

True Peace

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Responding to True Mother's Prophetic Guidance

By Michael Balcomb



At 5 am on March 12, an incoming KakaoTalk message from Dr. Young-ho Yun in our international headquarters awakened me. We'd just concluded a special European seven-day workshop for 120 Japanese members in Istanbul. Fumiko and I were so full of excitement and appreciation for a really great workshop and for the hard work of the two lecturers sent by Rev. Eiji Tokuno from Japan, Rev. Moichiro Nakamura and Mr. Morio Obata. So before going to bed, I'd sent a quick report with some great photos to Korea, hoping they would inspire True Mother at her breakfast table.

I suppose I was hoping for a word of encouragement. But the message I read from True Mother in the early morning hours was very different. Rather than warm appreciation, it was a cool and serious warning: "You should be taking the coronavirus threat much more seriously than you are, and you absolutely must refrain from these kinds of large gatherings!"

To be honest, I was a little stung. For the past month, we had kept one step ahead of the coronavirus. Over a thousand people from Europe came to World Summit 2020 and the blessing ceremony in Seoul in February and no one got sick, surely a minor miracle. Then, the very next week, our subregional leaders held big Sunday services all over Europe to share about their Korea experience—and again, nobody got sick. When the workshop started in Istanbul, there were no reported cases in Turkey at all. Again, nobody got sick. "Why is True Mother so worried?" I moaned to myself.

Looking back now, I can see that we had been lulled into a false sense of security. Indeed, I wasn't very worried myself, not at all. But when we get a direct communication from True Mother, we should take it seriously and act on it at once, even if we don't quite understand or agree with it.

Later that very same day, I had an urgent call from our Special Task Force youth director, Deborah Cali, and our Polish national leader, Martha Kral. They told me that the STF program was getting into difficulty in a few countries, unable to fundraise or go door to door. Deborah reported that the entire group was now gathering for a scheduled workshop in Poland. Was it OK to go ahead?

Normally, I would probably have said "Sure! Let's challenge ourselves!" but as we all reflected together on True Mother's direct guidance, we realized that if we took it seriously, we would not only have to cancel the workshop but also immediately send all these young people back home to their own countries. This was a drastic, expensive decision, but we made it. We made the same decisions with the young volunteers from the American Generation Peace Academy program, and the Universal Peace Academy and Sun Moon University missionaries as well. It was heartbreaking to have to send all these young people home, but what could we do?

We didn't know it then, but the very next day Europe suddenly went into lockdown. Poland and many other nations closed their borders. All flights were canceled. The permitted size of gatherings, which had been set at 500 changed to 100, then to 30, 10 and 2 in less than a week. If we hadn't taken prompt action, it would have been a complete disaster. But thanks to True Mother's urgent guidance, we made it just in time.

Since then, our whole region has been in lockdown, but we are doing well. Following Mother's direction, we moved all of our Sunday Services and other meetings online, using Zoom. The response has been very good. Our Wednesday evening prayer has gone from 150 to 450 families and our online Sunday services now reach thousands. Everyone is welcome!

One new European project that we are particularly proud of is our online Centenary and Diamond Wedding Exhibition, testifying to True Parents' lives and work. It is now available in multiple languages and we encourage True Peace readers to visit it at www.smm100DOTorg and to share it with all your friends and family.

Thank you again True Mother for your prophetic and timely guidance. You saved us time, money and grief, and I am sure you saved lives. I am humbled by God's mercy and again reminded that we should always pay close attention to and follow True Parents' words, not waiting until we understand everything perfectly! 

Dr. Balcomb is the regional chair of Europe and the Middle East.

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Blessed Families and the Ideal World

True Father delivered this address on April 27, 2002, at the Sheraton National Hotel in Washington DC, on the occasion of the Interreligious and International 144,000 Clergy Couples Blessing and Rededication Ceremony. All our Blessing Ceremonies spring from True Parents' Holy Wedding, 3.16 on the heavenly calendar (April 8).



From left: Archbishop Stallings and his wife, Sayomi, née Kamimoto; Pastor T. L. Barrett and his wife Cleopatra (Pastor Barrett has testified, "God told me to stand with Father Moon, and I would be blessed. The most unexpected blessing came. I was reunited with my wife and the mother of our seven children!"); True Parents, Bishop Jesse Edwards and his wife Dr. Tanya Edwards on the occasion of the Clergy Couples Blessing and Rededication Ceremony.

Distinguished guests from home and abroad! First of all, I would like to sincerely congratulate everyone participating in this blessing ceremony of 144,000 clergy couples from interreligious, interracial and international backgrounds. On this day, the five races became one, transcending religious denominations and doctrines, centering on the ideal of the true family, and it will be recorded in the history of human civilization, in which conflicts and struggles are ever increasing, as a day in a new history in which reconciliation and love triumphed.

Importance of a true family

Through the past eighty years of my life I have devoted myself, heart and soul, to constructing one world of peace under the one God, going beyond the religious order I founded. Now, on this meaningful occasion in which my efforts have been brought to fruition, I would like to speak to you, the leaders of different religious orders, under the title "Blessed Families and the Ideal World." A great number of people are living in the world, and they all belong to their families. However, without true families, true children cannot grow up and the formation of true societies is also impossible. As can be seen, it is an obvious fact that true families are the basis on which true societies, true

nations and a true world can be established. These true families refer to the families that have formed centered on God's true love.

Until now there never has been a clear definition of a true family. Not only that, the goals that true people need to pursue and their limitations also have been unclear. Human beings are in a state of ignorance in which they do not know where people come from, how they ought to live and where they go after death. Human beings have lived throughout history without defining their purpose, the standard for moral cultivation and the uppermost limit of human maturity that they are to achieve. Since human beings as individuals have not been able to stand in the position of perfection. There is no way for them to reach the ultimate standard of the family, although they are seeking it.

When seen from this perspective, the fact that numerous people are struggling along the path of their lives is certainly a problem. However, what is more serious is that we should set the standard of a true family based on the foundation of being true individuals. This ideal remains a task to be fulfilled during the course of our lives and the developing course of history.

What is the purpose religion, which has been eradicating the spiritual ignorance of humankind, must

pursue? Individual salvation is significant. However, religion has to go one step further and save the family; that is, it needs to focus on restoring the family and liberating all humankind from sinfulness. Religion must recover the family that can represent, in a true sense, history, the present new age, and the future. Furthermore, it needs to firmly establish the basis for the family in which all human beings can rejoice, and the standard that all families must follow. It has to determine where this family system begins and where it is heading. Unless this happens, we cannot build the world of peace on earth. We need to understand that no matter how well the external system of the world has been structured, if families are not spiritually healthy, the world can break down in an instant.

Where does peace begin?

The family is the starting point of true peace. In the family are parents; there is a conjugal relationship between husband and wife. Not to have parents or for a husband and wife to separate is unfortunate; if you were to lose your beloved spouse, you could not be more miserable. Even if you were not very successful in a materialistic sense, if you had achieved love in your family, true parents, a true husband, a true wife, and true children living such a peaceful life that everyone, regardless of who they



True Parents beseeching God's blessing for religious leaders and their spouses. Many media outlets covered the ceremony, with a particular interest in Archbishop Emmanuel Milingo and his bride, Maria Sung.

were, wished to follow in your footsteps, no one could deny that such a family is a happy one.

To this day, saints and sages all have talked about peace, although they did not really know that the family is the starting point of true peace. This is because they were unaware that God's ideal of creation is the construction of a peaceful world on the foundation of ideal families. In the course of world history until now, many revolutions have occurred. And even if there have been many cases in which revolutions resulted in changing the world, all such changes eventually fell short. The ultimate problem is that the center that can give rise to the revolution to form true families must manifest on earth.

From there, the beginning of the construction of a new world, that is, a new historical ideal, needs to appear. There is no way for us to deny this fact. This is the messianic ideal passed down from the First Israel, Judaism, to the Second Israel, Christianity. Can a person who does not originate from a righteous family go in the right direction? Even if that person could go there, he or she would be unable to find a stable destination and would have no choice except to turn back. This is why the destiny of our life course is such that we have no choice except to find our way back to our families.

The starting point of saving fallen

humanity is the family. The driving force behind human beings' search for the original homeland has to become the motive that influences history in its entirety and all environments, the motive that also paves the way for happiness. Where would the family that is the foundation for that driving force of human beings form? Today's religions must prepare the basis through which they can benefit the family before they can publicly benefit the society. This is because even if a religion has made contributions for the public good, if the basis of the families that make up this society breaks down, the foundation of society also will break down.

In this regard, what would be the starting point for God to save fallen humanity? Would it be a specific nation that boasts of having a certain civilization? No, it wouldn't. If there is a certain organization in a society that society considers ideal, would it serve as the center? No, it would not. Then would that starting point center on a certain individual with the qualities of a genius? No, it would not. You have to know that the one starting point that can transcend all these things is the true family. Therefore, the people of today need to become those who can pass through the door of such a family and thus win the qualification to hold high the banner of the victor and head out into the world. Individuals who can present

such a philosophy and teaching have to come forward.

Religions and the family

Why have Buddhism and Catholicism continued to emphasize leading a celibate life? Can celibacy truly be the basis for human happiness? No, it cannot. The reason for that is because no religion or philosophy has been able to clarify where the origin of true happiness lies. Therefore people needed to lead a celibate life in anticipation of the pure and righteous family that would eventually appear.

The serious problems people bring up nowadays within Catholicism signify the need to fundamentally reconsider celibacy, practiced since the thirteenth century. The fulfillment of God's will comes through a true family formed by a true man and a true woman. Therefore, for the clergy to take the lead in forming ideal families, thus setting an example for others, is a matter of course.

Social degradation and the family

Today in the United States and in the entire world the deviation and degradation of young people is threatening healthy societies. The world has reached a state in which it is almost at its end, and human power and human love cannot bring it under control. Therefore, a new movement needs to arise at all costs. All that is wrong needs to be done away with, and we need to make a new beginning based on the original standard.

In this respect, history is the history of re-creation and is the providence of restoration in which all that is old is done away with and new things are re-created in order to head toward the original, ideal world. This is why the old and the new are clashing. Until now, individuals formed families in whatever way they liked, but they cannot do so any longer. Such is the age we are in now.

Among the founders of the different religions, Jesus in particular often spoke quite seriously about the family. Who did Jesus say that God was? He called God his Father. He revealed that the relationship between God the Creator and humankind is a parent-child relationship. Furthermore, he said that he was God's only begotten son. This means that Jesus is God's first son and at the

same time his only son. If God is the original being of love, he has a parental relationship to humankind. That is why the relationship between human beings and the Creator goes beyond the simple relationship between the Creator and the created, for it is a relationship connected through true love, true life and true lineage.

Jesus' wish was to form a God-centered family

Jesus also said in effect, "I am the bridegroom and you, the people, are my bride." When the bridegroom and the bride marry, they become husband and wife. Jesus was saying that they needed to form a family. Ultimately, he was saying that they had to form a family and have children. For certain, only when a married couple gives birth to children can they form a family. Even if you want to divorce because you dislike your wife, you cannot split up recklessly when you have children. The children are the fruits of the love between husband and wife.

Jesus came to earth as God's only son and the prince of the heavenly kingdom. He came as God's crown prince. He is the son to whom God gave the royal seal when he was born, as the prince who is qualified to inherit God's full authority. God had intended that the Jewish people, as the eldest daughter of God, receive his son, but they did not do so.

