

**To the  
Norwegian Nobel Committee  
Oslo, Norway**

**The Nomination  
of the  
Reverend Sun Myung Moon  
as the  
Nobel Peace Prize Laureate  
for the Year 2002**

Only once in a century or a generation, at the most, does a person come forth whose wisdom, insight, compassion, embrace, leadership and understanding of the forces of history and the capacities of mankind are such as to invigorate humanity's eternal quest for a more peaceful and better world. Such an uncommon person is the Reverend Sun Myung Moon.

It is with great pleasure and pride, therefore, on this 25<sup>th</sup> day of January, 2002, at the commencement of the second centenary of the Nobel Peace Prize, that I submit to you the nomination of the Reverend Sun Myung Moon, a native of Korea, a constant world activist in the cause of universal harmony, as the Nobel Peace Prize Laureate for the year 2002.

Initiated in 1901, pursuant to the instructions of its benefactor, Alfred Nobel, that this honor be bestowed on the person who most or best advanced the "fraternity of nations," the Nobel Peace Prize has been bestowed during the past hundred years upon some 107 persons, including organizations, for their contributions to the cause of peace.

For the commencement of the Nobel Peace Prize's second centenary, there is no more appropriate, outstanding, deserving, worthy, and timely recipient for this worldwide recognition than the Reverend Sun Myung Moon: a man of the noblest human character; a lover of all mankind regardless of status, wealth, color and history; a proponent of the family as the original foundation of humanity and the conveyor of its fundamental values; an advocate of just and true peace; and, a teacher of its nature, benefits and costs. He is a builder of bridges of global understanding and cooperation; an instructor and conveyor in the practices of peace on all levels of society—from the family and the tribe to the nation and global community; a conciliator among races, creeds and political ideologies; and a most effective mobilizer of civil society in the pursuit of all these objectives. Not only has Reverend Moon, during his long and highly productive life, achieved exceptional success in doing the most and the best for the **“fraternity of nations,”** as mandated by Alfred Nobel, but he has also achieved the most and the best progress for the broader and more encompassing **“fraternity of humankind.”**

I am mindful in submitting this nomination, that since the first Nobel Peace Prize was granted in 1901 to Henri Dunant, founder of the International Committee of the Red Cross, the recipients have consisted of a diverse group dedicated in the cause of peace, humanitarianism, human rights, and other avenues for advancing the “fraternity of nations.” Those have included such towering and world renowned figures as Middle East peace negotiator Ralph Bunche; surgeon and humanist Albert Schweitzer; “Marshall Plan” creator General George Catlett Marshall; United Nations General Assembly President Lester Bowles Pearson; United Nations Secretary-General Dag Hammarskjöld; civil rights martyr Martin Luther King, Jr.; peace-seeking political leaders Mohamed Anwar El Sadat and Menachem Begin; the poor and disadvantaged's advocate Mother Teresa; freedom seeker, political reformer and freedom fighter Lech Walesa;

holocaust and genocide historian Elie Wiesel; and, as recently as 1999, the medical organization of Médecins Sans Frontières (Doctors Without Borders). Reverend Moon certainly has earned his place in this distinguished company.

Those dedicated to the pursuit of true peace are cognizant that curbing the ravages of poverty, hunger, alienation, discrimination, xenophobia, violence, and war are not tasks that can be carried out merely or primarily by governmental organizations and government officials, whether national or international. Neither can these onerous tasks be accomplished by lone prophets crying in the wilderness. The massive tasks of meeting the discontents of the poor and deprived worldwide and of addressing resorts to violence require participation and active leadership by many members, sectors and organizations of civil society. These include new grass-roots, as well as, old-line associations, self-help and philanthropic entities, for-profit and not-for-profit organizations—all combining their forces for cultural, religious, social, and economic cooperation worldwide. To the creation and mobilization of such civil society, Reverend Moon has contributed both morally and materially. His creation of the International Conferences on the Unity of the Sciences (ICUS) in 1968; Professors World Peace Academy (PWPA) in 1973; the News World Communications (publishers of the daily *Washington Times* and the Spanish *Noticias del Mundo*, as well as, the weekly *Middle East Times*) in 1975; The World Media Association (enabling journalists from all countries to meet and examine the role of media in the quest for peace) in 1978; Paragon House Publishers (aiding international literary cooperation) in 1981; *The International Journal on World Peace* (an unbiased stage for the analysis of international relations) in 1984; *The World & I* (an intellectual and educational magazine devoted to peace education and the creation of a culture of peace) in 1986; WANGO

(World Association of NGOs working for justice and peace) in 2000; and, the Ambassadors for Peace (made up of civil society leaders assigned as mentors for Third World countries) in 2001, are testimonies to his vision and commitments to the creation of a culture of peaceful cooperation.

