

MESSIAH

*My Testimony to
Rev. Sun Myung Moon*

Volume II

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Dr. Bo Hi Pak

Translated by Andrew Lausberg

University Press of America,® Inc.
Lanham · New York · Oxford

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University Press of America,[®] Inc.
4720 Boston Way
Lanham, Maryland 20706**

PO Box 317
Oxford
OX2 9RU, UK


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Printed in the United States of America
British Library Cataloging in Publication Information Available

Library of Congress Cataloging-in-Publication Data

Pak, Bo Hi.
Messiah ; my testimony to Rev. Sun Myung Moon / Bo Hi Pak ;
translated by Andrew Lausberg.
p. cm.
1. Pak, Bo Hi. 2. Unificationists—Biography.
3. Moon, Sun Myung. I. Title.

BX9750 .S48 P35 2002
289.9'6'092—ec21 (B) 00-06071 CIP

ISBN 0-7618-1815-4 (v. I : clothbound : alk. ppr.)
ISBN 0-7618-2457-X (v. II : clothbound : alk. ppr.)

™ The paper used in this publication meets the minimum requirements of American National Standard for Information Sciences—Permanence of Paper for Printed Library Materials, ANSI Z39.48—1984

Dedication

This book is dedicated to my spiritual parents,
Reverend Sun Myung Moon and
Dr. Hak Ja Han Moon,

and to my beloved brothers and sisters
who are championing
the True Parents.

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Foreword

What is the most lofty desire that each of us holds in our heart? A world of peace, a world of happiness, a world of love—in a single phrase, the Kingdom of God on earth and in heaven.

The story told in this book is of people who have dedicated their lives to building that Kingdom of God. It is an exciting story. The central person in this narrative is the Reverend Sun Myung Moon, and the man who tells the story is Dr. Bo Hi Pak. For nearly half a century, Dr. Pak has literally and figuratively played the role of translator—and in some cases, mediator—between Reverend Moon and people throughout the world. Though he has many times professed his inadequacy to the task, the fact remains that he has been the conduit of spiritual life for a multitude of people.

This book tells that story. But it tells much more. It relates the spiritual journey of Dr. Pak, and in that journey we may very well see ourselves, and even our world. With hope, with innocence, he sought to perform his duty. But it was only upon meeting Reverend Moon that a far higher calling and path of life became open to him.

There are stories of sacrifice in this book. That has been the way of those who follow God's bidding, and Dr. Pak's life is no exception to that rule. More than that, he has been a witness to the sacrifices made by Reverend Moon, and he tells of what he has experienced.

I had the opportunity to work closely with Dr. Pak during the years when he was directly and continuously involved with CAUSA International and the American Leadership Conference. Dr. Pak and those with him, like many others working with Reverend Moon in the Unification movement, worked round the clock in a crusade to educate the world about the dangers of communism, the importance of the free and democratic world, and most importantly, the importance of God, purity, honesty, faith and the family. Reverend Moon

and Dr. Pak taught me the meaning of dedication, and how it can be practiced day after day in a multitude of life's unfolding situations.

Dr. Pak encountered the Unification teaching—Reverend Moon's teaching—when he was a young army officer with a wife and small children. He was, in a word, transformed by the power of the truth. An extraordinarily dutiful and responsible man, he committed himself, and he has never turned back, even when called upon to digest, through faith, unimaginable challenges and circumstances. As more is known about Reverend Moon's life and work, the life of Dr. Pak becomes all the more remarkable. In fact, from the perspective of today, as one reads through these volumes and contemplates the history of the world, of America, of Korea and of God's providence, Dr. Pak's sincerity, faith, bubbling enthusiasm, and concern for others is nothing short of overwhelming.

Dr. Pak has always put God and Reverend and Mrs. Moon before anything. That is the foundation upon which he lives. He is also a unique man of heart and thoughtfulness. He makes each project an exciting campaign to remember and cherish. But much more than that, he conveys a tradition and way of life of love for others. In a word, working with Dr. Pak lets you believe that we really can build the Kingdom of Heaven.

Volume I covered the period from Dr. Pak's birth in 1930 until his testimony before the U.S. Congress in 1978. Volume II picks up the story detailing the history of CAUSA International, the trial and imprisonment of Reverend Moon, the Washington Times, and historic meetings with Mikhail Gorbachev and Kim Il Sung.

I sincerely hope that you, the reader of these volumes, can share in the excitement, faith and hope that have characterized Dr. Pak's life, and be moved by these accounts of genuine love in action.

William Lay, Esq.
Founding member, CAUSA International
New York, New York



Chapter 14

The Making of a Miracle: The U.S. Presidential Election

World Communization and the Crisis Created by President Carter's Human Rights Diplomacy

The Reverend Sun Myung Moon came to the United States on December 18, 1971, and proceeded to develop the Unification Church, centering on America. His coming to America was specifically to accomplish two missions: to thwart the ambitions held by the Soviet Union for world communization, and to continue on to liberate the entire communist world using the United States as a beachhead.

Communism is Satan's final manifestation, and the origin of this ideology is in fact the devil himself. This system of thought, which denies the very existence of God, can only be overcome by the returning Christ, who comes as the truly begotten Son of God. Reverend Moon realized that he was the one responsible to fulfill that particular mission. To do that, he had to mobilize the United States (in particular, the president) because the United States is the nation that God established, in the course of His providence, to prevail over and defeat communism. For that purpose, God raised the United States to become the most powerful nation in the world.

The second purpose for which Reverend Moon came to the United States was to bring that nation back to God, thereby creating an ideal Christian nation, or, what I would call, using a somewhat more religious expression, the Kingdom of Heaven on earth.

Christianity is known as the second Israel, or the new chosen people, and America is the main proponent of Christianity and the culmination of Christian history; Christianity has thrived here. In addition, the United States is a nation formed by immigrants from around the world, a "melting pot." As such, it is a "micro-world," an encapsulation of the entire world. Accordingly, if God's purpose can be fulfilled and the ideal of a heaven on earth accomplished there, the Kingdom of Heaven will have been established in a micro version of the entire planet. Expanding this model to the whole world, thereby transforming the planet into a heavenly kingdom, would simply be a matter of time.

To accomplish the first task mentioned above, Reverend Moon sought to mobilize President Richard Nixon (in office 1969-74), but that president ended up letting down both God and Reverend Moon. In fact, Nixon's failures caused a great deal of damage to Reverend Moon, both nationally and internationally. Because Reverend Moon had openly thrown his entire support behind Nixon, the American press became increasingly negative and persecution of Reverend Moon and the Unification Church dramatically increased. On a global level, the Soviet movement for world communization seized upon Nixon's downfall as a window of opportunity and expanded its cause vigorously, sweeping all before its path.

From Nixon the baton was passed to President Gerald Ford for a brief period. The next president was Jimmy Carter (in office 1977-81), a liberal Democrat who was naïve about the reality behind communism.

Carter advocated a diplomatic policy that placed priority on human rights. In reality, however, he was tolerant of, even indulgent toward, communism, which consistently and brutally trampled human rights all across the globe. He stood aside in matters concerning communism but ferociously attacked human rights problems in the non-communist world. As a result, those nations that took an anti-communist line

and struggled fiercely against communism could not avoid becoming victims of his policies, even though they might be determined not to let communist expansion devour them. (I described how Korea was one such victim in chapters 12 and 13 in volume I.)

Reverend Moon firmly believed that “only the United States can protect the democratic world against the threat of communism.” Consequently, he challenged the policies of then Governor Carter head-on. In July 1976, the Democratic National Convention selected Carter as its presidential candidate. With Carter advocating the withdrawal of U.S. troops stationed in South Korea, the convention adopted the following party platform: “Under a cautious and carefully structured plan, both a staged withdrawal of U.S. troops stationed in South Korea and the removal of nuclear weapons from South Korea are possible.” After his inauguration, Carter declared that he would remove all ground troops from South Korea within four to five years. It was becoming clear that this course of action would jeopardize the security of the Korean peninsula.

In those years, every Sunday, I interpreted for Reverend Moon as he gave his sermon at the Belvedere World Mission Headquarters in New York. More than half his sermons vehemently criticized President Carter’s policies. For example, Reverend Moon would often speak like this:

“President Carter is just plain blind. How on earth can he not see the oppression of human rights under communism? The only thing spreading its wings under his great campaign for human rights is the communist world, with the Soviet Union at its center. If President Carter’s policies are sustained, world communization will be a matter of undeniable fact within a number of years. Even though he is a Christian who believes in God, this naïveté is making him God’s greatest enemy. Do you think I can just stand by idly and watch the United States march toward destruction under this kind of leadership?”

There is no way Reverend Moon’s scathing criticism of Carter did not come to the president’s attention. It was at this juncture that the U.S. government and liberal politicians started in earnest to seek the downfall of the Unification Church.

In fact, the Carter administration was already determined to arraign Reverend Moon, using whatever charges possible, and send him to prison. In the end, Reverend Moon was imprisoned at the Danbury Correctional Institute in July 1984. I now understand, in hindsight, that the seeds of this destiny were sown during the Carter administration.

Why, then, did Reverend Moon display such desperate opposition toward the Carter administration? Why did he follow through to the extent that his own work and mission were put on the line? The truth is that he had no choice. To explain this, let me offer a few examples.

In July 1979, a leftist revolution broke out in Nicaragua, during its civil war. The Sandinista National Liberation Front (FSLN), a dedicated group of communist adherents, set up a revolutionary government and succeeded in becoming the second nation to establish a communist foothold on the American continent. The Sandinista regime then joined hands with Cuba and the Soviet Union to assist and supply weapons to communist guerrillas in neighboring El Salvador and other Central and South American nations. The result was the destruction of peace in Central and South America.

Previously, in March, a revolution had arisen in Iran. The anti-communist Pahlavi monarchy, which was sympathetic to American interests, had fallen and been replaced by an anti-American, fundamentalist Islamic regime under the Ayatollah Khomeini.

In December of the same year, 150,000 troops of the Soviet regular army invaded Afghanistan without warning, and a Soviet puppet, the Karmal regime, was established. This incident was surely a slap in the face for Carter. Carter couldn't imagine in a thousand years that the Soviet Union would just come straight out and brazenly execute an invasion. By the time he found out, however, it was too late.

Beginning in December 1978, Vietnamese communist troops invaded Cambodia with the support of the Soviet Union. The pro-China Cambodian government was deposed and a government sympathetic to Vietnam established in its place.

Other incidents also occurred. In 1975, the People's Movement for the Liberation of Angola (MPLA), backed by

the Soviet Union, established a socialist government. After this, Cuba, as the "advance guard" for the Soviet Union, increased its activity dramatically, almost as if to laugh in the face of the rudderless human rights campaign by the Carter administration. In a flurry of activity designed to "export the revolution," Cuba dispatched units to ten nations, including Angola, Ethiopia, Mozambique, and Congo. On the Arabian peninsula, South Yemen came under Soviet control and threatened the shipping lanes of the oil-producing countries of the Middle East.

Watching the world become communized, Reverend Moon could not sit still. With the implied sanction of the Carter administration, the Soviet strategy for world communization was expanding like a great eagle spreading its massive wings. With every passing day, the Soviet Union raised its triumph song in more and more nations across the globe, in Asia, the Middle East, Africa, and Central and South America.

In reality, the Soviet world strategy was to maintain a firm grip on the oil supply in the Middle East, and thus control Europe and Japan, which would be unable to do much except sit and watch. Once South and Central America were firmly under Soviet sway, it would simply be a matter of time until the United States fell to communism.

In accordance with the "domino theory," the Soviet Union worked to communize Honduras, El Salvador, and Guatemala in turn, using Cuba and Nicaragua as bases. They even made efforts to communize Mexico. Once Mexico was under its control, many strategic options would become available for crossing the 1,600-mile-long U.S. border. The United States simply would not have the military strength to protect such a long land border, so it would be forced to pull its forces out of South Korea, Japan, and Europe. If this happened, it would be tantamount to handing over the globe to the Soviet Union.

If Reverend Moon had not, at great personal cost, opposed the withdrawal of U.S. troops from South Korea, the election promises of President Carter would surely have been implemented and the evacuation of all U.S. forces stationed in South Korea would have become a reality. This likely would have resulted in a second Korean war breaking out.

Since I was living in the United States, I was familiar with the political climate. In many circles, the possibility of world communization, including America, was being seriously discussed. This fact is borne out by two popular sayings of the time, which express the two streams of thought prevalent in those days: "Better red than dead" and "Better dead than red."

These two opposing views clashed so much that the issue even became a cover story for Time magazine. That the possibility of the communization of America was given credibility indicates just how much the American people felt the approaching threat of communism.

Can you imagine how Reverend Moon felt when faced with this sorrowful reality? Can you imagine how lamentable the frail condition of American society appeared to God?

So Reverend Moon prayed, day after day: "Loving Heavenly Father, send a United States president who can stop the marching tide of communism and deliver the free world. Who could be such a person?"

He received his answer in the form of a revelation. The individual that Heaven revealed was Ronald Reagan.

Ronald Reagan: Chosen by God

One day Reverend Moon spoke to me about this matter. "If President Carter runs for office and is elected again," he said, "the communization of the world is inevitable. The next president of the United States will hold the fate of the world in his hands, and Heaven has chosen Ronald Reagan. It is up to us to make sure that he is elected in the next election. I'm going to invest all our resources and manpower, all my fame, and even my life for this effort. Do you get the picture?"

"Yes," I said, and I felt goose bumps all over my body.

But the fact is, given the situation at the time, that task appeared completely impossible. Ronald Reagan had run against Gerald Ford for the Republican nomination in the presidential election of 1976 and been defeated in the Republican primaries. He possessed a number of shortcomings, at least as far as his being elected president was concerned.

First, he was seventy years old. There had never been a president of such advanced years in U.S. history. Second, he had already run for the presidency twice (the first time was in the Republican primary in California in 1968). So no one in the media took him seriously as a presidential contender.

Third, he was known as an ultra-conservative. Americans generally avoid electing extremists, whether from the left or the right. Reagan had failed in his previous attempts to run for the White House because of this stance. On the other hand, if, as president, he were to be resolute in fighting and overcoming communism, he would need this kind of ultra-conservative disposition. Nevertheless, it didn't seem very likely that the American people would choose such a candidate.

Fourth, he was an actor. No matter how sincerely he expressed himself, it would be difficult for people to accept him as a serious politician: They would say he was just "putting on a show."

And the greatest shortcoming was that President Carter was the incumbent. History has shown that an incumbent has an absolute advantage in U.S. presidential elections.

These thoughts came one after other and raced around inside my head. How would it be possible to overcome these kinds of obstacles?

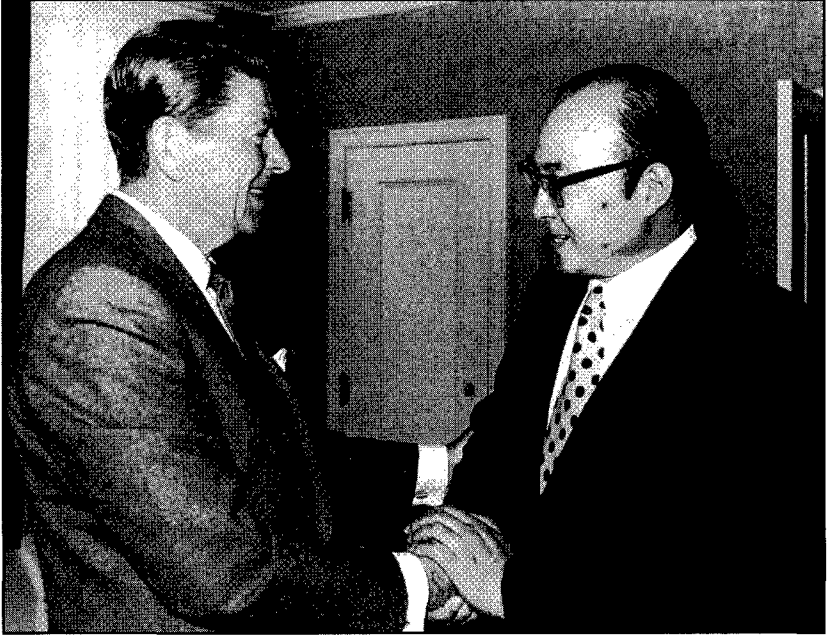
Reading my thoughts, Reverend Moon said: "I know exactly what you're thinking, Bo Hi, but it was extremely fortunate that Reagan did not become the Republican candidate in 1976. In the aftermath of the Watergate scandal, even George Washington wouldn't have stood a chance against the Democrats."

He paused for a moment. "Bo Hi," he said, "there is another, much more important matter to consider here. Reagan has been chosen by God. That is the important thing. Just wait and see! Hold on to your conviction. This time, God will make a miracle.

"It's all for the glory of God. In order to have a miracle, you have to accomplish the impossible. It's not much of a miracle if you only get what was likely in the first place. I have received the royal command from Heaven. A miracle will be made by the power of God. Just make sure that you

hold on to your conviction, be brave, and fight your best. Do you understand?"

I no longer had any doubts. I thought to myself, "Let's go! Let's make a miracle! Not by our power, but by the power of God!"



Republican presidential candidate Ronald Reagan and Bo Hi Pak in the Commodore Perry Hotel in Toledo, Ohio, during the campaign.

Once they were given that direction, Unification Church members in America and around the world determined to dedicate themselves to supporting God's goal. Reverend Moon also instructed me to inform presidential candidate Reagan of God's purpose.

In 1980, I was the publisher of the News World, a daily newspaper based in New York City founded by Reverend Moon in 1976. I contacted Josette Sheeran (who later, as Josette Shiner, became deputy managing editor of the Washington Times). As our newspaper's White House correspondent, she was assigned to accompany the Republican

presidential candidate. She arranged a meeting with Reagan in Toledo, Ohio. In the morning, before Reagan was scheduled to go out stumping, I went to meet him in his room at the Commodore Perry Hotel. He and his wife, Nancy, welcomed me.

As soon as we finished our greetings, I went through a scrapbook I had brought with me and explained, page by page, how the News World had been actively supporting him. "This is quite amazing. I'll have to send this to my campaign headquarters. Even they don't write about me as well as you do," Reagan said, all smiles.

"There's a reason why we are supporting you and advocating your positions like this," I said.

"What do you mean 'there is a reason'?" Reagan said, looking me straight in the eye.

"President Reagan! Yes, I call you President Reagan. That's because you are the next president of the United States, the fortieth president of the United States. God has already decided on you as the next president."

"What did you say? Who on earth told you that?"

Reagan was taken aback. He rose up, unable to disguise his surprise.

"This was a revelation from God, received by Rev. Sun Myung Moon," I answered.

Once again, he was visibly surprised. Then Reagan shot back at me, "What? You say he received this in a revelation? Why do God and Reverend Moon want to make me the president? What are your conditions?"

I gathered my strength, and answered him clearly and succinctly: "There are no conditions whatsoever. God and Reverend Moon intend to make you the president to bring an end to world communism, which is the enemy of God and humankind. That is what your mission is. If you have that determination, there is no doubt that you will be the next president of the United States.

"Reverend Moon is the prophet of the age in which we are living. As such, he carries the fortune of Heaven with him. His support will be greater than the support of anyone else in the United States, greater than the support of the entire Republican Party. That's because the support of God and

Heaven will be with you. Therefore, just think about what your mission is, and devote yourself to your campaign.”

Looking over at Nancy, Reagan flashed his famous smile and said, “I wish I had as much confidence in myself as Reverend Moon does.”

Reagan took my hands firmly in his own, and said, “Now I understand why I should become president. I will need God’s help. Please give Reverend Moon my thanks, and ask him to pray for me.”

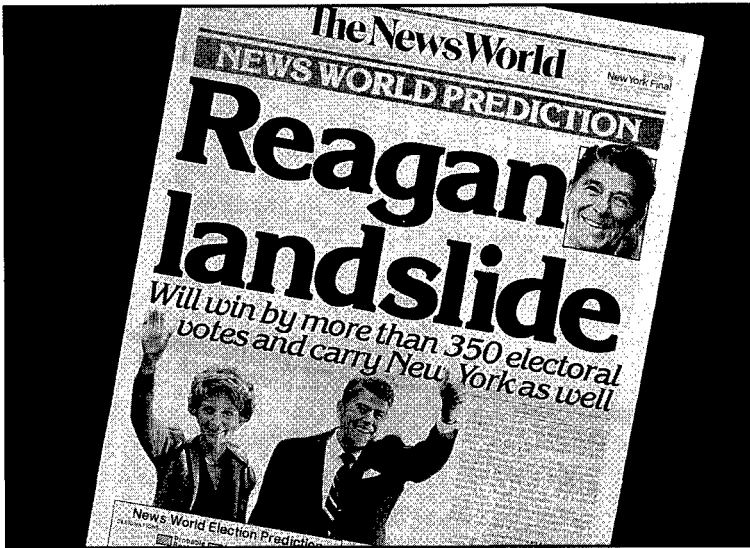
From that time on, we had a special affinity, and the friendship that sprouted at that time continued for many years, right through his eight-year term. In fact, after the founding of the Washington Times, that friendship changed into a deep gratitude for the work of Reverend Moon.

Prediction: “Reagan Landslide”

As October 1980 approached, the election that would decide the destiny of the world grew heated. According to all the polls, the incumbent possessed a firm lead.

In every sense of the word, this election was a battle between conservative and liberal forces. Furthermore, prior to the election, the leftist forces in America were mobilized by the Soviet KGB to block Reagan’s election. The key to the success of their plan for world communization was the reelection of President Carter. They could not afford to let Carter lose. Leftists mobilized immense amounts of money and manpower for a systematic campaign to disseminate false information. The Communist Party specialized in this kind of “disinformation strategy,” and the KGB even more so. Basically speaking, disinformation is a strategy to make falsehoods appear like the truth and the truth as completely false.

Candidate Reagan was the target of numerous personal attacks and character assassination due to this type of underhanded tactic. Among the various disinformation strategies used, the most effective by far was the fear tactic: “If Ronald Reagan is elected, this will lead to World War III.” This particular strategy sought to associate the Republican platform, which advocated “a strong America,” with a third world war, so as to scare the American people.



The New World's most famous headline on Election Day, Nov. 4, 1980, predicting Reagan's landslide victory.

Reagan consistently advocated two main themes: (1) a strong America (the reconstruction of the U.S. armed forces), and (2) reduction of taxes and returning to small government. He asserted that a strong United States was necessary for maintaining peace throughout the world, and that the consistent reduction of corporate and income tax would stimulate economic activity, so that a natural increase in tax revenues could result. The latter position pointed the way to a truly capitalist economy and was the essence of the famous Reagan economic theory, which came to be known as "Reaganomics."

As the campaign entered its final stages, increasingly virulent attacks and personal criticism presented more and more obstacles for the Reagan camp. A pessimistic outlook—that Reagan had no chance of success—slowly crept across the United States. Not one political pundit in the entire United States predicted a victory for Ronald Reagan. Everyone thought that making such a prediction would be tantamount to committing occupational suicide.

Nevertheless, on November 3, the day before the election, Reverend Moon summoned me to East Garden, his official

residence, and instructed me to run a headline predicting that Ronald Reagan would win by a landslide.

“Do we have to say it exactly like that, ‘by a landslide?’” I asked Reverend Moon. Considering the current situation, that kind of prediction went completely against common sense.

But Reverend Moon answered, “Yes! You must write it just like that: ‘Landslide.’ It will be an earth-shaking victory. Write it up so that all of America jumps with surprise tomorrow morning!”

What could I do? I knew everyone would call me crazy. So I just closed my eyes and accepted it on faith.

After I arrived back at the News World offices in New York City, I called a meeting of the editorial board and conveyed Reverend Moon’s desire. I gave instructions that a rough draft of an article be written as soon as possible. The editorial board displayed extreme reluctance to follow this idea, arguing that to print such a prediction would make the News World a laughing stock.

The draft that was written said there was a possibility of victory. It was far from a prediction. When I showed the draft to Reverend Moon, he immediately said, “Bo Hi, bring the trash basket over here.” He continued, “This draft is headed for the trash” and promptly threw the paper into the trash basket.

Then he looked me straight in the eye and asked me, “Bo Hi, if the third world war erupted, what kind of headline would you write?”

“The third world war? Well, that would have a tremendous impact on society. Naturally, we’d have to use a banner headline with huge letters,” I answered, still rather clueless as to where this was headed.

When he heard me say that, Reverend Moon cried out, “That’s it! That’s the way you’ve got to write this prediction! This prediction is my declaration of a third world war!”

Hearing my teacher’s iron-willed determination, I once again felt goose bumps all over. “Yes, I’ve got it now,” I said, and rushed out of the room to do the job.

I repented deeply for my lack of faith on my way back to the newspaper offices, saying to myself. “Heaven wants to create a miracle. How can I stand in the way? I mustn’t be an



*Candidate Reagan holding a copy of the News World
on Nov. 4, 1980.*

obstacle. He said that this fight is the third world war. This actually means that the election of Reagan is the way to prevent the third world war. OK! Let's do it!"

With that determination, I returned to the News World and gathered the staff. The words that I spoke that night might well be the most significant speech I have ever made. For me, it was a speech upon which the fate of the world hung.

I told them, "There are times in our lives when we have

to find it in our hearts to show great courage. This is one of those times. The News World was established by Reverend Moon. Isn't Reverend Moon our savior? Let us today fulfill unconditionally just one request from that savior and then become a martyred newspaper tomorrow with joy in our hearts. If we have that determination, what is there to fear? Even if this is our last edition, please take courage and make that edition. The prophecy given by our savior will be on target. Think of this as the outbreak of the third world war, and make this an incredible edition that will amaze the world and be remembered in history. Doesn't the scripture say, 'He who seeks to lose his life will gain it'? Let's determine to face death, right now, right here. That's the way we can live."

The staff was visibly moved by my words. They worked together all through the night to produce the newspaper seen in the photograph above with the groundbreaking headline, "News World Prediction: Reagan Landslide."

I don't think we could have put it in bigger type even if the third world war had actually broken out. But more than anything else, I felt satisfied that I had been able to do exactly what my teacher had asked.

The Making of the Fortieth President of the United States

The presses were running all night. At five in the morning, the newspaper had to be delivered throughout New York City. In the middle of the night, I sent one bundle to Los Angeles by airplane, to be passed to Josette Shiner, our reporter at Reagan's campaign headquarters. Along with the papers, I sent instructions for her to give one to Reagan first thing in the morning. It was now November 4, the day of the election.

Reagan received the newspaper while sitting down to a working breakfast. The first thing he did was open his eyes wide in surprise. With a broad smile, he openly expressed his joy at the headline. With the newspaper in his hands, he got up and marched into the pressroom, leaving his breakfast on the table.

The pressroom was crowded with reporters from all over the world. Without a word, Reagan showed them the News World. The reporters were amazed. How could any photog-

rapher pass up a chance like this? The photos they took were sent out all over the world by the news agencies, including UPI. More important, all the major U.S. networks were represented by cameramen. Scenes from this impromptu press conference were telecast around the country.

So it was that, on the morning of the election, 240 million Americans watched in astonishment as they saw the headline "Reagan Landslide" splashed across their television screens. Their reaction must have been, "What? Has Reagan won already? Don't tell me the election is over already? I haven't even voted yet. What's going on here?"

Confusion broke out. In fact, everyone saw quite clearly the words "Reagan Landslide" on their television screens, but the words "News World Prediction" were too small to be made out on the television image.

This tiny event on the morning of Election Day triggered a rather curious psychological effect throughout the United States. A kind of expectation developed that Reagan would win the election. Of course, everyone wants to be on the winning side, but Americans in particular have this kind of disposition. So they went to their polling stations and cast their vote for the winner, Ronald Reagan.

This kind of effect was especially felt in the western states. For example, the people of California, which has a three-hour time difference with the East Coast, voted all day long with the theme "Reagan Landslide" being repeated throughout the day.

As far as election strategies go, this one was the ultimate. One political commentator called this "an absolute genius strategy."

That night, the vote counting began. By 10:00 p.m., it was already obvious that Reagan had won the victory. By 11:00, just as the News World had predicted, Reagan had won by a landslide. The predication had been right on target. A miracle had happened.

Of the 538 votes in the Electoral College, Reagan captured 489. Amazingly, he even took New York State, which everybody said was absolutely impossible, New York being widely regarded as a liberal state. Moreover, the News World included Reagan's victory in New York as part of its predic-

tion. At the end of the day, the News World was the only newspaper in the United States to correctly predict Reagan's landslide victory.

Later, I held a press conference at the News World offices on Fifth Avenue in New York City. Everyone wanted to know how the News World had been able to make its miraculous prediction, and a small crowd had assembled at our newspaper headquarters. Being the publisher, I made my way to the front. As soon as I appeared, reporters started shouting and calling excitedly from every corner of the room.

"How did you know? How did you know that Reagan would win?"

There were other voices, too. "How many people did you call? One thousand? Ten thousand?"

Let me explain this point. The usual format for a public opinion poll in the United States involves making phone calls to several hundred voters. The statistics are then used to calculate the overall public sentiment. For the News World to make a prediction this accurate, it was assumed that it must have phoned at least several thousand, if not tens of thousands of voters.

Quietly, I answered. "Our newspaper does not use that kind of method. That method belongs to the nineteenth century; frankly, it's a bit behind the times. All I made was just one phone call."

A reporter replied: "What? Just one phone call? Who did you make the phone call to?"

Pak: "I made a phone call to Reverend Moon."

Reporter: "Eh, you made a call to Reverend Moon? So you are saying this was Reverend Moon's prediction?"

Pak: "Yes, that's correct. This was Reverend Moon's prediction."

Reporter: "Well, then, how did Reverend Moon know?"

Pak: "As far as I know, Reverend Moon himself made only one phone call."

Reporter: "What did you say? He made only one phone call? Who to?"

Pak: "To God! Reverend Moon made a phone call to God."

Reporter: "What? He phoned God? Is that true?"

Pak: "Yes, it's quite true. I'm not kidding you."

Reporter: "Really? Well, then, do you think you could give me God's telephone number, please?"

The room exploded in laughter.

Pak: "I'm sorry, but it was a hotline."

Once again, everybody clapped their hands and burst out laughing.

Of course, they probably took this as a joke, but in fact, it is the truth. Reverend Moon knew about Reagan's election through a revelation (hotline). In fact, Reverend Moon made the request to God to have Ronald Reagan elected and obtained the miracle from God Himself.

I am the only witness to this inside story about how Ronald Reagan was elected president. That is another reason why I had to write my autobiography. Apart from me, no one else knows. It has been a secret kept by Heaven. In this way, we created a miracle, and the glory of God was manifest.

With Reagan's election, the first seeds sprouted that led to the collapse of the Soviet empire, communism's suzerain nation. Over the next eight years, God used President Reagan as the captain of His advance guard for the liberation of the communist world. However, the true commander, although hidden from the eyes of the people, was Rev. Sun Myung Moon, God's messenger sent from Heaven.



Chapter 15

The Washington Times Pioneers the End of the Cold War

Despotism by the Washington Post and the “Dictatorship of the Press”

During my time in the United States, I heard many things that left a deep impression on me. One statement stands out in particular: “If a newspaper like today’s Washington Post or New York Times had existed at the time of the War of Independence, the United States, now the most powerful nation in the world, would have never even been born.” This sentence sums up just how oppressive and overpowering the media are in American society today.

In both name and fact, the United States is very much a nation of free opinion, and its political world moves in accordance with public opinion. So who shapes and forms that public opinion? The media.

The problem here is that the United States has no law or other social authority that can control and regulate the media. Freedom of the press is guaranteed by the Constitution. The press, however, have taken that freedom and shaped it into unbridled license. Journalists think that they are excused no matter what they write. They espouse freedom of the press

and pay no regard to the situations of others, because there is no overlord or master to hold them accountable. This situation has been referred to as "the dictatorship of the press," and under this despotic umbrella, all American politicians must dance to a rhythm dictated by the mass media.

This mass media is a huge force that shapes the destiny of nations and indeed the globe. In reality, however, mass media are shaped by business and financial interests. The mass media are just another product, the production of media services just another business. In other words, the media industry is simply a way of making money.

As a natural result, the media's primary concern is with how to create business enterprises that generate greater profits. If they want to create higher profits, they have to simply shut their eyes to all else and work on obtaining greater numbers of readers or viewers. Doing this means their articles have to be popular and amusing, and the broadcasting has to be stimulating. It should be obvious even to a high school student what kind of effect this creates.

Thus, the U.S. mass media have been virtually forced onto the path of sensationalism. Moreover, many media institutions around the world hold American media as their model and follow the same path. For them, the truth and the facts are not the main priority. The most important thing is how to attract the eyes and ears of the readers or audience. Naturally, the content of both articles and programming leans more and more to exaggeration and agitation. The more an article can surprise people and catch their attention, the better the article is deemed to be. On the other hand, the media need not take responsibility for the results of their articles or programming. They have become irresponsible, with the natural and predictable result that there are many victims.

One of the greatest casualties of the irresponsible media has been the Reverend Sun Myung Moon and the Unification Church.

The forces of international communism skillfully and meticulously sought to use the power of the mass media in their quest for world communization. Their covert activities have been particularly noticeable in this area, especially since the end of the Korean War in 1953. Many individuals who

subscribe to leftist ideologies and a large number of liberals systematically infiltrated the important media organizations. The results were U.S. media that became noticeably leftist and highly sympathetic to the communist cause, but not enough to arouse a groundswell of opposition by people of good sense. Leftists gained almost absolute power inside media organizations, thus obtaining a powerful weapon in the pursuit of their world communization strategy.

One of the media organizations under leftist control was the Washington Post. This newspaper fiercely attacked the staunchly conservative and anti-communist President Nixon day after day once the Watergate scandal broke out. Indeed, it was the Post that played the lead role in instigating the press of the day to pursue impeachment of the incumbent president, an impeachment that would have been a first in U.S. history. Virtually all the media in the United States followed its lead. The Post used this issue as a springboard and soon became a hugely influential newspaper, and Washington, D.C., capital of the United States, became a city groaning under the weight of this overwhelmingly powerful newspaper.

Indeed, the Washington Post had scored a brilliant victory. What other words can describe the feat of removing the incumbent president from office? For them, it was a great success. But the reality is that, by this action, they became one of the greatest allies of those forces of revolution that sought to communize the world. For this very reason, the Post earned the nickname "Pravda of the West." Pravda was the name of the official Communist Party press organ in Moscow. This nickname means that the Washington Post had become a Western-based press organ for the Soviet Union. Not only did it bring about losses to the national interests of the United States but it also became a ringleader of the forces that inflicted grave damage on the democratic free world. (For an example, see volume I, chapter 12, on the communization of Southeast Asia and the mass slaughter that followed the downfall of President Nixon.)

Reverend Moon was very aware of the media's controlling influence on society. That is why, in October 1978, he created the World Media Association (WMA) and installed me as

chairman, At that time I was president of the News World daily newspaper in New York.

The WMA's mission is straightforward and simple: "To promote press freedom in places where it does not exist and to encourage the responsible use of that freedom where it does exist."

Reverend Moon believes that a responsible press has to be both ethically and morally strong and that those morals should be based on God's value system.

Prior to establishing the WMA, Reverend Moon had created the News World (later renamed the New York City Tribune) on December 31, 1976. His intention in establishing the paper was to set it up as an instrument in the fight against irresponsible media. The reason is obvious: If you want to fight against irresponsible media, you have to use the power of media to do it.

From the viewpoint of blocking the overwhelming influence of the American media industry, however, this valiant effort was much like throwing a pebble in the ocean or trying to fix a broken dam with a shovel.

It was in the intensely difficult circumstances of the late 1970s (described in chapter 14) that Ronald Reagan, a dedicated anti-communist, came onto the scene, riding on the tide of heavenly fortune.

Obviously, there was no way that the liberal and left-leaning press would welcome his appearance. Like starving wolves, they leapt at President Reagan, and myriad plots and subterfuges, all designed to create mistrust of the new president, sprang up like mushrooms after rain. Even Reagan, the man who had defiantly labeled the Soviet Union as "the evil empire," was no match for the onslaught. Soon he was on the defensive.

Founding a Conservative Newspaper

Then another setback took place, leading to greater difficulty. The Washington Evening Star, one of Washington's most notable publications, shut down operations after 128 years. This happened in August 1981, just months after Reagan took office. When the United States' only major conservative paper died, Reagan became all but powerless. As if

to take full effect of this opportunity, the liberal media focused their attacks on Reagan. The conservative press had some responsibility to protect Reagan from these poison-laden articles, but by this time not one organization in all of Washington could fulfill that vital role. The Reagan administration was like an exposed castle surrounded by enemies, a castle without any walls.

Alarmed at this turn of events, the White House invited five of the most prominent leaders from powerful conservative financial groups in the United States to a meeting. The administration solicited their help in reviving the Star or else in creating another conservative daily newspaper. One by one, these leaders refused. The reason was very simple: There was no possible way to balance the books. Income would never cover the expenditures.

Before the Star went under, it was managed by Time Life Corporation, a giant in the publishing industry. Even so, the paper was losing money to the tune of \$35 million a year, until finally Time Life had no choice but to declare the paper bankrupt. All the leaders of the major conservative financial organizations were well aware of this fact. They concluded that if Time Life were not able to keep a conservative paper running, there was not much hope that they could either, and they abandoned the idea altogether.

As I mentioned before, in the United States, the primary purpose in running a media organization is to make money. Unfortunately, there is a large divide between business management and patriotism. Moreover, these conservative business leaders didn't have much time or inclination to be concerned about world communization. The sad fact of the matter was that, in the incredibly rich United States, not one millionaire or billionaire was willing to save the United States and the world from the peril of communization at the time of the nation's crisis, even at the cost of his wealth.

Reverend Moon, after making so much effort to see Reagan elected, decided to simply observe the situation for the time being.

One day, he voiced his thoughts to me: "There has to be a true patriot somewhere in this vast country. After all, it is probably best for an American to make the newspaper. It also

has to be done in a professional way. Someone will pop up from somewhere.” But contrary to his expectation, no volunteer appeared.

The Washington Post made full use of this opportunity. To secure its hold on the Washington market and prevent anyone else from entering the playing field, the Post scooped up, at throwaway prices, the entire facilities of the now-bankrupt Star, including the all-important offset presses.

This wasn't because it needed the presses. Rather, purchasing them meant that anyone who might attempt to establish a paper in Washington would have to wait at least two to three years while new presses were ordered, built, and delivered. Any possibility of reviving the Star was thus completely blocked.

Finally, Reverend Moon said, “If things continue this way, the United States will fall. If the United States falls, the world will fall. How can we just stand by and watch? Even if we have to sacrifice the entire Unification Church, we have no choice but to make a VOC [victory over communism] daily newspaper in Washington. If something doesn't change, President Reagan will be suffocated and forced into a crippling situation.” After communion with God, this became Reverend Moon's grim resolution.

On New Year's Day of 1982, which our church calls God's Day because we conduct a ceremony to begin the year together with God, Reverend Moon made the following announcement during his sermon:

“I waited for a long time. And I prayed to God about what He wants me to do about Washington and what He wants me to do to save America. The answer was always the same. God always told me to create a conservative, victory-over-communism daily newspaper in Washington.

“Publishing and running a newspaper is not the first or primary job of religion. In these emergency times, however, we cannot avoid taking up this mission. That's because this is the desire and Will of God. So I am declaring here on this God's Day that we will make a newspaper, one that can challenge the Washington Post and protect President Reagan. All Unification Church members around the world should now rise to this mission with every ounce of energy you possess!”

The worldwide leadership of the Unification Church and the two thousand church members who had crowded into the hall cheered and applauded in response to this historical determination.

Reverend Moon continued, "Today I appoint Bo Hi Pak, who is currently president of the News World here in New York, as president of the daily we are going to make in Washington. The name of the paper will be the Washington Times. Bo Hi, I will also appoint two hundred of our members here today. Take them and the staff of the News World and go straightaway to Washington. You are starting as of today. Get the first edition out by March 1 [the anniversary of Korea's Samil independence movement] this year. OK?"

Throughout the sermon, I was interpreting for Reverend Moon. Cold perspiration gathered on my brow in response to this completely unforeseen instruction. The sweat ran down my face.

With all my strength, I gave my response: "Yes!"

There were only fifty-eight days until March 1. We had not a single building, office, or desk in the city of Washington. Of course, we didn't have a printing press either. Anyone would have to agree that this was an impossible mission. Normally, it takes years for a large daily newspaper to publish its first edition. But God did not have the luxury of a large amount of time, and I understood well the situation we were in. I determined to do the impossible, by whatever sacrifice necessary.

At critical times like this, I always remembered Reverend Moon's basic direction: "Miracles are brought about by God, all for the glory of Heaven. You just worry about becoming God's instrument." When I thought about the heroic sentiment behind these words, I too became grim—a grim determination for grim times. I thought to myself, "Let's go! Doesn't the Bible say, 'He who seeks to lose his life will gain it?'"

Once again, I went to Washington, determined to face even death. My mission was to create from scratch, in the capital of the United States, a daily newspaper worthy of going up against the Washington Post.

Fifty-eight Days to the Daily's First Edition

From that day we began to prepare to publish a newspaper. On January 2, I led our ground troops (church members) and staff members from the News World to Washington. It was the day after Reverend Moon had given his direction. I rented the basement of the National Press Club and set up a temporary office.



A huge warehouse, formerly the Parsons' paper factory located on the outskirts of Washington, was purchased for the site of the newspaper.

Except for the News World staff, most of the two hundred members I was in charge of had no prior connection with the newspaper industry. Some had never even read the New York Times or Washington Post. On the other hand, morale was high. Everyone was inspired, for we were on a sacred mission under the instruction of the Lord of Salvation. We all felt a great sense of dignity.

First of all, we needed a headquarters. If we bought land, it might take years to get the required permission and build a headquarters. I searched Washington for a large warehouse. Finally, I came across one belonging to a paper factory locat-

ed on New York Avenue, just a short distance from downtown Washington.

Reverend Moon came to Washington to inspect the facility. He quickly decided to purchase it. However, even though it was a huge warehouse, there was nothing inside. At the time we started our operations, we were all sitting on the concrete floor.

The next thing we needed was printing facilities. Because we didn't have our own press, all we could do for the moment was to contract a printing house and borrow their facilities for our work.

When I think about it now, what was really amazing was that Washington Times, a truly impressive title, was available for us to use. If anyone else had copyrighted that title, we would have been unable to register it.

In American newspaper publishing circles, the most authoritative and respected names are Post and Times. Accordingly, in New York you have the New York Times and the New York Post. In Washington, you find the Washington Post but no Washington Times. It seemed impossible that no one was using this very impressive name.

But Reverend Moon had already declared the name of the paper as the Washington Times. When I checked it out, I got a big surprise. Somebody had owned the title the Washington Times, but the rights had expired that very year (1982), and now anyone was free to use the name! We were able to obtain this extremely valuable title without any cost whatsoever. I can state without hesitation that the first reason the Washington Times has been successful is because of this name. In every sense of the word, it is a truly precious name, worth millions, even billions. I thought, "How could our teacher have known about this?" To me, it was simply amazing. This was a gift from heaven, the first victory in our newspaper providence.

If anyone heard that the Unification Church was making a newspaper, he would probably say, "It will only be a religious newspaper." But if one reflected on Reverend Moon's vision and global strategy, it would become obvious that a simple religious newspaper would not suffice. A full-fledged daily newspaper was the only possible answer. In the best

traditions of the American free and independent press, the public interest should take priority over corporate or partisan concerns. So the Times would be a secular newspaper like its competition. It had to be a broad-spectrum daily newspaper that could influence the U.S. political scene. And with that as the goal, we absolutely required an influential professional newspaperman as the editor in chief.



Preparations to launch a new newspaper.

In other words, this paper would have to be a conservative daily produced by newspaper professionals. We needed to put together a group of newspapermen and women and then *share with them* the vision of Reverend Moon. That was now our most pressing task.

I started searching the length and breadth of the country, looking for the right people. I felt sure that God had prepared the right personnel and that I would be able to find them. In this way, I eventually came across the man who would become our editor in chief. His name was James Whelan, and when I found him, he was editor of the Sacramento Times.

I flew directly to Sacramento, California, to petition Whelan. It took me three days to persuade him. Three times

he refused me, and three times I went back to see him.

In the beginning he simply laughed. "Wait a minute. It's a joke, right? You're going to make a religious rag?" He didn't want to know about it in the least. But I used the three days to testify to Reverend Moon. In the end, he conceded that "Reverend Moon is truly working to save America and the world. I'll gladly throw myself into this work." His response made me think of the character Yubi, in Samkookchi. (Translator's note: Samkookchi is a Chinese classic well known throughout Northeast Asia. The author is referring to an episode where the character Yubi undergoes three days of effort to enlist the services of a notable general in his struggle to establish a kingdom.)



Reverend Moon, founder of the Washington Times, and Dr. Pak wearing commemorative bats.

After he agreed to come onboard, I was able to recruit talented professionals in the media industry by ones and twos. I had a strong sense that the people who joined our paper in the very beginning were sent by God. We said we were going to build our paper, and they put their reputations on the line,

believing in our vision. There was just one reason these people joined our project: They were confident that Reverend Moon would never exploit them or turn his back on them.

At that time we had nothing to show people. If there was one thing I could count as an asset, however, it was the spirit and mettle displayed by our Unification Church members. Their burning patriotic fervor to save the nation and world surprised anyone who observed them. Others quickly came to believe in the value of a cause they could work for together with these young people.

There is another reason we were able to gather purposeful and talented personnel: They were all patriots, carrying in their hearts a passionate concern for the future of America, and they were convinced that unless the U.S. capital was liberated from the despotic rule of the Washington Post, the United States had no future. If Reverend Moon was going to make a conservative paper in Washington, they were going to see that it succeeded no matter what, and this sense of mission was what moved them.

Finally, February 28 arrived. It was time to make the first publication, dated for March 1. We were unable to do the typesetting for the first edition in Washington, so we transmitted all the articles to New York and did the typesetting for the first copy of the Washington Times in the editorial offices of the News World. I went to New York and brought the newspaper negatives back to Washington overnight on a chartered light aircraft.

On that particular day, however, an unexpected snowstorm arose. The small airplane was shaken like a tiny dragonfly, and the windows were covered with snow, so that it was impossible to see outside. One time, the plane shook as if hopelessly in despair. As the perspiration trickled down my forehead, the shaking was so bad that I even thought to myself, "It looks like I'm going to die this time." I closed my eyes in prayer.

"Loving God, please make sure this plane gets to Washington. Of course, I'm worried about my life, but the first copy of the Washington Times that I have on the seat beside me, isn't this Your instrument for changing the history of this world? We have to make sure this template makes it to

our destination and see that it gets printed. Please consider the important mission of this newspaper and make sure our plane arrives safely. Amen.”

EXCLUSIVE EDITION

The Washington Times

MONDAY, MARCH 1, 1982

PUBLISHER'S STATEMENT

The Washington Times is pleased to announce the publication of its first issue on Monday, March 1, 1982. The newspaper is a daily publication, except on Sundays and public holidays. It is published at 11:00 a.m. Eastern Standard Time. The newspaper is published at 11:00 a.m. Eastern Standard Time. The newspaper is published at 11:00 a.m. Eastern Standard Time.

James M. McHugh
 President



Reagan set to ban Libyan oil imports

Qaddafi ties to terrorism called cause

President Ronald Reagan is expected to announce today that he will ban the import of oil from Libya, a move that would be a major step in his administration's policy of isolating the Libyan government for its support of terrorism.

The ban would affect the 1.5 million barrels of oil that Libya exports to the United States each year. It would also affect the 1.5 million barrels of oil that Libya exports to the United States each year.



Le Bouittier airs charges against VOA bureaucrats

Le Bouittier, a French diplomat, has accused Voice of America (VOA) bureaucrats of being involved in a cover-up of a scandal. He claims that the bureaucrats have been trying to hide the truth from the public.

Le Bouittier's charges are based on his own observations and those of other sources. He claims that the bureaucrats have been trying to hide the truth from the public.



Hussein, Weinberger agree on Jordan's need for missiles

King Hussein of Jordan and U.S. Secretary of Defense Frank R. C. Powell have agreed that Jordan needs to acquire more missiles. The agreement was reached during a meeting in Washington.

The agreement is part of a larger deal between the United States and Jordan. It is part of a larger deal between the United States and Jordan.

U.S.-China ties at snapping point

Relations between the United States and China are at a critical juncture. The two nations are facing a series of challenges that could lead to a complete breakdown in their relationship.

The challenges include a series of challenges that could lead to a complete breakdown in their relationship.

Nation's Capital welcomes birth of daily

The nation's capital is celebrating the birth of a new daily newspaper. The newspaper is a daily publication, except on Sundays and public holidays. It is published at 11:00 a.m. Eastern Standard Time.

The newspaper is published at 11:00 a.m. Eastern Standard Time. The newspaper is published at 11:00 a.m. Eastern Standard Time.

The first edition of the Washington Times on March 1, 1982.

Thanks to God, my prayers were heard, and that's why I'm able to write these words.

After that eventful journey, we produced the prototype for the Washington Times. On the first page of the prototype,

there were two impressive photographs, one of President Reagan and one of the Washington Monument, all cloaked in snow from the blizzard the night before.

So the Washington Times made its first appearance, like a newborn babe, in a Washington made clean and pure by a blanket of white snow. The date was March 1, 1982. It was a great victory, coming after only fifty-eight days since Reverend Moon determined to establish the newspaper.

The premier edition of the Washington Times, however, made its appearance in color on all the newspaper stands throughout the city on May 17. Accordingly, the anniversary of the establishment of the Washington Times has come to be considered May 17.

Actually, "daily newspaper" is a frightening set of words. Whether it rains or snows, whether a gale blows or a blizzard strikes, when the morning breaks, a daily paper has to be there on the stands. Once you start a daily, you cannot miss even one day. Otherwise, the newspaper loses the confidence and trust of society, and it is the trust of society that determines whether a paper is successful. Although I am not a trained newspaperman myself, if there is one thing I learned in the ten years I spent as president of the Washington Times Corporation, it is this one ironclad rule: "The social trust is something you have to earn for yourself. No one can just hand it to you."

"They Won't Last More Than Six Months"

The reported founding of the Washington Times astounded not only the United States but also the world. The focus of amazement, however, was not the newspaper itself, but who was making it. When people heard that the founder was none other than Reverend Moon, the preacher from Korea, not some well-known media mogul or some famous American financier, their mouths virtually gaped open in surprise. "Reverend Moon? Sun Myung Moon ... that guy?..."

Once the world media were aware of this fact, Reverend Moon's reasons became the subject of widespread conjecture. The first response was: "It's a joke! A big joke!"

"Sun Myung Moon is making a newspaper in Washington? And he's going to go up against the Washington Post? Not a

chance! I mean, even the publishing monolith Time Life wasn't able to keep it running, and Sun Myung Moon says he's going to do it? You've got to be kidding." This was the first impression expressed by the American public.

One media analyst predicted, on a nationwide broadcast program, "This newspaper won't last more than six months." His attitude was almost a challenge to me: I thought, "Just you wait and see!"

A somewhat more prudent view speculated that the newspaper would be used by Reverend Moon to proselytize and spread the views of his church. They underestimated the Washington Times, thinking it would be a religious newspaper published by a minority denomination, and assuming that it wouldn't be a full-fledged daily. As a religious publication, they thought, the articles would be mostly promotional, advocating the publisher's church. The conclusion was that no one would want to read that kind of paper, so the newspaper would have to shut down in the end.

There was also a third, more widespread but equally skeptical, opinion. This view held that although Reverend Moon was rich, there was no way he could cope with the economic difficulties of running such a paper. The prediction that the paper "wouldn't last for more than six months" was accepted as a logical conclusion, from the point of view of economics. "Sun Myung Moon has bitten off more than he can chew. Just wait and see."

Of course, in reality, it takes an astronomical amount of money to run a newspaper in the United States. That's why all the outstanding capitalists in the United States, despite feeling some attraction to the idea of producing a daily newspaper in the nation's capital, came to the conclusion that they couldn't make it work financially.

In fact, Reverend Moon invested about \$1 billion in the Washington Times over the first ten years of its publication. This was possible simply because he was prepared to invest such an amount from the very beginning. As he said, "Even if we have to sacrifice the Unification Church, we have to make this newspaper. No matter what happens. The salvation of America and the world from the threat of communization requires it."

There was probably not one person in America who was aware of this kind of noble motive behind the creation of the Washington Times. The fact is, among all the wealthy individuals in the United States, not one could, without reservation, sacrifice \$1 billion, even for a great and noble cause. Actually, this kind of concept would not even arise in the mind of the average American, wealthy or not.

But for a great cause, \$1 billion is not a problem for Reverend Moon. He had already made the grim determination to give up his life for the cause, if necessary. Moreover, he imparted that kind of determination to his followers as well. He possesses the same spirit of sacrifice that allowed Jesus to die on the cross for the sake of all humankind.

In every sense, protecting the world from communism is equal to saving humankind. The one person who was willing to sacrifice even his own life for this goal was Reverend Moon. For someone who has determined to sacrifice his own life, is a billion dollars too dear a sacrifice? The newspaper business may be just a business for others, but for Reverend Moon, it is a holy task for which he has been appointed by Heaven. The paper is not a commercial enterprise in search of profit, but a heavenly providence with the goal of saving the world.

Since its founding in 1982, the newspaper has defied all predictions concerning its future.

On the tenth anniversary of the founding of the Washington Times, the media analyst who so confidently asserted that "this newspaper won't last more than six months" went on national television again. This time he apologized for his shortsighted narrowness and declared that the reality of the Washington Times reflected something quite extraordinary. The most amazing part of this admission was his testimony that, in the case of the Times, all those elements that ordinarily would have prevented a newspaper from being successful actually worked in reverse to make it a successful newspaper.

Previously, he had concluded, first of all, that the Times could not succeed because its founder was a religious leader ostracized and disliked by all the major media. In the end, however, the paper was successful precisely because the

founder was Reverend Moon. As a religious leader who defies common understanding, the analyst explained, Reverend Moon approached the undertaking with a spirit of sacrifice and religious conviction, and this was a major factor behind the paper's success.

Second, the analyst had previously judged that the paper could not be successful as long as most members of the newspaper staff were Unification Church members with no experience in the newspaper business. In fact, however, because the Unification Church members were ignorant of newspaper publishing realities, they jumped right into the work without fear or concern for failure, and this also made the success of the paper possible.

Of course, this statement basically amounts to a recognition that the Washington Times succeeded because of the sacrificial dedication of the Unification Church believers, who invested themselves single-mindedly day and night for the sake of the newspaper.

Third, the analyst had predicted that the paper would definitely fail because the newspaper staff and owners were ignorant of economics and business realities; they didn't know what they were getting themselves into. However, at the end of the day, the analyst explained, because the personnel were not real business people, they invested over and over regardless of the economics. This allowed the newspaper to find its niche and eventually run on an even keel.

Actually, Reverend Moon looks at the balance of income and expenditures in a completely unusual manner. If he were just a good businessman, how could he even start such a foolish enterprise?

Reverend Moon always spoke to us like this: "How much would you sell your life for? What is the price you would put on it? Would you sell your life for \$1 billion? For \$10 billion? If I can contribute to liberating communism and prevent the suffering of millions of people, or even thousands of people, or even hundreds of people, under communist oppression, \$1 billion is not too high a price to pay. Do you think I would shy away from this if it cost \$10 billion, when I'm already determined to give my life if necessary?"

This is the spirit that gave birth to the Washington Times

and allowed it to fulfill the purpose for which it was created.

On August 22, 1992, Reverend Moon gave the Founder's Address at the twelfth World Media Conference (hosted by the World Media Association) at the Hilton Hotel in Seoul, South Korea. The title of the address was "The Mission of the Media in the Twenty-first Century." In his address, Reverend Moon talked about the state of the world ten years after the founding of the Washington Times.

So where are we now, after ten years? The bells heralding the collapse of communism rang out clearly on November 9, 1989, with the fall of the Berlin Wall. And on Christmas Day, 1991, the communist empire founded on atheism vanished from the earth after having held the world in fear for seventy-four years. I am not saying that the Washington Times accomplished all this by itself. These developments were the results of God's providence. God, however, works His will on earth through human beings. I do not have the slightest doubt that the Times played a decisive role in bringing about the fall of communism. God used the newspaper as His tool to bring an end to the most pernicious worldwide dictatorship in history and gave freedom to tens of millions of people. Even if I had spent ten billion dollars instead of one, I could not have made a more valuable investment.

The conclusion is a moving one. This speech clearly reveals the underlying power that raised the Washington Times to the level of success it has gained.

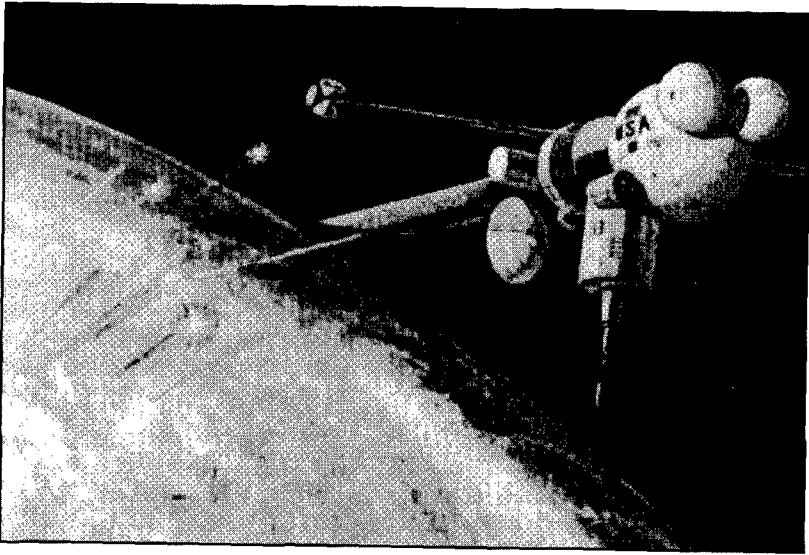
The Times has a circulation of about 107,000, and from a worldly point of view, it runs at a loss. From God's point of view, however, this newspaper is a weapon in the fight against evil, a sacred instrument of the Messiah being used for the sake of world salvation.

After the collapse of communism, the Times' mission became the realization of a world of moral justice. This new direction, initiated by Reverend Moon, amounts to a call for the newspaper to become an instrument for the construction of an ethical society by working to erase corruption and unrighteousness in the world. In the Korean way of expressing things, we would say that the paper is called to instigate a moral revolution. In religious terms, this means that the

Times should become the main mover in establishing the Kingdom of God on earth.

The Washington Times and SDI

When the Star brought its illustrious 128-year history to a close, no one experienced more consternation than the White House. President Reagan had been in office for a mere seven months. The White House, now the residence of a conservative president, looked set to becoming stranded, an isolated island in an expansive and unfriendly ocean.



An artist's rendition of the Strategic Defense Initiative.

President Reagan suffered anguish over the situation. He said, "The chances may be slim, but I strongly anticipate that some miracle or other will rescue the Evening Star." Through this statement, we can understand what the president's most fervent hope was. Of course, the miracle happened, but it did not come in the form of a rescue for the Evening Star but rather as the birth of the Washington Times.

The White House quietly observed the Times' development. It didn't take them long to grasp the fact that the Times was playing a leading role in the formation of public support

that would be decisive in the implementation of President Reagan's policies.

The Reagan administration started the fight that would turn out to be its greatest contribution and veritably the decisive blow that would tip the scales and usher in the liberation of communism. With the staunch support of the Times, Reagan was able to stave off the attacks of the hungry, liberal-media wolves and succeed in establishing a historic policy program. This was none other than the groundbreaking program announced on March 23, 1983, under the title Strategic Defense Initiative (SDI), which became dubbed "Star Wars."

At this point, I'd like to offer a little bit of explanation. Reverend Moon understood the true nature of communism and the Soviet Union better than anyone else. Moreover, he clearly saw through the Soviet Union's worldwide communization strategy. He pointed out that "communist ideology allows adherents to commit any act, regardless of the loss of human life. Whether it means the complete destruction of the United States or the sacrifice of half the human race, the communist ideology is capable of carrying out such things. As long as world communization is being advanced, communists will have no hesitation. This reality is in complete agreement with the communization strategy advocated by Lenin: 'The end justifies the means.' If it thinks there is any chance of winning a nuclear war, the Soviet Union will work to produce two or three times more nuclear weapons than the United States, even if it has to sacrifice its entire domestic economy. There can be no doubt that it will carry out a preemptive strike if the opportunity arises. The result would be a war that destroys the whole planet.

"The deterrent policy current in the United States dictates that a nuclear strike is returned in response to a preemptive strike by the USSR. This policy is destined to fail," Reverend Moon warned. "You [the United States] have to develop a new strategy that allows protection from Soviet ICBMs [intercontinental ballistic missiles] before they reach American soil. Otherwise, not only the United States but the whole free world will be destroyed."

Around this time, as if to support the very things that Reverend Moon was saying, an impetus for a new strategic

conception began to emerge in the United States. This concept was what Lt. Gen. Daniel O. Graham, former deputy director of the Central Intelligence Agency, called "High Frontier."

High Frontier envisioned several layers of a netlike barrier being woven across the high-altitude space between the USSR and the United States, using satellites equipped with computers and high technology.

According to this idea, the 432 satellites that had been dispatched into space would detect nuclear missiles launched by the Soviet Union. Once detected, the missiles would be pinpointed and destroyed by light attack missiles deployed from these satellites. Any nuclear missiles that penetrated this first-level defense net would then be pinpointed and destroyed in space by space-based lasers. Finally, any missiles that managed to escape the second-stage defense net would be spotted and destroyed by land-based missile and laser attack when reentering the atmosphere.

In other words, all the missiles launched from the Soviet Union would be detected and destroyed before arriving in U.S. territory.

Such a conception is a very thorough, defense-based strategy. Assuming it could be implemented, you could not wish for a better strategy than this. General Graham asserted that with the development of leading-edge technology, this model would become a feasible reality, not just an abstract idea.

Previously, the main thrust of the U.S. strategy for nuclear conflict with the Soviet Union was known as MAD (mutually assured destruction). This strategy was designed to deter the possibility of nuclear war using the threat of retaliation: If one side attacks, the other retaliates. Or to put this in simpler terms: If the USSR attacks us first, we will absolutely retaliate. Don't attack us unless you want to be destroyed also.

What this means is that the United States was prepared to receive a first strike by the USSR. If a first strike were made by the USSR, the United States would launch a powerful second strike against the USSR using any nuclear weapons not destroyed, thus inflicting decisive destruction upon the Soviet Union in return. The logic is that a preemptive nuclear strike by the Soviet Union would result in massive destruction on

the U.S. side, but the Soviet Union would also be conclusively destroyed. With this balance of terror as a deterrent, the Soviet Union would be prevented from launching a preemptive strike. Because the same strategy would also be applied in the case of a preemptive strike on the USSR by the United States, this strategy was known as mutually assured destruction.

In addition, the United States had nuclear-capable strategic bombers continually flying the skies and submarines equipped with SLBMs (submarine-launched ballistic missiles) constantly plowing the world's oceans, to make sure that retaliatory ability was maintained in the extreme case where all America's ICBM bases were destroyed by a Soviet nuclear strike.

However, this state of affairs slowly became less and less favorable to the United States for a number of reasons.

First, the Soviet nuclear capability began to drastically overwhelm the nuclear capability of the United States. In the mid-1970s, the Soviet stockpile of ICBM nuclear warheads (capable of traveling 5,500 kilometers to directly strike the enemy's home territory) caught up to that of the United States and began to exceed it. By the end of 1983, the United States possessed 2,145 warheads to the Soviet Union's 5,678 warheads, thus placing the Soviet Union in a position of great advantage.

Second, the destructive power of Soviet nuclear weapons had increased dramatically; this too allowed the USSR to gain an advantage over the United States. Just one hydrogen bomb (of the megaton range) has enough power to finish off a large metropolis like New York City. The greater the destructive power, the less important is accuracy in aiming the device. Even if the main target focus is not hit, hitting the surrounding areas will eliminate all strategic targets within that range. Even though nuclear submarines may be hidden beneath the surface of the ocean, there would be a much greater chance of destroying them.

Third, a preemptive strike by the Soviet Union had already come to mean the complete destruction of the United States. For example, the SS-18 delivered from 8 to 10 MIRVs each. (These are individually guided, multiple target war-

heads; i.e., several nuclear warheads were loaded in one missile, and each warhead is guided to an individual target.) The USSR possessed a total of 308 SS-18s, and these alone made up almost half the entire nuclear warhead capability of Soviet ICBMs. It had been said that even with only these 308 SS-18s, the USSR had more than enough firepower to completely take out all the ICBMs (1,054) of the United States. A first strike by the Soviet Union could completely destroy the United States. Even if a retaliatory strike were still possible, that would simply be a case of closing the barn door after the horse is stolen if half of the American population were wiped out.

Fourth, if all the U.S. ICBMs were destroyed by a Soviet nuclear strike, a retaliatory strike would have to rely on nuclear submarines or strategic bombers. However, the hit ratio and destructive power of these weapons falls far short of that for ICBMs; these weapons by themselves would not allow a decisive attack on the USSR. In truth, the most effective weapon for a retaliatory attack is the ICBM.

As if in disregard of these facts, the United States froze completion of ICBMs during the 1970s and neglected efforts to increase the number of missiles. From the Soviet point of view, the stronger the U.S. retaliatory capability, the less the USSR could afford to initiate a nuclear war first because they would also be destroyed. But the United States tended to undervalue ICBMs and placed too much emphasis on SLBMs. Thus they failed to make a sufficient response to Soviet nuclear development.

All these points demonstrate that the MAD strategy used by the United States to deter a nuclear strike by the USSR had become ineffective by the 1980s and was, in fact, a recipe for catastrophe. In the midst of these dark circumstances, the High Frontier proposal by General Graham was a beacon of hope.

Since this proposal was extremely revolutionary, opposition to it was also intense and powerful. First, if the High Frontier initiative were successfully established, none of the Soviet Union's nuclear missiles would be able to hit the U.S. mainland, no matter how many missiles they produced. Consequently, their entire stockpile would become a useless

pile of junk, and ever more important, the Soviet Union's strategy for world communization would be stranded high and dry, like a flimsy dinghy on some unforeseen sandbar. To avoid this outcome, the Soviet KGB used every trick in the book to promote a movement that could block the High Frontier initiative.

This time, the leftist and liberal media, the press organs in which the USSR placed so much trust, displayed the fearful extent of their power. They sneeringly labeled the High Frontier concept "Star Wars," from the immensely popular Star Wars film of the late 1970s, and turned it into a joke that most people found hard to take seriously. They asserted that, with the current level of technology, the concept was nothing but pure fantasy, and also that the cost of developing space-based laser weapons and a space-based defense system would involve a budget of astronomical proportions, one that would destroy the U.S. economy. On top of that, the environmentalist camp jumped in, declaring that the concept would "turn our unpolluted space into a garbage disposal area."

Although the opposition was tough, by far the biggest concern facing the Reagan administration was persuading Congress to approve a budget for it. Congress was overwhelmingly Democratic, and there was not much chance it would cooperate with a Republican president.

At this point, Reverend Moon made a decision. "The whole reason I made the Washington Times was for a situation like this," he said. "Now is the time for the Washington Times to stand up and give it everything it's got."

"This fight will have historical proportions," he added. "It will be the one struggle that decides whether humanity lives or dies in this century. Don't lose the chance that God has given us."

He instructed me, as president of the Washington Times Corporation, to take the lead. And so the Times went after the opposing media like an angry lion.

The editors of the Times decided to invite General Graham for an interview to explain the High Frontier concept. Afterward they determined that what he had to say merited the full attention of the American public. Up until that

point, Graham had been given the cold shoulder by the U.S. media, but now he was being hailed as a hero. As a result, we made a lasting friendship with him. General Graham passed away at the age of seventy in 1995, but while he was alive, his personal testimony was: "Reverend Moon saved America. Reverend Moon is my hero."

The Times proceeded to directly attack the KGB and the liberal U.S. media, exposing Soviet machinations in detail. It also lambasted the Democrat-led Congress as "unpatriotic" for "keeping U.S. citizens hostage."

The media campaign finally bore fruit in the formation of a new national sentiment that SDI could save America. President Reagan took advantage of this new tide of public opinion. In a nationally televised address to the nation on March 23, 1983, Reagan declared his intention to formally make the High Frontier concept the basis of U.S. defense policy, referring to it as the Strategic Defense Initiative.

For President Reagan, who had adopted the motto "a strong America" during his campaign and worked hard to expand the military's strength after his inauguration, the SDI program was the decisive blow that would block Soviet expansion and thwart its foreign strategy. At the same time, this declaration marked a major change in the U.S. nuclear strategy, away from MAD's focus on the threat of retaliation to a peaceful strategic approach with the focus on defense.

Reflecting on the fact that the SDI is a purely defensive strategy, he suggested that the Soviet Union follow suit and also develop such a defense initiative. From this viewpoint, his speech was a very ethical and morally strong declaration.

Here I would like to introduce an outline of this most significant speech.

First of all, Reagan defended his proposed military budget by pointing out the need for enhanced deterrence in an era when Soviet military strength was accelerating while that of the United States was deteriorating. "There was a time," he said, "when we were able to offset superior Soviet numbers with higher quality, but today they are building weapons as sophisticated and modern as our own." Furthermore, as the Soviets increased their power, "they've been emboldened to extend that power" and consequently "can directly challenge

our vital interests and those of our allies.” In fact, he pointed out, “the Soviet Union is acquiring what can only be considered an offensive military force.”

He outlined to the American people what his administration had been doing to turn things around in U.S. military preparedness. Nevertheless, he said, “I’ve become more and more deeply convinced that the human spirit must be capable of rising above dealing with other nations and human beings by threatening their existence.” Even if the goal of stabilizing the nuclear balance is achieved, “it will still be necessary to rely on the specter of retaliation, on mutual threat. And that’s a sad commentary on the human condition.

“Wouldn’t it be better,” he asked, “to save lives than to avenge them? Are we not capable of demonstrating our peaceful intentions by applying all our abilities and our ingenuity to achieving a truly lasting stability?”

He then proposed that the United States “embark on a program to counter the awesome Soviet missile threat with measures that are defensive.”