Among you can anyone say confidently that you can become the bride of that prince? The groom and the bride have to form a relationship as the prince and princess of heaven while attending God as their parent. The wish of the Lord was to form a family centered on God in this manner, not to rule the external heaven and earth. In light of that, what is Christianity supposed to do? It has to prepare the bride for the one who comes to fulfill the common desire of all humanity and prepare a suitable environment for him. This is what is figuratively expressed in the Bible as the marriage feast of the Lamb. You need to fully grasp the fact that Christianity's mission, as the bride religion, is to shoulder and fulfill that historic responsibility.

When all is said and done, the purpose for Jesus' coming to earth in the flesh was to take a bride and form

a family. The problem is the family. If a true family had formed, what would Jesus have become? He would have been the father. When he had become the father, he simultaneously would have become the head of the family. Furthermore, he would have become the king of the family. However, Jesus died on the cross before he could fulfill that ideal, a family. This family that Jesus could have formed is one that would have lived for thousands of years while attending God.

A Korean folk song has the lyrics, "Moon, moon, bright moon; moon where Lee Tae-baek played; there, there, right on the moon, a cinnamon tree was planted; bring father and mother to the moon, to live for a thousand, ten thousand years." The blessing is the fulfillment of God's wish to form a true family. What, then, would Jesus have done after finding his bride? He would have had children. In other words, God's grandsons and granddaughters would have been born. In the end, God's great sorrow is that he did not have grandsons and granddaughters by direct descent.

The missing model

Throughout history, God has tried to establish the model family for all human beings. This being the case, how much would God have yearned for that family? And how much have human beings, who were bound together through the Fall, yearned for such a family? Have you also yearned for a family like that? All humanity has to become one centering on the ideal family. To do that, what does humanity need? They need to receive the true family. The families in today's fallen world cannot enter God's presence. For this reason, Jesus was right when he said our own family members are our enemies. What did Jesus come to earth to do? He tried to form a God-centered family. Because he was unable to form that family, he said he would come again. What, then, does he have to do when he comes again? He has to form that family. And, when the sons and daughters in that family continue to prosper for generations to come, a tribe forms, a people forms and a nation forms.

For a pure family of God to form, a

clan of the blood relatives of a family centered on God's love, needs to emerge on earth. However, because this family has not formed yet, God has continued to carry out the providence of salvation in order to form a restored clan, related by blood, to the original family. This is the original standard of God's ideal at the time of the Creation that must manifest on earth.

To establish such a family, I am performing this blessing ceremony that all of you have come to know well. This family is called the family of the blessing. What kind of family is this? It is the ideal family centered on God. It is the family that the coming Lord is required to establish, the family that future generations are required to form, and the common goal that all human beings ultimately aim to achieve.

What would be the common gateway that we all can pass through? It is neither the nation nor the world. It is neither the communist world nor the democratic world. It is the original family. Before there can be a democratic world, first there must be an original family that can build the true democratic world. Until this original family appears, the kingdom of peace, the ideal nation of peace, cannot come about.

That is why the time must come when this ideal family we yearn for, this original family that we desire to live with, this family we want to meet, and this family we want to find must absolutely appear on this planet and share the same destiny along with human history. Only then can God's providence for the earth be fulfilled and the blessed land of the Sabbath, the haven of the Sabbath begin. Religious leaders have to take the lead in this movement to save the family, to renew the local community, and to strengthen the nation.

Respected guests from home and abroad! I ask you, the religious leaders, who were blessed today, to stand at the forefront in leading this blessing movement in your houses of worship and your local communities and to become the pioneers in establishing a nation of peace and the world of peace. 

The text has been edited for inclusion in True Peace magazine.

Africa Summit 2018 Senegal



- ① True Mother giving the keynote address at Africa Summit 2018 in Senegal at the Abdou Diouf International Conference Center (CICAD) in Dakar, Senegal.
- ② True Mother speaking with Senegalese President Sal at the Presidential Palace.
- ③ True Mother and UPF International President Thomas Walsh present President Sal, wearing the Good Governance Award, which came with a monetary prize, which the president announced he would donate to fund two specific projects.

Latin America Summit 2018 Brazil



- ① True Mother addressing the vast crowd at Latin America Summit 2018
- ② True Mother speaking as a co-founder of UPF in São Paulo Brazil, a city of 21.65 million that grew around a Jesuit college with twelve Catholic priests founded in 1554 at a time when various tribes of indigenous Tupi people abounded in the area. Her speech touches on Brazil's religious history and True Parents' Latin America providence.
- ③ A group of prominent UPF-related figures with True Mother and Sun Jin Moon: To Mother's right are Cardinal Kelvin Felix; Anthony Carmona, president of Trinidad and Tobago, 2013–March 2018; and Federico Franco, president of Paraguay 2012–2013; to Dr. Walsh's right is Julio María Sanguinetti president of Uruguay 1985–90, 1995–2000
- ④ Sun Jin Moon escorted True Mother to the podium.
- ⑤ A ceremony expressing the desire for interreligious harmony



Asia Pacific Summit (Nepal) 2018



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- ① True Mother delivering her address to the participants of Asia Pacific Summit 2018 during the Opening Plenary Session
- ② Asia Pacific Summit 2018 had the support and active participation of the government of Nepal; the man with the black *Bhaad-gaule topi* on his head is the Nepal's prime minister; at the podium is Ethnak Dhakal, an erstwhile national leader of FFWPNU, who has also served his nation as a parliamentarian and a government minister.
- ③ True Mother and Prime Minister K. P. Sharma Oli happily wave to large crowd.
- ④ A good view, at the victory celebration in Kathmandu, of how large the crowd was at Asia Pacific Summit 2018.



South Africa Summit 2019



- ① True Mother speaking at the Africa Summit and Leaders' Conference.
- ② True Mother with African luminaries on whom she has bestowed the International Summit Council for Peace medal
- ③ True Mother bestowing the blessing upon representative couples.
- ④ True Mother presented Prophet Radebe with a Family Federation flag and plaque.

São Tomé and Príncipe Summit 2019



- ① True Mother addressing the audience.
- ② President Evaristo Carvalho greets True Mother.
- ③ True Mother presenting the International Summit Council for Peace (ISCP) Medal to recipients.
- ④ The holy water portion of the blessing ceremony.
- ⑤ True Mother blows out the candles on a celebratory cake.

Southeast Europe Summit 2019 Albania



- ① True Mother addressing the Southeast Europe Peace Summit attendees
- ② The eight awardees with True Mother who is standing between Mr. Alfred Moisiu, president of Albania, 2002–2007 and Elisa Spiropali, the Albanian minister of state for Relations with Parliament
- ③ True Mother leading the couples through their blessing vows.
- ④ The couples are exchanging rings throughout the hall.



Asia Pacific Summit 2019 Cambodia



- ① True Mother addressing the audience in Phnom Penh
- ② True Mother awarded the International Peace Summit Council Medal to eight prominent dignitaries beginning with long-time Cambodian Prime Minister Hun Sen (standing to True Mother's right).
- ③ True Mother sprinkling holy water over representative couples. April 8 (3.16 on the heavenly calendar) is True Parents' sixtieth Holy Wedding anniversary, which made all subsequent Blessing Ceremonies possible.
- ④ True Family members, Unificationists, Cambodian and Palauan dignitaries onstage at the conclusion of the blessing Ceremony



Africa Summit 2019 Niger



- ① True Mother and President Issoufou struck the gong several times.
- ② Mother dipped her hands in holy water and laid them upon each couple's hands.
- ③ Mother explained that attending Heavenly Parent as Cheon Il Guk citizens will solve all the problems that currently burden us.
- ④ Seven hundred couples, a third of the pre-blessed couples, most wearing elegant Muslim garb, filled the hall.

Who Was Rev. Moon?

This is a transcript of the address the writer presented to the International Association of Academicians for Peace (IAAP) on February 5 as part of World Summit 2020.

By Andrew Wilson

I want to talk about the wellspring, the origin, the source. We're talking about Rev. Moon's hundredth birthday, and it is good to ask the question, why would he, a man of God, choose to sponsor conferences on science. Actually, he had a firm belief in the unity of all knowledge. He believed that, and he taught that there is one principle that is the basis of both religion and science. Because the God who created religion is also the God who created the natural world. So, from that starting point, he believed that there should be one explanation, or one principle, behind all reality. His central focus was in the religion field, but he did not neglect science.

One of the reasons I know about this, and one of the sources I am speaking from, in this talk, is his original text. I have been studying, with the help of a wonderful Korean expert named Hee Hun Standard, the original manuscript that Rev. Moon wrote back in 1951 before he even began his outreach and his ministry. It is called *Wolli Wonbon*, which means Original Text of the Principle. And this has never been published. It is about seven hundred pages long. It's all in his own handwriting, and about a hundred pages, surprisingly enough, are devoted to science. He covers topics like gravity, evolution, electromagnetism, the formation of the solar system...

So, he had it in his mind—way back when—before he even started his ministry—that science would be part of it. And during his life, he made many efforts to support science and technology. Not only with ICUS (International Conference on the Unity of the Sciences) but also by starting companies producing machine tools and ones involved in other industrial processes. So, science and religion, for Rev. Moon, are not fundamentally in conflict. He doesn't hold the position of many evangelical Christians, who see science and the Bible as fundamentally in conflict with each other. Nor does he follow the idea (as Mr. Breland [an earlier speaker] was saying) that science is dealing with facts and religion is dealing with values. They are both intertwined. There is no “versus.” The fact and value should be connected; the how and the why should be connected. They are complementary paths to knowledge of the same reality and should eventually arrive at the same point.

Similar characteristics

One of the people that I studied when I was in the seminary, who is somewhat similar to Rev. Moon in this regard, is Teilhard de Chardin [(1881–1955) French philosopher known for his theory that man is evolving, mentally and socially, toward a final spiritual unity (BritannicaDOTcom)]. While Rev. Moon studied electrical engineering in Japan, Teilhard de Chardin started his career as a paleontologist. But as well, he was a Jesuit priest, and of course, Rev. Moon studied the Bible and was a minister of the Gospel. So even as Rev. Moon developed



Dr. Wilson's inquisitive outlook has led him to deeply examine various aspects of the religious realm. He has been conducting theological investigations and interfaith outreach for at least four decades.

his theology, the Divine Principle, and incorporated scientific concepts, Teilhard de Chardin did the same thing. As a paleontologist, he studied the evolution of early man, and he understood *that* to be the work of God—that God was guiding the evolution of life toward some kind of cosmic end point in which God and Christ would be manifested throughout the universe. He called this the “omega point.”

During his lifetime, he was condemned by the Catholic Church, but recent Popes, including Pope Benedict and Pope Francis, have praised his work. So, it's always like that. The prophet is never appreciated while he is alive, but after he is dead, people say, Oh, he must have been onto something. I see a lot of similarities.

Religion needs to mature

Now, Rev. Moon, as I said, believes there is one unitary principle. But you cannot find the unity of science and religion unless you do something with the religion side, because religion has been operating based upon faith, based upon taking the Bible literally, based upon belief in miracles. This led to a lot of distrust between science and religion because it seems that science and the Bible are contradicting each other.

But Rev. Moon believed that if he could help religion to understand the fundamental principle by which God works, the principle that is behind everything in the Bible, the truth of science and the truth of religion will become much more compatible with each other. He wrote, for example, “The world that religion describes appears to be in another dimension, a faraway world that has nothing to do with reality.” This is a quote from *Wolli Wonbon*. “However, this is a serious misunderstanding. In fact, the world of faith, that faith is seeking, is the original world of reality; it is the world of the principle that the first human beings should have begun and walked in. However, since they lost that world, it put God in a position where he had to recover by introducing religious faith.”

