stouffer Concourse Hotel during the 17th International Conference on the Unity of the Sciences in Los Angeles, November 24–27 1988. Bo-hi Pak, seated nearest John Eccles, was interpreting.

is, and what is not, cannot be.” Heraclitus (c. 535–475 BC) emphasized becoming: “No man ever steps in the same river twice.”

Until the nineteenth century, science followed the path of Parmenides and was based on a completely deterministic and conservative physics. But nowadays, scientists have placed more emphasis on indeterminism, randomness, relativity, incompleteness and irreversibility, thus placing themselves more in line with the philosopher Heraclitus. This is particularly the case with Ilya Prigogine (1917–2003), a Nobel Prize laureate in chemistry.

Incompleteness, Uncertainty, Indeterminacy and Relativity

Classical Paradigm	New Paradigm
Newton	Einstein
Laplace	Heisenberg
Hilbert	Gödel
Berthelot	Prigogine
Darwin, Dawkins	Denton, Conway-Morris
Crick, Changeux	Eccles, Libet, Sperry

A middle path

My vision is that the world in which we live is a subtle mixture of these two options, which I consider to be complementary and not opposed. The conservative option is found in particular in gravitation that keeps us— as well as the water of the oceans and the air of our atmosphere—firmly on

the ground on Earth. Possibly the planet Mars had water and atmosphere on its surface at some point in time, but not enough gravity to keep it. On the other hand, stars with high mass and therefore a strong gravity will finish their lives as black holes.

The notion of verticality introduced by gravitation can be generalized to the concepts of order and hierarchy that govern many relationships such as the parent–child or mind–body relationships. On the other hand, electromagnetism provides a large part of the dynamics and evolution of things. We can talk about “horizontal” relationships that will allow creativity and diversity. These are all yang–yin type of relationships.

It is the subtle balance between these two types of interaction that has brought our universe to what it is today, with the appearance of stars, planets, life and human beings. Let me remark that if we stay firmly on the ground on Earth and do not go through the ground, it is thanks to the electromagnetism counterbalancing gravitation.

A tree is a symbol with the vertical, unidirectional and stable trunk and horizontal, moving branches changing according to the seasons. Another avenue that science must develop, in my opinion, is the equally subtle balance between determinism and indeterminism. I see it as the possible source of our free will. What quantum physics teaches us is that there is indeterminism at the micro-

scopic level, but most of the time it has few effects at the macroscopic level.

What the Nobel Prize laureate Sir John Eccles envisioned is that it is this indeterminism that would make possible the action of our self on our brain. Even if the way he describes this action does not happen to correspond to reality, in the future, I am convinced that the basic idea remains the right one. Indeed, if the laws of the physical world that also apply to our physical body were entirely deterministic, we would only be machines without any autonomy. But if our body and our environment were not subject to any law and behaved in a completely chaotic way, we would have no possibility of control. This balance between determinism and indeterminism also allows a creator to act without violating the laws of nature.

Ways into the future

To conclude, I would like to mention a few other points on which science will surely progress in this century: Bringing together general relativity and quantum physics in a theory that would solve for example the mysteries of dark matter and dark energy. Understanding what Eugene Wigner called “The Unreasonable Effectiveness of Mathematics in the Natural Sciences.” Understanding the essence of life—in his book *The Self and Its Brain*, Sir John Eccles wrote “materialist solutions fail to account for our experienced uniqueness.”

This brings me to a final point. Today, based on the so-called principle of the objectivity of nature, science rejects the notion of finality, but if this point of view is not too embarrassing for a physicist, it becomes problematic for a biologist and even more so for a neuroscientist. I believe that science will sooner or later have to abandon this premise and also include spirituality, tackling issues like Near Death Experiences, the mind–brain relationship, placebo effects, hypnosis, water memory, etc. To keep the presentation short I had to oversimplify a few concepts. ... In the end, everything is a matter of balance! *✍*

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My Final Act

By Ho-hyeon Nam



If I am to talk about the motivation behind witnessing at Cheongryangri Station, I have to start at the beginning. Before obtaining my discharge from the military in the autumn of 1961, I heard a Divine Principle lecture when I was an instructor at the Jinhae Marine Corps Training Group. My spiritual parent, the person who witnessed to me, was Mrs. Mi-shik Shin, the wife of Mr. Bong-chun Choi (known in Japan as Masaru Nishikawa) a missionary who had received an order from True Father to do pioneer witnessing in Japan, which he did. I heard lectures from her. I was continually listening to lectures and after my discharge, I went straight to Busan.