“What if free people could live secure in the knowledge that their security did not rest upon the threat of instant U.S. retaliation to deter a Soviet attack, that we could intercept and destroy strategic ballistic missiles before they reached our own soil or that of our allies?”

The effort to eliminate the threat posed by nuclear missiles “could pave the way for arms control measures to eliminate the weapons themselves,” he added. “We seek neither military superiority nor political advantage. Our only purpose ... is to search for ways to reduce the danger of nuclear war.” Such an effort, he concluded, “holds the promise of changing the course of human history.”

Later, in his autobiography *An American Life*, Reagan confirmed this: “If I had to choose the single most important reason, on the United States’ side, for the historic breakthroughs that were to occur during the next five years in the quest for peace and a better relationship with the Soviet Union, I would say it was the Strategic Defense Initiative, along with the overall modernization of our military forces.”

Though the opposition often derided Reagan as a “military expansionist,” the fact remains that his statements over-

flowed with ethical and moral conviction. In his autobiography, he revealed his shock when he was told the statistics of how many Americans would be killed in a nuclear war. "For Americans who survived such a war, I couldn't imagine what life would be like." Nuclear war "would certainly mean the end of civilization as we knew it. ... My dream, then, became a world free of nuclear weapons."

At this point, let's review the SDI concept as it gradually came together after the president's speech. SDI developed the High Frontier concept to a higher level. It became a multi-layered defensive system composed of four separate stages, the basic concept of which was to destroy Soviet nuclear missiles using non-nuclear weaponry during the missiles' flight in the atmosphere.

Boost phase. The ballistic missile ascends by firing its boosters (the source of propulsion). After launch, it would take about five minutes until the boosters completed their burn. During this phase, the missiles are destroyed by laser weapons mounted on space-based satellites.

Post-boost phase. This lasts from the time the boosters have completed firing until the warheads are released from the missiles. Targets are shot down by laser light-beams fired from earth-based installations after the beams are reflected off mirror satellites positioned in space.

Mid-course phase. During this phase, which lasts for twenty to thirty seconds from the time the warheads are released until they enter the atmosphere, the warheads are destroyed using particle beams fired from satellites.

Terminal phase. This phase extends from the time the warheads reenter the atmosphere until they hit their targets. During this phase, any remaining warheads are destroyed by land-based anti-ballistic missiles.

If SDI were implemented, Americans would have no need to fear a preemptive Soviet strike. Moreover, the need to make a retaliatory strike, involving numerous deaths among the population of the Soviet Union, would disappear. Although many obstacles had to be overcome, this was a truly courageous and far-sighted plan that deserved an attempt to implement it.

Naturally, the Soviet Union attempted to block it. After

having invested great amounts of time and effort in expanding their military capability during the 1960s and '70s, the Soviets had obtained an overwhelming advantage over the United States in terms of nuclear firepower. During the 1980s, however, the Soviet economy began to show signs of exhaustion, and greater military expenditures would be impossible.

Labor productivity in industry had fallen, and it had become quite clear that the level of technological innovation was far behind that of the West. Inferior-quality products made their way to market, many necessities were unavailable, and the condition of the food industry had deteriorated badly. The contradictions inherent in the ineffective and rigid planned economy were coming to a head, and the living standards of the general populace were worsening.

Furthermore, the fight against the Afghan guerrillas had exacted an enormous price in blood, and supporting the satellite nations in the communist empire had become a heavy burden. Both had a severe impact on the Soviet economy. By this time, the USSR lacked the economic flexibility to challenge the SDI program by entering a race for developing space-based weapons, and it suffered from many technological limitations.

In a sense, we could say that the demise of the Soviet Union started the day Reagan gave the address announcing the SDI. The Soviet Union frantically tried to prevent SDI, but in reality, it had no real solution to the challenges raised by the SDI proposal.

In March 1985, General Secretary Mikhail Gorbachev (b. 1931, in office 1985-91) ordered an extensive analysis to determine whether a counterstrategy to SDI was possible. It was already clear that if his nation blindly rushed into an arms race in competition with SDI, the already fragile economy would be completely destroyed.

Gorbachev had no choice but to change the Soviet strategy from one of world communization to coexistence with the United States. Thus, in the end, SDI was responsible for bringing the Soviet Union to its knees, because there was no other way for it to go.

Pushed up against a wall, The Soviets had to deal with the situation. The result was glasnost (opening) and perestroika

(restructuring), and a new, disarmament-based military policy. The countdown to the collapse of the Soviet empire was under way.

In his later reminiscences, Reagan recognized that without the support of the Washington Times, the SDI program would never seen the light of day.

“SDI Made the Soviets Abandon Military Expansionism”

In February 1993, after the end of the Soviet empire. Alexander Bessmertnykh, a former Ministry of Foreign Affairs official under Gorbachev, visited the United States at the invitation of Princeton University. During an international symposium on “The End of the Cold War,” he stated explicitly that “the SDI forced the Soviet Union to abandon military expansionism.” This conference was attended by top foreign policy and defense leaders from both the United States and the former Soviet Union who had been in the government during the 1980s. The central focus of the conference was the question, “What exactly was the core element that caused the USSR to abandon its hitherto militarist and antagonistic policies toward America, thus bringing about an end to the Cold War?”

During the conference, Bessmertnykh made the following statement: “The SDI missile defense initiative announced by President Reagan in March of 1983 had a great impact on the Soviet side. General Secretary Gorbachev consolidated the opinion that ‘any attempt by the USSR to compete with the SDI and develop our own missile defense network will exact a sacrifice from which the Soviet economy will not be able to recover.’ This, in turn, led to his decision to relinquish the line of military confrontation [with the United States].” (Translated from an article in the prominent Tokyo newspaper Sankei Shinbun, March 1, 1993.)

Bessmertnykh’s comment revealed a historical fact: The SDI program was the deciding factor that caused the Soviet Union to abandon militarist expansionism.

In addition to this, in an interview with Sankei Shinbun on October 6, 1994, Maj. Gen. Oleg D. Kalugin, former senior staff member of the Soviet KGB, made the following state-

ment concerning SDI:

“When former General Secretary Andropov of the Soviet Communist Party [November 1982–February 1984] was head of the KGB in the early 1980s, the KGB found out about the existence of efforts to develop the SDI concept in the United States. At that time, Director Andropov secretly issued an urgent intelligence report to all positions both inside and outside the USSR. The memo was imbued with a sense of panic. According to reports, the contents of the memo stated ‘The United States is attempting to introduce a new weapons system that will bring both the U.S. and the USSR to the precipice of nuclear war. The current situation is the worst since the mid 1920s.’”

The SDI policy brought terror to the Soviet KGB because it knew all too well the implications of such a policy.

By America’s adoption of SDI, Heaven provided the Soviet Union with only one road to survival: making peace with the United States and liberalizing the Soviet system and the nations of Eastern Europe. That was the road taken by General Secretary Gorbachev.

When I sit back and reflect on all these incidents, I cannot help but think that we must all bow our heads before the profound and wondrous providence of God. To bring about the demise of global communism, Heaven first worked through Reverend Moon and accomplished the election of President Reagan. Once that was complete, Heaven created the Washington Times and finally combined these two providences to bring the SDI program to the front stage in history.

In addition to the firsthand accounts we have seen above, let’s take a look at how some historians view that era.

Martin Malia, former professor of history at the University of California-Berkeley and a scholar in Russian history, in his book *The Soviet Tragedy: A History of Socialism in Russia, 1917-1991*, came to a pertinent conclusion.

For the Soviets, the first of these [underlying problems of superpower competition] was their declining economy, and in particular the technological leap of SDI. Whether the latter would have provided the United States with a practical defense against Soviet ballistic missiles is not the central question. More important is the geopolitical point that SDI posed a

technological and economic challenge the Soviets could neither ignore nor match. Hence, the only way to defuse the challenge was through negotiation, and so Gorbachev made winding down the Cold War his first priority. Many in the West would undoubtedly dispute this version of the turn towards ending that conflict, but former Soviet military personnel and political analysts generally agree that the Soviet Union's inability to keep up its half of the arms race, in particular with regard to SDI, was a principal factor in triggering perestroika.

British historian Paul Johnson, a harsh critic not only of the communist system but of the moral relativism that has come to permeate the free world, made an almost identical observation in *Modern Times*.

Part of the object of Reagan's rearmament programme was, by raising the pace of high-technology development in the arms race, to turn the screw on the Soviet economy generally, and force the leadership to ask itself hard questions. Was it prepared to match the US high-tech military effort at the expense of the civil economy, at the very time the Soviet people were being promised change and improvements? Could it, indeed, match the US effort, even if it wished? The answer to both these questions was no. A third question then arose: was the Soviet leadership prepared to respond to the American arms build-up by agreeing to come to the negotiating table and engage in realistic disarmament negotiations? The answer to this was yes.

Reed Irvine, chairman of Accuracy in Media and a man well aware of the contributions made by the *Washington Times*, told me one day, "I can't help but shudder when I think about what direction the world would have gone in if the *Washington Times* had not been in existence at that time."

How would the global situation have played out if Ronald Reagan had lost to Jimmy Carter in the election, if Reverend Moon had not created the *Washington Times*, and if the *Times* had not staunchly supported the SDI initiative? In all likelihood, either the whole world would have been communized or humankind would have been destroyed by nuclear war.

We can read as much into Irvine's words.

In my own case, I felt to my bones the terrible stress of those times, both in the international situation and in the United States. I shiver to think of what might have happened, if we had not acted decisively.

In light of these facts, who would deny that Reverend Moon is the Messiah? Who can deny that Reverend Moon carried out work that ensured humankind's salvation? If, despite this, any reader remains unconvinced, all I can say is, "Ask God whether it is true or not!"

Gold Medal Champion: Newspaper Design and Editorial Section

Over the past twenty years, the Washington Times has enjoyed what you could describe as a history of virtually unlimited glory and success. If I were to write about that history alone, I could still fill a whole book. However, in the following section, I will describe just a few of the more significant and salient items, as far as my memory serves me.

Why do I describe the Times as a gold medal champion? The reason is rather simple: In its short life, the Times has received innumerable gold medals as a daily newspaper, primarily for its design and editorials. In this sense, you could say that it is truly a champion.

The Washington Times has captured the highest honors in the newspaper industry for excellence in design—not once, but several times. The Society of Newspaper Design invites prominent media figures to act as judges. The judges examine thousands of entries and decide on the prize winners in each category. The most coveted prize is Best of Show in the category Overall Design. The Times received this award for the first time in 1988 and again in 1992.

In other words, within a mere six years of publishing its first edition, the Washington Times was recognized as the most beautiful and best-designed of all English-language papers. You could say that it is a textbook on how to design newspapers.

Reverend Moon's contributions toward this high degree of quality have been largely unnoticed but essential. From the time of the creation of the News World in New York,

Reverend Moon has personally guided and instructed the newspaper staff on artistic layout. This guidance has been detailed, even down to the size of photographs and the thickness of the lines of text; he always emphasized aesthetic harmony. This tradition was passed on to the Washington Times. In its early stages, the staff responsible for design often visited Reverend Moon in New York to obtain his critique of the design.

One result of this success has been that staff from the Washington Times art department are frequently invited to other newspaper firms around the country to teach the finer points of design. Even the New York Times, with its hundred years of history and tradition, invited Gil Roschuni, then head of the art department, to talk to them when they were overhauling their layout and design.

The Washington Times has also won gold medals in the field of editorials. In 1989, the American Society of Newspaper Editors awarded the Times its Distinguished Writing Award in the Editorial Writing category. The following year, the National Newspaper Association awarded us first prize in the Best Editorial category at the National Better Newspaper Contest.

The Times has won awards for photography on innumerable occasions as well. One of those was the White House Award for Photography, won by Victoria Yokota. When Vicki went up to receive her award from President Reagan, she asked him to sign a copy of the winning photograph for her. As Reagan took up his pen to sign the photo, she said, "I'd like to give this to our newspaper's founder, Reverend Moon, so could you address your signature to him?"

President Reagan flashed a big smile and said, "Sure! Say hello to him for me, will you?" and signed the photo. This signed photo is on display in the conference room at our head offices.

When President Clinton's Whitewater scandal broke, the Washington Times published scoop after scoop related to this story. We led the way with in-depth reporting. (The Whitewater scandal concerned the Clintons' alleged conflicts of interest involving the Madison Guaranty Savings and Loan, during the time Clinton was governor of Arkansas.) Our

reporting gained the Award for White House Coverage through a vote by White House correspondents. When it came to its stated goals of creating a moral and ethical society, the Times did not hesitate to expose the president's allegedly unethical behavior.

At the banquet celebrating this award, Washington Times reporter Jerry Seper received the award directly from Clinton. It can't have been a pleasant experience for the president to have to give the White House Award to someone who had exposed his irregularities. When the president gave Jerry the award, he declined to shake his hand. Jerry, however, insisted on shaking hands with him. Clinton had no choice but to shake hands and even take a photograph with Jerry, in the midst of laughter from the White House press corps.

This episode is evidence that the United States is truly a democracy that enjoys freedom of the press. In what other nation is this kind of situation possible?

During the first ten years of the Washington Times, the period during which I was publisher, this paper and its staff won over 650 media awards from 46 different organizations.

The one award we have yet to receive is the coveted Pulitzer Prize. It is only a matter of time until we win this award, too. We have been slow in getting this prize because our paper is conservative, and it is well known that the judges are hard-core liberals.

The Washington Times: One of the Top 3 Dailies

In 1988, the Associated Press did a survey of some two thousand daily newspapers in the United States. Surprisingly, the results showed that the Washington Times was among the top three newspapers most quoted by other newspapers. The frequency that a paper is quoted is a direct reflection of that paper's influence. (The New York Times held first place, and the second most quoted paper was the Washington Post.) This outstanding result was accomplished within five years of the paper's being founded.

Thanks to the AP survey, the Washington Times came to be considered one of the three most influential daily newspapers in the United States.

Reporters who have access to the White House come

from all over the United States and, indeed, the world. Within this virtual jungle of reporters, a small group is known as "the inner circle" (the group of journalists who are closest to the president). This inner circle is composed of the reporters from six newspapers, one of which is the Washington Times. The others are the New York Times, Washington Post, Wall Street Journal, Los Angeles Times, and USA Today.

Not counting USA Today, the other newspapers have a history going back more than a hundred years, and each boasts a circulation of around one million (the Washington Post is closer to eight hundred thousand).

USA Today, the only nationwide newspaper in the United States, was the brainchild of Allen Neuharth, one of America's newspaper moguls, and was created around the same time as the Washington Times. Printed simultaneously in various locations around the country, this national daily sells several million copies a day. It has no hint of ideology and no philosophical bent; its primary purpose is to deliver that day's news quickly and conveniently to busy businessmen and women, in particular, people traveling across the nation.

But why was the Washington Times, a paper with only five years of history and a distribution of a mere hundred thousand, included in this inner circle? The reason can be found in two facts: First, it directly challenged the liberal trends in the media. With its distinctly conservative and anti-communist stance, the Washington Times' appearance on the media scene was almost revolutionary. Moreover, reading the paper was indispensable for anyone wanting to realistically discuss U.S. foreign affairs.

The first edition, published on May 17, 1982, carried a rather famous political criticism. It was a satirical cartoon of the battle between David and Goliath. The cartoon borrows from the biblical story of David, a young boy who stands forward in the name of God to bring down, with a single throw from his slingshot, the enemy Goliath, a giant man who stood in opposition to the Will of Heaven. In this cartoon, the Washington Times is the David of the media world, and Goliath is the Washington Post and, in a broad sense, the entire liberal and left-leaning media establishment of the United States. If we interpret the cartoon in another way, we

could say the young David who marches forth in God's name represents Reverend Moon, and Goliath is actually the communist world, which opposes the world that God wishes to create. Hence, the cartoon depicts Reverend Moon, as God's representative, striking the communist world with a single stone from the sling and causing that system to crumble. The stone that slays Goliath here is VOC (victory over communism) thought, which has its roots in the ideology of Godism.

In any case, it is fair to say that the Washington Times has amply fulfilled the mission of David at this point in time. As for the original of this cartoon, I had it framed and now keep it as an heirloom in our family. It hangs on a wall in our home.

The Washington Times was a revolutionary in the media industry. More than any other newspaper or media source on record, it has changed and altered the history of the United States and indeed the world. The role that the Times played in supporting the SDI, described above, proved to be profoundly instrumental in the liberation of the communist system. This is just one example among numerous instances where the paper has shaped history.

For example, when Gorbachev became leader of the Soviet Union in March 1985, he promoted a policy of coexistence with the United States, but that didn't mean he had abandoned the Soviet ambition of world communization. Nevertheless, because of his amiable attitude toward the West, Gorbachev's popularity in the United States was increasing daily.

Gorbachev's first visit to the United States was in December 1987. Before then, no Soviet head of state had ever made a state visit, except to give a speech at the United Nations. When Richard Nixon was vice president (in Eisenhower's administration), Premier Nikita Khrushchev visited the United States, but this was not as a friend of the state. Khrushchev's ideological debates with Nixon are memorable.

Gorbachev, however, described his visit to the United States as an act of friendship. Accordingly, the United States proposed that he speak before a joint session of Congress. It seemed that even the White House would receive the Soviet leader.

The one person who opposed these plans from the start was Reverend Moon. His main concern was that, without some action, the already dampened anti-communist sentiment in the United States would slacken even further. In addition, his attitude was that, as dictator of the Soviet empire, the head of the Soviet Union represented the most evil and pernicious satanic force that had arisen in history. If the secretary-general were to stand and receive adoration in the U.S. Congress, that most sacred temple of democracy where the representatives of all the people of America gather, this would be a sacrilege before God and a traitorous act against the traditions and purpose of democracy.

The Washington Times shared this concern and embarked on a campaign to have the plan for Gorbachev to speak in Congress canceled. The members of Congress woke from their spell. The first to rise up were the Republican representatives; after that, this opinion spread out across the nation.

Before the wave of public opinion, the White House surrendered. Just before Gorbachev arrived in America, the plans for him speak to Congress were canceled. This caused the influence and power of the Washington Times to be reported throughout the Soviet Union. From that time on, Soviet television reporters could occasionally be seen reporting the news from in front of the Times building, with the lead-in, "Here we are in front of the head offices of the infamous Washington Times newspaper."

As far as I am concerned, being known as infamous in a communist nation is synonymous with being their most feared adversary and a champion of freedom.

The Newspaper Read First by the President

From early times, the Washington Times received special treatment at the White House. At three o'clock in the morning, when the newspaper first came off the presses, a limousine would be waiting outside the printing plant to pick up the first four hundred copies and drive to the White House. President Reagan usually wanted to look at the Times early in the morning. Once the newspapers arrived at the White House, they would first be delivered to his bedroom. As each member of the White House staff arrived, he or she would

collect a copy of the Washington Times to read. Because Reagan read the Times in his bedroom after waking up, there was a good chance he might come out with a question about something that was reported there, so the staff developed a habit of reading the Times first thing in the morning, just to be ready.

What's more, our competition, the Washington Post, never made it anywhere near the president's bedroom. We had a most excellent gatekeeper, none other than First Lady Nancy Reagan. On a number of occasions, Mrs. Reagan had observed her husband get angry while reading the Post. She decided that the Post was a bad influence on the president's health and made sure that it never made it to his bedroom. Of course, when Reagan read the Washington Times he was invariably in a good mood, so he would look at Nancy and praise the coffee. But Nancy knew well that this was thanks to the Washington Times. In this way, for the duration of the Reagan administration, the Times became a staple at the president's breakfast table.

One day, Special Assistant to the President Michael Deaver attempted to change the president's habit when he found out that the Times had printed an article that described him in a critical light. He gave instructions to the staff not to take the Washington Times up to the president's bedroom.

When Reagan arrived at his office that morning he approached Deaver and asked, "Mike, how come no copy of the Washington Times made it to my bedroom this morning?" Deaver got the scare of his life, and answered evasively, "Ah, ah, the driver was late today and he didn't get the paper here on time. I'll make sure it is up there tomorrow."

After this episode, no one was able to put a distance between President Reagan and the Washington Times.

What's more, after the incident when Gorbachev's address to Congress was canceled, there were two limousines waiting outside our printing plant every morning. One of these was, of course, the White House limousine, but another was from the Soviet Embassy in Washington. In the midst of the heated clashes at this important juncture in the Cold War, the Washington Times had become the one paper that the heads of both the United States and the Soviet Union could not

afford to miss. Every morning, the Soviet Embassy made a summary of the contents reported by the Times and reported this to the government in Moscow. It became one of the embassy's most important duties during this period.

Despite their differences, neither of the heads of these two camps could afford to ignore the reports of the Washington Times. The reason is simple: The Washington Times was and is "the newspaper of truth and justice."

I'd like to tell you a rather amusing anecdote. I have a good friendship with Sen. Paul Laxalt (R-Nevada). On occasion, I had the pleasure of visiting his home. One time, the senator's wife said to me a few, very meaningful words: "Mr. Pak, I thank the Washington Times for saving our marriage."

"What do you mean?" I asked.

"If it weren't for the Washington Times, we would probably be divorced by now."

"Really?"

"Well, before the Washington Times, we had no other choice but to read the Washington Post, whether we liked it or not. Every morning my husband would read the Post and get angry. Usually I had to bear the brunt of his anger. At that time, I couldn't stand it and I felt that the only way out would be to get a divorce. But then the Washington Times came, and now my husband is in such a good mood every morning. Our breakfast table is always so cheerful, and he always gives me a kiss before he goes off to the office. That's why I'm grateful to the Washington Times for keeping our family together."

When I heard these words, I once again felt how much power and impact a "newspaper of truth and justice" has.

Withdrawal of Soviet Troops From Afghanistan

From the late 1970s to the early 1980s, the entire globe was aflame with either direct or indirect aggression by communist forces. During the Carter administration, the Soviet Union sent approximately 150,000 regular troops into Afghanistan and established a puppet government there. In Africa, communist revolutions broke out in Angola, Mozambique, Ethiopia, and so forth. In Central America, Nicaragua became a communist nation, following Cuba, and the communist threat came all but to the U.S. borders.

All these conflicts were simply links in the Soviet strategy for world communization, and the all-too-natural results of the Brezhnev Doctrine (no nation should be allowed to defect from the communist camp once it had come under communist control, and communist revolution should be aggressively exported to non-communized nations). This policy had been espoused during the regime of Leonid Brezhnev. In a nutshell, it said, "What's mine is mine, and what's yours is mine."

In response to this doctrine, President Reagan declared that America would support all nations in the free world in their anti-communist activities. He also stated that America had a moral responsibility to support all struggles for freedom, as well as all free peoples and their organizations. This declaration became known as the Reagan Doctrine and carried a certain revolutionary significance. Even if a struggle to attain freedom took on the form of guerrilla warfare, for example, the U.S. government still had a duty to support those carrying out the struggle.

As President Reagan said, "All the troops that belonged to our founding father, George Washington, were guerrillas. They fought against the British for the independence of the United States. If strong nations such as France had not helped our independence fighters at that time, we would never have become independent, nor would there ever have been a United States of America or the democracy we now enjoy. The freedom fighters fighting in every part of the world belong to those guerrilla troops under the command of Founding Father George Washington." (Translation from Korean.)

This courageous statement elicited vehement opposition and disdain from the media and other liberals. Nevertheless, the Washington Times supported the Reagan Doctrine. In fact, the Times went one step further, arguing that the most effective, most recent U.S. weaponry available should be supplied to such freedom fighters as Angola's Jonas Savimbi (leader of the anti-communist People's Union for the Complete Liberation of Angola) and the mujahideen in Afghanistan. Otherwise, we argued, how would they be able to fight against Soviet tanks and MiG fighters? We pressed the

government to take a decisive stand on the issue, urging it to supply the mujahideen with portable ground-to-air Stinger missiles that would allow them to shoot down Soviet MiGs and attack helicopters in Afghanistan. These missiles were the top-of-the-line American weaponry at that time. The user did not even have to aim it, because the missile wouldn't launch unless a hit were guaranteed. Once the missile was fired, it hit every time.

Reagan responded to this proposal wholeheartedly. What was the one thing that brought the Soviet troops in Afghanistan to their knees and then sent them packing? With the power of some two hundred Stingers supplied by the United States beginning in 1986, the guerrilla forces went on the offensive. With Stinger missiles, the mujahideen brought down Soviet aircraft like flies. Therein lies the reason for the Soviet retreat. Soviet troops stationed in Afghanistan began to withdraw in May 1985, and by February 1989, they were all gone.

From the time of the initial invasion, Soviet troops had suffered an unacceptable number of casualties. Soviet dead totaled approximately 15,000. Afghan casualties were estimated to total about 1 million people, including civilians, (about 9 percent of the population). The number of Afghan refugees in Pakistan and Iran was close to 5.5 million, while those displaced within the national borders totaled 2 million.

The withdrawal of Soviet troops from Afghanistan was the first withdrawal made by the USSR since the end of the Vietnam War. Through the Soviet regular troops' loss to guerrillas, the structure and composition of Soviet dominion began to change around the globe. In the various theaters of conflict, freedom fighters took the offensive and Soviet troops started to retreat. In Angola, the forces led by Savimbi inflicted severe casualties on the Cuban soldiers dispatched to aid the communist government's army (MPLA). In the end, the Cuban troops were withdrawn.

I'd just like to point out certain sacrifices that lie behind these victories. On October 9, 1987, Washington Times correspondent and filmmaker Lee Shapiro and his soundman, James Lindroff, were killed by machine-gun fire from a Soviet helicopter while covering the mujahideen in Afghanistan. Lee

Shapiro had previously produced a documentary on Nicaragua's freedom fighters that generated a lot of response in the United States and earned him a commendation from the White House. At the time of his death, he was making a documentary to inform the world of the reality inside Afghanistan. After the Soviets shot him, they landed and seized Lee's camera and film, preventing his work from seeing the light of day. The Washington Times reported this incident prominently, praising the two men as heroes who had died for the sake of freedom and the liberation of Afghanistan. There is a memorial to the two victims on Capitol Hill in Congressional Cemetery, and they were honored by the organization No Greater Love.

The death of these two individuals elicited an outpouring of anger in the United States. The Times took the opportunity to strongly assert, as described above, that cutting-edge weaponry should be supplied to the mujahideen. This became a deciding factor in influencing the decision to send Stinger missiles, which led to the Soviets' retreat from Afghanistan.

In retrospect, Washington Times reporter Tom Carter made the following comment:

"Seven months after [Lindroff and Shapiro] died, the Soviet Union began its withdrawal. Up until then, the Soviet Union had never given up regions they had taken by aggression. Afghanistan became the first country from which the Soviet Union retreated. That, ultimately, led to the collapse of communism. I am convinced that the two men were martyrs dedicated to that cause."

Lee Shapiro was a member of the Unification Church. This fact is more evidence that the Unification Church, Reverend Moon, and the Washington Times played a decisive role in the liberation of communism. The price was often paid in blood.

Moving the U.S. Congress: Support for the Nicaraguan Freedom Fighters

In 1984, Reverend Moon was incarcerated in the Federal Correctional Institute at Danbury, Connecticut, on trumped-up, heavily politicized tax evasion charges, thanks to a policy of religious oppression by the U.S. government (see chapter 16 for details).

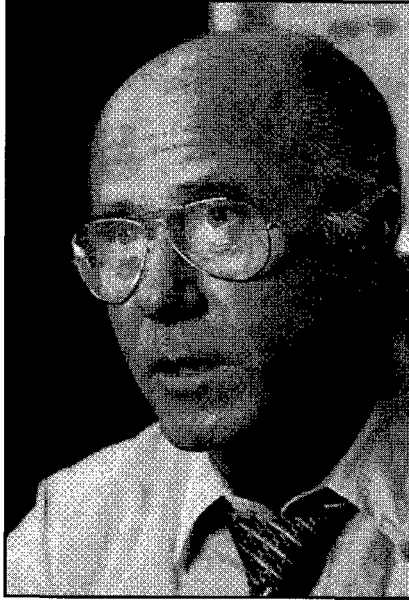
On May 5, 1985, I went to the prison during visiting hours with Reverend Moon's wife, Mrs. Hak Ja Han Moon, as was my usual practice in those days. As the president of the Washington Times, it was almost my daily task to give a report on the U.S. and global political situation to Reverend Moon.

That day, I reported that the humanitarian assistance proposal by President Reagan to assist the Nicaraguan freedom fighters known as the Contras had been rejected by a large margin in the House of Representatives.

Intent on building a military fortress in Central America, the Soviet Union had poured billions of dollars' worth of military aid into Nicaragua, just as they had done in Cuba. The U.S. Congress, on the other hand, had voted down a proposal to supply the freedom fighters with food, clothing, and medical supplies worth a measly \$14 million, even though the package excluded military aid. This reveals just how much influence liberals had at that time. In particular, the left-leaning tendencies of the Democrat-led Congress had developed to a dangerous level.

When Reverend Moon heard this report, his face flushed. Even while he was incarcerated, he thought about the Will of God day and night, and he was always racking his brains about how to block the expansion of communism. He grasped immediately the serious implications of this vote.

"If things continue on like this," he warned, "America will come to a bad end. If Congress can't help the Nicaraguan freedom fighters, then I'll do it. Even if the free people of the United States empty their pockets to the last penny, they have to help the Contras."



*Arnaud de Borchgrave, editor in chief
of the Washington Times (1985-1991).*

Reverend Moon continued, “We have to wake up the people, beginning with the members of Congress. Bo Hi, what are you doing there at the Washington Times? Isn’t this situation just the kind I made the paper for? Aren’t I sitting in prison now thanks to the work of the communists, for the simple fact that I have pledged my life to this fight? Bo Hi, aren’t you even angry? Even from prison I’m fighting for the sake of this struggle. It’s a fight I can’t afford to lose, for the sake of God and humankind. What are you hanging around here for? I don’t need to see you. Go and do God’s work. Now get out!”

I was reduced to silent weeping before his aggrieved heart, his earnest and ardent fire for God’s Will. As soon as he finished speaking, I stood up. “Father! Everything you say is just and true. I’ll go. I’ll show them [liberal congressmen] just what the Washington Times can do!”

As soon as I left Danbury prison, I stopped the car at a public phone to call the Washington Times, regretting that, of all days, it was Sunday. Fortunately, however, our editor in

chief, Arnaud de Borchgrave (editor in chief 1985–1991; at the time of this writing, editor-at-large of United Press International and senior adviser at the Center for Strategic and International Studies), was in his office.

I quickly and tersely conveyed to him Reverend Moon's passionate state of mind. De Borchgrave listened in silence. As soon as I finished, he replied. "If we go by standard practice in the American newspaper world, you can't collect money for anything, no matter how worthy the cause, because it impinges on your impartiality. If a newspaper collected donations for any cause, public trust in the paper would go downhill. However, I myself sympathize 100 percent with Reverend Moon's feelings and anger. We can't let Reverend Moon down, can we? Let me handle this, and I will make sure that Reverend Moon's worries are answered."

I replied in a voice thick with emotion, "Arnaud, at this very moment you are our most important freedom fighter. Thank you. Reverend Moon is fighting with all of his life strength even there from prison. The task we are faced with is not our individual problem. It's not society's problem, and it's not Reverend Moon's problem. What we are doing will influence the destiny of the nation and the world."

Once again he listened quietly, then he said sharply, "See what I can do! Please leave it to me!" and hung up the phone.

I didn't say another word. I knew very well what kind of man Arnaud de Borchgrave is.

First, he is a fierce anti-communist fighter. Second, as a media professional he is a genius. Third, he is a world-renowned individual responsible for obtaining many scoops during his thirty-something years as a senior editor and chief overseas correspondent for Newsweek. (He also co-authored, with Robert Moss, the best-seller *Spike* (1980), set in the world of international politics and information warfare, and *Monimbo* (1983). He is not the kind of man who works under orders from anyone, but once he decides to do something, the results are powerful.

There is another important thing. He holds Reverend Moon in very high regard.

When I was president of the Washington Times Corporation, I never directed de Borchgrave to publish any

specific articles. He seemed to tacitly understand before the fact what both Reverend Moon and I intended for the newspaper. For this reason, I completely entrusted him with editorial authority. He joined the Washington Times despite all kinds of opposition from many quarters. He has a great faith in Reverend Moon. He praised highly Reverend Moon's spirit in seeking victory over communism and believed that if there was one person in the world who could stop communism in its tracks, it was Reverend Moon. If Arnaud de Borchgrave says "See what I can do!" you couldn't wish for anything more than that. Something good will definitely happen.

The next day, May 6, 1985, all of Washington was in an uproar over that morning's Times. On the front page was a special editorial, signed by the editor in chief. It aggressively attacked, item by item, the unpatriotic conduct of the House of Representatives, as well as its tendency to support the communist agenda. It declared that the Washington Times was breaking with the usual custom of American newspapers to start a contributions fund for the Nicaraguan Contras. For the sake of the Nicaraguan freedom fighters, for the sake of America and the world, the Times would collect funds to replace the \$14 million of humanitarian aid denied by Congress. The editorial was a manifesto. It called upon U.S. citizens to pick up the sword of justice and outrage, for all to participate in the fund-raising efforts. Not only would the voluntary donations made by free individuals support the Nicaraguan Contras, the editorial argued, but also the fund itself would send a fierce message to the unpatriotic and leftist Congress. In conclusion, the editorial declared that the Times would contribute \$100,000 to the newly created Nicaraguan Freedom Fund, just to get the ball rolling.

The following is the text of the editorial.

Meg Greenfield, the brilliant liberal woman who directs the OP's [Other Paper's, referring to the Washington Post] editorial page, explained it once as a staple of our post-Vietnam thinking. Any Third World leader who is pro-American is probably not worth having as a friend anyway, whereas any leader who calls himself or herself progressive or "non-aligned" or Marxist can be assumed to enjoy the allegiance of his or her

people. That, of course, is what Texans call a blivet—10 pounds of horsefeathers in a one-pound bag. But it remains to this day an article of faith among editorial writers—and many reporters—in the liberal media. That covers about 95 percent of our profession.

It is not even a reflection of that palpably fraudulent moral equivalence syndrome which holds that while the USSR does terrible and evil things, the U.S. does equally terrible and evil things. It's even worse. This warped post-Vietnam thinking has led some liberal media gurus to conclude that the Soviet Union's record and agenda in the world are less threatening to world peace than America's....

Many of our congressmen have been regurgitating these blivets for years. This has led to the betrayal of friends all over the world. And this death knell continues. The latest House vote refusing so much as doughnuts to the Nicaraguan resistance has brought shame to the leader of the Free World. Ambassador Jeane Kirkpatrick called it "nauseatingly self-defeating." Now some congressmen tell us they would have voted for aid to the resistance had they known that while they were engaged in what passes for debate these days, the Soviets shipped more than \$14 million in military supplies to the self-avowed Marxist regime in Nicaragua.

A not insignificant number of congressmen said Daniel Ortega's sudden departure for Moscow to seek \$200 million in aid the minute Congress had betrayed our friends caught them by surprise. Had they known, they have told me, they would have voted assistance to the resistance. Is it possible for representatives of the people of our great country to be that naïve? Possibly. More likely, however, is that their minds were manipulated by "The Network" of disinformation artists.... They certainly were not responding to their constituents who do not—repeat not—wish to see another Cuba in this hemisphere.

To paraphrase Charles Peguy, the French poet and philosopher, it may never be known how many acts of cowardice have been committed throughout history out of fear of not looking and sounding sufficiently progressive. The Washington Times vehemently denounces the betrayal of America's friends.

When people equate the motives and objectives of the

United States with those of the Soviet Union and vice versa, which many media stars are increasingly prone to do; when people are no longer willing to distinguish between the eternal principles of the American revolution and a Marxist-Leninist dictatorship; when people are no longer willing to fight and die to preserve their freedoms; when congressmen refuse \$14 million to people who are willing to fight and die in the struggle against totalitarianism, then the totalitarian temptation itself cannot be far behind. That's what the American people said "no" to on Nov. 6, 1984. That mandate cannot be betrayed in the name of political expediency. This newspaper recently offered a \$1 million reward for information leading to the arrest, trial and conviction of Josef Mengele, the Nazi war criminal now believed to be living in South America. Beginning today, the Washington Times will launch a worldwide fund-raising drive to provide the Nicaraguan resistance fighters with the \$14 million in aid—humanitarian aid—that the House turned down. There are now 15,000 anti-Communist Nicaraguan resistance fighters. The Abraham Lincoln brigade, which fought on the Republican side in the Spanish civil war, is still treated with awesome veneration. Anyone who fights against the Marxist tyranny in Nicaragua is dismissed by the liberals as a mercenary or a Somocista. The fact is that fewer than 2 percent of the resistance fighters are former members of Somoza's National Guard. They are not fighting for a restoration of Somoza's late, unlamented, corrupt dictatorship. But they are fighting for values that every American should cherish more than life itself.

Support for outmanned and outgunned freedom fighters must be done now so a clear message is sent worldwide that the American people will not turn their backs on those seeking freedom.

To do this, the Washington Times will form a non-profit, public corporation, assuming no legal prohibitions, to raise funds for Nicaragua's freedom fighters. To start this fund, the Washington Times will make a \$100,000 contribution. Freedom must be supported, just as the French support of the American revolution made this country possible.

—Arnaud de Borchgrave, Editor in Chief

He wrote this editorial the very day that I called him. I don't know if the writing was particularly powerful, but well-known scholar and then U.S. Ambassador to the United Nations Jeane Kirkpatrick telephoned the Washington Times offices. She heaped praise on the front-page editorial, saying that it sent chills down her spine, and threw her support behind the fund. Charlton Heston, star of such Hollywood classics as *Ben Hur* and *The Ten Commandments*, also pledged his help. William Simon, former secretary of the treasury, offered to serve as chairman of this Nicaraguan Freedom Fund.

Things really started to move. Telephone calls offering support, praise, and encouragement poured into our offices, and from the next day, the contributions came in like a flood.

The White House was so happy it couldn't contain itself. President Reagan directly called our chief editor and expressed his thanks. Upon receiving my report of these results, Reverend Moon was overjoyed. He gave me instructions to carry out a bold initiative, the next stage in his plan: to make the Washington Times editorial of May 5 into a full-page advertisement and place it in the fifty main newspapers across the United States.

A brouhaha blew up across the nation. Popular opinion criticizing Congress erupted like a storm, and at the same time, sentiment to aid the Nicaraguan Contras became the dominant public view across America. Congressmen were astounded. In fact, many had played both sides of the field, first portraying themselves as conservative patriots in their home constituencies, both by word and behavior, but after finding the strong liberal currents dominating in Congress, submitting to the liberal way of thinking. These politicians started to panic at the thought that their constituencies might find out what they were actually doing.

The political mood in Washington changed abruptly. The House retrieved from the trashcan the Nicaraguan Contra Support Bill (humanitarian aid) that it had so perfunctorily killed, and it was reintroduced. On June 12, the bill was passed by a safe majority: 248-184. It was a singular event, unprecedented in the history of Congress. Not only that, the amount of aid was almost doubled, from the \$14 million the

administration had requested to \$27 million.

In this way, Reverend Moon's single resolution, made in Danbury Correctional Institute, precipitated an incredible result. President Reagan, now encouraged and supported by public opinion, unfolded, one after another, a number of courageous Contra aid proposals (in 1986 the administration implemented a \$1 billion aid package, including \$70 million of military aid). Step by step the Reagan Doctrine started to take effect. In the jungles of Africa or the rain forests of Southeast Asia, in the desert or the Siberian plains, in every part of the world, champions fighting for liberty were respected and supported, just like the Founding Fathers of the United States had been.

From their base in Honduras, a neighboring country, the Contras stoutly continued their anti-communist insurrection. In the end, their activities inflicted substantial damage on the Sandinista regime, which eventually entered into cease-fire negotiations with them as the only means to resolve the nationwide state of civil war. Finally, on February 25, 1990, free elections were held. The people of Nicaragua overthrew the communist government by the democratic process and elected Violeta Chamorro. This was the first case in history where a communist government was overthrown by a democratic election.

Chamorro knew clearly who to thank for the favorable developments in Nicaragua. On the occasion of her trip to New York City to attend a UN General Assembly session, the first place she visited was East Garden, the residence of Reverend Moon. In his meeting with the Nicaraguan president, Reverend Moon stressed to her the importance of a sense of conviction and aspiration.

So in the end, who was responsible for the liberation of Nicaragua? Wasn't it Reverend Moon, who sat in a federal prison? Wasn't the crucial role played by none other than the Washington Times?

On October 4, 1996, Reverend Moon's wife, Mrs. Hak Ja Han Moon, visited Nicaragua and was received by President Chamorro. Mrs. Moon also delivered a historically significant address to the government and leaders of the Nicaraguan nation.

The Bush Election and the Problem of Quayle's Evasion of Military Service

The downfall of the Soviet Union, center of the communist empire, was formally enacted on December 25, 1991. After the failure of the conservative coup d'état attempt by hard-liners in August, President Mikhail Gorbachev disbanded the Communist Party (the presidential system was introduced by an amendment to the constitution in March 1990 and Gorbachev became the first Soviet president while concurrently holding the position of party general secretary). The various republics forming the union seized the opportunity and declared their independence. Gorbachev attempted to maintain the federal system of the USSR, but his efforts came to no effect. With the coming of December, three predominantly Slav republics—Russia, Ukraine, and Byelorussia—declared the end of the Soviet Union and established the Confederation of Independent States (CIS). Other nations quickly joined, and on December 25, Gorbachev resigned the presidency, since his position had been reduced to an ineffective one.

By the time this historic chain of events took place, President Reagan had already left the White House. The U.S. president who actually witnessed the demise of the Soviet Union was George Bush (in office 1989-1993).

In 1988, three years before the Soviet Union collapsed, President Reagan, who had put into effect the strategy that brought about the end of the Cold War, completed his eight-year term in office and was getting ready to pass the baton to his successor. In accordance with the Constitution, the president is prohibited from being elected three times, so the question of who would be the president after Reagan became one of primary importance. His successor had to be someone with a strong sense of conviction and capable of implementing and extending Reagan's policies. George Bush was the one selected to fulfill this task.

He had been a faithful and upright vice president. Moreover, as a politician, he had a high moral and ethical standard. He is a dedicated husband, father, and grandfather. The Washington Times was very familiar with George Bush's ability, anti-communist fighting spirit, and high morals. He

had been a fighter pilot in the Air Force during World War II, and was a real war hero, having narrowly escaped death after being shot down by the Japanese in the Pacific. The Times welcomed President Reagan's choice of George Bush as his successor.

Strangely, though, in all the 200-year history of the United States, there has only been one instance of an incumbent vice president winning the candidacy and then being elected president. Going by the statistics of past experience, then, it was hard to be optimistic about Bush's chances of getting elected.

I went to New Orleans for the Republican National Convention with de Borchgrave. The day was August 8, 1988. A convention lasts about four days. On the evening of the final day, the convention comes to a fever pitch. Amid much fanfare, the presidential candidate gives his speech accepting the nomination of his party and the convention comes to a close. But during this particular national convention, something happened to upset the flow.

George Bush had selected Sen. Dan Quayle (R-Indiana) as running mate. It had been reported, however, that Quayle had used the influence of the press and his position as the scion of a prominent media family (in his home state of Indiana) to avoid military service and a tour of duty during the Vietnam War. The media were increasingly focusing attacks on the candidate.

The executive committee of the Republican Party was thrown into a state of confusion. Opinion within the party was divided. Certain quarters strongly voiced the opinion that if things continued as they were, failure in the presidential election was assured. They said it was critical that the vice presidential candidate be changed.

Bush was perplexed. Truly this was a difficult dilemma, but there was no time to think the matter over. The acceptance speech for the nomination, now only one day away, had to be made together with the vice presidential candidate. What was he to do? Should he trust in his first choice and push ahead with Dan Quayle, or should he change his mind? Not only Bush but the entire Republican Party struggled with this question.

I reported this state of affairs to Reverend Moon from New

Orleans and explained the dilemma facing the Republican Party. In a few powerful words, Reverend Moon gave a lucid interpretation of the situation.

"They must not vacillate now. Bush has to forge ahead with his first conviction. If he changes the candidate for vice president now, Bush will definitely lose the election. His choice for vice president was his first decision as candidate. If he changes his conviction now, just because the media are turning up the heat, who would follow such a wishy-washy president? He has to just shut his eyes and believe in Dan Quayle. Now's the time for George Bush to show what he is made of!"

When I consulted de Borchgrave, he agreed. This conclusion became the view of the Washington Times. De Borchgrave conveyed our newspaper's position on the matter to Bush. Later, de Borchgrave described to me what he told him: "If you change your choice of candidate for VP at this point in time, the Washington Times will not support you."

On the closing day of the convention, Bush's speech was both eloquent and full of the conviction of victory. Standing side by side, Bush proudly clasped the hand of his running mate, Dan Quayle, with no suggestion of any dissonance whatsoever.

From the next day forward, de Borchgrave focused all his effort on an editorial strategy to counter the liberal media assault against Quayle. He came up with a fantastic plan. First, the Times revealed the records of military service of all the members of Congress. The reality was simply appalling. Most had no experience serving in the military. The number of those who fought in the Vietnam War was few, and even the number of those who served in the National Guard was small. Quayle had at least legally completed his term in the National Guard. (He volunteered and joined the Indiana National Guard in 1969 at the height of the Vietnam conflict, and served for six years.) The Times also disclosed the names of all those who had intentionally and perniciously avoided military duty, the ones who really dodged the Vietnam conflict. After reading this article, Congress was in such a stink that it seemed like someone had kicked a hornet's nest. At this point, the lawful-

ness and propriety of Quayle's history became evident. Democratic congressmen dropped the matter.

But the Times didn't stop here. It investigated the realities of military duty by all the people in the media who had lambasted Quayle as a draft dodger. Surprisingly, the more vehement the criticism directed at Quayle, the more unequivocally the author of the criticism was found to be part of the pacifist movement. The facts were exposed in a Times feature story. Now it was media industry's turn to act like a hornet's nest. As soon as the names were revealed, the voices criticizing Dan Quayle as a draft dodger disappeared without a trace. In boxing terms, this was nothing short of a knockout.

Even then, the Times was not satisfied. Going a step further, we investigated the Democratic candidate for vice president. Here another surprising fact came to light. If anyone was guilty of draft dodging, it was not Republican candidate Dan Quayle but Democratic candidate Sen. Lloyd Bentsen of Texas. The facts revealed that Benson had abused his authority as senator to have his son transferred from the regular Army to the National Guard so he could evade fighting in the Vietnam War. When these facts came to light, it was the Democrat Party's turn to feel the heat. At this point, there was not one single voice in the Democrat Party who had a thing to say about Quayle and draft dodging.

In this way, the Times testified to Quayle's integrity through a three-day mop-up strategy. Not only were the criticisms and jibes of the media cut short, but we also succeeded on putting the Democrats on the defensive.

As soon as the Bush-Quayle team won the election, Quayle came directly to our offices. He expressed his thanks, saying, "My victory today was thanks to the Washington Times."

Hypothetically speaking, if Bush had not been elected, would history still have gone down the road that led to the downfall of communism? Probably not. It is quite possible that the eight years of administrative achievements won by President Reagan with blood and sweat would have gone up in smoke.

So who is it that drives the ship of history? Heaven. Heaven is the force that drives the ship of history.

President Reagan's Message of Thanks to Reverend Moon

For eight years, in the midst of all kinds of heavy opposition, President Reagan had overcome each obstacle and implemented his Reagan Doctrine step-by-step. I'm sure that Ronald Reagan experienced a great deal of emotion when observing the proceedings at Bush's inauguration. I also think he must have given a sigh of relief, to see America and the world moving forward under the guidance of a good leader.

A few days before that inauguration, I was unexpectedly invited to the White House. At that time I was still president of the Washington Times Corporation. I met alone with President Reagan in the Oval Office. Although he was quite busy with the changeover of the administration, the president had made the time to see me. As I sat face to face with Reagan, the president spoke: "Dr. Pak, thank you for coming. Over the last eight years, I have been helped more by the Washington Times than anyone else. If it weren't for the support of the Washington Times, it would have been impossible to advance the Reagan Doctrine. Please express my deepest thanks to the founder, Reverend Moon. I know well how much sacrifice and effort he has made."

The president firmly gripped my hand. I returned the president's hold with my own two hands, and spoke. "Isn't Reverend Moon the one who received a revelation from God eight years ago that you would be president? Reverend Moon always thought that helping you was the work of God. Mr. President, God and Reverend Moon are the ones most happy and pleased by your great efforts and results. Mr. President! Thank you very much!"

I was talking with the commander in chief who brought down world communism, but he was still, after all, simply a loyal and righteous public worker for God.

These great and historic achievements were accomplished by God. And the one God had established as his representative on earth was Rev. Sun Myung Moon. I only felt sad that the handshake I was exchanging wasn't a handshake between President Reagan and Reverend Moon. As I walked out of the White House, I felt as if I were closing one chapter of history and opening another. I made my way back to

the Washington Times.

I promptly reported the meeting with President Reagan to Reverend Moon by phone. He replied, in a statement pregnant with meaning, "In fact, President Reagan should have called on me. But as he couldn't, it's good that you could meet him in my place. Now Reagan has just one thing left to do." With these words, Reverend Moon brought the matter to a close.

Declaration of the Fall of Communism

Four years earlier, in August 1985, the Professors World Peace Academy (PWPA), an organization founded by Reverend Moon for academics, had held its second international symposium in Geneva. The purpose of the convention was to make a prophetic declaration: "The Fall of the Soviet Empire." And the fall was predicted to take place within five years.

In those days, the Soviet economy had already started its walk down the path to decline and exhaustion, but the power of the Soviet empire still appeared as strong as ever, seemingly extending to the heavens themselves. It was a time when communist influence was expanding worldwide and the communization of the globe appeared inevitable. The free world was in a situation where it desperately needed to create a bulwark against the communist tide and then to counterattack. Who could have predicted the downfall of the Soviet empire at that time? Even if someone made the prediction, who would believe it?

The chairman of this international symposium was Dr. Morton Kaplan. Currently Distinguished Service Professor of Political Science Emeritus at the University of Chicago, he was formerly a researcher at the Brookings Institution, Princeton University's Center of International Studies, and the Hudson Institute. He also headed the Strategic Foreign Affairs Research Center. Kaplan, however, had great reservations about having this particular theme for the conference. He simply felt he couldn't make such a huge declaration as "the downfall of the Soviet communist empire."

Kaplan made his way to the Danbury prison and entreated Reverend Moon. As a scholar, he couldn't make such an

outlandish declaration, he explained, and he asked Reverend Moon to change the theme to "The Possibility of the Fall of the Soviet Empire." Reverend Moon, however, firmly refused to change the title. "If you don't believe in me more than that, then perhaps you should just resign the position of chairman. What I am doing is simply attempting to convey the Will of God."

Kaplan was well aware of the significant prophecies Reverend Moon had made on several occasions. Therefore, at the international PWPA conference, and despite having a number of misgivings, the professor indeed declared that the downfall of the USSR was approaching and that the collapse would arrive within five years. He later testified how he had no confidence in the prediction and was in fact scared stiff at the thought of what he was actually declaring.

As Kaplan put it, "At the time, the Soviet Union was considered by all to be a solid and stable system still expanding its influence throughout the world, and the theme of our conference was actually unthinkable for a great number of scholars. However, within just a few years after that conference, the Soviet Union began to crumble.

"Actually, Reverend Moon once addressed scholars from all over the world at a PWPA conference held in South Korea in 1983. Although the speech he gave at that time could well be described as prophetic, I myself thought that the contents of the speech were much too bold, particularly where Reverend Moon said that 'within three years the Soviet system will begin to shake and will crumble within seven years at the most.'

"Now, having come this far, I cannot but help be amazed at Reverend Moon's foresight and vision. I myself thought that it would have taken at least ten years." (Translated from Segye Sasang magazine, August 1993.)

On another occasion, at the founding conference for the Soviet chapter of PWPA, Dr. Kaplan reminisced, "When I heard Reverend Moon's prediction in 1985, I thought it was impossible. However, if I had used the words 'maybe' then, I would look rather foolish at this point in time." This conference took place at the time of the eleventh World Media Conference, held in Moscow in April 1990.

The prelude to the collapse of the Soviet Union began in the second half of 1989 with the eruption of democratization movements in Eastern Europe. After the collapse of the Berlin Wall on November 9, the trend toward the liberation of communism gained speed. These movements spread to the republics within the Soviet Union, and the Gorbachev regime began to break apart. It was only a matter of time until the Soviet federation collapsed and communism itself was abandoned.

As the above-mentioned episodes show, the actions of Reverend Moon have been underwritten by an incredible sense of foresight. He predicted the election of President Reagan, founded the Washington Times, and triggered numerous miracles. He also foresaw the demise of the Soviet Union and boldly declared this to the entire world before the fact. He single-handedly made a path into Moscow and met with President Gorbachev in 1990, thus fulfilling his prediction that "the next rally will be in Moscow," a prediction he made before 300,000 people at his Washington Monument rally in 1976.

Would all of these things be possible if Reverend Moon weren't God's emissary to the world? Who else would imagine these things, even in their dreams?



Chapter 16

The CAUSA Movement That Shook the Kremlin

As if the Washington Times hadn't already struck terror in the heart of the Kremlin, the international CAUSA movement finished the job. Together, the Times and the CAUSA movement were determined champions of truth that hastened the downfall of international communism.

From 1980 to 1991, CAUSA swept every continent. In this critical span of eleven years, the movement frustrated the ideological offensive of world communism and put it on the defensive. A masterstroke, the movement eventually caused the Soviet Union to completely abandon its world communization strategy. Before I explain what it is, I would like to describe Reverend Moon's basic understanding of and strategy for dealing with communism.

Reverend Moon, as I have mentioned, defines communism as the last worldwide satanic force in human history, the last political and ideological enemy of God. In essence, communism is a pseudo-religion—militant atheism garbed in a deceptive ideological cloak. Class struggle, the liberation of the world proletariat, the vindication of the have-nots, and the other philosophical and political trappings of communism—which gain adherents—are not the core of communism. The hidden purpose within communism was to eliminate God from the face of the earth.

Accordingly, the communists denounced God as an idol

created by man and a crutch for the weak. "Our spaceship orbited the earth on Christmas Day," they said, "but we didn't see any God." The communists also boasted: "Science is the true savior of mankind; twentieth-century science will debunk God as a superstition and a myth." Religion they defined as the opiate of the masses.

If there was one person who grasped the true nature of communism and its purpose, it was Reverend Moon. "The only way to defeat communism is to clearly prove the existence of God," he declared. His view was that the ideology that can defeat communism must have its origin and root in God. Only those who have met God can truly fight communism.

And no one has had a more compelling, ongoing encounter with God in the twentieth and twenty-first centuries than Reverend Moon. After a life-changing encounter with God as a young man, he was raised up by God to be the savior of humankind. God has constantly urged him forward. Only the messianic message he brought with him could win over communism.

The struggle with communism was a war between theism and atheism. It boiled down to a simple question: "Does God exist or not?" As Reverend Moon said, if God does not exist, then we would lose the struggle against atheistic communism no matter what we did. If God does, in fact, exist, then if we do our best, the downfall of communism will surely come about.

"The final victor will be truth," he said. Of course, this means that those with truth on their side will be the victors. That is why Reverend Moon defined the conflict with communism as a conflict of ideology.

Within this basic framework, Reverend Moon developed his Victory Over Communism (VOC) thought. VOC thought exposes the fallacies of communist theory and logically sets about proving the existence and reality of God.

Until this time, the best strategy that the free West could propose for blocking the advance of communism was anti-communism. Reverend Moon staunchly asserted that anti-communism was a passive stance; communism never could be defeated by a movement that only opposed it.

Has there ever been an instance when a war has been won just by defense? No matter how much effort you make, a defense can turn back the enemy's attacks but cannot win. Therefore, Reverend Moon advocated Victory Over Communism as the ideology for the struggle with Marxism. This name encapsulates the philosophy of the victory of goodness over evil that Reverend Moon has continuously sought to live by.

VOC thought can largely be divided into two main strands.

The first is a critique of communism that exposes the fallacies of communist theory in detail. It starts with a critique of the "theory of alienation" and continues on to deal with the Marxist dialectic as well as communist economic theory. It explains step by step just how much this ideology is actually a poorly researched and malformed theoretical aberration, although the communists labeled Marxism as scientific and lionized it as a historical principle. VOC thought reveals just how deceitfully and craftily decorated the communist theory is. Throughout the world, many scientists and philosophers accepted Marxism-Leninism unquestioningly because it was touted as scientific and appeared to explain some of the trends of human life. Through VOC thought, however, they realized that they had fallen victim to a unique philosophical siren song.

The second strand is a counterproposal: an ideology that step by step scientifically proves the existence and nature of God and their implications. This component explains God's principles of creation and demonstrates in detail how God guides human history. This universal, systematic God-centered ideology transcends historical, cultural, and religious contexts and fuses theory with deep conviction.

Through these two strands, VOC thought liberates followers of communism from the ideological chains of the superstitious and malformed communist theory and empowers them with the ideological thought of "Godism." They come to a lucid understanding of what the true path of life is for all human beings.

VOC is truly a persuasive and revolutionary system of thought. As you go deeper into it, you become more pas-

sionate and more willing to sacrifice. Thus, VOC is a thought system capable of defeating communism.

Along with Reverend Moon, some astute observers in the West came to understand that the conflict with communism was an ideological war. David Satter, special correspondent for the Wall Street Journal and former Moscow correspondent for the Financial Times, wrote an article in the Journal on May 23, 1983, entitled "Soviet Threat Is One of Ideas More Than Arms." Satter observed, "As absurd as communist ideology may appear, it provides a consistent view of history to adherents and makes even the simplest citizen feel as though his life has meaning. ... [Communism] cannot be defeated militarily, and its adherents cannot be bribed into giving it up. It can be defeated in only one way: by being confronted with an idea that is better."

That better idea is not simply democracy. Democracy is a system of government, not a system of thought. VOC presents a philosophical framework that provides a basis for effective government, centered on an understanding of God.

The VOC movement spread like wildfire throughout South Korea, which had to deal with a hostile regime in the North that continually sought to undermine and communize it, during the 1970s. It veritably became a new movement for the survival and salvation of the nation. Although South Korea at that time considered itself an anti-communist nation, it was, in reality, unequipped; it had no ideology that could be victorious over communism. South Korea's embrace of the VOC movement culminated in a rally attended by one million people in the huge plaza at Seoul's Yoido Island on June 7, 1975.

With this success under its belt, the VOC movement crossed the straits of Japan and kindled hope in that neighboring nation, where the Communist Party was well established and a powerful political force in the Diet. Moreover, the quasi-communist Socialist Party was also influential.

Although the ruling Liberal Democratic Party had adopted an anti-communist stance, Japan had no guiding ideology and was experiencing the same plight as South Korea. Suddenly, inspired by VOC, thousands of young people appeared in the streets chanting "Communism is wrong!" They quickly

became a bulwark protecting the nation from communization. In time, the VOC membership grew to eight million members nationwide.

The goal of international communism was never simply control of South Korea or Japan, however. Its ultimate goal was world communization, and the core of that strategy meant defeating the United States. To do that, the communists intended to isolate America. The first step was to cut off its influence in the world. Accordingly, the Soviet Union employed a strategy to reduce U.S. influence in Africa, the Middle East, Asia, and Latin America.

Soviet troops invaded Afghanistan in December 1979. In Africa, Moscow set up communist governments in Angola and Mozambique. Cuban troops became the spearhead for communization in Africa.

Using Cuba as a beachhead, the Soviet Union exported revolution to Central and South America, primarily through the Marxist regime in Nicaragua led by Daniel Ortega. Communist brushfire revolutions erupted in every part of South America as guerrilla forces sprang up in Argentina, Uruguay, Nicaragua, El Salvador, and Colombia. Acts of atrocity by armed insurgents marked the arrival of communist revolution in every country. Ultimately, they aimed to take advantage of grievances and poverty in Mexico and establish a revolutionary Marxist government there. If communism became entrenched there, it would create a threat to America itself—a virtual dagger to the throat.

Faced with that danger, the United States would come under tremendous pressure to curtail its military commitments in Europe, Asia, and other vulnerable spots. This was exactly what the Soviet Union was aiming for.

Under these circumstances, Reverend Moon decided to expand the VOC movement to the worldwide level. There was, however, a problem. Early attempts to introduce the VOC movement, so successful in South Korea and Japan, did not go well in the United States, due in part to its adverse experience in Vietnam and elsewhere.

In a growing climate of defeatism, Americans had become reluctant to even use the term anti-communist. Given this atmosphere, how could we come out with "Victory Over

Communism”? Launching a VOC movement would only get us labeled as fanatical ultra-rightists.

At this point, Reverend Moon thought carefully over what strategy to use. Despite its malaise, the United States was still the worldwide bastion of belief in God and a home to all religions, Christianity in particular. Even if Americans might not welcome a campaign for victory over communism, they are interested in thought systems centered on God, and VOC is a theistic philosophical and ideological movement.

We decided to emphasize this aspect of the VOC movement in America. This explains the origin of the name “CAUSA,” which stands for Confederation of Associations for the Unification of the Societies of the Americas. More important, CAUSA means “the cause” in Spanish and is commonly used to denote the first cause—God. We approached the ideological struggle centering on the “God or no God” issue, so the name CAUSA itself was a proclamation of our mission. Finally, then, the VOC movement made its way to the West, beginning in Central America.

An Unexpected Trip to the South

In January 1980, Unification Church members worldwide were planning a fitting celebration of Reverend Moon’s sixtieth birthday. In the Korean tradition, the sixtieth birthday is the most important, and I had been designated as chairman of the preparations committee. We had already begun renovations of the New Yorker Hotel, where the celebrations were to be held, and preparations for the event were under way. The date of Reverend Moon’s birthday was February 21. (In the classical Korean tradition, birthdays are reckoned according to the lunar calendar and are celebrated on a different solar calendar date each year.) I was completely focused on these activities when suddenly, two weeks beforehand, Reverend Moon requested that I come see him.

When I got there, I received an instruction that struck me like a lightning bolt out of the blue. “Get down to South America right away,” he said. “The world is being sucked down in a communist whirlpool, and the situation in South America is critical. They can’t hold out much longer. We have to take the VOC movement to Central and South America

without delay. It's far more pressing than the preparations for my birthday."

I answered Reverend Moon. "Father, couldn't I wait until after the celebration? We have only two weeks left..."

Rather than being persuaded, Reverend Moon became more adamant. "You know the kind of mission I have and yet you say such things! Why should you wait for two weeks? Don't you know how much I feel the pressure of every passing day?"

In the light of his words, I had no choice but to say, "Yes, Father. I will leave tomorrow." The next day, I was on a flight to Buenos Aires, Argentina, accompanied by Colombia-born Antonio Betancourt as my interpreter and assistant.

When we arrived, I was amazed at Reverend Moon's foresight in sending me on this urgent trip. Argentina was in an uproar. The combination of Marxist-Leninist guerrilla attacks and the seeming inability of the United States to comprehend and respond to their situation had left the Argentine leaders at their wit's end. The national government, the police in Buenos Aires and other cities, and the army had all but given up in the face of cunning propaganda and terror tactics by the communist guerrilla group the Tupamaros.

The first thing I did was gather news reporters and announce that Reverend Moon had a solution. I strongly emphasized the need for an ideological as opposed to a purely pragmatic approach. I then introduced the CAUSA movement and declared that we had an ideological counterproposal that could defeat Marxist-Leninist thought and save Argentina.

This bold proclamation was received like a promise of rain to end a long drought. The next day, the contents of my press conference were featured in stories in the major newspapers. After that, the doors of the government were flung wide open. I was able to meet many political leaders in Argentina, both from the ruling and opposition parties, and was enthusiastically received by leaders of the police and army as well. In the end, I had a personal interview with President Jorge Rafael Videla in his residence.

These favorable results were then carried to neighboring Uruguay and Paraguay, whose situations mirrored that of

Argentina. Indeed, Uruguay had established a military regime to prevent a communist takeover. I had a conference with both Lt. Gen. Luis V. Queirolo, head of the military forces, and the civilian president, Dr. Aparicio Méndez.

All the people I met developed great expectations for the CAUSA movement. Their national fates were at stake. An ideological counterproposal that could defeat Marxist ideology was the answer to their prayers.

In Paraguay, the head of state was the longtime president Gen. Alfredo Stroessner. He had come to power in a coup d'état designed to block the communization of the nation but had been unable to make the transition back to a functioning democracy. He was in a quandary how to prevent the infiltration of Marxist revolution. He needed a messiah, and through me, he was able to find him: Reverend Moon.

After spending ten days in these three nations, I returned to New York enthusiastic and hopeful. When I reported the results to Reverend Moon, he responded, "Great! You brought me the best birthday present of all! From this point on, I want you to spread the CAUSA movement throughout Central and South America. This is the way to save the world."

The birthday celebrations in February came and went. In April, Reverend Moon invited some twenty Argentine anti-communist leaders to New York. Thomas Ward, one of our most capable CAUSA lecturers, taught them the basics of VOC thought, even though our lecture series had not yet been thoroughly prepared. Upon completion of the seminar, our guests were amazed.

These leaders were invited to visit Reverend Moon at East Garden. This was the first time a group of South American leaders had the chance to meet Reverend Moon and listen to him directly. He outlined not only his plans to turn the tide of communism but to bring about a renaissance of truth and morality in the world. They had never heard such ideas before, and by the end of the evening emotions were high and the spirit of God was present.

After this event, Reverend Moon organized the structure of the CAUSA movement. He selected the key leaders, including graduates of the Unification Theological Seminary at Barrytown, New York. Antonio Betancourt became the secre-

tary-general and Thomas Ward the executive vice president. Also chosen were William Lay (who became head of the CAUSA Research Institute), Brazil's Paul Perry, Juan Sanchis from Spain, Mexican-American Beatriz Gonzalez-Steeghs, and Americans William Selig and Jean Jonet-Rondan. Together, they were an impressive and capable crack contingent that stood on the front line of the CAUSA movement. (They were later joined by many others, including Jesus Gonzales, Roger Johnstone, Frederick and Lourdes Swarts, Mark Tobkin, Paul Tobkin, Celia Fraga, Yolanda Watanabe, Hitoshi Nagai, Mark Wilenchek, and others.) Each of the lecturers was thoroughly at home in both English and a second language, usually Spanish.

Under my direction, these staff members worked diligently to reshape VOC thought into the unique CAUSA format. To improve the effectiveness of our teaching methods, we also prepared audio- and visual-based materials. Finally, we were ready to test the waters. Would the CAUSA approach be successful?

In December 1980, the first country to request on-site CAUSA training was Bolivia. The Bolivian authorities had gathered forty-five intelligent young people from the nation's elite and asked us to educate them in the CAUSA thought. Most of the young people of South America, however, were infatuated with leftist and Marxist thought at that time. Among the group, many were already deeply influenced by Marxist thought. This added greatly to the challenge, and to the opportunity.

Before we traveled to Bolivia, the CAUSA staff visited East Garden to receive instructions from Reverend Moon. His directions at that time became CAUSA's guiding principles. "The CAUSA movement is a movement of truth that uses Godism to reform and re-create human beings," he said. "The CAUSA movement is an ideological movement, not an academic one. If you don't bring about a revolution in people's heart and character, you will have failed. To bring the revolution, you have to move their hearts. Don't just lecture but revive people's souls. Prepare for a two-hour talk by praying for six hours. What I'm saying is, use spiritual power to bring about a reformation in the people. You should take leftist

sympathizers and make brave VOC fighters out of them.”

Inspired by his remarks, the team departed for Bolivia. Our destination was a remote and secluded area in the Bolivian Altiplano, in the shadow of snowcapped Andes mountain peaks. For ten days, the CAUSA team invested all its dedication and passion in a test of wills with those forty-five young people. It was a wrestling match that required both spiritual and physical endurance.

During that time, an unusual spiritual phenomenon happened to the participants. Many had dreams of Reverend Moon, though not one had ever met him. The human revolution we wanted to spark in these young people progressed much faster than we had expected. On the last day, some government officials came to observe the results of the training. When they stepped into the lecture hall, they were moved to tears.

“How could they have been changed so much? It feels like there are warriors from Heaven in here,” they said, feeling the tangible success of the seminar directly.

After seeing these results, it was only natural for the Bolivian government to ask the CAUSA movement to educate ten thousand military cadets and university students. It decided to cast its lot with CAUSA and entrust the future of the nation to the great power of the CAUSA movement, which had captured the hearts and imagination of the young people.

From this point on, the nations of South America, which had felt helpless in the face of waves of Marxist infiltration, received the CAUSA movement wholeheartedly. From the start of 1981, I became extremely busy, visiting nations one after another with the CAUSA team to hold seminars.

Wherever I went, the highest leaders welcomed me. I testified to them about the purpose of the CAUSA movement and the thought of Reverend Moon. One time, when we were holding a seminar for the national leaders of Bolivia, the president attended the opening ceremony. Another time, President Aparicio Méndez of Uruguay invited all the members of his cabinet and their wives to the presidential residence for a banquet and asked me to give a CAUSA lecture there. There were even instances when, in some nations, I

gave CAUSA lectures at cabinet meetings.

CAUSA seminars, sponsored by the nations involved, were held in Paraguay, Uruguay, Argentina, Bolivia, Chile, Peru, Honduras, Guatemala, El Salvador, and Brazil. In each one, the Catholic Church supported the CAUSA movement. We felt that we were working hand in hand with the pope and Catholics throughout the world for a common cause.

In Argentina, seminars were held at the Catholic University of La Plata, convened under the sponsorship of Archbishop Antonio Plaza. The message the archbishop delivered at the seminar was particularly noteworthy. Quoting from Popes Leo XIII and Paul VI, Archbishop Plaza warned, "A humanism closed in on itself, and not open to the values of the spirit and to God who is their source—that is, communism—is false humanism. History shows us man's need and dependence upon the Supreme Being." He added, "Reverend Moon's CAUSA movement, which seeks to challenge communism with the Godism ideology, is the hope of South America and the hope of humankind. I highly praise their courage and conviction."

When officials at that university witnessed Reverend Moon's imprisonment in 1984, they were irate. In an expression of support, the university sent a contingent to the United States with an honorary doctorate honoring Reverend Moon during his imprisonment. This honorary degree was received on Reverend Moon's behalf by his wife, Mrs. Hak Ja Han Moon, at the United Nations in New York.