Religion, the long way around

So religious faith was kind of a detour because of the human fall. Originally, had there not been the Fall, we would have been “scientific-man”; man would have been *homo scientificus* from Adam and Eve's time. [Note: *homo scientificus* is a Latinate improvisation for “scientific human” reminiscent of *homo sapiens*.] So science and religion are both to fulfill the Principle. The highest religion and the highest principles of science should cohere with each other. Religion is coming down from above because it knows God, and it should connect to the physical world. It shouldn't just remain in the word of faith.

And science, coming from below, that investigating in the physical world is *homo scientificus* seeking to understand its cause. Nineteenth-century science was materialistic. Einstein's theory of special relativity led to the notion of energy as being more fundamental, and today scientists are looking at information theory to try to understand the source of reality. It is as though science is climbing up toward something invisible and immaterial that is at the cause or root of what is material. Religious people have known that as "God." So there is a link there that needs to be joined. And these two paths are destined to meet, according to Rev. Moon. (My thanks to Mr. Breland for providing all of these beautiful pictures of past ICUS that are interspersed throughout these slides. Religion must descend to science. Science is climbing up. The hope of humankind is they that they will unite with one another.

Rev. Moon had a vision that one day in the future humankind would live in an advanced scientific civilization and in unity with God. That is, the world of modern science even would help people to testify to God and unite with him. So it is not only for religious people to teach people about the source of the universe but for science to do so as well. And in his material aspect, science should help to build God's kingdom on earth because of God's purpose for creating humankind is not [for humankind to live in] some faraway world in the sky but to live in happiness and in peace in this world. And science is part of God's gift to us to be able to do that.

Confronting false expressions of truth

Another problem that Rev. Moon encountered in his life was the problem of dialectical materialism. He was a prisoner in a communist North Korean labor camp for two years and eight months, where he was exposed to weekly indoctrination sessions about communism. And of course, the communists taught that they were scientific. That religion was superstition, and that communism had the true science. So he understood that a proper response to the errors of communism is to develop a scientific theory dealing with issues of reality and God. He said, "Advocates of dialectical materialism present their view that the origin of the universe is matter in motion. But before they make such an assertion, should they not consider why motion, the action of forces, began? However, because they do not know the Principle, the law of heaven, they deny the one, the original being, who is the source." So Rev. Moon was thinking very philosophically. We have to get to the root principle to order to understand reality, and dialectical materialism is a false expression of that. So what are some of Rev. Moon's teachings in relation to science that are in the *Wolli Wonbon*? First of all, the principle of object partners: Entities are positioned in the universe to be in a relationship with one another. They relate by giving and receiving. The more they give and receive with each other, the closer they become, and they become object partners, uniting to produce force. Uniting for existence and action. Of course, you can talk about male and female, anions and cations, husband and wife, a business entity and its customers, every kind of existence is meant to be in relationship with other existences. And of course, giving should precede receiving. So this is about living for the sake of others. This is the part about the world having been designed to be unselfish. When beings are living in relation to other beings, there is a benefit to all. This is one of the basic points of the principle that Rev. Moon came up with.

God and the universe

How does God relate to the universe? Rev. Moon was an electrical engineer in training. He talked about induction and resonance. You can say that God is a being composed of plus and minus or dual characteristics, and as those dual characteristics interact with the material world, they create a corresponding signal that can form the material into plus and minus in the same way. The more closely the world of plus and minus resembles God's plus and minus, the stronger the interaction is, the more resonance there is. So this is talking about love, actually. But we can use electrical engineering metaphors to describe it. Human love excites God's love. God's love induces human love. They create a positive feedback circuit. This would have happened if the Fall had not messed up human love. So we need to deal with human love and bring it back into alignment, so that the frequency is right. That is what religion was all about.

Another thing that Rev. Moon talked about was the universal prime forces. Those universal prime forces are active everywhere in the universe at different levels, and they always involve giving and receiving; they are always in balance. So on the level of astronomy, you have gravity and centrifugal force. At the level of electrical magnetism, you have plus and minus in circuits. In life, you have to inhaling and exhaling, blood circulating through arteries and veins, and so on. In the spiritual life, we have the force of the conscience relating to the actions of the body. This principle operates on every level. Science can investigate this principle, and religion and ethics should practice this principle. God even operates by this principle. So within God, there are forces generated by giving and receiving. Maybe some of you who are Christians know about the procession in the Trinity. You can understand it in that way too.



The audience's view of Dr. Wilson on the day he gave this address at Kintex during World Summit 2020

The goal existed in the seed

There's another principle that Rev. Moon talks about, which is the principle of growth. All things pass through a growing period. Nothing is created perfect; everything comes through stages: formation to growth, to completion. This growth is a path of truth. It's a path by which beings manifest their complete selves. So this has to do with an individual life form growing from a seed to a sapling to a fruit-bearing tree.

But it could also be the growth and development of the planet earth and the growth and the development of species, or evolution. Not evolution in one generation but evolution over a hundred or millions of generations. Or the growth of the cosmos as a whole. Everything is passing through a growing period. But note that that a growing period has a purpose. It has an end. It has a goal. It is not mindless. It is not random. It has a goal that was already implicit in the seed. That is the principle of growth. Darwin described a process of growth that lower animals evolved into higher animals, and Rev. Moon affirmed that it is true. But the difference is that Rev. Moon would say there is an end point. And that end point is human beings who are united with God and who establish an ideal world.

God-ordained evolution

The unfolding process that started with the Big Bang ends with human beings who can fully become conscious of God and manifest God. This is exactly similar to Teilhard de Chardin's concept of the Omega Point. So we're not saying that evolution is wrong; we're just saying that there is an element of purpose that is missing in materialistic evolution. Darwin began with species. He saw evolution in terms of the origin of species. But Rev. Moon began to look at evolution from the purpose of creation, where you can say that extinct creatures are actually earlier stages on the path to forming the life forms that exist today that can relate to human beings. You can say that dinosaurs are a growth stage of birds. Not looking at the species but looking at the whole. That's the kind of idea he has about evolution.

All I want to affirm is that there is a great deal of commonality between science as scientists investigate it and the points that Rev. Moon came up with through the Principle, which God revealed to him. There is no conflict. It is just that the Principle provides a bigger framework in which we can understand, like science, how physical processes in the natural world take place. Because God is the greatest scientist. Thank you very much. 

Dr. Wilson is a professor of Scriptural Studies at the Unification Theological Seminary.

Look at the Bright Side

The writer is the daughter of Mexican immigrants to the United States. She was a financial analyst before winning election to the US Congress, in which she served from 1997 to 2017. Her sister Linda has been in Congress since 2002. They are the only sisters to have served in Congress in US history. She delivered this speech during the General Assembly of the International Association of Parliamentarians for Peace (IAPP).

By Loretta Sanchez



Loretta Sanchez's career in the United States Congress spanned twenty years.

Blessed are the peacemakers. Their services will always be needed on earth. We wake up every morning to the clamor of partisan warfare, impeachment hearings, terrorist attacks and the prospects of World War Three. I served twenty years in the United States Congress, and I know that every day about half of Washington wakes up determined to tear down their political opponents. We are constantly bombarded with stories of conflict, of strife and bad news. Yet, when we look at the actual state of the world today, in terms of armed conflict and causes of conflict, we discover a very startling and surprising fact. The world today is more peaceful, prosperous and safe than it has ever been since the garden of Eden.

According to Matt Ridley, a well-known British journalist, and Hans Rosling, a Swedish statistician, we are better off now. Fifty-five years ago, when I was just a little

girl, the average human earned only one-third of what they earn today. Yet today, that average human eats a third more calories and can expect to live a third longer than before. The rich get richer. But guess what? The poor do even better, because in the last twenty years, the poor doubled their consumption. In fact, the UN estimates that poverty was reduced more in the past fifty years than in the previous five hundred year, and every day, a hundred and eighty thousand people in the world earn their way out of extreme poverty.

Our basic needs are easier to get now

One reason that we are richer, healthier, taller, cleverer, longer-lived, and freer than ever before is that the four most basic human needs—food, clothing, fuel, and shelter—have grown remarkably cheaper. Let me give you an example. Imagine that it's nighttime. It's dark and you want to read a book for an hour. If you lived in the year 1800, you would have to work for six hours in order to buy [a large enough] enough candle to read your book for an hour. In 1880, one hour of light from a kero-

sene lamp would take fifteen minutes of work to pay for. In 1950, it was eight seconds, and today, it is half a second. If we look at that, we are 43,200 times better off today than in 1800.

The environment is better off than you think. For example, a car traveling at sixty miles an hour today gives off less pollution than a car that was parked in my driveway leaking fluids in 1970. Even allowing for the many people who still live in poverty, our generation has access to more calories, more watts, horsepower, gigabytes, square feet, air miles, food per acre, miles per gallon, megahertz, and of course, access to more money than any generation who lived before us.

Healthy economic exchanges

This will continue as long as we use these things to make more things. The more we specialize and exchange, the better off we are. For example, by 9:00 am, I will have brushed my teeth with American toothpaste, eaten bread made with French wheat and spread with New Zealand butter and Spanish Marmalade, brewed tea from Sri Lanka, dressed in clothes made from Indian cotton and Australian wool, put on shoes of Chinese leather and Malaysian rubber, and read a newspaper printed on Finnish paper with Chinese ink before I get in my Korean-made Kia and drive to work. I will have consumed tiny fractions of the productive labor and trade and specialization of hundreds of people. So the more we trade, the better off we are. In fact, self-sufficiency actually equals poverty in my book. And while the world's population has increased four times since 1900, other things have increased also. The area covered by crops by 30 percent, our harvest by 600 percent. And there are more than two billion acres of secondary tropical forest, because farmers have moved to the city, so there is more forest emerging.

Life is getting better

And do you know what? The good old days weren't so good. Some people argue that in the past, there was more simplicity, tranquility, sociability, spirituality, and that that has all been lost. But do you know what? It is my opinion that that good life was confined to the wealthy people. It is easy to talk about the lifestyle of a pioneer when you are not using an outhouse. Because we are the luckiest generation. We have experienced more freedom, more leisure time, more education, more medicine and more travel than any other generation in history.

And do you know what? Great ideas keep coming. The more we prosper, the more we can prosper. The more we invent, the more inventions are possible. Almost everything follows the law of diminishing returns. But not the world of ideas. The ever-increasing exchange of ideas causes the ever-increasing rate of innovation. And we will never, ever, exhaust our supply of ideas, of discoveries and of inventions. And do you know what? We can solve our problems. If you say, the world will go on getting better, you are considered crazy. If you say, catastrophe is imminent, people nod and say, yeah, she's right. If you watch TV, all you see is doom and gloom. But do you know what? We, the human race, are a problem-solving machine. We solve problems by changing our ways. The only real danger is if there is no change.

Resist pessimism

For two hundred years, pessimists have had all the headlines, even though most of the time, the optimists were the right ones. Because there is immense vested interest in pessimism. For example, no charity ever raised money by saying "Things are getting better." No journalists ever got on the front page by writing a story about how a disaster is less likely now. Pressure groups and their customers in the media search even in the best statistics, looking for all the bad news.