I joined the church in the normal way by handing in an application form, and in November I participated in the ninth forty-day workshop at the headquarters. After finishing the workshop, I went to Hwajeong Village, in a small mountain valley to do pioneer witnessing, but a small baby in the home where I went to stay had caught an infectious disease or had leukemia or something. I don't know what it was, but the baby had just died. Even the family members of the couple were afraid they would get infected, so nobody came there. It was just the three of us, the baby's parents

and I. We embraced the baby together and prayed for the baby to get healthy. I thought I could save the dead baby if I did this. Looking back, it was such a foolish way of thinking.

An unsettling experience

The following year, in the fall of 1962, President Hyo-won Eu contacted me and told me to come to Seoul. So, I went to Seoul and worked at the Euljiro gun shop. [The church then sold Yewha air shotguns and air rifles for hunting.] Won-pil Kim came to me and said, "Ho-hyeon Nam, you have been assigned as the Gwangju church leader, so tomorrow morning get on the first bus and go to Gwangju."

I thought it would be difficult for a Gyeongsan Province person to go to Jeolla Province [two rival provinces with different political majorities] but because it was God's will, I was determined to go. The next morning, even as I ate breakfast, venerable Won-pil Kim had not shown up. I thought to myself that it was weird. Eventually, later in the morning, Hyun-shil Kang, the missionary, came. After Missionary Kang came and left the gun shop, Mr. Kyeong-li told me, "Missionary Kang's younger brother, Jeong-hee Kang, has already gone to fill the position that you were supposed to fill."

From that point on I went a little crazy. I was a person who had the heart to believe that if I embraced a dead baby and prayed, I could save the baby; however, because something like this happened all of a sudden, I thought, This too, is the wrong place. You have to have "connections" here too. It is completely rotten.

A period of melancholy listlessness

There was no work for me at the gun shop and nothing else for me to do, so all I did was eat and sleep. I would also needlessly lash out. True Father would eat breakfast and go hunting. Before he went hunting he would always stop by the Euljiro gun shop. He would often be with President Eu's younger brother, Hyo-min Eu. When Father would come, I would purposely make up some work to do. Father would quietly watch me and then would leave me alone. But sometimes when he came, Father would

buy us *Jajangmyeon* [noodles in black bean sauce].

The fall of 1962 passed and in the early spring of 1963 Father said to me, "Now that it is spring, the gun shop is not doing well, so go to Busan for now and come back when there is business in the autumn." So, I went to Busan and stayed there. I did not go to Seoul to receive the blessing among the 430 couples. I didn't go for the first round, the second round or even think about going for the third round. However, amidst the third round, I received word that Father would come to Busan on a tour. At that time, I was not even going to church. However, someone contacted me, and I thought "What if?" and went.

Just as I came through the door, Father looked at me and asked, "Why didn't you come?" I didn't say a word, so Father called District Leader Jeongyeon Yu (a member of the seventy-two-couple blessing group) and asked why he had not sent me to Seoul. The gathering for True Father ended without even a speech from Father. Father went right back to Seoul. Two days later, Seon-ho Jeong, who was the director of general affairs then, found me and said, "The district leader gave me three air guns [to sell] and said to use it for your bus fare. So you must go; you should go this time." I took the money and went to Seoul.

My matching story

When I had arrived in Seoul and had gone into the old Cheongpa Ward headquarters building, there were blankets on the left side of the chapel. Even though many young men and women were sitting there, I grabbed a blanket and wrapped myself in it to pout. Father came down from the second floor in the morning and nudged my knee and asked if I still hadn't come to my senses. Annoyed, I said, "I don't want to get married. I want to go back to Busan."

Then I pretended to sleep deeply. Father went back to the second floor. The next day he came to me again. This continued for three or four days. Then Father saw my future wife and called her over and asked her to sing a song. She sang the song "Hongdo, Don't Cry."

At that time, she was not young. She was thirty-three years old when

she sang "Hongdo, Don't Cry." I thought maybe I'd give marriage with her a try. Nevertheless, I was misbehaving, going around to all the other women, pulling their name tags and asking, "Do you want to get blessed with me?"

As I was doing this, Father saw me and told me to come to him. He said, "She's the right person for you; no one else will do. You have to get blessed with her." In other words, he was demanding that I must. So I retorted, "Why would I want to get married to such an old woman? No one else wants her, so you're trying to push her off on me." [Through a follow up question, it emerged that he is the same age as she.]

Father told me to go in and sit down but I came back out. Father said once again, "You have to get blessed with her. Get blessed with that person." I replied, "If you say I must, Father, I will." Father replied, "Why are you doing it because I said so? You must do it because you want to." Then he called the two of us over and right there he engaged us. After I said I would do it, Father engaged a string of around thirty couples all at once.