The university also conferred an honorary doctorate on me in recognition of CAUSA's results in South America. This was a strong testimony to how great an influence CAUSA achieved.

The CAUSA Movement Goes to Brazil

Because of the size and significance of Brazil, the largest country in South America, its opening to the CAUSA work was particularly important. Since the language is Portuguese, not Spanish, it took a little longer to prepare to work there. In time, we gathered the political, economic, social, religious, athletic, and cultural leaders of the nation for a historic seminar.

Although it was an unprecedented success, shortly after the program was completed, a series of violent and lawless incidents occurred. Leftists who felt threatened by the advances we had made attacked the Unification Church in all parts of the country, stoning and in some cases setting fire to buildings, destroying property, and threatening members. This rampage was inflamed by Brazil's leftist media, which fanned anti-Unificationist hysteria and literally called for violence. In the end, the incident deeply brought home to us just how close the communist threat was to all of South America, and Brazil in particular.

This was a turning point of sorts. I now felt keenly that the CAUSA movement in South America was actually a war we were fighting at the risk of life and limb. Of course, our struggle was an ideological one, but I realized that we needed to put our lives on the line to win.

After the violence in Brazil, the CAUSA team did not retreat. The fight with the leftist press was fierce and exhausting, and we didn't know when or where we might be the target of a terrorist attack. Yet every day we advanced, all the while facing various kinds of illegal and violent opposition. Despite the opposition, wherever we went there were always righteous people ready to take up our cause. In fact, the more intense the opposition, the more Heaven mobilized patriots and people of goodwill to support us.

CAUSA Wins Over Central America

Without even time to catch our breath, the CAUSA movement, so successful in the Southern Cone (the southern part of the South American continent that includes Uruguay, Paraguay, Chile, and Argentina), proceeded to focus its efforts on Central America.

With Soviet support, communists had successfully taken control of Nicaragua in 1979 and were waging a war of attrition in El Salvador. To most observers, it seemed just a matter of time before that nation, too, fell to Marxists. The CAUSA team drew a line of defense focusing on three nations: El Salvador, Honduras, and Guatemala.

We began an intense schedule of seminars. On one occasion, I conducted a seminar at the El Salvador Military

Academy for army officers scheduled to go directly into action against the guerrillas. Because the situation in San Salvador was so dangerous, I was protected twenty-four hours a day by soldiers. I was wearing fatigues, the first time I had worn a uniform since I had taken off my South Korean army uniform many years earlier. This experience accentuated for me how much our lives were at stake in this fight, how much this ideological war was in fact a life-and-death struggle.

As I lectured to officers who were to go into battle the next day, all of us were totally earnest. One officer was killed by an enemy shell the following day. A crumpled diary, found in his pocket, contained words he had written while listening to the CAUSA lecture: "Through this CAUSA seminar, I learned why we have to fight and win over the communist guerrillas. At this point, I'm happy to give my life for my country. Even if I am killed while protecting my homeland and freedom, I won't regret it. I'm not afraid to go into battle."

Who could help but shed tears at these last written words of that officer? When I heard the news, I wept, silently wishing this patriot every happiness in Heaven.

CAUSA Arrives in the United States

In 1983, Reverend Moon gave the direction for CAUSA to work directly in the United States. "Even if we win the ideological war in South America, the ultimate goal of the Soviet Union is America," he said. "Without arming the United States ideologically, the world will always be in danger. I want you to move CAUSA into America and educate the country."

Our team was inwardly apprehensive about whether the United States would receive this ideology. Its decisive defeat in the Vietnam War had sapped the nation's resolve, and further damage had been done by the mishandled "human rights" policies of the Carter administration. As a result, although Marxism was virtually at their doorstep and President Reagan was warning about the "evil empire," Americans were largely complacent about communism.

Under those conditions, what kind of response could we expect with our Victory Over Communism message? In those days, one popular response to communism was, "So what?"

Why get involved? I'd rather be red than dead." But the direction had been given, so we had no choice but to advance.

We cautiously decided first to do a trial seminar in the Caribbean country of Jamaica, a stone's throw from Florida. We invited a number of conservative Americans, including Terry Dolan, creator of the Conservative Political Action Committee (CPAC). A retired Air Force general, David Woellner, and his wife also attended. The general later became the initial president of CAUSA USA.

This was the first seminar in English. Facing the audience without my crack interpreter beside me, I felt alone. Once I got started, however, I experienced a blaze of passion. I could taste how my emotions were directly conveyed to the participants.

The main lecturers were Thomas Ward and William Lay. Both were true veterans, having given lectures in fluent Spanish throughout South America. But what second language can match a native tongue?

Their power-packed lectures were reinforced by hard-won experience, and now, speaking in their mother tongue, Tom and Bill enthralled their audience. It was truly like a spirit-filled revivalist meeting. The seminar achieved its goal: a true re-creation of character in the participants.

Truth is something that sheds its light wherever it goes. However, it was only when we arrived in North America that the truth we were teaching really began to show its value.

We took our report of victory to Reverend Moon. As a souvenir of our success, we brought some beautiful stones that we had found on the beach and presented them to our mentor. Signing each of the stones and returning them to us, Reverend Moon said, "You must have determination like these stones." In retrospect, I realized that the date was March 1, the anniversary of the movement for Korean independence.

The Jamaican seminar had been attended by a prominent public information officer from the Honduran government, Amilcar Santamaria. Convinced that only the CAUSA ideology could save his nation, he organized CAUSA Honduras and used that organization to educate thousands of educators, government officials, labor union leaders, and workers.

CAUSA Fire Spreads Across America

In July 1983, we set up the CAUSA International headquarters in the Tiffany Building on New York's Fifth Avenue. Reverend and Mrs. Moon attended the opening, cutting the ceremonial ribbon and then encouraging the CAUSA staff at the celebration banquet by giving a sermon that made clear the importance of the CAUSA movement. Reverend Moon spoke about the march to Moscow to liberate the communist countries and his ideal for all of humankind: "Once we have made it to Moscow, that will not be the end of things. Moscow is simply our intermediate goal. Beyond that, we have to liberate even hell. In the end, we have to also liberate God from His sorrows. CAUSA members, don't think for a moment that you can take it easy. This is just the beginning. I want you to use this new CAUSA headquarters as your base and continue your advance."

In May 1984, even as we were effectively educating a wider audience of civic and religious leaders in the United States, we were deeply saddened by the incarceration of Reverend Moon. He never wavered, however. Even from prison, he guided us. Inspired by his determination, those in CAUSA regarded the thirteen months that our teacher was in prison as a time to redouble our efforts. We put all our hearts into the work, thinking that in some way this might comfort our leader in prison.

The results were overwhelming. The CAUSA movement scored victory after victory in the United States during that time. Most significantly, all across the nation, Christian clergy rose up like an angry nest of hornets and opposed the unjust incarceration of Reverend Moon. In every state, in every major city, demonstrations against religious oppression were held. Moreover, the central movers at these rallies were Christian clergy. Groups of ministers handcuffed themselves in front of the White House, chanting in protest: "If you want to imprison Reverend Moon, put us in prison, too." The sight of these ministers in handcuffs of their own accord was incredibly moving, chanting as they were on behalf of Reverend Moon, a foreigner. How would this be possible if not for the power of God?

These angry demonstrations were not what Reverend

Moon wanted, however. He appealed to them. "I am now in prison, but don't worry about me. God is here with me. If you really love me and want to support me, do something for America. Please go to a CAUSA seminar, learn my ideology, and put it into practice, rather than demonstrate." In response, the ministers organized a group called the Common Suffering Fellowship. Members spent one week at our Washington training center, fasting and studying the CAUSA ideology, in the spirit of spending one week living with Reverend Moon in prison.

This became the starting point for CAUSA thought to spread into Christian churches all across the United States. God's historical work is nothing short of amazing. God sent His son into prison and reaped huge victories.

Among the roughly three hundred thousand clergymen in the United States then, more than seventy thousand were educated in the CAUSA teaching during that period. Many were members of minority communities that had been targeted by communists and leftists because they were perceived as being susceptible to the leftists' influence. Instead, equipped with CAUSA's teachings, they became a bulwark blocking the advance of Marxism in the United States.

The day that Reverend Moon left the tribulations of prison and walked out a free man was a festive day. Across the nation, thousands of clergymen celebrated.

Four days after he was released from Danbury, Reverend Moon called the CAUSA staff to East Garden. "While I was in prison," Reverend Moon said, "I read the English version of the CAUSA textbook twice and the Korean version twice as well, so I am very familiar with the lectures you have been giving. You have done a tremendous job, and I am very pleased. Any way you look at it, the work of CAUSA has been a triumph. But it is important that you remember that God's truth is not limited to a single book, or even a hundred books. And there is much more to do.

"The CAUSA movement has cleared up much of the ideological confusion in America and other parts of the free world. Where there is light, the darkness is driven away automatically. The end of the Soviet Union is not far off. Don't stop the push until the last person has been reached. And



President Luis Alberto Lacalle and Dr. Bo Hi Pak with Antonio Betancourt. Montevideo, Uruguay, July 10, 1992.

never think that you won the victory. God won the victory. You won the victory because God was there.”

At this point, multiple CAUSA seminars had been held in every major city in the United States and had stimulated Americans to reconsider the philosophical and religious underpinnings of the nation. The CAUSA movement shaped a new ideological trend developing in the United States. The goal of this trend was to build on America’s strengths and fulfill its vision and promise.

Slowly but surely, the politicians of America came to recognize the value of the CAUSA movement in building good citizenship. Thousands of city councilmen, members of state assemblies, and members of Congress—just about every kind of civic leader—learned the CAUSA ideology. The CAUSA movement became a patriotic movement all across America. We received powerful testimonials from participants in our seminars expressing how deeply they were moved and inspired. Step by step, CAUSA came to stand at the core of a new movement to save the nation.

Patriotic organizations sprang from CAUSA International and CAUSA USA one after the other. These include the American Constitution Committee (ACC) and the American Freedom Coalition (AFC). Other international organizations that developed out of CAUSA include the Association for the Unity of the Americas (AULA), the Minority Alliance International (MAI), and the Summit Council for World Peace (SCWP).

The International Security Council also derived from the CAUSA movement. This council gathered international security specialists and academics to form a high-level strategy research institute. CAUSA also launched *Global Affairs*, a monthly journal of policy research that became must reading for security professionals and academics and, in fact, was the fourth top circulated journal in its field. For educating military personnel who served on the front line of international security, the CAUSA International Military Association (CIMA) was created.

In the end, from 1980 until December 1991, when the Soviet Union collapsed, the CAUSA movement combined with the *Washington Times* to form a tandem team that ushered in the demise of that communist state.

In retrospect, Reverend Moon was the one person who accurately understood the nature of communism and correctly prescribed the right medicine: a new system of thought centered on God. Moreover, he placed his life, his good name, and his entire resources on the line, finally precipitating the demise of the communist system and the liberation of the people under it.

Reverend Moon's VOC movement put international communism on the defensive everywhere. Schooled in CAUSA, El Salvador avoided a communist takeover. Strengthened by CAUSA education and Reverend Moon's media support, the United States released Grenada from communist control. With CAUSA's active participation, Paraguay, Uruguay, Argentina, Bolivia, and Brazil all shifted control from military regimes besieged by communism to democratically elected civilian governments. Challenged by the *Washington Times* and the international VOC movement, the Soviet Union was forced to pull its army out of Afghanistan.

In Poland and Hungary, the movement for democratic rights was victorious. Finally, on November 9, 1989, the Berlin Wall, the foremost symbol of communist oppression and of the Cold War between East and West, crumbled before the world's eyes. Within two more years, the premier state of communism, the very core of communist power that had sought for seventy-four years to dominate the world in the name of Marxism, disintegrated. The date was December 25, 1991: Christmas Day.

Would it have been possible for this chain of events to unfold as it did without the stubborn, sacrificial, and unrelenting efforts of a man who accepted a mission from God to put an end to international communism? The man is Sun Myung Moon, and the facts tell the story.

The fall of communism was more than a political and social event. It was the defeat of Satan. With this work completed, Reverend Moon fulfilled one of the major responsibilities of the Messiah, who comes as the Son of God. The ideology that proclaimed God's non-existence was defeated by the messianic ideology that proclaimed His existence.

The CAUSA movement crossed the Atlantic and went on to spread throughout Europe. In London, Paris, Rome, Berlin, Lisbon, and Geneva, the movement left its mark. CAUSA had become a world movement in every sense of the word.

In Asia, CAUSA brought a new light to its original homeland, Korea, as well as neighboring Japan. In both nations, the CAUSA-style VOC theory elicited a new and fresh response. In the neighboring Philippines, CAUSA was spotlighted as a movement for national restoration and assisted the Philippines in overcoming a national crisis in transitioning from authoritarian to democratic government. One CAUSA alumnus, former general Fidel Ramos, was elected president, and another, Sen. Salvador Laurel, became vice president. If you go to the Philippines, you can still hear people praise the way that CAUSA helped the Philippine nation.

When President Mikhail Gorbachev led the USSR to abandon world communization, introducing glasnost, perestroika, and a genuine opening to the West, Reverend Moon proclaimed that we had to move quickly to educate the leadership of the USSR. Accordingly, Reverend Moon formed the

World Leadership Conference (WLC) and started this work by audaciously inviting numerous political figures from the Soviet Union itself. Amazingly, many high government officials attended, starting with the incumbent Soviet minister of justice and including even the deputy head of the KGB. This was nothing short of miraculous.

Naturally, the White House, the State Department, and even members of Congress took notice. Even more amazing, however, was the fact that these personnel from the Soviet administration, media, and educational and cultural fields heard, for the first time, lectures on God, clearly learning that the Marxism-Leninism they had been raised on was false. Their dormant consciences were awakened. They came to understand clearly the crimes and sins they and their predecessors had inflicted on humankind for over seventy years.

This is where the greatness of Reverend Moon lies. His desire was not to kill and destroy the communists. Rather, he sought to liberate them with a correct and truthful ideology, to give them true life. This motivation forms the essence of Victory Over Communism thought. VOC thought is the ideology of true love. It is also the ideology of national and world deliverance. Human history will record the fact that CAUSA was the movement that first proclaimed this ideology to the whole world.



Chapter 17

Twentieth-Century Crucifixion: Maneuvered Into Prison

Tax Trial: Conspiracy to Exile Reverend Moon

In 1984, a large blot was left on the history of the United States. America was a country that had for many years prided itself on being the home of religious liberty and the protector of religious faiths. Yet in that year, it threw into prison the one person who had come to save it, and this it justified with a trite, unconvincing “tax evasion” charge.

In my opinion, America thus committed the same mistake that the leadership in Israel did two thousand years ago when Jesus was crucified. Jesus had come to bring life to all humankind. But for the Israelite nation and Judaism, Jesus was too great to digest, and in the end he died. In the same way, the United States, despite the fact that it was the prime superpower of the twentieth century, was unable to digest a religious leader from South Korea, namely Reverend Moon. In the end it sent him to prison.

The government’s initial intention, however, was not to send the Unification Church leader to prison but to expel

him. In the process, it wanted to get rid of the Unification Church and all its related organizations. The government thought that if it threatened to throw him into prison, Reverend Moon would get scared and flee the country, promising never to set foot there again. This was a huge miscalculation and shows just how much they misunderstand the man whom God had sent to the United States.

When the government handed down the indictment, Reverend Moon was in South Korea. Although he was a permanent resident of the United States, he was not a U.S. citizen. There was no extradition treaty between the Republic of Korea and the United States, so as long as he was in Korea, he would never have to appear in a U.S. courtroom. Neither would he face any punishment if he failed to respond to a subpoena.

As soon as he heard about the indictment, however, Reverend Moon booked a flight back to America, much to their surprise. As soon as he got back, he made an appearance in the U.S. District Court for the Southern District of New York. The Justice Department officials were astonished.

Later, after the jury returned a verdict of guilty, the Justice Department offered a deal.

"We don't really want to see Reverend Moon go to prison," said an official. "How would it be if he just left for his home country and signed a promise not to return to the United States? If you do that, the government will accept his petition and won't push the matter any further." Reverend Moon flatly rejected the proposal.

Why did he do that? A speech he made at that time explains his thinking:

"Isn't God the one who sent me to America? If I forsake America and leave, God will also abandon her. How could I allow that? How could I abandon the mission given to me just to secure the comfort of my own physical body? Over the hill of Calvary, beyond the suffering of the cross, I see hope, and I see it with certainty. The purpose for which I came to America will be fulfilled by my struggle in prison. Just see what happens! By my going into prison, races will become one, religions will become one, and America will awaken to her mission under God. I am more filled with hope now than

at any other time in my life. My prayers of gratitude to Heaven have never been more full than now.”

True enough, on the day that Reverend Moon left the Federal Correctional Institution in Danbury, Connecticut (August 20, 1985), a multi-racial, multi-denominational gathering of some seventeen hundred American religious leaders and clergy convened a rally in Washington, D.C., called the God and Freedom Banquet, to welcome him.

This spectacle was a complete realization of the dream Reverend Moon had previously described and hoped for. All races and religions represented in America were present, as were all denominations of American Christianity. Leaders from all of these groups united and celebrated Reverend Moon's release from prison almost as if it had been their own day of liberation. They welcomed Reverend Moon as a hero who had fought and been victorious for religious freedom and the revival of America's founding spirit.

The Pentecostal evangelist Rev. Dr. Joseph Lowery, who was a compatriot of the late Dr. Martin Luther King Jr. and is now chairman of the Southern Christian Leadership Conference, gave a congratulatory address. More than once, he was moved with emotion as he shouted out, “God works in mysterious ways!”

Indeed, these words are the best way to express all the victories of Reverend Moon. Since he had first arrived in America, he shed his tears, sweat, and blood day and night for thirteen years, and yet American Christianity remained aloof and cold in their response. Even his cry for an end to racial discrimination had elicited no rejoinder from the black community. Likewise, he had poured out effort and manpower and financial resources for the sake of religious unity, but America's religious community returned nothing but a cold shoulder.

Yet when they saw Reverend Moon undergo the hardships of prison life all alone, they recognized his heroic struggle, his solitary and sacrificial fight, and all the barriers collapsed at once. Black, white, and yellow became a brotherhood of men. The multi-denominational, multi-colored Christian community of America experienced a general revival, with Reverend Moon as the axis. All of America's reli-

gious traditions began a movement for religious unity centering on the Unification Church leader. This is what the God and Freedom Banquet symbolized.

From the start, Reverend Moon saw that hope and victory were not far off, and he went joyfully and courageously behind bars.

Thus, the result was exactly the opposite of what the U.S. government had expected (and imagined). They thought that Reverend Moon and the Unification Church would be exiled from the United States. But in reality, Reverend Moon became a hero of the American religious community, and the Unification Church received unprecedented understanding and acceptance, thus truly establishing America as its home base.

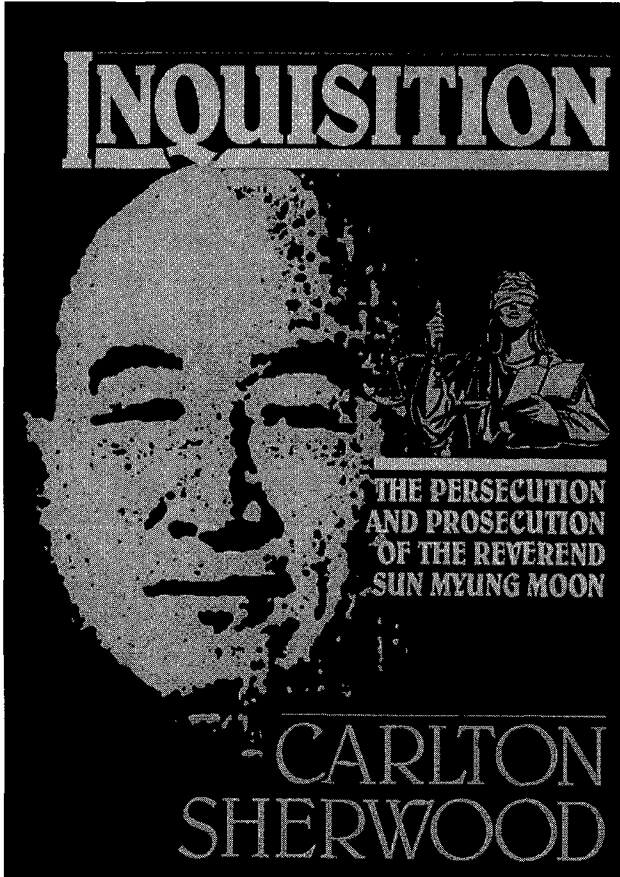
In this chapter, I would like to describe Reverend Moon's courtroom struggle and the huge impact it generated. I have no desire or intention to write about the complex and intricate logic of the law related to the court case. Rather, I would like to write about, as far as I saw and felt it, what the course of events in the court case and the time of Reverend Moon's incarceration in Danbury Correctional Institute reveals about his character and thought, about the passion and love he carries for saving the United States and the world.

As I said in the beginning, this book does not aim to be nor can it be described as a history of the Unification Church or of the work of Reverend Moon. Rather, this book seeks to be a testimony to "taste and touch" Reverend Moon—his character, his thought, his true love—as experienced by someone who had the unique opportunity to be so close to him, perhaps as close as anyone else in history.

I will start by describing the circumstances of Reverend Moon's being put in prison. Fortunately for me, this trial was covered in detail by a well-known commentator on diplomatic affairs, Kiyoshi Nasu, who lives in New York. Mr. Nasu wrote an excellent commentary on the trial, *Okjungei Kuseju* (Son Bon Publishing, 1985), and I have referred to this work several times in developing my account of these events.

Moreover, American journalist Carlton Sherwood wrote *Inquisition: The Persecution and Prosecution of the Reverend Sun Myung Moon* (Regnery Gateway, 1991), exposing in

detail the abuses and irregularities committed by the government during the trial. The book, written a considerable time after the actual events, provides extensive evidence in the form of internal memos, undisclosed documents, and so forth.



The cover of Inquisition, by Pulitzer prize-winning author Carlton Sherwood.

Mr. Sherwood is a highly regarded journalist, having won both the Pulitzer Prize and the Peabody Award. He originally made his name exposing corruption by Catholic priests and other religious leaders and has contributed to both newspa-

per and television. When he came to work at the Washington Times in 1984, he viewed it as a golden opportunity and began collecting data with the intention of exposing the “corruption” behind Reverend Moon and the Unification Church. Mr. Sherwood found no trace of the corruption he expected, however. Instead, he was completely astounded when he discovered numerous abuses of justice by the government in driving forward the Moon trial. The book he wrote as a result of his investigations created quite a sensation in the American media and religious community. I have therefore referred to his book also in writing this chapter.

Senator Dole Sends a Letter to the IRS

The conspiracy to expunge Reverend Moon from the United States began with an epistle by Sen. Bob Dole of Kansas, then a member of the Senate Finance Committee, on January 9, 1976. The letter was sent to Mr. Donald Alexander, an official of the Internal Revenue Service (IRS). In this letter, Dole stated that “a large number of my constituents have contacted me about the Unification Church headed by Mr. Sun Myung Moon. Their questions and statements raise doubts in my mind about the tax-exempt status of that organization.” He followed up with a list outlining three specific issues.

1. It appears that the young people of the Unification Church are subject to mind control. While entry into the church appears voluntary, it seems that they lose the ability to decide whether to continue in the church or not, and even lose any ability to decide to leave the church.
2. Evidence suggests that the Unification Church is not engaged in religious activity but rather is collecting funds in order to develop political activities.
3. Mr. Moon uses donations collected by the church for personal uses and lives in luxury in a huge mansion.

The upshot of the letter was a request for an audit, based on the assertion that there was some question as to the validity of the Unification Church’s tax-exempt status in light of the above-mentioned items.

Just one month after Dole sent this missive to the IRS, a

carefully organized event was held attacking the Unification Church. The event, known as "A Day of Affirmation and Protest," was the kick-off point for all of the denunciations and direct attacks on our church that later became so famous. About three hundred people opposed to the Unification Church gathered together and one-sidedly repeated slander after slander. I myself attended the event that day, but our church was not even given a chance to present its viewpoint or respond to the defamations.

Concerning this kind of open and virulent attack on the Unification Church, Rep. George Hanson, member of the House Committee on Banking, Financial subcommittee, scathingly criticizes Dole's motives in his book *Pestering Our Citizenry: Violence by the IRS and Federal Government*.

The thing about this letter that does not quite seem right is that it was sent to an official of the IRS. No one would contact the State Department or the IRS if there was a kidnapping in their neighborhood. Naturally, you would send a letter to the law enforcement agencies.

Asking the IRS to investigate a church when the facts are not even certain, and the grounds are no more than rumor (related to kidnapping and brainwashing), is tantamount to taking a step into dangerous territory that is both traditionally and also constitutionally prohibited. Church affairs do not even fall under the jurisdiction of the IRS.

In the Bible it says to return to Caesar what is Caesar's and give to God what is God's.

Indeed, Dole's intention was not to learn the truth. If he were actually worried about brainwashing or kidnapping by the Unification Church, he should have written a letter to the government department in charge of such matters. But he sent this letter to the IRS. From these facts we can only presume that the letter is a product of some design by the Kansas senator, who wanted to smother the church's activities by mobilizing the IRS and having them strip the Unification Church of its tax-exempt status.

But the IRS official who received this letter could not simply receive a request from a senator—a member of the Senate

Finance Committee, no less—and do nothing. Sure enough, shortly afterward, two IRS representatives were sent to the Unification Church headquarters in New York. There they requisitioned and monopolized an entire office for their activities, investigating the status and operations of our church finances for nearly two years (1976-78). Even after all that time, they did not turn up a single irregularity or illegal action.

Indictment: Not Recommended but Approved

Concurrently, the left-leaning liberal faction of the Democrat Party, led by Congressman Donald Fraser of the House Committee on International Relations, was doing its best to destroy the Unification Church by trying to paint us as cohorts of the Korean CIA. So we now had the Criminal Enforcement Section of the Justice Department's Tax Division also jumping into the fray. It dispatched Ralph Belter, a specialist in tax-related crimes. Mr. Belter carried out a detailed investigation, but he couldn't find any infringement of the law and came to the conclusion that there were no grounds for issuing an indictment.

Mr. Belter gave this report to his superior, Edward Vellines, assistant chief of the Tax Division. Mr. Vellines, after examining Belter's report, also concluded that there were "no grounds for indictment." Next, Mr. Vellines handed his report to his superior, Stanley Crisa, head of the entire Tax Division. When Mr. Crisa made an extensive review of the investigation results, he came to an identical conclusion. This conclusion was the one submitted to acting Deputy Assistant Attorney General Gilbert Andrews, responsible for the Tax Division.

Mr. Andrews had no special expertise in the field of tax crime, and should have accepted the reports of the Tax Division's experts at face value. But surprisingly, he did not. He broke with accepted practice to overturn the "no grounds for indictment" recommendation and decided that the department must go ahead and indict Reverend Moon.

The facts suggest nothing other than political motives. The decision to overturn the recommendation of three tax crime experts from the Department of Justice was not just an exception to standard practice but was unprecedented. How could

this have happened?

In fact, there was an office already investigating Reverend Moon's tax affairs prior to and apart from the investigation by the criminal section of the Justice Department. This was the U.S. attorney's office for the Southern District of New York, the branch of the Justice Department that had jurisdiction over the area in which Reverend Moon resided. An ambitious young federal prosecutor named Martin Flumenbaum, assigned to this office, was waiting zealously for an opportunity to indict Reverend Moon on some charge or other. When the time came, he went after his prey like a hungry wolf.

Flumenbaum had graduated from Harvard Law School at the top of his class and wanted earnestly to rise to the top. After working at a famous law firm in Manhattan, Flumenbaum secured a position as an assistant U.S. attorney at the most notable of the Justice Department's district offices, New York's Southern District. Appointed by President Carter's Democratic administration, he had invested more than two years of his term at this office obstinately and determinedly investigating Reverend Moon and the Unification Church. If he could indict a bigwig like Reverend Moon and succeed in the prosecution, he would be able to achieve fame overnight and change the course of his career in the most favorable way.

To investigate whether there was sufficient evidence to indict Reverend Moon concerning his tax affairs, Flumenbaum convened a federal grand jury in New York in June 1980.

The grand jury is a unique American institution. It is ordinarily composed of either sixteen or twenty-three jurors. A prosecutor calls the defendant or witnesses before the jury to give sworn testimony. The jurors then deliberate the evidence and deliver a decision as to whether the defendant should be indicted. In July 1980, Takeru Kamiyama, special assistant to Reverend Moon on financial matters (currently honorary president of the Unification Church of Japan), testified before this grand jury.

Flumenbaum forcefully pushed for indictment of both Reverend Moon and Mr. Kamiyama. The reason was, among other things, that "evidence" had been discovered indicating

that Mr. Kamiyama had committed perjury when testifying to the New York grand jury and had submitted false documents (related to finances) to the Justice Department to obstruct the government's investigation. Of course, both items were fabrications.

Why did he do it? It is easy to imagine that Flumenbaum was quite irritated that his investigations had yielded not a single trace of any wrongdoing by Reverend Moon. His "one last desperate card to play" (Inquisition, 114) was the craftily prepared snare of "Kamiyama's perjury" and "false documents." Flumenbaum visited the Justice Department in Washington and, using this material, sought to persuade Deputy Assistant Attorney General Andrews to initiate indictment proceedings. Apparently he succeeded.

According to Justice Department regulations, a federal grand jury can only issue an indictment for a criminal tax case after approval by the assistant attorney general in charge of the Tax Division. There is a simple reason for this regulation. Indictments for tax evasion are liable to being employed for political purposes. In some cases, an ambitious prosecutor will target an unpopular public figure with the intention of advancing his or her career. As this regulation indicates, the higher levels of the Justice Department have the responsibility to curb reckless or dubious activities (illegalities) by prosecutors.

After Flumenbaum made numerous trips to see Andrews in Washington, Andrews caved in and rejected the Justice Department's recommendation against indictment. Finally, he issued the indictment against Reverend Moon.

The Department of Justice Submits to Political Pressure

Why did the leading ranks of the Justice Department accept Flumenbaum's maneuvering? Mr. Sherwood, in Inquisition, puts the pieces of the puzzle together as follows.

First, these events took place during the handover period between the Carter and Reagan administrations, and the new Republican appointees of the Department of Justice were afraid of receiving too much attention from the media.

What could be scarier than the suggestion by some source that the Republicans were going easy on Moon—a man who had gotten his first political press notices defending an about-to-be-impeached Richard Nixon?

Moon meant Watergate, and a bright and shiny new administration was not about to have that dug up so soon. (Inquisition, 115)

Second, most Carter administration officials were retiring or moving into the private sector, and higher officials did not wish to be seen as fulfilling their last duties half-heartedly.

Prudently, those at Justice who were about to join the private sector did not want to leave a poison cloud behind. None of the outgoing officials wished to appear soft on tax evaders—the public hates tax cheats; so does the press—especially when the alleged deadbeats happen to be the leaders of one of America's most controversial new religions. (Inquisition, 116-17)

Third, heavy pressure was coming from every direction to have Reverend Moon expelled from the United States, and the highly placed Justice officials simply caved in to that pressure. The clerks inside the Justice Department were convinced that Reverend Moon should not be indicted, so there was a good deal of discontent about the decision made by the top. Sherwood describes a conversation between personnel who worked at the Justice Department during that time:

That was for openers. For the next couple of hours my two prosecutor friends spun out one amazing story after another concerning the details of the case against Moon and how the Justice Department, after years of receiving complaints and huge amounts of political pressure all aimed at running the Reverend Sun Myung Moon out of the country, had ended up being coerced into prosecuting, over the repeated oral and written objections of the department's most experienced criminal attorneys. (Inquisition, 117)

The thinking of the directorship of the Justice Department was:

A green light for the prosecution did not mean that Moon would be railroaded into jail. The chances were in the real world that the Korean and his entourage would flee the country. Anyone in his right mind would do just that, knowing full

well that the United States does not normally go through the difficult legal and diplomatic tangle of extraditing someone, anyone, on mere tax evasion charges.

In short, Moon could skip and that would be that. No harm done. (Inquisition, 117)

Thus the Department of Justice, against a backdrop of "all kinds of dissatisfaction and political pressure," took the first step toward kicking Reverend Moon out of the country.

On September 21, 1981, the Justice Department notified the Office of the U.S. Attorney for the Southern District of New York that it was turning over the case to them for the indictment of Reverend Moon and Mr. Kamiyama.

Observing the above-mentioned flow of events, it becomes clear that, over a period stretching from the 1970s to the 1980s, several government organs, including Congress, the IRS, the Department of Justice, and the U.S. Attorney's Office in New York, made a concerted effort to trap the Reverend Moon. If one incorporates the Fraser Commission attacks on the Unification Church (described in chapter 13), the reality becomes clearer still.

During the Carter administration, which lasted from January 1977 to January 1981. Reverend Moon was vehement in his criticism of President Carter, and the president's closest aides detested Reverend Moon; he was the proverbial thorn in their side. It is not hard to imagine that the center of all this immense political pressure, the hidden axis of the machinations to expel Reverend Moon, was in fact to be found within the Carter administration itself.

There is, however, an even more fundamental cause for the persecution of Reverend Moon, and it lies in the underlying fabric at the foundation of American society. It is an unseen "black hand" that saw the existence of Reverend Moon and the growth of the Unification Church as nothing more than a threat.

There is an attitude at the very base of American society that directly contradicts the spirit of the Founding Fathers. That trend is embodied in the ideology of white superiority, often referred to as the "WASP syndrome." The W stands for white and signifies white supremacist thought. AS stands for Anglo-Saxon, indicating the ethnic group whose ancestors

came from Britain, signifying racial discriminatory tendencies. P stands for Protestant and signifies religious discrimination. Thus, the WASP syndrome means that the United States belongs to the white race; the Anglo-Saxon descendants, with their roots in the British Isles, are the masters; and Protestantism is the preferred religion. In short, it is a deeply rooted form of white supremacy.

Reverend Moon challenged this social trend head-on. He is, of course, Oriental. His ancestors do not come from Britain; Reverend Moon was born in the Far East, in Korea. And on top of that, he was the founder of the Unification Church, a religion that Protestants had denounced as heresy. When they put all these things together, the WASPs saw Reverend Moon as extremely "un-American." And at the base of their consciousness, the WASPs feared that he might represent a force that could threaten the "true Americans."

But there was another, even more ferocious, force that was decidedly anti-Unification Church. This was none other than the leftist forces rooted in communism; communism had skillfully and circumspectly danced its merry way into the liberalist trend moving through American society.

In the end, Congressman Fraser, who attacked Reverend Moon so obstinately in the guise of the Fraser Commission, was actually fingered as "an influential agent" of the Soviet Union by the Polish intelligence officer Janusz Kochanski, a communist who later defected to the United States. As a congressman, Fraser whipped up anti-Korean sentiment and sought to destroy U.S.-South Korean relations, hopefully turning the Korean peninsula into a second Vietnam. In its final report (dated October 31, 1978), the Fraser Commission adamantly asserted the need for (and recommended) investigation of the Unification Church by numerous government organizations.

After Fraser lost his Senate bid, Mr. Robert Boettcher, a man with the same ideological leanings as Fraser, took over the mantle of head investigator for the Fraser Commission. Boettcher used his large network of contacts and became the axis for attacks on the Unification Church, carrying out his schemes in the Justice Department as well as in the New York grand jury proceedings. Heaven was not indifferent to all of

this, however. Boettcher, ringleader and prime mover of attacks against the Unification Church, ended up taking his own life by leaping from the seventeenth story of an apartment building.

This was the reality of the United States at that time. These kinds of forces had infiltrated all parts of U.S. society, from the White House and the Congress to each department of the government and the liberal media as well. In regard to Reverend Moon, the Carter White House, the WASP sector, and the leftist forces all had an identical purpose: the expulsion of Reverend Moon from the United States.

Carlton Sherwood says the following:

The truth, I found, was quite simple: the Unification Church, its leaders and followers were and continue to be the victims of the worst kind of religious prejudice and racial bigotry this country has witnessed in over a century. Moreover, virtually every institution we as Americans hold sacred—the Congress, the courts, law enforcement agencies, the press, even the U.S. Constitution itself—was prostituted in a malicious, oftentimes brutal manner, as part of a determined effort to wipe out this small but expanding religious movement. (Inquisition, 24-25)

Mr. Sherwood, as a neutral observer, had carried out an investigation based on actual proof, on the facts. Perhaps that is why the shock he received was so great.

The Reverend Sun Myung Moon does have one characteristic no other contemporary religious figure can come close to matching: he and his followers have been more thoroughly investigated in the past by more government agencies than just about anyone else. Only a select few serial killers, members of the legendary *cosa nostra*, and perhaps the U.S. Communist party have received anything approaching the tender, loving care with which Sun Myung Moon has been treated over the years. ...

Records show that, at one time or another, the Central Intelligence Agency, the Federal Bureau of Investigation, the Internal Revenue Service, the Department of Justice, the Immigration and Naturalization Service, the Department of State, the Federal Trade Commission, the Securities and

Exchange Commission, the Comptroller of the Currency, the Department of Labor, the U.S. Postal Service, the U.S. Customs Service, the National Security Agency, the Defense Intelligence Agency, and the Drug Enforcement Agency, plus several dozen Senate, congressional, and state investigative committees and hundreds of federal and local law enforcement officials, have all poked, prodded, probed, pried, bugged, and generally kept books on Moon and the Unification Church. (Inquisition, 27-28)

With such overwhelmingly hostile forces arrayed before him, Reverend Moon was surrounded and attacked on every side.

Who Does the Money in the Account Belong To?

In the criminal trial, the plaintiff was the United States and the defendant was Reverend Moon. What this amounted to was a declaration of war by the most powerful nation on earth against one individual, the leader of the Unification Church.

It was a standoff between this Korean religious leader and the United States. This fact itself—that the United States put this one man on trial—reveals the true significance of Reverend Moon. A religious leader born in Korea had risen up and made the strongest nation in the world tremble.

Nevertheless, the indictment was so unfair, almost childish in its unreasonableness, that if it were truly known by the public, almost no one could help but be amazed.

The New York District Attorney's Office convened a grand jury and subpoenaed Takeru Kamiyama, Reverend Moon's Japanese financial assistant. The focus of the grand jury investigation centered on the contention that Reverend Moon had not declared as income, nor paid tax on, the interest accrued from the savings in a savings account and the stocks in Tong-il Industries Corporation and dividends from them. The account, by the way, was one opened at a Chase Manhattan Bank in New York City in March 1973. The savings totaled roughly \$1.6 million over a three-year period (from 1973 to 1975), and the interest generated was approximately \$112,000. Add to this the some \$50,000 from the stocks and

dividends in Tong-il Industries and you have an income of roughly \$160,000. The prosecution's argument was that Reverend Moon intentionally avoided making a tax return on this income; in other words, he purposefully evaded paying the tax.

The central issue here was who did the savings account and the stocks actually belong to. Clearly, they belonged to the Unification Church. In fact, they were funds donated by Unification Church believers from other parts of the world for the purpose of funding church activities, and given in trust to the church founder, namely Reverend Moon, for keeping. Accordingly, both the savings and the stocks were property of the Unification Church, which had tax-exempt status as a religious body. Naturally, those funds should also have been tax exempt. In fact, for years, Reverend Moon had engaged the well-known accounting firm of Price Waterhouse, and his personal income had been scrupulously declared, the tax being paid every year.

From the start, Reverend Moon had deposited the funds donated by the worldwide church and church businesses into this Chase Manhattan savings account. Tong-il Industries was a church business as well. The prosecutors, however, maliciously and falsely took issue with these facts, asserting that the savings were Reverend Moon's private savings, that he intentionally avoided reporting them to evade taxes. The evidence for this, they asserted, was that the name on the account was Rev. Sun Myung Moon.

Of course, there was no such wrongdoing, the simple reason being that it was, and still is, standard practice in the United States for ministers and religious leaders to hold church donations and income in bank accounts under the minister's name. This long-standing practice is common to many churches and denominations throughout the nation, and up until the Moon case, the government had never contended it.

For example, a famous New York Catholic monastery, Saint Patrick's, holds funds totaling more than a thousand times \$160,000 deposited in the name of Cardinal Terrence Cooke, Roman Catholic archbishop of New York and the man responsible for the monastery. However, because the interest

generated by those savings belong to the monastery, it is not personal income and apparently it is not declared as such, nor is any tax paid on it. As a further example, it is a well-known fact that many black ministers in the southern states handle all their churches' financial matters using bank accounts held in the ministers' names. Naturally, when Reverend Moon opened a bank account in his own name and deposited Unification Church funds in it for keeping, that cannot be considered illegal, nor can it constitute tax evasion.

But since the prosecutors were unable to snare Reverend Moon in any other matter, they used the name of the bank account as a foundation for building their case.

Even if we concede the government's contention, for the sake of argument, and posit that the account was actually Reverend Moon's, the amount of taxes owed on that \$160,000 would amount to about \$7,300. The IRS could have simply requested that amount in the form of a penalty tax.

I myself have been audited on several occasions and have received a letter stating there was nothing wrong several times. Every year before April 15, the American people calculate their taxes for the previous year, submit a tax return, and pay the appropriate taxes. Many people pay more than they are required to. When the IRS examines the tax returns and finds any that appear inaccurate, it carries out a tax audit and either issues a tax penalty or returns the excess to the taxpayer. If the tax penalty is unjust, the taxpayer may even file a civil suit against the government. Millions of citizens respond to the IRS investigations; sometimes they are required to pay a penalty, and other times they receive the overpaid amount back.

This sort of thing is what one would expect from a taxation system established by the democratic process. But what had become of that here? In the case of Reverend Moon, the IRS did not issue a single notice informing him that it was imposing a tax penalty. Instead, the government came out swinging with charges of a criminal act and a full-fledged court trial. How often has this happened in the course of American history? My guess is, not once.

The only cases where the government authorities instigate a criminal trial for tax evasion are when there is direct evi-

dence of non-disclosure of income for the purpose of tax avoidance, or when the charge is particularly severe. Reverend Moon's case appears to have been pursued in the same context. In other words, the government asserted that he "intentionally avoided declaring his income." But this assertion is completely unreasonable. Would a person intent on hiding income and avoiding taxes open a bank account with Chase Manhattan in the very heart of New York City and then deposit cash brought in from overseas, cash for which no records previously existed in the United States? Even a schoolboy would not attempt that kind of foolishness. The normal course of action would be to deposit the funds in a foreign account or just keep it hidden as cash. This reality alone is strong proof that the Justice Department and the prosecutors—who called the grand jury—are guilty of using unscrupulous methods to pursue their fixed goal.

But that is not all. The authorities even stooped to acts that directly conflict with the law. For example, there were substantial legal grounds that the Justice Department tax experts who investigated the case were united in their stance that indictment was unfeasible. The Department of Justice has a regulation to the effect that in a case of tax evasion, if the amount involved is less than \$2,500 per year, a criminal indictment is not issued. In Reverend Moon's case, if taxes were due, the amount would total less than \$7,500 over three years. In other words, the amount was less than \$2,500 per year. So the fact that the department head contravened internal regulations and insisted on indictment, for political purposes, means that the one breaking the law was not Reverend but the Justice Department. This is truly a frightening thought.

This, however, is not all. The U.S. government was very aware that Reverend Moon was investing all kinds of resources in America with the motive of bringing the nation back to life. In the case of other denominations, there is usually a stream of funds flowing out of the United States for missionary work around the world. On the contrary, the Unification Church was bringing huge amounts from around the world to the United States.

Let us look at some concrete examples, described in Inquisition.

By the end of the year [1984], I had amassed a virtual mountain of documents, literally thousands of pages of internal records, and I had spent at least a couple of hundred hours listening to church officials and their employees. And what did I learn? ...

On the same subjects of money and taxes, I was flabbergasted to learn just how much money the church pumps into the United States: easily \$100 million or more a year, mostly from Korea and Japan, and that money is also taxed. ... The church fishing operations are profitable but the proceeds from those businesses—all fully taxed—remain in the United States to support the Unification Church's own charitable activities.

And what are those charitable works?

Again, I was amazed to learn that the Unification Church has given away millions to a number of inner city churches: poor, black, ghetto churches. And if the private, internal correspondence is to be believed, there were and are no strings attached to the donations, no attempts made at recruitment or even acknowledgement that the funds came from Moon.

The Unification Church has also spent millions more underwriting the activities of national black leaders, men like the late Reverend Ralph Abernathy, and has supplied large-scale research funding for organizations and individuals involved with the study of First Amendment rights, constitutional law, racial discrimination, ethics, the sciences, politics, the arts, and culture.

All of these contributions, literally tens of millions of dollars, were donated without fanfare—no press releases, pictures of people holding checks, or other PR gimmicks—and, once more, without any indication of any quid pro quo, implied or otherwise. (Inquisition, 20-21)

The activities in which Reverend Moon has invested in America are multi-faceted, and Sherwood's description touches on only one part of them. However, these brief passages do yield a vivid picture of what attitude Reverend Moon took with regard to American society.

In my own experience, I can point to the roughly one billion dollars invested in the Washington Times during the paper's first ten years, when I was publisher. Not one penny

of that amount was derived from sources within the United States; it was all funds donated from around the world in response to Reverend Moon's call.

All these facts should make one thing evidently clear. Reverend Moon was a man who exerted every imaginable effort to resurrect America and thwart the communization of the world. And this was the man they charged with evading paying a tax for a measly \$7,300 with the intention of pocketing the results. It was an incredibly unjust action, and the method the U.S. government used was base, to say the least.

Once the American religious community found out about the government's cowardly behavior, it rose up and fought on behalf of Reverend Moon.

Indictment in the U.S. District Court

The government, as I explained, had searched for a way to expel Reverend Moon from the country by fair means or foul. In the end, however, they could find nothing, and for want of any real grounds, they had no choice but to implement a dubious indictment. The grand jury drafted an indictment on thirteen counts and obtained authorization from the Justice Department to proceed.

On October 15, 1981, the U.S. District Attorney's Office issued an indictment for Reverend Moon and Mr. Takeru Kamiyama; they were to appear in court on October 22. The date was chosen after the authorities confirmed that Reverend Moon was in South Korea. It was all calculated. With no extradition treaty between the United States and South Korea, there would be no need to force Reverend Moon, who was not a U.S. citizen, to return and face trial.

If Reverend Moon had simply said, "Why should I have to face such an unjust trial? I won't go to America," then everything would have come to a close. The Department of Justice, the prosecutor's office, and other anti-Moon forces could have smiled in satisfaction at a job well done, popped a few champagne corks, and made a toast to having gotten rid of that "troublesome fellow" from South Korea.

But that is not what happened. They hadn't really understood what kind of historic figure Reverend Moon is. He grabbed the first flight the day after the indictment was

issued. "I have committed no crime and I have nothing to fear," he said. "My mission comes first. God has entrusted this nation to my care. If I just dump America and go my own way, what would become of her? I didn't go to America for the sake of my own personal happiness. Instead, I went there



Reverend Moon addressed a group of 1,000 in Foley Square across the street from the U.S. District Court in New York on Oct. 22, 1981. He said, "I would not be standing here today if my skin was white and my religion was Presbyterian. I am here today only because my skin is yellow and my religion is Unification Church."

to fulfill my mission. As yet, that mission is not finished. Do you think an unjust trial could turn me back? Nothing on the earth can stop me from fulfilling my mission."

October 22, 1981, was the day that Reverend Moon had to appear in court. That morning, we erected a large platform at Foley Square, the large park across the street from the courthouse. At the rally site, we had stretched a large banner that said, "We will never give in to religious persecution."

By about ten o'clock, a throng of supporters some one thousand strong had gathered. Many clergymen who had aligned themselves with our struggle against oppression and injustice were up on the platform.

Presently Reverend Moon came up on stage together with his family. The crowd broke out in cheers and applause. It

was like we were welcoming a great general who was preparing to leave for the battlefield. When he spoke, his words were truly amazing and struck deep into the hearts of all who listened.

I must tell you that I am innocent. I have committed no crime. I have nothing to hide. My life has been an open book. I am not afraid of the trial. On the contrary, I welcome it because I know that through this judicial process, justice will be done and the truth will prevail. I shall vindicate not only myself but the millions of people around the world who are suffering because of this unfair government prosecution.

I have respect and confidence in the United States judicial system.

My conscience is clear. God is my vindicator. However, I forgive my adversaries if God finds them to be guilty instead of me.

I would not be standing here today if my skin was white and my religion was Presbyterian. I am here today only because my skin is yellow and my religion is Unification Church.

My dear brethren and my dear friends, today we prepare to meet a new challenge. Let us make this day a day of unity—a day of new commitment. Let us pledge again to fight against all evil and injustice.

It was a tremendous declaration, a veritable emotional crucible. Everyone present could feel how sturdy his spirit was. We could see how great and vast was the love of our leader as he faced the upcoming trial. The Unification Church members, whose fighting morale had suffered heavily due to the indictment, once again felt their fighting spirit rise up. As we sang the song “We Shall Overcome!” it seemed like, with our voices, we were the masters of all New York City.

Reverend Moon, accompanied by his lawyer, went into court. Inside, Judge Gerard Goettel (the presiding judge) had taken his seat at the bench.

Reverend Moon said only one sentence before the judge, which I translated into English:

“Your Honor, I am not guilty.”

As if to break the courtroom into pieces, I pelted the words out together with the anger and rage that surged up from the base of my stomach. It was one of the most gratifying instances in all my experience as an interpreter.

Reverend Moon didn't utter a single other word in defense of himself during the entire hearing. That one sentence will remain as the first and last words he spoke in this historic courtroom.

The hearing finished shortly after. I could see how the prosecutors, far from being confident and pleased, were pale in the face of my mentor's great seriousness. I myself wondered what kind of schemes they were planning to spring next.

With Reverend Moon's words—"I am not guilty"—our court struggle was formally begun. Both the prosecutors and the defendants began preparations for the court trial in earnest. The actual trial took place for six weeks, beginning from April 1, 1982.

During the period in which both sides were preparing for the trial, Reverend Moon traveled to South Korea. In November 1981, he convened the tenth International Conference on the Unity of the Sciences (ICUS) in Seoul. When he arrived at Kimpo Airport, he made the following statement before the VIP guests who had gathered to greet him and the reporters who had turned out to cover his return.

Distinguished friends and members of the press, let me thank you for waiting here until this late hour to welcome me back to South Korea.

... If we look at the providence of God today, we can see that if the United States of America does not snap out of its languor and become the true nation of God, there is no way to save the world from the encroaching evil hand of communism.

I have never stood in the position to receive from America. Since I arrived there, I have devoted the entire efforts of the worldwide Unification Church movement for the sake of America. The United States is widely known as a rich nation, a nation that lends assistance and support to other parts of the world. However, in the case of the Unification Church, the opposite is the truth. Both spiritually and materi-

ally, the United States receives assistance and support from the worldwide Unification Church. If it is a crime to love America in this way and to serve America in this way, then I am prepared, without hesitation, to pay the price of that crime. I will not shy away from undergoing even the agony of crucifixion.

If there are two faults we can find in that immense and beautiful nation that is the United States, the first would be racial discrimination and the second religious prejudice. Despite the fact that America, under the governance of Abraham Lincoln, paid the price in blood for the stain of racial discrimination, it still remains as an unresolved problem. In the modern era, Rev. Martin Luther King Jr. fought against this injustice and he too was cut down as a sacrifice, an offering for the cause. Today the Unification Church continues that same fight. ...

I thank God for the opportunity provided me by this indictment that I might fight injustice on the world stage and advance the tradition by moving ahead with courage and determination. I am also grateful for this opportunity to show to the world the fighting courage and native dignity of Korea. Awake or asleep, I will fight for the honor of all Koreans.

Moreover, I would like to thank all my compatriots, both at home and in the United States, for their warm and enthusiastic support and encouragement.

I firmly believe that God will bless my homeland, the Republic of Korea, and reveal her qualities to the world. Thank you very much.

The Forced Jury Trial and the Exploitation of Religious Prejudice

Before a trial can start, the first thing a judge has to do is select a jury of twelve members.

Neither South Korea nor Japan has the jury system. There, the judge makes a judgment according to the law and decides on the punishment after the trial is heard in court. By contrast, in the United States, the judge cannot decide the innocence or guilt of the accused. In every case, a jury of twelve individuals discusses the merits of the case, no matter how many days it takes, and then unanimously returns a decision

of either guilty or not guilty. The judge is unconditionally bound to follow the verdict of the jury. If that verdict is guilty, the judge's function is then simply to decide the sentence.

The jury system was originally founded with the best of motives: to protect those who were weak and vulnerable from becoming victims of state oppression or tyranny. However, now, in this modern age with our information culture, the jury system has virtually devolved into an American-style "kangaroo court"; some critics have gone so far as to label it (quite disdainfully) an evil and outdated practice left over from the nineteenth century.

There are several reasons the jury system has become less than effective. The first reason can be found in the monopoly of the mass media. In societies where media power is at its zenith, such as the United States today, no one can be exactly sure what is real and what is false. Black and white become blurred. Everything is scrutinized and judged by the media, and society has fallen under the illusion that the image that the mass media create is the actual reality; the images become the actual identities of the individuals or groups involved. This state of affairs is often referred to as the dictatorship of the media.

Particularly at the time of Reverend Moon's trial, atheistic humanism was flourishing and leftist forces were experiencing a sustained growth in all sectors of society. The Soviet Union, kingpin of the communist world, was totally focused on its plans to ensnare the Western media. Its goal was world communization, and it employed whatever methods it saw fit in pursuit of that goal. The resultant reality was that all conservative, anti-communist, and even supra-communist (VOC) elements in society were thoroughly lambasted by a media that had been heavily imbued with a pervasive communist influence. Anti-communism and conservative views were virtually tried and judged as a form of social evil. The American mass media in particular were extremely liberal and, in their ignorance, they were cajoled and manipulated by the communist powers.

In this situation, when we ask a jury to decide matters of guilt or innocence, what kind of results can we expect? From the start, each member of the jury is subject to continual con-

tamination in the form of irresponsible or prejudicial information served up by the media. The answer is obvious. We are playing with fire.

There is another important reason why the jury system has been described as decidedly nineteenth century. It lies in the nature of modern law. In today's legal world, logic and reason are far from black and white. The truth or falsehood of a legal situation can often only be ascertained through a complicated and intricate process. In particular, the workings of constitutional law or tax law in the United States today are so difficult that even the experts find them difficult to understand. In fact, few citizens can even fill out their own tax return; most use an accountant.

When a criminal case is tried in the jury system, twelve individuals are selected from a pool of adults composed of housewives, laborers, engineers and technicians, professionals, unemployed persons, and so on, both men and women—in short, members of the general population. Those with prior knowledge of the case are excluded from participating on the ground that it would be difficult for them to make an impartial judgment. The same goes for persons with a strong prejudice toward the case or the participants. However, if prejudice has already pervaded all quarters of the society, one is faced with trouble no matter how much one attempts to find an unbiased jury.

In a trial, the jurors have to observe all the tedious and, at times, highly technical details presented by both the prosecution and the defense. They then have to deliver a fair verdict, but of course, this is no easy matter. It is unreasonable to expect the average individual to follow high-level law proceedings and grasp subtle nuances after having been suddenly and unexpectedly dragged into court with no preparatory knowledge whatsoever. Without any professional or specialized knowledge, jurors may easily be swayed by a prosecution that strategically seeks to agitate them or by arguments weaved with guile and craft. It is also easy for them to be moved by their own bias or prejudices. They may be more influenced by the atmosphere prevailing in the courtroom than the legal facts of the case. Because of fundamental shortcomings in the jury system, a defendant has the right to

request a trial by judge if he or she does not wish to be tried by jury.

Kiyosi Nasu explains the situation in the following way:

Originally, the American jury system was intended to be, as far as possible, not of any disadvantage to the defendant, and if possible to protect him and be of benefit to him. At the same time, it has been maintained up until the present with the aim of providing fair and impartial judgments. However, in the case of the trial of Reverend Sun Myung Moon, the opposite was true, and it was much more likely that a severe and disadvantageous verdict would be returned. In such cases, the defendant may request to be tried not by a jury, but by a judge. (Translation from Okjunge Kuseju, 89)

Reverend Moon elected to forgo a jury trial and instead requested a trial by judge. But what do you think happened? The prosecution obstinately opposed this request. It insisted that a jury try his case. The essence of the conspiracy was to use the power of negative, critical public opinion to win the case against the leader of the Unification Church. From the very start, the prosecution sought to have an unsophisticated jury return a verdict based on prevailing public sentiment.

The prosecution knew full well that innumerable media sources had endlessly slandered Reverend Moon, portraying him as a figure of monstrous evil and passing that image off as truth. Indeed, they counted on it. Unfortunately, the tactics employed by the government were crafty, cowardly, and thoroughly unscrupulous.

From among a pool of two hundred candidates, Judge Goettel selected twelve jury members who were, according to his own words, "people who don't read much, don't talk much and don't know much. ..." He selected only individuals who were among the ignorant and unenlightened. The twelve jurors were composed of ten housewives and two male office workers.

As expected, the jurors bore a deep-seated prejudice toward Reverend Moon. For example, the jury foreman, who led the discussion and deliberations of the jury, voiced her prejudiced views before the start of the trial. She went so far

as to say that Reverend Moon had to be kicked out of the country. Another fact shows the jury's prejudice: It took five days to return the final verdict when, in fact, it had decided in just two days. The delay in announcing the verdict was a deliberate performance designed so that there would be no appearance of prejudice. In other words, they were quite aware that they were moved by prejudicial factors.

In hindsight, it is obvious that this trial was the result of a meticulously weaved plot from start to finish. We were snared in a trap laid by the government, with no real option but to succumb to their machinations. In the end, they won the day with their underhanded and cowardly methods.

In truth, though, they had won only for the moment. In the long view, they were defeated in the great court of the human conscience. They won the battle, but they lost the war. Public opinion was aroused. Many agreed the United States had gone too far. Reverend Moon became a hero. All the government's scheming become unstuck and, bit by bit, fell to pieces.

That the United States committed a transgression is now an incontrovertible fact. It will forever have to bear the shame of its treatment of this prophet of God. It committed a historical crime by throwing the savior of humankind into prison. This was a terrible offense before God and humanity.

Preordained Outcome

During the six weeks of the trial, the prosecution tried its absolute best to paint Reverend Moon as a businessman/industrialist. This was their strategy. If it could establish that he was nothing more than a businessman and that the church was simply a dodge for increasing profits, then the tax-exempt status granted the church assets would not be applicable. Thus, it wanted to prove that (a) Reverend Moon was an entrepreneur, (b) he had no valid claim to a tax-exempt status, and (c) he had failed to pay income tax that he should have been liable for.

Therefore, the prosecution sought to discount the image of Reverend Moon as a religious leader any way it could. He was called to judgment as a capitalist, a man of industry, and not as a minister. In no way was it going to allow the defense

that he was a religious leader.

Meanwhile, for the six weeks that he was on trial, Reverend Moon sat peacefully but busily in a courthouse rest area, going about the work of building the Kingdom of Heaven. He appeared to be a person who had forgotten that he was being tried in a criminal court next door. He said not a single word in self-defense throughout the entire proceedings. He already knew which way the case would go. He had no interest in the battle but was putting his focus on the war, namely, developing God's worldwide providence.

At the time, Reverend Moon was investing his attention on the Washington Times, the paper he intended to save America. He had announced the creation of the Times on New Year's Day in the same year as the court case. Often when he came out of the court during recess or for lunch, I would give him a report about the Times and receive his instructions.

This was really an amazing thing. It doesn't seem to make sense if one looks at it in the ordinary frame of thinking. On one hand, you have America fabricating a crime where none existed in order to put Reverend Moon in jail or get him out of the country. On the other, you have Reverend Moon, apparently oblivious to this, pouring his whole heart and soul into a venture designed to rescue America. The government was seeking to impugn him by asserting that he evaded paying \$7,300 in taxes, and every day he was laying out millions, doing his utmost to defend the nation from the communists' ambitions. If this isn't the very image of a saint, I don't know what is. We have a saying in Korea: "How can sparrows understand what the phoenix is thinking?" (Translators note: "How can the small minded understand what the great have in mind?") Nevertheless, Reverend Moon did not begrudge this ignorance or lack of recognition. He had already forgiven America a long time before. His credo is, "Love your enemies."

In this manner, six weeks passed and the trial came to a close. The jurors made a show of deliberating for five days, and returned the verdict: guilty. The date was May 18, 1982.

When the verdict came out, Reverend Moon didn't even flinch. It was as if he knew that this day would come when

he first arrived on America's shores in 1971. "Even if I have to suffer the tribulations of prison, I have to save America," I remember him repeating.

On July 16, 1982, at eleven o'clock, Judge Goettel passed sentence: eighteen months in prison, \$25,000 in fines.

Although in winning the case it appeared that the prosecution and the government had won, in fact, they had dimly lost. Their most desired goals had been to eliminate the Unification Church's tax-exempt status and to strip away Reverend Moon's green card status. They failed in these two areas.

In his explanation of the sentence, however, Judge Goettel said something that on second glance was unacceptable. Although he stated that he thought it was true that significant and public people like Reverend Moon cannot be dealt normal punishments, he went on to say:

If Reverend Moon gets a suspended sentence, there are going to be millions and millions of people in the general public who will say very skeptically that when the poor get caught even for minor amounts, even for welfare cheating, they go to jail, but when the rich and powerful get caught and can hire the outstanding kind of lawyers that have represented the defendants in this case, persons who can speak as eloquently on their behalf as Mr. Charles Stillman and Professor Laurence H. Tribe just did, that the rich and the powerful go free.
(Inquisition, 396-97)

He concluded that he felt he had no choice under the circumstances but to impose the prison sentence. In other words, he would have preferred to suspend the sentence but he did not want to give the public the impression that the law doesn't extend to the rich.

What kind of a preposterous statement was this? At first glance, it seemed quite reasonable, but in fact the statement was based on the premise that the defendant was guilty. That verdict itself was obtained outside the constraints of the legal system, but the judge showed no awareness of this fact. He was overly concerned with public opinion and demonstrated no sign of being motivated by his own convictions.

Originally, a judge is supposed to be neutral, the person furthest from prejudice or other one-sided convictions. But, incredibly enough, Judge Goettel displayed blatant prejudice toward Reverend Moon throughout the trial.

On the very first day of the trial Goettel sent shivers down Stillman's and Andrew Lawler's spines with an out-of-the-blue comparison of the Reverend Sun Myung Moon to Atlanta, Georgia, mass murderer Wayne Williams. Then, almost in the same breath, the good judge shifted into high gear comparing the Korean cleric with everyone's favorite villain, Adolph Hitler.

As bad as those remarks were, Goettel was only warming up. By the trial's end, he had waxed analogous several more times, comparing syndicates run by the likes of Al Capone, to the ultimate Dickensian crook, Fagin, who used little children to steal for him and, last but hardly least, to Richard Milhous Nixon and his Watergate debacle.

Even from the very first moments of the trial, it was clear that the defense lawyers were fighting an uphill, losing battle with the court. (Inquisition, 176)

How could a U.S. judge have such prejudice? When I saw this, I couldn't suppress the rage I felt inside. From that time forward, I have regarded prejudice as an illness. I could only look at him and others like him in pity and think to myself, "Those folks are ill."

However, there was one important thing that Judge Goettel did that deserves some appreciation. When he announced his decision on the sentence, he stated the following: "This decision [the sentence] cannot be exploited or used by the United States government as grounds to restrict the rights of Reverend Moon, or to limit his public activities."

Thus Reverend Moon was protected from the Justice Department's machinations to prevent his religious activities by either divesting him of his permanent resident status in America or restricting his travel. With these words, Judge Goettel made it impossible for the government to deport or exile Reverend Moon based on the conviction. It was an important direction that thwarted the designs of the Justice

Department. In the end, the U.S. Department of Justice lost even though they won. After all was said and done, all the trial had accomplished was to make Reverend Moon a hero.

The Appellate Court Chimes In With the "Trial of Public Opinion"

After the trial was over, Reverend Moon's team of lawyers protested the verdict and lodged an appeal with the Second Circuit Court of Appeals.

Professor Laurence H. Tribe, an authority on constitutional law with the Harvard Law School, asserted that the trial had profaned the spirit of the U.S. Constitution and vehemently criticized the government's use of a mean-spirited tax charge to persecute a new religion. He even called the government's actions a disgrace that would be long remembered. He pointed out the lack of grounds for forcing a defendant to accept a jury trial. In light of this issue alone, the trial had violated the Constitution and therefore must be seen as void and the verdict disregarded.

In the court of appeals, the verdict is decided according to a majority ruling, with three judges presiding. The verdict was announced on September 13, 1983.

The presiding judge, James L. Oakes, declared that the defense made by Professor Tribe was well founded and advocated a verdict of not guilty. However, the other two judges were busy casting glances around them; they adopted the same cowardly stance as Judge Goettel. They chose the principle of peace at any price and upheld the verdict by public opinion that the U.S. District Court had made.

Professor Tribe, understandably frustrated at the defeat in the appellate court, strongly asserted that an appeal must be made to the U.S. Supreme Court. On January 26, 1984, the defense team initiated the formal legal proceedings required for appealing to the Supreme Court in Washington.

The logic was open and straightforward. "The case of Reverend Moon is an important model case for the issue of attacks on religious freedom. Naturally, the Supreme Court must decide whether the decision of the appellate court is in compliance with or contravenes the Constitution."

The Groundswell of Support

By this time, a surprising and unforeseen state of affairs began to make itself felt throughout America: a new wave of public opinion.

Through their craftiness and cunning, the government won the case of *United States v. Moon and Kamiyama*. It was a dirty victory, however, that would leave a stain on history for many years to come. If you want to summarize this victory of the U.S. government, you could say the whole thing was a jeer in the face of the American people, particularly religious people.

The American religious community was riled, to say the least. With this kind of injustice staring them in the face, they were filled with righteous indignation. But Reverend Moon's case was not his alone. Once this kind of precedent was established, no one knew when the same fate might fall on him or her. So the fight of the Unification Church leader soon became the fight of the religious leadership of America.

Until that time, myriad religious groups and their leaders had viewed the Unification Church's teachings as heresy and had turned a cold shoulder to its leader's legal problems. But now, they proceeded to unfold a movement of support for our founder. Their contention was completely uniform. If the guilty verdict in the Moon trial were upheld, all religious bodies in America could become the object of such religious oppression. The next victim might very well be themselves.

More than forty religious and secular groups entered *amicus curiae* (friends of the court) briefs to the U.S. Supreme Court in support of Reverend Moon. The total number of American citizens represented by these groups, if one counted the total of the membership of each group, came to no less than 160 million citizens. Some of the representative religious groups included are the National Council of Churches (representing thirty-two Protestant and other Christian groups); the Presbyterian, Baptist, and Methodist Churches; the National Association for Evangelical Churches, the Southern Christian Leadership Conference (established by Rev. Martin Luther King Jr. in 1957), and the Church of Jesus Christ of Latter-Day Saints).

Numerous civil organizations also filed petitions. Some

particularly vehement and passionate petitions were even filed by the chief attorneys in a number of states across the nation. Those organizations included the American Civil Liberties Union, the National Association of Black Mayors, the National Association of Lawyers, the Christian Law Association, the Catholic League for Religious and Civil Rights, the National Association of Christian Schools, the American Institute for Research on Religions, the Center for the Research of Judiciary, and the International Association of Religious Freedom Movements.

Many distinguished individuals also put their reputations on the line and filed petitions with the Supreme Court. They included: Sen. Orrin Hatch of Utah, chairman of the Senate Judiciary Committee's Constitutional Rights Subcommittee; Roman Catholic Archbishop Ernest Waterkeupler; Eugene McCarthy, former Democratic presidential candidate; Clare Booth Luce, a former ambassador; and Professor Robert Testero, a lawyer and professor at Catholic University.

A quick glance gives an idea just how strong the public and religious anger over the case was. These individuals and organizations were unanimous in calling on the Supreme Court to consider the facts of the Moon case and disclose without fail the flagrant violation of constitutional rights that had taken place.

Another surprising twist was that certain sections of the American press criticized the injustices of the Moon trial in both editorials and commentaries. These media had previously heaped criticism on the Unification Church, particularly at the time of the Watergate scandal. Now, they demanded that the Supreme Court hear the appeal and expose just how unconstitutional the whole trial was.

One of those media entities was the Washington Post, which took issue with and commented on the Moon trial in no less than five instances over a two-month period. The unprecedented editorial printed on December 29, 1983, entitled "The Highest Court Must Listen Fairly to the Moon Case," shows to what extent the paper was concerned with the trial and its attendant issues.

Colman McCarthy, a columnist with the Post, laid bare the truth with conviction. In a commentary dated February 5,

1984, McCarthy wrote,

The American people cannot be silent on the issue of this case. Looking back in history, whenever new religions appear in society as a minority group, attacks are made against their leaders, just like the character assassination and cowardly and biased attacks that have been made on Reverend Moon. Judaism, Christianity, Islam—it is the same in every case. As far as I know, the members of the Unification Church are all polite and honest citizens.

The Los Angeles Times made the following assertion in its editorial on March 3, 1984: “The Supreme Court should reverse Moon’s conviction and reaffirm the principle that the First Amendment makes no distinction between popular and unpopular religions or orthodox and unorthodox faiths.”

In the midst of such scrutiny and pressure from every corner of American society and professional life, the Supreme Court had to decide whether to accept Reverend Moon’s appeal.