So here's my list of what we as leaders and parliamentarians can do to move peace forward in this great time of ours. One, we need strong moral leadership in the world today. And we begin with us. Two, we need to seize this moment of transparency and of economic wellbeing. If not when the economy is good, when we will seize peace? You know, we talk about diplomacy and intelligence, and the military, and economics—these are the levers of power to move the way people and countries work together. We need to stop using military and intelligence and use diplomacy and economic powers to help the rest of the nations and the people of the world to prosper with all of us.

Here is the most important thing that we can do. We need to spread the "good news." Now, I know that particular phrase means something to Dr. Moon and her family and to other people of the cloth who are with us today. But, I am just talking about me, being an evangelist for good news. Remember the statistics that I began with? We are in good a time. Rejoice and spread that good news. For most of history, religion played an important role for humanity. So, let's spread our hands out. Let's reach out to people. Let's bridge the differences that we have. We need to go where others fear to go. We need to reach across a deeply religious and political gulf that we have and to be builders of optimism. Because, remember, blessed are the peacemakers. Thank you. 

During the course of her congressional career, the writer represented two different districts in California.

Brighter Days Ahead

In introducing him, Michael Jenkins said that Mr. Rogers envisions a developed North Korea and that this is inevitable. He delivered this address on February 3 at Kintex on the occasion of the International Association for Peace and Economic Development (IAED) conference.

By Jim Rogers



Mr. Rogers grew up in a small city in the US State of Alabama. He earned degrees from Yale University and from the University of Oxford.

I am delighted to be here. I am especially delighted to be here on the Korean Peninsula.... For the last seventy-five or eighty years, there has been the threat of war on the Korean Peninsula. Can you imagine? I'm not Korean, so I haven't lived with this threat hanging over my head, but it has been going on for a long time. Can you also imagine how much money South Korea has spent on defense over the past seventy-five years? Can you imagine how much money North Korea has spent on defense over the past seventy-five years? Both of these countries have spent staggering amounts of money, especially in the North because that is their main emphasis, spending on defense. This is going to come to an end soon, in my view. Once the North stops spending so much money on defense, and the South stops spending so much money on defense, there is going to be a huge pool of capital which can go to develop the North and the

South, their huge potential assets on the entire Korean Peninsula. This is going to happen soon, at least in my view, because there is a different mind-set in the South and in the North. Russia is in favor of this. China is in favor of this. North Korea is in favor of it. South Korea is in favor of it. You all know that President Moon would like to solve this problem.

North and South need each other

Some of us are subject to censorship, but President Kim in the North has made many speeches saying he wants to do for North Korea what Deng Xiaoping did for China. And you all know what happened to China when they opened up and they had huge potential development. That is coming. *Hanbando*, the Korean Peninsula, is soon going to be the single most exciting place in the world. Once the Thirty-Eighth Parallel is open, you will see a huge amount of capital come to the Korean



Jim Rogers, an American investor and finance guru, is hugely enthusiastic about Korea's potential for prosperity and peace.

Peninsula. In the South, they have capital. They know how to manufacture and develop. In the North they have huge amounts of cheap, educated, disciplined labor. They also have lots of natural resources. You know, as recently as 1970, North Korea was richer than South Korea. Well, Communism and the Kims can ruin anything and they ruined North Korea.

But now, President Kim wants to have a new life, a new country. South Korea is ready for change. Russia is ready for change. China is ready for change. Japan is against it, because they don't want to compete with an open Korea, but it is coming and when it comes, you can tell all of the males in Korea, on the Korean Peninsula, you don't have to worry about getting killed anymore [the threat of war disappears], because we are going to have peace on the Korean Peninsula. More changes have to be made in Washington and other places, but when it comes (this conference is in favor of interdependence) you are going to have perfect interdependence on the Korean Peninsula, which is going to lead to great prosperity.

The center of activity

I want to say again that the single most exciting place in the world is going to be the Korean Peninsula once the thirty-eighth parallel is open. In my view that is coming. There is new thinking in this part of the world; not enough yet but it is coming and when it comes, once you have prosperity and peace in Northeastern Asia, including Japan, it is going to lead to a lot more interdependence. Right now there is a huge movement afoot to build a tunnel from Japan to Korea. Can you imagine: One day, you can get into your car in Tokyo and drive to London. People like me, who are a little nuts [slightly crazy] and who love adventure, are going to do that. I'm going to get my daughters and we are going to get into our car and drive to London, through the tunnel, through South Korea, through North Korea, through Russia and through China and off we go.

So, there is a huge change coming. It's in process; it's not completely here yet, because more thinking has to change. But please... I hope that everybody here... If we can solve the problem of peace in Northeast Asia, which can be solved on the Korean Peninsula, with Japan and Russia and China, this will be an unbelievably exciting place with lots of prosperity, lots of interdependence.

Once you have prosperity and interdependence, you will have universal values. Everybody can sing and dance and dine and drink together and no longer worry about shooting each other and killing each other. So, I am very much in favor of interdependence, mutual prosperity, universal values and peace in Northeast Asia. Thank you. 

Mr. Rogers is the chairman of Beeland Interests, Inc.

No More Nuclear Weapons

These were the congratulatory remarks on World Summit 2020 by a man who has spent his diplomatic career in various “hot spots” around the world. Among other roles, he was the US lead negotiator in the extensive but ultimately unsuccessful efforts known as the Six Party Talks (August 2003 to April 2009) which intended to denuclearize the Democratic People’s Republic of Korea. He has not stopped advocating for this.

By Christopher Robert Hill

Let me join Dr. Walsh in expressing my deep gratitude to be part of this summit and to talk to you about some things that are very dear to my heart, the principles of peace. There is no question that the world has talked about these issues for many years. We understand the importance of it, yet peace and prosperity and universal values have indeed been elusive concepts for many years. So it is altogether fitting that we should come together and discuss these to see what has gone wrong and to see what we have done right and in a spirit of optimism and common purpose, to come together and push forward.

This year, 2020, is a year of anniversaries. We have discussed some of those. It is also a year of some anniversaries that we have not addressed. One of those, of course, is the seventy-fifth anniversary of a Korea that has been so brutally and so wrongfully divided. This was not something that the Korean people wanted. Indeed the division of their peninsula was not something they had much to do with at all. It happened as a result, at the end of World War II, of a particularly tragic series of events for humankind. The end of World War II has much unfinished business attached to it. One of the aspects of it has been the continued division on the Korean Peninsula.

Moving downhill

But even though we thought for some time that it could not be worse than to have the Korean Peninsula so brutally divided, it has become worse since those terrible days in the 1950s. Because, what we have on the northern half of the Korean Peninsula is a country that has not dedicated itself to interdependence, not dedicated itself to mutual prosperity, or to universal values. Rather, we have a country in the northern part of the Korean Peninsula that has dedicated itself to the fabrication and the capacity to deliver nuclear weapons.





Dr. Hill's love for Korea, to which he was once the US ambassador, and his persistent desire to see Korea reunited were evident in his speech at World Summit 2020.

I don't have to tell anybody about what a terrible prospect this is when countries try to develop nuclear weapons as a means to intimidate their neighbors and to somehow get their way in the world through this most terrible technology, but that is indeed what we have in North Korea. The United States has taken part in efforts, with other countries, to try to deal with this, and I believe the United States will continue to persist, but I also believe it is not just the responsibility of the United States to deal with North Korea's nuclear ambitions. Rather, it should be all of our common purpose, in the context of these values that we are discussing, to understand that we must, in some way, persuade North Korea of the need to do away with these nuclear weapons.

The need to persuade North Korea

There are those who say this cannot be done peacefully, that somehow more violence would be necessary to convince the North Koreans. I disagree with that, and I think to use those means is probably to end up with a situation that could be even worse than the one that we have today. I think it is the purpose of all of us to convince North Korea that they could have better prospects, a better future, without nuclear weapons than with nuclear weapons.

This was certainly the animating concept of President Trump's meeting with the North Korean leader back in Singapore, a year and a half ago, to convince the North Korean leader that we are prepared to work with North Korea in the future in an ideal way that will be positive for them and positive for the rest of us. In a way, to say that if North Korea is prepared to go away from this path and join a path of interdependence, mutual prosperity, a path that shares our values, we are prepared to stay with North Korea and work with them. But there must be one very fundamental commitment, and that is to do away with these nuclear weapons and these plans for nuclear weapons.

North Korea needs to understand that the United States is extremely proud of the relationship that we have with the Republic of Korea, a relationship that is really a sharing of, to be sure, our prosperity and certainly a sense of our interdependence, but also of course of our values. It is truly one of the best relationships the United States has in the world, and it will not be shaken. It will not be broken by North Korean efforts to intimidate either the United States or the Republic of Korea.

The scourge of nuclear weapons

I think we need to look at the problems, the difficulty, of getting North Korea to give up their nuclear weapons as an opportunity to spread the values of interdependence, mutual prosperity and universal values. I think everybody, not just the United States' president, but rather all of us, should understand the role that everybody has in making sure that we do not see these weapons of mass destruction replicated in more countries. North Korea should come to understand that they could have a



Members of the audience listening intently

better future without them than they do with them.

We need to do this with a hand of friendship. We need to do this through peaceful means, but we cannot do this if what we say to the North Koreans [includes that] somehow we can accept some nuclear weapons or some part of their nuclear weapons program. To open your hand in friendship, to do so in a peaceful manner, does not mean to give up your values. If North Korea is accepted as a nuclear weapon state, who is next?

I suspect that this problem will go on and on as long as there is a perception that we are not serious about dealing with it. I hope that as we go through this seventy-fifth year of the division on the Korean Peninsula, it will come to light that there is some end to this, that the Korean people do have the prospect of coming together, even if the arrangements are just devised and developed by the Korean people, not by the rest of us. But with one very fundamental point: that we cannot accept the fabrication, the construction, of deliverable nuclear weapons on the Korean Peninsula. The US and the Korean people have come a long way in our capacities to understand each other, to work with each other, and to dedicate a common future to each other. We are prepared to do this with the North Koreans provided they understand that their nuclear weapons ambitions are an impediment, that the North Koreans come to understand that they must give up those weapons.

We must take responsibility

President Trump has engaged on this, his predecessors have been engaged on this, and when President Trump leaves office, his successor, no doubt, will also be engaged on this. We have many options for dealing with this problem. We do not have the option of walking away. We will continue to be very much fixated on the need to prevent other countries from becoming nuclear-weapon states, and then address the possibility that those of us who already have nuclear weapons will ultimately be able to give those up. We can look forward to the dream of a nuclear-weapon's free world.

Finally, I would like to say that as this World Peace Summit meets in 2020, we understand that great challenges are ahead. I think, realistically speaking, we understand that we cannot solve all the problems in one year and certainly not in one meeting. But I think we need to rededicate ourselves to the task of going forward, to the task of trying to put our petty differences behind us and to the task of coming together and doing so around certain values—around the idea that we are one world, a very small world, in the overall universe—and to understand that there are certain things that we must deal with and we must take on and we must be courageous about, that we must never turn away from. 

Dr. Hill is a professor at the University of Denver on the Practice of Diplomacy.

Interfaith Encounters: Debating, Dialog and Dining

The writer delivered this address to the International Association of Academicians for Peace conference during World Summit 2020. He begins with a story from the Talmud, the authoritative body of Jewish civil and ceremonial law, comprising the Mishnah, a collection of mostly Jewish legal traditions that supplement those found in the Torah, other Jewish traditions compiled about AD 200, and the Gemara, which is a commentary on the Mishnah.