At the Blessing Ceremony, as Father blessed us, he said, "Father's is a 'heaven family' from heaven and your families are 'land families' from the land. The two of you are complete opposites but when you unite and go forward, the realization of what God wills will come quickly. However, you have to go through six thousand years' worth of indemnity or four thousand three years' worth of indemnity, and even if your family collapses, you must make effort to fulfill the will. Praying with your face down is not the only a type of prayer; your thoughts themselves are also prayers." Then Father looked at my wife and said, "Make him into a person and set up a church right away." She told me she received that request from Father.

Remaining connected

After being "fired" by Hyun-shil Kang, I said I would not become a pastor or do any public work. Before I got married, if I said I would not go to church I would feel sick, so I would go to the doctor to get medicine, but then I would feel even worse. However, when I made up my mind

to attend church, I felt better. Father would even appear in my dreams and yell at me, so even though I tried to leave many times, I would always come back.

So obviously even after receiving the blessing, many difficulties arose. Many times I would be stubborn and say I would not go to church, so we experienced many difficulties. Nevertheless, Father would not let go of me. When I was going through a grim time and we were living in a rented one-room place, I got into a fight with a rich man from Jungrang Borough [in eastern Seoul]. It felt to me like a reflection in my family of what was happening in Father's family, only on a larger and smaller scale, because at that time Father was fighting with US Congressman Donald Fraser, which ended in a victory.

Church leader days

One day, Father ordered all the families of 430-couple group and higher to return to their hometowns. No matter how much I wished not to be a church leader, Father gave an order, so I had no choice and became the church leader of the Jegi Ward in Seoul's Dongdaemun Borough. He sent two members of the six-thousand-couple blessing group to me and over a three-year course, I was the church leader. Including the time I was the church leader in my home, it lasted four to five years, and then I handed in my resignation.

During the term of South Korean President Moo-hyun Roh [2003–2008], I had already quit as a church leader and was attending the church in Dongdaemun. President Roh used the computer well and became the president by utilizing the internet. I attended a forty-day workshop in Yeosu, and as I went out to feel the night breeze, [then FFWPU Korea] President Sun-jo Hwang, a cameraman, and Ki Seong Lee, now FFWPU-Korea president had all also gone out to enjoy the breeze. I thought, "Great!" I went to President Hwang and said, "Please teach the church leaders how to use the internet. Regular members all use the internet and hear and know a lot of information, but the church leaders don't know how to use the internet." [President Hwang did rebuffed him angrily.] However, after that, the president gave a laptop to



Amidst the Covid-19 crisis, many fewer people walk through Cheongryangri Station but in no way has that deterred eighty-four-year-old Elder Nam from speaking out about True Parents and their significance.

each of the church leaders for free. But without training, still some people in the 430-couple group are holding on to their laptops but haven't learned how to use the internet.

The betrayal

At the beginning of 2018, one day, I heard that Missionary Hyun-shil Kang had gone to America and claimed True Mother's position. When I heard that I thought, "She won't throw away her spite until the day she dies." Because of her, her younger brother had taken my spot. Sadly, less than a year later he died. Hyun-shil Kang has no blood relatives. She only had that one sibling. Whenever I had seen her in Seoul, I would ask her why she still wasn't married. I was deliberately sarcastic to her because I felt she had taken my place [and given it to her brother]. She tended to avoid meeting me.

When she went to America and claimed Mother's position, I told President Lee, "Even though she's old enough to die of old age, Hyun-shil Kang still hasn't corrected her conduct." President Lee asked what I meant, so I told him about the things that had I experienced with her.

Street preaching, witnessing

From 1961, for seven years, Hyun-shil

Kang had street preached in Pagoda Park. So, [apparently, with the mindset to atone for Ms. Kang's betrayal] I determined that for my final act, I would go out to street witness. After Sunday service on March 4, 2018, I asked Pastor Bae-gwan Moon to give me a kick-off benediction. After I received the benediction, I first went out to the Jegi Ward Subway Station and went into the history hall to preach. Because I was shouting, I was kicked out right away. I then moved to Cheongryangri Station. There, People from the railway office would come to stop me. People from the department store would come out to stop me. I would put up a picture of True Parents in sight of perhaps two security cameras, so as soon as they saw me with the picture, the office would know right away. They would chase me out, so I could not do it. It became so difficult that I thought I could not continue doing it.

Relying on others' experience

In our church, Elder Sang-bo Lee is famous for holding demonstrations, protests. That elder protested when the Seoul to Chuncheon Highway was going to cross right in front of Cheon Jeong Gung. He is the person who got them to carve a tunnel through a mountain and have the

Highway go behind Cheon Jeong Gung. I called Elder Lee and told him what was happening and asked for his help to get a permit. I didn't know what papers to file, so I asked him to fill out the papers for me. He came right away and brought a huge bundle of files. I asked him why he brought so many, and he said that you have to report and register the files every month.