The Supreme Court Rejects the Appeal

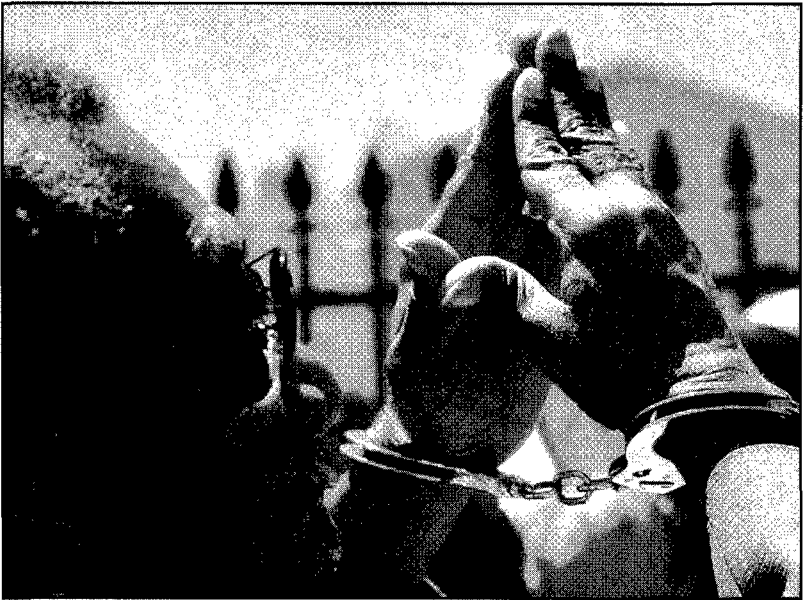
Before the Supreme Court could hear our case, it had to decide whether to accept the appeal. Because the high court cannot hear each and every matter put before it, only those cases with a close relationship to constitutionality are selected for trial. The Supreme Court is literally flooded with appeals, and it is impossible for it to accept and deliberate all of them. Furthermore, accepted practice dictates that at least four of the nine justices, not including the chief justice, must advocate acceptance of the case for the Court to decide to accept an appeal.

At this point in the unfolding process, however, the Department of Justice was shaking in its boots, due to the upsurge in public attention to Reverend Moon’s case. Clearly, if the case made it to the Supreme Court, the suit against him would most assuredly be ruled unconstitutional.

The conspirators had thought that once a guilty verdict was obtained, no one would take the side of Rev. Sun Myung Moon, what with his church having such a bad image and all.

But this, as I have said before, was a huge miscalculation. Public opinion vehemently criticized the government. As we say in the Orient, the people's will is the mandate of Heaven, or rather, in this case, the mandate of Heaven was revealed in the will of the people.

If somehow the guilty verdict were overturned in the Supreme Court and the case were declared unconstitutional, not only would the Department of Justice lose the court case but it would also face the possibility that the whole affair might explode into a full-blown scandal. No one could guarantee that it wouldn't spread to the point where someone would have to take responsibility. You could even go so far as to say that the Justice Department chief's head was on the line.



In support of Reverend Moon, many religious leaders protested in front of the White House.

So the government side initiated its last and final act of infamy: to prevent the Supreme Court from accepting the case on appeal. The early days of April found the Justice

Department sending a report urging the appeal to the Supreme Court be denied. After outlining the correctness of the verdicts delivered by the District and Second Circuit Courts—from the viewpoint of the prosecution—the report strongly petitioned the Court to uphold the government's position and reject the defendants' appeal.

It is an important principle of the democratic system involving the separation of the three powers that the judiciary is independent. But even so, the influence of the executive branch, with the president at its head, is considerable.

In the end, on May 14, 1984, the Supreme Court justices decided not to hear the case of Reverend Moon by the narrow margin of five to three. In accordance with custom, the reasons for the decision were not made available. Nevertheless, the fact is that the final decision went the administration's way.

It is important to note that this result was not the same as the Supreme Court upholding the verdicts issued by the lower courts. It simply meant that the Court decided not to deliberate on the Moon case. With rejection of their appeal, the guilty verdict for Reverend Moon and Takeru Kamiyama became final.

The nation known far and wide as the home of religious freedom, the place where the Puritans landed after risking their lives on the Atlantic Ocean in search of freedom for their faith, made the conscious decision to slap a world-level religious leader—the leader of a religion practiced by millions of faithful in more than a hundred nations—with an unfair tax evasion charge and eventually throw him into prison. Not only that, on the charge of evading a mere \$7,300 in taxes, it imposed a sentence of eighteen months in prison. Surely this was the first time that such a thing had happened in the history of the United States. It is a blemish on American history, and it will remain for many, many years.

Anger Erupts and Christianity Closes Ranks

The news that the Supreme Court had rejected Reverend Moon's appeal flashed around the United States and the world. Public anger boiled over like lava flowing from a volcano.

The forty religious and civil organizations and individuals who had submitted petitions to the Court felt humiliated by the decision. They had represented the voices of 120 million Americans. They decided to take the struggle into the streets. With a cry of "Save Reverend Moon!" numerous demonstrations were organized in New York and Washington. The first of these gatherings was on May 30, directly after the announcement of the Supreme Court decision. In the Hyatt Regency Hotel, across from the Capitol building, more than a thousand religious leaders, representing over sixty organizations, attended the "Rally for Religious Freedom." From Rev. Joseph Lowery and Rev. Robert Grant to Rev. Tim LaHaye, the well-known Christian educator, ministers, rabbis, and religious leaders crowded into the hotel.

LaHaye, chairman of Family Life Center, was elected one of the joint chairmen. He spoke frankly about the character of the event. "Never before has there been such a gathering of the members of all denominations and religions in one place. It is nothing short of historic." He also voiced his personal assessment of the situation, saying, "The Founding Fathers of America permitted the existence of all denominations and groups in the United States Constitution, but that religious freedom is now facing a serious crisis in the form of the imprisonment of Rev. Sun Myung Moon."

In the midst of this angry protest meeting, the group to come forward and take the lead was the organization founded by the late Rev. Dr. Martin Luther King Jr. Another joint chairman was Rev. Joseph Lowery of the Southern Christian Leadership Conference. Lowery was an impressive orator. At that meeting, he hurled out his words with passion, bringing everyone to raise their clenched fists into the air. Despite the anger, he made his mark with the now-famous words: "God works in mysterious ways," words he repeated several times over the course of the meeting.

Reverend Lowery cried out his message that God was working through Reverend Moon to bring men and women of religious faith together and make them stand up against unrighteousness and injustice—in short, to rekindle the fading spirit of Christ in Christianity. He explained that Reverend Moon was playing the part of a sacrifice and offering for the

sake of the revitalization of American Christianity.

How long we had been waiting to hear those words! Wasn't this the very day that Reverend Moon had hoped to see when coming to America? Wasn't this sort of Christian revival the very thing Reverend Moon had hoped to see, pouring his tears and sweat and heart and energy into America for ten years? His goal was now being gloriously achieved by his going into prison! Truly God works in miraculous and mysterious ways.

The meeting became quite worked up, and the whole hall became agitated and energized. One by one renowned ministers came up to the podium and delivered fiery speeches. As you would expect, all of the clergy were excellent speakers. But it wasn't only their orations that had an impact. Each one was literally shaking with anger and indignation.

Toward the end, Rev. Tim LaHaye rose to the podium and challenged everyone:

We cannot overlook this religious oppression by an unjust government. We have to demonstrate our anger in actions. We cannot let Reverend Moon languish in prison all by himself. He was sent to jail in the course of his fight for religious freedom, and that means that he is in prison for each and every one of us. Therefore, if he goes to prison, shouldn't we all go to prison for a week along with Reverend Moon? This is the only way we can truly protest this unrighteous religious persecution. Everyone, let's go to prison together with Reverend Moon. Those of you who agree, please stand up!

This was really an astounding declaration. But the next moment was even more amazing. Every one of the participants jumped to their feet and punched the air with their fists, shouting, "Amen! Amen!"

It was a moment of victory for Reverend Moon, no, for God. It was God's moment of glory.

If you think about it, it means that Reverend Moon is really a giant of a person, so much so that even the immense United States was unable to swallow him. It is no exaggeration to say that the United States felt threatened by the existence of Reverend Moon, just as Judaism was unable to digest

Jesus and felt so threatened by him two thousand years earlier.

If a hundred or a thousand religious leaders of the day had determined to carry Jesus' cross with him, Jesus would not have had to suffer such loneliness, and God would have been greatly comforted.

At that moment, I prayed, "Loving God. You are so great. Please look down at this spectacle and be comforted." Tears gushed out and ran down my cheeks.

This first rally became the origin of the Common Suffering movement. Ministers expressed their determination to spend time in prison with Reverend Moon in a number of ways. One was to make protest marches, walking in handcuffs. Another was the construction of a small cell, a replica of a prison cell, which they entered and spent time in. This movement officially began on July 25, and in the end thousands of religious leaders and clergy signed on in support of spending one week with Reverend Moon in prison.

Of course, they couldn't actually go and spend a week in the Danbury prison. Instead, in the spirit of spending seven days in jail, many attended a weeklong seminar, studying the Unification Principle and learning about the spirit and motives of Reverend Moon. This program continued for the duration of Reverend Moon's incarceration, and by its conclusion approximately forty thousand ministers had attended the seminars in America, while seven thousand had participated in a Korea-Japan tour (under the auspices of the CAUSA ministers movement), learning about the roots of the Unification movement. How incredible it was that such a providence could bring so many American ministers into contact with the Divine Principle, particularly when, up until that point, they had been completely uninterested in Reverend Moon's teaching.

On July 25, 1985, a thousand ministers from across the country held a rally in Lafayette Park, across from the White House. All of them brought handcuffs. Rev. Donald N. Sills (a Baptist minister from Los Angeles), president of the Coalition for Religious Freedom, said a few words on behalf of the rally organizers. In his speech, he issued a wakeup call about the reality of increasing violations against religious freedom, say-

ing, "In 1976, there were 45 cases involving government litigation against churches. Today that number has grown to 8,000."

Participants held placards displaying a variety of messages: "Reverend Moon is innocent!" "America! Return to God!" "Restore Justice!" and so on. When the protest march reached its peak, the ministers took out their handcuffs and placed them on their own wrists, then held their two hands high, shouting, "If you want to put Reverend Moon in prison, put me in prison, too!"

I wondered if this particular scene wasn't what it looked like when the first Christians risked their lives to protest the way the Roman Empire oppressed Christianity. What would have happened if thousands of the watching public had cried out, "If you want to put my Lord on the cross, put me on the cross first!" when Jesus Christ took up the cross? How would the path of Jesus have changed, and how would history have been different? As I witnessed the dramatic spectacle, I was unable to stop the tears that began to stream down my cheeks.

I thought, "Our Father isn't alone after all. For the sake of this one spiritual teacher, a man from the Orient and a native of Korea, black ministers and white ministers have gathered together, everyone intent on sharing his suffering. Beloved Father, thank you so much."

Victory on the Cross

The explosion of outrage over the upheld conviction of Reverend Moon was not limited to the United States. In fact, a wave of indignation covered the entire span of the globe. The wrath of the public crossed the Pacific Ocean and triggered a chain reaction in Japan and then Korea.

In each major city of these two nations, the display of protest began with groups of the informed and the conscientious. These demonstrations against the unsupportable verdict delivered by the court took the form of protests against racial discrimination, religious oppression, and disregard of human rights. Hundreds, sometimes thousands, of public demonstrations were held almost every day, and the public responded by signing petitions in support of the Unification Church

leader. These petitions were sent with hundreds of thousands of signatures to the president of the United States and the Speaker of the House in Congress.

Representatives from the Japanese Diet also took up the cause, although the response by Japanese political circles was particularly in reaction to the guilty verdict for Japanese citizen Takeru Kamiyama, who had resident status in the United States. The main cause for this outcry was that substantial evidence had come to light that the interpreter used for Mr. Kamiyama's testimony before the grand jury was incompetent, that he was forced into performing that service, that he had no formal interpreting qualifications and had misinterpreted significant parts of Mr. Kamiyama's testimony.

It also turned out that Mr. Kamiyama was questioned and responded to the grand jury queries without a proper oath having been administered to him. Sometime after his testimony, the prosecutors had turned around and slapped perjury charges on him. However, U.S. law states that any testimony given without a lawful oath administered to the witness cannot be grounds for perjury charges. In fact, the problems with this case were so serious that Congress later introduced a law, the Court Interpreters Act, to make sure that no future witness should suffer the same injustices as Takeru Kamiyama.

In Japan, therefore, a vehement protest movement in support of Reverend Moon and Mr. Kamiyama unfolded, not only in the Unification Church but also in political and religious circles, as well as the media. I heard reports that demonstrations were held daily in front of the U.S. Embassy in Tokyo.

This wave of public outrage also crossed the Atlantic into the European nations. The news that freedom of religion had been violated shook those nations. People of conscience congregated to denounce this incident, and a flood of petitions and declarations of protest were sent to the White House.

In the end, this one man from the East, from the diminutive Korean peninsula, had shaken the entire globe. This was, however, the work of God. Reverend Moon was not the loser but a great victor. He became a hero all across the globe. Isn't it only natural that the messiah should achieve such fame and recognition? Anyway, however you look at it, this series of

events equates with the returning Messiah going over the hill of Calvary and winning the victory, don't you think?

So, what is the difference between the first advent of Christ and the second? At the first advent, Jesus shed blood on the cross and became a sacrifice for the redemption of humankind. In this way he fulfilled a historic mission. At the second advent, however, Reverend Moon did not die on the cross but lived on and was victorious, and he ascended to the position of True Parent of humankind. He has completed the mission of the True Parent. This victory, the victory of the Lord of the Second Advent, was the central objective of the providence of God that has unfolded over the last two thousand years.

Seven Thousand Christian Leaders Transcend Denominations

From among many demonstrations, I'd like to take a particularly notable one and offer a record of it here, seeing that meeting as a representative example.

On July 25, 1984, in Washington's Constitution Hall, the Pageant for Religious Freedom was convened with Dr. Robert Grant, chairman of the Christian Voice, as chairman. Constitution Hall, owned by the Daughters of the American Revolution, has a long and celebrated history.

On this particular evening, representatives from all over the country packed the large assembly hall. About three thousand people managed to get into the hall, but some four thousand more gathered outside. Because we planned to make a candlelight march on the White House once the pageant was over, everyone held a candle in his or her hand.

This meeting was unique in a number of ways. First, both government and private-sector representatives were united in the cause. The lecture hall was filled with religious leaders and other faithful from across America, but a number of influential mayors, particularly blacks, were present. There were also many congressmen and senators. On the stage, representing the U.S. Congress, was seated the head of the Senate Subcommittee on Constitutional Rights, Sen. Orrin Hatch. Also on the stage was Rev. Ralph Abernathy, honorary chairman of the Southern Christian Leadership Conference and

former confidant of Rev. Martin Luther King, Jr. After Dr. King was shot at a motel in Memphis, Tennessee, he took his last breath cradled in Abernathy's arms. At the time of the rally in Washington, Abernathy was already an old man and usually restricted his activities. But he had great respect for Reverend Moon.

This respect for the Unification Church leader began from the time when Newsweek magazine did a cover story on Reverend Moon. The reporter had asked Reverend Moon which American he felt the most respect for. Without hesitation, Reverend Moon had answered, "The Reverend Martin Luther King." Reverend Abernathy later testified that he had been deeply impressed by reading that article. When he heard that a rally was being held in support of Reverend Moon, he declared that he simply had to speak at the rally.

Another unique speaker on the platform was none other than Reverend Moon's second-eldest daughter, In Jin Moon, who attended the rally as a representative of the Moon family. The theme of this Pageant for Religious Freedom was "Free Reverend Moon!" All the participants held a triangular pennant with these words printed on it.

Senator Hatch spoke out in a passion-filled voice. "It was clearly unconstitutional to force Reverend Moon to have a jury trial when he had already elected not to. Now, we have a world-level religious leader being forced to clean the floors of a prison kitchen. America should desist in the shameful way it is treating this man, and turn back to becoming the free and great nation that she truly is." As he pounded out these words, all the participants in the hall cheered.

Next, Reverend Abernathy took over, saying in a powerful voice: "I was once a sacrifice, a victim of the power of racial discrimination. But my friend and colleague, Rev. Dr. Martin Luther King Jr., became an even greater sacrifice when he departed this life. Yet even though such a precious price has been paid in consecrated blood, the government still hasn't come to its senses. We must not let Reverend Moon become another victim of racial injustice."

The black ministers shouted, "Amen! Amen! Hallelujah!" Everyone jumped to their feet with excited cries and ringing applause.

A Candlelight March for Justice

In Jin Moon testified to the father she knew. "My father has continuously shed sweat and tears for America over the last twelve years," she said. "I have almost never seen my father rest. He is always working, always praying. For me it is unthinkable that the nation which my father loves so much could throw him into prison."

Although just eighteen, this young woman was an exceptional orator. But her words were imbued with fervent outrage and ardent love for her father, whom she had visited at



Rev. Moon's daughter, In Jin Moon, and her husband, Jin Sung Park, on the front line of a candlelight march for justice.

the prison only a few days before. I don't think there was a dry eye in the auditorium while she read a message on behalf of the imprisoned Reverend Moon. One could hear women sobbing.

"I would like to read you the message my father gave to me at Danbury prison. This is what my father said."

Beloved brothers and sisters in God's love, I am now in America, and I am now in an American prison. In my 12 years of living in this country, I have never felt as close to

God as I do now. I love America more than ever. If His will is being served by my imprisonment, then I am here in gratitude.

When I serve my fellow prisoners their food, or scrape their plates after dinner, or scrub the kitchen floor, I am doing it for my Heavenly Father. I am serving His children, and I am serving America and the world. I am therefore doing my chores with joy.

I came to America in 1971 at God's command. God told me that America is His final hope, His precious jewel that He prepared for the final battle against atheistic communism in the Last Days. Truth and love must prevail. However, America needs help. America is turning away from God, and God cannot afford to lose America.

God told me to go to America to wake people from their spiritual sleep before atheistic communism takes over the world. You know that with such a mandate, I did not come to this country to win a popularity contest. I spoke out, and I took a stand. I gave America every ounce of my soul. In the process, I became unpopular and have been persecuted. Now I have ended up in a U.S. prison. This is no surprise to me, for I almost knew that such a cross would come.

I thank God that my situation and that of Pastor Sileven and many others has become a rallying point for religious freedom in the United States. America's religious communities must be united to preserve religious freedom. Our efforts alone, and efforts like this pageant, will ensure the survival of America.

The speech was so emotional that people forgot to applaud. Everyone was busy pulling out handkerchiefs and drying eyes damp with tears. One by one the speakers on the stage got up to embrace Ms. Moon. It was a heart-warming scene to behold.

By this time, I had forgotten that I was in charge of leading the meeting. I couldn't help letting out the sound as I choked on my tears.

At that moment, I firmly believed that the day would come when America would have to pay the price for what it had done. But don't misunderstand me; this wasn't a curse. I simply mean that the time when this nation bows its head in

recognition of this great saint of love will come—must come—somewhere down the line.

It was already dark outside. The gathering formed ranks for the street march. At the front of the march, I linked arms with Rev. Joseph Lowery, Ms. In Jin Moon and her husband, and the president of the Unification Church of America, Dr. Mose Durst. Everyone lit his or her candle, and we sang the well-known song from the civil rights movement, “We Shall Overcome!” as our march began. When we arrived at Lafayette Park, the crowd’s singing became even louder, as if we were singing directly to the president...

“We shall overcome!

We shall overcome!

We shall overcome today!”

Reverend Lowery broke out into oration. It was the magnificent sound of prayer, resonant, unstoppable prayer. After cheers of “Hallelujah! Amen!” we finished up by singing “God Bless America.”

Our march was not a condemnation of America. Rather, it was a direct and simple expression of the spirit of Reverend Moon: We have to wake up America! We have to love America!

The Senate Subcommittee on Constitutional Rights Holds a Public Hearing

The date is June 26, 1984. It is about three weeks before July 20, the day Reverend Moon has been instructed to report to the prison. Reverend Moon had come to a Senate hearing room at the invitation of Sen. Orrin Hatch, chairman of the Senate Subcommittee on Constitutional Rights.

Senator Hatch was an extremely righteous politician who, in opposition to the unjust verdict of the Moon trial, had worked to exert his influence in the struggle for justice. As a Mormon, he was sensitive about oppression of religion by the powers that be, since the Mormon Church had itself walked a painful path of persecution. For example, the most horrendous case of religious persecution in U.S. history occurred when the governor of Missouri mobilized troops to ruthlessly slaughter multitudes of innocent Mormon believers. The founder of the Mormons, Joseph Smith (1805-1844), suffered

martyrdom at the hands of a violent mob. Nevertheless, today the Mormons are one of the most trusted and fastest growing churches in America.

Senator Hatch cordially greeted Reverend and Mrs. Moon when they arrived and then sincerely apologized for the unfair and improper way in which the government had dealt with the case. Finally, he gave a frank expression of his conviction that Reverend Moon was a prophet sent by God to awaken America at a time when Christianity was steadily becoming more and more secularized and communism and



Reverend Moon testified in a public meeting at the invitation of Sen. Orrin Hatch, chairman of the Senate Subcommittee on Constitutional Rights, June 26, 1984.

secular humanism were strongly on the rise.

Senator Hatch then guided Reverend and Mrs. Moon to the hall where the hearing was to be held. It was a spacious auditorium, but the seats were packed with religious leaders, constitutional scholars, and observers from around the United States. Senator Hatch and others on the Senate Subcommittee on Constitutional Rights took their seats on the dais.

In his opening statement, committee chairman Hatch explained why this public meeting on "The State of Religious

Liberty in America Today” was being held. He noted that while America was conceived on the foundation of religious freedom, a situation had developed that was quite worrisome in a number of ways. America had even come to the point of delivering a guilty verdict against “a foreign national who came to our country to spread the word of God in the form of the Unification Church.” Expressing his personal pain at the situation, Senator Hatch confessed, “Here we are putting men of the cloth, as it were, behind bars right here in the 20th century. It is more than disturbing to me. It is alarming. This is not the Soviet Union. This is not Poland. This is not Afghanistan. This is the United States of America.”

The senator continued.

The concept of religious freedom has been central in the political philosophy of the leaders of our Nation since the Pilgrims first landed at Plymouth Rock in 1620. It was significant in the 18th century debates of State legislatures and the Continental Congress, where it had the indefatigable support of men such as Thomas Jefferson, George Mason and, of course, James Madison.

These debates culminated in 1789 in the passage by the First Congress of the first amendment in the Bill of Rights. That amendment contains these few but well chosen words:

“Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.”

These words, clear as they may seem, have been the subject of significant, and sometimes heated, debate since their enactment almost two centuries ago. These debates have often led to lawsuits, and from time to time the U.S. Supreme Court has stepped in to give guidance and interpret those simple words. In 1947 the Court told us in *Everson v. Board of Education* that the establishment of religion clause means at least that: “Neither can pass laws which aid one religion, aid all religions, or prefer one religion over another.”

With respect to the free exercise clause, the Supreme Court stated in *Wisconsin v. Yoder* that: “Only those interests of the highest order and those not otherwise served can over-balance legitimate claims to the free exercise of religion.”

In other decisions, the Court held in 1962 that a prayer

composed by New York State school officials for voluntary recital in the public schools constituted an unconstitutional establishment of religion; in 1961 that Maryland's Sunday closing laws did not constitute such an establishment of religion; in 1981 that a State university in Missouri could not, without violating the establishment clause, allow equal access to a student religious group to school facilities used by other groups; and finally, in this year, 1984, and I am only hitting a smattering of the cases, that a Christian nativity scene paid for out of public funds and sponsored by a municipality does not represent an unconstitutional establishment violation.

With respect to the free exercise clause, the Court has told us that the State of Wisconsin cannot require children of the Amish faith to abide by a State law requiring attendance in a formal high school until age 16.

Where these judicial interpretations have left us in law and practice in 1984 is subject to legitimate differences of opinion. Much has been and is being written on the subject of religious liberty in America. On the one hand, there are those who suggest that for all our efforts the first amendment, in both its establishment and free exercise clauses, has been misinterpreted and misapplied. On the other hand, there are people who feel that the religious freedoms contemplated by the Founding Fathers are, for the most part, being fully protected.

Perhaps it is best for us to look upon this extended dialogue over the precise meaning of the first amendment as evidence of a healthy and enduring Constitution. This subcommittee hopes it means at least that. But this subcommittee is also aware that in the minds of some, the present climate for religious liberty in America is not all it should be.

By any standard of measurement, there has been an alarming acceleration of disputes between American citizens and Government officials over the proper role of the Government in the affairs of churches. Just to mention a few of these disputes, we have recently seen a minister and others sent to jail in Nebraska for refusing to obey a court order which they feel, rightly or wrongly, is against their religious beliefs; we have seen a private religious university lose its tax exempt status, rightly or wrongly, because of the school's

racially discriminatory admission standards; and we have seen a private religious university lose its tax exempt status, rightly or wrongly, because of the school's racially discriminatory admission standards; and we have seen a foreign national, who came to our country to spread the word of God in the form of the Unification Church, investigated by the Internal Revenue Service and accused and convicted of criminal tax evasion stemming from allegations that he was in possession of money and property which he contended was not his own but rather the property of his church.

We have also seen disputes over whether municipalities may, constitutionally, sponsor nativity scenes at Christmas; whether Orthodox Jews may wear unobtrusive religious headgear in military service; and, of course, we have recently had extensive debate on the Senate floor over school prayer and whether religious institutions are entitled to use public buildings in a manner equal to other community groups.

These issues and others will be discussed at today's hearing. Hopefully, we will leave here with a better awareness of the relative well-being of our fundamental religious rights and will reach some helpful conclusions. A debate that is still going on and presently exists as an amendment to the math and science bill. The jailings of ministers are especially disturbing to me. ...

... I am concerned because this is the greatest country in the world, it is the greatest country providing the greatest measure of religious freedom in the world today, and I am concerned about putting ministers in jail because of their religious beliefs and tenets, or if they are not religious beliefs and tenets, because of courts that will not allow religion to be considered as part of its instructions to the jury.

Now, something has got to be wrong. To be sure, we have come a long way since the early days of this country when priests were jailed, ministers were shot, and witches were burned at the stake. But some are worrying that perhaps we may be slipping back. I happen to belong to the only church in the history of this country that had an extermination order put out against its members by a State Governor. That happened over a century ago, and I for one would like to think that it will never happen again, not in this country.

But what are people to think, when a Baptist minister of a church-run school in Nebraska, which by a number of objective measurements may be doing a better job of educating children than the public schools, is sentenced to jail for refusing to compromise his religious beliefs to satisfy what appear to be unnecessary State reporting regulations?

And what are we to think when a leader of an unpopular church who is generally hated and despised by large groups of people may be thrown in prison after a court refuses to recognize what some believe to be his and his church's constitutional rights in a criminal trial in our very own Federal courts? Have we just become more skilled in hiding religious persecution behind the veil of an investigation by even that most irreligious of institutions, the Internal Revenue Service? I hope not.

But it is surely time we started finding out, and that is why we are here today. These are not easy questions, these are not easy matters, they are tough. And this has been a very difficult hearing to set up, and I have been very concerned about it.

In arranging for this oversight hearing, the subcommittee has made every effort to include a wide variety of viewpoints from a representative sampling of all religious groups active in today's America. We may need to hold follow-up hearings to get an even wider variety of viewpoints.

As a result, we will be hearing today from Presbyterians, Fundamentalists, Baptists, Unificationists, and Lutherans, among others. And we have received written statements from many other religions, such as the Seventh Day Adventists, the Hare Krishnas, and the Scientologists, which will be made a part of the written record of these proceedings. And we will be happy to receive responses from other religious institutions throughout America as well.

Now, all of today's witnesses have been requested to provide the subcommittee with their observations on the current state of religious liberty and to recommend legislation if they so choose which to them may appear necessary and appropriate to correct any deficiencies in practice or current law.

Our purpose here today is not to retry or unnecessarily reargue the facts of any previous lawsuits. We are interested

in past church/state litigation only to the extent it helps us understand the current state of affairs.

We feel we have an outstanding group of witnesses to help us in the task at hand. Of course, central to that task is a constitutional inquiry. We are not here to necessarily adjudge what is fair or necessary or desirable but rather what is constitutional.

As applause erupted, observers became aware of the presence of Reverend Moon, who was facing imminent incarceration, and sent him their support by clapping.

The hearing included uplifting testimony by Laurence Tribe, who had represented Reverend Moon in some of the post-trial legal proceedings. Dr. Tribe explained just how preposterously unconstitutional the case against Reverend Moon had been.

In the form of this hearing, Senator Hatch actually presented Reverend Moon with a public and formal opportunity to say everything he had wanted to say, but couldn't. It was a beautiful and thoughtful act. You could say that the reason all the observers of the hearing had gathered there was to hear what Reverend Moon had to say.

Finally the real show began. Reverend Moon read out a statement that he had prepared in English.

In the process of fulfilling this mission, I have become controversial, and in some quarters, unpopular. And I have been persecuted. However, I am by no means the first religious leader to have experienced persecution. Many of the major religious figures in the Judeo-Christian tradition have walked this path of suffering through persecution. Today, I am honored to follow the same tradition.

I believe that God's hope is for freedom on the earth, and the greatest threat to freedom today is totalitarianism, particularly in the form of communism, which systematically opposes freedom of religion. Communism has killed more than 150 million people. Many of these were religious people. I myself suffered nearly to the point of death in a communist prison camp. Communism is the worst inhumanity in the world today.

Freedom has been retreating for the past decade. In 1975, freedom retreated from Southeast Asia. Millions of people perished. Nation after nation in Africa and Latin America has been communized. One-and-a-half billion people have fallen under communist tyranny. Now Central America, the backyard of the United States, is the front line of battle. I know that the enemies of freedom will not stop until they achieve their final goal: the conquest of this very nation, the United States of America.

I supported Ronald Reagan for president because I hoped that he would do God's Will to stop the spread of communism and truly bring this nation back to God and to her founding spirit. It is disappointing that under this man, who was elected with the tremendous support of the religious community, the state is encroaching more than ever on the affairs of the church. For the first time, ministers are being jailed. Truly, religious freedom is being dealt a devastating blow.

Twelve Years in America

In the last 12 years, I have done everything I could for America. I have had just one goal in mind: to strengthen the moral fiber of America and enlarge her capacity to fulfill God's Will.

Through projects such as the International Religious Foundation, the New Ecumenical Research Association and the Conference on God, I have sought to bring theologians of all faiths together to better understand God and one another.

I have worked to bring God's Will into the academic world. The International Cultural Foundation sponsors annual conferences on science and absolute values, and brings scholars together in organizations such as the Professors World Peace Academy, Paragon House Publishers and the Washington Institute for Values in Public Policy.

In the area of cultural expression, I have endeavored to reinforce the theme of reverence toward God. In the movie "Inchon," for example, I have tried to portray the historical importance of General Douglas MacArthur, a great American devoted to God and humanity. It is vital for American young people to have such a hero figure.

Because religious ideals must be expressed in service to humanity, I initiated the National Council for the Church and Social Action, the International Relief Friendship Foundation and Project Volunteer.

To work toward the liberation of all people from totalitarian ideologies, I established the International Federation for Victory over Communism, the Collegiate Association for the Research of Principles, and CAUSA International.

To set a standard of responsibility in the communications media, we founded the World Media Association and News World Communications, which publishes several newspapers. One of these, the Washington Times, was created to present an alternative view to the nation's capital. This project alone cost our movement over \$100 million.

These projects have required a vast amount of financial resources, as well as the hard work and loving sacrifices of fellow church members. Several hundred million dollars have been poured into America, because this nation will decide the destiny of the world. These contributions are primarily coming from overseas. In my movement, the United States has been a recipient, not a source of funds. I have acted from the firm belief that if America is lost, everything is lost. There is no other county that God can turn to.

When you understand the scope of my work, can you really believe that I came to America to defraud the United States government of an estimated \$7,300 in taxes?

Governmental Abuse of Authority

From the very beginning this was not a tax case. It has been an invasion by the government into the internal affairs of religion. They chose the Unification Church because they thought that no one would come to our defense. However, this is where they miscalculated. The religious community of America knows that unless everyone is safe, no one is safe. When one is threatened, all are threatened.

When the government abuses its authority, the consequences are fearsome. It was the Roman state which crucified Jesus Christ. In this country, it was the state which burned "witches," persecuted Roman Catholics, shunned Jews and prolonged black slavery. It was the state which allowed

Joseph Smith, founder of the Church of Jesus Christ of Latter-Day Saints, to be killed by a mob in prison. It is the state which is coming after me, and in the process, violating the religious freedom of everyone. We must stop this trend now. If we do not, then who is next?

In the providence of God, the case of Reverend Moon has become a rallying point for religious freedom in the United States. I stand convicted for no other reason than my religious beliefs and practices. I am to be punished for being who I am. This has shocked and awakened the conscience of America. Many religious leaders and believers of all faiths have stood up in outrage. They are registering their protests. Most important of all, they are united. Their unity will ensure the survival of America.

The Greatest Confrontation

The greatest confrontation in the world today is not the United States vs. the Soviet Union, capitalism vs. socialism, or even democracy vs. communism. It is faith in God vs. the denial of God.

The communist world, based on atheism, has failed to fulfill the human dream. The free world, on the other hand, has become materialistic and forgotten God, and is helpless in the face of the grave world crisis. The world is dark with confusion. A new vision must emerge—a new worldview centered on God. I am teaching that worldview, based on God's heart of love. I call it "Godism." I proclaim that this ideal will provide a new solution to the world.

Godism can unite all religious people as well as all people of conscience. This worldview will bring unity among enemies and enemy nations. This will bring true freedom of the human spirit. This ideal will usher in the realization of the Kingdom of God on earth.

This worldview, a system of thought of high dimension, has led many people to personal experience with God. The effect has been so phenomenal that in some quarters it was blamed on "brainwashing." This is the reason that I have been misunderstood in some established circles and by the media. The communists, who regard me as their archenemy,

have exploited this misunderstanding in their attempt to destroy me.

In spite of these difficulties, I am honored to dedicate myself today to the preservation of religious freedom in this country. If I can raise up a beacon warning Americans of the danger which lies ahead, then my sacrifice will serve a great purpose.

The issue today is the very survival of America and the free world. To assure this survival, I am willing to suffer any indignity, to go any distance, to do any labor, and to bear any cross. I am even willing to give my life, if that will ensure that the nation and world survive and do God's Will.

God Bless America

Today, I carry no animosity toward anyone. Jesus Christ showed the tradition of forgiveness when he prayed on the cross for those who crucified him. I am upholding that tradition. I long ago forgave my accusers. I have no hostility toward the United States government.

Instead, I pray for this country. I thank God that He is using me as His instrument to lead the fight for religious freedom and to ignite the spiritual awakening of America in this most crucial hour of human history.

Mr. Chairman, once again, thank you for this opportunity. I would like to conclude by saying, God bless America.

Thank you.

Now, this was truly oration. I guess you could better call it the stuff of emotion itself, the raw power to move hearts. Only a true saint who knows God's heart and mind, and who loves humanity intensely, could say this.

This testimony is recorded in the historical records of Congress and will remain there forever. Just as Lincoln's Gettysburg Address appears in American high-school textbooks as part of the heritage of the nation, it is only a matter of time until the testimony of Reverend Moon to the Senate hearing will also be printed in high-school books.

The Move to Danbury Prison

On July 20, 1984, the day Reverend Moon was to enter the

federal prison in Danbury, Connecticut, he had to report in by 11 o'clock at night.

Before departing from his home at the East Garden estate on the banks of the Hudson River in upstate New York, Reverend Moon and his family enjoyed a family dinner together. It was my good fortune to be included.

His manner was the same as usual. His twelve children were there, from the grown-ups to those still in their infancy. Reverend Moon spoke as he caressed their heads.

"I have to go away for a while. I want you to listen to what your Momma says. Make sure you study hard at school. That way, I'll be sure to bring some great presents when I get back."

His manner was just what it would be if he were departing on an overseas trip. The elder children thoroughly understood their father's heart. Their father was smiling, so cool and composed, but the elder children hung their heads, crying all the while. "You take care, now," he said. Then he asked, "Are the Unification Church members gathered outside yet?" and walked outside.

About a thousand members were waiting to send off their spiritual leader. All of them had gloomy faces, and they could not help crying.

Reverend Moon stood before them. I took my place beside him to translate. I have never had a situation as difficult to translate in as this. My throat was so dry that I could hardly speak.

Reverend Moon scolded me, saying, "You mustn't be like that now." Then he started speaking in his usual powerful voice.

Are you sad today? What kind of faces are these I see? I'm happy. I'm glad. I've never been as hopeful as I am today. Don't you know that all the things that God sent me to America to achieve, all those things are going to be accomplished by me going to Danbury? Today, I'm moving the global headquarters for the Unification Church to Danbury, Connecticut. I can see a new hope just beyond the hill where the Danbury prison stands. A new heaven and a new earth are waiting for me. When I think of all the miracles and heav-

only grace that Heaven has in store, I feel like I can't contain my excitement. I'm looking at the mysterious and profound providence of God, and I'm eager and ready to depart.

But what kinds of faces do you have on today? It seems like you're not thinking about things with the focus on God's Will. You are thinking about the situation focused on human beings! Have we lost? Have we won? (Yeah! We have won!) Have I given in to America, or has America given in to me? (America has given in to you.) Then that's all we need to worry about.

Today, I want you all to send me off as a heavenly victor. You should be bold and fearless. Fight on with the highest of spirits. "As is the master, so are his men." [Translator's note: A Korean proverb; literally it means, "A brave general has no weak-kneed soldiers."] Got it?

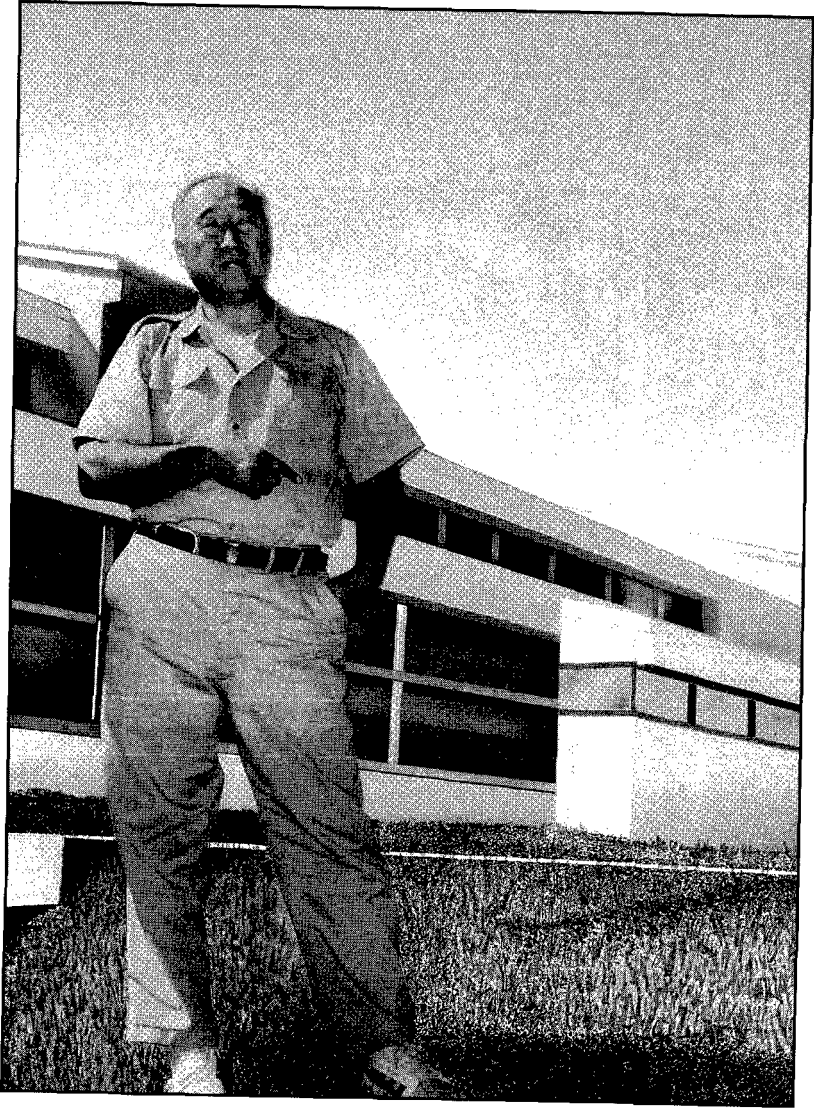
The members answered in one loud voice: "Yes!"

As Reverend Moon got into his car and left, the members cheered, "Hananim Mansei! Cham Pumonim Mansei!" (Three cheers for God! Three cheers for True Parents!) As I got into the next car to follow him, I started weeping bitterly.

"Even though he says that, still, it's our Father who is going to jail. It's so unjust, so unwarranted! Heavenly Father, please forgive us." But my tears were those of repentance, not sorrow.

The drive from East Garden to Danbury prison takes about one hour. Reverend Moon arrived at the prison in the hot air of the summer's night. He took his wife's hand, then held all of our hands before calmly walking into the prison with a smile on his face.

The prison staff was lined up to politely welcome this important guest. Even at this late hour, all the inmates also showed up and welcomed him with applause. Everyone knew about his fight, thanks to the media coverage. The whole prison had been awaiting this day, as if it were a festival or celebration. For them, it was exciting to get a glimpse of such a famous person.



Reverend Moon was incarcerated at Danbury on July 20, 1984, and released on Aug. 19, 1985. His term amounted to 396 days, or precisely 13 months.

Messiah Behind Bars

Rev. Sun Myung Moon, incarcerated at Danbury on July 20, 1984, was released from prison on August 19, 1985. His term amounted to 396 days, or precisely 13 months.

The sentence he received had been 18 months. So why was he released after only 13 months? The truth is, Reverend Moon became a model prisoner. Although he was the oldest inmate at sixty-four years of age, he became an example for the younger prisoners. This is what he said about it.

“I received awards for being a model prisoner even in the North Korean prison, where life was just like hell. Compared with a North Korean concentration camp, an American prison is like paradise. I wouldn’t be much of a leader if I couldn’t become a model here.”

Reverend Moon digested the prison lifestyle in prayer and by practicing his faith. From start to finish, his prayers were always the same: expressing gratitude to God.

The other prisoners were truly surprised by his humility. Since he was so well known, they had expected something entirely different. But when they came into contact with him, they were all struck by his attitude. Prison rules forbid any proselytizing or preaching. But there wasn’t any need for that. Reverend Moon’s lifestyle and behavior were witness enough to his faith. A good number of prisoners began to have “strange,” mystical dreams and to feel drawn to him, just as had happened in the North Korean concentration camp.

Other prisoners would volunteer to do the work that Reverend Moon had been assigned to do, but he wouldn’t allow it. His chores included preparing meals, washing dishes, and cleaning the kitchen, dining area, and toilets. In other words, he had to do the most menial work. And he did it without so much as a frown.

Mr. Kamiyama, who had gone into the prison on the same day, could hardly bear to watch his teacher do such incredibly menial, humble labor. He was distraught to see this situation. “Father, let me do it,” he would say, as he tried to grab a broom or a wiping cloth so that he could do it instead. But Reverend Moon would refuse, time and again, so that all Mr. Kamiyama could do was stand by and cry as he watched.

Reverend Moon finally said to him: “Hey, Kamiyama! I’m

really happy that God is letting me do these things. If I did not come into jail, when or where would I have the chance to do this kind of work? When I make the dinner and feed the inmates, I just think about how I am feeding God's children. Or when I clean up the dirty toilets, or the kitchen, I just imagine that I am cleaning up America. Thank you God, thank you. You let me feed my people, and You make the way for me to clean up my house, and to clean up America." This was Reverend Moon's credo in jail.

For twenty-four hours a day, he lived with the heart of the parent of humankind. He saw everything from the position of a parent, and he approached everyone with a parent's compassion. There was no prison for Reverend Moon, no hell. Everywhere was heaven. Heavenly Father was with him, and that's what heaven is: the place where God always dwells.

He spent each day in gratitude and an atmosphere of peaceful calm. Looking at him, even these unfeeling, hardened inmates were moved.

Church at Three O'clock in the Morning

Reverend Moon usually went to sleep about midnight. But he would be up again at three in the morning, praying on his top bunk (he had asked Mr. Kamiyama to sleep on the bottom bunk). When praying, he would bend over with his knees tucked under him and his forehead pressed against the bedding. In many instances, the prayers were filled with tears of compassion. He was praying as the True Parent for a suffering and fallen humankind. At five o'clock, he would go to the kitchen and get the morning meal ready for the rest of the inmates.

One day, the prison chaplain, Reverend Graham, came to see Reverend Moon. "I suppose you also celebrate a service on Sundays in your church, too. At that time, please feel free to use my chaplain's office and the chapel. What time would you like to use them? I'll draw up a schedule."

Straight off the bat, Reverend Moon replied, "How about three o'clock?"

"Sure, that's fine," Reverend Graham said, writing it down in his schedule. "No problem. Reverend Moon, 3 P.M."

In a fluster, Reverend Moon corrected him. "No, no. I

mean three o'clock in the morning!"

This time Reverend Graham was surprised. "Three in the morning? What on earth are you doing at that time?" he asked, a bit skeptically.

"We pray at three o'clock. Then we have our service at five," said Reverend Moon. Then, with a playful smile, he added, "In America, not many people are praying at that time, right? So God will be sure to listen to my prayers if I pray then, don't you think?"

Reverend Graham was moved to admiration. He sensed that he had met a true religious leader. "Of course," he said. "Sunday at 3 A.M. I'll just leave the door open. Make yourself at home," he added, and left.

From that time on, Reverend Moon would go together with Mr. Kamiyama to the chapel office every Sunday. There, he would take up the same position in prayer, on his knees on the floor with his head bent down, almost curled up like a shrimp. At five o'clock, he would offer "Kyeong Bae Shik" to God [a short "Ceremony of Respectful Obeisance" where the participants offer full Korean-style bows before God, a long-standing Unification Church tradition. It was this that Reverend Moon was referring to when he told Reverend Graham that he has his service at 5 A.M.].

After a short time, this practice became known to the other inmates. Some of them asked the Reverend if they, too, could attend this Kyeong Bae Shik.

Reverend Moon replied, "Sure, you can come, but I do my praying in Korean. It would be better if you came to the service time during the day."

But the inmates were not persuaded. "That's OK," they said. "We don't need to hear what you are saying. We'd just like to come and be there with you."

So beginning the next week, at five o'clock every Sunday, a number of inmates took turns participating in Kyeong Bae Shik with him. Copying his actions, they did full Korean bows beside him, then listened to his tearful prayers. To them, Kyeong Bae Shik with Reverend Moon was an honor. In this manner, the Danbury prison Unification Church was founded spontaneously.

There was another notable incident at the prison. A young

Jewish man who had been imprisoned for a drug-smuggling offense hanged himself from a large pine tree in the yard behind the prison. Reverend Moon was quite upset about the incident. As Mr. Kamiyama told us later, Reverend Moon spoke to him about it. "If I had talked with that young man before he did this, I could have changed his mind. ... Ah, what a loss. I really wish I could have spoken to him before this happened."

That is the parent's heart. As the True Parent of humankind, how could he feel anything but pain over this tragic loss?

The Danbury Correctional Institute was divided into two different locations. One section housed those convicted of relatively serious crimes, such as drug trafficking, fraud, or robbery. The regulations were very strict there. The second prison, situated atop a grassy hill, was a minimum-security facility. There were no bars or guards. This section contained those convicted of less serious crimes, where there was no real concern that they might attempt to escape. This second prison, which housed about two hundred inmates, was where Reverend Moon spent his incarceration. In back were a beautiful forest and mountains. Whenever he had the time, Reverend Moon would go outside and walk around the grounds. His favorite spot was sitting under one particular tall tree, with Mr. Kamiyama reading to him from the volumes of his published speeches. Hours would pass this way. Though he was listening to his own words, he still found a lot of inspiration from hearing them read.

One time, he turned to Mr. Kamiyama and said, "I've already said everything that I have to say to humanity. Everything that God wants to say through me has been said. The reason I keep going on is just that you [that is, everyone] haven't gotten the message yet."

Mr. Kamiyama later told us that when the sun went down and it became too dark for him to see the pages anymore, Reverend Moon would reluctantly call a halt to the reading and move inside.

Reverend Moon always lives his life surrounded by the words of Heaven. In fact, he himself is the substance of those words, the full manifestation. During his time in prison, all he

thought about was what he was going to do to restore life to the world once he was out.

The Faithful Hak Ja Han Moon

As far as the Unification Church is concerned, the place where Reverend Moon resides is the global headquarters. So when Reverend Moon said that he was moving the world headquarters to Danbury, it was quite true; that is exactly what happened. From Danbury, he carried out all the important tasks of leading the international movement.

Apart from Tuesdays and Wednesdays, visiting was allowed every day from 8 A.M. until 3 P.M. The visiting room was nothing like what one sometimes sees in the movies, with iron bars and the visitors talking through tiny little holes under the stern gaze of fearsome-looking guards. At first glance, the Danbury visiting room seemed more like the lobby in a cheap, rundown hotel. Comfortable chairs were scattered around, and there were vending machines dispensing drinks, sandwiches, hamburgers, and the like. The only sign of it being a prison visiting room was one guard sitting at a desk.

During visitors' hours, Reverend Moon's family or church staff members would go up to the guard's desk, show some identification, and give Reverend Moon's name. An announcement would promptly be made: "Visitors for Reverend Moon."

Whenever he came into the room, all those waiting there would show some expression of respect. Some would stop their conversations for a moment and look at him. Sometimes the guard would stand up and position himself as if he were assigned to protect Reverend Moon. The Unification Church leader would walk over to his family and hug his wife and children. Next, he would shake hands with the church staff and take a seat at the head of a table to get started on the day's work.

During the time of his incarceration, one of his main sources of strength, comfort, and support was his wife, Hak Ja Han Moon. Throughout this period, she exhibited the qualities of a faithful wife. From the day her husband entered

Danbury, she never missed a single day of visiting him.

She was particularly concerned about the protection around her husband and the kind of food he was getting. At her urging, Mr. Kamiyama would sleep while Reverend Moon was still awake, then get up at midnight and keep a vigil until dawn. After Mr. Kamiyama was released from prison on December 4, 1984, a number of the inmates who had become Reverend Moon's disciples took over this duty in turns.

Since Mrs. Moon was not permitted to bring food for her husband, she settled for bringing a few vitamin pills every day, along with some traditional Korean tonics.

But her most important support for her husband during his stay in Danbury was the earnest way in which she expressed her complete devotion. When it was time for the morning visit, Reverend Moon would be standing outside waiting for her car to arrive, and when it was time for her to go home in the evenings, he would see her off and watch her car drive into the distance.

Every morning, after finishing his prayer at five o'clock, Reverend Moon would go to the public phones and call his wife. The relationship these two have is what one would expect to see between two young lovers, head over heels in love. This testifies to the fact that their relationship as a true husband and wife is not a fleeting thing.

During the long visiting times, Mrs. Moon never diverted her attention from her husband. Speaking in a soft, gentle voice, she would go to pains to ensure that her husband was always comforted and supported. In this way, she defined the atmosphere in which innumerable items on the agenda were reported and then decided in our meetings.

I was fortunate enough to be able to report about the religious freedom rallies that were happening all around the world, and so, in a small way, bring some satisfaction to Father. But throughout his ordeal as well as after it was over, he never said anything critical about the U.S. government. He never grumbled about his situation, nor did he ever suggest that he felt any resentment due to his appointed lot. He never complained that the trial was unfair or commented about the way the government conspired to hurt and imprison him.

An Unexpected Birthday Celebration

One day, as I was leaving the prison after having said good-bye, Mother (Mrs. Moon) whispered to me, "Come by East Garden for a moment, will you?"

I had no idea what she wanted but thought it might be very important, so I hastily drove my car to the East Garden estate. When I stepped into the house, I got an enormous surprise. A splendid banquet had been prepared, and all of True Parents' family was gathered.

A thought flashed into my mind, "Aha! That's it. It's one of the children's birthdays. There's the 'Happy Birthday' banner on the wall."

Mother invited me to sit at the head of the table, a place of honor. Only Father and Mother Moon's places were more honored. Everyone sat in their places, and Mother turned to the children and spoke. "Today is Mr. Pak's birthday. Mr. Pak has been doing more than anyone since Father's trial began, as well as since Father went to Danbury. So today I got this special dinner ready so that we can all show him our gratitude and give him our support. Of course, it's a shame that Father can't be here."

I was so moved by this totally unforeseen situation that tears streamed down my cheeks. ("This is what true love is like. This is what Mother's love is like. Here I am, a sinner who sent the Messiah to prison, and Mother has understood my heart. She prepared all this to comfort me. I am so lucky, so incredibly blessed.")

I was so choked up with tears that I couldn't even manage to say, "Thank you, Mother."

Mother stood up and offered a tearful prayer. One thing I regret is that because the situation was so impromptu, a recording was not made of her prayer. That birthday prayer was precious. It is one thing I will never forget in my entire life.

When it came time to cut the birthday cake, the children all sang "Happy Birthday, Colonel Pak" in strong, loud voices. After the cake, Mother presented both my wife and me with presents.

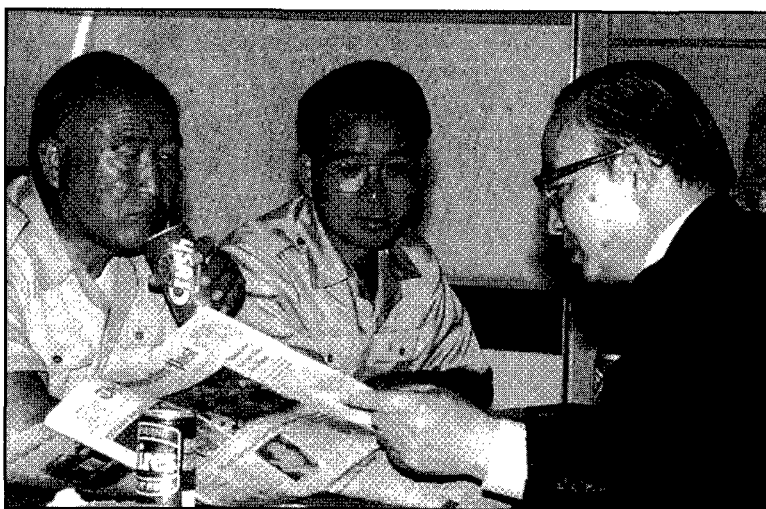
In my heart, I made a pledge. "Mother, forgive this unfaithful son. It is all my fault that Father is now in prison.

Thank you for giving so much love to this unfaithful son. I'm sorry I have only one life to give in attending you and Father. Even if I gave every second of one hundred lives, it would still be far too little."

That day was August 18, 1984. I'd forgotten that it was my birthday. But I thought of True Father. In the midst of all his tribulations, when did he have the chance to think about his own situation, his own birthday?

A Japanese Journalist Visits Danbury Prison

In September 1984, a Japanese journalist came to Danbury prison to interview Reverend Moon. The prison authorities issued a special permission so that he could enter and see all the facilities. He could even take photographs freely.



Bo Hi Pak and author Kiyoshi Nasu visit Reverend Moon and Takeru Kamiyama in the Federal Correctional Institution in Danbury, Connecticut.

There were no other visitors that day, and so we had the entire visitors room to ourselves: Reverend Moon, the journalist, Mr. Kamiyama, and myself.

The first thing the journalist asked was, "How hard has it

been for you, Reverend?"

He replied. "I'm quite all right. I feel quite at ease. In fact, I thank the American government because, due to the people from the Justice Department, I can have such a peaceful, restful time here."

I could see that the journalist was really surprised, which is quite understandable. The only reason Reverend Moon was here was that a conniving and unscrupulous Justice Department had put him here, and by means of a contrived prosecution at that. But he was grateful?

Again, the journalist asked Reverend Moon, "But isn't it a bit unbearable? Don't you feel degraded by the government setting a trap for you like this?"

Reverend Moon answered him clearly and unambiguously. "I am here because of the providence of God. I don't have any enemies. I only feel thankful."

I looked over at the journalist. His lower jaw hung open. Reverend Moon continued:

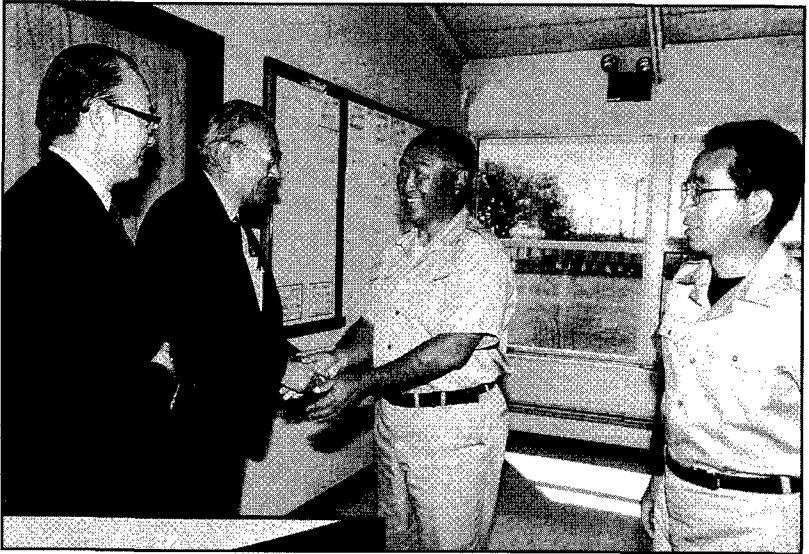
"By my coming here to prison, the Unification Church and the traditional Christian churches have become one. From the historical perspective, this is a very meaningful event. Think about it. Christianity and Judaism have walked the path of hostility and persecution toward each other for the last two thousand years.

Even after two thousand years, the rift between them has not been resolved. But by my being imprisoned here, the Unification Church and the older churches have become one. That's an amazing thing. Aren't the ministers out there fighting and demonstrating on my behalf? There are thousands of them, maybe even tens of thousands. It is really a miracle, and it is what I have been hoping for all my life. The providence of God cannot be fulfilled without the older churches and the Unification Church becoming one in unity."

The Japanese journalist was deeply impressed and left rather speechless. He had come to Danbury prison with an image of a Reverend Moon who would lay bare his discontent and complaints against the injustice of his situation. Instead, the reality was totally unexpected.

That day, we were guided around the facilities. For me, it was the first time I had seen them. Starting from his bunk, we

visited all over, including the kitchen and dining area where he worked during the day. Both were spotless. People later told us how they had begun to shine from the time that Reverend Moon entered the prison. They were much cleaner and well organized than even a staff cafeteria in a large corporation.



Reverend Moon is warmly greeted by Kiyoshi Nasu, Washington correspondent for Japan's Mainichi Shinbun newspaper.

We were also guided around the grounds behind the prison. The view that unfolds is striking. I couldn't help but be deeply moved as I observed this beautiful scenery, thinking, "Father is actually reviving his spirit here each day by looking out over this magnificent nature."

True Father pointed out the place where he sat with Mr. Kamiyama and read his earlier speeches. He told us that he had read *Loyalty and Filial Devotion Are the Source*, a special compilation of his sermons, about eight times at this spot.

To the journalist from Japan, Reverend Moon's noble and elevated character was only too apparent in this kind of environment. In his admiration and wonder, he muttered to himself, "I saw a Messiah today, the Messiah sent by Heaven. I

saw the Messiah.”

The journalist went back to Japan and, before his impression faded, wrote a book about Sun Myung Moon. So it was that Okjungei Kuseju, the book I introduced at the beginning of this chapter, was published on January 1, 1985. The Japanese journalist is of course none other than Kiyoshi Nasu, the renowned commentator on diplomatic and international affairs. Born in 1916, Mr. Nasu has been Washington correspondent for Japan's Mainichi Shinbun, as well as New York bureau chief and editorial adviser for that newspaper. His published works include Munojokaneun Ilmikwankye (The collapse of Japan-U.S. relations) and Soryeon Bonkwe (The breakup of the Soviet Union).

“Reverend Moon, Please Forgive America”

My most outstanding memory from the time of Reverend Moon's period at Danbury is the continual courtesy calls that were made by American clergy. Important and prominent ministers from all over the country transcended denomination and religious creed to visit Reverend Moon in prison.

The prison authorities were quite at a loss as to how to handle this enthusiastic tide of visitors. It got to the point that the authorities approached our church and asked us to figure out some way to restrict the flow. In the end, one of Reverend Moon's assistants, Mr. Peter (Hyo Yool) Kim, rented an apartment a block away from the prison. There, by fax and telephone, he received applications for visits, and this allowed us to manage the ecclesiastical traffic.

At the same time, those ministers who had signed the declaration stating their intention to stay in prison for one week with Reverend Moon organized the “Common Suffering Fellowship.” Under its auspices, they each spent a week at a church facility in Washington and joined in a simulated prison experience. During the day, they heard lectures and studied the Unification Principle. At night, they fasted and prayed. At the end of each “prison workshop,” the participants traveled to Danbury as a group to visit Reverend Moon.

When they visited Danbury prison, the ministers typically grasped Reverend Moon's hands and cried. For example, the

following incident, involving one prominent Christian leader, was quite dramatic.

One day, Rev. Dr. Tim LaHaye came to visit. He was the minister who had previously suggested that “we all spend one week in prison with Reverend Moon.” The moment he took Reverend Moon’s hands, Dr. LaHaye was overcome with tears and couldn’t even speak. When he finally could speak, he said, “Reverend Moon, please forgive the American government. America has committed a great sin against you. I really want to apologize to you on behalf of the government and the American people. Please forgive America. Not all American people are like that.” Then he wept again.

Reverend Moon embraced him and then said, “There is nothing for me to forgive. Since I have been here, I’ve come to love America even more. I am only thankful. After coming here, I have made up my mind to give my entire life for the sake of America. I’ve come to realize even more just how precious America is.”

Dr. LaHaye was visibly moved. “Reverend Moon,” he said, “you are truly living the love of Jesus Christ. Your suffering will cleanse the sins of America. I am grateful to God for sending you here, to the United States.”

In these words, we can find a condensed expression of the thoughts and feelings of many American ministers.

Stimulated by this incident, Reverend Moon decided to send “an epistle from prison” to the Christian clergy of America. He saw this as an excellent opportunity to educate the clergy in the contents of the Unification Principle (Divine Principle).

His letter from prison is as follows:

Dear Pastor,

My sincere Christian greetings to you from Danbury, Conn. This may be the first time you’ve ever received a letter from a minister in jail.

As you may be aware, I was incarcerated here last July 20 for allegedly trying to deprive the U.S. government of less than \$7,300 in taxes.

I can assure you that nothing could be further from the truth. The Unification Church has brought millions of dollars into the United States from other countries for charitable pro-

jects. We have no reason to deprive the IRS of such a small sum of money—not for any reason.

Writing you from prison like this reminds me of the great Apostle Paul, who wrote much of the New Testament while in prison for his faith and was often misunderstood. I have felt the presence of God in a mighty way while here. And I now understand more deeply the words that Paul wrote in Phil. 4:12-13:



Reverend Moon was granted a parole and moved to a halfway house in Brooklyn, New York, on July 4, 1985.

“I know both how to be made low, and I know how to abound: Everything and in all things I am instructed both to

be full and to be hungry, both to abound and to suffer need. I can do all things through Christ who strengthens me.”

You see, Pastor, after my encounter with Jesus Christ on a mountain in Korea when I was a teenager I had to face nearly three years in a communist death camp—a ghastly place where few escaped with their lives. As a minister, I was able to lead many dying Koreans to realize the compassionate heart of God and Jesus and to be a comfort to those suffering people. My faith in Christ sustained me through the horrible ordeal until I was rescued by United Nations soldiers ... and that faith sustains me today. I know the time will come when God will totally exonerate me, and I have tried to be a model prisoner while serving out my sentence in this prison.

But until that day of exoneration comes, I ask that you pray with me, and that you speak out for and defend religious freedom for all God-loving people in America. If God-denying secular forces are given free reign, all religions will have their blood-bought freedoms eroded away. And the vacuum of faithlessness and immorality that will ensue will ultimately lead to communism.

It always has and always will.

So, as one who has survived through the experience of living under the ruthless, godless system called communism, I feel I have been given a mandate by our Creator to help strengthen religious faith in America, so that ultimately America can rescue the hundreds of millions of innocent men, women and children who are enslaved by the Marxist-Leninist atheistic system of communism.

I am eternally grateful to the many religious groups and others who filed amicus briefs with the courts on my behalf. ... Whether you agree with us or not on every single point of doctrine really doesn't matter. What really matters is that we try to respect one another's positions and that we work together in cooperation to build a God-centered America.

Yours in Christ,
Sun Myung Moon

No less than three hundred thousand ministers and other religious leaders received this letter from Reverend Moon, along with three two-hour videocassettes teaching the contents of the Unification Principle and a small book entitled

God's Warning to the World (containing some of Reverend Moon's speeches). The flood of replies that came streaming into the Danbury Correctional Institute demonstrated that the ministers were deeply moved by the contents. The volume was so large that the local postal office cried for help, and the prison authorities had to engage extra staff just to take care of Reverend Moon's mail.



Rev. Jerry Falwell (at podium), Rev. Joseph Lowery (in white suit), and many other prominent religious leaders gathered at the National Press Club for a press conference on Aug. 20, 1985.

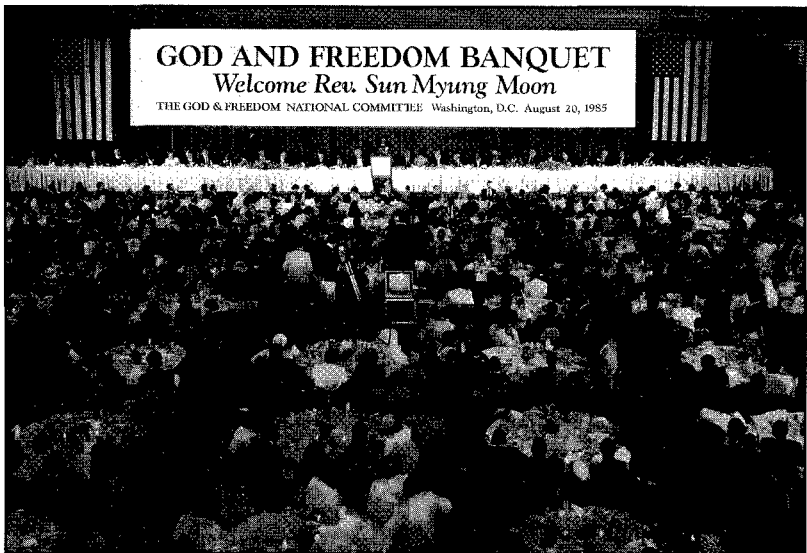
“God works in mysterious ways.” I can never get tired of saying these words. Who could have imagined that the revelation given by Heaven to bring new life and hope in the current age, namely the Unification Principle, would have been conveyed to the clergy and religious leadership of America in this way? Or, to put it another way, what other way would it have been possible for the Unification Church, which had been thought of as nothing less than heretical, to teach the Principle to thousands of Christian ministers in the United States? When I think about it, I cannot help but feel a new and intense sense of gratitude for the incredible way that Heaven carries out its providence.

Welcoming Reverend Moon Out of Prison

Approximately one month before he was due to be released, Reverend Moon was granted a preparatory parole and moved to a halfway house in Brooklyn, New York. The date was July 4, 1985.

Eventually August 20 came around, and Reverend Moon left the halfway house. It was a victorious day, not only for Reverend Moon and the Unification Church but for the cause of religious freedom as well. It was a victory for the American religious community and for the unity of the different races and communities within the United States.

That day, approximately seventeen hundred distinguished religious leaders (representing sixty different denominations) gathered from across the nation to hold a welcoming banquet for Reverend Moon at the Omni-Shoreham Hotel in Washington, D.C.



More than 1,700 distinguished religious leaders from across the nation welcomed Reverend Moon at the "God and Freedom Banquet," held at the Omni-Shoreham Hotel in Washington, D.C.

Prior to the banquet, the more prominent religious leaders gathered at the National Press Club for a press conference. These leaders were people who once would have run away

at the mere mention of Reverend Moon's name, but they stood before the reporters and cameras and read out a statement. Its contents can be summarized in one simple sentence: "Mr. President, in the name of religious freedom, you must issue a presidential pardon to the Rev. Sun Myung Moon."

Two very influential Christian ministers played a central role at this memorable press conference. One of them was black, the other white, and their relationship had never been an easy one. Both were from the South, the region where religious division has traditionally been most intense, and where even now blacks and whites attend separate church services. Understandably, their relationship was not entirely amicable. These two ministers had never before come together in public or private.

The black minister was Rev. Joseph Lowery, president of the Southern Christian Leadership Conference. The white minister was Rev. Jerry Falwell, well-known evangelist from the Southern Baptist Church with the largest congregation in America and founder of the Moral Majority. (Started in 1979, the Moral Majority later became the Liberty Federation.) Both men offered enthusiastic support to Reverend Moon.

(Reverend Falwell: "Reverend Moon has been disgraced and dishonored. ... The president must issue a letter of pardon." Reverend Lowery: "Reverend Moon has been the victim not only of the government's oppression of religious freedom, but also of racial discrimination.")

At this press conference, these two shook each other's hands and warmly embraced. It was a precious event, one where black ministers and white ministers could meet and communicate on a heart-to-heart level.

Who had brought them together? None other than an Oriental man. The providence of God is truly mysterious and amazing. Perhaps the white and black might never be able to come together and unite on their own steam. But God placed a yellow man between them.

When I appeared at the welcoming banquet together with Reverend and Mrs. Moon, it felt like the triumphal return of a great general from a successful campaign in a distant land. Religious leaders from across the nation rose to their feet amid cheers of appreciation, and thunderous applause

exploded throughout the crowded banquet hall.

Many of the ministers shouted in their enthusiasm: "You won, Reverend Moon!" "You're my hero, Reverend Moon!" "Reverend Moon, hallelujah!"



Reverend Moon is a free man!

In the midst of my tears, I managed to mumble, "Heavenly Father! Bless these people, this nation."

Reverend Moon went up to the podium, all smiles. To look at him, no one would have thought that that very morning he had been incarcerated.

His words that day were on "The Will of God."

Honorable Chairman and members of the God and Freedom Committee, distinguished clergy from all parts of the country, ladies and gentlemen.

I am truly grateful for and humbled by your welcoming me back from prison in such a deep way, representing all

parts of the United States and so many denominations. I would also like to extend my sincere appreciation to those of you who have supported me during my court battles, in the filing of the amicus briefs to the Supreme Court, in the meetings and rallies for religious freedom, in prayer meetings, in the Common Suffering Fellowship, and in the CAUSA Ministerial Alliance. Also, I thank you for your prayers, and for the many letters I have received from you while I was at Danbury, which I will never forget.