By Charles Selengut



The writer delivering his presentation

I want to begin with a Talmudic story. In the Jewish Talmud, the compendium of the law... there are two famous rabbis. One was Rabbi Hillel and the other was Rabbi Shammai. The story in the Talmud is that a convert, an atheist or a pagan (we're not certain) comes to Rabbi Shammai who was a great scholar at the time of Jesus or maybe a hundred years later, and says to Rabbi Shammai "I want to become Jewish, but you'll have to tell me all about Judaism standing on one foot." Shammai is furious and says, "Get out of here!" Rabbi Shammai rejects the possible convert and throws him out.

He goes to the next school, the school of Rabbi Hillel, and he says, "Listen, Rabbi Hillel, Shammai just kicked me out, but let

me ask you: Can you tell me all about Judaism standing on one foot. If so, I will convert." Hillel says, "For sure, I'll tell you while you're standing on one foot." "Well, what is it?" Shammai asks. Rabbi Hillel says, "What is hateful to you, do not do to someone else. All the rest is commentary."

This explained a difference between these two schools. There's another difference. There's a famous argument in the Talmud about weddings. If you go to a wedding and you see a bride, what do you say about the bride? Shammai said you have to say the bride is beautiful if she is beautiful. If she's not that beautiful, say she's not very good looking. Hillel said, No, all brides are beautiful. So, the Rabbis in the school of Shammai came and said, "Hillel, how can you say that? You're lying." But Hillel said, "For the sake of peace and making people feel good. You can tell white lies."

And this is encapsulated in law. The differences between the schools were great. Yet they respected each other. In general, the school of Shammai was deeper, more learned, actually more correct in a way, but the Talmudic view is that whenever there is a dispute, except for very few cases, we always follow the school of Hillel. Why do you think that is?

Consider others' views

Even though they [the two rabbis] disagreed with each other, the two groups' followers married each other, and they ate together with each other. They respected each other, though they were fierce religious competitors. It always fascinated me: Why was the school of Hillel so successful against the greater intellectual wisdom and skill of the Shammai school? The Talmud asks this question as well.

One of the things that I think explains this is that the school of Hillel studied and listened carefully to the positions of the Shammai school. On the other hand the Shammai school was dismissive, they didn't care what Hillel said; they had their own argument. The Talmud explains that listening and studying an intellectual adversary brings wisdom and enhances one's own point of view.

And therefore, the Talmud says, [He says it in Hebrew] in English, "Both the school of Shammai and the school of Hillel are correct." And there is the question, Are they both correct? Yes, they are both correct, but we'll follow the school of Hillel because they listened to the other point of view. So, in general, Jewish law follows the Hillel point of view.

Why am I bringing this up? Firstly, I love this story, but what's more important is that listening and studying the views, the positions, the faith and perspectives of those with whom one disagrees is the essence of genuine religious encounters and can lead to peaceful and harmonious relations between people or groups with whom we may have disagreements, even serious and existential disagreements. So, I think the school of Hillel and Shammai gives us a template of how we can go about having religious dialogue.

The age of globalization

Frank Kaufmann, our wonderful speaker, my dear friend, and I have been involved in interfaith meetings and international conferences for more than several decades. Mainly through the Interreligious Federation for World Peace, but even before that, in the old days, I was invited by such groups as New Era, and the Council of World Religions, which were organized and planned by Dr. Frank Kaufmann. These meetings turned out to be wonderful meeting places for the world's religious leaders and for scholars and academicians studying religions and the serious challenges facing religious communities in the age of globalization. The leadership of the IRFWP, the Inter-Religious Federation for World Peace, understood that as the twentieth century waned, the old era of religious separatism, in which each religious community was situated in its own geographical, social space, with adherents living solely together with their co-religionists, all sharing a religious culture and sensibility, was now over.

We live in a new global world. In this age of globalization, international migration, global social media, and world travel, no religion can remain ensconced in their religious enclave. In this new reality, what was in the past the outsiders, the religious opposition, the heretics, even the enemy, were now our local supermarket clerks, our mailmen, our physicians, teammates, bankers or housekeepers. We no longer were religiously separated. We met "the other" at the ball field when our kids were playing soccer or when we went to the baker or to the butcher, as it were. This new reality of living together in a pluralistic world required a reorientation, a new way of religious commitment and faith. It necessitated a willingness to view other religious believers' faith commitment—even that of those with whom we had existential differences—as valid, as genuine, even though it may not accord with our own deeply held religious convictions.

Early meetings

Frank organized the meetings precisely to meet these goals. Each meeting was planned to have people from the world's established religions and well-known religions as well as representatives from new religious movements, including communities that were unpopular at that time and even stigmatized by the popular media, so-called cults.

The participants were invited to an attractive venue to dine together, to meet face to face in small sessions to discuss and debate and to experience each other's humanity, the commonalities, and much of the sameness facing all religionists as well as acknowledging the theological and policy differences. This was conducted in a setting without conditions albeit with the understanding, as Martin Buber put it, of meeting the other as a "thou," willing to hear and recognize the humanity of the other [I-thou (We have something in common.) as opposed to I-it] to recognize, as Jewish theology puts it, the divine image in each person, to value their beliefs and validity and their many different religious views.

How is this accomplished? Number one, there was an attitude of dignity. All the sponsoring organizations had volunteers warmly welcoming the participants. There were special foods for the different communities—vegetarian, even food without eggs—so that every need was met. This was not easily achieved; there were many mishaps.

Please know that there were people attending these early conferences who had never been to an international hotel, to whom Western-style food and gender interactions were foreign. And many

had never been in the presence of, nor had they ever interacted, with people who were of a different belief. And they all were coming feeling antagonistic or even hostile to other beliefs. Some people were frightened, deeply suspicious, ambivalent about the whole process as if to say, What have I gotten into? Still, in my view, the sense of dignity and respect, which was the governing norm, helped ease the many possible conflicts and difficulties.

An atmosphere in which change occurred

I want to give you one example of something that occurred. At one meeting in Harrison, Canada, I was sitting at a table with three Muslim scholars. I won't mention their names, but Frank and Tyler [Hendricks] will know. Forgive me. One of the scholars was the head of the Muslim College in London, a scion of the Prophet, from a very distinguished family. Another was a relatively young convert to Islam, raised Catholic but something of a scholar and a pious Muslim. The third was an old Sheik from Syria.

We all sat together. The waiter came around and asked, "What would you like to have? We have beef, chicken or salad." I, being an Orthodox Jew, said "I'll take the salad," not wanting to eat unkosher food. The Sheik was asked through an assistant and said, "I'll take the chicken. It's a Christian country, and it's halal." The head of the Muslim college said, "I'm going to do like the Sheik." They asked the young Catholic convert, and he said, "I'll take the salad, I don't trust people. What if it is not real halal? I'm not allowed to do it." The old Sheik and the principle of the Muslim college spoke, "Listen, you can. We have a lot of stories of the Prophet that show this is permitted." He said, "No." and they said, "Let's listen to the young comrade. And all four of us had a salad." By that, I mean there was dialogue. There was listening that took place.

The second important ingredient was the almost unparalleled freedom of expression and a refusal to demand conformity and political correctness. This was made possible by the absence of any official representatives. Please remember, any number of participants had deeply held views on the nature of family. So there were many people who had very strong views, but on the other hand, through the dialogue, things could happen.

I remember one well-known American feminist scholar who explained to me at the coffee break that she learned much from the Middle Eastern imam about the importance of authority and tradition in family life in Islam, though it challenged her commitment to personal freedom, individualism and her view of gender equality. I can also recall, personally, what remains for me and I think for many Western people from Western traditions, shocking depictions, even enactments of tribal and animistic rites. Still, I remain thankful to the organizations and to Frank for giving me the opportunity to gain greater insight into the human search for transcendent reality. I don't want to go on much longer. I have much more to say. I usually speak between an hour or fifty minutes, but I want to just end.

Recognize the validity of other's views

What can we learn from dialogue? I'll leave you with this. Christian Schendal was a professor at Harvard University, who worked at the Center for the Study of World Religions. When they asked him about dialogue, he said the best thing that could happen, and I love this term, is "holy envy." Holy envy! For example, when I heard Christians speaking about Christ, and I'm not a Christian, I'm not a believer in Christianity, I had envy. I said, "Who could not love a religion when God took human form and died for me?" I was envious. When I see Unificationists, who welcome everybody, even those who disagree and provide them such dignity and love, I'm envious of such a religion that provides such deep feelings for the other. I can't marshal that, so I'm envious.

When I visited my Muslim colleagues, and I saw the *Shura* [a process of "consultation" which is what the word means in Arabic] I saw that they make lines during their prayer and everyone bows. I said, "What a brotherhood! How beautiful!" And I'm not Muslim. So my last words are, that through dialog, we need not agree. There are differences. But the word I like to use is "validity." You can disagree, but [you accept] it is valid for the other person.

But just one other minute. [Laughter] This seems to be a habit! In the Jewish tradition, the ideal is—and this is based on the teachings of Moses Maimonides, the great medieval philosopher—Maimonides argued in his book *The Guide for the Perplexed*, which is actually written in Arabic—he argued that it is God's will that we have different religious communities. That God desires different paths. They are all valid. But they are different. Maimonides argued that even in the times of Messianic transformation of the universe, God will want us to meet him with our different rituals, our different garb, perhaps, our different beliefs, uniting in the belief in the destiny of humanity to find the Divine amongst ourselves. Thank you very much. ♀

Dr. Selengut is a Humanities fellow at Harvard University and author of Sacred Fury: Understanding Religious Violence.

Ordained to God's Service

From his first sentence, the author took up the thorny task of speaking unwelcome truths to the assemblage of religious leaders from nations across the globe as the special guest lecturer at the World Clergy Leadership Conference General Assembly at Kintex on February 5.

By William McComish

I think we should be quite clear: if you are not leaders, you are not clergy. Clergy have a role of leading their communities. Now this role has many forms. There is the form of the priest, who is some kind of intermediary between the people and God. There is the minister of religion, like a Presbyterian, like myself, who is more of a teacher, like a rabbi, like an imam. That is a different role but the two are complementary. The two are recognized in different versions of the Christian Church. But everywhere, in Christian churches and other forms of clergy in other religions, the clergy are the leaders of the community. And the leadership is recognized by communities. Even in modern Europe, where religious institutions are no longer as highly regarded as they used to be fifty years ago, people are still religious, and people still have an enormous respect for the ordained ministry. So, leadership, what kind of leadership, what kind of world?

I spent a long time thinking about this a few years ago, when I did lecture tour in South Korea. I lectured to theological students in Hanil, in Honam, in Busan and in many other places. It was at that point that as an ordained Presbyterian minister, I began to question my own identity. What is the role of a minister of religion? I eventually decided that it is something like the star that Mercedes uses as a symbol for its vehicles, a star that shines in three different directions. Our first direction is our personal faith, the second direction is community, which you serve and to which somehow you also owe allegiance and the third direction is to the outside world. If one of these directions is missing, you are not really fulfilling your role as clergy. You are certainly not fulfilling your role as a leader. You must have a personal faith. You must have a relationship to a particular community. You must have a relationship to the outside world, with a message and an identity. You must have a capacity to offer values to the wider community. These three elements are essential.

Comfort versus responsibility

In the early days, the Christian churches did not have an ordained clergy. It developed when Christianity became the official religion of the Roman Empire. Many of the terms that we still use, like bishop, like deacon, like priest, were levels of the secular administration of the Roman Empire. In the beginning, they weren't religious titles at all. But the clergy as the leaders... Let us think about the world we are in. No later than this morning, the current general secretary of the United Nations expressed his concern at the state of the world and his fear for the immediate future with the development of wars, with the fear of nuclear war.