The role of civil society in the pursuit of peace has been encouraged most recently by the Millennial Declaration of the United Nations General Assembly. The declaration, and the many conferences, meetings and workshops held pursuant to it have pointed out the need for growing global outreach and increased cooperation, during the unfolding century, between international and national governments and the widest possible array of civil society organizations, small and large.

Many of the most recent energizing endeavors for mobilizing civil society, on continents and in countries in which populous participation in the struggle for peace was hitherto limited, were mobilized by Reverend Moon. Through his efforts civil society congresses were convened at the United Nations Headquarters in New York City, in Bangkok, Thailand, in Jakarta, Indonesia, and in many other locations throughout the world. The publication of several widely distributed monographs, including *The Millennium Declaration of the United Nations: A Response from Civil Society* (2000), *Renewing the United Nations and Building a Culture of Peace* (2000), *Dialogue and Harmony Among Civilizations: The Family, Universal Values and World Peace: A Convocation of World Leaders* (2001), and *Serving the Nation Serving the World: Establishing Peace by Renewing Families, Communities and Nations* (2001), are testimony to Reverend Moon's global efforts.

Bearing in mind that during its first century the Nobel Peace Prize often recognized public and governmental officials—national and international—for endeavoring to diffuse, contain or bring to a conclusion existing *international* tension and warfare, or for contributing to the amelioration of world poverty, disease, and violence, a forthcoming award to Reverend Moon would serve as a very fitting commencement for the Prize's second century—by recognizing both the critical role of civil society and the escalating threats of *intranational* or domestic hostilities. By honoring Reverend Moon, the Norwegian Nobel Committee will demonstrate also that the attainment of peace does not consist of merely a cessation of violence. Peace, its blossoming and survival are complex objectives. The cultivation of peace requires human openness, acquaintance, perseverance, tolerance, forgiveness, and, a long-term commitment to these goals. Moreover, lasting peace must be built on trust, generosity and, even love. Treaties, agreements, official conferences and handshakes in the name of peace, however dramatic and headline grabbing, are only partial steps towards true peace. More important to the attainment of cooperative and creative peace in our lifetime are the ongoing, long-term efforts and programs which produce multi-ethnic, multi-racial, multi-cultural, and multi-religious interaction and collaboration. Reverend Moon has encouraged, initiated and supported numerous such creative interactions, addressing racial ethnic, political and religious tensions in the Middle East, the former Soviet Union, South Africa and the former Yugoslavia.

Our 2002 nominee for the Nobel Peace Prize derives his deep and global quest for peace from his fundamental and unbending love of humanity. In this age of family and communal instability, Reverend Moon has been a devout advocate of the family as the primary unit of civil society. He has worked valiantly for the restoration of political stability and democratic

governance in Central America through the energizing of civil society. He has pressed for the reduction of tensions between North and South Korea, and he has fought political and economic totalitarianism in Eastern Europe. Recognizing that in the post-World War II and the Cold War eras *intranational* or domestic conflicts have exceeded in number and scale international warfare, many of Reverend Moon's efforts have been directed towards the mitigation and elimination of such internal ethnic, racial, religious and political discontents.

Yet, Reverend Moon's efforts, both in his individual capacity and through the many and diverse projects initiated by him worldwide, have served for the past 40 years not only as a major force in stimulating and empowering various political sectors of civil society, but his energy and beneficence have been applied also to environmental protection, the enhancement of food supplies in poor countries and the retrieval of barren lands in Latin America. Contrasting with his quest for greater global material well-being have been his contributions to culture and art, including the creation of the Little Angels Center for the Performing Arts in Korea and the Universal Ballet Company in the United States. His aspirations for peace education have led to the creation of two internationally-curriculumed universities: The University of Bridgeport in Connecticut, and the Sun Moon University in Korea.

Through these selfless efforts, a generosity of spirit, personal contribution, and institutional support, Reverend Moon has sought to enhance multi-disciplinary and multi-cultural cooperation globally, to contribute to ethnic and religious conciliation, to advance social welfare and environmental protection, to forge an education for and a culture of understanding, cooperation and peace, and, to cultivate the growing awareness of the universal fraternity of nations and peoples throughout all continents and countries.

Some personal details about Reverend Moon's life and work in the cause of peace should also be shared with the Norwegian Nobel Committee.