I have suffered imprisonment six times in my lifetime. As in the past, this time in prison provided me a moving experience with God. I was not there because of my personal actions or mistakes, yet I did not brood with resentment or hatred for those who persecuted me, nor did I spend my time in prison pleading my innocence. Rather, I dedicated the time to prayer and meditation, for understanding what America must do to fulfill God's Will for the world.

The determination which underlies my whole ministry and life is to relieve the great and long suffering of God. Since the world is ignorant of God's heart of suffering, my work and the work of the Unification movement have long been misunderstood, and I and my followers persecuted. However, I understand the urgency of my mission before God, and despite the lack of understanding on the part of my family, not to mention the general public, Christian churches, nations or even the whole world, this persecution has not really mattered very much to me. Throughout my life I have communicated deeply with God, and through numerous spiritual experiences I have come to know His heart and His love. I have always testified to this. To me God is not a vague God residing in the realm of the imagination. God is alive, and I relate to Him directly in my heart. I experience Him in every cell of my body.

I know that I am addressing clergy who also have been participants in the fulfillment of God's Will. Your welcoming me here today, then, as you and I know, is not a personal welcome for the individual, Reverend Moon, but is a testament to that Will of God for which I have lived my life. To do the Will of God is our common and utmost concern. Therefore, I would like to share with you some of my realizations about the Will of God.

God's Purpose of Creation

Our living, personal God is eternal, absolute and unchanging. Therefore, His Will also is eternal, absolute and unchanging. When God created human beings, He must have had a purpose and an ideal. God's purpose and ideal is a world united through true love, with God as the parent of all people. Under the true love of God, all people would be brothers and sisters living in one harmonious world family. God's ideal, then, is the creation of one world under God.

God, who is the essence of love, created everything for the purpose of love. An individual cannot love independently; it takes both a subject and an object to love. What God needs absolutely, therefore, is an object whom He can love. God created a universe motivated by love. Human beings, who are created in His own image, as we read in Gen. 1:27, are the visible and substantial objects of God's love.

To all mankind, God is the eternal, invisible and internal parent and ancestor, and perfected Adam and Eve were to be the eternal, visible and external parents and ancestors to all humankind.

The greatest, holiest love takes place when subject and object become one through giving and receiving love, eternally centered on God. In this true love, perfect unity comes about naturally, all life becomes interconnected, and the ideal of God is realized. God's Original Will was that His beloved children, Adam and Eve, would become the living, visible reflection of their invisible Creator, and thus would have eternal love, consummating the ideal of love and life.

The Foundation for Love

It is commonly thought that the Creator and the created being can never be equal. If this is so, then the ideal of love is never possible with God. God's ideal of love was to let His children, Adam and Eve, be His visible, substantial objects and become one with Him. Indeed, as is stated in I Cor. 3:16, God desires to dwell in man.

The ideal of love of the invisible God is realized when men and women (Adam and Eve) in essence become perfected. When a person, centering on God, attains complete unity between mind and body, then he or she attains maturity of

character, and true objectivity to God. This means that he or she becomes an eternal object to God's love, God's ideals and God's life.

When Adam and Eve attained this ideal as God's true, substantial children, they would naturally have propagated to create an ideal family, and eventually from the family would have developed an ideal society, nation and world. As a result of humankind's complete response to God's absolute love, all would have attained the highest joy in life, the ideal of happiness, and eventually the Kingdom of Heaven.

God created Adam and Eve on the earth, so that heaven would be first realized on earth. After life on earth, the spirits of those who lived ideal lives on earth would go to the heaven in the spiritual world, where they would live eternally.

All things are created in pairs, and are created for the sake of human beings. This enables all things to dwell in harmony under the principle of love. With God's love flowing through human beings, all the creation participates in realizing God's life and ideal.

While Adam and Eve were growing up, all things of creation were nothing other than a textbook of love for them, displaying an endless variety of love's manifestations. Adam and Eve, representing God's masculinity and femininity, were to gradually awaken to love through their life in God's textbook of love, which is nature. They were to become perfectly mature, and realize the ideal of marriage.

Such was the ultimate purpose of God in creation. God's love was not only directed to the vertical relationship of love between Himself and human beings, but also, after the perfection of vertical love, to the horizontal relationship of love between Adam and Eve. God, who has existed as invisible subject ever since the beginning, was yearning for someone who would respond to His love, and was waiting to meet His perfected visible objects, man and woman. How stimulating, how fulfilling that love would have been! That moment was the very moment when God, the internal parent, was to have resided within Adam and Eve, the external parents, to be completely one with them. In that moment the ideal of love would have been accomplished. The invisible parent, God, would have resided in the visible parents, Adam and Eve, and

would have become the eternal parent in the visible world. By this, Adam and Even were to have become the True Parents, the true original ancestors of all humankind.

Violation of God's Ideal

So precious was this true love, that to violate such love was the ultimate crime, a crime of universal magnitude. Immorality, the corruption of youth, the breakup of families, incest, homosexuality and other unspeakable crimes are the world's reality today, over which God is agonizing. The ideal of creation is to achieve the perfect family, founded upon noble and eternal love, but how did today's tragic reality come about? As the last days draw nearer, the crime of the Human Fall is manifested clearly in society. We are reaping what has been sown.

I do not have time to discuss the details of the Human Fall, but I will say that I struggled for years to discover the truth of the Fall, and I testify that its cause was immorality involving the first human family and an archangel.

In the Unification principle, Satan is not a conceptual being or a hypothetical entity. He is a real being, the very villain who destroyed the ideal of love, and shifted the human lineage from God's dominion to his own dominion. Jesus himself said very clearly, in John, chapter eight, that the devil is the ancestor of humankind. The devil, Satan, is the very adulterer that ravaged the ideal of love which God meant to realize through Adam and Eve, the love which would have raised Adam and Eve to the position of God's own external self. This may be new to many of you, but this is the truth. It was discovered through hard-fought struggles I endured in the spiritual world, as I sought for the answers to the most fundamental problems of life. If you pray, seriously and deeply, you will find affirmation of these answers.

Then why has it taken so long for God to punish Satan for his crime? Satan stole the ideal of love from God, and possesses humankind as a false parent, through false love, usurping God's position. Therefore, God had to begin by reclaiming human beings from Satan's dominion by shifting their lineage.

The Potential for Rebirth

Because of the Fall, the relationship between God and man was severed, and the righteous relationship between people, through original give and take centered on true love, was also lost. Harmonious unity among people, based on true love, was destroyed, along with the joy of life, and individuals became enemies. The world became hell, full of distrust.

God's plan of creation was to create men and women as true olive trees, and make the earth a plentiful garden. The Fall brought instead the dominion of Satan over the human ancestral lineage, creating a wilderness of wild olive trees, which are possessed by Satan, without some foundation being made. The very reason God established religions was to create His own garden, in which He could cut the wild olive trees and engraft them with the true olive tree. On the foundation of religion God will send the Messiah, and graft humankind to Him through the Messiah, the true tree. This is the essence of the messianic ideal.

From this point of view alone can we correctly understand the biblical doctrine of rebirth. God pulls people away from the false dominion of Satan, giving them rebirth through a love which is much stronger than Satan's love. Since all people were born from parents and ancestors of false love, into a lineage of false love, all people must be born a second time, this time from parents and ancestors of true love, into a lineage of true love, becoming true children and people of God. The blood of Jesus and the Holy Communion both indicate the process of the shift of human beings from Satan's lineage to God's lineage.

All people must be born again. This is the destiny of all fallen human beings. No matter how difficult this may be, we must all tread this path. Salvation cannot be had but by rebirth, being grafted into God's lineage, out of the satanic lineage. Since we are born into Satan's lineage, the process of rebirth requires complete denial of the self, including willingness to deny one's possessions, one's own tradition or culture, even one's concepts about the world. What we already own in the satanic realm can never be recognized by God. We must renounce them to be born again. To engraft ourselves to the true tree, we must sever everything.

Jesus, who came as the true olive tree, is the True Parent himself. Since he came as True Parent, to give us rebirth, he told us to sever all our old relationships and attachments before coming to God. In Matt. 10:36, Jesus warned that a person's greatest enemies will be the members of his or her own family, and that one must cut them off if they stand between the person and following Jesus.

Our Response to God

My dear clergy, our task is to learn about God's Will and to carry it out. We must become men and women who are bound in God's hands. We must become those who are willing to respond to the call of God. We must never ask God only for our individual salvation or personal heaven. Is it not our privilege as true Christians to respond to the call of the Messiah and to live and die for him and his cause?

Our religion, our denominations, must exist for the Will of almighty God, not just for the propagation of narrow views. God cannot reside within narrow views. God is not a sectarian; God sees far beyond denominationalism. He is not confined within exclusivistic dogmas. He is, rather, a parent to us all, and His unbounding love distinguishes no race or color of skin. He does not recognize the walls of nationalism or cultural tradition. He is trying His very hardest today to embrace all of humanity.

My dear clergy, do you think it is mere chance that in America, the haven of religious freedom, a nationwide movement for religious freedom emerged as a result of Reverend Moon's imprisonment? In truth, this is not an accident but God's dispensation working behind the scenes. And would you consider it a coincidence that America, as a nation which carries the banner for the free world, and which has come to scoff at the real threat of communism, is not becoming aware of the seriousness of the present danger through the CAUSA Ministerial Alliance? The CMA is a truly interdenominational movement, without walls, which has spread like wildfire across this nation. Can we call this a mere accident?

We Must Unite

America is a nation founded on the spirit and love of God.

After World War II God raised up America as a leader of nations, for the salvation and unity of the world in freedom. Internally, He was preparing this nation for the second coming of the Messiah, and to be the country that cares for the world.



A commemorative trophy was presented at the God and Freedom welcoming banquet.

Unfortunately, this country continues to ignore the monumental Will of God. America is withdrawing more and more from its global responsibilities, preferring to enjoy false comfort as if this nation were a world unto itself. This attitude, of course, merely multiplies America's problems, both inside and outside its borders. Serious racial problems, deterioration of social, ethical and moral values, decline of religious beliefs and Christian faith, and the rise of materialism and communism will not disappear just by ignoring them.

God called me to come to America because of these problems. Christianity must repent with great anguish, and must unite. We clergy must re-examine ourselves and also repent. We are reliving the time when Jesus came to earth and called the world to repentance. That call is being repeated now. We must fulfill the world mission which God has bestowed upon us. Without question, America must change.

A new religious reformation must take place. Christianity must transcend denominationalism and ascend to a higher dimension. We must realize and consider seriously the mission of Christianity to lead a supra-denominational, cultural revolution on a worldwide scale.

To commemorate this reunion tonight, we must determine to pursue the original path of Christianity. We must march forward on that way, that we might receive our coming Messiah, and help fulfill the Will of God.

May God's blessing be with you, with your families and with all the churches of America.

Reverend Moon is always the messenger of God, always an advocate for the Heavenly Will. He is thorough about this, about his determination to convey God's words and God's Will, even if it means using the opportunity provided by a welcoming banquet.

The gathering responded with cheers and shouts of "Amen! Amen!" as they rose to their feet once again.

During those thirteen months at Danbury, Reverend Moon completed what would have taken him a hundred years by any normal means. America had changed. It had begun to wake up. The America that had thought so lightly of communism had awakened from its stupor. The wind of victory over communism had begun to blow where once anti-communism had been all but dead. Communism was understood as the enemy of God.

The United States is a Christian nation. But the spirit and love of Christ had been steadily bleeding away from American society. Reverend Moon had revived the founding spirit of America and had personally demonstrated the lifestyle of Christ by living for the sake of God.

The very reason that the United States had prospered as "one nation under God" for the past two hundred years was so that it could meet the returning Christ, the Lord of the Second Advent, at the end of the twentieth century and fulfill the promise of the Kingdom of Heaven on earth.

Two thousand years ago, Jesus Christ stood in the court of Pontius Pilate, Roman governor of Judea. He was put on the cross on the hill of Golgotha and resurrected three days

after the destruction of his body. Now, the returning Jesus once again stood in Pilate's court. He received the sentence and walked the path of the cross on the hill of Danbury, but he was victorious.

In reality, the history of the Second Advent came into its own all across the globe after the victory of Danbury. The truth is, the Unification Church movement spread to the entire world in earnest only after Danbury.

The phenomena of returning resurrection will, without a doubt, sweep over the world with an irresistible force. It's true! Heaven works in the subtlest ways, because what I have outlined above is truly a record of the victory on the cross in the twentieth century.



Chapter 18

The Kidnapping of the Chairman of the Washington Times

Abduction in New York City

In autumn 1984, a rather unusual experience happened to me: I was kidnapped by people I had never seen before and of whom I had no knowledge whatsoever.

In America, kidnapping is an extremely serious offense, comparable with murder. It is so serious that the FBI is mobilized, regardless of where a kidnapping takes place.

Kidnappings are usually undertaken for two purposes. The first is financial gain. In such cases, the kidnappers normally target members of wealthy families, especially young children. After the victim is snatched, the perpetrators send a threatening note directing the family to deliver a large amount of money to such and such a place if they want to see their loved one again. In many instances, one cannot reasonably expect the safe return of the child, even if the money is delivered. It is common for the kidnappers, who are often cruel and merciless individuals, to murder the victim to destroy any evidence.

The other main purpose for which many kidnappings are committed is political. In such cases, the abduction is often

committed by a hostile or enemy government, or by some form of terrorist organization. The purpose is not money but the removal of an individual who in some way is an obstacle to the kidnapers' political aims. In some cases, the purpose may be to obtain information or intelligence.

In this type, the kidnapers are often well-trained specialists. The kidnapping is seen as a method of achieving their aims, and when the time comes, they will often murder the victim to remove him as a witness. However, if the victim is a noted scientist, for example, he may not be killed but removed, in secret, to the nation that organized the kidnapping, or perhaps to a third country. There, his skills and knowledge are utilized. This kind of abduction was frequent during World War II and the Cold War.

My own experience with kidnapping unfolded in the following manner. One afternoon, I received a phone call in my office at the Tiffany Building in New York City (at the time, I was chairman of both the News World and the Washington Times). The caller informed me that a certain well-known South Korean politician intended to visit New York and would like to meet me. He asked if I would be available to meet him at the coffee shop in the Grand Hyatt Hotel on such and such a day, such and such a month.

The politician mentioned by the caller was quite influential, so I agreed to the meeting with a sense of curiosity at the prospect of picking up some news of what was going on at home in South Korea. I'm not going to mention the politician's name here. He was in no way involved in the affair, other than the fact that the kidnapers used his name to gain my confidence and orchestrate the kidnapping incident.

On the appointed day, I went to the Grand Hyatt Hotel at the requested time, accompanied by two people: Tony Columbrito, an American who was one of my assistants at the time, and Francisco Rondan, my driver. Tony and I went directly to the coffee shop. After a few minutes, three unfamiliar youths appeared and introduced themselves as assistants of the politician I was supposed to meet.

"Nice to meet you," I said. "But where is your boss? Couldn't he make it?"

"The minister wanted you to join him for dinner, so he has

reserved a room at one of the best Korean restaurants in the city. He is waiting for you there now. It is close by. It will only take about five minutes to get there. Please allow us to take you." There was nothing unusual about the situation and no reason to suspect their intentions, so I said, "OK, if you show the way, I'll follow you in my car." At that, the youths replied respectfully, "Please, we've been asked to bring you directly. We have prepared a car. Please allow us to drive you there."

I turned to my assistant and said, "Tony, they are going to take me to the restaurant themselves, so why don't you take the car and go back to the office." After giving these instructions, I followed the youths out of the coffee shop. When I look back, there was definitely a strange atmosphere at this point. Also, having the car parked at the rear of the hotel was definitely not standard practice. I later realized they did this to avoid those accompanying me.

The youths directed me to a dark blue Lincoln. A driver was in the driver's seat, and the engine was already running. When they opened the rear door, I planned to sit on the right-hand side. This was normal etiquette for a guest such as myself. But to my surprise, as soon as I sat down, one youth pushed me into the middle and sat in the guest's position himself! Then the door for the left-side back seat opened, and another youth stepped in, so that I was in the middle with one youth on either side. When I looked around, I saw that the third youth had taken the seat next to the driver.

At that point, I felt for the first time that something was unusual. The car started to move, and there was a long period of silence. The air in the car seemed to be packed with tension. "So, where are we going?" I asked, trying to appear unconcerned. That triggered a reaction from the driver. "Shut your mouth!" he bellowed. Of course, by the time I realized something was up, it was already too late. I understood that I had become the victim of a kidnapping.

"We're going to execute you at midnight tonight!" one of them said. Perhaps because I had been trained to be calm under such conditions, or because I had confronted death several times during my army career, I began to calmly analyze my situation.

"These fellows are Korean," I thought. "I'm not a rich person. Therefore, money isn't the objective. They must be acting on the orders of someone higher up, for some political purpose. I don't know who they are, but if there is some political reason for having me killed, it would have to be because of my anti-communism. There's no other reason why anyone would do this. So are they agents from the North, or could they be acting under orders from the Soviet KGB? If so, then I'm a dead man for certain. If it's political, there's no way to get out of it. It's the end of the line for me! I have no choice but to face the grim reality."

The car was now driving along glamorous Madison Avenue. I resumed analyzing my situation: "The only way for me to get out of this alive is to get out of the car and make a break for it before we get out of the city. Once we get out of New York, I won't stand a chance." I waited until the car halted at an intersection, and then suddenly leapt into action. "I just have to buy some medicine," I said. I forced the left-side door open and tried to escape.

Unfortunately, it didn't work. The two youths on either side of me ruthlessly punched me and held me down, soon joined by the one in the front. The driver, who seemed to be the leader, shouted at me, "If you make a move, we'll just kill you right here and now." The two youths beside me took out pistols and then handcuffs, which they put on my wrists. The handcuffs were much too small for my wrists. When they forced them shut, my wrists burned with pain and I felt like my hands were going to break off. The driver shouted, "Blindfold him!" The youths promptly carried out the instructions, then pushed me down on the floor. They placed their feet on me and held me down with their shoes. Obviously, they did not want anyone to catch wind of what was going on, so they made it impossible for anyone to see me. By now, I was submerged in a sea of seemingly limitless pain.

I was held in this position while the car made its way out of New York and then driven on toward some destination. The car did not stop, so I deduced that we were on some kind of highway.

I think we drove for about two hours. Then the car entered a bumpy lane. Every time the car jounced the pain

was torturous, and I was pushed to the limits my endurance. Finally the car stopped. The three youths got out, then dragged me out as well. After being cramped in the car, my arms and legs had gone to sleep, so I couldn't move them well. I couldn't be certain because of the blindfold, but it sounded like we were in the garage of a private residence. (Editor's note: The location was later identified as Slate Hill, New York, about fifty miles north of New York City.)

Two of the hoods grabbed me by my arms and dragged me up a narrow staircase. On the next floor, they took me to a small room and made me sit down on some kind of chair, which they proceeded to tie me to. I managed to catch a few glimpses around me and spotted a South Korean flag on one wall. This new information threw me into doubt. "Who could these people be? Who were they getting their orders from?" The flag on the wall made me wonder all the more.

"The communists must be trying to trick me somehow. It could be that these rogues are simply getting paid to do this and are not the prime movers. The Soviet Union must be behind all this. Are these men paid thugs of the KGB?"

I considered the fact that I was the chairman of the Washington Times, which in only two and a half years had grown to become quite a formidable force. It was widely recognized as the leader of the anti-communist struggle in North America, and we had done things to rile the Soviet Union on more than a few occasions. We had, for example, effectively prevented the address by then Soviet General Secretary Gorbachev to the U.S. Congress. Since that time, the Soviet Union had considered the Times a big problem.

The Washington Times had also played an important role in having Ronald Reagan's SDI initiative become the national defense policy of the United States. SDI was just about the most effective victory over communism strategy there was and had resulted in the Soviet Union being forced into a very tight spot. Well aware of this fact, the Soviet Union did everything it could to thwart the advancement of this initiative. The Times had stepped to the foreground as a stalwart supporter of SDI and was seen by the Soviets as a "ringleader of evil." Its chairman could easily be considered a candidate for an international rubout.

The driver, clearly the boss, now sat leaning on the desk in front of me. I was still blindfolded. To bring my attention to the pistol that he held in his hands, he let me hear the sound of him loading the bullets. He pulled the trigger several times, and each time he released the trigger, the gun made a loud crack. There were no actual bullets in it yet.

He repeated this several times, presumably to break down my spirits. After a moment, he mumbled, just loud enough for me to hear, "It doesn't matter who you are. ... Just one pop of these little beauties and it's goodnight forever. I don't see how anyone can keep standing with one of these bullets in the forehead. ..."

Then he began talking to me directly. "You have committed a really bad crime, pal. You won't be forgiven. You don't know who we are, do you? We get our orders from up above. We're a special kidnap and hit team. Got it? You're going to be executed tonight at twelve o'clock. We're going to kill you quietly and slip you into a big steel can, then dump you into a nice deep pond somewhere out back. The FBI won't find you in a hundred years. ... Ha, ha, ha."

I asked him, "Who are you doing this for? Who asked you to do this?"

When I got the words out, the boss exploded in anger. "You just think about the crime you've committed and you'll figure it out real quick! What the heck do you think you're asking? You impudent bastard!!"

I asked again: "What crime have I committed? Why should you have to kill me?"

He kicked me harshly with his feet. "You scum! Stop moving your rotten snout!"

Then he changed his tone and sneered sarcastically, "Forgive me. I shouldn't be talking to you like that, when you'll be taking such 'a nice trip' in just a few hours."

After that, he stood directly in front of me and pulled the trigger a few times. Each time he went through the motions, my head started to spin and I felt overwhelmed by fear.

Suddenly, the room got quiet. There was not a sound to be heard, and no sign whatsoever that anyone else was about. I surmised that the thugs had gotten tired of the game and gone to another room to rest. I found that I was tied to

three chairs. My left arm was bound to one, my right arm to another, and my body was tightly bound to the chair in the middle. I guess they felt they could safely leave the room with me tied down so securely.

At that point, there was nothing else to do but wait for the appointed execution time of midnight. They were my last moments. In the dark and silence, I went about composing myself. I had already faced death several times during the Korean War, but the experience of having to wait without knowing the reason, after having been unceremoniously kidnapped, was one of unspeakable loneliness and despair. It made me think of how much happier a death it would be to die fighting, in the thick of battle. But I couldn't let myself weaken. In a sense, all my spiritual training and practice of faith until that point had been preparation to meet this kind of life-and-death crisis. So I began to put my faith in order.

First of all, I gave some meaning to this sudden and unexpected kidnapping. "Doesn't it make sense, in a way, that I have been kidnapped?" I reasoned. "Didn't I send True Father into prison? Wasn't it my sins, my failures, that allowed him to be incarcerated? Even though I professed to be attending him, to be supporting him as his special assistant, am I sure it wasn't just words? Did I really attend him at the risk of my life, with all my strength? Did I actually attend him with all my thought, with all my heart and soul? So much of it was for appearance's sake. What a miserable wretch I was. Obviously, someone has to pay the price for Father being sent to prison? If someone has to pay indemnity for that, who else but me? I guess it makes sense that I should die. How could I not realize it before? I have to repent!"

While thinking these thoughts, tears flowed down my cheeks. They weren't tears of loneliness or fear. They were tears of penitence, of contrition.

I prayed: "Heavenly Father! Please forgive such a miserable and wretched son as I have been. I am happy to receive this indemnity. I am happy to take the cup you have given me. I will go with gratitude in my heart. But Father, how can I make my final moments be not in vain, not worthless?"

After this, I made a strong determination deep within myself. OK! I'm going to cheer for God and cheer for True

Parents when I die. I'll die cheering. It's the only way I can avoid a meaningless death.

I held this conviction deep inside, then sternly resolved myself to die.

How much time had passed? The passing minutes felt as heavy as lead. But the surroundings were as quiet as ever, and no sound came into the room.

Then a noise came from what sounded like the basement. It felt like the sound of a steel drum being rolled about. At that moment I remembered what they had said about killing me and putting me into a steel drum, about dumping me like a stone into some pond somewhere.

"Aha! They are getting the steel drum ready. I guess that it's already twelve o'clock. The final moment is coming. Now is the time. I'm going to shout 'Mansei for God! Mansei for True Parents!' That's the way I will die."

In the final minutes, I thought of my family, whom I loved so much. I mumbled something like a last will and testament. "Ki Sook! My dear wife! I'm going ahead of you. I'm sorry I gave you so much trouble. I've had such a happy life with you. Please live to the fullest, right to the end. Live for me."

Then I called my children's names one by one. "Precious Na Kyung (Grace). Precious Jun Sun (Jonathan). Precious Jin Sung (James), Hoon Sook (Julia), Yun Sook (Yunny) and Jin Kyung (Samuel). And my daughter-in-law. I'm sorry that I couldn't be a better daddy for you. Take care of your momma for me. And keep a strong faith in True Parents. That's the only thing I want. We'll all meet again someday, won't we? I'm not going to die afraid or like a coward. Make sure you live for God and True Parents."

It seemed like I had said everything I needed to say. "OK," I thought. "Now is the time." With all my strength, I heaved the three chairs I was tied to and stood up, blind like the biblical Samson. I don't know where the strength came from, but I felt almost superhuman. The chairs that were bound to each of my arms were flung high almost to the ceiling, and I shouted three times with all my might:

"Praise God! Praise True Parents!"

"Praise God! Praise True Parents!"

"Praise God! Praise True Parents!"

The two chairs flew through the air and hit the ceiling. My shout was extremely loud. I had never heard anyone shout louder in all my life. It seemed like it would blow the house down. It was my last shout, and it was very satisfying. "I won't die like a dog!" I thought.

The next moment, five or six thugs jumped on me from all directions. They began to kick me indiscriminately and without reservation. They thumped and pummeled me with their fists. The next thing I knew, I felt the muzzle of a gun against my forehead.

"You stupid bastard! If you are so eager to get whacked, then go ahead and shout!"

A second sleazy-sounding fellow also shouted at me. "Where do you think you are, calling for the cops like that? Knock it off! It won't do you any good anyway!"

They thought that I was trying to shout for the police.

This time I felt something hot like a soldering iron burn against my back. I let out a scream. The thing at my back was an electric prod. One guy stuffed some cotton into my mouth to stop me from shouting again. But I still shouted and cried out, inside. They were silent cries. "Praise God! Praise True Parents! Mansei! Mansei! Mansei! Mansei!" I couldn't know when a bullet would come my way. If I had to go, I wanted to be shouting "Mansei!"

I continued to shout "Mansei" over and over again, I don't know how many times. Was it a hundred? A thousand? I kept shouting inside until, finally, I was completely exhausted. My mind became cloudy and confused. In the end, I lost consciousness.

A Dream of Hak Ja Han Moon

I don't know how much time passed. I came around when someone doused me with cold water. I heard the voice of the man I thought was the boss.

"Listen, you. We were going to execute you at twelve o'clock, but we got a call from higher up. It looks like someone is making a real effort to keep you alive. Got it?"

Still blindfolded, I was taken to another room, where there was a steel bed. They made me lie down on it and

handcuffed my arms to its metal frame.

"That person is coming here to let us know what to do, so you'd better get some shuteye in here. Got it?"

I was exhausted. My mind kept getting foggy, and I could not keep my eyes open. I knew it wasn't the time or the place, but I fell into a deep sleep. Suddenly, I woke up. Someone was urgently shaking me awake. "Huh? What's this? Who's this waking me up? Isn't it True Mother?" I thought.

Mother spoke to me urgently. "Bo Hi! What are you doing asleep? Don't you know what is going on? If you don't get out of here within the next ten hours, they'll kill you. You've only got ten hours. Do what you have to do, but you've got to get out of here. Use all your wisdom. All right?"

I woke up. It was a dream. "Wow. What a dream," I thought. "It must be a message. That's how much Heaven is trying to save me!" From somewhere inside, I felt hope and courage surging back into my heart, and my exhaustion disappeared in a flash. My eyes became wide open.

"I've had a revelation!" I thought. "She said I have to get out of here in the next ten hours. I have to use all my wisdom. Thank you, God. Thank you, True Parents. Thank you, Mother."

Even under my blindfold, I could sense that the sun was coming up. In a while, someone came to get me. I figured they were taking me to another room. Now I heard an unfamiliar voice.

"Chairman Pak. I'm very sorry. It seems like these brutes have treated you very badly."

What was this? Although I was still handcuffed and the blindfold was still over my eyes, the tone was surprisingly soft.

"Everyone at home must be worried about you. Here, why don't we make a recording to let them know that you're all right?"

I complied. I knew that everyone would be frantic. Also, the FBI was likely involved by this time. The disappearance of the chairman of the Washington Times wouldn't have been exactly ignored in Washington. I figured that having the kidnappers contact East Garden would probably help the FBI investigation somehow.

In fact, when I didn't show up at the office the evening before, my assistant Tony reported this fact to the church headquarters, and emergency meetings were called in both Washington and New York. The one person most alarmed was Hak Ja Han Moon. She immediately telephoned Danbury, where Reverend Moon was incarcerated at the time. When he heard that I had gone missing, Reverend Moon immediately curled up with both knees underneath him and entered into deep prayer. I later found out that he was awake and in deep prayer the whole time I was kidnapped.

Next, Mrs. Moon called our church staff together and urged that every possible action be taken in case I had actually been kidnapped. Of course, she requested the New York police to investigate as well. Mrs. Moon also instructed the staff to contact Sen. Orrin Hatch in Washington, who then telephoned the director of the FBI directly.

"Mr. Bo Hi Pak is a very close friend," he reportedly said. "Apparently he has gone missing, and it looks like he might have been kidnapped. Can you take care of it? Please, get as many men on it as you can."

When I later found about it, I was very grateful for this display of friendship and support by Senator Hatch. Of course, I had always admired him greatly for his noble character. At Mrs. Moon's impassioned request, the senator stayed in his office late into the night. His office took on the role of a kind of investigation headquarters.

So I spoke into the tape recorder. "Mother," I called. It was possible that these words would be the last record of my voice. If things turned out bad, then this would become my last will and testament.

"Mother, I'm all right. Please forgive this unfilial son. I'm all right. Please don't worry at all. The people here are taking good care of me. Your son Bo Hi will always act like a child of God, like a son of True Parents, should. I'm all right at the moment. Don't worry. Father, Mother, thank you."

At the end of the message, I wanted to leave a few words for my wife.

"Take care of yourself, Momma. Don't worry too much. Be strong, and live with a full heart, OK? We are together forever in God, aren't we? I love you, Ki Sook."

They conveyed that message to East Garden by phone. The FBI set about tracing the phone call right away. The trace led back to a public phone somewhere in the New York suburbs.

A Small Ray of Hope

The new voice appeared to belong to the ringleader of the whole affair. He and I talked together.

"Pak Sajangnim." He addressed me by my formal title in Korean. Somehow, his voice seemed familiar.

"We are people who respect you very much, Dr. Pak, but right now, we are experiencing a very difficult situation. We brought you here to ask you to help us. Right now, we need \$1 million. We need you to help us out with this. We used the method we did simply because we are faced with an emergency. However, if you cannot help us out, I'm afraid you'll never see your home again. We have prepared everything here to blow up the house, and we will all die here together."

When I heard the words "one million dollars" I felt like I was struck by lightning. I became extremely focused. "Aha, they were after money all the time. It wasn't political at all. Then perhaps, after all, there is some hope of getting out of this. When True Mother told me in the dream to 'use all my wisdom,' she must have been referring to this. 'You have to get out of here in the next ten hours' seems just about right, too. It's just a matter of time until the FBI search gets closer. If these thugs find themselves surrounded by the FBI, they won't hesitate to kill me and make a run for it."

I quickly made an analysis of the situation, then spoke calmly. "It will be quicker to just kill me right now. Where would I get that kind of money? Unification Church members don't think of money when they work, you know. Do you think I am rich or something? I think you've got the wrong idea. I'm already prepared to die. It won't do you any good waiting around for me to help you."

"But what about the money you are in charge of? As chairman?" The ringleader was apparently thinking about the funds that belonged to the Washington Times.

"How can I use the company's money? Do you think I can

just do as I please? It's completely out of the question, so don't pester me about it again, please. It won't do you any good anyway."

At that, he went over and picked up a phone, which he then placed beside me. "OK, now, please call the bank." I was astonished.

"Why on earth should I telephone the bank?"

"You call the bank, then instruct them to bring the money we are asking you for, in cash, to the place that we tell you."

I thought silently for a moment. "Wow! These guys are about as ignorant as you can get. They have absolutely no idea how things work in America. Where on earth would you find a bank that will deliver \$1 million to your doorstep after a single phone call?) I got the impression that they didn't really understand how serious a crime they were committing in kidnapping someone.

I spoke to them like this: "If I make this phone call, we'll all die. Don't you understand that you are committing kidnapping in bringing me here? Do you know how serious a crime that is? Right now, the FBI will be working in emergency mode all across the nation trying to find where I am. If I make this phone call, the FBI will find out that I am here, and they will have you surrounded in a minute. So you'll be forced to kill me and try to make an escape, won't you? I can't make the phone call, even for your sakes. If you really want me to make this phone call, then just kill me right now and be done with it."

The ringleader then turned to me and said, in an impatient and anxious tone, "Then what can we do? Isn't there some way you can help us? There must be some way you can make a transfer to Switzerland." His tone had completely changed, and now he spoke to me imploringly.

Mother's words to me in the dream ran through my mind: "Use all your wisdom."

I thought again. "Whatever I do, I've got to get out of here. The only thing, then, is to tell them that I have to go to the bank myself. If they insist on keeping me, then they will end up killing me for sure. They said that they have a bank account in Switzerland. As far as I know, it takes at least three days to execute a transfer to a foreign bank. Sometimes it

even takes a week. Even if I order a transfer to be made, it seems pretty clear that the FBI will intercept it and stop the transfer before it leaves the country.”

I spoke to the boss again. “As you know, American banks go through all sorts of procedures when you try to withdraw cash, even if you only want \$10,000. I think you had better forget cash. It’s lucky you said you have a Swiss bank account. You’d better give me the details. However, \$1 million is way too much. It’s just not doable.”

The kidnappers’ mouths were now watering, and they asked me how much I could manage.

“The most I can get my hands on, with my authority, would be five hundred thousand,” I said.

In truth, however, I was confident that I wouldn’t have to hand over to them a measly five dollars, let alone five hundred thousand. I thank the grace of Heaven that these hoodlums didn’t know a thing about banks.

“OK, then five hundred thousand will do,” the ringleader said. “Here, make the phone call.”

Here, my response had to be very clear. “It can’t be done with just a phone call,” I replied. “If you want me to just make the phone call, then you’d better go ahead and shoot me.”

“All right. All right. Then, how? Tell me how we can get the transfer.”

I kept silent for a while, with a downcast expression on my face. They began to get quite anxious.

I slowly opened my mouth to speak. “Mmm. I don’t think you’ll agree to it. You won’t like it.”

That made them even more agitated.

“Don’t be like that. Come on. Tell us,” said the leader.

Now I had truly arrived at the crossroads. It was a matter of life or death. I gave them my answer resolutely.

“A telephone call is absolutely out of the question. Didn’t I tell you that that will only get all of us killed? The only way it can be done is if I go to the bank myself. The bank is in Washington. It’s open until three in the afternoon, so I can still make it if you take me to La Guardia airport straight away. I can catch the noon shuttle flight, arrive in Washington at one o’clock, and make it to the bank by two o’clock to do all the transfer procedures. However, no one can follow me.

I have to go alone. All right? So make your decision. You've got two choices. Either you kill me, or you take my word and send me to the airport. Make your choice."

I really put that last piece in place magnificently. When I think about it now, I don't know where on earth I found the nerve or how I could be so shrewd. It was really God's support. God was surely with me. The dream with True Mother showed me that.

This moment would decide life or death. "Hananim Aboji! Heavenly Father!" I called out silently time and again.

After a moment, the boss gave his orders. "Get the car ready to take Mr. Pak to the airport!" He had accepted my proposal. They had decided to put their faith in my sincerity.

I asked them to bring me my clothes. They removed my blindfold for the first time, and my eyes were filled with sunlight. It seemed like I hadn't seen the sun for such a long time. I looked at their faces. Each of them was distinct. But it wouldn't do to let my guard down. I wasn't safe yet. There was no telling when the FBI might show up.

I made haste. I got them to bring my glasses to me. I picked up my watch. It had been a present from True Father. It was my lucky charm. The hands on the watch indicated that the time was half past ten.

The chain part of my tiepin was dangling on the shirt I was wearing. It had been broken. The pin itself must be with my tie, I thought, but it didn't seem likely that it could have survived the violence of my encounter in the car the day before. The tiepin was studded with a small diamond, and was quite a treasure to me. It had been True Father's. True Mother had given it to me one day, saying, "If you wear this it is sure to give you protection. Make sure you always wear it, won't you?"

For a moment, a thought flashed through my mind. If my diamond tiepin were still attached to my tie, it would definitely be a good omen. If, on the other hand, the tiepin had been lost, I would be facing a difficult time in getting out of this situation alive.

I asked them to bring me my necktie. When I got it in my hands, the first thing I did was look for the tiepin. The tiepin was there, attached to the tie as usual. "A good omen! I've

made it!" I put myself in order. When I went to the bathroom to comb my hair. I saw in the mirror that my face was pale.

When I came out of the bathroom, they took me to the front door. All the kidnapers, the whole gang of them, were lined up in a row, bowing as if they were seeing off their own company president. I shook hands with each of them. At the end of the line, I gave a firm handshake to the ringleader. He didn't say a thing, but his expression was one of earnest petition.

When I stepped out the front door, I found the Lincoln that they used to kidnap me the day before was waiting with its engine running. I carefully watched to see if anyone would get in the car after me, but no one did. The man who drove us yesterday sat in the driver's seat. I shook the hand of the ringleader once again with all the pomp of a general on his way to war.

It took a little more than one hour to get to La Guardia airport. At the airport, the driver mumbled, "I'm very sorry," over and over again. It was quite a contrast from the day before, to say the least. When I left to board the plane, he kept saying, "Thank you. Please give it your best." He also managed to bow a full ninety degrees. (In Korea, such a deep bow indicates deep respect or obeisance.) The next moment I was free.

I avoided going to a phone straight away. There was no telling what they were doing or if they were following me, so my first move was to catch the midday shuttle to Washington. I thought, "God has spared my life once again." As soon as I arrived at National Airport, I took a taxi to the bank.

Without explaining my unusual situation, I told them that I wanted to make a transfer to Switzerland. The clerk in charge of foreign remittances explained to me that the day's foreign transfers had finished at two o'clock, and that I would have to wait for the next day. That's even better, I thought to myself.

I asked her if it were possible to fill out tomorrow's application today. I wanted to set the condition that I had done everything I promised I would do, even if the thugs who kidnaped me were criminals. I couldn't be responsible for what would happen to them from this point on, but I didn't want

them to accuse me of deceiving them.

The clerk drew up the application. "How long will it take for the money to be transferred to the Swiss account?" I asked. She told me that because the money had to go through the New York branch, it would take at least a week. Under those conditions, I felt quite confident that I wouldn't lose even a single cent. At least I had kept my word, however. I did exactly what I had promised them I would do.

When I left the bank I went directly back home to my house in McLean, Virginia. I rang the front doorbell and waited. A man I had never seen before answered the door. He looked me in the face and asked me, "Who are you?"

"I'm the owner of this house. I'm Colonel Pak."

The young man was so surprised that it looked as if he was about to faint. "I'm with the FBI. What are you doing back here?" he said. He called FBI headquarters on his radio and reported my return.

"Oh, my God! Can you believe Pak is back in one piece?" he said. When a victim returns from a kidnapping, it is usually in several pieces.

There was no one at home, not even my wife. As soon as she got the news of my kidnapping, my wife had gone to East Garden to be with True Mother and other church leaders. I called East Garden and asked to speak to True Mother.

"Mother! It's me, Bo Hi! I'm back!"

"Wha ... what?" Mother was so surprised she couldn't even talk.

According to what my wife told me later, the moment True Mother got my call, she sank down in her seat. Her legs could no longer hold her up. I guess that just about sums up True Mother's love.

"Mother, I've come back and I'm all right. Thank you, Mother. I'll be there as soon as I can."

Mother managed to reply, "Here's Ki Sook," and handed the phone to my wife.

"Ki Sook! I'm sorry to cause you so much worry! Ki Sook! You thought you'd never see me again, didn't you?"

"Mother was truly worried. True Father, too. In Danbury. ..." Ki Sook was so choked up, she couldn't speak.

The news that I was back was immediately telephoned to

Danbury. As I later found out, Father had been fasting and praying continuously. He only stopped when he got the news I was back. When True Mother told him that I had returned safely, Father said, "Really? And he's not hurt? That's wonderful!" After he hung up the phone, he turned to Mr. Kamiyama, who was standing beside him, and said, "I'm going to rest a bit."

Mr. Kamiyama later told us that Father began to snore as soon as he lay down. "It was the first time I have ever seen Father snore so loudly," he said. Reverend Moon must have been extremely tired. He had been praying continuously for some forty hours.

Who should I thank for my safe return? I'm certain it was Father's prayers in Danbury that preserved my life. In his prayers he surely mobilized many angels and good spirits to come to my aid. The other thing that saved me was a mother's love. How great is True Mother's love? She reached out even to my dreams. In that way, she guided me out of that dark and dismal situation. I am truly blessed; I live in the midst of such powerful true love, and it is completely crystal clear for whom and for what I should and must devote myself all my life.

Once again I had escaped the jaws of death, and once again I was indebted. In the wake of the kidnapping experience, I began my life once again in the midst of a new level of grace and gratitude.

After my phone call to True Mother, FBI agents escorted me to East Garden in New York so that I could report everything in detail to the FBI investigators there.

The kidnapers were caught almost right away. Only the ringleader slipped away. He escaped to Japan, only to be apprehended by the Japanese government and extradited to the United States. The \$500,000 never even left the bank, thanks to the FBI, which acted swiftly to put everything in order and tie up all the details. In the end, the news of my kidnapping simply attracted a lot of coverage in the Korean newspapers.

I sometimes wonder if the kidnapping was actually meant to be a test of my faith. It goes without saying that people should live the right way. Everyone can understand that; it is

plain common sense. But even more important is the way we die. We must live in a good way so that we can die in a good way. Dying well is much more important than living well. (Editor's note: On Dec. 5, a federal grand jury in the Southern District of New York charged six men with conspiracy to kidnap, and with the kidnapping of Dr. Pak. In addition, they were charged with conspiracy to extort money, and an attempt to extort money from Dr. Pak and his company.)

A Memorable Sixtieth Birthday

In closing this chapter, I would like to describe an event that was personally very moving.

In the course of my life, I have experienced many unique and unusual events. Indeed, the fact that I am alive today is somewhat of a miracle. From the time my life was miraculously saved at the battle of the Changchon River, my life has been a borrowed one. I cannot emphasize this point too much.

I have lived my life with a certain creed: to live in gratitude. The object of my gratitude has for the most part been God. I thank Him for my life. At the same time, I have lived in gratitude to my Messiah, my True Parents, the Reverend and Mrs. Moon. It is they who have represented and revealed God to me on this physical plane.

There have been myriad experiences in which my heart and mind overflowed with gratitude for God and True Parents, but among these, there is one that has especially remained close to my thoughts. It is one that was both dramatic and eventful, one that was especially memorable. The source of these memories was the events that took place around the time of my sixtieth birthday, the time of my hwan gup, when I was chairman of the Washington Times. Amazingly enough, my hwan gup banquet was organized by none other than Reverend and Mrs. Moon.

(Translator's note: In the Korean tradition, hwan gup is considered the most important birthday in one's life. It signifies the return of an individual to the beginning point of his life, the completion of one cycle in the Chinese zodiac. A person's family, usually his or her children, will prepare a large

feast to celebrate this most important birthday. The hwan gup feast includes a table piled high with traditional foods, such as fruits and sweets, stacked and arranged into small towers on the table. The greater the variety and quantity of food, the more splendid the honor to the guest of honor. In Korean tradition, birthdays are counted according to the lunar calendar, and fall on different days each year accordingly.)



*Reverend and Mrs. Moon offer a prayer
on the occasion of Dr. Pak's 60th birthday.*

My sixtieth birthday fell on August 18, 1990. At the time, Reverend Moon was in San Francisco conducting the Second Assembly of the World's Religions. He and Mrs. Moon were staying at Shim Jeong Garden, the public headquarters for the Unification Church on the West Coast, in Oakland.

True Father had instructed the West Coast church officials to "prepare a magnificent feast for Bo Hi Pak's hwan gup celebration." Everyone close to Reverend Moon was very surprised at this direction. Such a thing had never happened in the history of the entire Unification Church. He even gave

special instructions to make sure that the food arrangements on the banquet table were especially plentiful and splendid.

When I heard about this, I was so overwhelmed I didn't know what to do with myself. True Mother had telephoned Washington and asked me to come out to the West Coast with my wife and all our children. She said to be sure to bring our hanbok (traditional Korean clothes).



*Reverend and Mrs. Moon and Dr. and Mrs. Pak
in front of the celebratory table.*

Finally the day arrived. The hall where the celebration was held was decorated with a huge banner saying, "Congratulations to Dr. Pak on His 60th Birthday!" Below the banner was a large table with all sorts of delicacies, tens of different kinds, all piled up and splendidly arranged. There was so much food it looked as if the table legs would buckle under the weight. The celebration hall was packed to standing room only. All the Unification Church leaders and the officials who had gathered from across the world to attend the Assembly of the World's Religions came to the cel-

ebriation.

Reverend and Mrs. Moon entered the hall and called my wife and me to the center. There they placed their hands on both our heads and offered a sincere and deep prayer.

When they prayed, I felt like I couldn't breathe. My heart was racing with intense emotions, and tears poured down my cheeks. My wife, Ki Sook, was also visibly agitated. I could sense she was trying hard to hold back a tidal wave of emotion and tears.

This was such a unique experience, such an incredible and unforgettable moment. This kind of prayer had only been seen when True Parents prayed for their own flesh and blood on the occasion of one of their children's birthdays. How was it that I came to receive such an honor?

For the sake of posterity, let me repeat the contents of Father's prayer.

Loving Father ... Today, on August 18, 1990, we are celebrating the birthday of Your son, Bo Hi Pak, who stands here before you. He has been alive on this earth now sixty years.

In the midst of your protection and love, this son was born in the Pak family. We know well, Father, how he was called by You and how he has walked a path of many trials and much indemnity, how since his days as a small boy he has possessed a sincere heart and followed his convictions, seeking out hope at the same time as suffering much anguish during his journey. We know well how he struggled to seek a new way of life and discover for himself the new standard of Your Will. Therefore, Heavenly Father, I ask that You remember him and keep him in your thoughts, and help him to overcome and transcend all the difficult environments he encounters so that he can experience only blessings in the future.

This son and his family have so often determined to walk the path of loyalty and filial piety over the decades, since that day when his fate was bound with the foundation built by the True Parents and the Unification Church. Please, then, bless them so that their future can always be one of advancement and progress.

Furthermore, he has lived a life of so many concerns

focusing on Your Will. He has lived on this earth together with the True Parents, sharing their difficulties and sorrows and sufferings. Yet every time he encountered tribulations, he sought only You and Your love. Now, Father, please be glad that those convictions can begin to bear fruit here, on the earth, and bless him with Your loving protection.

May he also live the coming days and years after his hwan gup in pride and joy, always investing his entire effort and heart to accomplish the historical responsibilities that Heaven has apportioned him on the stage of worldwide human history.

May all of the meaning and events of his life advance along the path of victory together with Heaven. May he, with a true heart, true mind-set and true action, always persevere along the way of gratitude, the way of gratefully seeking to repay Heaven, by giving all his effort and all his sincerity, so that he is not found lacking when he stands as a member of Heaven's family, as one connected by lineage, and so that he can leave behind him a foundation of blessing for future generations. Grant that this couple, this son and his wife, can be such a couple, and that his children also can be such children. Father, I earnestly request this of You.

I also ask, Father, that each day of his future all his conviction and faith be connected always centering on You alone, so that all his advances may be a true example for all the brothers and sisters of the Unification family, as well as for all his descendants. Bless him that it may be so.

Please also bless this day so that all his predecessors in the spiritual world, who are with us and who are observing these celebrations, may also receive the love and blessing of Heaven through this grace.

Mansei, Mansei! May You, in all Your love and grace and purpose, remember this day forever together with this family. These things I pray in the name of the True Parents. Amen.

It was an amazing prayer, an amazing benediction.

Since this prayer was spoken directly by Reverend Moon, the True Parent, in a sense it was a blessing from Heaven itself.

I spent the entire duration of the prayer sobbing with

emotion. There was nothing else I could do. Who was I? What on earth did I do to deserve this incredible glory? I feel even now quite intensely that the grace of this benediction was so much more than I deserved, a gift so great that it exceeded my capacity to receive it. Ki Sook's weeping was even more intense. Her tears flowed like two little rivers down her cheeks.

As I listened to the prayer, I regarded it as a most sublime instruction to me issued on behalf of God. True Parents were not so much offering a benediction for the life I had lived so far as exhorting me and instructing me on how to live my life from that point on. I felt that must be it; True Parents and God were telling me: "Now is the time for you to become a truly filial son and exceed in loyalty to God."

An impassioned and firm determination consolidated itself in my heart. "I will give my life, my entire life, to walk the path of a filial son. Please let me repay your grace with gratitude, with a life of devotion." Again and again I repeated this determination while listening to Father's prayer.

Once the benediction was complete, True Father asked my wife and me to take our seats in front of the food-laden celebratory table, and said, "Now let your children offer you their bows." I resolutely protested. "Please," I said, "let Ki Sook and me first offer a bow of gratitude to you and Mother. Please, won't you take a seat and accept our bow first?"

So Reverend and Mrs. Moon took their seats on the cushioned floor, and my wife and I offered a heartfelt full Korean bow to express our gratitude and thanks. A thunderous applause broke out among the guests. Next, Father asked my wife and me to sit with them so that a celebratory photograph could be taken, after which we received full bows from our children.

The next item on the schedule was a poem by Dr. Kwang Yeol Yoo. Dr. Yoo was a most distinguished Korean poet, as well as a member of the Korean Media Association, an honorary chairman of the Korean Association of Freedom Poets, and the chairman of the Ch'ongp'a Literary Circle. He had composed the poem especially to congratulate my sixtieth birthday, and I present it here:

Please Let My Future Days Be Even More Worthy

A Poem for Dr. Bo Hi Pak on the Occasion
of His Hwan Gap (60th Birthday)

Today, he has crowned himself with Hananim, God,
And clothed himself in the love of True Parents.
Is there anything in this whole universe he will be unable to
do?

In temperament, our Dr. Pak,
so gentle in appearance yet so strong in spirit;
Whether it be a beast,
No matter how strong the beast, like a beast he will deal with
him, without hesitation,
But if a person is sick and shivering from cold,
As a person he will treat him, whoever he may be.

He takes on all the difficulties of the world,
And if a word comes from True Parents,
He brings the best and right result without question or
dalliance.

Where could we find a more well-rounded person,
Anywhere we look?
For the sake of the Will of Heaven, he has shed so many
tears.
Who could stand with a closed heart before such a man?

And in the face
Of his strong love for True Parents,
Who would refuse to take his hand?
With God's noble will
Placed upon his shoulders,
What has he to fear? Surely nothing in the world.

You are beloved, Dr. Bo Hi Pak,
And today you celebrate your Hwan-gap (60th birthday).

Even if you must grind your body to its limits,
And then, if it is not enough,

With tears you make the clay,
I'm sure you will pour all your energy and strength
Into completing all that remains to be done,
To fulfill the Will of God.

So walk ahead to bring peace and solace,
To God, to True Parents, to humankind.
So that all might share in the glory of triumph,
pour out your effort and your heart.

Dr. Yoo's moving poem was followed by congratulatory addresses by a number of church officials.

Finally, the time came for me to get up and say a few words in response. However, I found myself to be quite choked up by the whole affair and had a difficult time putting my words together.

Let me summarize part of my response that day.

The title of my address was, "Cheering for True Parents at the Door of Death."

I have lived until the present with the constant thought that, before True Parents, I am a sinner, and in fact, it is quite true; I am a sinner.

I have attended True Parents since 1957, but for the thirty-three years since then I have been the cause of a lot of pain and concern for Father and have been guilty of gross impiety toward True Parents on innumerable occasions. And even while I have often espoused that old Korean saying that "true sincerity moves Heaven," I myself am only too aware that I have not done as much as I could to fulfill the responsibilities given to me by God. That is the reason why I cannot but confess that I have always been a sinner before True Parents.

How I feel right now is that I want to devote all my life and energy, so that even if it is in only a small way, I can somehow reduce my sins before I go to the spiritual world. If I can do that, then there is nothing more I could ask for. So in that frame of mind, I am constantly devoting and resolving myself to walk the way of filial duty and loyalty.

Since they have come to America, True Parents have carried out and led an incredible tale of events, something that completely transcends anything we could have imagined.

However, the American government completely refused to recognize True Parents' intentions or accept them as the saints they are, and instead did the opposite by persecuting them and throwing Sonsaengnim into prison in Danbury. In my personal view, I bear the responsibility for that turn of events. Accordingly, not a day goes by that I do not repent and reflect upon that point.

When I think about the way Father sent me here and instructed me to pioneer America, when I think about my mission to faithfully execute those instructions, I cannot help but think that Father's being sent to prison was my fault and my own sin. In this sense, even though I lack so much in qualifications to stand before True Father as a true son, True Parents have always forgiven me with compassion and embraced me in every way. On the other hand, I think I know more than anyone how, despite the fact that he always treats me with nothing but love, Father's heart is yet always burdened with anguish and pain.

Also, when I think about how completely one with God True Parents are, and how they live their lives, I wonder how such a son as I am could ever begin to aspire to such grace and blessing as I have received today. And yet, True Mother truly loves me, despite all my shortcomings. I feel Mother's love so intensely. If True Parents can love so much someone so unworthy as me, then how great must their love be for all the members of our church? It is literally inexpressible.

In conclusion I would like to say that True Parents have saved my life on more than one occasion, and not only in the spiritual sense, but also physically as well, and that I am greatly indebted to them, more than I can hope to repay. I owe them so much. Then how could I begin to repay them? Indeed, even if I devote everything I have, I will still be short in the repayment.

I felt this fact to be true all the more after the kidnapping episode. Indeed, this fact is indelibly etched on my heart. However, even before that incident, I experienced over and over again True Parents' intense love. Therefore, even if I can only repay that love to one hundredth, even one thousandth of a degree that True Parents have loved me, I am determined to devote myself in loyalty and filial piety for the rest of my life.

For that reason, when I was kidnapped and felt the moment of my death approaching, I resolved myself to die in a glorious and magnificent way, and I became determined to be cheering and crying the name of True Parents at the moment they took my life from this body.

There is an old Korean saying that few people live to be seventy, and here I am, already having lived a life of sixty years. Not only Sonsaengnim but others, too, say to me, "Are you already sixty? You're sure to live for a few more decades. You should set your aim on another sixty years." But for me, I prefer to think of it like this. "From this point on, I can die anytime. Anytime will be all right. But whenever the time comes, I don't want to die in a careless or casual way. I want to die connected to the victory of True Parents, I want to die for the sake of that victory, and I want to die cheering True Parents' name." Right now, that determination is all the stronger.

Today, I have said a few words, and I thank you for listening to my ramblings. In fact, however, in front of the incredible love that True Parents have poured on me today, I'm not really in any position to offer even a few ramblings, and I feel most unqualified to say anything at all. Nevertheless, I can only hope for True Parents' forgiveness and your indulgence. Thank you very much.

Several times during the course of this speech, I found myself quite choked up with emotion, and at times I could not continue without taking a moment to compose myself. After my words, the celebrations continued and wound up to a climax.

It was the best day of my life. Every year, many, many people celebrate their hwan gup, but I wonder where else one could find a celebration as meaningful as this one was for me. It was one of a kind, I am sure, and I thank Heavenly Father for it.

Nevertheless, unexpectedly, our family was again the recipient of this kind of wonderful grace. On April 25, 1993, we celebrated my wife Ki Sook's hwan gup. On this occasion, the celebration was held at East Garden. In every way, Ki Sook's celebration matched my own.

I guess all I can do at this point is borrow those famous

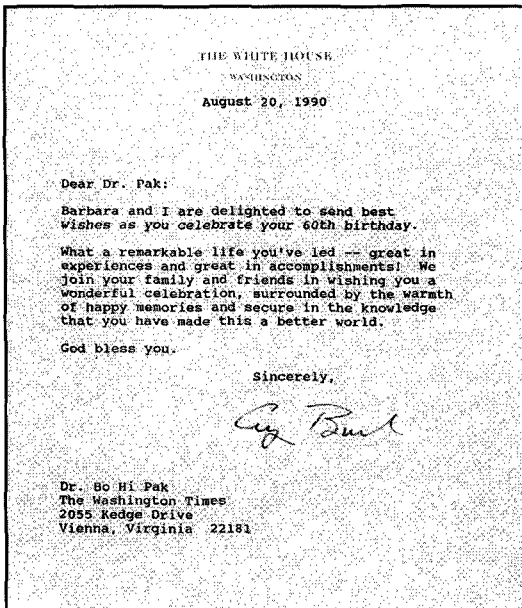
words from chapter 23 of the Book of Psalms: "My cup runneth over."

A Presidential "Happy Birthday"

The next day I returned to my office at the Washington Times full with the grace and glory of Heaven.

Reverend Moon had asked the vice chairman of the Times to "invite the top people from the media and political circles in Washington and hold a banquet to celebrate Dr. Pak's sixtieth birthday."

And so here was another case of exceptional blessing from God. In one sense, the celebration I had just returned from was an internal, spiritual celebration and a heavenly event. This next celebration promised to be an external celebration and a public and social event, thus completing a matching pair.



A letter from President Bush congratulating Dr. Pak on his 60th birthday.

The banquet took place on August 20 (just two days after my actual birthday) at a spacious venue prepared by the Times. About three hundred guests were invited, including VIPs and various staff members of the paper. The dress was standard for a formal dinner banquet; the male guests all wore black ties and tuxedos, the women all wore long dresses. A flood of congratulatory telegrams arrived as well. It was every inch a glittering gathering of respected personalities from Washington's political, media, and social circles.



A signed photo by President George H. Bush with Dr. Pak.

For the reader's ease of mind, let me say that I don't intend to go into a long and tedious account of the banquet on that day. But there is one surprising event that I think is worth mentioning.

At about four o'clock in the afternoon, a special messenger arrived from the White House and delivered an envelope

to me. When I opened it, I found a letter from President George Bush congratulating me on my sixtieth birthday. I couldn't believe my eyes. How would the U.S. president know about my birthday? It didn't seem possible. I looked again at the signature. Clearly it was President Bush's signature. I wondered who among the Korean people had ever received a letter of congratulations from the U.S. president at their hwan gup celebration? It was unprecedented.

But President Bush didn't send me this letter because I, myself, am important. Rather, it was because I was the chairman of the Washington Times. The letter was in truth an expression of respect and regard for the Washington Times and its founder, and for that reason, I owed the thanks for this glory to God.

The contents of the letter were as follows:

The White House
Washington
August 20, 1990

Dear Dr. Pak:

Barbara and I are delighted to send best wishes as you celebrate your 60th birthday.

What a remarkable life you've led—great in experiences and great in accomplishments! We join your family and friends in wishing you a wonderful celebration, surrounded by the warmth of happy memories and secure in the knowledge that you have made this a better world.

God bless you.
Sincerely,
George Bush

So it was that in my sixtieth year, I was the recipient of a magnificent congratulatory banquet from Heaven in the person of Reverend and Mrs. Moon, and the recipient of congratulations from the most powerful man on earth, the president of the United States. I think there have been very few birthday celebrations as glorious as this one.

I was once again indebted to God, for this grace could not

MESSIAH

be repaid even if I gave my entire life's contents. Moreover, this incredible grace, indeed all the grace of my life, came to me only because I have followed and attended the Messiah. My cup runs over with gratitude.



Chapter 19

The Unsung Hero of Soviet Liberation

Reverend Moon Meets Gorbachev

April 11, 1990, is the date we achieved a seemingly impossible meeting between two giants, the kind of thing we in the world of faith refer to as a miracle. One of the giants was Reverend Moon, the man who had spearheaded the Victory Over Communism movement across the globe since the 1960s, with the purpose of liberating those living under international communism. The other giant was Mikhail Gorbachev, president of the Soviet Union, the nation that had pursued world communization with relentless fervor for decades.

You could fairly say that these two giants were enemies. In 1985, Reverend Moon had convened an international symposium in Geneva that predicted the collapse of the Soviet Union within five years. The Soviets mobilized their monolithic secret police organization, the ruthless KGB, to carry out character assassination of Reverend Moon around the globe, and in particular, the United States. They even developed a plot to "liquidate" him.

On the other hand, Gorbachev enjoyed unparalleled popularity around the world. For journalists, whereas a meeting with U.S. President Bush was pretty tame, an interview with Mikhail Gorbachev was considered the pinnacle of journalis-

tic success. In apparent contradiction of Reverend Moon's prediction of the collapse of the Soviet Union, the USSR's influence as a superpower appeared virtually unlimited.

When the report came that these two well-known figures from opposing ends of the spectrum had met, people around the world reacted with amazement. However, the Moon-Gorbachev summit was neither a dream nor a fantasy. Even more amazingly, the talks were in no way simply formal or ceremonial but were held in Gorbachev's office, deep within the bowels of the Kremlin—an office never before seen by outsiders.

I alone was eyewitness to these talks, as interpreter. So let me testify here how the Moon-Gorbachev talks changed the world. This meeting between two very unique individuals shaped human history. The talks were decisive, for example, in rescuing humankind from the terrible threat of nuclear war. Furthermore, after these talks, on December 25, 1991, Gorbachev closed the curtains on the history of the monolithic Soviet empire. With one speech, and without war, he brought the Soviet Union to a peaceful end, seventy-four years after the bloody Bolshevik Revolution. Let me testify, too, that this incredible, historical event also bears, in a substantial way, the mark of the Moon-Gorbachev summit.

From my position as an eyewitness and participant, I will describe my reasons for these claims. There is one point, however, about which I ask your understanding. Gorbachev may no longer be a politician, but he is still active on various levels. I have no desire to cause problems for him or anyone else. For that reason, I cannot expound on the entire contents of these talks.

Let me start by explaining the background that led up to these talks.

"Our Next Rally Will Be in Moscow!"

The Washington Monument rally, attended by three hundred thousand people in Washington, D.C., was held on September 18, 1976 (see volume I chapter 11), as part of the bicentennial celebrations for the founding of the United States. The largest religious rally ever held in America, it was the epiphany of the "movement to restore the founding spir-

it of America” carried out by Reverend Moon since his arrival in the United States. On October 4, a victory celebration for the Washington Monument rally was held at the Belvedere estate in upstate New York. It was here that Reverend Moon made an astounding declaration: “Our next rally will be in Moscow.”

He continued, “When you say Moscow, it sounds like ‘must go!’ That means we ‘must go’ to Moscow! We must go to Moscow, the capital of communism and the capital of the Soviet Union. We must go! We are destined to go there! The Soviet Union must be liberated, and God has no one else to whom He can entrust that job. So we are the advance guard for the liberation of the Soviet Union; we are the ones who must lead the way. You have got to understand that this is our mission.”

From that time on, “We must go to Moscow!” became the rallying call of the Unification movement. But how on earth were we supposed to do it? No one talked about this point at all because the whole notion seemed so blatantly impossible.

Just imagine the commander in chief of the Victory Over Communism movement leading his adherents into the Soviet fortress. No matter what the motive, there would obviously be wholesale arrests, if not a bloodbath. There would not be much prospect of Reverend Moon himself leaving alive. The Unification faithful, including myself, wondered, “How are we supposed to go into the lion’s den and hold a rally there?”

The thing is, we were all thinking that the Moscow rally must be a repeat of the Washington Monument rally. In truth, from the very beginning, Reverend Moon was thinking of a truly novel strategy.

First, he saw communism as the final manifestation of satanic power in human history. It was his conviction that communism could not continue to exist as a world force beyond its seventy-fifth year. To him, the signs of collapse inside the Soviet empire were clear, even though the USSR appeared as strong as ever externally. He could see that there were fundamental internal flaws that were already creating a whirlwind of breakdown. Thus, Reverend Moon firmly believed that the Soviet Union would soon approach the point where it could not help but accept him. In other words,

he understood the secrets of God's providence. The motivation for accepting him would arise of its own accord from within the Soviet Union itself. Reverend Moon was all too aware that the fall of the Soviet empire would never result from external pressure alone.

Second, in Reverend Moon's strategy, the Moscow rally was not an event whose success would be based on numbers. Rather, he intended to carry out the rally by involving leaders from politics, economy, culture, media, and so forth whose support the Soviet Union required and whose influence they could not afford to ignore. He prepared for fourteen years.

One aspect of Reverend Moon's preparation involved the power of the media. In 1978 Reverend Moon founded the World Media Association (WMA), and he convened a World Media Conference each year thereafter. Even the Soviet Union could not afford to ignore trends in the media or the influence of journalists and media people worldwide.

Another aspect of Reverend Moon's preparation was connected to political influence. In 1987, he founded the Summit Council for World Peace. Former statesmen, specifically former presidents and prime ministers, gathered from countries all over the world to discuss issues related to world peace.

Reverend Moon was also a strong advocate of unity within South and Central America, and in 1984 he founded the Association for the Unity of Latin America (AULA). This was a forum that gathered former national leaders from that region. At the time, these nations were the focus of the Soviet strategy for world communization. Both Cuba and Nicaragua had already succumbed to communist takeovers, and El Salvador, Honduras, and Mexico were threatened. The fire of communist revolution was aflame in nearly every country in South America. Reverend Moon created AULA out of his concern for this situation. He instructed us to develop this movement for Latin American unity in the spirit of Simón Bolívar, the champion of liberation for South America.

Not one of these three organizations could safely be ignored by a nation in the Soviet Union's position. In fact, far from ignoring them, the Soviet Union after perestroika strongly desired their support to achieve its goals. But the key to

these organizations and the support they could provide was, of course, Reverend Moon. There was no way the Soviet Union could obtain support and cooperation from these organizations without recognizing and receiving their founder. Thus the three organizations were an important factor in Reverend Moon's Soviet strategy.

"Liberation" Does Not Mean "Destruction"

From the very beginning, Reverend Moon was convinced that if the Soviet Union changed, the world would change. He also had complete faith in the belief that his most important mission as the messiah was the liberation of international communism and bringing about the end of the Soviet empire. Until the messiah accomplished that work, there was no other way to destroy communism.

The communist ideology denied the existence of God and professed to have scientific socialism as its foundation. It made its appearance on the world stage equipped with a cleverly crafted philosophy and a seemingly plausible logic. In the end, that ideology could only be overcome by showing that God exists. The real issue was God or no God; the final outcome would be decided by which one of these positions represented the truth. With this issue as the pivot, communism could only be swept away once the final battle was decided.

What is the force that can overcome darkness? Of course, the answer is light. When the light comes, the darkness is dispelled. In the spiritual sense, light is truth. Who comes with the truth? The one whom God sends. Therefore, the work of exposing communism clearly is the work of the messiah, and only the messiah possesses the truth that can do it.

In a sense, communism was designed by the devil to test the messiah. It follows logically that only the messiah's ideology is capable of exposing the lies and falsehoods behind dialectical materialism, the core of the communist ideology. The messiah's ideology is Victory Over Communism (VOC) thought, which was developed from Unification Thought as the theoretical foundation for defeating communism.

It is important to emphasize that victory over communism is not equivalent to the destruction of communism. VOC

thought does not advocate slaughtering all the communists but rather liberating them. It seeks to illuminate the nature of the communist ideology to thus liberate its adherents from the chains of the lies contained within it and enable them to live according to truth. In other words, VOC ideology is the ideology of redemption and salvation.

God's heart seeks to rescue and restore even Satan. That is the nature of His love. The returning messiah is the incarnation of that love and bears the responsibility to give rebirth to all fallen people. To be reborn means to abandon the fallen self and become a new person. This is also the meaning of liberation. Communists are, of course, included among "all fallen people." Although communists may be part of the satanic forces that seek to destroy God's work, even Satan is a fallen archangel, in other words, one of God's creations. In light of the fact that God's providence is designed to restore and save even Satan, the goal of liberating communists is only natural.

Another important point is that VOC thought is based on "Godism" or, in other words, "head-wing thought." Head-wing thought, referring to an ideological perspective that is neither left wing nor right wing, played an important role in placating the Soviet Union's leaders and opening up the way for Reverend Moon to meet President Gorbachev.

The reason that leftist and rightist views have been the object of long-standing controversy is that, until now, we have not recognized the head and where it lies. When one stands in the head's position, there is no difference between the left hand and the right hand. Everything moves in accordance with instructions from the head.

The Bible tells us that when Jesus died on the cross, there were thieves hanging on either side of him. The thief on the left mocked and derided Jesus until the very end. But after scolding the thief on the left, the thief on the right turned to Jesus and said, "Lord, remember me when you come into your kingdom." Jesus was moved by his words and replied, "Truly I say to you, today you will surely be with me in paradise." (Luke 23:39-43)

The dramatic scene that took place on the hill of Golgotha two thousand years ago is a symbol of the world in the twen-

tieth century. The thief on the left represents the communist world, which asserted atheism and the non-existence of God. Because the skeptical thief was on the left, this camp became known as the "left wing." The thief on the right believed in God and Jesus, received salvation, and thus represents the free world, which acknowledges the existence of God. This camp came to be known as the "right wing."

Jesus, situated between these two, was in the center, or head, position. God's role is that of overseer of all life and death, joy and sorrow in the cosmos (signifying the entire created universe, including both the spiritual and physical worlds). Thus Jesus' ideology is Godism, and that, in a word, is what head-wing thought is. Head-wing thought possesses the power that can draw both left and right to the center and make them one. In other words, it possesses the power of unity, the power for unification. The power that can bring unity is none other than love. Therefore, head-wing thought is Godism, and the essence of Godism is true love.