That is the world we are living in and we as clergy have become, perhaps, too comfortable. We live in comfortable circumstances. We have a regular salary. The community respects us. We have a role to play, but this is not enough, for we are in a world with injustice and cruelty and down-right evil and violence. How can we live comfortably in a world with fifteen million refugees? How can we live



Dr. McComish has stated on another occasion, "What has happened in recent years is a resurgence of religious identity as a political force.... More and more conflicts can be seen to have a religious component."

comfortably when there are wars every day and people being killed every day? How intensely have we prayed for peace in Syria and in Yemen? How intensely have we prayed for peace between the United States and Iran? I hope that we have prayed intensely for the unification of Korea, but with all due respect for a country which I love and which I know extremely well, Korea is one very big problem. But it is unfortunately not the only international problem in the world today.

Leadership and charity

So what is our leadership? Our leadership is in a world in which (as I said) there is much evil. But our leadership, our leadership as clergy must be outgoing to the larger world, to other religious groups, especially to religious groups like the Yezidi or the Rohingya that are persecuted, violated and pushed into being refugees. Our leadership should be a matter of proclaiming charity and not just talking about it. Not so long ago I was at a meeting in London and we talked about Christian charity. It was very good, and everyone agreed, and we said lots of lovely things. And of courses, then you went out and you saw people sleeping in the street. We didn't actually do anything about that. But if charity is not practical, it is not charity, just as we are not clergy if we are not leaders of communities and of opinion.

Pity the refugees

And we must proclaim tolerance. But there are things of which we should not be tolerant. We should not be tolerant of injustice or corruption. We must proclaim justice and not just as a kind of wonderful concept in the sky. Justice for refugees is an important matter for me personally because in the eighteenth century, my family was massacred in Scotland. The women and the children were forced out into the snow to die. And it was one person that arrived in Ireland as a refugee. So I believe that refugees are not criminals. And when Viktor Orbán [prime minister of Hungary], whom I met in Geneva Cathedral, erects a wall against refugees and says he is defending Christian civilization, I question his judgment, because Jesus was a refugee, and in the Bible we are specifically instructed to welcome the stranger as we welcome the fatherless, the widow and the orphan.

And we must, as leaders, encourage dialogue. Now, this becomes more difficult with certain religious groups. And if there is a kind of new religious center of people who can pray together, who have similar values and would be happy to worship together, there are also people who feel that they don't want to have anything to do with other people. That is one of the sadnesses of my life and of our time—that in some ways the crevasses are getting wider and deeper and we ought to admit it.

There are movements like the Universal Peace Federation and other movements for bringing people together. Thank God. But there are people who want to force humanity apart. And we must

proclaim social justice. We are a religion in which there is neither slave nor free, nor woman nor man, nor black nor white. This is what we must proclaim, what we must work for.

Be strong of spirit

We are in a world with rising sea levels and burning forests. For us this is not just a matter of ecology, not just a matter of good sense and worrying about the world in which my granddaughters will live; it is also a religious point. We are the stewards of God's creation and God is going to ask us what we were getting up to. As clergy this is also an aspect of our leadership. So, to represent our religion, any religion worth the name, to the outer world, we need a great deal of moral courage.

We should look to our past and see the Martin Luther Kings of this world and look at the pastors that were the opponents of Hitler—Pastor Niemöller, Pastor Bonhoeffer—all the people who worked against tyranny. These are our role models. If you think, Well, I'm comfortable and I'm safe and nobody is bothering me, then who are you? You are not being a leader. You are not clergy. This is our heritage and it goes back to the Old Testament. It goes back to Isaiah. It goes back to Jeremiah. It goes back to Nathan. The wonderful phrases that you get in Jeremiah and Isaiah are the basis of our whole concept of social justice. My father was an economist and one of his favorite expressions was quoting Isaiah about grinding the faces of the poor [Isaiah 3:15] because this is what the evil will do. And the phrase which I've already quoted about defending the fatherless, the orphan, the widow, the foreigner. This is our social justice. This is religion. This is what we must lead our community to do and the social community in general. This is our prophetic role. Prophetic because we are called to be prophetic. We are not called to be spectators of the world, like people at a football game that look at it from the stands and say, Oh, he's doing very well. I approve of that. I think that is not very good. We are not observers of the world. We are participants in the world. We are called by God to be leaders of the world, leaders of public opinion, leaders for justice and for peace.

Pray and be active

I think it is only fair to admit that there is much evil in the world. And I feel as I get older that in our world there are people who form public opinion and who do so in a very evil way. Although I have spent my life in French Protestant churches, I take a great interest in the English-speaking world because I was brought up in Ireland in the English-speaking world in the Presbyterian church. I am horrified by the leaders of the English-speaking world today.... I see people who are vulgar. I see people that tell lies. I see people who are sexist, and I see people who are racist.... This is the kind of attitude that I think is poisoning the minds of the world. This is our enemy and if we are leaders, this is what we are going to oppose—not by sitting and doing nothing but by praying and being active.

A few years ago, for United Nation's Day, in 1999, when I was a dean of Geneva Cathedral, the Swiss ambassador to the United Nations asked us to do something for United Nation's Day. So I gathered some of my friends together in my office in the cathedral. What do you do when you bring a number of clergy ecclesiastics together? They write a text and I think we wrote a particularly good one. Around the table we were not just Protestants. We were Protestants and Catholics. There were Orthodox. There were Baha'i. There were old Catholics. There were Muslims. There were Jews and there were people who weren't very sure. And we wrote a text. We wrote a text for one occasion which became a text, I would say, for all time. It was called the Geneva Spiritual Appeal. And why did it become important? It became important because it wasn't a new-age text. It didn't have beautiful sentiments. It said three things that we could not accept, and it is three prophetic negatives which reside in people's hearts to this day. I will finish by reading this to you.

The Geneva Spiritual Appeal

Because our personal convictions or the religions to which we owe allegiance have in common a respect for the integrity of humankind, because our personal convictions or the religions to which we owe allegiance have in common a rejection of hatred and violence, because our personal convictions or the religions to which we owe allegiance have in common the hope for a better and more just world, representing religious communities and civil society, we appeal to the leaders of this world, whatever their field of influence, to strictly adhere to the following three principles:

- > A refusal to invoke a religious or spiritual power to justify violence of any kind
- > A refusal to invoke a religious or spiritual source to justify discrimination and exclusion
- > A refusal to exploit or dominate others by means of strength, intellectual capacity or spiritual persuasion, wealth or social status

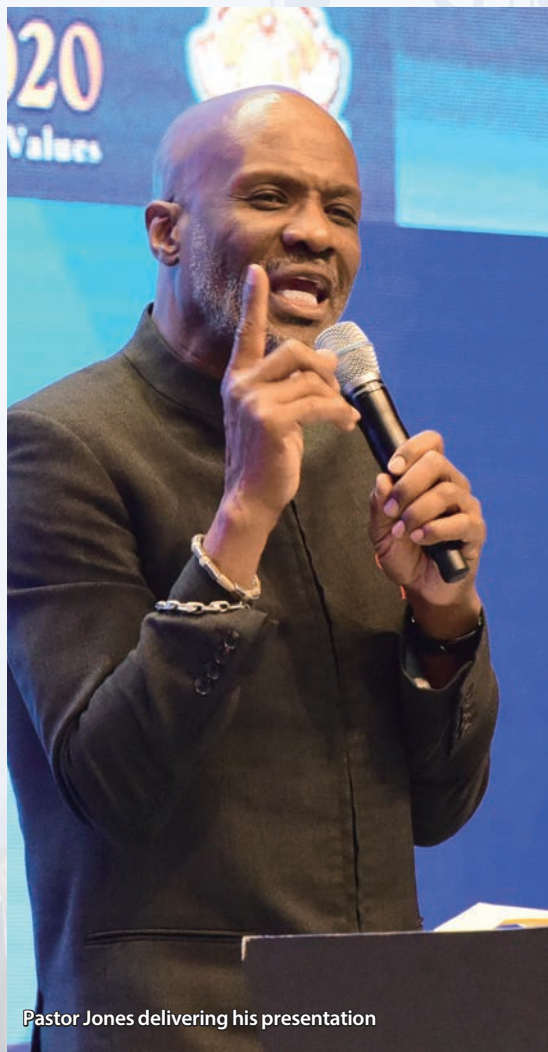
God bless you all. Thank you very much for listening to me. 

Dr. McComish is president of the Geneva Spiritual Appeal and dean emeritus of St. Peter's Cathedral in Geneva.

Our Universal God and the World

The author delivered this speech at the General Assembly of the World Clergy Leadership Conference in Seoul on February 5 at Kintex (The Korean Exhibition Center).

By Noel Jones



Pastor Jones delivering his presentation

A hundred years ago, the God of the universe, formed, created and orchestrated the birth of the Rev. Sun Myung Moon, the founder of the Universal Peace Federation. The relationship between the universal God and Father Moon, though manifested in time, was not limited to time but rather was spawned in eternity. If we combine the omniscience of God with his eternalness, then Father Moon was always within the mind of the universal God.

As to all men and women called by the universal God, to all of us that are sitting here who are designated by God to safeguard his created possessions, his words to Jeremiah apply explicitly to Father Moon and to the protector and progenitor of his legacy, the Mother of Peace, Dr. Hak Ja Han Moon. The words of Jeremiah were simply that... God spoke to Jeremiah as he speaks to each one of us: "Before I formed thee in the belly, I knew thee and before thou camest out of the womb I sanctified thee and ordained thee to be a prophet not just to your neighborhood but to be a prophet to the nations." The universal God knew him, formed him, sanctified him and ordained him, which simply means that he didn't come into the world—you and I didn't come into the world—because it was orchestrated simply by our parents. But our parents were simply the tools that God used to bring us into this world when he already knew us, formed us, sanctified and ordained us.

Universal peace is God's desire

The grandiose size and the longevity of this vision of universal peace could only have its substratum in the omniscient mind of the eternal universal God, our universal God who knows, forms, sanctifies and ordains. And then that great God inserts people like Father and Mother Moon in the ancestral line not only of their family but in the spiritual ancestral line of the world to challenge all of us to bring universal peace to all mankind. Everybody in this room that is called by God has been inserted in a particular place in geography and a particular time in history to change whatever has been happening ancestrally to make life better for our posterity.

I was reading one of the Rev. Dr. Sun Myung Moon's writings on the life and mission of Jesus Christ and his exegesis of John 3:16, which simply says, "For God so loved the world that he gave his only begotten son, that whosoever believeth on him, should not perish but have everlasting life." Father Moon's exegetical expression from that text is (and I quote), "The most important part of the verse is that the universal God loved the world. However, many Christians put the greatest emphasis on the second part of the verse, forgetting the most important thing, that God so loved the world." God did not love the church or the individual so much that he sent his only begotten son. It was because God loved the world. He loved the universe so much that he sent his only begotten son.

When we believe in Jesus, the world is very much on our minds, because you cannot believe in the universal God and be restricted to a neighborhood or restricted to a small part of what is God's full creation. The operation of our universal God cannot be recognized. His operation has to be revealed. I don't know how much time I have, but that would be quite a conversation.