Born in 1920 in the village of Chung-ju, which was then in an occupied province of Japan and is now in North Korea, Sun Myung Moon was brought up in the traditional Confucian manner. When in 1930 his parents became fervent Presbyterians, the youth followed their path and soon became a Sunday school teacher. In 1935, he made his greatest commitment, taking upon himself the ministry—to devote his life to spreading love and peace in the world. As a Korean, Reverend Moon endured oppression under the Japanese rule, followed by the horrors of civil war and grinding poverty. Forced to leave the political oppression of his native Northern Korea, he moved south, but all along he continued to strive, plead and work for the eventual unification of his homeland. Despite all hardships, he set out to develop his own community of followers, as a springboard to fulfill a greater mission to unite the world's splintered denominations in a common pursuit of love and peace. Harboring no hatred towards Korea's long-time military occupier, Reverend Moon set out to accomplish a true conciliation between his country and Japan. He continued, similarly, to work for a reconciliation between North and South Korea. In 1972, Reverend Moon came to the United States, where he maintains a dual residence with his home in Korea. He and his wife Hak Ja Han Moon have 13 children and more than 30 grandchildren.

Emerging originally as a religious leader, Reverend Moon has soon stood on the front line of the struggles to abolish injustice, poverty, environmental degradation and war. His broad-ranging and non-sectarian humanitarianism grows out of his religious conviction that the divine parents of all humanity long for nothing so much as to see human beings, their earthly children,

live in harmony and peace with one another. True religion, he consistently preaches, is about building a world where people of all nations, ethnicities, cultures, races, and faiths may rejoice together. It is this unique contribution of Reverend Moon to the pursuit of peace—peace based not only on pragmatism, but fortified with love—which has made him an outstanding figure in the peace community worldwide. Both religious and secular peace believers, leaders and activists from all continents, nations and societies join happily and enthusiastically in his fraternal mission for love and peace.

Reverend Moon, by the same token, believes that true world peace requires that the human community not remain passive but join actively as one global family. Peace, to him, is not a matter of mere political agreements and economic ties. It requires new educational and cultural efforts, an inner transformation, with the present materialistic excesses replaced by humanity's capacity and need for spirituality. He preaches that the ethic of love and unselfish service must pervade all aspects of life. Hence, the institutions of civil society—the family, religion, social, science, industry, culture, the arts, education, the media, and non-governmental organizations are all indispensable partners to the quest for peace. This is the vision of peace that has dominated and continues to dominate Reverend Moon's life work.

Many of Reverend Moon's endeavor's are recorded in prose and in photographic illustrations, in the companion volumes of *The Seeds of True Peace: The Peace Work of Reverend Sun Myung Moon* and *The Fruits of True Love: The Life Work of Reverend Sun Myung Moon*. The first of these monographs, enclosed with this letter, enumerates, illuminates, and concentrates on Reverend Moon's efforts in the cause of world peace and was specially prepared on the occasion of his nomination as the Nobel Peace Prize Laureate for the year 2002.



At the inspiration of Reverend Moon, and in celebration of the Nobel Peace Prize's second centenary, an international multi-disciplinary and multi-cultural volume on *The Future of Peace In the Twenty-First Century: Mitigating Discontents and Harmonizing Global Diversity* was prepared specifically for the Norwegian Nobel Committee. It is the hope of the editors and the distinguished contributors to *The Future of Peace in the Twenty-First Century* that this volume will be of service not only to the Nobel Committee, but will serve as a major, timely and much needed text-book, Reader and Sourcebook for the new generations of students, scholars, and activists in the fields of peace studies, peace advocacy, conflict resolution, and military and international affairs.

Four other compilations of essays, *The Millennium Declaration of the United Nations*, *Renewing the United Nations and Building a Culture of Peace*, *Dialogue and Harmony Among Civilizations*, and *Serving the Nation Serving the World* reflecting the inspiration and leadership generated by Reverend Moon in the areas of peace and civil society further supplement this letter of nomination and are being sent to the Norwegian Nobel Committee under separate cover.

Sent also to the members of the Norwegian Nobel Committee is a unique and handsome volume, *The Architects of Peace*, published by the independent New World Library, and presented to the Committee members with the compliments of The Eleanor Roosevelt Institute for Justice and Peace.

What no books can readily convey, however, is this candidate's genuine love for humanity and his urgent sense of responsibility to do whatever he can to uplift the poor and liberate those oppressed by tyranny. The Reverend Sun Myung Moon is no armchair commander. On numerous occasions he placed himself in peril and experienced personal

hardships for the sake of peace. Time and again, he pioneered hard and dangerous work before asking others to follow. No matter what the circumstances, he never resorted to violence nor did he permit his followers to have violence serve their ends. Consistently practicing the dictum to love one's enemy, his way has been to love and serve all individuals and groups, even those who persecuted him over the years.

The Reverend Sun Myung Moon's early life was spent in obscurity. Yet today his journey from the deprivations of war-torn Korea to activities on the global stage is a model to millions. His work is that of planting the seeds of peace within the diverse sectors of civil society and of mobilizing communities for understanding and cooperation—thereby creating the conditions for a true, deep and lasting peace based on sound fraternal principles among nations, peoples, ethnicities, religions and classes. In a world hungry for peace, his love, his visionary gift, combining with his practical leadership, deserve emulation and the highest recognition.

Respectfully submitted,



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