God created human beings to resemble Him down to the last detail, and for this reason, both God and humans share a similar character and form. To describe their relationship in a nutshell, we can say that God is the invisible form of human beings, and humans are the visible form of God. The problem is that the "visible God," the human ancestors Adam and Eve, fell. When we say they fell and became corrupted, we mean that they lost God; humans came to have no relationship with God. The result of this was that the dwelling place for God that existed within human beings became vacant, and finally, a miscreant entered in God's place. Humankind became the dwelling place of Satan, and God's presence was missing at the start of human history. This was the beginning of the fallen history of humankind.

In the generation after Adam and Eve, the elder son Cain murdered the younger son Abel with a stone. Thus, evil found substance in actual form, and this became the beginning of the history of struggle. From that time on, the history of humanity has been a history of slavery to Satan. Nevertheless, all humans bear the destiny to leave Satan and return to the true lord of love, God. We were created in a form similar to God, and it is the nature of our original mind

to seek for Him. Within humankind, there is a conflict between the original mind that seeks God and the evil mind that seeks to prevent our way to God. The result is that human history has been a history of thorns and tribulation on our path back to God's embrace.

In world history, the trend to spiritualism appeared in the Middle Ages in Europe. This trend became a movement to disregard the body and live life centered only on the spiritual and mental aspects. In its pursuit of the world after death, this view of the value of human life denied the world of present reality. It was essentially a view that this world was full of nothing but sin and that no value was to be found in life here. After death, however, heaven would be found in the next world. The monasteries were prime examples of this approach to life. Monks and nuns passed each day denying the world of physical reality. If one looks at the ceremonial robes of a Russian Orthodox priest, one can see clearly the influence of this philosophy. The robe of brown, the color of the earth, symbolizes his commitment to live each day as if dead. In the place of life in the here and now, this philosophy emphasizes an eternal life living in glory together with Christ in the next world. That, in a nutshell, is the philosophical view of the spiritualism of the European Middle Ages.

With the changes of history, however, this spiritualism, through its thorough denial of the body and the physical reality, was transformed into humanism (the view that ascribes the highest value to all things human). Christianity of the Middle Ages, by establishing its religious authority, came to deal with the kings and rulers of the political world, and by receiving donations of land and money, came to wield substantial economic might. At times, Christian priests even had control over worldly rulers, and the pope held absolute power above and beyond that of kings. Thus, the pope came to be an absolute authority in both the spiritual and physical senses.

No matter what the age, power and money always tend to corrupt. Priests, having tasted this power and money, gradually departed from the spiritualism of the Middle Ages and began to take pleasure in indulgences of the flesh. The result

was rampant corruption and unrighteousness. In this manner, while the church professed spiritualism with its mouth, it nevertheless put God on the shelf, out of sight, and humanism came to the fore.

Humanism gradually transformed the face of society, to the extent that its extreme form became the prevailing characteristic. From this arose the Renaissance, then the Enlightenment, until finally the French Revolution exploded on the stage of history. These humanistic movements were the natural reaction to the corruption and tyranny of the priests and their ecclesiastical authority.

The humanistic trend eventually gave rise to the communism of Marx and Lenin; communism is the flower and essence of humanism, its perfection and culmination. Marxism-Leninism was humanism based upon a thorough grounding in atheism and materialism. It professed to explain clearly all social and historical phenomena under the guise of a scientific principle. In the first half of the twentieth century, many of the world's intellectuals were caught in its spell, such that atheistic and secular humanism came to hold sway across the globe. In the current age, this humanism has developed into an ideology that professes complete license for all human desires (especially physical and flesh-based ones) and holds material worth as the highest value. Without exaggeration, we can say that our current society worships and preaches the omnipotence of material values.

At the zenith of the age of humanism and materialism, Reverend Moon prophesied "the end of communism" and "the collapse of the Soviet empire." He also conceived and developed the VOC thought that would go on to liberate communism.

In December 1991, the Soviet Union came to an abrupt end. Now the world is making its way step by step in the direction of Godism and head-wing thought. This is the inevitable direction of history.

The Third Alternative: Godism and Head-Wing Ideology

Why is this trend inevitable? The basic reason is that none

of the predecessors—spiritualism, humanism, or materialism—is God’s original and natural ideology.

First, the spiritualism of the Middle Ages contained a flawed philosophical perspective. God, who created both the human spirit and the human body, could never recognize as true and complete an ideological position that completely denies the body and directs humans to live only by the spirit. Our bodies, this earth, this physical universe were all created by God. Spiritualism, which ignores the body and the world of physical reality, suffers from a fundamental imbalance.

Second, neither humanism nor materialism is true or complete. Born out of an excessive reaction to spiritualism, both humanism and materialism deny spirituality and anything related to the spirit and even end up denying God. Obviously, these perspectives are anathema to God. Human beings cannot exist apart from spirit. The term “humanism” sounds good, at least on the surface. In the current (fallen) condition of the human race, however, unconditional affirmation of human nature provides no means by which to prevent our being completely washed away by the flow of material and physical desires. The only product of such unconditional affirmation is hedonism and self-gratification, with the result that ethics and morality are eradicated. Moreover, when human beings deny God, they usurp the position of the absolute, which leads to the belief that humans can be forgiven for, or permitted to do, whatever they please. In the end, these ideologies, too, lack balance.

Humans are composed of both internal and external aspects. The internal human is the spirit, the mind. This is the self that communes with God and seeks truth and goodness, in other words, the “vertical self.” The external human is the body, which communes with the material world that God created. We can call the body the “horizontal self.” The completed and perfect human manifests these two functions, the vertical and the horizontal, in complete harmony. In other words, a perfected person is one who has accomplished the ideal of complete mind and body unity.

In this ideal mind/body unity, however, order (position) is an absolute requirement. This means that in humans, the mind is the core, the center, and the body is the object, the

dependent aspect. In other words, the body takes the position of servant to the mind as master. The mind is the teacher, the body is the pupil. The mind is the parent, and the body is the child. Thus, God's original ideology of creation is neither spiritualism nor humanism. Rather, it is the perspective where the spirit and the flesh are in perfect harmony, a united whole. This is exactly what Godism is, what head-wing ideology is.

In Western European philosophy, there has been a dualistic tendency to view spirit and flesh (material) as two completely separate entities, incapable of recognizing each other. This tendency sees God as a solely spiritual being and views the material as being in conflict with the spirit, as sinful and lacking intrinsic value. For example, in English, the word "body" is used to signify a corpse, in addition to the meaning of the living human form. "Flesh" not only refers to the body's tissue but also connotes excessive carnal desire. This is an expression of the underlying perspective that the human body is no more than a container for the spirit, enjoys no value in its own right, and is full of sin.

Within the framework of this dualistic worldview, humans must choose between two alternatives: go with the spirit or with the flesh. The spiritualism of the Middle Ages pursued the relationship between God and the human spirit exclusively. Because people of that age faced the undeniable reality of their physical bodies, this situation led to increasing self-contradiction. The result was that spiritualism was followed by the humanistic perspective, which placed humankind in the central position and denied the relationship with God. Humanism then transformed into materialism, drawn by flesh-based and material desires. This is the inevitable result of a theoretical paradigm that views spirit and flesh, the mental and the material, as necessarily in conflict.

Godism and head-wing thought fundamentally deny this dualistic perspective. Both spirit and flesh find their origin in the creator, God, and must achieve a harmonious relationship. When this is accomplished, the contradiction of the dualistic paradigm is resolved. God is placed in the absolute center and the spirit is given priority, but the flesh is neither

denied nor ignored. The mind and the body enjoy a reciprocal relationship. The spirit and the physical form relate to each other as subject (core) and object (extension), and together they cooperate and complement each other centering on the purpose of God's creation. In other words, the soul (spirit) needs the body to be able to grow, and without the flesh, the purpose of God's creation cannot be realized. (The purpose of God's creation means the complete perfection of the individual, the family, and the world of heaven.)

Thus, family life and one's social existence are not viewed negatively as the scenes for evil desire or carnal passion but are recognized as the precious arenas where one's mind (soul) is perfected through the practice of love and acts of goodness.

It is only because I have a physical form that I am able to experience love in the first place. Without first experiencing heaven on earth in my physical body, I cannot live in heaven in the next (spiritual) realm. Therefore, complete perfection of the mind is not possible without the body and can only be accomplished on earth. We must recognize that the physical world is not a place to be despised or denied but rather an aspect of heaven that God created for my benefit. The first and greatest goal of Godism and the head-wing ideology, therefore, is the completion of the Kingdom of Heaven on earth. Individuals are first perfected as heavenly citizens on earth, and then a kingdom, or realm, of heaven is established in the physical world on that foundation.

In Godism, the material world is not viewed as something that leads humans away from God. Rather, it is an indispensable element for the completion of the ideal of the Kingdom of Heaven on earth. The material world, including all the elements within it (nature), is not inherently evil. The problem is the fallen human mind, because it was the human heart and soul that were to control and regulate nature in the first place. If humanity wakes up to the ideal of God's creation, the relationship between humans and nature will become one of harmony and reciprocal safekeeping.

Godism, the original ideology, has the power to unify those things divided under the mantle of dualism. We could call Godism the ideology of harmony. Two thousand years

ago, Jesus' position was at the head; today, Reverend Moon stands in the same position. While revealing this ideological perspective to all humanity, he is pursuing the liberation of all left-wing and right-wing factions.

In 1976, Reverend Moon held a series of mammoth rallies in the United States (at Yankee Stadium and the Washington Monument) at which he first proclaimed Godism. Since that time, he has passionately declared the value of this ideology all across the globe.

For example, in his address at the Senate hearing on religious freedom on June 26, 1984, Reverend Moon said the following:

The greatest confrontation in the world today is not the United States vs. the Soviet Union, capitalism vs. socialism, or even democracy vs. communism. It is faith in God vs. the denial of God.

The communist world, based on atheism, has failed to fulfill the human dream. The free world, on the other hand, has become materialistic and forgotten God, and is helpless in the face of the grave world crisis. The world is dark with confusion. A new vision must emerge, a new worldview centered on God. I am teaching that worldview, based on God's heart of love. I call it "Godism." I proclaim that this ideal will provide a new solution to the world.

In November 1983, at the twelfth International Conference on the Unity of the Sciences (ICUS), held in Chicago, Reverend Moon's keynote address stated unequivocally that both democracy and communism had failed and that humanity was to walk a "third path" based on a new expression of truth. I quote a portion of his words:

Originally, both democracy and communism developed out of the desire to solve humanity's common problems. Yet not only has democracy been unsuccessful at this task, but it has also proved itself unable to resist and overcome the destructiveness of communism. Communism, on the other hand, also is completely unable to solve the world's problems, and, ironically, it creates even more woes for the human race. Thus the world is at an impasse: Democracy and communism

are faced with a “no-win” situation leading to a dead end. This being our present reality, the future of humankind seems bleak and unpredictable.

Why, then, are democracy and communism not the answer? A careful analysis of both systems shows that neither one has a core of “truth” in the ultimate sense. Democracy may serve as the basis for a political system, but it is not a clear and comprehensive worldview. Communism is an inclusive, systematic worldview, but it is one based upon false assumptions and distorted facts. What is needed, then, is a third alternative—a movement based upon a new understanding of truth, one which gives hope by presenting a new vision of world society. This is in fact the Unification movement with the Unification ideology—a complete, systematic worldview grounded in truth and absolute values. A new cultural revolution is coming, and all scholars and professionals are called to participate in creating it.

Learning from the shortcomings of democracy and communism, we conclude that a new cultural revolution can come only on the foundation of absolute values. These cannot be relative values grounded in the changing world of phenomena. Rather, they must be universal and ultimate values, grounded in the unchanging world of essence and cause, in the fundamental relationships between God, human beings and the universe.

As these words reveal, Godism does not deal with God, humanity, or the universe alone but elucidates the absolute relationship between them that results from their unity/fusion in accordance with the principles of God’s creation.

That year, on December 20, Reverend Moon spoke the following words at the National Victory Over Communism Rally in Seoul.

What is the underlying cause of the confusion in the world today? It is the relative collapse of the established value systems. We have lost the standard of how a human being ought to live righteously and in goodness. It has become difficult to determine exactly what is good and what is true. The standard of value is different for each nation, for each group, and every individual has a different standard for him or herself. In

the midst of this situation, communism has appeared and led the destruction of all previous ethical concepts.

Originally, democracy emerged professing to solve all the serious problems of humanity based on a belief in human rights, equality, and majority rule. However, today we find that the more democratic a society is, the greater the destruction of the value system. This indicates that democracy no longer has the capacity to solve social and global problems.

Why can neither democracy nor communism offer the world hope? The reason is that both these ideological approaches contain a common defect that prevents them from being able to solve the world's problems. The fatal flaw in both of them is that God is absent in their ideology and in the systems they profess. Communism propagates the poisonous notion called atheistic materialism, while democracy is increasingly falling victim to secular humanism, which also denies God. The only hope for humanity is the appearance of a third alternative.

As I said, the spiritualism of the Middle Ages emphasized the relationship between God and humans, so it was unable to solve social problems. The image of Jesus was that of an ideal monk, not the model of a good family man or member of society. Thus, those who lost hope or were disappointed by religion turned toward improvement of the social system, not the human spirit, in their pursuit of happiness. This is the origin of democracy, as well as communism. Whereas the slogan of democracy was "freedom," the motto of communism was "equality"; both advanced their causes with the goal of constructing an ideal social system. In the current era, however, they have run up against a wall. Without changing the internal quality of the individual, it is difficult, if not impossible, to realize an ideal world, no matter how wonderful or superior the social system is.

For this reason, Godism points the way to a third alternative, the path of character revolution. On this path, God and humankind form the relationship of parent and child and become one through true love. A fundamental and revolutionary change is brought about. However, it is not a path in which a relationship with God is pursued only spiritually, while the body and family and material world are ignored, as

with medieval spiritualism. Godism does not advocate such an escapist view of the world. Godism teaches clearly that the purpose of God's creation is the construction of an ideal world.

This purpose is obtained by fulfilling (1) the perfection of individual character through harmony between mind and body, (2) the perfection of family life through the harmony between husband and wife, and (3) the ideal world through harmony between humanity and the material world. It is only through Godism and head-wing thought that the path of unity between God and humanity and the material world, a world of joy and happiness, can be realized substantially.

In other words, the cause of the world's confusion today is that until now humankind has been essentially ignorant of the true nature of God's existence. Without head-wing thought, which deals with these issues in a clear and lucid manner, there is no hope for clearing up the tremendous confusion that assails humankind. (For more details, see volume I, chapter 6.)

Though the leaders of the Soviet Union were interested in Reverend Moon's head-wing ideology, initially they thought of Reverend Moon as an ultra-rightist and assumed that he must intend to undermine it, or that he was motivated by political goals, seeking to transplant Western democracy by any means at his disposal. They later came to understand clearly that this was not the case at all. The Soviet leaders, all communists, eventually realized that he was not so much calling them to move from the left to the right as calling for them to move from the left to the head position. Once they realized that Reverend Moon's motives were not political and that his ideology was not simply a shallow theory constructed for convenience's sake, they were at first surprised, then put at ease, and finally they came to trust his motives for approaching them.

Reverend Moon had maintained that all that was needed to liberate communists was their realization that Marxism-Leninism, to which they were devoted with religious fervor, was fundamentally a house of cards constructed on the basis of lies and falsehoods. It had given them a dream that an ideal society could be built. This dream inspired their enthu-

siasm and led them to pursue the communist revolution. This dream became their religion, but it was a religion of blind faith.

What was needed, Reverend Moon said, was to show Marxist-Leninists that the ideal world they sought could be achieved through Godism and the head-wing ideology. His message was, "Don't give up your dream. That is not the problem." The ideology that can realize that dream is not Marxism-Leninism but Godism, or head-wing thought.

Many true communists, particularly intellectuals, cannot abandon their devotion to an ideal world. They hope for a world free of war, poverty, and discrimination. If they understood that Godism and head-wing thought comprised the best ideology for realizing that ideal, they would rise up, as they did once before, to build a new world of hope. This was Reverend Moon's firm conviction.

The messianic thought of Reverend Moon seeks to save the communist world, even Satan himself, starting from God's true love. Only this ideology had the depth and breadth to melt the heart of the Soviet Union, the central nation of the communist world.

Liberation of the Soviet Union was already Reverend Moon's goal when he began his public mission to bring deliverance to humankind. The meeting with President Gorbachev in 1990 was prepared with this goal in mind. This result was based on years of hard work.

The Path Toward Perestroika

Let us look at what changes the Soviet Union went through during the fourteen years between Reverend Moon's Washington Monument Rally and the Moon-Gorbachev talks in 1990.

I stated that Reverend Moon had predicted that "changes will arise from within the Soviet Union ... changes such as a transformation in consciousness." And that's what happened. The changes that occurred in the Soviet Union during those years could only be described as a transformation in consciousness.

During the decade from the early 1970s to the beginning

of the 1980s, the Cold War was at its zenith. The conflict, of course, was only a "cold" war in words. In reality, it was a "hot war," albeit one without the sound of guns. During this period, local conflicts and proxy wars broke out here and there across the globe, and the East-West axis was passionately involved in a fight to the finish. The man at the center of power in the Soviet Union at this time was General Secretary Leonid Brezhnev. Brezhnev devoted his iron-willed determination and vision to the gruesome goal of world communization. Enflamed in his ambition of world communization, he proclaimed the Brezhnev Doctrine and established a basic strategy for the victory of Bolshevism worldwide: Once a nation becomes socialist (communist), it should never be allowed to remove itself from the sphere of the Soviet Union's influence. Second, the communist camp, with the Soviet Union at its center, must actively support the spread of the communist cause (exportation of the revolution).

In other words, the Soviet Union exercised ironfisted control over the entire communist empire. If any nation attempted to remove itself from the communist ranks, it would be subject to retaliation by the Soviet military. An example of this doctrine was the violent suppression of the so-called "Prague Spring" in Czechoslovakia.

In 1968, the head of the Czechoslovak Communist Party, Alexander Dubcek, promoted various reforms under the slogan "socialism with a human face." In advocating freedom of thought and of the press and a multi-party political system, Dubcek met with considerable public support. The Soviet Union, perceiving a threat to its interests, mobilized Warsaw Pact troops and intervened to crush the popular movement for liberty and freedom. This merciless implementation of the Brezhnev Doctrine soon had the other nations of the communist camp shaking in their boots.

Even before Brezhnev, a similar incident had occurred in Hungary in 1956. In this case, the Soviet army invaded the country to overthrow a reform-minded government. The administration wanted to defect from the Soviet camp, abolish the single-party dictatorship, and promote liberalization. The incident eventually resulted in the execution of Imre Nagy, the leader of the administration. Three thousand peo-

ple were killed and two hundred thousand made refugees.

During Brezhnev's era, there was virtually no place on the globe that was untouched by the bloody hand of the Soviet Union. The world was rife with the fires of communist revolution. Numerous nations in a variety of regions fell under the sway of the communist march. The territories of the Soviet empire changed constantly, and it seemed like the map of the globe had to be redrawn every other day. With America's bitter defeat in the Vietnam War and its subsequent retreat from the region, Vietnam, Cambodia, and Laos all fell to communist control. One could fairly describe this period as the Soviet Union's golden age. The goal of world dominion seemed close to materialization. Finally, in a gesture that seemed to be a direct challenge to the credibility of the United States as leader of the free world, an exultant and super-confident Soviet Union invaded Afghanistan with 150,000 regular army troops. Nevertheless, with the coming of the 1980s, the fortunes of the USSR began to change in a big way.

Even as its political power extended throughout the world, the Soviet Union's economic power began to crumble. Every time a new nation was turned, the Soviet Union's burden increased to an equivalent extent. For example, it spent an average of \$1 million per day to support Cuba. The global reach of the Soviet Union's allies—from Angola in Africa to Nicaragua in Central America, from North Korea in Northeast Asia to Vietnam in Southeast Asia—ensured that they could not be supported forever by its economic might.

The Soviet domestic economy was stagnated. Yet the Soviets, who had hitherto held superiority in the arms race with the United States, strained to invest in producing ICBMs. Even Brezhnev, once so full of limitless ambition, began to get anxious.

The final goal of Brezhnev's plan was to subdue and communize the United States by the 1980s. Once the United States had fallen, victory would be assured, so the Soviet strategy hinged on bringing the United States under communist control. The first line of attack was to threaten the United States with an overwhelming nuclear force, then instigate revolution in small regions all across the globe to weaken America in a

war of attrition, and finally to arouse confusion, agitation and a sense of hopelessness inside the United States by way of an ideological offensive in the form of a war of propaganda.

In this way, the Soviets intended to take the United States without so much as a gunshot. For this strategy to be successful, the nuclear factor was decisive; the Soviet Union required at least two or three times more nuclear weaponry than the United States. Until the 1980s, despite the difficult economic conditions, everything seemed to be going according to Brezhnev's blueprint. The core of the Soviet leadership still had plenty of reason to walk around with smiles on their faces and confident satisfaction in their step.

The next development was unexpected. To the bewilderment of the Soviets, Ronald Reagan was elected president of the United States. This turn of events was not in the Soviet plans; under their scenario, the incumbent, Jimmy Carter, would be reelected. Reagan knew only too well what the communist strategy was, and his philosophy was thoroughly anti-communist.

With the beginning of the Reagan administration, the morale of the American people was revived and transformed. The U.S. economy rebounded under Reaganomics, and the renewal of military power led to a revitalization of defensive strength. Reagan kept his campaign promise.

The knockout blow was delivered, as I have noted, the day that the SDI was announced, March 23, 1983. The announcement of this policy shift virtually negated the nuclear superiority for which the Soviet Union had striven with every drop of its energy. Once this strategic defense strategy was implemented, it would not matter how many ICBMs the Soviet Union had equipped with nuclear warheads; they would all be virtually useless. Faced with the prospect of the SDI, the Soviet leadership found their future looking extremely bleak.

By now the U.S. government had gone on the offensive against the Soviet Union, and a slackening appeared not only in the Soviet economy but also in the political system. The reason for this relaxation was the successive deaths of several Soviet supreme leaders. In 1982 General Secretary Leonid Brezhnev, the leader of the world communism strategy, died.

Yuri Andropov, 68, served after him but died after holding power for little more than a year. Next was Konstantin Chernenko, who became general secretary at the age of 72. Old and weak, he died after a mere thirteen months as Soviet leader.

In this way, a desire for generational change grew and eventually peaked with the dawn of the Gorbachev administration. When he became the most powerful leader in the Soviet Union in March 1985, Mikhail Gorbachev was a sprightly 54 years old. He was the youngest member in the Politburo. The senior members of the Politburo were all feeble with old age. To avoid a repetition of the deaths of Andropov and Chernenko, the youngest and healthiest member of the Politburo was chosen to lead the nation.

Gorbachev was, in fact, a baptized Christian. He had received baptism as an infant, thanks to his mother, who was a devoted believer in the Russian Orthodox faith. Gorbachev was also born with a large red birthmark across the right side of his forehead.

One time after Gorbachev had come to power, I made the prediction that "Gorbachev will be the last ruler of the USSR." I was giving a series of lectures during a tour of major South Korean cities. Using a slide to illustrate my point, I said, "God sent Gorbachev and stamped his forehead with the symbol of blood to tell him that he must liquidate the debt owed to the 150 million innocent victims of communist slaughter."

Gorbachev's wife, Raisa, was a devout communist and philosopher/scholar who lectured in Marxism-Leninism.

The newly elected secretary general inherited a legacy of debt that looked all but impossible to resolve. Although the Soviet Union appeared on the surface to be a superpower able to exert its influence across the globe, its domestic problems were both acute and pervasive. The domestic economy was in shambles, the people's morale had hit rock bottom, the ability of the Communist Party to lead the nation had waned considerably, corruption was rampant, and the Soviet ambition for world comunization had failed utterly. Faced with these realities, Gorbachev's only choice was to implement an overhaul. The Soviet Union would have to abandon its ambition of world dominion.

To revive the Soviet economy, Gorbachev had to reduce defense spending, which was one of the nation's primary burdens, and pursue coexistence with the West. He squarely confronted the reality that there was no way for the Soviet Union to overcome the difficulties facing it without the West's support.

Nevertheless, at the time Gorbachev did not intend to go so far as to abandon communism. He planned to buy time by advancing the policy of disarmament and coexistence with the United States, and in the interim refurbish the Soviet Union's domestic infrastructure to a level befitting a superpower. Partial reforms made within the framework of the communist system could not bring the required results, however, and gradually the secretary general began to pursue reform of the communist system itself, finally arriving at what was effectively a rejection of Marxism-Leninism. (Marxism-Leninism was not denied per se, but non-communist policies were implemented, such as the introduction of a market economy under democratic principles.)

The first major domestic policy change came in 1986. This was the policy of glasnost (openness). No one in the West trusted him, however. At this stage, everyone thought that glasnost was just another deceptive policy designed to mislead the Western alliance and bring about worldwide Bolshevism. This is when Gorbachev's natural character and innate diplomatic skills really came to the fore. He had the ability to persuade people and came across as charismatic. Step by step, Gorbachev began to win the confidence and trust of the West.

In 1987, he took the next big step with another policy initiative, perestroika (reformation, reconstruction). Considering the rigid Soviet society at the time, this new initiative meant nothing less than a revolution. Now, revolutions are usually instigated by junior officers who can no longer stomach injustice or corruption. They are not normally instigated by the top leader of the nation. This revolution, however, designed to open up the way for the Soviet Union to survive, did not begin with the military or the KGB. It began with the secretary general of the Communist Party himself.

Reverend Moon once said that there were three ways that

the collapse of the Soviet Union could come about. The first was a military revolution, or coup. The second was where the Soviet Union sank further and further into difficulty, then finally, as a last resort, started a third world war. This would expand into a nuclear conflict, and collapse would follow. He pointed out that this particular path would lead to the destruction of not only the Soviet Union but also the United States, the Western world, and all humankind.

The third possible path, he said, was the most preferable. If the highest levels of the Soviet leadership embraced the winds of freedom and instigated reforms, in the end this would lead to the demise of communism. Reverend Moon added that God would guide humanity along this third path.

If we look at the facts, we can see that Reverend Moon's prediction was completely on target. God never desired the destruction of humankind. He provided the Soviet Union with a courageous, youthful leader and used him to ignite a "new Russian revolution."

Reverend Moon's strategy for the liberation of the Soviet Union was a "soft landing." He stated clearly that blood must not be shed and that nuclear conflict must be avoided no matter what. This was God's Will. Looking back on events, we can see that the Will of God was indeed realized.

Another Unknown Fact About Soviet Liberation

In chapters 14 and 15, I testified how Reverend Moon came to the United States to fight against the communist threat and liberate the Soviet Union, how he invested himself in securing Reagan's election, and how he established the Washington Times as a VOC newspaper and thus played a decisive role in suppressing the Soviet Union's ambitions for world communization.

However, Reverend Moon's efforts to liberate the Soviet Union were not limited to these activities. Let me testify about certain related facts that the world in general has been largely ignorant of.

There is an old Korean saying about hanging a carrot in front of the donkey. This particular maxim is quite useful in explaining how the liberation of the Soviet Union was accel-

erated. In this case, the donkey was the Soviet Union under Gorbachev, and the strategy was to hang a carrot before that donkey's nose, so the donkey focused completely on going ahead. The donkey can think of nothing else but getting that juicy carrot. The path that the Soviet donkey was encouraged to run along was the path of perestroika, economic reform, military curtailment, and disarmament. If the Soviet Union ran on this path, in the end it would come to abandon communism of its own accord.

The carrot was the aid that the Western nations could provide: economic aid, technological aid, and normalized trade relations. The Soviet Union, whose very foundations had begun to shake, soon found itself in a situation where collapse would be inevitable without this "carrot." If anyone felt this reality to the bone, it was Gorbachev. Naturally, any strategy that could dangle this carrot and get him to run in the direction of reforms was the best strategy for liberating the Soviet Union from the chains of communism as fast as possible.

Gorbachev dealt with two U.S. presidents while in office. For the first three years, his opponent was Reagan, and for the last three years he was dealing with George H. Bush.

Reagan was able to perceive the true intentions behind Gorbachev's reforms. However, ever since the time of Lenin and Stalin, the Soviet communists had employed deceptive policies as a matter of course. For them it was conventional to outwardly profess coexistence and friendship toward the United States but in reality pursue worldwide revolution behind the scenes. For this reason, conservative forces in the United States were slow to believe in Gorbachev.

When Bush was inaugurated in January 1989, the opinions of his close advisers were divided. One group judged the Gorbachev reforms to be deceptive policies in the tradition of Lenin. This was the view of National Security Adviser Brent Scowcroft. The other view, held by Secretary of Defense James Baker, was that the Gorbachev reforms were just that. Bush remained undecided and spent much time in consternation over which of these views was correct.

At this point, Reverend Moon came on the scene. His view was that there was no need to believe either side. Just

dangle a carrot in front of Gorbachev and establish a clear-cut measure to gauge the genuineness of the reforms. In other words, he was saying, "Don't believe what anyone says. Believe actions. You have to decide the authenticity of the reforms based on what they actually practice." This view liberated Bush from making a choice between two uncertainties. Moreover, Reverend Moon developed that "measure to gauge the authenticity of the reforms" and made it available to the Bush administration.

On May 12, 1989, President Bush, in a foreign policy speech on U.S.-Soviet relations, set out a clear standard for evaluating the Gorbachev reforms. In the area of foreign relations, the main criteria were as follows:

1. Respect for the rights of Eastern European communist nations to self-determination (abandonment of the Brezhnev Doctrine);
2. Large-scale cutbacks in armaments, beginning with nuclear weapons but including conventional weapons;
3. Ending military aid to Cuba and Nicaragua;
4. Severing ties with the terrorism-sponsoring nation of Libya;
5. Recognition of the territorial integrity of China (self-determination for Taiwan); and
6. Collaboration with the United States on global issues such as drugs and environmental problems.

As far as the Soviet domestic situation, the criteria included:

1. Establishment of unrestricted political activity and political pluralism (which essentially meant the termination of the dictatorship of the Communist Party);
2. A policy of recognizing and protecting human rights;
3. Freedom of the press and publication; and
4. Removal of travel restrictions (freedom to emigrate) for Soviet citizens of Jewish descent.

Essentially, Bush was saying to Gorbachev: "Mr. General Secretary, if you want the support and aid of the West, show us your sincerity by implementing these criteria. Abandon the dictatorship of the Communist Party. Abandon your ambition

for world revolution and join the ranks of the free world.” Unexpectedly, Gorbachev quickly snapped at the bait. From this point on, everything began to change, all at once.

But just how did Reverend Moon convey his proposal to George Bush?

The St. Louis Declaration of the International Security Council

The story starts in the office of the chairman of the Washington Times in 1983. At that time, I was chairman of the paper, which Reverend Moon had founded only one year before.

One day, I received a rather important visitor, Dr. Joseph Churba, a renowned authority on international affairs, national security issues in particular. (Dr. Churba was also a professor of Middle East Studies at the Air University, senior Middle East intelligence estimator for the Air Force, special adviser to candidate Ronald Reagan on foreign policy, and senior policy adviser on U.S. disarmament policy, as well as the author of a number of books.)

Dr. Churba told me, “Since the Washington Times was established, I have really felt its worth. I am certain that it can play a decisive role in helping us win the Cold War. Moreover, I’m sure that Reverend Moon is the only person who can liberate communism. He is our only hope.

“Today, however, I have brought a proposal for him. In short, my proposal is the creation of an international security council. A newspaper is not enough. We have to produce concrete theory and policies for defeating communism and then provide them to policymakers. Otherwise, we are just building castles in the air. I truly want do this. Give me the responsibility. I’m determined to devote my life to doing this project.”

I was moved by Dr. Churba’s proposal. As far as I could see, he really hit the nail on the head, so I hopped on a plane to New York and submitted his outline to Reverend Moon, who immediately authorized us to create the organization. Antonio Betancourt was appointed vice president, and William Selig became administrative director.

Actually, when all was said and done, this organization proved to be an atomic weapon in our fight to lead communism toward liberation. From the time of its creation until the liberation of the Soviet Union, the International Security Council (ISC) was one of the foremost think tanks in the United States. Over an eight-year period, it produced numerous diplomatic and defense policies. These policies, all grounded in Victory Over Communism theory, were then made available to government policymakers.

In this way, the organization brought countless good results. Can you imagine how grateful the government was? We came up with many original ideas, then turned them into policies that the government could implement. We held many international meetings and conferences. Virtually every important specialist or scholar on security issues from America and around the globe had some kind of interaction with the ISC.

In the process of developing the ISC, one person played an important behind-the-scenes role: Mr. Sang Kook Han, then vice president of the Washington Times and onetime South Korean ambassador to Norway. Ambassador Han helped give birth to the ISC and was a big support to Dr. Churba.

One of the International Security Council's more important meetings was a three-day symposium held March 29-31, 1989, in St. Louis, Missouri. With the title "Assessing Change in the USSR," this symposium brought together eighteen internationally prominent security officials and communist-issues specialists from America and the Western bloc. It was a meeting focused more on quality than quantity, a gathering of the highest levels of global influence and power.

The focus of this symposium was the prospects for the Soviet Union and the Gorbachev reforms, as well as (in fact, particularly so) the foreign policy that the United States should adopt toward the USSR at that juncture. The issues were discussed in view of the fundamental principles that Reverend Moon had always advocated, and one outcome of the symposium was the so-called carrot policy. As I have mentioned, this policy introduced certain specific criteria by which the recent developments in the Soviet Union might be

assessed.

With the conclusion of the conference, the ISC issued what came to be known as the St. Louis Declaration. This declaration put forward ten specific provisions by which the reforms taking place in the USSR might be evaluated. In other words, if the Soviet Union complied with these ten provisions, then that could be taken as signifying that the reforms were genuine. If the USSR did not comply, however, then the reforms could be regarded as false and understood as a simple ploy, a deceptive decoy policy.

These provisions were as follows:

1. Renunciation of the Brezhnev Doctrine;
2. Substantial reduction of Soviet military programs, including procurement and modernization, sustained for a period of several years;
3. Termination of military support of communist regimes such as those in Cuba, Nicaragua, Angola, Afghanistan, Vietnam, and Ethiopia;
4. Faithful compliance with arms control treaties, including termination and reversal of violations of the ABM Treaty;
5. Agreement not to tie a START agreement to SDI restrictions;
6. Removal of the Berlin Wall;
7. Honoring the Helsinki Accords, including free emigration;
8. Institutionalization of the process of political change, including adoption of the rule of law (free trade unions, an independent judiciary, a multi-party system, etc.);
9. Ending the campaign of disinformation and slander being waged against the United States; and
10. Ending support for international terrorism.

The premise included in the criteria is that if the USSR would comply with these ten provisions, they would be eligible for large-scale aid from the Western nations. However, even a quick glance at the provisions will show that the St. Louis Declaration was virtually a demand that the Soviet Union abandon its defining characteristics, its identity. In other words, the declaration presses hard on the Soviets to

abandon their ambitions of world communization, renounce the dictatorship of the Communist Party, and even give up Marxism-Leninism.

In the end, these policy proposals formed the foundation of the "Fundamental Policy for U.S.-Soviet Relations," announced by President Bush on May 12. Shortly after this announcement, the workings of the "carrot policy" were set in motion.

An important fact to realize here is that these proposals were actually the concept and creation of none other than Reverend Moon. The concept he put forth was discussed by world-level scholars, then submitted to the government as the professional opinion and suggestion of the ISC. In the end, the St. Louis Declaration came to fulfill a role comparable to the Potsdam Declaration made during World War II, but as yet only a few people are aware of the above-mentioned facts surrounding the declaration.

The Gorbachev Reforms Face Their First Test

The first real test of the Gorbachev reforms came in August 1989. How far would the Soviet Union go in implementing their reforms? How far would the reforms match the new criteria? Would they abandon the Brezhnev Doctrine? Would they actually be able to give up the dictatorship of the Communist Party? In the beginning, no one thought that the Soviet Union would comply with even one of the policy stipulations.

In August 1989, the Polish prime minister, Wojciech Jaruzelski, head of the Polish communist regime, resigned from office. Tadeusz Mazowiecki, a leader of the Solidarity movement, took his place. The Solidarity movement had for many years fought a continuing struggle against the communist regime, focusing on the cause of free labor unions. The news, then, was truly amazing. When a Solidarity administration was inaugurated on September 12, the first non-communist government in modern Eastern Europe was born. To everyone's surprise, General Secretary Gorbachev abstained from intervening in the unfolding chain of events.

On October 18, Hungary adopted a multi-party presiden-

tial political system. It also changed the nation's name from the People's Republic of Hungary to the Republic of Hungary. Together, these actions were a clear indication that Hungary was abandoning the communist agenda. Once again, however, Gorbachev did not intervene.

Finally came the day that shook the whole world. On November 9, 1989, the Berlin Wall collapsed. Prior to the collapse, a continuous stream of East German citizens was escaping, pouring out to the West via Hungary. Before the Erich Honecker regime in East Germany knew what had hit it, it had succumbed to the wave of freedom and democratization that by then was sweeping all of Eastern Europe. The Egon Krenz government took over from the Honecker regime and quickly moved to permit travel through "the Wall."

The Berlin Wall had been created along the border dividing East and West Berlin in 1961. Since then, it had always been a symbol of the Cold War. When the Wall collapsed in 1989, it signaled the impending collapse of the communist world. The entire world was taken by surprise. Everyone was shocked, captivated. It seemed as if the very axis of the planet had shifted. Now, those people who thought that a communist collapse was impossible, that the idea of the fall of communism was an idle fantasy, were forced to rethink their position.

Perhaps the fact that Gorbachev was visiting East Germany at the time of the Wall's collapse was even more amazing than the collapse of the Wall itself. The occasion of Gorbachev's visit was the fortieth-anniversary celebration of the founding of the East German nation. Gorbachev had been actively urging reform in East Germany, and in the end, it was he who brought about the retirement of Honecker, who opposed any reform whatsoever.

On November 10, Bulgaria's hard-line communist premier, Todor Zhivkov, handed in his resignation. Once again, Gorbachev's influence was largely behind this move. In Czechoslovakia, President Gustav Husak was pressed to resign.

Then, on December 1, 1989, Gorbachev visited Italy for a meeting with the pope. There he declared the validity of the Czechoslovakian political reformation movement that had been quashed by merciless Soviet tanks (Warsaw Pact troops)

in the spring of 1968 (the so-called Prague Spring). This was a clear signal that the Soviet Union was renouncing the Brezhnev Doctrine.

Developments in Romania were also dramatic. The Romanian people had suffered many long years under the ruthless dictatorship of President Nicolae Ceausescu. They took to the streets to hold mass demonstrations for days on end, and finally the dictator was chased out of power. On December 22, fearful of the angry masses that surrounded the Communist Party's headquarters, the president and his wife attempted to escape by helicopter. They were captured almost immediately. On Christmas Day, they were summarily executed after a brief and terse military trial.

I remember clearly even today how the events in Romania were televised to the entire world. Gorbachev had long urged Romania to follow the path of reform. Ceausescu, however, had refused to listen.

Meanwhile, on December 2 and 3, on the Mediterranean island of Malta, President George Bush and General Secretary Gorbachev held a summit. The two leaders formally declared an end to the Cold War that had held the world community in fear for decades. Finally, the dark cloud of a nuclear holocaust between the United States and the Soviet Union was cleared away. At the same time, the defeat of communism and the USSR became a patently obvious fact.

Thus, 1989 was truly an eventful year. All the incidents and events that occurred, streaming one after the other, showed clearly that the motives behind Gorbachev's reforms were genuine. The facts showed that the general secretary was sincere in his professed desire for liberation and democratization, both in the Soviet Union and other communist nations. The events also indicated clearly that Gorbachev was sincere in seeking the support and cooperation of the "free" Western world.

Even so, Gorbachev's popularity in the USSR was extremely low. There was always a chance that the conservative communist forces would launch a counterattack and overthrow him. Gorbachev did not yet represent the sentiments of the entire nation. The military's attitude toward the reforms was hesitant, and it still wielded enormous power.

At this point, Reverend Moon determined that he must meet with Gorbachev and protect him from both the conservative communists who opposed him and the army that was waiting eagerly for an opportunity to depose him. How could he protect the general secretary? By imparting God's blessing to him, by investing the general secretary with Heaven's fortune. And Reverend Moon was the only person who could do it.

He called me in one day and instructed me to hold a mammoth conference in Moscow. "Hold the eleventh World Media Conference together with the third Summit Council for World Peace, with all the national leaders. You should also hold the ninth AULA [Association for the Unity of Latin America] conference with them."

With this incredible heavenly providence in the works, that eventful year of 1989 came to a portentous close.

The Ripening of the Gorbachev Revolution

The decisive punch for the Gorbachev revolution came at the beginning of 1990. In February, the Communist Party Central Committee adopted a new political platform and decided to amend articles 6 and 7 of the Soviet constitution. The reforms included abandonment of the dictatorship of the Communist Party, adoption of a multi-party system, and separation between the Communist Party and the government. This last step involved the introduction of a presidential system of government.

Of course, there was some doubt in the West about the way the Soviet leaders still spoke of "adhering to Marxist-Leninist principles," but it was without doubt an exceptional and unprecedented policy shift. The Soviet Union had turned the corner and entered into a new phase, bringing to a close the long history of communist dictatorship. It was fostering freedom and democratic development on the basis of a multi-party system, which was a dramatic and historical turning point.

On March 15, a special meeting of the Soviet People's Committee convened in the Kremlin. Mikhail Gorbachev was elected as the first Soviet president with 1,329 of the 1,878

votes cast. His elected term of office was five years.

Three months later, on June 1, Gorbachev met with Bush in Washington, D.C., and they signed a joint agreement on a series of disarmament measures. At the signing, Bush said, "Even up until a short time ago, there were some who thought that it was the destiny of the United States and the Soviet Union, and the destiny of the people of our two great nations, to be in conflict forever. But now you, President Gorbachev, and I are challenging history and taking a new step. We have to forge a new relationship of cooperation between the Soviet Union and the United States.

"We may not agree about everything, and indeed we still do not agree about everything, but we do believe in a common, sincere desire. That desire is the termination of the Cold War, something that the world and humanity are longing for at this time."

In response, President Gorbachev said, "The important thing is, America and the Soviet Union are not simply signing an agreement to move toward a better international environment, toward more trusting international relations and a world without violence. We are also acting concretely to accomplish these things.

"We talked about much more than I anticipated. I am only human, and I may be sentimental. But at any rate, both the Soviet Union and America are working hard for the success of our goals, and I congratulate the great people of our two nations. President Bush, I want to shake your hand and congratulate both of our efforts." Then he turned to Bush and extended his hand.

You could see the glistening of tears in the eyes of the two men as they looked at each other. Beginning with the First Lady Barbara Bush, who was sitting in the front row, many attending dignitaries were moved by the emotion of the moment and took out their handkerchiefs. To me, the sound was a musical overture for a symphony of world peace.

Reverend Moon Makes His Approach to the Soviet Union

How, then, did the historical handshake between Reverend Moon and Mikhail Gorbachev materialize? In what

manner did it unfold? I have explained the background that made the meeting of these two giants inevitable; the very nature of Reverend Moon's head-wing thought meant that it was destined to liberate the Soviet Union. Gorbachev, meanwhile, was destined to embrace and welcome it. I think it is reasonable to say that the revolution ushered in by Gorbachev was in fact the fruit of Reverend Moon's lifelong conviction and effort.

Of course, there is no such thing as a free lunch, and Reverend Moon's overtures to the Soviet Union were not easily accomplished. As much as the free world disbelieved the good faith of the Soviet Union, the Soviet Union and the communist world disbelieved the motives of Reverend Moon; they considered him their sworn enemy. In one sense, that was only natural.

At the height of Soviet imperialism, the Soviets counted three individuals as their greatest enemies. The Soviet KGB considered it their mission to assassinate or otherwise remove these three individuals. The first was, of course, President Ronald Reagan; they thought that if Reagan were out of the way, then world communization would be in their grasp for sure.

The second individual was Pope John Paul II. From an early time, this pope had declared that communism was the enemy of humanity, the enemy of God.

The third individual was Reverend Moon. In fact, he was the person the Soviet Union feared the most, because he had an ideology that could topple Marxism-Leninism and sweep it out the door. Moreover, he spread his Victory Over Communism movement across the entire world and put communism on the defensive in every part of the globe.

It was the KGB's mission to remove these three meganemies of the communist revolution, and they went about it with alacrity.

On March 30, 1981, President Reagan was the victim of a shooting. With luck, he escaped with his life intact. Was this the work of the KGB? The truth behind the incident has never been clearly revealed, but many have their suspicions.

On May 13 of that same year, Pope John Paul II was also the target of a shooting. Fortunately, his life was also pre-

served by a narrow escape.

In 1988, Yu Kikumura, an operative of the Japanese Red Army, was dispatched to the United States to blow up Reverend Moon's summer residence. Fortunately, Kikumaru was stopped and checked by police while traveling on the New Jersey Turnpike on April 12. The police discovered a small firearm and explosives, and Kikumaru was arrested. This terrorist plot was discovered by none other than a simple routine inspection! The police had not been acting on any intelligence information. Looking at these facts, who can doubt the reality of the protection of God?

If the Soviet Union thought of Reverend Moon as an enemy, to the point that it attempted to have him assassinated, then it would not be easy to convince them of his true intentions.

Preparations for the Moscow rally began in March 1989. The 10th World Media Conference was convened in Washington, D.C., and for the first time in the history of the conference, twelve representatives of the Soviet press attended. That fact alone astonished the Western press. Even more incredible was the influence and status of some of those visiting journalists. For example, one of the guest speakers was Vitaly Kobysh, the chief editor at *Izvestia*, official newspaper of the Soviet government. Mr. Kobysh was also one of the chief advisers to Gorbachev, as well as Gorbachev's speechwriter. He accompanied him everywhere, including the U.S.-USSR summit.

When asked what is different in the Soviet Union as a result of glasnost and perestroika, Mr. Kobysh replied: "Isn't my attending Reverend Moon's conference a rather dramatic change in itself?"

Reverend Moon's speech at the tenth World Media Conference surprised the Soviet media representatives. They were also surprised by the quality of the other media representatives who had gathered from around the world.

The World Media Conference was convened by the World Media Association. As chairman, I forged some very close, lasting friendships with the Soviet journalists, and I also had plenty of opportunities to testify to them about Reverend Moon. I had, in fact, met them before. Prior to the Soviet rep-

representatives' participation in the World Media Conference, we had organized a number of visits to the Soviet Union by American media people. We had also conducted several fact-finding tours in the Soviet Union. The twelve Soviet representatives were thus acquaintances whom I had met before in Moscow. I had been able to inform them about Reverend Moon and his work when I met them before. However, for the tenth World Media Conference, they visited the United States at the personal invitation of Reverend Moon, and that made all the difference. They could hear his words directly (the keynote speech at the conference) and see for themselves the fruits of Reverend Moon's global foundation. Later, Mr. Kobysh wrote a paper about this visit and all he had seen.

Besides experiencing the conference, the twelve Soviet representatives also visited Reverend Moon's residence in New York, again at his invitation. Over lunch together, he spoke to them words I am sure they will never forget. The lunch gave them the opportunity to experience Reverend Moon's character and personality for themselves. I think they realized at that time that he was the one person who could rescue the Soviet Union.

At that luncheon, we had a focused discussion about holding the eleventh World Media Conference in Moscow. The Soviets promised that they would approach their government about it. They expressed confidence in the idea, saying, "There is no one who would more welcome this kind of media conference in Moscow than General Secretary Gorbachev. We think that this is just what the glasnost and perestroika policies need."

Mr. Kobysh said that he would report to Gorbachev about what he had seen during this visit to the United States. Although we felt encouraged and reassured, still nobody thought that the Soviet empire would simply open the door to the Unification Church movement.

Nevertheless, as he promised, Mr. Kobysh reported all about the conference and his U.S. trip to Gorbachev. From that point on, small indications that the Soviet Union was changing its attitude toward us began to make their way to the surface.

For example, the Soviet weekly magazine *New Age* pub-

lished the paper written by Mr. Kobysh (July 7, 1989). The title was somehow intriguing: "How Do You Make an Enemy Into a Friend?" The subtitle was "Looking at Reverend Sun Myung Moon in a Different Light." In his conclusion, Mr. Kobysh stated, "We have overcome the differences of ideology. Reverend Moon and his believers are our compatriots, our allies."



Soviet representatives visited Reverend Moon's resident in 1989.

Also, a Soviet magazine specializing in foreign affairs (*Za rubezhom*, issue 24, 1989) ran an interview with Reverend Moon's wife, Mrs. Hak Ja Han Moon, in the religion and society pages. The feature story, titled "My Husband and the Unification Church," was the first article in the Soviet press that ever presented Reverend Moon and his wife, as well as the Unification Church, in a positive light.

That same year, the Soviet Union readily accepted an invitation by the World Media Association to take five top Soviet media people to visit the Far East in early September. The team was headed up by Ms. Natalia Yakoleva, the editor in chief responsible for North American coverage at *Novosti*, the

official Soviet news service. Also included were Vitaly Kobysh; Farid Seiful-Mulukov, anchorman for the Soviet national television and radio broadcasting service; Mr. Vladimir Iodansky, vice editor of the *Za rubezhom*; and Mr. Vladimir Goussev, chief television cameraman for Gorbachev.

The first stop on this Asian tour was South Korea. After seeing the development in South Korea, these seasoned journalists were reportedly so struck with admiration and wonder that they could not find the words to express it. In particular, their visit to Reverend Moon's Little Angels Performing Arts Center was notable. Watching the elegant and refined Little Angels dance and sing so joyfully, the visiting Soviets felt the pull of their own true hearts and they cried. For this reason, they later invited the Little Angels to the Soviet Union to perform, and that performance was broadcast all across the Soviet Union by the national broadcasting network.

The day before the Soviet visitors were scheduled to leave South Korea, Reverend Moon invited them to his house in Hannam-dong, in Seoul. Enjoying a meal of traditional Korean food lovingly prepared by Mrs. Moon, the visitors were as joyful as young children.

That evening, without beating around the bush, Reverend Moon put a question to the visitors. "Will you welcome me if we hold the media conference in Moscow and I attend in person?" he asked.

The Soviets clapped their hands and boisterously called out, "Da! Da!" ("yes" in Russian).

Then, smiling, Reverend Moon asked again, jokingly, "Your government tried to have me killed. Can I really trust you folks in the Soviet Union?"

At this, Mr. Kobysh became quite serious. "I will take responsibility for it," he said vehemently. "I will guarantee your safety in the name of General Secretary Gorbachev."

The following day, the Soviet media group left South Korea to go to Japan, where they spent the next five days. In Japan that they were warmly welcomed and taken care of by the staff and members of the Unification Church. After Japan, the team visited Taiwan and the People's Republic of China, as well as North Korea. By far the most impressive experiences of their Far Eastern tour, however, occurred during the

time they spent in South Korea and Japan.

One memorable incident took place on September 15. A farewell banquet was being held in downtown Tokyo, but the guests of honor had still not arrived even thirty minutes after the time scheduled to begin. The organizers of the banquet were understandably nervous and kept looking at their watches. Finally, after another thirty minutes, the Soviet visitors arrived, obviously having rushed to get there.

They told us they had been waiting at the Soviet Embassy for the official go-ahead from their government on holding the eleventh World Media Conference in Moscow. They had wanted to announce it at the banquet. In the end, the government, or to be more precise, Gorbachev, issued the authorization. But that was not all the good news. It had also been decided that Novosti would even co-host the conference.

So that was the way in which Moscow became the host of the eleventh World Media Conference. Gorbachev gave the OK in full knowledge that Reverend Moon would be visiting Moscow as part of the event. Our guests were late because they had wanted to make this news known before they left Japan, as a present to Reverend Moon.

The banquet that evening became a celebration of the Soviet Union's decision to convene the Moscow conference. The head of the visiting Soviet team, Ms. Yakoleva, in a short address to the participants and organizers of the banquet, made the following comments:

"The thing that has most impressed me in my visit to Japan is the sincere and heartfelt welcome we received from the young people of the Unification Church," she said. "I was truly surprised to find such young people of quality. I had had my doubts that such young people could be found in today's society. But as the saying goes, you can tell a tree by its fruits. Watching these young people, I have come to understand quite well what kind of thought and education Reverend Moon stands for."

The impression left on Ms. Yakoleva was so deep that she was moved to tears as she spoke. I believe that she was grieving as she cried, grieving for the young people of the Soviet Union, who as yet had to live with so little freedom of expression, because of so much freedom denied.

Also speaking at the banquet was Mr. Shigenobu Inoue, chief editorial writer for the Japanese paper *Sekai Nippo* (sister paper to the *Washington Times*) and former vice director of editorials at Japan's famous *Sankei Shinbun* newspaper. In his send-off address, Mr. Inoue said, "I'm sure I know why you, our distinguished guests, have visited Japan. I guess you want to find out the secret of our success. You want to know how Japan, a defeated nation in the Second World War, could accomplish such economic development and prosperity. Well, let me tell you. Our secret is the Japanese people's spirit of love: love for our families, love for our companies, love for our society and our nation."

Upon hearing these words, Yakoleva grabbed the microphone again. "Could you donate some of that love to the Soviet Union, please?" she asked. It was a very dramatic moment.

And so the matter of the eleventh World Media Conference in Moscow was settled. The date for the conference was decided to be April 10-12, 1990, and the location was to be at the best international conference facilities in Moscow, the famous Sovincenter. Officially, the name of the conference was to be called the Moscow Convention, referring to the joint convening of the World Media Conference, the Summit Council for Peace, and the Association for the Unity of Latin America Conference.

The Moscow Convention was to be the largest international convention held by the Unification movement up until that time. It took place approximately fourteen years from the time of the Washington Monument rally, and thus the prophecy of the Moscow rally was fulfilled. And yet, who would have imagined how events would unfold to allow the Moscow rally to be accomplished?

Yes, indeed. God works in mysterious ways.

Reverend Moon Arrives in Moscow

April 8, 1990, was a truly historical day. It marked Reverend Moon's arrival in the suzerain nation of the communist empire, the Soviet Union.

Reverend and Mrs. Moon arrived with their entourage at

the Moscow airport aboard a Pan Am flight from New York. As soon as they arrived, they were guided to the VIP lounge. I was already in Moscow, having arrived earlier in my capacity as chairman of the organizing committee for the convention. Awaiting the Moons in the VIP lounge were Albert Vlasov, chief of Novosti (the convening organization on the Soviet side), and other important members of his staff, as well as the media people we had already met during the tours to the Far East and the United States. They had all come out to welcome Reverend Moon like old friends. One surprise was the high-level KGB official assigned to protect Reverend and Mrs. Moon and their family.

As soon as Reverend Moon stepped into the VIP room, Mr. Vlasov greeted him and they shook hands. Ms. Yakoleva presented him with a beautiful bouquet of flowers, and Mr. Kobysh gave one to Mrs. Moon. Everyone, including the reporters who packed the room, broke into applause. It was a stirring moment. Here was Reverend Moon, the same man who had suffered intense oppression from the North Korean communist regime, receiving flowers in Moscow. He had faced death not once but several times, yet never gave up.

Outside the airport, limousines and a huge police escort were waiting. Reverend and Mrs. Moon got into the lead limousine. I joined them, taking a seat in the front. The journey from the airport to the VIP accommodations would normally take about thirty minutes, but we covered the distance in half that time. On Moscow's larger roads, there is a center lane marked by yellow lines that is reserved for the head of the Soviet Union and visiting heads of state. The police escort took this route. The Soviet government had decided that this visitor belonged to that level.

Reverend Moon and his family were housed in a VIP guesthouse operated by the government. The entire facility was made available for Reverend Moon and his entourage for the duration of the convention. The lower floor was designated as accommodations for the former presidents and prime ministers attending the conference.

Reverend Moon greeted the Soviet officials who had come to welcome him. Then, together with our church staff and his assistants, he offered a prayer to God.

“Heavenly Father, I thank you for permitting this day, this day I have longed for my whole life. Now communism and the Soviet Union, which was the enemy of Heaven, have bowed down before You. They have capitulated. Father, please regard them with Your merciful love, please take care of them.”

The prayer was deep and earnest. Everyone in our small gathering was in tears. Our leader finished his prayer, then sat down and shared with us. What he spoke about was meaningful and portentous.

“Now communism has truly come to the end of the road; it is finished. Moreover, secular humanism is finished as well. Even the established churches, those that could only think in their own narrow direction, have come to the end of the line. The new vision that leads the twenty-first century will come from a new paradigm, a new ideological underpinning. That new ideology is Godism, it is head-wing thought. Based on this new ideology, this new thought, the vision of the world village and the one world family will come to the foreground. Now, we have to get on with the business of helping the Soviet Union. We have to be serious about helping them.”

He also spoke about Gorbachev: “The most important task facing the president is spiritual revival. He needs a revival of the value system, and the revival must be ushered in by a new concept of God. The fate of the Soviet Union will hinge on how much President Gorbachev responds to my words.”

But there was still one piece of the picture to be accomplished, one matter still left in doubt. Would Reverend Moon be able to meet President Gorbachev?

The World Media Conference was very important, but it wasn't the only reason that Reverend Moon came to Moscow. A more important goal was to meet with Gorbachev. That was really why Reverend Moon came to Moscow.

From the viewpoint of God's providence, the conference between Reverend Moon and President Gorbachev carried huge significance. In Unification Principle terms, the meeting between these two figures represented the reunion of Esau and Jacob taking place on the world level. That reunion had to be accomplished at the point where the final providence

of God for humanity was being completed. From the viewpoint of God's providence, Gorbachev was in the position of the historical Esau, representing that position on the world level. Reverend Moon was, of course, in the position of the historical Jacob, again on the world level.

In the Old Testament, Esau and Jacob are the twin sons of Isaac, son of Abraham. Esau, the elder of the two, was in a position similar to that of Cain, the eldest son in Adam's family; he represented the position of those relatively further from God. The position of the younger twin, Jacob, was similar to that of Adam's second son, Abel, the position of those relatively closer to God. Another way to put this is to say that the elder represented Satan's side and the younger God's side.

When Jacob melted his brother's heart, when he embraced Esau—the brother who had sought to kill him—the long history of conflict that began with Cain and Abel was brought to a close, and a new history for Heaven, the history of the chosen people of Israel, started. (See Gen. 25:19 to 35:15.) Originally, Abel should have loved Cain, the elder brother who wanted to kill him. Through love, Abel should have liberated Cain from the pain and anguish he was experiencing in his heart. But Abel could not do it, and in the end he was murdered. It was imperative for God's providence that the same result not be repeated in the relationship between Jacob and Esau.

God's desire that the two brothers unite was fulfilled in those two biblical figures. Esau surrendered before the love of Jacob of his own free will. At that time, the resentment in Esau's heart was eliminated. Thus, Jacob's victory of love fulfilled the very thing that Abel, in the end, had been unable to achieve. This event also held the important significance of God bringing Satan to a natural and self-motivated surrender. It was a joyful victory, not only for Jacob but also for God.

The meeting of Reverend Moon and President Gorbachev was an event with the exact same meaning, but on a global level. There was no one more fit to represent the satanic side than the most powerful man in the Soviet Union, and no one more fit to represent God's side than Reverend Moon. Just as Esau accepted and received Jacob, the world-level Esau had to receive and acknowledge the world-level Jacob. In other

words, from God's viewpoint, the world-level Esau had to surrender, freely and of his own will, to the world-level Jacob. That is the point where the Kingdom of Heaven on earth begins.

For Gorbachev to welcome and accept Reverend Moon with open arms involved a certain portion of human responsibility. After all, nothing of value is ever achieved simply by sitting down and waiting. Nothing is automatic.

For a long time beforehand, I had been thinking of how this meeting could be accomplished, what strategy to use. I had discussed the matter with President Gorbachev's close aides several times, and they always promised their active support. However, the real problem was, who would "pin the bell on the cat's collar" (a Korean expression meaning to carry out the actual task).

I was thinking of two people in particular. One was Alexander Yakolev, member of the Central Committee of the Soviet Communist Party Politburo, and member of the Presidential Council. Mr. Yakolev was one of the principle architects behind the glasnost and perestroika policies, and a true comrade of President Gorbachev's. He also believed that reform was the only way for the Soviet Union to survive. When the opportunity presented itself, I explained to him how the way for the new policies to succeed was for the Soviet Union to accept and receive Reverend Moon. Mr. Yakolev decided to place his trust in my words.

The other person was Dr. Yuri Ossipyan, vice president of the USSR Academy of Sciences, chairman of the World Association of Physicists, presidential adviser, and close personal friend of President Gorbachev's. Dr. Ossipyan and I were good friends. Moreover, he had often visited the United States and was not only familiar with Reverend Moon but also believed that Reverend Moon's youth movement was the only thing that could save the Soviet Union once the control of communism was removed.

Despite these good contacts, no decision had been reached regarding a meeting by the time Reverend Moon arrived in Moscow. To complicate things, Gorbachev was enjoying the heights of celebrity. Once again, I sought out the two influential individuals mentioned above. This time, I brought along a

lot more materials for them to show the president, and I persuaded them to seek a final decision on the meeting. Both of them gave it their best efforts. On April 9, they visited President Gorbachev together and proposed that he set everything aside and make a meeting with Reverend Moon. They later told me that they even "worked up a sweat" explaining to him why and how such a meeting would benefit the USSR. According to their report, President Gorbachev was deeply moved. He concluded that Rev. Sun Myung Moon was someone he really must meet, no matter what.

From what explained to me, there were two things in particular that impressed President Gorbachev and led him to respect Reverend Moon's sense of character.

The first was Reverend Moon's development of the Panda automobile plant in the People's Republic of China. Gorbachev looked at photographs and listened to an explanation of how Reverend Moon invested \$250 million in China to build the largest automobile manufacturing plant in Asia. Gorbachev felt there was something fresh about Reverend Moon. Moreover, the timing was directly after the Tiananmen Square incident, when China was taking a harsh beating in international public opinion. (In June 1989, the Chinese authorities intervened when large-scale demonstrations erupted in an atmosphere of heightened demands for democracy. The People's Liberation Army was mobilized and the demonstrations suppressed by force. Hundreds, possibly thousands, of demonstrators died.) It was a time when all the Western Europeans were packing up and pulling out of China, but here was Reverend Moon even speeding up investment, saying, "True help is helping someone when they are in trouble. This is the time when China really needs our help." This attitude had a big impact on Gorbachev.

The second item that especially impressed the Soviet leader was the report about Reverend Moon's incarceration in Danbury. President Gorbachev heard how the U.S. government persecuted Reverend Moon and even threw him into prison. He also heard how, in the midst of tribulation, Reverend Moon not only forgave America but even selflessly invested finances to create the Washington Times for the express purpose of helping America. Gorbachev came to

realize that Reverend Moon was not the kind of man who sought revenge. He saw that Reverend Moon would not seek retribution on the Soviet Union because of communism, and this also moved him.

Anyway, to cut a long story short, on the afternoon of April 9, I received a historical phone call from Dr. Ossipyan.

"The president has decided to meet Reverend and Mrs. Moon. The meeting is set for ten o'clock in the morning on April 11, at the presidential office in the Kremlin. First, the president would like to meet with the Moons together with the twenty-eight former heads of state, and then he would like a separate, private meeting with Reverend Moon alone."

When I heard this, all I could do was sit down and mumble "Thank you, God, thank you." Tears of gratitude welled up in my eyes.

Soviet Communist Party Officials Get Their First Sermon

On April 10, 1990, the long-awaited day finally came for the opening of the Moscow Convention. We began in the morning, with a thousand participants gathered in the Sovincenter. Approximately half were from seventy different nations, and the other half were from the Soviet Union. This was extremely large for an international conference. Moreover, the level of influence represented would have much greater impact than a mass gathering of even hundreds of thousands of the general public.

The proceedings were conducted in both English and Russian. In the plenary session, the welcoming address was by Novosti Press Agency Chairman Albert Vlasov, representing the conveners of the conference. Next I gave a short word of greeting as the convention steering committee chairman. I was followed by Dr. Rodrigo Carazo, former president of Costa Rica, who introduced Reverend Moon as the founder of the participating organizations.

Amid thunderous applause, the historical moment unfolded. Now was the time for Reverend Moon to speak to all humankind from within the heart of the Soviet empire, the very center and capital city of the Soviet Union. Can you imagine how he felt? Reverend Moon had worked and longed

for this moment all his life.

After warm words of thanks, he launched into the keynote address, titled, "True Unification and One World."

I was recently asked by members of the Soviet media regarding my views on the importance of a spiritual renaissance as a precondition to social, economic and political progress. I would like to take this opportunity to elaborate on some of those views. I believe that such a spiritual renaissance is vitally important. To achieve it, a deeper understanding of the human situation is necessary. This calls for some reflection on philosophical and religious topics. It may not directly concern either communications or media, but for me it is the fundamental understanding necessary to secure true peace in our world. Furthermore, it is the essence of my lifelong search, discovery and teaching.

With this introduction, Reverend Moon proceeded to convey a spiritual message, outlining the essence of his teaching, the Unification Principle. He spoke about the ideal of God's creation and the fall of God's children, Adam and Eve, into corruption. He also spoke about God's providence of salvation through the Messiah and how Christ comes as the True Parent of humankind to open up the era of True Parenthood and "True Parentism." Then he emphasized how a mental and spiritual revival is the precondition for true social, economic and political progress.

The audience listened attentively. Finally, he concluded his speech with:

I clearly envision a moral and economic renaissance for the Soviet Union that will dramatically affect the entire world. I will do all I can to encourage and support that renaissance. You are undertaking a new Soviet revolution, but this should be a revolution without blood or bullets—a revolution of the heart and soul.

I have been speaking about the importance of the family. But I want to tell you that in the depths of my heart, I feel that the Soviet people are a part of my family. I assure you that my wife and children feel the same. Also, I assure you that members of the Unification movement worldwide will do

their utmost to work together with you for the future prosperity and well-being of all humanity.

I believe the Soviet Union will play a key role in God's plan to build a world of lasting true peace. This vast union of nations, which stretches from the Far East, with its border on my country of Korea, to the very heart of Europe—the birth-place of Western civilization—has a natural destiny to be a bridge between Europe and Asia. We must regard ourselves as being all members of one global family living in one global house.

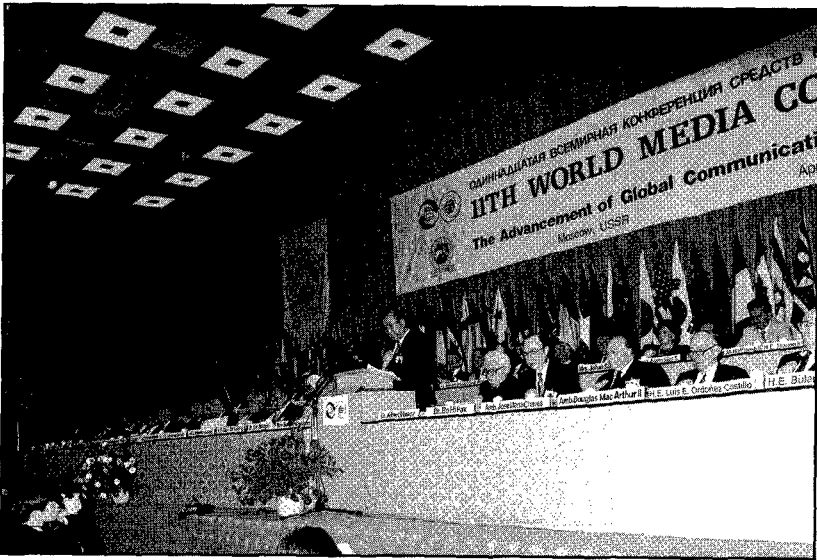
May God bless the Soviet Union and all its people.

It was an impressive sermon, a declaration. When the speech finished, the rose to their feet, their eyes full of admiration, and gave Reverend Moon a standing ovation.

Among the five hundred something Soviet participants listening to this speech were the following officials: Dr. Vladimir Petrovsky, deputy foreign minister of the USSR; Dr. Vadim Zagladin, adviser on international affairs to Mikhail Gorbachev in his capacity as president of the Presidium of the Supreme Soviet; Dr. Andrew Grachev, deputy director, International Affairs Department, Central Committee, CPSU; Dr. Nikolai Shislin, foreign policy adviser, Central Committee, CPSU; Dr. Pavel Bunich, deputy chairman, Supreme Soviet Committee for Economic Reform, USSR; Mr. Alexander Sergeevich Dzasokhov, chairman of the USSR Supreme Soviet Committee for International Affairs; and others.

The chief of the News Division for the Soviet national television broadcasting agency called the speech “the first sermon that the officials of the Soviet Union Communist Party have ever heard in their lives.” Novosti's Vlasov gave a meaningful appraisal of the plenary session. “In essence, this convention is proof that the Cold War has already finished.”

There is one more thing I feel compelled to mention. Everyone who attended the convention, in particular the Soviets, expected to hear from Reverend Moon a blast of fiery anti-communist rhetoric and a thorough condemnation of all things communist. Remember that Reverend Moon was and is a man who has devoted his life to the struggle with communism. In a complete reversal of all expectations, however,



Reverend Moon delivered the keynote address, "True Unification and One World," on April 10, 1990, before more than 1,000 participants from 70 nations gathered in the Sovincenter in Moscow.

he said not a single word criticizing either communism or the Soviet Union.

Of course, one does not liberate one's enemies by attacking them. The way to liberate them is to deliver the truth. Anyway you look at it, Reverend Moon always walks a proactive path. If he has enough time to criticize them, he would rather spend that time, be it even a few seconds, giving them a few more words of truth.

At the Moscow Convention, Reverend Moon lived to the fullest the role of messenger of love and apostle of the truth.

The Moon-Gorbachev Talks That Shaped History

I have already explained why it was necessary, providentially speaking, that Rev. Sun Myung Moon had to meet with President Gorbachev. Gorbachev, standing in the position of Esau (and Cain) on the world level, had to receive, to embrace, Jacob (and Abel) on the world level, namely the person of Reverend Moon. By doing this, he could fulfill the providential role that God and Heaven had planned for him.

In one bound, Gorbachev, standing on Satan's side as the representative of communism and the Soviet Union, could become Heaven's supporter and ally, thus completing the providence of Heaven. In this way, he would be connected to Heaven's fortune and destiny. Without being so connected, Gorbachev would not be able to overcome and survive the tribulations that the Soviet Union was faced with at that time.