I prepared the files and went to the police. The police officer in charge saw me and said, "If you want to do it, just do it; it is even more difficult if you get a permit. If you get a permit there are various permit levels and it is all so difficult, so don't get a permit. Just do as you wish."

However, since people kept chasing me out, I asked him what to do. I asked him to give me something I could show people. He gave me his business card with his phone number on it. I thought this would do and went back to Cheongryangri Station.

Tribulations and trials

When I come out into the subway station, I would show officials the police officer's card with the police logo and tell them I had permission. A few times this did not work. I would then call that police officer, but he backed out of supporting me. He said to read the atmosphere and discuss it with whomever was trying to push me out; he didn't wish to be involved. But is this something that can be discussed? It is not. So I forcefully continued to witness. Police officers still sometimes came. People continued to report me to 112 [the non-emergency police number]. Sometimes a flock of police officers came. I continued to have run-ins with them.

In June 2019, a Christian church minister tried to trap me; it became a criminal case [for defamation and interrupting Christian services (by Christian street preachers)] but I eventually got him. What I had done was in self-defense, so the case didn't go as the minister had hoped. At the first trial, I was to be fined ₩500,000. At the second trial it came to ₩300,000 though the actual bill was for ₩200,000. It went all the way to a third trial, where the high court rejected it immediately. After all that trouble I received a not-guilty verdict.

Unbridled access

Since I would not back down, now even the railway office and the department store officials have given up. Three or four Christian ministers would go around together and preach out loud with a microphone. All of them have had a disagreement with me and we've fought it out. We argued, and when that didn't work, the police would come. That happened dozens of times. Now the Christian ministers don't come at all.

Near the entrance, every Tuesday, the Cheongju New Day Church would come with a van full of seven or eight people. They would set up a speaker and sing Christian hymns. Then each of them would give a sermon. This went on from 12:00 to 2:30. However, those people don't pay any attention to me. They are at the plaza entrance (near the main road). They don't come out into the plaza. I also don't pay attention to them. I only witness in the center of the plaza, so as long as they don't come near me, it is fine with me. I have a camera set up near the main road. [For videos he continually uploads to the KakaoTalk message app.] They don't want to show up on the video, so they don't come over near me. It's as if now no one can come into the plaza without my permission. They don't think of coming now and if they do come, when I show up, they leave quickly. When they are passing out tracts, once they see me, they rush out of there. They used to come from all over the place. Cheongryangri Station must be famous because people nearby don't come but many people come from distant places.


Sincere consistent effort

Recently, now that I am older and don't have the same strength, I have to encourage my body. It is difficult for me to go out but when I go out, I feel good. When I am leaving my house I truly don't want to go, but I encourage myself and set off. I began on March 4, 2018, on a Sunday. I have rarely missed a day. Earlier this year, many young men and women came from sixty-four nations to participate in the many events taking place in Korea, but I did not go to even one of them. Rather than go to events, I witnessed at Cheongryangri Station.

However, in late November 2019,

there was an inaugural event of the Korean Clergy Leadership Conference at the Lotte Jamsil Hotel. I had introduced the event to two pastors and said I would register them. However, all of a sudden, our church pastor contacted me and said that since I am not a pastor, I could not go. If I didn't go, how was I to send two Christian pastors from the Chungcheong Province countryside? I had already made plans to go. I called Pres. Gi-seong Lee and asked, "Can't I go to the event, even though I'm not a pastor?" I sent him information introducing the pastors. He told me not to worry about it and that he would contact my pastor. Other than that time, I did not participate in any of the events. After joining the church, I always attended events; this is the first period when I do not.

You must prepare a foundation on earth for the providence to move in the spirit world, so no matter what anyone else says, an individual needs to establish a foundation. The Bible says, "Whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven." Also, Father told us not to think about our individual harvest but to work hard and offer our sincerity and that will produce results somewhere else. That is what he said and other pastors have also said this. I am doing this to establish a foundation. I am not doing this without reason. This is not just simply difficult.

This message that I am giving daily in the plaza [is so blunt and confrontational] that no one else could give it. If they did, Christians would beat them up. It is true. If I could not protect myself, they would have gotten me. They tried to get me, but I got them first, so they gave up. One pastor began to pray after I had defeated him. He said he prayed and heard that I used to be a marine. So, he said, "I will buy you something delicious. Let's go mountain hiking and become friends." There was a pastor like that, but if he is so great at praying, why doesn't he know True Parents? In any event, to this day, I am protecting Cheongryangri Plaza. 

Elder Nam has more than seven hundred videos on his YouTube channel, all broadcast from Cheongryangri Plaza.