That's why many times when the emissaries and the commissioned of God begin to move in a particular vein or in a particular way that does not fall within the parameters of what everybody else is doing, they are oftentimes fought [opposed] vehemently and harshly because what they are doing cannot be rationalized by the intellect. It has to be revealed by the spirit of God.

Spirituality and heart

This has been the problem with men following our universal God-sent messengers. We strive to grasp with our cognitive energies and intellectual prowess what can only be revealed. If you are sitting here today, it is because God is showing you that there is more to what we are than simply operating in our own neighborhoods.

The will of our universal God is beyond rationality. It is only received through revelation by faith. Our power and one-worldness as presented by the champion and protector of the legacy of the Rev. Dr. Sun Myung Moon, Mother Moon, teaches us we are believers and implementers of the universal God's will for the earth. Dr. Hak Ja Han Moon challenges us to insert ourselves into the spiritual, ancestral lineage of the world so that we might benefit our posterity. The Mother of Peace teaches that even though this global-community vision is born out of the rudiments of Christianity, Christianity now is simply the religious tool the universal God is using to bring all interpretations of his divinity to sit at the same table for the salvation of our planet, for the elimination of starvation and for world peace. Ah! What a table it is! It's a table where Buddhism, Judaism, Islam, Hinduism, Christianity and all interpreters of the divine with world leaders and their representatives will sit as an example of harmony with the mind to fulfill our universal God's desire for peace, economic development for all nations and the restorative salvation of our planet. Ah! I am about to close. Therefore, with the spirit of Rev. Dr. Sun Myung Moon, and in the presence of the God-ordained protector and progenitor of his legacy and vision, the Mother of Peace, Dr. Hak Ja Han Moon, we welcome you. We, Dr. Rouen Abram Rouse, Rev. Demian Dunkley, Archbishop George Stallings, Dr. Ki-hoon Kim, Dr. Michael Jenkins, Rev. Lee and Rev. Su-man Kim, our KCLC host, we welcome you with Rev. T. L. Barrett, and we welcome your idiosyncratic concepts of the universal God.

Gratitude for your participation

We welcome your spiritual freedom to share and listen in open dialogue with us. We welcome your intense and vociferous desire for peace on the Korean Peninsula and around the world. We welcome your ingenuity, your cognitive energy and determination to find solutions together for our world's problems. We welcome your sagacity and wisdom, ripened by your years of serving the universal God and his children in religious centers and in government. We welcome this expression of you love for all mankind as we implement the solutions we've derived from this conference. We welcome the sacrifice of time from your churches, from your synagogues, your mosques, your temples and your seats of government to support this vision of peace. We welcome all you are and all we can accomplish together. Finally, we welcome you in the spirit of the centenary anniversary of the birth of the Universal Peace Federation's founder, Rev. Dr. Sun Myung Moon. Welcome! Welcome! Welcome! Let's get it on! [Let's spring into action.] 

Bishop Jones is senior pastor of the City of Refuge Church in Gardena California.

Building a Fortress of Peace

This was the writer's address to the General Assembly of the World Clergy Leadership Conference on February 5 at Kintex, in the Seoul Metropolitan Area.

By Toru Miyahara



The writer is a minister in Japan, where about one percent of the population is Christian.

Good afternoon. Thank you for allowing me to speak on behalf of the Japanese clergy. In Japan, Shinto and Buddhism are widespread throughout our social culture as traditional religions. Christianity has a history of four hundred and seventy years, during which there have been three revivals. However, it is still a minority religion.

The devoted work of many Catholic missionaries since St. Francisco Xavier (1506–1552) produced hundreds of thousands of Christians in the first half-century. Later, many people were martyred as acts of national persecution. In addition, the ban on Christianity enforced a crackdown policy that lasted for two hundred and fifty years. Surprisingly, during that time, some kept the religion secretly, and the freedom of religion was obtained a hundred and fifty years ago.

In the nineteenth century, Catholic missionaries came again, and new Protestant missionaries made a significant contribution to Japan's modernization and youth education. Japan was reborn as a democratic nation after the defeat of seventy-five years ago, but its Christian spirit has not spread, and atheism and communism threaten it.

Father safeguarded our youth

In anticipation of this situation, Rev. Sun Myung Moon, True Father, sent a missionary in 1958. He protected Japanese youth from atheism, communism and moral decadence and taught them about God's ideals and God's heart.

About a decade later, deeply impressed by Rev. Moon's message, pastors came up in the Ecumenical Movement. Rev. Shinichi Nakamura acknowledged, "Rev. Moon is the second coming of the Lord," and was immediately blessed by Rev. Moon and his wife, Dr. Mrs. Hak Ja Han Moon. He was the pioneer of the clergy conference. After that, an ecumenical organization was established but did



Dr. Luonne Rouse, co-chair of the World Clergy Leadership Conference, had called his wife and fellow co-chair, Mrs. Marie Rouse and various other women of God to speak at the formal founding of WCLC.

not develop sufficiently in Japan.

Meanwhile, young missionaries with vision, trained by Father Moon and Mother Moon, were sent out to the world. The women followed, too, leaving their families behind. Young men and women of the Unification Movement have traveled to the world mission field, in return for the benefit from Western Christian missionaries who have devoted their lives to Japan.

My course of faith

I have been a Christian pastor for many years, under Father Moon and Mother Moon's tutelage and I am inheriting the spirit of Rev. Nakamura. My wife has been involved in missions in South America and North America for thirty years.

When I stand here and look at you, I see the fruit of the sincere effort of Japanese pioneers. And I express my gratitude to True Parents. I want to pay my utmost respect to True Parents, who have completed two thousand years of Christian history following the mission of Jesus Christ.

Last December 28, I participated in the launching of WCLC and witnessed the power of the Holy Spirit far beyond imagination. And I received a heavenly vocation again. "The lion has roared, who would not fear? The Lord God has spoken, who would not prophesy?" [Amos 3:8] From now on, I have to make another prophecy to the Christian churches in Japan. "Arise! Shine, for your light has come, the glory of the Lord has dawned upon you. Though darkness covers the earth and thick clouds, the peoples, upon you, the Lord will dawn, and over you, his glory will be seen." (Isaiah 60:1-2)

Japan must truly revive

As I told my brothers and sisters at the WCLC Founding Conference last December, I will organize a JCLC in Japan that can contribute to the development of the WCLC movement. JCLC will be the keystone of reconciliation among religions. I am determined to build a fortress of peace.

In the future, a Christian revival must occur again in Japan. Churches that do not cooperate will perish. Only those who are with us will survive. We have to bring revival once more. God is alive. The work of the Holy Spirit has finally strengthened through True Parents. Therefore, we must say, "Christians are not those who scream, 'Lord, Lord,' but the ones who do the will of our Father in heaven!" The clergy members of the world, brothers, and sisters, please pray for the awakening of Christianity in Japan. And let us hold hands to create a new spiritual awakening around the world. Thank you very much. God bless you. 

Rev. Miyahara is pastor of the New World Ministry of Christ Church in Japan.

Unity through Love

The writer delivered this keynote address at the General Assembly of the World Clergy Leadership Conference (WCLC) at Kintex, the Korea International Exhibition Center, on February 5.

By Stephan Kim



Pastor Kim called on the Holy Spirit to unite everyone as one.

I would like to greet you like this: Raise your hand high and say, "Hallelujah, hallelujah!" Thank you. I would like to express my thanks to everyone present here. I would especially like to thank Rev. Sun Myung Moon and Dr. Hak Ja Han Moon for making such a special occasion possible. They both loved peace, they lived lives of sacrifice and dedication for peace and are continuing their efforts. I believe that their earnest prayer and passion for peace have also made us passionate. Their passion is spreading all over the world. It is harmonizing the world. It is creating peace in the world.

Today, the Korean Clergy Leadership Conference (KCLC) is especially grateful to the American Clergy Leadership Conference (ACLC). I believe this gratitude will continue. Rev. Moon and Dr. Han established ACLC to realize world peace. ACLC gave rise to KCLC, and ACLC and KCLC gave rise to WCLC (World Clergy Leadership Conference). Therefore, ACLC, KCLC, and WCLC, these three organizations, are one. We are under one parent. KCLC will continue its work with appreciation for ACLC.

KCLC seeks love. Jesus' last prayer to his disciples was "Pray to be one." [John 17:21] How can we respond to that prayer? How can we be one? Do you think we can be one through a doctrine? Can denomination unite us? Can skin color unite us? Can

education systems or regionalism unite us? No. It doesn't work like that. It is written in Colossians 3:14, "And over all these put on love, which binds everything together in perfect unity." We believe that we can be united through love. The only way to unite with one another is through love. Only love can bind us all together. If we love, we can unite as one despite differences in skin color and nationality. Therefore, KCLC seeks love. KCLC seeks harmony.

Blessed be the peacemakers

Peace has several meanings. When we say "shalom," there is inner shalom and outer shalom, which are inner peace and outer peace. Inner peace is peace within your mind. And outer peace is peace in your family, society and nation. "Shalom" also includes justice. It includes order. When we say "shalom," these circumstances are realized. There is another meaning in "shalom." It is "harmony." Let's think about a rainbow.

When I say "shalom" (peace) a rainbow comes to mind. The rainbow is beautiful. It is beautiful because many colors are in harmony. If it's all red or if it's all blue, can it be as beautiful as a rainbow? I hope we, WCLC, KCLC, and ACLC, can be in harmony, like a rainbow. Even though our colors and all other parts are different, shalom can be realized if we all harmonize together. There is peace when there is harmony. KCLC seeks harmony with everyone. God is the god of harmony. God is the god of order. Jesus also said blessed are those who bring harmony.

The Apostle Paul also taught us to have harmony with all aspects of our lives. He emphasized that without harmony, we cannot see God. He said to harmonize with everyone as much as possible. By everyone, he meant every single person in the world. We cannot exclude anyone. I believe that we have to harmonize with everyone, even though we are of different skin color, race, nationality, or anything else that is different. I believe this is what God wants from us. We hope that we can become a rainbow transcending every denomination such as the Family Federation, the Presbyterian Church, the Eastern Orthodox Church, the Methodist Church. ... There will be true harmony and true peace.

Renewed in the Holy Spirit

KCLC relies on the Holy Spirit. In Zechariah 4:6 is written, "Not by might nor by power, but by my Spirit..." It doesn't work only by our will, determination or knowledge. Only the Holy Spirit can unite us as one. Therefore, Holy Spirit, please come here. We welcome you. We acknowledge you. Holy Spirit, please lead us. KCLC will rely on the Holy Spirit as we continue to pray. We will seek God's help. As the Holy Spirit was present on the day of Pentecost, we believe that the Holy Spirit will be with us today and will lead KCLC to unite, to harmonize, and not disperse.

Lastly, KCLC relies on the peace that God gave us. Real peace does not come from a human being. Peace made by a human could easily break. We believe that peace given by God is real peace. Please hold the hands of the people beside you as we offer a song. The song goes like this: "Peace! Peace! Wonderful peace coming down from our Father above! Sweep over my spirit forever, in fathomless billows of love." Let's offer praise altogether. We want peace given by God. Let's all stand up and sing it once more. "Peace! Peace! Wonderful peace coming down from our Father above! Sweep over my spirit forever, in fathomless billows of love."

I believe that God will grant us peace starting here. It's here now, not anywhere else. It's not for another day; it's for right now. It's us, not others. I hope this peace will be with you from this moment through World Summit 2020. Bless you, in the name of the Lord. God bless you! Thank you. 

Rev. Kim is the national co-chair of the Korea Clergy Leadership Conference (KCLC) in the Republic of Korea.