"Without meeting me, he cannot be connected to Heaven's fortune and destiny, and without being connected to Heaven's fortune and destiny, he will not make it much further."

These are Reverend Moon's words, spoken in reference to President Gorbachev.

When all was said and done, meeting Reverend Moon was the way for Gorbachev to survive, a fact which was borne out later by certain dramatic events. The fact is, Reverend Moon understood that Gorbachev would confront certain threats to his life later on in the course of things.

At the time, the reforms in the Soviet Union had developed to a level where no one was able to control them. The reforms had become a whirlwind, like a racing locomotive without brakes. By now, no one could stop that locomotive. The movement toward Soviet liberation had been started through the figure of Mikhail Gorbachev, but this movement, these reforms, did not belong to Gorbachev the man. They were God's reforms. It was God's movement for liberation.

In plain terms, we can call the Gorbachev reforms a revolution. But that revolution stretched far beyond what President Gorbachev himself had envisioned. The revolution became a rushing and dangerous torrent, one which the prime instigator himself could not control. In one mad rush, it swept through the whole of Soviet society. The dam had already burst, and no power on earth could stop the wave of this revolution.

Gorbachev himself never imagined that the glasnost and perestroika policies would go this far. One time, he perceptively said, "At this point, all we can do is entrust things to the flow of history."

By that time, he understood how helpless he was to con-

trol events. If he had been a man inclined to religious insight, he might have expressed it another way, a more accurate way: "At this point, all we can do is entrust things to the providence of God."

He was, however, an atheist, at least up until then.

It is a principle of history that "the child of revolution" is destined to die in a bloody manner, and this is the fate that confronted Mikhail Gorbachev. The one person who understood this fact completely was Rev. Sun Myung Moon. However, it was one of his missions to meet President Gorbachev, to impart to him the blessing of God, and to connect him to the flow of heavenly destiny. This would allow Gorbachev to receive God's protection, and it was Reverend Moon's deep desire that he should.

The day of the one-on-one talks arrived. The date: April 11, 1991. It was a bright, clear day, with not one cloud to be seen in the sky.

A little before ten in the morning, Reverend and Mrs. Moon got in the limousine provided by the Soviet government. I got in the front seat. The twenty-eight former heads of state who had gathered for the conference boarded a bus that came behind us.

At exactly ten o'clock, we entered the Kremlin and passed into the deeper recesses of the palace. Everyone got out in front of the presidential office building, whereupon we were guided to a reception room equipped with a large conference table. Reverend and Mrs. Moon were seated at the top of the table, and I, being their designated interpreter, was seated next to them. The former presidents and prime ministers took the remaining seats on both sides of the table.

Soon President Gorbachev came in sporting a big smile. He was accompanied by Alexander Yakolev, a member of the Communist Party Politburo, and Dr. Ivan T. Frolov, who was secretary of the Communist Party Central Committee and editor in chief at Pravda (official newspaper of the Soviet government). Also with the President were the chief of staff, a stenographer, and interpreters. When Gorbachev entered, everyone broke into applause. For all of us, it was our first time to see him in person.

First of all, President Gorbachev expressed his thanks to

Reverend Moon and praised highly the joint convening of the World Media Conference, the Summit Council for World Peace, and the AULA conference in Moscow. After this, he enthusiastically set about explaining the success of the glasnost and perestroika policies.

"We have now come to the time for Soviet society to move from the reconstruction stage to actually taking substantial actions on that foundation," the president said determinedly. "At this point, I want to take advantage of the current national sentiment and begin to implement more radical reforms." He also expressed his confidence in the future, saying, "We have now arrived at the construction of a new world order." Gorbachev spoke in Russian, and his interpreter translated into English.

Reverend Moon spoke up as soon as Gorbachev had finished his speech. "Mr. President, you look much younger than you appear on television and in photographs. You're really quite handsome." A burst of laughter filled the room, and the atmosphere lightened considerably.

"Subashiba, subashiba (thank you, thank you)," President Gorbachev said over and over. "I've been so busy with my work that I forgot that I'm getting old," he retorted jokingly.

Reverend Moon spoke again. "On behalf of our team of representatives of the nations of the world, let me express our admiration and praise for you. We are holding this convention in Moscow simply because we want to understand and support the perestroika policies that you, Mr. President, are pursuing. We want to publicize them to the whole world."

The twenty-eight VIPs in attendance clapped their hands and expressed their support and approval. Reverend Moon continued speaking.

"I have taken this opportunity to prepare a gift on behalf of all of us. This piece of art is a white marble vase that is produced in my home country of Korea. You can see it has a dragon design etched into it. The white is symbolic of the Korean people, known as the 'white-robed people.' It represents purity and innocence. The stone symbolizes unchanging eternity, and the dragon symbolizes prosperity, authority and honor, according to Eastern philosophy. With this, Mr. President, you will be able to overcome any adversity that



Twenty-eight former heads of state, as well as Reverend and Mrs. Moon, met with President Gorbachev.

presents itself to you.”

President Gorbachev rose and stood together with Reverend and Mrs. Moon in front of the cameras as he received the marble vase. As photographs were taken, he thanked them. “Subashiba, subashiba. With this marble vase, now there is nothing I can’t do!” he quipped effortlessly. Once again, all the participants clapped and laughed out loud. The atmosphere was very happy, harmonious and comfortable.

This brought to a conclusion the first part of this summit meeting. It had taken approximately one hour and thirty minutes.

Next, the chief of staff came and guided Reverend and Mrs. Moon to the presidential office. They were accompanied only by myself; Reverend Chung Hwan Kwak, head of our World Missions Department; and Ambassador José María Chaves, president of AULA. Again, I was to act as interpreter for Reverend and Mrs. Moon. On the Soviet side, we were joined by President Gorbachev, his interpreter, and the chairman of the Novosti Press Agency.

The treatment we received from the Soviet side was in

two ways unprecedented and exceptional.

First of all, up until that very day, no outsider had ever entered the working offices of the Soviet head of state in all of the history of the Soviet Union. This office was the very center of power for the entire Soviet empire, the most secret of secret places. For this meeting, however, they broke the rule.

Secondly, the presidential office is truly an office, not a place for social gatherings. For this reason, it is not acceptable for someone to visit accompanied by his wife, for example. In the beginning, the president's staff had obstinately refused to allow Reverend Moon to be accompanied by Mrs. Moon. But I was even more obstinate that it was our tradition that the two of them had to go together if the meeting were to be auspicious. From God's viewpoint, Reverend and Mrs. Moon are in the True Parents position, and therefore they have to go in together in order to be able to pass on God's blessing and connect the president with providential fortune.

This is what I said. "Mrs. Moon is the president of the Women's Federation for World Peace. She does not participate simply as Reverend Moon's wife. Doesn't President Gorbachev need the support of the world's women? Please ask the president. If Reverend and Mrs. Moon cannot come together, then we'll just have to call the meeting off."

I put it to them resolutely and presented my request with determination. I set my faith in God and approached the matter with self-assurance and a good measure of audacity. Indeed, I believed that President Gorbachev's future depended on it; it was a matter of his survival. In the end, the president gave his OK.

The president's office was a functional office for dealing with the mountain of constantly incoming matters. It didn't quite seem like a room belonging to a magnificent and imposing palace like the Kremlin. In the front was a working desk, next to which was standing a flag of the Soviet Union. A portrait of Lenin hung upon the wall. To the side was a table for conferencing with staff, around which about ten or so chairs were placed. Stalin ruled over the entire Soviet domain from this very room. From here, Brezhnev commanded his strategy of world communization. I couldn't help

shuddering at the thought of it.

But times had changed. Here we were, in the same room, discussing God and peace together with the president of the Soviet Union. History sure is strange.

The first thing we did after entering the president's office was to hold a ceremony conferring a medal on President Gorbachev. This is a fact that has not been made public until now. Although it was a ceremony to confer the medal, from God's viewpoint, it was a ceremony to confer Heaven's blessing. The medal was the Latin American Order of Liberty and Unity, an award established by the Association for the Unity of Latin America. In the center of the medal is a sculpted representation of Simón Bolívar, hero of Central and South American independence and unity. The ceremony consisted of the founder of AULA, Rev. Sun Myung Moon, presenting President Gorbachev with this medal.

Ambassador Chaves read the award proclamation, and Reverend Moon put a special sash on President Gorbachev, draping the sash across his shoulder. He also pinned the medal on the president's chest. Next, he placed his right hand over the medal, clasped Mrs. Moon's hand with his left hand, then offered an earnest prayer. His voice trembled with emotion, and the tears glistened in both his and Mrs. Moon's eyes. At the end of the prayer, he said in English, "God bless you, Mr. President," and these two figures, these two cosmic men, warmly embraced.

President Gorbachev's face was flushed, and he looked very happy, almost like a little child. He extended his arm and shook hands with everyone.

Ah! I wondered if this office, this throne of Soviet dictatorship, had ever seen such a scene before. Had the atmosphere here ever shimmered with such a warm pulsation of love?

President Gorbachev had received the blessing of Heaven, and he now could receive the protection of providential fortune.

Next, both Reverend Moon and President Gorbachev took their seats and began to exchange words that would change the course of history.

"President Gorbachev. I believe in your intentions and



"A miraculous photo" of Reverend and Mrs. Moon in the office of President Gorbachev in the Kremlin on April 11, 1991.

motives for your reforms," Reverend Moon said. "However, if you think of these reforms as your own, you will fail. These reforms are being carried out by God. In fact, you have been called by God exactly for this sacred mission.

"The way for you and the Soviet Union to survive is to invite God and have God here, in the Soviet Union. All human endeavors that are conducted without God are des-

tined to failure.

“President Gorbachev. Communism is not God’s idea or ideology. Communism is destined to become extinct. Please raise up religious freedom in this nation. You need to have a spiritual perestroika before anything else. The nation will not perish, even if the Communist Party does. Under a spiritual perestroika, a new nation will be born, a new true nation.

“When you allowed the Berlin Wall to be destroyed, you acted with courage. In the future, you will have to have even greater determination. Please do not block the various Soviet republics if they seek independence. Even without them, Russia is huge, don’t you think?

“At this point in history, you, Mr. President, are the one person in the world who can prevent war, who can prevent nuclear warfare. You, President Gorbachev, can destroy humankind by wilting in these last stages, and you can also build a lasting peace for all the world. That is why I came here today to ask for God’s blessing upon you. Do not be too attached to the position of president of the Soviet Union. You are destined to work as an apostle of peace, to do much work as the president of the world. Such works will last forever. Under no circumstances whatsoever must you allow the shedding of blood.”

I suppose that if you consider the first part of today’s talks as a sermon on perestroika by President Gorbachev, the second part, this one-on-one conference, was a sermon on Godism, delivered earnestly and with a warning by Reverend Moon.

The president listened most attentively. I translated Reverend Moon’s words into English, and the Soviet interpreter translated into Russian. Light sparked in the midst of this give and take of serious direction. President Gorbachev nodded his head back and forth, and listened.

“Reverend Moon. The words you speak cannot be called usual. Nevertheless, I believe that you say them with love, both for me and the Soviet Union. Today I have understood the real meaning behind your words. After I visited the pope in Rome, my understanding of religion has broadened considerably. Concerning the role of religion, I have the same view as you.”

Reverend Moon changed the topic to pending political issues. "As a Korean, I feel great respect for your efforts on behalf of peace and stability in Northeast Asia, as well as your endeavors for advancing friendship between the Soviet Union and my homeland, South Korea. The Korean peninsula is destined to be unified someday. My people are counting upon the establishment of diplomatic ties between the Soviet Union and South Korea, and hope that you will meet with President Roh Tae Woo."

In response to this, President Gorbachev said, "I am sure that South Korean-Soviet relations will develop favorably. I think that we need, first and foremost, political stability and an easing of tensions on the Korean peninsula. I think friendly relations with South Korea is just a matter of time. There are no obstacles in the way there whatsoever. I want to meet with President Roh Tae Woo."

What a refreshing response! One of the great fruits of the Moscow Convention and Reverend Moon's visit to Seoul was the progress made on the Korean peninsula issue. Where the leading figures of Korean politics had been unable to accomplish much at all in the way of easing the tensions of the Korean peninsula and working on the problem of peaceful Korean reunification, Reverend Moon successfully held one-on-one talks with President Gorbachev and obtained a concrete expression of commitment from him: "It's simply a matter of time. There are no obstacles. I want to meet with President Roh." The fact that Reverend Moon was able to accomplish this, where no one else could, shocked the Korean political and media establishments.

President Gorbachev carried out his expressed promises. Shortly after, on June 4, 1990, he held a summit meeting with Korea's President Roh Tae Woo (in office 1988-93). Korea-Soviet relations advanced with lightning speed, until on September 30 that same year, the two nations established diplomatic relations.

In its April 29 edition, *Shisa Journal*, a weekly Korean current affairs magazine, gave top marks to the Moon-Gorbachev talks. *Shisa* praised them highly, saying, "Never before has any Soviet head of state so clearly declared the Soviet stance on Korea-Soviet relations and the Korean peninsula security

issue. It is unprecedented." Shisa Journal also compared the results of the Moon-Gorbachev talks with those of a visit by Kim Young Sam, a top member of the Korean Democratic Liberal Party that headed the Korean government. That trip was made by Kim on March 21 the same year. Shisa Journal said, "The method and content of Reverend Sun Myung Moon's approach to the Soviet Union is on a completely different level to the government's approach."

Shisa Journal also pointed out that "in front of the Moon approach, the role of that famous Northern Diplomacy emissary has been relegated to that of dropout university student." (This is an allusion to Mr. Chol On Pak, who worked very hard on establishing diplomatic ties between South Korea and Hungary, and other Eastern European nations.) The reason is, of course, because this was the very first time for President Gorbachev to directly express his stance on Korea-Soviet relations. Moreover, the president readily agreed to be an intermediary in easing the tensions on the Korean peninsula.

At the conclusion of the talks, Reverend Moon said to Gorbachev, "If there is anything at all I can help with, please don't hesitate to give me a call. Of course, I am a religious leader, but I think there is nothing more important at this point in time than helping your work, Mr. President."

President Gorbachev beamed back at him. "Sometimes those Washington Times articles give me quite a bit of grief," he said, and laughed.

"The Washington Times absolutely supports your glasnost and perestroika policies," the Reverend Moon replied. "They are just spurring you on. To encourage your work. Sometimes a bit of criticism is the best encouragement. And after all, the reason we are holding this media conference here is to encourage your work, isn't it?" To this Gorbachev replied, "Subashiba, Subashiba."

The atmosphere was full of goodwill and friendship.

On the way out of Gorbachev's office after some photographs had been taken, Father shook his hand firmly and earnestly said, "President Gorbachev, please make sure you come to Korea. I'll see you in Korea."

As President Gorbachev shook hands with Mrs. Moon, he said, "You are a beautiful lady, Mrs. Moon. These Korean tra-

ditional clothes suit you very well.”

“I admire your beautiful wife Raisa so much,” replied Mrs. Moon. “Women around the world really respect her. I’m looking forward to meeting her tomorrow. And my husband already mentioned it, but let me again compliment you on your good looks, President Gorbachev.”

I’m sure Gorbachev felt as if he were on cloud nine. Both men shared a good laugh. The atmosphere was positively family-like and the exchange most congenial.

From God’s viewpoint, this encounter represented a great victory of the universal Jacob. At that very moment, a great condition for the start of a new providence worldwide was established. Beyond that, the talks also changed human history in concrete, substantial ways, a fact resoundingly testified to by the subsequent history of world events.

A Miraculous Photograph

There is one part of the Moon-Gorbachev talks I will never forget.

Reverend Moon’s being accompanied by his wife to the working office of the Soviet head of state, and President Gorbachev’s acceptance of the meeting in the office itself, were both completely unprecedented in the history of the Kremlin. However, the Soviet side had one condition in permitting this exceptional event. Namely, that the taking of photographs was absolutely forbidden, and not to be allowed under any circumstances whatsoever. No photograph of the Soviet president’s “oval office” must ever be made public. Moreover, the Soviet authorities did not wish to publicize these private one-on-one talks between President Gorbachev and Rev. Sun Myung Moon.

When I heard this, I thought to myself, “Now we are in a fix!” but there was nothing to be done. Nevertheless, just in case, I made a request to Kwon Yong Woo (Reverend Moon’s official cameraman), who had accompanied us from South Korea. “Anyhow, don’t go back to the hotel. Just stay put and wait around here, near the president’s office.”

Upon the completion of the talks between Reverend Moon and the president, Father immediately pressed me in

Korean. "Quick. Take a photo. Don't just sit there. Get a move on!"

I had finally come up against a rock. I was truly in a fix. There was no real time, however, to explain the particulars of the situation to Father. I walked straight over to Gorbachev and said unflinchingly:

"Mr. President, Reverend Moon just explained that he would like to have some remembrance of the historical talks you held today, something he can keep always. Would you mind taking a photograph for the Reverend's family album? It would truly mean a lot to me."

In the midst of such a congenial atmosphere, the president really had no choice but to agree to my heartfelt petition, and he replied, "Da, da," meaning, "Yes, yes, of course," in Russian.

Upon hearing these words, Novosti Chairman Vlasov, who was standing beside the president, quickly went outside in search of his cameraman. Of course, there was no Novosti cameraman in sight. However, he did find Kwon Yong Woo, who had hung around outside, despite having been shuffled about and given a bit of a hard time by the Kremlin staff. Mr. Vlasov came back inside bringing Mr. Kwon and his camera with him.

Mr. Kwon is, of course, a real professional. Within thirty seconds he had snapped off three masterpiece shots, and before I knew it, he had even taken a shot of me warmly shaking hands with President Gorbachev himself.

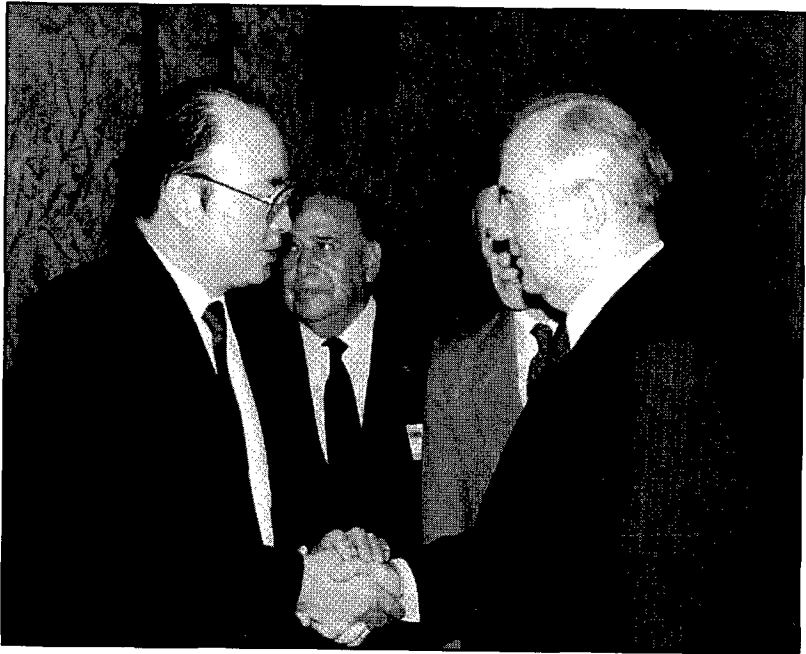
Ah! This was truly God's grace. If it hadn't been for those photographs, we would have had nothing at all to prove that the Moon-Gorbachev talks actually took place.

At just the right moment, Heaven gave me the wisdom I needed. One phrase: "family album." In the end, though, this photograph came to be seen by the whole world, by all humankind. From my view, though, I don't think you could actually say I lied. After all, all of humankind is Reverend Moon's family.

Later on I gave Mr. Kwon my warm thanks. "You are my hero, Mr. Kwon. You saved my neck!" He had walked back and forth outside the president's office, and several times the president's body guards, the president's secret service agents,

had given Mr. Kwon the boot. What a loyal brother! He had defended his mission to the last.

The close of the convention and the Little Angels cultural celebration were other high points of our program in the Soviet Union.



*Dr. Pak greets President Gorbachev in the office of the Kremlin.
Ambassador José María Chaves, president of AULA,
is in the background.*

On the evening of April 12, 1990, the participants of the three conferences gathered together once again after three days of serious discussions. The venue was the Natalia Sats Children's Musical Theater. With over thirteen hundred participants and guests, the theater was packed. From the stage, Reverend Moon gave his address at the closing of the convention.

There was a special guest listening to that address: none other than Raisa Gorbachev, first lady of the Soviet Union and

wife of President Gorbachev.

One could summarize Reverend Moon's words that night as follows: "USSR! Put all your strength into a spiritual perestroika! If you do, you will be speeding the path of all humanity toward peace and prosperity."

During the course of his farewell address, Reverend Moon also expressed these sentiments:

Yesterday I had a remarkable meeting with President Gorbachev. I respect and admire his courage and leadership. I assured him that I will cooperate in every way I can to support his program of peace. I told President Gorbachev that the secret for the success of the Soviet Union is to place God at the very center of every endeavor. Throughout my own life, this has proven over and over again to be essential.

Mr. Gorbachev's burden is great, and his mission is difficult. It is only with God on his side that he can win the victory.

In my opening remarks I spoke about the importance of a God-centered worldview. Many of you commented about that point. As a religious leader, I firmly believe that a God-centered worldview offers the solution to all problems. Atheistic theories centered only on man bring disaster and self-destruction in the end. This is a universal principle, true in both the East and the West.

I am leaving the Soviet Union with great hope in my heart. This nation will play a central role in God's providence in the coming decade. I know that in my every prayer I am going to include the Soviet Union and her great people. May God bless the Soviet Union.

Everyone in the audience, all the guests and participants, were swept up in a crucible of emotion. With thunderous applause and cheers, they saluted the successful completion of the Moscow Convention.

Next on the schedule was a performance by the Little Angels, Korea's cultural ambassadors to the world. The performance by these little angels, always messengers of friendship and peace, was given in celebration of the completion of the conferences. The Little Angels have woven their way step by step across the globe since the time Reverend Moon



*First Lady Raisa Gorbachev exclaimed,
"My little angels! My little angels!"*

founded the folk ballet troupe in 1962. Finally, on this evening, they pierced the Iron Curtain and cast a spell over Moscow, the citadel of communism. In their bright Korean costumes and with their repertoire filled with love, they melted the hearts of all who beheld them.

After their series of dances, the Little Angels performed a program of songs. When they sang a Russian folk song in their clear ringing voices, it seemed like the house would come down from all the cheers. "Encore! Encore!" the audience cried. After wiping the perspiration from their foreheads, the Little Angels responded with Russian folk songs imbued with the spirit of the Slavs, known for their passionate nature. The audience went crazy, cheering and whistling. With the hall echoing calls of "Bravo! Bravo!" the Little Angels finally exhausted their repertoire.

At this point, the master of ceremonies quickly made his way to the front of the stage. "During their visit in Moscow, Reverend and Mrs. Moon celebrated their thirtieth wedding anniversary," he declared. A large anniversary cake was

brought out from one side of the stage. On top of the cake were thirty lighted candles. The cake was prepared and placed at the front of the stage, before the Little Angels, while Reverend and Mrs. Moon once again made their way onto the stage, beaming big smiles in the midst of cheers from the audience.



Reverend and Mrs. Moon prepare to light a cake in celebration of their 30th wedding anniversary at the Natalia Sats Children's Musical Theater in Moscow on April 12, 1990.

The whole hall clapped in time as the Little Angels sang "Happy Anniversary to you!" Reverend and Mrs. Moon blew out the candles and cut the anniversary cake, while the excitement in the hall reached a crescendo. Two Little Angels then ran forward and planted a kiss on the cheeks of Reverend and Mrs. Moon, leaving bright red marks for all to see. Applause poured out from the audience. Next, all the members of the Little Angels ran into the audience and placed a kiss on the cheek of all the VIPs in attendance. Everyone broke in huge smiles as they wiped the lipstick off their cheeks.

What a fantastic finale to the incredible Moscow Convention! It was truly a festival of peace. Everyone felt the meaning of such peace very acutely that night. There was no communist camp there, no free or democratic camp, only a single family, one clan, one people. It was the one world family that Reverend Moon always speaks of.

When the celebrations were over, Raisa Gorbachev did not leave straightaway but came round the back of the stage. The little children, who held Soviet and South Korean flags in their hands, kissed Mrs. Gorbachev again. The first lady, for her part, couldn't help but say over and over again, almost unconsciously, "My little angels! My little angels!" Offering a warm and heartfelt handshake to Reverend and Mrs. Moon, she declared, "Congratulations! The Little Angels truly are angels of peace!"

Later, before she left, Mrs. Gorbachev approached Reverend Moon again. "My husband told me everything, and I will inform him of the words that you shared here tonight," she told him. "Your passion and enthusiasm comforted him greatly. Thank you," she added. Then, surrounded by her bodyguards, she left the theater and was gone.

This Soviet first lady, Mrs. Raisa Gorbachev, was an ardent communist, as you can imagine considering that she taught Marxist-Leninist philosophy at the University of Moscow. However, when she visited South Korea four years later with her husband, she was wearing a bright crucifix pendant around her neck. She had graduated from atheism and had come to accept God and Jesus Christ. I have already stated how President Gorbachev's mother was a deeply committed believer in the Russian Orthodox Church, and how she had had her infant son Mikhail baptized. With the fall of the Soviet Union, Mrs. Gorbachev likewise abandoned atheism and received a baptism in faith in God and Christ.

For a moment, allow me to reflect upon the passing away of Raisa Gorbachev.

I met Mrs. Gorbachev several times. The first time was that meeting together with Reverend Moon on the evening of April 12, 1990. However, I had another opportunity after that to talk with her person to person while in Russia. She was still first lady at the time. She made a refined and educated first



*True Parents and Raisa Gorbachev with
the Little Angels.*

lady. She was quite intellectual.

When she later came to Korea in 1994 to attend the World Peace Conference that we held, I met her several times again. On the final day of the conference, Mrs. Gorbachev joined the celebrations at the Little Angels Performing Arts Center, where she was reunited with the young performers she admired so much. Her manner was thoughtful, considerate and beautiful. To President Gorbachev she was not only a companion but also his comrade, supporter and adviser. Mrs. Gorbachev passed away at a German hospital on September 20, 1999.

Both I and the Little Angels grieved very much at her passing.

Fortunately, however, she had been able to meet the Messiah, the True Parents, Reverend and Mrs. Moon, and she left this world carrying respect for Reverend Moon in her heart. Also, thanks to the influence of Reverend Moon, she made the transition from atheism to a faith in God while she was yet alive. She wore a crucifix around her neck when she

drew her last breath.

“Please, Heavenly Father,” I pray, “grant Your grace and comfort to Raisa Gorbachev, now that she has returned to Your side.”

One time, at a photography exhibition in Moscow, there was a photo on display of President Gorbachev praying. In the explanation for the photograph, it was written that President Gorbachev had learned this prayer from Rev. Sun Myung Moon. Clearly Reverend Moon was the one who brought the Gorbachevs to God.

On April 13, the day after the closing of the convention, a historical event took place, one which is worth recording. This was Reverend Moon’s visit to Red Square.

Being together with Father, the experience was deeply moving. “Ah, so this is Red Square!” I thought. “The same Red Square where Lenin still lies in state. How much fear have the people of the world felt watching the displays of Soviet military might that took place right here ...

“Red Square! Your history of invasion has come to an end. Now that the returning Messiah, now that Rev. Sun Myung Moon, has walked your pavement, never again shake our hearts! Never again threaten the world’s people!”

What was surprising was that many of the Moscow citizenry recognized Reverend Moon and came over to talk to him, a result of the continuous television coverage we had received over the last few days. Quite a number of people ran over to us and asked to shake his hand.

One passerby furtively looked around near us, then said, “Reverend Moon, I wish you success. You are our hope.”

Another pedestrian, a woman, said, after checking furtively behind her, “Never give up, Reverend! Never!” and then she ran off.

How poignant! How meaningful! These people embraced Reverend Moon as a savior. Their expectations of him were great. Imagine how surprised they would be if they found out that he really is the Messiah, the Savior!

Our group crossed over a bridge and entered the Kremlin palace grounds. We quietly made our way into a famous cathedral situated inside the Kremlin, the ornate Russian Orthodox Church of the Ascension.



While in the Kremlin, Reverend and Mrs. Moon pray at the Russian Orthodox Church of the Ascension.

The time was exactly 3:55 P.M., the time that Jesus Christ ascended into heaven. We all gathered around Father, and he began to pray. It was a prayer of tears, thanking God for having guided humanity up to the present in order to accomplish the providence for the salvation of humankind. It was also a prayer thanking God that the reconciliation between Jacob and Esau could be accomplished on the world level, uniting East and West, on the foundation of the providential events of the past three days. In particular, Father implored God that the grace and protection of Heaven could be with President Gorbachev and his wife.

In closing my description of the events surrounding the Moscow rally, let me impart one last, truly extraordinary episode.

From the time Father arrived in the Soviet Union until the day he left, there was one particular KGB official responsible for the security of the Moon entourage. Just before we departed, the official greeted Reverend Moon and made the following confession:



*Reverend and Mrs. Moon and members of their family,
along with Dr. and Mrs. Pak with other leaders and members
sightseeing at the Kremlin.*

“Even up until a short while ago, I was a member of the team responsible for planning your assassination. Even so, although I am the same person, now I have the mission of protecting you and taking care of your security under orders from the government. I guess this just shows how our country has changed 180 degrees. When I think what a mistake it would have been, had I actually assassinated you, it breaks me out in a cold sweat. Thank you for the honor of taking care of you during this visit.”

*A Coup in August:
A Trial for President Gorbachev*

The mission entrusted to Mikhail Gorbachev by Heaven was both difficult and thorny. His job was to bring an end to the Soviet Union without a third world war, without a major conflict or nuclear war destroying the human race.

But the communism that had permeated the Soviet Union for seventy-four years was a religion without God. They

served their atheistic ideology of violent revolution and class struggle as if it were the Deity itself. The reason that the communist system could swallow almost half the world in such a short time was because of this very fact; communism made its appeal to the religious fervor of human beings. For their dream of constructing an ideal world, the communists sacrificed everything. Roughly 150 million innocent lives were sacrificed in the name of a communist Utopia, all victims of a merciless ideology that taught that the end justified the means, any means.

No matter how much the perestroika policy had been implemented for the de-communization of the Soviet Union, the Soviet society still contained many conservative fanatics. President Gorbachev was constantly under threat from the conservative, anti-reform faction, which as yet still formed the core of the Soviet nomenclature.

Sure enough, in 1991 a coup d'état arose when President Gorbachev had left Moscow and was vacationing at his dacha in the Crimea. Dissatisfied elements in the military and the political circles joined forces and instigated a coup with the goal of rescuing the great Soviet empire from disintegration. The mutiny was led by the highest authorities in the Soviet government, including the vice president, the chief of the KGB, the premier, the minister of defense, the secretary of the interior, and the chairman of the People's Supreme Soviet. There did not seem much chance that a coup led by such an array of prominent figures could fail.

The goal of the coup, which took place on August 18 by anti-reformist forces, was to prevent the signing of the New Federation Treaty that was scheduled for August 20. The draft of the treaty recognized vastly broader autonomy for each of the republics that formed the Soviet federation. The draft also explicitly authorized transfer of taxing rights to the republics and establishment of a more slowly moving federation. If the treaty were actually signed, it would severely curtail the authority of the Communist Party leadership and central Soviet government. Their control would remain, for the most part, in name alone. President Gorbachev had decided to approve a level of autonomy for the republics that was all but equivalent to actual independence. He would maintain the

federation and the communist party in form, but in their place he would transfer the authority to the republics.

President and Mrs. Gorbachev were held at their dacha while Vice President Yanaev was inaugurated as president on the morning of the 19th. All the signs said that the emergency council of the coup forces had taken over complete control. At that point, however, God began to intervene.

The first order of business in the Soviet style of revolution is the killing of the power holder. If the commander is eliminated, the faction in control loses its main focal point and flounders. This is the conventional method for a coup d'état. Take, for example, the case of Lenin. He mercilessly massacred the Russian Tsar Nicholas II plus his entire family. However, in the 1991 coup, the days continued to go by while the Gorbachevs were simply held in their dacha. If they had been killed straight off, then there would have probably been a swift conclusion to the affair. However, during the time they were held, day after day, international opinion boiled up and the anti-reform faction received scathing criticism from all quarters around the world. At the same time, inside the Soviet Union, because public sentiment in anticipation of the democratization policies was so great, Soviet citizens openly expressed their anger and displeasure with the coup. The rebel troops clashed with Soviet citizens in street after street. They were stoned by the citizenry in the city.

As time passed, clashes arose within the rebelling troops between the more moderate elements and the hard-liners. Division is, of course, the beginning of defeat, and day by day the morale of the rebelling troops sank deeper. They lost order in the ranks, and began to lay down their arms. Without the support of the Soviet people, the coup d'état was destined to disintegrate into nothing. They had lost the moral justification for their deeds.

Public opinion always plays the role of justice. Taking strength from public sentiment, government troops across the nation went on the counter-offensive. After only a few days of mutiny, the leaders of the mutineer troops had either committed suicide or capitulated. The coup came to an end on August 22. That the imprisoned President Gorbachev had not been murdered before then was nothing short of a miracle,

and the thanks should be given to God. Gorbachev returned to Moscow and reclaimed his rightful authority as president.

Once it came to light that the coup was a plot of the core communist elements, President Gorbachev resigned from his position as general secretary of the Communist Party, a position he had held concurrently with the presidency. As if this were the time he had been waiting for, he straightaway disbanded the Communist Party. Logically speaking, once the Communist Party was gone, then the Soviet Union was pretty much ended. Before the coup, Gorbachev did not have the courage to get rid of the Communist Party. Seeing as the coup resulted in his making the tough decision to disband the communists, I guess you could say that the coup was an instrument of the providence of Heaven.

Thus, facilitated by the incident of the August mutiny, the Soviet Union finally become a non-communist nation. In the end, this resulted in the demise of the Soviet federation, and in this sense the coup was a kind of suicide, at least as far as the Soviet Union was concerned. Still, I suppose at that point in time, President Gorbachev himself felt that he had no other choice.

In hindsight, I can imagine that this was really the only possible way for the Soviet federation to be disbanded. Without having a third world war, that is. The August coup and the disbanding of the Communist Party were the final straw that broke the camel's back. Yes, God really works in mysterious ways. And that is important: the end was the work of God; it was not by human acumen or wisdom that the Soviet Union came to an end.

With the advent of the coup, the popularity of Boris Yeltsin increased. (Born in 1931, Yeltsin was chairman of the Supreme Soviet of the Russian Republic. He was elected as president of the Republic of Russia in June 1991.) Yeltsin came on the scene advocating the introduction of a multi-party system and the abolition of the special privileges of the Communist Party. Asserting that the Soviet federation was unnecessary and useless, Yeltsin applied pressure on Gorbachev to instigate more radical liberalization and democratization. During the coup, he took up a position at the government offices of the Russian Republic, building barricades

and boldly defying the mutineer troops.

When each of the republics that formed the federation one by one asserted their autonomy and declared independence, President Gorbachev found his foundation disappear from under him. On December 1, the Ukrainian Republic declared independence. When three nations, Russia, Byelorussia, and Ukraine, declared the abolition of the Soviet Union and the founding of the Commonwealth of Independent States (CIS) on December 8, the other republics followed suit. The CIS could not be called a federated nation by any means. It was not a nation in itself. Rather, I guess it would be more aptly described as an allied society of independent nations.

This was the point where the Soviet empire, that most mighty superpower that had so often made the world tremble, gave up the ghost. At one time it had exerted its influence across the globe with world dominion in its sight, but in 1991 the Soviet empire lowered its bloody flag. By coincidence or not, the day was December 25, the day that celebrates the birth of Jesus Christ: Christmas Day. President Gorbachev gave a short farewell address at the Kremlin, and quietly stepped down. It was seventy-four years after the Russian revolution, and sixty-nine years from the founding of the Soviet Union.

For me, I see something miraculous in all this. President Gorbachev, responsible as he was for such an incredibly historical mission, had not been killed, but had survived and also completed his given task. When I think about it, I can only conclude that this is a miracle of the first order. God protected him. This result, by the way, was exactly what Reverend Moon wanted.

What if a third world war had broken out before the Soviet Union was abolished? Without a doubt, it would have been a nuclear war, a nuclear conflict. What would have been the result? Just thinking about it makes the body tremble. It would have meant not only the demise of the Soviet Union, but also the downfall of world civilization, the end of humanity.

Gorbachev and Reverend Moon Meet Again

Four years passed since the time the Soviet Union was liberated. On March 26, 1994, at Reverend Moon's invitation, Mikhail Gorbachev, former president of the Soviet Union, visited Seoul, South Korea, for the first time. The first stop on his itinerary was Father's residence and working headquarters at Hannam Dong. When Gorbachev arrived, he and Father exchanged a warm handshake of reunion.

As promised, Father had invited Mr. Gorbachev to Seoul. He received the Gorbachevs as his honored guests when he officially opened the second International Conference of the Federation for World Peace, at which the former president was scheduled to deliver the keynote address.

The day the Gorbachevs arrived, the residence in Hannam Dong was busy. Mrs. Moon, eager to return the hospitality that she and Father had enjoyed when visiting the USSR, prepared a special luncheon of traditional Korean food. Besides the Gorbachevs, several prominent church officials were also invited.

Mr. Gorbachev worked up quite a sweat as he attempted to use his chopsticks and spoon in eating the traditional Korean way. But try as he might, it was simply too much for him, and in the end, Mrs. Moon brought him a knife and fork, upon receiving which he expressed his thanks, saying the now familiar "Subashiba, subashiba." His voice sounded just the same as when the Moons visited the Kremlin palace. He then attacked his meal of traditional Korean bulgogi (broiled beef) and chapchae (a vegetable noodle dish) with relish. After finishing off the lunch with some sujeong kwa (a kind of cinnamon punch, usually drunk as a dessert), he declared that traditional Korean food was truly magnificent.

Right after lunch was finished, Mr. Gorbachev said there was something he wished to talk with Reverend Moon about in private.

Father took him to another room where they could talk. The only others there were Mrs. Moon, of course, and also Mr. Ricoltal, special assistant and interpreter for Mr. Gorbachev, and myself, as special assistant and interpreter for Reverend Moon.

Once we arrived in the other room, the expression on Mr.

Gorbachev's face became very serious. After some moments of silence, he began to talk.

"If it hadn't been for your prayers, I would be dead right now. Moreover, I know well the things you did to preserve my life. I owe you my life."

You could see something glistening in Mr. Gorbachev's eyes.

At this point, the reader may feel a bit dubious. What could Mr. Gorbachev have been referring to? The truth is contained in another behind-the-scenes story.

After Reverend Moon completed the historical summit at the Kremlin and returned to the United States, the first enterprise that he established to support the Soviet Union was an education project. He invited elite Soviet students to the United States for weeklong seminars to educate them in Godism and the head-wing ideology. Three thousand students who could speak English were invited from all over the Soviet Union, beginning with Moscow University. The project began in June 1990 and within a year, twenty seminars in all were successfully completed. The young elite members of Soviet society who attended these seminars came to know God for the first time in their lives. They tasted true brotherly love, shed many heartfelt tears, and experienced participation in the Unification movement. By the time they returned to their country, they had pledged to rescue the Soviet Union from communism.

When Reverend Moon heard the news of the August 1991 coup d'état, he immediately sent instructions to the three thousand student leaders directing that they stage demonstrations in opposition to the coup. These students played the core role in the popular wave of resistance that resulted in preserving President Gorbachev's life. They captured the Soviet army tanks in the name of God. The army, of course, could not kill all of the demonstrators, there were so many. With their spirit broken, the mutineer troops then divided into two camps. When this crack appeared in the coup elements, tens of thousands among the general population joined the demonstrations. This became the main force that brought down the coup. What this means is that the work of Reverend Moon is actually present behind the solutions to the incidents

that arose at that time. Although it is not well known, Reverend Moon again rendered great service.

Thus former President Gorbachev's true purpose in visiting Korea was to directly thank the person who had been responsible for saving his life.

Mr. Gorbachev continued. "Shortly after I met you in Moscow, there was a coup. I was as sure as dead. The reason I am alive today is because God protected me, and the reason God protected me is because of the prayer you prayed for me that time in Moscow.

"I remembered those words you spoke to me when you visited me at the Kremlin, and I kept them in my heart. When I look back on what has happened since, everything went just as you said it would. So, I think you owe me a bit of praise—I followed your words to the letter, 100 percent!" said Gorbachev, breaking out into a loud laugh.

"Mr. President," Reverend Moon replied. "You accomplished a great and incredible thing. You gave up the position of president of the Soviet Union, but you have become a "president of the world." That presidency is for life. Nobody will decry your long term in power, either. The name that will remain forever honored in Russian history is not Karl Marx, or Vladimir Lenin, or Joseph Stalin. No, the most honored name will be Mikhail Gorbachev.

"But even more important than that, you have now become an eternal apostle of world peace. Through your wisdom and courage, world peace has been accomplished without war. You have liberated the people of the world from the horror of a terrible nuclear holocaust. Do not feel sorry for yourself, thinking that you have lost something. You have obtained the biggest thing imaginable, an eternal thing, a beautiful thing, a great thing. You have accomplished the will and purposes of God.

"I think the fact that you are alive is a miracle. We should really give the glory for that, and our thanks, to God. It was God who protected you. I'm truly grateful. This was the reason why I simply had to meet you in 1990. It was so that you could inherit the protection of God and providential destiny.

"Mr. President, you are a son of God and He loves you. You are a hero of peace."



Reverend and Mrs. Moon hosted former President Mikhail Gorbachev at their home in Seoul on March 26, 1994.

Once again, you could see tears glisten in President Gorbachev's eyes.

"Reverend Moon, you have comforted me greatly with your words today. Your words give me strength. I intend to dedicate the remainder of my life to working for world peace, and I have established the Gorbachev Foundation in Moscow. Reverend Moon, I believe in you. Please lend your support to this foundation so that I can be a good worker for the cause of peace. I am deeply moved by the work you do. The reason I came to Seoul, in fact, was out of my respect for you."

Reverend Moon concluded their talk with the following words. "President Gorbachev, I am your friend forever. I am also your supporter. The work of peace is something we must do together. Let us all forge ahead for the sake of true peace for worldwide humanity. I won't forget to pray for you."

It was an emotional meeting, a powerful summit no less moving than the one which took place at the Kremlin in Moscow years before. In the end, the talks at the presidential office on April 11, 1990, had changed the face of the globe. Clearly, Reverend Moon's meeting with President Gorbachev

in the Kremlin and the prayer he offered for him there was an important condition that preserved the Soviet president's life. It was just as Reverend Moon expected. Aha! How wondrously the providence of Heaven is woven into history! Who could deny that God truly exists and works in human events?

The next day, March 27, at 10 o'clock in the morning, the second World Peace Conference was convened at Seoul's famous Lotte Hotel. Mr. and Mrs. Gorbachev were seated with Reverend and Mrs. Moon on the main stage at the head of the hall.

That day, Reverend Moon delivered his founder's address, "The Fundamental Principles of True Peace," which was followed by former President Gorbachev's keynote address, "Entering the Twenty-first Century." Mr. Gorbachev called for world peace in the future while offering recollections and reflections from the time he was in power. That period of history extended from his rise as general secretary of the Soviet Communist Party in 1985 until the demise of the Soviet empire. It was an eloquent speech.

After the keynote address, there was a ceremony conferring a medal on former President Gorbachev. It was, once again, the AULA's Latin American Order of Liberty and Unity, exactly the same medal that President Gorbachev had been awarded back on April 11, 1991, in his Kremlin office. Up until the time of the second Conference for World Peace, however, the fact of this award had been kept secret from the world. To remove the veil of secrecy, the award ceremony was being held once again, this time formally, publicly. This man, once the most powerful individual in the Soviet Union, the core and suzerain of the entire Soviet empire and supreme communist leader, now received the Great Cross again, this time as a Nobel Peace Prize laureate (1990), as an "apostle of world peace," and in the position of "world president." For both former President Gorbachev and those of us who observed the ceremony, it was a moving moment, unique and exceptional.

Why the Soviets Receives Reverend Moon

In closing this chapter, I'd like to take another, more comprehensive look at this particular question: "Why did the

Soviet Union receive Reverend Moon?"

I have written in detail about the background to the Moscow Convention, about how the convention proceeded and about the fruits that it bore. However, whichever way you look at it, the course of events was amazing, almost fantastic. It was not what anyone would expect. It remains as one of the greatest miracles—greatest puzzles—of the twentieth century.

My conclusion is as follows: "It was the work of Heaven. The Will of God made it so."

However, there is nothing accomplished by God that is done unilaterally and without connection to humanity, for humanity lives in this physical world. God always works by placing people in the vanguard and working through them. God Himself works in accordance with the "conditions of goodness" that human beings themselves must establish. This is the ideal of Heaven, and it is an ironclad law of the universe. For this reason, the portion of responsibility to be executed by human beings is always a decisive factor. Looking at the history recorded in the Bible, we can see just how many of God's plans have met with failure. In every one of these instances, however, it is not Heaven's failure—not God's failure—that is recorded. The reason for failure is to be found in the fact that although God always fulfills even up to 95 percent, there is a portion of human responsibility, say 5 percent, that the people fail to fulfill.

When human beings do not fulfill their responsibility and fail to work in accordance with God's plans, there is no choice but for God's Will to be postponed. This is the reason why God's history of salvation for humanity has been extended for over six thousand years (biblically speaking). And for the entire duration, God has been living in sorrow. For Him, the pain has been deep and hard. As the parent of children lost and gone astray, God has been constantly grieving. Rev. Sun Myung Moon clearly and unmistakably perceived this heart of God, and it is his determination that he must liberate God from those very tears of grief.

Was there ever anyone else in this wide world who uttered the words "the liberation of God"? For most of the world, which does not know for certain that God even exists,



Dr. Pak introduces his wife, Mrs. Ki Sook Pak, to the Gorbachevs.

the notion of liberating God is almost unimaginable. If even only for this fact alone—his heart for “liberating God”—Rev. Sun Myung Moon qualifies fully as Messiah, and fully as the True Parent of humanity. That has always been my conviction and faith.

How, then, was the liberation of the Soviet Union accomplished? How did it come about? Rev. Sun Myung Moon, representing humanity here on Earth, fulfilled completely the 5 percent human portion of responsibility. This then was matched by Heaven, by God’s 95 percent portion of responsibility.

But let’s put the concrete facts in order.

1. Rev. Sun Myung Moon moves his focus to the United States.
2. He conducts a movement for the restoration of the founding spirit of America.
3. He works and brings about the successful election of President Reagan.



The AULA's Latin American Order of Liberty and Unity medal was bestowed on former President Gorbachev as an "apostle of world peace," at the second International Conference of the Federation for World Peace held in Seoul, Korea, on March 27, 1994.

4. He establishes the Washington Times.
5. He successfully facilitates the adoption of the SDI as United States policy.
6. He advances the CAUSA movement, and promulgates the education of Godism and the head-wing creed across the entire globe.
7. He brings about the successful election of President Bush Sr.
8. He establishes the International Summit Council (ISC).
9. He comes up with the "carrot policy" concept and facilitates its being adopted as U.S. policy toward the Soviet Union.
10. He visits the Soviet Union and meets with President Gorbachev, thus opening a new chapter in history.

Just quickly listing the facts, one comes up with at least the points mentioned above.

Each one of these accomplishments was, for Reverend Moon, a touchstone. Each one of them, a bitter struggle filled with blood and tears. And the fight was always fought by him at the risk of his own life, in the face of personal danger, for he achieved each one while constantly being targeted (and more so than any other person) by the communist forces worldwide.

Vitaly Kobysh, adviser and speech writer to President Gorbachev (he was also chief editor for the Izvestia newspaper) made the following meaningful statement when he visited Japan:

“For forty years, we here believed that communism was right and good. But Reverend Moon already knew, forty years ago, that communism was wrong, mistaken. Now that we know, from the results of testing communism for seventy-three years, that it is indeed mistaken, we have to agree with him, and we cannot but recognize that Reverend Moon has been right all this time. This fact is very painful to us.”

Then, as if spitting out each separate word, Mr. Kobysh continued. “The path that the Soviet Union must now go is not the path of capitalism. It is the path of head-wing thought. We have come to learn of the many errors and fallacies that capitalism contains. For us, then, if we devote ourselves to the head-wing creed and practice it more than the capitalist world, then I think that it is even possible for the Soviet Union to take the lead over the free world, and prosper even more.

“In the midst of our disillusionment, this thought gives us great hope, and even makes us feel a bit good about things.”

What a clear, what a lucid, conclusion! Kobysh was such a man of clear wisdom. His support was surely one of the important reasons that President Gorbachev achieved as much as he did.

We can say without exaggeration that this head-wing thought was the very reason the Soviet Union was attracted to Reverend Moon and why it accepted him.

Head-wing thought overcomes the imitations of both communism (left wing) as well as liberalism, democracy and

capitalism (right wing). When humanity has come up against the limitations of both right wing and left wing, then a third alternative that can break through has to appear. That third alternative is the true way, and that is exactly what head wing is.

In September 1989, General Secretary Gorbachev spoke to the General Assembly of the Central Committee of the Republic of Ukraine. He scathingly criticized the Soviet style of socialism that existed up until then, saying he thought that it was “highly imperfect and childish Utopian.” Later that year in November, he published an article in Pravda, the official media organ of the Soviet Communist Party, under the title “Socialist Thought and Revolutionary Perestroika.” The article expressed a viewpoint critical of Marxism-Leninism, citing the following reasons:

1. Marx underestimated capitalism’s ability to develop.
2. Marx failed to foresee (a) the scientific and technological development of the capitalist society, and (b) the democratization of the political system under capitalism.

With the advance of perestroika, President Gorbachev came to search for a new ideological system that would suit Soviet society. What he wasn’t looking for was Western democracy, liberalism, or capitalism. For the leadership in the Kremlin, and the leaders in communist China for that matter, there was a source of anguish in their minds. (This was particularly true of President Gorbachev.) They were worried that if they declared that communism was wrong and simply imported the secular democracy, liberalism, and capitalism of the West, then their society would become just as corrupt, with egotism and materialism flourishing, with the same drug problems and AIDS problems sweeping through the population. If on top of that, the principle of free competition were simply left as is, then the law of the jungle would prevail, and even greater discrepancies between rich and poor would develop. Any resolution of the North-South economic divide or ecological problems would be impossible.

For this reason, the leadership of the Soviet Union were vehement in their search for a third alternative. And that was

when Reverend Moon's head-wing thought came up on the screen. It was this thought, this vision, that made Vitaly Kobysh declare, "We have crossed the ideological divide. We and Reverend Moon are allies. We have become companions of the Unification movement."

There is one related fact about the liberation of Eastern Europe and the Soviet Union that pained Reverend Moon intensely. When the nations of Eastern Europe discarded communism like an old shoe, when they craved for an ideal society and eventually returned to the bosom of the free world, what was it that the free world gave to them? The first thing that the free world exported was AIDS, drugs, free sex, and pornography. And quick on the heels of these were the heartless, self-interested entrepreneurs. They took trashy products that they couldn't sell in the West, then sold them at three, four, five times as much to the newly liberated nations. In the streets of the great cities of the East, brothels and red-light districts stood side by side, prostitutes dressed in gaudy clothes and lured passersby with seductive looks. These were the first fruits of the Western culture that the free world, and particularly the United States, exported.

Who stood forward to welcome those suffering souls, so recently freed from the iron chains of communism? Who reached out to comfort them? They were hungry, starving, but who reached out and handed them so much as a warm piece of bread or some soup? Did anyone go up to them and say, "These are the ethics, the morals, we live by"? Did anyone offer to show them a true way of life?

The fact is that Western civilization, trembling and groaning under the weight of godless, secular humanism, had nothing to offer the liberated communist world.

"Freedom"... Yes, well it could give them freedom. But in the world of western civilization where we currently live, that freedom has become license and self-indulgence. The freedom of drugs, the freedom of AIDS, the freedom of homosexuality, the freedom of abortion. These are the freedoms we are overflowing with. Irresponsible, selfish freedoms. "Responsible freedom" that keeps the ethics and morals that create a good way of life for all people, this is nowhere to be found. People act as they want, any way their desires lead

them. There is no spirit of self-control or self-discipline. The standard of absolute value has collapsed, and society has become a place where anyone does as he wants, where good and evil can no longer be distinguished.

Currently, the number of babies born without married parents in the United States each year exceeds one million. The divorce rate is soaring from 50 percent to 75 percent. The concept of two parents is disappearing from among the children of America. More than half of them do not live with their fathers. The concept of a daddy is disappearing like a morning mist under the sun. How can you teach about an invisible Heavenly Father to people who do not even know their own fathers? This is today's reality.

After liberation, the ex-communist world fell directly into disillusionment. "Is this really what we longed for all those years? Is this the freedom we risked our lives and fought for?"

In many cases, they felt anger rather than disillusionment.

There is a saying, "Better the devil you know than the devil you don't know." But for them, the devil they knew was communism. And so we find that, in less than five years after the liberation of communism, movements have arisen in both Eastern Europe and in Russia for reestablishing the Communist Party. What they are saying is that even the old days under communism were better than what they have now. There are nations in Eastern Europe where the Communist Party has been restored to power. Even in Russia the Communist Party is threatening to take power again. Looking at this situation, Reverend Moon feels the most cutting of pains and the deepest anguish.

The free world has to really reflect and examine itself. It has to find the third alternative. It goes without saying that the third alternative is not left wing or right wing, but heading. The world has to be liberated again. Both the liberated communist world and the free world the same. They both have to be reborn from secular humanism into the sphere of Godism. A new cultural revolution has to occur through the application of head-wing thought.

In closing the chapter, let me quote from Alexander Solzhenitsyn, a winner of the Nobel Prize for Literature who now resides in his home country of Russia. These words were

spoken on October 17, 1982, while he was visiting Japan. At the time, he was delivering a lecture on the crisis of collapse facing both civilizations, East and West. In the speech, he expresses that without finding God, there is no way to prevent the confusion that now exists in the world. I took the words from an article printed in the Yomiuri newspaper.

“Right now, our entire world has a disease. Within the two systems we call America and the Soviet Union, the common factor is breakdown. The breakdown of the family, the loss of desire to work, the deterioration of education, etc. The cause of this is that both systems have held ‘godless humanism (secular humanism)’ as their starting point. If we do not have what is perfect and noble (God), it will not be long before the world collapses, even if the threat of communism is removed.”

We have come to the time when the Soviet Union has already collapsed. Now, it is Western civilization’s turn. Anyone can see the symptoms of the breakdown that secular humanism and irreligious capitalism has brought. It is time for our world to change boats, and the boat we have to catch is Godism, the head-wing way. Is there any other way? I have yet to see one.

Do we have enough wisdom to avoid destruction, to find the path that will lead to our survival?

The Soviet Union, head of the communist empire, has ended, but this does not mean that communism has ended. Communism has just changed clothes, and continues to live on by means of stealth. Communism is still washing around our society as secular humanism, as materialism.

Let me quote again Solzhenitsyn: “Whether we call it communism or humanism, whenever we cut off God, the result is always the same. We only bring about our own destruction.”



Chapter 20

The Summit Between Sun Myung Moon and Kim Il Sung

“Is This a Joke?”

On December 1, 1991, the headline in *Segye Ilbo*, a Korean daily newspaper, startled the people of Seoul out of their morning drowsiness. Printed in huge letters, it introduced a front-page feature story: “Reverend Moon Visits Pyongyang.” No one could believe their eyes.

The whole idea was preposterous. There might conceivably be a way to mix fire and water, but a meeting between Rev. Sun Myung Moon and North Korean President Kim Il Sung was patently impossible. And yet, the impossible had happened.

Before I go on, let me quote a few passages from a book written by Dr. Nobuyuki Fukuda (1921–1996), onetime president of Tsukuba University in Japan, a political adviser to the Japanese Liberal Democratic Party, a prominent physicist and educator, and a leading figure in his time. He founded and developed Tsukuba University with the aim of establishing a powerful academic research and education system. Dr. Fukuda’s book, from which these quotes are taken, is entitled *Reverend Sun Myung Moon and President Kim Il Sung*.

On November 30, 1991, at 1:15 in the afternoon, Reverend Sun Myung Moon left Beijing Airport on Flight JS-21512, a special charter aircraft provided from the Air Koryo fleet by the government of North Korea. He was headed for Pyongyang. The news was reported across the globe by the team of Korean, Japanese, and American reporters originally slated to enter North Korea with Reverend Moon's entourage. Thus began Reverend Moon's eight-day visit to North Korea, during which the world watched with bated breath until the Moon group later returned to Beijing on December 7.

The news of Reverend Moon's visit to Pyongyang shocked the world. Not only was Reverend Moon a religious leader who had publicly censured the Democratic People's Republic of Korea (DPRK), but as the president of the International Federation for Victory Over Communism, he also promoted a worldwide movement that both criticized and sought to overcome communism. From very early on, he had clearly and unequivocally prophesied the fall of communism and was known as a prototypical leader of the conservative anti-communist forces, having proposed a vision for the deliverance of the communist world. This was the same man who visited North Korea. And North Korea was a nation that still clung to an authoritarian communist system based on the Juche ideology despite the recent collapse of the Cold War power structure and despite the worldwide trend toward democratization. But if he went to the DPRK, which the United States had designated a "terrorist nation," would he actually return safely? What could be his reason for visiting the North? Naturally, the whole affair elicited a great sense of interest.

However, what attracted even more attention was the question of the DPRK's motive. North Korea had invited Reverend Moon to visit as founder of the Unification Church, and yet the DPRK had always suppressed religion thoroughly and denounced it as an "opiate." For them to invite Reverend Moon as founder of the Unification Church was a substantial contradiction of regular policy.

It is still uncertain just exactly what North Korea aimed to achieve in inviting Reverend Moon and giving him the kind of reception that would be exceptional even for a state-level guest. However, shortly after his trip, on December 13, just six days after Reverend Moon returned from Pyongyang,

North Korea and South Korea signed the "Agreement on Reconciliation and Exchanges and Cooperation between South and North." This agreement is recognized as the most significant agreement between the two nations since the 1972 North-South Joint Declaration. This was then followed by the December 30 signing of the Joint Declaration on the Denuclearization of the Korean peninsula, an agreement that addressed the pressing issue of Korean nuclear policies. This in turn was succeeded by the signing of an agreement (January 30, 1992) on the guidelines put forth by the International Atomic Energy Agency (IAEA) for inspection of nuclear facilities. Given that Reverend Moon's visit to the North took place directly prior to this series of dramatic changes in the North's behavior, one can only conclude that the visit and the talks held with President Kim Il Sung triggered some very substantial changes in the North." (Rev. Sun Myung Moon, 21-22)

Reverend Moon was born in 1920 during the period of Japanese occupation in Chongju, Pyongan Pukdo, in what is now North Korea. After the liberation of Korea, he did missionary work in South Korea, but shortly thereafter moved to North Korea, which was under communist rule. While he was doing mission work in Pyongyang, he was arrested, thrown into prison and tortured until almost dead. In the midst of the confusion of the Korean War in 1950, he miraculously escaped from the Heung Nam ammonium sulfate fertilizer factory—then a concentration camp—and crossed the 38th parallel to make his way back into South Korea. In Pusan, he established the first Unification Church, then moved to Seoul shortly afterward. Both his parents and indeed almost all his relatives were in the North, and when Reverend Moon began anti-communist activities in addition to his religious work, they received persecution from the North Korean regime. With this sort of background, Reverend Moon must have held a good number of grievances against Kim Il Sung. In short, the relationship between Reverend Sun Myung Moon and President Kim Il Sung was archetypically on bad terms: they were sworn enemies that even Heaven would have difficulty in bringing together.

Nevertheless, the two of them smiled, chatted and exchanged toasts, then held hands like reunited brothers

when photographs were taken. It would be unreasonable to expect anyone to not be surprised and amazed at this development. Even I feel that way, and I am reasonably familiar with Reverend Moon compared with most Japanese people (excluding Unification Church members, of course.) The average person probably has little or no chance of understanding what on earth the whole thing was about.

However, when one thinks about it, this visit to North Korea by Reverend Moon and the talks he held with President Kim Il Sung are incredibly significant, historically speaking. Any attempt to dismiss them as a publicity stunt or a simple visit by Moon, a native of the North, to his hometown, would result in missing the true significance and motive behind the visit completely. (Rev. Sun Myung Moon, 8-9)

Dr. Fukuda's book does a good job in explaining the essence of Reverend Moon's visit to the North. Dr. Fukuda points out that the main role in the North Korean visit was played by the then chairman of the Segye Ilbo newspaper in Korea, a certain Bo Hi Pak. That, of course, is me. (At the time of Reverend Moon's visit to the North, I had resigned as chairman of the Washington Times and was chairman of the Segye Ilbo.) And what Dr. Fukuda writes is true. From start to finish, at the behest of Reverend Moon, I put all my effort into seeing this historical meeting accomplished. Naturally, I know better than anyone the true nature of the talks and Reverend Moon's meeting with Kim Il Sung. It is my intention in this book to reveal clearly the significance of the "Moon-Kim Conference" and to describe all the related facts. You could almost say that is the reason I am writing this book: to make sure there is an accurate account of this event, a milestone in Korean history and a landmark in world history.

The Motive Behind Reverend Moon's Visit to North Korea

Reverend Moon is a devoted supporter of peaceful reunification of the Korean peninsula. In today's language, we call that a "soft landing." Neither unification by invading Pyongyang militarily nor a unification that transforms Seoul into a bloody war zone is an acceptable option. We cannot

allow the tragedy of the internecine Korean War to be repeated. Reunification must be accomplished without shedding the blood of one single person, even if that means it takes a bit more time.

This has been Reverend Moon's basic stance and philosophy. Consequently, he has been shedding blood, sweat, and tears to get a grip on both North and South and to bring them together in the direction of reconciliation and cooperation. In these affairs, it was my part to unite completely with his purpose and direction and work to bring about this goal.

As I explained in the previous chapter, Reverend Moon met with President Gorbachev in Moscow on April 11, 1990. On our way out of the Kremlin after that historical meeting, I received a startling instruction from Reverend Moon.

"Bo Hi, the Soviet Union will have met its end within a year or two. Just wait and see. Now is the time for me to meet with President Kim Il Sung, so that war doesn't break out on the Korean peninsula."

Apart from myself, the only person to hear these words was Mrs. Hak Ja Han Moon. Thus, even at that early time, I received a special mission to prepare the way for the visit to North Korea.

Why did I receive this special instruction just then, directly after his talks with President Gorbachev? The reason is that Reverend Moon is extremely sensitive spiritually, and he has a kind of sixth sense. He felt clearly that he had succeeded in persuading President Gorbachev, and his intuition told him that it would not be long before the Soviet empire met its end. Once the core nation of the Soviet Union collapsed, the entire communist camp was liable to disintegrate with all the speed of an avalanche falling from the highest peak. Reverend Moon was immediately concerned about the situation on the Korean peninsula. If the downfall of the Soviet Union triggered an overreaction in North Korea and the North acted upon misjudgment or a miscalculation, in the midst of international isolation, war could well break out on the Korean peninsula once again. Already at this early stage, Reverend Moon perceived this possibility, and that was the source of his concern. To prevent that happening, he decided that very day that he must take action himself and go to

Pyongyang.

"Yes sir" I replied, even though I knew very well that this task would be extremely difficult. It would, in fact, be more difficult to accomplish than the meeting with Gorbachev. Then, just before I got out of the car, Reverend Moon added his final words: "The meeting with President Kim Il Sung has to take place before the end of 1991, no matter what. You've got to understand. There isn't much time."

"Yes sir," I repeated. "I understand. I'm sure we can accomplish it."

This exchange points to Reverend Moon's first motive in making the visit to North Korea: to prevent another Korean War. In my understanding, however, there was another important motive for Reverend Moon's visit to the North, and it had been foreshadowed a long time beforehand in words he often repeated. Reverend Moon would have to visit the North and point out the fallacy of its *juche* (self-reliance, self-determination) ideology. This long-held intention was Reverend Moon's second motive in visiting the North.

In 1945, after the liberation of Korea from the Japanese, when the communist regime was establishing itself in the northern part of Korea, Reverend Moon lived in the South. Although he was able to pursue religious activity as much as he wanted in the South, he went to North Korea, where religion was being resolutely suppressed, where the regime loudly proclaimed the non-existence of God. Risking his life, he determined to enter the North to bring them to realize just how false their atheistic ideology was. It was a theme that Reverend Moon would often speak about.

"You can't bring reunification with the *juche* ideology," Reverend Moon would say. "In *juche* thought, humans are the center of everything, but how can humans be the Creator? Human beings are created beings. God exists above and beyond human beings. The true ideology for uniting our homeland can only be derived on the basis of understanding the purpose behind God's creation of humanity. Whether they listen to me or not, I still feel the responsibility to go there [North Korea] and try at least once to wake them from their ignorance."

Reverend Moon had decided that he must go to the North.

In the same way that he met with President Gorbachev, he was determined to testify about God's existence before the leadership of North Korea. He would wake them to the fact that *juche* thought, which they worshipped like it was life itself, was far from the real truth. In the end, Reverend Moon accomplished both his aims when he visited the North in 1991.

Reverend Moon, foreseeing that the wave of collapse beginning in the Soviet Union would stretch all the way to North Korea, believed it was his mission to take care of the situation. The first thing was to open up communication between North Korea and other nations. There is nothing so frightful as isolation, which results in misunderstanding and miscalculation. These, in turn, bring about war.

I have pointed out the importance of the Korean peninsula. All of the world's problems can be found in concentrated form there. What this means is that peace on the Korean peninsula can be the starting point for peace worldwide, and at the same time would indicate its culmination. Korea is the frontline of the conflict between God and Satan, and the final, decisive battle between them is to be fought there. When the Korean peninsula is united, the unified Korea will become a father nation to humanity, a holy ground for all humankind, and the hometown of heart for humanity's collective consciousness.

The conditions that exist on the Korean peninsula today are a microcosm of the global situation. If blood is shed in Korea, then blood will be shed around the world. If reconciliation comes to the Korean peninsula, then reconciliation will prevail throughout the world. If the Korean peninsula is unified, the world will be unified. Such a unified Korea, and indeed a unified world, cannot be achieved with the leftist ideology of the communists, nor can it be won with the right-wing philosophy of capitalism and democracy. The ideology to do this can be neither left wing nor right wing, but must be head wing. The only ideology that can truly unify is Godism, because Godism is the ideal of God's creation.

Regrettably, however, signs and indications of war began to gradually appear around the Korean peninsula. In such a situation, could Reverend Moon do anything else but pour all

his attention and efforts into the matter? From the second half of the 1980s, North Korea showed signs of restlessness and started to pursue its ambition to become a nuclear power. Meanwhile, the Western nations, starting with the United States, began contemplating a preemptive strike to block that very situation. That idea, however, was extremely dangerous. It was clear to Reverend Moon that if the two sides continued this kind of face-off, it would not be long before the Korean peninsula once again plunged into war.

North Korea's Ambition to Be a Nuclear Power

Reverend Moon's foremost concern was North Korea's ambition to obtain nuclear weapons. When the Cold War began to change, North Korea started to get nervous. Up until that time, the Soviet Union had always played the role of absolute leader. Now, however, it was throwing off the East European satellite states like shabby old shoes. Even when the Berlin Wall collapsed, the Soviet Union didn't utter so much as a word. In the face of this reality and such foreboding developments as the ghastly end met by Romania's President Nicolae Ceausescu, himself a longtime dictator, North Korea found that far from looking to the Soviet Union as a leader, it could hardly even consider the communist giant as an ally.

China, which shares a border with North Korea, had always been an ally of the North. During the Korean War, when it became clear that the North Korean army was destined for destruction, Chinese leader Mao Zedong (1893-1976) supported the North by unleashing an army of one million Chinese troops and turned the tide of war. From that time on, North Korea and China were the closest of allies.

However, at the end of the 1970s, as China began to emerge from the darkness of the Mao era, a new trend emerged with the rise of Deng Xiaoping (1904-1997). Together with a thawing of East-West relations, China began a desperate struggle to overcome abject economic poverty.

Deng called for China to learn the positive aspects of the capitalist system. This was the so-called Chinese-style socialism. The Chinese economy shifted from a centrally controlled, planned economy to a market economy. Chinese-

style socialism actually meant maintaining the dictatorship of the Communist Party politically while adopting the free-market system for the economy. Eventually, China overcame its economic crisis and began to walk the path of economic growth.

Deng returned land to the farmers and established a system that recognized both autonomous production and a free market. The system stimulated the farmers' desire to work; agricultural workers invested themselves, stimulated by the prospect of increasing their own turnover. As a result, agricultural production was increased several-fold, and the food problem was rapidly resolved.

Once the food problem had been solved, China set about industrialization and focused on becoming the top exporter in Asia. Whether one considers its enormous population, vast tracts of land, or incredible economic growth rate, any of these factors seem destined to make China an economic superpower in the twenty-first century.

It was only natural for China to start thinking differently from North Korea, which was still struggling simply to stay alive. At one time, North Korea had been their "blood ally," absolutely necessary for the sake of common security and defense. But now, what China needed was export markets: the United States, Japan, South Korea, Taiwan. Thus, all the international conditions surrounding North Korea began to change. The time when North Korea could rely on China for its survival had passed.

Having lost both its "leader" and "blood ally," North Korea had no choice but to search for a new way to maintain national dignity and prestige. One solution presented itself: the procurement of nuclear weapons. Then none of the major powers would be able to disregard Pyongyang, especially if it also had the missiles to deliver them. Let's take a look at how events unfolded, following the description in Dr. Fukuda's book of the various suspicions surrounding North Korea's nuclear activities.

Within the free world, the first hint that North Korea was developing nuclear weapons came to the surface in 1989. The Wall Street Journal learned from a Korean military expert that the U.S. government possessed certain satellite photographs.

The Journal reported that the photographs showed that North Korea was building some kind of nuclear facility near Yongbyeon, approximately ninety kilometers northwest of Pyongyang, and that the nuclear facility was capable of producing and refining the plutonium necessary for the construction of nuclear bombs. Successive reports reinforced these suspicions that the North was pursuing weapons development.