WCLC members at the launch of the World Clergy Leadership Conference join hands in prayer

Live Peaceably with All

The writer is a member of the Church of Jesus Christ of Latter-day Saints. Apparently as an act of mutual friendship, he shared various aspects of Mormon faith and practices at the founding conference of the International Association of Academicians for Peace (IAAP) during World Summit 2020.

By Jason L. Wasden

So as was mentioned, I work at the University of Las Vegas. I've been working with the Collegiate Association for the Research of Principles as I'm their faculty advisor on campus. We've held numerous events on campus about sexual integrity; Peace Starts with Me, and all those types of things. It started about three years ago. I have been super privileged to work with your young people, and we've actually had them work with our young people who belong to the institute, so they've been doing things collaboratively together. I'm super blessed to have been brought into this community, and now I get to share my theology with you. My theology is pretty simple: I am a child of God, and so are you.

Our purpose on earth is to return to our Heavenly Parents and the celestial kingdom of heaven and have joy with them. In order to understand my theology, you have to understand the canon of scriptures that I call the "standard works." *The Book of Mormon* was a book that was given to Joseph Smith, a prophet, that was on gold plates that he translated. It contains the history of the people who lived on the American continent. The King James version of the Bible is pretty standard; it's used throughout the world. We also have a book called *The Doctrine and Covenants*, which contains the administration for our church, the things we do, and how we're organized. Another book we use called *The Pearl of Great Price*. That book was papyrus fragments that Joseph translated.

Church organization and history

We believe that the structure of our church follows the same structure that Jesus Christ organized with apostles, prophets, pastors and teachers. We have seven areas of authority, that we call stakes and wards. Other auxiliaries were created over time under the direction of Joseph. He appointed his wife Emma Hale Smith, who organized the Relief Society, which was the oldest women's organization in the United States and played a significant role in getting voting rights for women in the United States. Women have played huge roles in our church from the very beginning. Emma was the president.

Other presidents succeeded her. They realized there was a need for a primary organization, and they established that in 1878. And again in 1912, they realized that college students need a little bit of help, and high school students need a little bit of help, so in 1912 they created a seminary for high school students and 1926 they created an institute. So our young people in Las Vegas get up at 4:00 or 5:00 in the morning. They study scripture before they go to school, and then they go to school. And they do it joyfully. My daughter gets up twenty minutes earlier to spend time with her friends, talking to them, before seminary in the morning. I can tell you that was not the case for me. I rolled out of bed and went to seminary. But she gets up earlier.



Mr. Wasden explained his religious beliefs and his own ancestors' experiences with violent religious intolerance.

There were witnesses to *The Book of Mormon*, eleven in total. Three of those witnesses were shown *The Book of Mormon* by an angel and saw the gold plates. The other eight were shown them by Joseph Smith. None of those witnesses ever denied their testimony even though many left the church. God and Jesus answered Joseph's prayer because he asked a question. The question came when he was reading in James 1:5, "If any of you lack wisdom, let him ask of God." When God the Father and the Son Jesus Christ appeared to Joseph, they told him not to join any religion that existed on earth, which was not what Joseph thought he would receive. They commanded him to start the Church of Jesus Christ of Latter-day Saints. And that's what he did.

Belief in Jesus and respect for faith

Now we believe all religions have truth. We believe science has truth. Truth, in the church, for us, comes through revelation. I receive revelation, you receive revelation, through prayer; we all do. But for us, the prophet receives the revelation for the church. We receive revelation for our families. And we live in what we call the "fullness of times" where simple truths that were lost have now been revealed. We believe Jesus Christ is our savior. We are Christians. We believe Jesus is the literal son of a living God. He atoned for the sins of the world in the garden of Gethsemane. He gave his life on the cross that we might all live again. He was conceived of a virgin birth through the power of the Holy Ghost. The purpose of God was to bring to pass the immortality and eternal life of men. We believe that we will be punished for our own sins and not for Adam's transgressions, but that we can repent through the atonement of Christ.

God created this plan of salvation in what we call the pre-mortal life, that our spirits existed with our Heavenly Father and our Heavenly Mother before we came to earth. And the purpose of coming to this earth was to obtain a body, to return to and become like our Father in Heaven. But while we are here, Jesus would have to come and be born. Because in this plan, in the pre-existence, there were two, Jesus and Lucifer. And Lucifer wanted to force us to do what he wanted and to bring us back to God, that we would not have a choice. Lucifer would force us to choose the right. And God did not choose Lucifer's plan. Jesus came to God and said, "I will go with your plan. And I will give you the glory." Lucifer wanted his own plan and his own glory. But in that pre-mortal world, Jesus said, "I

will go down to earth, and I will atone for the sins of man as you wanted, and you can have all the glory.'

Dispensations and apostasies

Faith has taught me how we have existed. We've always existed. My faith taught me that. We've existed before I was born, and we always will. Faith taught me that, but science confirmed it. Because you can't create or destroy matter, only change what it was. When we die, our belief is that our spirit leaves our body and journeys to the spirit world. And when we are resurrected, our spirit will then be reunited with our body. This plan of salvation required for Adam and Eve to come into the garden. Had they not fallen they would have remained in the garden forever. Having known joy, because they knew no misery, they would have remained in a state of innocence, like children, doing only good and knowing no sin. Lucifer wanted to take that agency and glory. But Jesus offered to be our savior and give the glory to the Father. We talk about dispensations and apostasies. The first dispensation we believe began with Adam, and that dispensation... Some of the children didn't agree with Adam's teachings and we call that apostasy. So Enoch came as a prophet and was given keys to restoring the truth that had been lost through apostasy. The same happened with Noah, Abraham and Moses, until the sixth dispensation, with Jesus Christ. When he came in the meridian of time to restore the truth that had been lost, that final dispensation, the seventh dispensation, we believe, began with Joseph Smith, who was given keys to restore the gospel to the earth.

Some of those truths that were restored are that God the Father and Jesus Christ are resurrected, glorified men. Joseph received the priesthood, we call it the Aaronic priesthood, the preparatory priesthood, and the Melchizedek priesthood is the priesthood of the sacrament of Melchizedek had. [Melchizedek is the ancient Canaanite priest-king of Jerusalem who blessed Abraham.] The difference between the two is that the Aaronic priesthood handles tangible things. They bless the sacrament, they take the sacrament and they collect fast offerings from the members. The Melchizedek priesthood is the spiritual priesthood. It's the one through which we give blessings to the sick to heal them. They are anointings. We have patriarchs that give blessings that are recorded in the church. We believe in love and chastity; we have no sexual relations unless it is with our husband or wife to whom we are legally and lawfully wedded.

Some Mormon practices

We pay tithes and offerings. We call it the Law of Tithing. There's also something called the Law of Consecration. Currently, we don't all like the Law of Consecration. Some members do. Most live the Law of Tithing. As tithing, we give ten percent. In the Law of Consecration, we give everything.

Temples are important. [Building them] is what we do to link the generations. When I say that I am born in the covenant, it means that my mother and father were sealed in the temple for time and all eternity, and that sealing links us all together back to Father Adam and Mother Eve. I don't believe that Adam and Eve are Gods. They are our earthly parents, Father Adam and Mother Eve. Our true parents, for me, the ones I believe are my parents are Elohim God and his wife, whose name we don't mention because we don't know it, but we know she exists.

One thing I know is that if we are not one, we are not his. We invite all to come into Christ and rejoice in the fullness of his restored gospel. Our faith is international. Everywhere I go, every country I go to, in every country that allows us to come, we have a congregation. We are united, and we are one. We want to be one with everyone.

Personal history

I'll tell you a story in my remaining time. My family history is Swedish, English and Swiss. It goes back for multiple generations. My Swedish grandmother immigrated to the United States and could not speak English. When she immigrated, her son was taken from her, because [the people who took him] said he was too smart to become a Mormon. She was told that if she went to court, she could get him back. And she did. They threatened her, saying that if her husband came, he would be murdered. So she went without him. She got her son. She took him, and on the way back to give him back to his father, they kidnapped the boy again.

They migrated to the West without their child. This is my ancestry. My people were raped, murdered, killed, and driven from the east coast of the United States to the west coast. The United States government sent an army to kill my people. And on the fourth of July when the army came, the man in charge disobeyed a direct order because the people were celebrating the fourth of July [US Independence Day]. He said if these people aren't patriots, I don't know who are. And he left. Thank you for this time. 

Dr. Wasden is the executive director of Government Affairs at the University of Nevada, Las Vegas.

Father and Mother Moon's Vision of Universal Peace

These were the writer's congratulatory remarks at the International Association of Youth and Students for Peace General Assembly, held at KINTEX, in the Seoul Metropolitan Area, on February 5.

By Permanand Jha



The former vice president delivering his presentation

Dear Mother Moon, the founder of the International Association of Youth and Students for Peace, honored guests, and all youth and students from around the world, it is a great honor for me to be invited here today to the IAYSP World Assembly. I feel encouraged to see so many youths and students gathered here with me. I was deeply moved by Mother Moon's message at the scholarship award ceremony. Mother Moon, thank you for giving scholarships to many students to develop into leaders of the next generation.

This assembly is to commemorate the one-hundredth birthday of Father Moon. When I was vice president of Nepal, I visited Korea in 2010 leading a delegation of seventeen delegates. During that time, I met Father Moon. I was so inspired by his vision and love for all humanity, including Nepal. When he embraced me, I felt as if he were my own father. After that greeting, I have been



True Mother has great concern for young people. The future of God's work on earth depends on them. She is prominently positioned among the audience during the International Association of Youth and Students for Peace General Assembly, on February 5 at Kintex.

continuing my support of the Universal Peace Federation in Nepal to complete Father and Mother Moon's vision of world peace.

In my country, Nepal, young people under twenty-five years old constitute more than half the population. Youth play an important role in the development of the country. But youth and students in Nepal, and everywhere, need more character education and need to experience community service activities and international, intercultural exchanges. Sadly, young people around the world are leaning increasingly toward individualism. This means the number of youth engaged in social, national, and world level issues is getting smaller and smaller.

Love your nation

I feel the most essential elements for the development of the nations of the world is that youth develop a mind with public awareness and deep love for their own country and the world. Then only let us become peace-loving global citizens. ... The YSP activities in Nepal are wonderful and include character education in many schools as well as service activities and disaster relief programs in the aftermath of the devastating 2015 Gorkha earthquake.

My son is a medical doctor, and he also participated in medical service camps that UPF and YSP organized. He had a good experience working for YSP as a youth ambassador for peace. I appreciate the activities of YSP so much. I listened to the report on the IAYSP forum held yesterday from my son. He was one of the panelists. I am very impressed by the efforts of the youth and students and their concern for environmental issues, their support for disaster relief in Africa and their promotion of character education among a wide network of youth leaders and peace ambassadors. The active participation of youth in so many programs is very encouraging. This will surely lead to the betterment of society, the nation and the world.

Even though I am getting older, I would like to continue to support the YSP activities in Nepal whenever possible. It is indeed a very hopeful sign, seeing youth and students from around the world here today. With your continued efforts in international exchange, social contributions and character education, I have hope for the advancement of peace globally. Mother Moon, let me close by once again thanking you personally from the bottom of my heart for carrying Father Moon's legacy and even expanding on it in so many areas. I am especially delighted by your tireless efforts and selfless devotions to invest in our youth, the future leaders. This is, without a doubt, our greatest hope. 

The writer served as vice-president of Nepal 2008–2015.