Jane's International Review, the British military intelligence magazine, reported on the issue of the North Korean nuclear development program in its August 1991 edition. After analyzing the data from American reconnaissance satellites, Jane's came to a conclusion: There was an extremely high probability that, in the Yongbyeon area, some two thousand technicians were conducting research, and that research would allow construction of plutonium-based atomic weapons without the support of overseas cooperation.

In addition, Joseph Bermudez, an American expert on the North Korean military, stated: "North Korea continues to expand its nuclear weapon development facilities in Yongbyeon. Already, the North Koreans are capable of producing a small uranium bomb (an atomic bomb) the size of the one dropped on Hiroshima, Japan."

There was another report that North Korea became extremely tense directly after the failed coup by conservative hard-liners in the Soviet Union. In an effort to have neighboring China align itself with it, it notified its neighbor of its intentions, saying, "We have decided to obtain nuclear weapons in order to preserve our system. Please understand our position and cooperate with us in this effort." (Rev. Sun Myung Moon, 39)

As North Korea's intention to develop nuclear arms became clearer, developments in the United States began to move apace. Dr. Fukuda writes,

On October 30, 1991, Carl W. Ford, Jr., U.S. Assistant Secretary of Defense for International Security Affairs, testified before the Subcommittee on East Asian and Pacific Affairs concerning suspicions about North Korea's nuclear weapons development. Ford stated that America's policy on the issue

was not limited to seeking North Korea's acceptance of inspections by atomic agencies, but required the complete eradication of North Korea's ability to develop nuclear weapons in the first place.

By the time November came around, the situation was steadily deteriorating while tensions increased. On November 17, an official at Japan's Ministry of Foreign Affairs confirmed that Japan had received a report from U.S. intelligence saying that there is "a possibility that North Korea will have its first nuclear weapon within a few months." According to a different official, the Japanese government had received information that North Korea was developing the Nodong 1 missile, an improved-model Scud missile with a range of approximately 1,000 kilometers, a range that put Osaka well within its grasp. (Rev. Sun Myung Moon, 39-40)

Soon not only the United States but many other nations in Asian also harbored strong doubts and concerns. Within the United States, hard-line views came to the fore, and the idea of a defensive preemptive strike quickly gained popularity.

The Emergence of the Preemptive Strike Option

Defensive preemptive strike was the term used to refer to a strategic bombardment of North Korea's nuclear facilities. The assertion was that if North Korea completed development of its facilities (which could reprocess used nuclear fuel) and could actually produce plutonium, then a strategic strike would be required, similar to the Israel's surprise attack that destroyed Iraq's Osirak nuclear plant. The rationale was that if the nuclear reprocessing plant started operations, it would be simply a matter of time until the plutonium that it produced were used to build bombs.

The North Korea problem was discussed publicly by a November 21 meeting of the East Asia and the Pacific Subcommittee of the House Committee, chaired by Stephen Solarz, a Democrat. Richard Perle, former assistant secretary of defense for international security policy, appeared as a witness. He strongly advocated such a strike, saying, "The only effective response available to the United States is military action. I assert that it is necessary to destroy North Korea's nuclear facility by stealth attack."

Avowing that the threat of North Korea's nuclear capability would not be limited to South Korea, Perle's testimony drew attention to two potential dangers: (1) North Korea could use nuclear devices for international terrorist activities and (2) North Korea could sell nuclear weapons materials and technology to other terrorist nations, such as Libya or Iraq.

After pointing out the threat of such possibilities, Perle went on to say, "The concept of using inspections by the IAEA to block North Korea's development of nuclear weapons has already been discredited. North Korea's nuclear development plans have already progressed too far to be stopped in this way." (Rev. Sun Myung Moon, 40-41)

On the very same day, in Seoul, Secretary of Defense Dick Cheney and Chairman of the Joint Chiefs of Staff Colin Powell announced the United States-South Korea Joint Communique after the annual U.S.-ROK consultative meeting. The contents of the declaration were profoundly serious.

1. Both South Korea and the United States jointly demand that North Korea unconditionally comply with inspections of all nuclear-related facilities and materials, including nuclear material reprocessing plants.
2. While all avenues and options available in cooperation with the IAEA and the UN will be pursued, South Korea and the United States will together block North Korea's nuclear development.
3. The United States will continue to guarantee protection of South Korea under the U.S. nuclear umbrella. Moreover, the United States' commitment to defend South Korea is absolutely firm and will not change.
4. The second withdrawal of U.S. troops from South Korea shall be postponed until such time as the threat of North Korea's nuclear development and related suspicions are removed, and the security of the surrounding region is wholly assured.
5. Predeployment of advanced weaponry (Patriot or cruise missiles) and the speedy deployment of military force by the United States in times of emergency is jointly agreed upon.

The fact that the United States deployed Patriot missiles (mid-range ground-to-air missiles, used in the Gulf War) in South Korea indicates, in short, that it was prepared to face war. The United States concluded that North Korea would fire Scud missiles at the South and intended the Patriots to be used for defense. This shows just how much the situation on the Korean peninsula had deteriorated.

Even before United States–North Korea relations had gone this far, however, Reverend Moon’s concern for the situation was great. His concern really began when the preemptive strike idea first surfaced.

The words “preemptive strike” sound good, but in reality they are virtually equivalent to a declaration of war. Half a century earlier, Japan declared war against the United States by a preemptive strike on Pearl Harbor. It was obvious now, too, that a preemptive strike would quickly escalate into all-out conflict. It would mean another Korean War, although this time there would be no truce between sides. It would be a fight to the finish. Once war broke out, North Korea’s objective would be Pusan, and the United States–South Korean objective would be Pyongyang. For these goals, all stops would be removed. All the cruel techniques of war would be employed to achieve the final end.

Even if North Korea did not have nuclear weapons at that point, it would still possess the “poor man’s nuclear bomb” in vast quantities: biological and chemical weapons, germ warfare, and poison gas. That North Korea was stockpiling such weapons had been common knowledge since 1976. Defectors from North Korea included military personnel once responsible for chemical weapons research. According to the intelligence reports of certain military experts, North Korea possessed at least two thousand tons of bacterial and poison gas weaponry—enough to kill the entire population of South Korea four times over and still have some left. Thus, the idea that Seoul’s twelve million people could in one night be removed silently from the earth’s surface is not something we can only relegate to the fiction of paperback novels. Bacterial bombs could be delivered using simple air balloons.

Apart from the issue of these weapons, another frightening consideration was North Korea’s development of Scud

missiles, which had a range that put the entire peninsula within reach. A missile attack by the North Koreans on the fifteen nuclear energy plants located throughout South Korea might well result in a repeat of the Chernobyl incident in ten or so different locations. The Chernobyl nuclear plant accident in the Soviet Union caused millions of casualties through radioactive contamination. What would be the result of Chernobyl times ten? American military experts have stated that North Korea possesses at least three hundred Scud missiles, aimed at South Korea's military bases and nuclear energy plants.

Reverend Moon was aware of these facts. "War is not an option," he said. "Of course, there is no doubt that North Korea would be destroyed in the end and America and South Korea would win. Unification would also be a certainty. At the same time, we don't know how many thousands and millions of Koreans from both North and South would be wounded and killed. Nobody can tell that. What use would unification be if it were won by such a shedding of Korean blood?"

On another occasion, Reverend Moon said, "No way! War is out of the question. America's talk of a preemptive strike may well suit America's national interests, but no consideration is being made of South Korea or the Korean people."

Reverend Moon felt a kind of anger toward America. What right did America have to bring about the slaughter of the Korean people? Reverend Moon could only scold such rashness and thoughtlessness.

On the other hand, there was one corner of public opinion that advocated caution and criticized the maneuverings of the hard-liners. They asserted that "military action against North Korea might trigger retaliation," and "we have to prevent North Korea's nuclear weapons development using methods other than military strikes, such as economic pressure." They saw a preemptive strike on North Korea as being quite unreasonable. Those who thought in this way were reasonably knowledgeable about North Korea. They included, among others, Dr. Jeremy Stone, chairman of the Federation of American Scientists; Dr. Gary Mulhollin of the Wisconsin Project on Nuclear Arms Control; and Senior Research

Associate Leonard Spector of the Carnegie Endowment for International Peace.

Nevertheless, the voices of these and others were completely ignored. The hard-line stance quickly gained support: "This is dangerous. We have to hurry up and make a pre-emptive strike. The threat from North Korea is increasing almost every day, and if we do not move now, we will lose the opportunity." The situation was getting increasingly volatile.

At the time, Americans were elated by the success of the Gulf War. America had chastised Iraq and restored itself from the humiliation of the failure of Vietnam. However, this sense of victory developed into a kind of arrogance. The notion that a military solution was the best solution regardless of the problem in hand had gained prominence in American society.

If America's interests are in question, everyone had better listen. Otherwise, we'll have to show some muscle. This was the prevailing atmosphere in the U.S. Congress at the time.

After founding the Washington Times, Reverend Moon was always in touch with the latest information concerning the United States through the media. Moreover, he had connections that enabled him to receive up-to-date information from the White House, the Department of Defense, the Department of State, the CIA, and so forth. Reverend Moon knew very well that once a decision was made, the United States would act on it. If necessary, it would launch an attack without any declaration of war.

The image that "America will never be the first to start a war" is a myth. The United States is capable of anything as long as there is public support and a reasonable justification. From the air raid on Libya (targeted at Libyan dictator Qaddafi) to the assault on Panama (intended to capture Panamanian General Noriega) or the military action undertaken to liberate the Central American nation of Grenada, these operations claimed a military victory. Thus, it was clear to Reverend Moon that, once public support reached a peak, the United States would attack North Korea.

There was one big U.S. miscalculation, however. North Korea was not Iraq. I quote again from Dr. Fukuda's book.

North Korea may hang the “socialist” shingle above its door, but the power structure is actually more akin to the theocratic national ideal of the ancient orient. It is a nation with a state religion, where 25 million citizens swear absolute loyalty with all the religious passion of the fanatical, to the god of the nation, the so-called “Party center,” Kim Il Sung and his son Kim Jong Il. North Korea’s goal is the “liberation” of the Choson [Korean] peninsula, and together with the struggle to unify the Korean fatherland under the Juche ideology, this constitutes an earthly “holy war” or jihad. There are thousands and millions of Kim Hyon Hui’s who consider it the supreme joy to participate in this holy war to unify the Korean fatherland. However, there is a lack of a awareness concerning this characteristic of the North Korean nation in the echelons of the United States government. (Rev. Sun Myung Moon, 43) [Editor’s note: Kim Hyon Hui was a North Korean spy who in 1997 planted a bomb aboard a Korean Air Lines plane. The plane exploded in flight, killing all passengers.]

America’s assessment of how another Korean War would end was accurate. Without a doubt, North Korea would be smashed. However, there is no way that North Korea would simply sit and take it. North Korea would not be defeated without a fight. In order to overthrow the North, the United States and any other participants would first have to permit reducing Korea to a desolate field. Just as Japan’s attack on Pearl Harbor in 1941 thoroughly consolidated American public sentiment, a preemptive attack by the United States would fuse together the “fierce enmity toward the American imperialists” and totally unite North Koreans in opposition to the United States. What can frighten an army of one million who are determined to die for their cause? North Korea would take the opportunity of a preemptive strike to label the United States as “invaders” and plunge into the South like a raging flood under the flag of reunification for the Korean fatherland. After this, all-out war would be inevitable, and none could reasonably estimate just how high the toll would be. Deaths would occur on both sides, and could easily mount up to ten or even a hundred times the body count for the

Korean War in the 1950s. How could Reverend Moon permit such a thing? He could not.

The Path Away From War

Reverend Moon developed a two-part strategy to deal with the situation. The first part was to meet President Kim Il Sung and persuade him to abandon any ambition to develop nuclear weapons. This was, of course, the ultimate solution. Developing nuclear weapons would eventually lead to the destruction of North Korea, and Reverend Moon's idea was to convince the North Korean leader of this fact. If this could be done, it would solve the whole dilemma. He would also explain to Kim just how close North Korea was to war with the United States and what kind of power the United States actually possessed. President Kim had to understand that in a war on the Korean peninsula, North Korea's opponent would be the United States, not South Korea, and that North Korea could not survive and win such a war.

The second part of the strategy was to dissuade the United States from a first strike. Reverend Moon understood only too well that, as far as this matter was concerned, the national interests of the United States were not the same as the national interests of South Korea. Any military plans put in place by the United States without considering the view of the South Korean government or the sacrifices that such plans would force upon the South Korean people were tantamount to a desecration of South Korea's sovereignty and a threat to the safety of forty million South Koreans. Reverend Moon's goal was to convince the United States of this fact. He also aimed to persuade the United States that a solution to the North Korean nuclear problem could only be achieved by America entering into direct talks with North Korea.

The problem was that the United States at that time had no real North Korea policy. I came to understand this fact during my time as chairman of the Washington Times, which spanned the terms of both the Reagan and first Bush administrations. In the view of the U.S. government, everything was solved by having thirty-seven thousand U.S. troops stationed in South Korea. Apart from this limited view, it is also fair to say that the American position was not without arrogance.

The typical attitude was, “How can you expect a great superpower to hold discussions with that arrogant terrorist nation?” Public opinion across the United States was represented by a simple concept: “That scummy little punk of a nation! We should give them a bit of a beating and then see how they like it.”

This view, however, was a superpower’s luxury, and the tense situation in Northeast Asia could not permit such luxuries. The Korean peninsula was gradually becoming a global tinderbox. It was home to two separate countries, both members of the United Nations. One of the countries was the sovereign nation of South Korea, which had a population of forty million. If the fate of seventy million people (the combined populations of North and South Korea) did not qualify as cause for consideration, then what else could that be called but arrogance? Whatever else came into play, Reverend Moon was determined to prevent a preemptive strike by the United States under any circumstances.

From that point on, Reverend Moon’s activities in the United States were focused on achieving that objective. (To cut to the chase, he achieved all his objectives in the matter; until today, peace has been maintained on the Korean peninsula, thanks largely to Reverend Moon’s efforts. But I will go into detail in the next chapter.)

Reverend Moon’s strategy to solve the crisis was twofold. First, he would visit North Korea, hold talks with President Kim Il Sung, and get him to drop the goal of developing nuclear weapons. Second, he would convince the United States to abandon a preemptive strike, an option that was unreasonable at best.

The direction to carry out this strategy fell to none other than myself, and that was how I received my instructions. I had to successfully arrange, in utmost secrecy, a visit to North Korea and execute it before the close of 1991.

The Providential Meaning Behind the Visit to North Korea

There was another important reason, a providential one, why Reverend Moon went to North Korea and met with Kim Il Sung. As I explained in the previous chapter, the meeting

between Reverend Moon and President Gorbachev of the Soviet Union was a meeting between the world-level Jacob and world-level Esau. The meeting between Sun Myung Moon and Kim Il Sung of North Korea was a meeting in the same vein, although one dimension higher; it was a meeting between Jacob and Esau on the cosmic level.

In the course of the history of God's providence, God always searched for individuals who could take responsibility for the salvation providence. Once he found the right individual, he would appoint him (or her) as a providential central figure in accordance with the requirements of His providence for that particular age. In this way, God entrusted that person with indemnifying the failures of the past and advancing the Will of God. In the six thousand years of history recorded in the Bible, the position of central figure in God's salvation providence was first filled by Adam and Eve, who dwelt in the Garden of Eden, and was passed on to Cain and Abel. When they failed to fulfill their providential responsibility, the central role was passed on to Noah, Abraham, Isaac, Jacob, and Moses, down to John the Baptist. On that foundation, God sent the Messiah, Jesus Christ.

None of these core people of the providence, however, was able to complete the requirements of God's providential program. In other words, regardless of whether they fulfilled the expectations of Heaven to a greater or lesser extent, in the end, each of them fell short of the mark. Each of them was truly wise. Each of them was great in his or her own right. Each of them accomplished great things. Yet, in the end, none of them was able to bring the providence to the fruition that God envisioned, and the result was the continued prolongation of God's providence of salvation.

Among them all, however, the one exception was Jacob. He alone was able to complete Heaven's assigned program completely. In the end, God gave him a new name, Israel. The meaning of Israel is "he who is victorious." The twelve sons of Jacob became the ancestors of God's chosen people, the Israelites, and it was from Jacob's blood lineage that Jesus was born.

Jacob's decisive victory occurred when he achieved a tearful reconciliation with his twin brother Esau. As the sec-

ond son of Isaac, Jacob employed a cunning ruse (one could almost say deception) with the aid of his mother to win the elder son's blessing (or birthright) that Esau was due to receive. Jacob disguised himself as his brother, came before his father, and from him received the blessing. This obtaining of the elder son's birthright by Jacob was an absolute necessity of God's providence of salvation.

Esau, feeling "robbed" of his birthright, was filled with rage, and set his mind to killing his younger brother. If, at this point, Jacob had been killed at Esau's hand, this would have repeated the failure of Cain killing Abel after a quarrel. The history of evil and conflict would have again been extended. But Jacob fled his homeland and, with the aid of his mother, escaped across the wilderness to the house of his mother's brother, Laban. There he lived as an indentured servant for a long and difficult twenty-one years, but by cunning, wisdom and the sweat of his brow, he was able to win Laban's two daughters as wives, produce a large family, and gather a substantial number of worldly goods.

Nevertheless, Jacob's final mission lay in returning to his land of origin, his own hometown. He had to overcome all obstacles in his path and achieve reconciliation with his brother Esau. In the eyes of God, Jacob's reconciling with Esau and having Esau receive his love would mean that he had brought Esau to a natural surrender, which was the very fulfillment of the providence that God had been longing for.

Jacob sent his servants, wealth, cattle and goat herds before him and led his wives and children on the road toward the place of his birth. As he drew close to his old home, Jacob initiated his "gift offensive." He gathered his wealth, and sent it together with his servants as gifts to his brother. Although Esau had still been waiting for Jacob filled with a passion to murder him, Jacob's strategy mollified him. His heart was appeased. Finally, when Jacob came within sight of Esau, he spoke to his elder brother in the following way:

"If I have found favor in your sight, then accept my present from my hand; for truly to see your face is like seeing the face of God, with such favor have you received me." (Gen. 33:10)

At this point, the two brothers fell into a warm embrace.

Esau's desire to slay his brother evaporated into thin air, and by simply embracing and accepting Jacob, Esau shared in the great blessing of Heaven. This is the record given to us by the Old Testament.

God's providence flowed on through the ages until now we have come to the age of the second advent of Christ. The Lord of the Second Advent, the True Parent and Savior of humankind, is the cosmic Abel, the cosmic Jacob, if you will. At the conclusion of the fallen history of humankind, the final, cosmic-level Jacob and Esau content has to be worked out, and this is being accomplished with the Korean peninsula as the stage. This is the reason the peninsula is divided along the 38th parallel. In the north, we find the kingdom of atheism; in the south, the Lord of the Second Advent is active. The Korean land has been divided into Cain's side (Satan's side) and Abel's side (God's side). To Kim Il Sung as Cain, as the cosmic-level Esau, Reverend Moon is Abel and the cosmic-level Jacob.

The cosmic Esau attempted to hurt and destroy his cosmic Jacob (Sun Myung Moon), more than once: in the torture at Pyongyang's Daedong Police Station, in the Heung Nam concentration camp with the attempted assassination by the Japanese Red Army. Despite all this, the cosmic Jacob had accomplished outstanding success on the world stage and put together a substantial international foundation. Now, he had to forgive all things, return to his homeland, and meet his elder brother Esau (Kim Il Sung). He had to forget all the pain and bitterness of the past and accomplish a true meeting of complete forgiveness and reconciliation.

If a natural reconciliation with Esau could be achieved, if Esau were brought to a natural surrender, then in the eyes of God, that victory would bring the providential program for the Second Advent to full accomplishment and completion. On the foundation of that victory, the True Parents could be declared worldwide. The work of the second advent of Christ would proceed at great pace, and the gateway for the construction of the Heavenly Kingdom on earth would be open.

These, then, are all the things that Reverend Moon's visit to North Korea and his talks with President Kim Il Sung had to accomplish.

Top-Secret Contacts With Kim Jong Il

Who, in the end, played the decisive role in Reverend Moon's visit to North Korea? None other than the current leader of North Korea, Kim Jong Il (1942-), chairman of the National Defense Commission and general secretary of the Korean Worker's Party.

Mr. Park Jong Geun was the first person from North Korea that I came into contact with. Mr. Park was a corporate president dispatched to Beijing as the confidant and deputy of Kim Jong Il. The meeting itself came about sometime after I was introduced by a friend to Ms. Pak Kyeong Yoon, president of the Kumgangsan International Consortium, in Hong Kong. Ms. Pak was a Korean businesswoman known to be well versed in North Korean affairs. She had long been active in the United States and had extensive personal contacts throughout North Korea, South Korea, Japan, the United States, and China. I was very impressed with her when I met her in Hong Kong, and I felt quite strongly that she was someone I could trust.

Our first meeting was short. After we exchanged the usual greetings, Ms. Pak came straight out and said, "Can you come to Beijing? There is someone there I'd like you to meet, someone quite prominent."

"Really?" I replied. "Well, certainly I can go to Beijing."

We agreed to meet in Beijing on November 8, 1991, at the Choong Gook Chinese Restaurant, then went our separate ways.

On the appointed day, Ms. Pak introduced me to Mr. Park Jong Geun. Officially, Mr. Park was CEO of Kumgangsan International Trade and Development, a subsidiary of the Kumgangsan International Consortium, but his appointment to the position was simply a measure to allow him to reside in Beijing. In reality, he was a close confidant and contact of General Secretary Kim Jong Il. Mr. Park possessed an almost genius intelligence, and his thought process was as quick as lightning. Another thing that struck one about him was his heavy smoking habit. Although unable to drink so much as a single drop of wine, Park Jong Geun was a chronic chain smoker. He was also given to enjoying a good adventure.

After we exchanged greetings, I broached the purpose of

our meeting to him quite frankly. "Is there any way," I asked, "that North Korea might see having Chairman (of the Federation for World Peace) Sun Myung Moon make a visit?"

Mr. Park showed no sign of surprise. He had already figured that this was my reason for coming to meet him.

"Well, there is one person who can make it happen. That is General Secretary Kim Jong Il," he replied. "However, such an undertaking would be a risk even for him."

Blowing out smoke, he continued. "But I know Secretary Kim very well. I think he will really like the idea. Personally, I'm very excited at the prospect of having Chairman Moon come to the People's Republic. I'm certain this is exactly what we need at this time.

"Ms. Pak and I have already spoken about the idea at length. At first the whole idea seemed quite impossible, but the more we thought about it, the more attractive the idea looked. I'll certainly give it my best shot and see if we can't pull it off. Can you please give me some documentation about the Unification movement and the work of Reverend Moon, some material I can use to argue the case?"

That evening, I explained in detail to Mr. Park about the global achievements of the Unification movement and why Reverend Moon wanted to visit North Korea. For his part, the North Korean was deeply amazed by the influence and size of the Unification movement.

He ended up taking a stack of my presentation material and also a collection of photographs. On his way out, he mentioned to me that the Panda automobile factory had been quite a topic of conversation in North Korea. The Panda automobile complex was a car project we had set up in China. Apparently Kim Jong Il had sent some people to take video footage of the plant and had later viewed the footage himself.

Before he left the room, I raised one more point with him. "You know that Reverend Moon's hometown is Jeong-ju, in Pyeong-An Puk-Do, don't you?" I said. "If he visits Pyongyang, he is sure to want to visit his hometown as well." I mentioned the point because I wanted to sound out whether the North Korean authorities might also allow a trip to Reverend Moon's hometown in Jeong-ju.

Without any hesitation whatsoever, Mr. Park replied. "Of

course. He should also be able to meet all his relatives there as well, don't you think?"

We agreed to meet at the same place on November 16. Mr. Park said he would be leaving for Pyongyang the next day.

At this first covert contact with the North, I was accompanied by Antonio Betancourt, executive director of the Summit Council for World Peace, over which I presided at the time. I returned to Seoul and reported to Reverend and Mrs. Moon everything that had taken place.

Once again, Reverend Moon stressed to me one important point. "If I go there," he said, "it has to be before the end of this year. Got it?" Reverend Moon always has one eye on the flow of Heaven's timetable. Knowing his methodology, I was able to surmise that something very important was due to happen that year.

On November 15, I made my way to Beijing once again, together with Mr. Betancourt. By that time, Ms. Pak Kyeong Yoon's offices were set up in the Chinese capital. The next day was the day of our meeting at the same restaurant. I was in for a surprise, however. I found that Mr. Park and Ms. Pak were accompanied by none other than Mr. Kim Dal Hyun, deputy premier for North Korea's International Trade Ministry. I could see that things were getting serious.

Later I heard the following story from Mr. Park.

The day after our meeting in Beijing, Mr. Park took the first plane back to Pyongyang and went directly to see General Secretary Kim Jong Il. Kim sat and listened for about two hours to everything he had to report, after which the general secretary telephoned Deputy Premier Kim, who was responsible for North Korea's international trade relations. General Secretary Kim gave Kim Dal Hyun the following instruction. "Go to Beijing on the 16th and meet with Bo Hi Pak."

Apparently Deputy Premier Kim responded by voicing a protest. "Bo Hi Pak is a monster. Why should I have to meet with him?" whereupon General Secretary Kim firmly replied that he should just be quiet and do as he was instructed.

As the story shows, Kim Dal Hyun is not particularly gentlemanly, nor was he very positive about the project. In fact,

I guess you could say that he looked upon us as complete enemies, so there was a lot of discussion, and ardently felt views were vehemently exchanged at the meeting.

For my part, I emphasized that "at present, North Korea is facing international isolation. It is just like a lonely boat in the midst of a huge ocean. Isolation brings misunderstanding, misunderstanding brings misjudgments and improper assessments. Such misjudgments can lead to war. Right now, North Korea needs a friend. But the kind of friend that North Korea needs is not another nation. Indeed, right now, other nations don't particularly want to be friends with North Korea. Yet North Korea can have a friend that is greater than any one nation. That person is Rev. Sun Myung Moon. If North Korea has Reverend Moon as its ally, this will be of greater benefit to North Korea than having a number of nations as friends."

Deputy Premier Kim's face took on a rather surprised look, and he strongly voiced his opposition.

"For the last forty years, the people of North Korea have understood Reverend Moon to be the ringleader of the Victory Over Communism movement. How can we welcome Reverend Moon here? How are we supposed to welcome the commander in chief of the conservative anti-communists? He's nothing at all like the ones who visited us before, like Im Soo Kyung [a leader of the South Korean radical (Marxist) student movement] or Ik Hwan Moon [a minister from the anti-establishment faction in South Korea]. It's preposterous. I can't even imagine the idea."

I managed to persuade the deputy premier. I offered him the following example. "Mr. Kim, you know America's President Nixon, don't you? He is about as good a representative of the conservative forces in America as you are likely to get, a real anti-communist through and through. He went to China and had talks directly with Chairman Mao Zedong. How was that possible? It was possible because the American people believed that someone like Nixon would not get dragged into China's international strategies. They believed that he would pursue diplomatic relations only within the scope of America's national interests. That's why public opinion supported Nixon's trip to China. That's how he could visit China, hold talks with Chairman Mao, and why relations

between China and the United States were normalized. But there is no way such a dramatic improvement in U.S.-China relations could be achieved if that had been President Carter and not Nixon. And who was the real beneficiary in all this? It was China. Up until that time, China had been branded by the United Nations as an aggressor nation, and could not so much as hand out a business card on the international stage. But all of a sudden, the very same China became a key international player.

“If North Korea wants to gain the world’s confidence, then it has to be able to make a friend out of ultra-conservative anti-communist figures like Rev. Sun Myung Moon. That’s because the world can believe what Reverend Moon says. Who is going to believe what Reverend Ik Whan Moon or Soo Kyung Im say? The one who benefits most from such a visit would not be Reverend Moon, but the Democratic People’s Republic of Korea.

“Moreover, you can easily justify inviting Reverend Moon, whose hometown and relatives are in Jeong-ju in the North, on humanitarian grounds, don’t you think?”

It seemed that I had managed to convince the deputy premier. Later, someone told me something that he said after the meeting. “When I said Bo Hi Pak was a monster,” he said, “I was right. He sure can talk like a monster [that is, he’s as powerful as a monster in the art of smooth talking].”

Of course, this indicates just how deeply he was impressed by the logic I put before him. After a lot of discussion, I finished up with the following words: “Please go back and make your report to General Secretary Kim Jong Il. If you want to go ahead with it, it has got to be done straight away and prepared in complete secrecy. Reverend Moon would have to arrive in Pyongyang sometime this month. Neither side would be able to maintain security for any longer, and after that, we couldn’t go ahead with it even if we wanted to.” Finally I said good-bye and left.

The next day we received the OK from Pyongyang. We were told that the matter was decided after Kim Jong Il reported to President Kim Il Sung. The invitation was to be issued in the name of Administrative Deputy Premier (Chairman for International Trade) Kim Dal Hyun, and the

host was to be Mr. Yoon Ki Bok, chairman of the Committee for Support of Koreans Living Overseas (also chairman of the Committee for Peaceful Reunification of the Fatherland). D-Day was decided. It was to be November 30. Everything had been arranged exactly as we requested.

November 30, 1991, finally arrived. The day before, Reverend and Mrs. Moon had flown from Hawaii to Hong Kong. After spending the night, they boarded a flight with Dragon Air, a British-owned airline, on the morning of the 30th, and flew to Beijing. The Chinese government made the entire VIP section of Beijing airport available to the Moon entourage, and a representative from the China Association for International Friendly Contact came to the airport to greet us. A group of media people affiliated with the Unification movement had been called to Beijing from Korea, Japan, the United States, and other places without their knowing the purpose of the trip. Our plan was to have ten of them come along and cover Reverend Moon's historic trip to North Korea. Of course, this would depend on whether there was space on the plane, a special chartered flight that the North Korean government sent to bring us to Pyongyang.

After some time, Mr. Park Jong Geun arrived and greeted Reverend Moon. "It is an honor to have you visit the Republic," he said. "I have brought with me your official invitation." Mr. Park placed the official North Korean invitation, affixed with official red seals, before Reverend Moon.

Up until that point, all our exchanges and arrangements had been verbal, all made in the spirit of mutual trust. However, now we had it in writing, with the official government seal of Pyongyang affixed. It stated:

The Democratic People's Republic of Korea invites Reverend and Mrs. Sun Myung Moon, co-founders and leaders of the Unification Church and chairmen of the Federation for World Peace, and the members of his entourage, to the Republic. The Republic hereby undertakes and guarantees the safety of the invited party during their stay in the People's Republic.
November 30, 1991

Kim Dal Hyon, Deputy Premier of the State Department
The Democratic People's Republic of Korea

The most significant feature of this invitation was that it expressly invited Reverend Moon as “the founder and leader of the Unification Church.” Up until that time, Reverend Moon had received many invitations from numerous organizations in many different countries in the free world, but never once had he been invited as “the founder and leader of the Unification Church.” It seemed quite amazing to me that North Korea, an atheistic nation, should invite him in his capacity as a religious leader.

“Our Great Leader, President Kim Il Sung, has sent a special flight here with instructions to bring Chairman Moon to Pyongyang,” said Park Jong Geun. “However,” he added, “we cannot actually accept the foreign media team at this time. Seeing as the Committee for Support of Koreans Living Overseas is in charge of your stay, on this occasion we would like you to restrict your entourage to Korean compatriots who have their residence overseas.”

As a compromise, we finally arrived at the following list of eight members for the tour party:

Guest of Honor: Rev. Sun Myung Moon (Founder and
Leader, Unification Church)

Guest of Honor: Mrs. Hak Ja Han Moon

Entourage: Dr. Bo Hi Pak (Chairman, the Segye
Ilbo newspaper)

Mrs. Ki Sook Pak

Mr. Hyo Yool Kim (Special Assistant
to Reverend Moon)

Mr. Ki Byeung Yoon (Chief of Security
for Reverend Moon)

Ms. Won Ju Jong (Secretary to Mrs.
Moon)

Rev. Yeop Joo Hwang (Unification
Church missionary to Beijing)

While he passed time in the VIP lounge, Reverend Moon was all smiles, and he exchanged a few jokes with Park Jong Geun. They chatted enthusiastically in their native dialect. The clock finally struck 3:00 P.M. It was time to depart. The



At the top of the ramp, the group waved good-bye as they prepared to leave on their historic journey to North Korea.

Moon entourage got on the VIP transport and headed for the Air Koryo Airlines plane. Before Reverend Moon climbed up the boarding ramp, commemorative photographs were taken. From the top of the ramp, Reverend Moon gave a big wave and entered the plane. The historical journey had begun.

A smart-looking young man appeared as soon as the Reverend and Mrs. Moon were seated. He courteously greeted Reverend Moon, saying, "I am Counselor Kim Yeong Soo of the Ministry for Foreign Affairs. I have been instructed by the great President Kim Il Sung to come to Beijing and take care of Chairman Moon and his party on their trip to Pyongyang." Every time they opened their mouths, all you could hear was "Great Leader Kim Il Sung."

The distance from Seoul to Pyongyang is in fact less than that from Seoul to Pusan (the second-largest city in South Korea). The journey to the North Korean capital, however, feels like a trip to a country thousands of miles away; one feels that one is going to a foreign land. Through the experi-

ence, I felt quite tangibly the tragedy of division that bisected my beloved homeland.

Next, two pretty women flight attendants came out and made the same greeting. They served refreshments and passed out the Worker's Daily News (Nodong Shinmun) newspaper.

The plane began to speed down the runway. I had no way to predict how the next days would turn out, and with such an unpredictable prospect ahead of me, I offered a prayer as the plane took off: "Heavenly Father, let Your Will be done. Heavenly Father, I place everything in Your hands."

As soon as the plane had risen to cruising altitude and leveled off, Counselor Kim came out again. "Chairman Moon, our flight time to Pyongyang will be approximately one and a half hours," he said. "First, we will cross the Yellow Sea and head toward Shin Oi Ju, then turn toward the south and finally set down in Pyongyang. We will be passing over your hometown, Jeong-ju in Pyong An Puk Do."

I wondered if they had planned it this way. Had they set up the flight path so that the first part of Reverend Moon's trip to the North would enable him to look down upon his hometown, to see his hometown fields from the skies?

Presently the flight attendants served us some neatly prepared snacks. One thing that impressed me was that each member of the crew had a badge with a photograph of President Kim Il Sung pinned on his or her chest.

After about one hour, land appeared below us. It was the northern regions of our beloved homeland, longed for by so many of our southern compatriots. The land lay under the colorful rays of the setting sun and exuded peace and serenity.

I was looking at our Father's homeland for the first time. The sunset gradually reddened further, and the plane began to descend. An announcement informed us that we would be landing in fifteen minutes. Almost everyone was absorbed in fastening their seatbelts and looking out the windows, but Reverend and Mrs. Moon were both quietly meditating.

Reverend Moon Enters Pyongyang

The plane landed at Pyongyang's Sunon Airport, pulling

to a stop in front of the central terminal. Outside, a large gathering, including North Korean photographers, awaited our arrival. When the ramp was put in place, Reverend Moon was the first to alight. I thought about the words that astronaut Neil Armstrong said when he took that first step on the moon: "One small step for man, one giant leap for mankind." I felt sure that this small step by Reverend Moon would become a great leap for the unification of North and South Korea, and beyond that, a great leap for world peace. Mrs. Moon followed Reverend Moon, then myself, and finally the rest of the entourage.

Mr. Yoon Ki Bok, chairman of the Committee for Support of Koreans Living Overseas, embraced Reverend Moon in a gesture of welcome. Behind him stood Deputy Premier Kim Dal Hyon. Next to the deputy premier was a line of prominent figures from the North Korean Worker's Party and government officials, all of whom greeted Reverend Moon.

Mr. Yoon then led Reverend Moon over to where his family was waiting. A number of relatives were gathered there, including those he had last seen some forty-eight years earlier, such as his elder sister, Hyo Soon Moon (73), his younger sister Hyo Son Moon (64), his sister-in-law Chi Sook Ji (Reverend Moon's elder brother's wife, 69), and his nephew Byung Hyun Moon (49). They held on to Reverend Moon's sleeves and buried their faces against his chest, weeping loudly.

They had never expected to meet him again like this. It must have felt like a dream, and they were probably wondering how on earth this all came about. For Reverend Moon, too, it had been difficult to imagine that his longed-for family had been living all this time in the North. Moreover, we had heard that entire lineages of anti-communist leaders were annihilated in the North, but here was his elder sister, his younger sister, alive!

Reverend Moon comforted his weeping sisters and sister-in-law. "Don't be like that here, dears. Of course, it is important for us family to meet, but I came here to do God's work. I came here for our nation, so don't be like this. Please compose yourselves." Reverend Moon refrained from shedding even a single tear. Instead, he introduced first his wife and

then the rest of our group.

After this family reunion, representatives of North Korea's children brought bouquets of flowers for Reverend and Mrs. Moon. No matter what the country, children are always a symbol of peace. Dressed in their uniforms, the children presented the flowers and made the characteristic North Korean bow. Reverend Moon was quite moved, and he had his picture taken with them.



North Korean Deputy Premier Kim Dal Hyon greeted Reverend Moon upon his arrival.

The cars that had come to meet us were lined up on the darkening airfield, waiting with engines running. With a police escort, Reverend and Mrs. Moon rode off in the first VIP vehicle, Mr. Hyo Yool Kim and myself went in the second VIP car, and so on. The higher government and party officials, as well as the other greeters, followed. All of the automobiles were late-model Mercedes Benz luxury sedans. Pedestrians stopped and waved, although they didn't know who was riding in the cavalcade. I suppose they thought it was a visit by the president of some nation or other.

Downtown Pyongyang was dark, and the city was not

easily seen. The procession finally arrived at the Moran Bong VIP accommodations. There are quite a number of VIP lodgings in North Korea, but the Moran Bong accommodations are the largest and most magnificent. We were told that the North Korean government had mobilized 150 staff members to provide Reverend Moon and his entourage with the best service possible, from meals and drivers to security and minor services such as laundry. Nothing was forgotten.

Mr. Yoon and Deputy Premier Kim followed us to the accommodations. After they arrived, we shared some light conversation together and they informed us that they would be taking us to the welcoming banquet after we had rested.

The banquet was held at the Mok Yeon Kwan hall, a reception center for state visitors and guests. The first order of business was a welcoming speech given by Mr. Yoon, who was also vice chairman of the Committee for Peaceful Unification of the Fatherland.

Mr. Yoon mentioned that it was truly a fine sight to see Reverend Moon's relatives at the banquet and that it was quite unusual. He explained that even he had been quite ignorant of Reverend Moon's trip to the North. Apparently Secretary Kim Jong Il had simply telephoned him that morning and instructed him to go to the airport to welcome Rev. Sun Myung Moon, the founder of the Unification Church. I imagine he was thunderstruck.

In the end, it seems that the only people to have had prior knowledge of Reverend Moon's visit besides Kim Il Sung and Kim Jong Il, were Deputy Premier Kim and Mr. Park. Even for the North, the whole project had been a stealth maneuver. They knew only too well that there was no way the visit could be realized except by such means.

Yet, to the North Koreans, the importance of Reverend Moon's visit was far greater than that of a foreign head of state, for example. No visiting head of state had ever had a specially designated aircraft sent to bring him to North Korea. Nor had any foreign head of state ever had two top officials of the Worker's Party accompany him and guide him around constantly as Committee Chairman Yoon and Deputy Premier Kim were doing now. Moreover, the official news-



Upon their arrival, they were met by a number of relatives whom Reverend Moon had last seen forty-eight years earlier.

paper of the Worker's Party, the Worker's Daily, covered the movements of the Moon entourage in a special feature every day.

Amazingly enough, the Worker's Daily also printed the address that Reverend Moon gave at the welcoming banquet that evening. The title of his address was "Blood Is Thicker Than Water," and the Worker's Daily published it without so much as a single alteration. We later heard that apart from when China's Chairman Kang Taek Min visited, such a thing had never happened before.

Even more incredible is the fact that the word Hananim (Korean for God) was included in Reverend Moon's speech, as were other religious expressions like "prayer" and "the holy task of reunification," and so forth. Through this, the twenty-five million citizens of North Korea read the word "God" for the first time in over forty-six years, and through the Worker's Daily no less! This in itself qualifies as a historical landmark.

After Mr. Yoon's welcoming speech, Reverend Moon made his way to the podium in a solemn, dignified manner. This was to be his first public speech in North Korea.

Committee Chairman Yoon Ki Bok, Deputy Premier Kim Dal Hyon, distinguished guests:

Thank you so very much for this wonderful banquet that you have prepared here today for myself, my wife, and my entourage. It has been forty years since I was last here in Pyongyang. I can barely suppress my amazement at how the Pyongyang I once knew has developed into a world-class city.

Blood is thicker than water. All of us here are brothers and sisters. We share the same blood, and we have all experienced the same historical suffering. At this moment, I would like to express my deep thanks to President Kim Il Sung and Secretary Kim Jong Il, who have not only made it possible for me to return to my homeland in a gesture of humanitarian concern, but who also arranged for my family and relatives to meet me at the airport upon my arrival. In particular, I am deeply grateful for the fact that President Kim arranged a special flight to bring me here from Beijing.

Dear brothers and sisters from the North! Today when I met with my family I felt not only joy, but also great sorrow. The reason, quite simply, is that there are 10 million of our fellow compatriots who still experience the division of their loving families along the lines of North and South, and who have as yet been unable to partake in the joy of reunion. I thought of the many countrymen and women who will die without having been able to meet their families. Never before have I felt so keenly that the tragedy of our national and ethnic division must be brought to an end as soon as possible.

As a homogenous people with a long and deep history, we have been proud of our splendid and noble culture for many years. Unfortunately, however, we have had to endure a state of division that was imposed upon us by foreign influences for some forty-six years. We can no longer afford to allow our destiny as a people to be decided by the influences of outside forces.

God is watching over us, and the time for us to find unification is coming closer. Unification is both the destiny of our people and the task before us in this era. If we are unable to accomplish in our time the reunification of our homeland, we

will forever be unable to hold up our heads in front of our ancestors and descendants alike.

Our people, our seventy million citizens, must now come together in unity through dialogue and reconciliation, thus to advance toward our goal by overcoming all the obstacles that lie in our path. To do that, we must cooperate, and we must achieve an economic revitalization of our homeland at the same time. I myself am determined to give my life for the unification of our homeland. I intend to decide what I can do to help my brothers in the North after hearing any plans and ideas that President Kim and Secretary Kim may have.

I'm sure there is no need for me to say that my visit to North Korea and also my hometown has much significant meaning. On the occasion of this historical opportunity, I look forward to being able to meet the Honorable President Kim to both express my gratitude and also discuss deeply the unity of our people and the holy task of reunification.

In conclusion, I would like to propose a toast to the health of the Honorable Secretary Kim Jong Il and the fulfillment of the task of national reunification. Thank you very much. (Translated from speech printed in the Worker's Daily, December 1, 1991)

The audience listened thoughtfully. They were so quiet you could almost hear a pin drop. Although Reverend Moon's greeting was short, it contained some important content.

The North Korean officials were very moved. Perhaps it would be better to say that they breathed a sigh of relief. They had been anxious about just what Reverend Moon would have to say.

The ones who listened with the most interest were in fact President Kim Il Sung and Secretary Kim Jong Il. I imagine they watched and listened to the whole speech on videocassette. For them, this speech was their first real opportunity to get a feel of the love that Reverend Moon exudes. I'm sure they would have said something like, "Yes, there is something great about him."

My First Look at Pyongyang

The first of December was our second day in Pyongyang. It is Reverend Moon's custom to offer Kyung Bae Shik, a cer-

emony dedicating one's self to God, at five o'clock in the morning on the first day of every month. Accordingly, on December 1, all the members of our group gathered in Reverend Moon's bedroom at 5 A.M. I imagine the eyes of the staff at the Moran Bong accommodations were wide with surprise. They must have wondered what on earth was going on.

Reverend Moon explained to us how the first Kyung Bae Shik in Pyongyang held a special providential significance, and he assigned to each and every person there a role representing a specific and special mission. His prayer that morning was a tearful prayer of petition, and it was permeated with an intense sense of the grace of God. He prayed to ask God to accomplish world peace through the unification of the Korean peninsula. There is no doubt in my mind that every moment was recorded by concealed microphones. If the authorities listened to that prayer with a sincere attitude, I'm sure it gave them another opportunity to realize just what kind of person Reverend Moon is.

After breakfast, we set out for a day of sightseeing in the city. For me it was the first time to ever see Pyongyang. The Dae Dong River, Mount Moran Bong, Uel Mil Dae—there were so many places I had only heard of, so many places I had wanted to see.

The North Korean authorities were determined to show off Pyongyang to Reverend Moon. To them, Pyongyang is the holy city of the *juche* ideology. It is also the masterpiece of President Kim Il Sung and Secretary Kim Jong Il. In particular, Kim Jong Il was responsible for the design and construction of the city. He wanted to display all his artistic sensibility and create a miracle along the banks of the Dae Dong River. He wanted to create a beautiful city, a work of art that would be praised throughout the world. To the citizens of North Korea, Pyongyang was the greatest of masterpieces, a city of weeping willows the likes of which could not be found anywhere else. To them, it was the greatest metropolis, the best capital city in the world. Indeed, for the North Korean people, it was natural to want to show off this "grand work of art by the Great Leader." They knew no city other than Pyongyang.

I guess you could call Pyongyang a museum. It was designed to show off the value of the *juche* ideology and an ideal socialist system. And as a museum, it is splendid indeed. With the Tower of the *Juche* Idea rising up from the banks of the Dae Dong River at its center, the city is designed so that you can feel the influence and persona of the "Great Leader" wherever you are, in innumerable sculptures and bronze statues. Massive marble halls are so beautifully constructed you could imagine they took a thousand years to complete. The evidence of the blood, sweat and tears of the people is all too apparent.

The Monsudae Assembly Halls, built with native Korean marble, were truly a work of art. Then there was the bronze statue of Kim Il Sung that stood high above the Monsudae hill, and the Mahn Kyeung University Children's Palace, where young boys and girls (who the North Koreans call the "princes and princesses of the Republic") are schooled in the fine arts. There was the Pyongyang Arch of Triumph, which they say puts the Arc de Triomphe in Paris to shame, and the Pyongyang subway system, praised as the most beautiful subway in the world. All of the great plazas, the theaters and art galleries are enough to throw the first-time observer into a rapture.

At first observation, however, it is impossible to tell whether these features are for actual use by the people or are simply for display.

The North Koreans made their mistakes on a large scale, too. It was all very well to attempt to construct a 102-story hotel—designed to be the tallest in the world—but the Ryugyong Hotel that stands towering above the hills is a veritable modern-age dinosaur. I don't know whether they built it too fast, or if they ran out of funds, but whatever the reason, there was simply no way to hide that gigantic frame.

The North Korean authorities wanted to make sure Reverend Moon came to see the So Hae Kap (West Sea) Mun floodgate. They were very proud of themselves, saying that the So Hae Kap Mun was "a miracle of modern civil engineering" and "the solid and substantial fruits of socialism." The So Hae Kap Mun prevented flood damage and stopped the seawater from coming in, thus preserving the Dae Dong River

and turning its basin into fertile land, a veritable treasure trove of cereals and vegetables. While Reverend Moon and the others went to look at the floodgate, Mr. Hyo Yool Kim and I stayed behind, being involved with other preparations.

Of course, the North Koreans didn't forget to guide us through the Reung Ra Do May 1st Stadium, which they boast is bigger than the Olympic Stadium in South Korea.

Later, as a change of pace, we decided to try the famous Pyongyang cold noodles at the Ok Ryu Kwan restaurant in downtown Pyongyang. (Translator's note: Cold noodles is a dish for which Pyongyang has been famous in Korea for hundreds of years. This dish is known as naeng myon in Korean.) Rather than a naeng myon restaurant, however, it would be more accurate to describe this place as a naeng myon palace.

After dinner in the evening, they took us to a movie theater located inside the VIP accommodations. There we viewed a film in which North Korean actors portrayed the history of the revolution.

In fact, however, the first place they had taken us that day was the birthplace of Kim Il Sung in Mahn Kyeung Dae, which is located in the western quarter of Pyongyang's central district. It is, as they say, the so-called cradle of revolution. There we finished up a whole book on the revolution's history, thanks to the efforts of an effusive and highly trained tour guide. Reverend Moon silently but courteously listened to the entire explanation.

A Hurricane Strikes at Mahn Soo Dae Assembly Halls

On the third day, the prepared schedule called for talks at the Mahn Soo Dae Assembly Halls between Reverend Moon and Committee Chairman Yoon, Deputy Premier Kim, and other North Korean officials.

During the course of the day, we were given a tour of the interiors of the Mahn Soo Dae Halls. The halls were like a palace and were constructed with exquisitely carved native marble. They were magnificent, elaborate, and truly beautiful. I felt both a sense of pride and a sense of marvel that such diversity of marble could be found in my native land.



The delegation spent the day sightseeing in Pyongyang.

We held the talks in a large conference room where our two groups faced each other across a large conference table. On the far side of the table sat Committee Chairman Yoon and Deputy Premier Kim, flanked on either side by twenty or more executive officials of the North Korean Worker's Party. On the other side, Reverend and Mrs. Moon sat in the center, and next to them, myself and Hyo Yool Kim. The remaining members of our group sat next to us to the left and right. The plan was to discuss political issues in the morning and economic issues in the afternoon.

Committee Chairman Yoon began to speak first. If you could call our sightseeing tour yesterday a display of the external achievements of the *juche* philosophy, then today's schedule was an ideological display, a conceptual exhibition of the *juche* philosophy.

Mr. Yoon was truly a good orator. He extolled the profundity of the *juche* ideology and the virtues of Leader Kim Il Sung as a great revolutionary. He expounded on why the *juche* philosophy, which holds human beings as the central

value, is a practical philosophy, why it is the highest of all truths, and how North Korea was moving ahead with success after success under *juche*.

Reverend Moon listened to everything carefully. As soon as Mr. Yoon completed his speech, Reverend Moon turned to me and said, "Bo Hi, you testify to them, all right?"

"This is my chance," I thought, opening a binder of notes and documents I had prepared for just such an occasion. Pouring out my heart, I wove the story of Reverend Moon's life, of his ideals and his many achievements across the globe. In one sense, I felt like I was matched up against Mr. Yoon. I put my entire effort into testifying to Reverend Moon and the Unification movement in a way they could understand. At times, I was so consumed with passion that I struck the desk with my fist. This was the first time the North Koreans had heard these things. All seemed more than surprised by what they heard; they looked overwhelmed, and their expressions seemed to say, "We never knew just how extensive the achievements of the Unification movement were!"

When I finished my testimony, they broke out in loud applause. I thought I had done my job well and felt a kind of satisfaction in that. But then it happened. Reverend Moon, who was sitting next to me, stood up all of a sudden. Both our group and the North Koreans were somewhat startled, wondering what was going on; this was the point where the morning session of our discussions was to have finished. So why was Reverend Moon standing up like this?

Reverend Moon spoke. "At this point, I'd better say a few words. Could I have a glass of water, please," he said. He drank the whole glass of water.

Mr. Yoon, visibly startled, said, "Reverend Moon, wouldn't you prefer to speak sitting down?" to which he replied, "No. What I have to say is important, so I'd better stand while I say it." And then he began to speak.

Seeing the intensity with which Reverend Moon started, long years of experience told me intuitively what he was going to say. The reason he got up from his seat indicated the content; he got up so that he could move his body about freely while speaking. I tensed up. I had no idea how things were going to unfold. Reverend Moon began to summarize

the Unification Principle.

First of all he asked the North Koreans if they knew what the purpose of God's Creation was and proceeded to explain human history, starting with the first human ancestors, Adam and Eve. His speech comprised all the core elements of the Unification Principle: the ideal of God's creation, the Fall of Adam and Eve, the history of God's efforts for human salvation, the mission of Jesus Christ, and the ideology of returning resurrection and the ideology of True Parents.

As he continued his explanation, Reverend Moon's fervor steadily increased. He had apparently forgotten that we were in North Korea, in the Mahn Soo Dae Assembly Halls. The only thing he was focused on was pouring out, directly and clearly, the words that God was giving him.

The date was December 2, which was a Sunday. Thus, on the day that Christians usually attend their weekly service or mass, Reverend Moon was giving a historical sermon to the core ranks of the Democratic People's Republic of Korea. For Mr. Yoon, as well as for all the officials from the government and the North Korean Worker's Party who were present, it was the first time in their lives to hear a sermon, to listen to the word of God.

For the moment, everything was all right. Presently, however, with perspiration pouring out, Reverend Moon was roaring away as if he were speaking before a huge audience at a rally. He treated the North Korean officials gathered there not like hosts, but like members of the Unification Church.

Reverend Moon spoke while jabbing his finger, pointing it at Chairman Yoon. "What's all this about 'the juche ideology'? You're telling me the juche ideology is an ideology centered on humans? How the heck can human beings be the center of the universe? Don't you know that human beings are just another kind of created being? Human beings are not the Creator! They aren't! Have you got that, Chairman Yoon? They're created beings, created, I tell you! So, above human beings, you have God. God exists on a higher level than human beings! But you don't even know that, and you talk all this rubbish about the wonderful juche ideology. And you're saying that we can achieve unification through the Juche ideology? Not a chance! Not a chance in a million! I'm

telling you that you have to attend God, you have to pay more attention to God than you do to Juche ideology. The only way for North Korea to survive is for you to connect with God and bring Him here! Hey! Chairman Yoon! Do you get it? I'm asking you if you get it! Why don't you answer?"

I felt like my heart would stop. My whole body became tense and my lips were dry. I worried that our hosts would just stand up and walk out of the room or even lose it completely and jump at Reverend Moon. I was trembling, not because I was scared but because I was worried that someone might hurt Reverend Moon.

He went on, "There is no way you can bring national unification with the juche ideology! Unification is something that God will achieve. That's why you can't achieve Korean unification without going through Godism and head-wing thought! No way! National unification is going to be brought about by me! I'm the one who'll do it! You should entrust the problem of national unification to me, you hear! I will rescue North Korea. Have you got it, Chairman Yoon?"

Reverend Moon kept pounding on the table. Chairman Yoon did not answer at all but just hung his head. All the North Korean Worker's Party officials sitting beside and behind him just glared. Their bodies were trembling, and they looked as if they were about to jump in attack or something.

I passed a small piece of paper to Mr. Hyo Yool Kim, who was sitting beside me. "All finished. We are dead," I wrote. Protecting Reverend Moon in case one of the Northerners attacked him was my only concern.

"Look here, Chairman Yoon. Deputy Premier Kim! You should entrust North Korea to me. Let me take care of it for three years. A good living standard will be available to everyone. I don't mean I want to be president. What I'm saying is that I'll open the way for everyone to live well under President Kim Il Sung."

Again, we all held our breath in suspense. If Reverend Moon continued to make Kim Il Sung the subject of his discussion, something was bound to happen.

"Don't get me wrong; I like President Kim. But even that fellow has to listen to what I have to say. My words! Get it, Mr. Chairman?"

Again Reverend Moon poked his finger at Mr. Yoon. "Why don't you answer me, huh?" He was treating Chairman Yoon like an elementary school student. And the one receiving this treatment was one of the highest officials in the North Korean Worker's Party. At that point, all I could see before me was darkness and gloom.

Finally, everything was over. Now, there was only one problem left: getting Reverend Moon out of Pyongyang alive. The Northerners took the whole thing as a tremendous affront. I guess they felt that their good faith had been betrayed. But what was even more fearful was that they would declare it as a criticism of the *juche* ideology, which for them was sacred and inviolable. They would say that Reverend Moon had insulted the "Great Leader." For them, it wouldn't matter who did these things, or which nation that person came from. It was a very serious matter, and the person who did this would deserve nothing less than capital punishment. They would have recorded all the words that Reverend Moon spoke today, and these would now be heard by both Kim Il Sung and Kim Jong Il. They would be extremely angry and respond in a drastic way. I thought we could kiss good-bye any meeting with President Kim.

Reverend Moon had spoken like this for about an hour and one half, and by now it was well past noon. No one clapped.

I quickly ushered Reverend and Mrs. Moon out of the meeting room so that we could return to our accommodations. Reverend and Mrs. Moon got into the lead car, and Hyo Yool Kim and I got into the following one. One vice chairman under Chairman Yoon got into the front passenger seat of each vehicle. As soon as our car started off, the committee member let his anger explode.

"How on earth can you behave like that when you come here as guests? We can't forgive that sort of thing. In this country, that's enough to get you the death penalty. If the citizens of Pyongyang heard what was said, they'd come here with big sticks and beat the daylight out of you all." He was so indignant that drops of spit came from his mouth as he berated us.

I desperately tried to placate him. "Please calm down, Mr.

Vice Chairman. Reverend Moon only said the things he did out of love for this nation, for this people. There are lots of different ways of expressing love, don't you think? Why would Reverend Moon go so far as to say those things? He was simply being straightforward, wasn't he?"

He replied, "It was a mistake to let such a person even set foot in the Republic. If the Great Leader found out about this, there'd be real trouble. It was a complete blasphemy against the Great Leader! It seems like you don't know how afraid you really should be. We'd better teach you a lesson!"

His words were a bald-faced threat. I felt the blood drain from my face.

At the luncheon table, it was just our small group from the Unification movement.

"I just said what I had to say, didn't I?" Reverend Moon said. "Do you think I went a little bit too far?" He flashed a big smile.

"Father," I quietly answered. "I think you had better forget about meeting Kim Il Sung."

To this, Reverend Moon's words fell like a lightening bolt. "Did I come here just to meet Kim Il Sung? I tell you, I came here to speak the truth. God wants me to say everything I have to say at least once before I have to leave. It's also a test of Kim Il Sung. How much of a man is he? Just wait and see if he is petty-minded or brave and broadminded. If he won't see me just because I said a few strong things, then that's rather petty-minded, isn't it?"

To me, a meeting with Kim Il Sung seemed out of the question. After the shock of being on the receiving end of those words, there was no way that Chairman Yoon or Deputy Premier Kim would let Reverend Moon meet President Kim. To them, Kim Il Sung was like God, and they served him as such. Of course, if such an outburst took place in front of Kim Il Sung, it would be their heads that rolled, literally.

After lunch, I turned to Mr. Hyo Yool Kim. "How old do you feel after that? I reckon that meeting took at least ten years off my life," I said. "Anyway, we'd better make plans about how we are going to get out of here."

A Climb up Kumgang Mountain

In the midst of such uneasiness, I awoke on our fourth day in Pyongyang. The date was December 3.

According to our schedule, we would be going to Kumgang Mountain and doing some sightseeing of the natural beauty there. (Kumgang Mountain is located near the border with South Korea. It is the most famous of the mountains in the Tae Baek mountain range and rises 1,638 meters above sea level.) We were to spend one night there and then return to Pyongyang, but was that the way things would actually turn out?

About the time we were finishing our breakfast, some government officials came to guide us. Their expressions were somewhat stony-faced, but there didn't seem to be anything wrong or unusual.

We went out to Sunan Airport and got aboard a specially scheduled flight. Deputy Premier Kim greeted us brightly. During the approximately one and a half hour flight, Reverend Moon and Deputy Premier Kim were involved in a deep discussion. Reverend Moon spoke while referring to notes he had written in his notebook during the night. After having prepared what he wanted to say, he was now going through the contents according to plan. It was perfectly clear to the rest of us that he was talking about God.

No matter what the situation or circumstance, Reverend Moon walks the way of the evangelist to the fullest. Even if it is just one person more, even if it is one or two words more, he always wants to give as much as he can. He talked warmly with Deputy Premier Kim as if it was the first time they had met. I wonder if there is anyone else like him; in his innocence, he might seem artless and guileless as a person could be, and yet, at the same time, he is as dauntless and daring as a tiger in its element. To me, he is a constant source of amazement.

At Kumgangsán (san means mountain in Korean), they took us to the most impressive and elite of the presidential accommodations, where we changed into more comfortable clothes. We then started up the mountain.

In winter, Kumgangsán is also known as Kae Gol San, because there are no leaves on the trees, and only the crag-

gy rocks and tree branches are visible. But Kumgangsan is beautiful in any season, and in each season, it has its own special character.

Kumgangsan covered in the snows of December is a scene that defies description. It is just like the words of the song: "The twelve thousand peaks of Kumgangsan! Every peak is a wondrous rock." It is really one of God's masterpieces. We climbed Man Mul Sang first of all. Until then, it was a place I had only dreamed of, and I couldn't quite believe that I was actually standing there. The name Man Mul Sang is most appropriate; the cliff face is formed of unusually shaped rock formations and looks just like an oriental folding screen. Each section of the scene is a masterpiece in itself.

It was also the first time for Reverend Moon to climb the famous Kumgangsan. Up until that time, sometimes he had been asked, "How is it that you were born in Jeong Ju in North Korea and you haven't ever been to Kumgangsan?"

At those times, he would say, "How can you go sightseeing when your nation has been stolen from you?" and reminisce about how he thought that he would go to see Kumgangsan after the nation had been restored to independence. In those days, just about all of Reverend Moon's thoughts were somehow connected with the independence of our nation. (Translator's note: When Sun Myung Moon was born in 1920, Korea was occupied by the Japanese. National independence was only restored in 1945 after World War II.)

"This national treasure, this jewel of our homeland! I will see to it that you belong to a unified homeland!" This is what Reverend Moon must have been thinking as we climbed those peaks.

The next day we went off for Kuryong Pokpo (the Waterfall of Nine Dragons). Although it was winter, water still thundered down the Kuryong Lake falls. Just above the falls are the eight ponds known collectively as Pal Dahm, where legend has it that fairy nymphs used to descend from heaven to bathe.

According to one story, a woodcutter was smitten with one of the fairy nymphs and hid her winged clothes while she was bathing. The fairy woman had no choice but to remain on earth, where she lived with the woodcutter and eventually bore him a child. The woodcutter thought it was



*The delegation visited Kumgang Mountain,
located near the border with South Korea.*

safe by then and returned the winged clothes to the fairy woman, but although her heart was tied to earth, she returned to heaven, even while shedding tears. The meaning of the story is that heaven and earth cannot be mixed. Thus, Kumgangsán is not only a place of incredible scenery but also the home of numerous legends and folk tales.

They say that underneath the place where the water pours down the Kuryong waterfall is a pool thirteen meters deep, hollowed out so that it is like a stone mortar. How long must it have taken for a such a hole to be hollowed out by the falling water? Just thinking of it makes me feel the perpetuity of nature and the greatness of nature's power. It was almost like I could feel the heart of the person who made the famous song:

Kumgang-e sa-reu-ri-ratta.
Kumgang-e sa-reu-ri-ratta.

Unmu derigo Kumgang-e sa-reu-ri-ratta.
 P'ungjin-e sseokkeun myeongni-ya aneunch'e-na ha-o-ri.

I want to live in Kumgang
 I want to live in Kumgang
 I want to live in Kumgang with the clouds and the mist.
 What need have I to think about the fame and wealth of
 worldly life?

For the last fifty years, the Kumgangsán has been privileged to be part of the thorny history of our people, as well as all our joys and sorrows. This mountain truly belongs to all our people. When reunification is finally achieved and our people reconciled, then I'm sure the water will fall all the stronger from the beautiful Kuryong Falls.

While we were sitting at the small Buddhist temple there, resting for a bit, I leaned over and whispered softly to my wife, "Darling, now that you have seen the Kumgang Mountain, have I made up for that honeymoon we never had?"

My wife replied, "All right. That's OK. But why on earth are you thinking about that now? You should be paying more attention to these wonderful sights, don't you think?"

"Well, you have to pay off a debt when you have the money, don't you?" I said. "So, I think I'd better take the opportunity while we are at Kumgangsán to pay off that one. Right now, I'm the richest man in the world." I laughed.

If it weren't for this opportunity, when would the two of us have had the chance to visit Kumgang Mountain? It was a blessing from God and True Parents.

The day before, on our way here, our plane had landed at Wonsan Airport, and from there we drove south by car for about two hours to finally arrive at Kumgangsán. On the way, we had stopped and taken a look around the scenery at Sam Il Po (Three Day Falls). They say that this place was given the name Sam Il Po in ancient times after a king had stopped to look at the falls and been so enchanted that he stayed there for three whole days. In the North, they say that it is one of the three great sights of Asia. It is not hard to believe, either. No one in our party wanted to leave the place.

I wonder who coined the phrase, "Sam Ch'eon Ri Keum

Soo Kang San" ("Three thousand ri of rivers and mountains, birds and beasts—land of beauty," a phrase used to describe the land of Korea)? A land truly blessed by God, our three thousand ri country with beautiful mountains and streams! But we are cut across the middle, and our people cannot move freely even between North and South! Once again, I felt most acutely how sorrowful was the division of our nation.

A Visit to Reverend Moon's Hometown

We returned to Pyongyang on December 4. The next day was the sixth day of our North Korean visit, and still there was no word about a meeting with President Kim Il Sung. My mind felt heavy and oppressed. If we returned home without even having had talks with President Kim, we would probably be a laughing stock.

In the midst of these apprehensions, we started out to visit Reverend Moon's hometown. Two helicopters were provided for us. They were really treating us like high-ranking state visitors. In both preparation and in protocol, they didn't neglect a thing.

The weather was clear and the ground was white with a fine layer of snow. We looked down and saw the neatly organized North Korean farmlands with little hamlets here and there, as well as the occasional schoolyard. The scenery was quite beautiful, although the absence of trees on the mountains and in the parks was conspicuous.

The helicopters landed in Jeong Ju after about thirty minutes, in the schoolyard of an elementary school. Reverend Moon's family and the officials from the Korean Worker's Party in that area came out to welcome him. A motorcade took us to Songsa-ri near Deokeon-myeon, in Jeong Ju-Gun, Pyeong An Puk Do—Reverend Moon's old home. The narrow farm roads made it hard driving, and in some places you could see where major repairs had been made. It was abundantly obvious just how much effort the North Korean authorities had made for Reverend Moon's visit to his hometown.

Presently the house where Reverend Moon was born appeared. It was a large, tile-roofed house. Originally, it had been even larger, comprised of four buildings in a rectangu-

lar shape: the sarang-ch'ae, where the master of the house lives; the an-ch'ae (inner quarters); the storehouse; and the livestock shed. Together they would have formed a square like the Chinese character for mouth. Now, all that was left was the an-ch'ae, the inner quarters where the women customarily live. That was the most important part of the house, however. That was where Reverend Moon had been born.

Just the fact that Reverend Moon's birthplace was still standing was a miracle in itself. That a house almost one hundred years old had been neither destroyed in the Korean War nor razed under the communist regime, but remained there in perfect condition was so mystifying that I wondered if this weren't a replica. This was the house where one of the top anti-communist leaders in the world was born. All of us found it hard to imagine. But here was Reverend Moon, returning to his beloved birthplace, seventy-one years after his birth and for the first time in forty-eight years. And being guided there by the government of North Korea!

Our entire group entered the an-bang, the inner rooms. Reverend Moon looked deeply moved. He touched the floor with his fingers and went to sit at the place where the chimney flues entered under the ondol flooring. Mrs. Moon, too, was full of emotion as she held Reverend Moon's hand. Our group went into the small room to sit together with them.

"OK. Let's pray," said Reverend Moon.

He began to pray, and Mrs. Moon dabbed at her eyes with a handkerchief. This was not an ordinary prayer, but a prayer of determination that he would devote the rest of his life to accomplishing both national reunification and true world peace. He also offered thanks, from the bottom of his heart, for his miraculous survival through so much suffering, for so many incredible victories, from the time that God gave him birth in this house, to when Jesus Christ was sent to invest in him his great mission, up until the present. It was a prayer of gratitude and determination that welled up from a realization that, if not for divine protection, he would never have been able to achieve such a day as this. The prayer enveloped us in a sense of solemnity and drew tears from each one.

After finishing the prayer, Reverend Moon moved from room to room reminiscing. "This room seemed to be much

bigger back then,” he said. We could see he was deeply stirred.

At the side was a small opening where food was passed in from the kitchen, and in the wall on the left was a small door that could be used to go in and out from the area behind the house.

“I always used to slip out the back through that door,” said Reverend Moon. He opened the door and looked out into the backyard. He exclaimed that the backyard had been thick with trees then, but now there was nothing.

In the main building, the kitchen was located on the left side; next to it were three rooms. The room directly adjacent to the kitchen was the an-bang, and it was here that Reverend Moon had been born on January 6, 1920 (according to the lunar calendar). It was from here that an incredible history for humanity’s salvation was begun by God. Thanks to the birth of this one man, I, myself, found God, and thanks to the birth of this man, humanity has found hope. This little room was the place where the vision for heaven on earth was born, the goal that is God’s long-awaited desire. From here, that vision spread out, at first through the Korean peninsula, then through Japan and America out to the entire world.

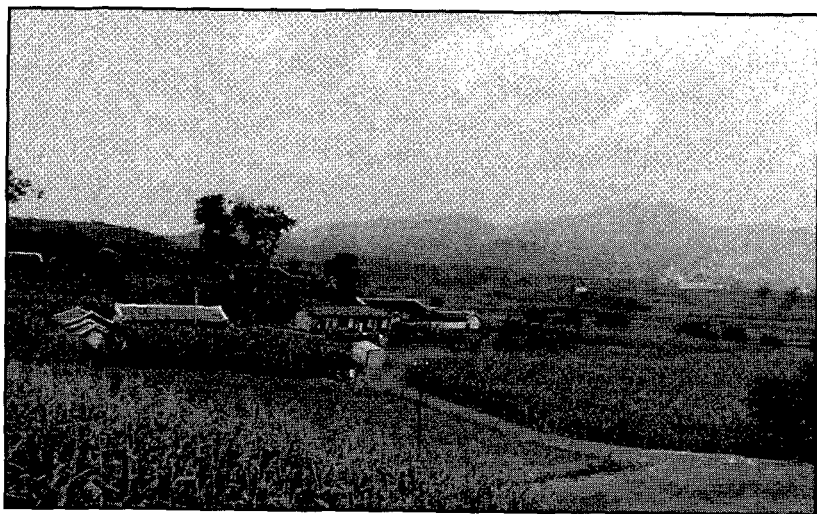
The house had been spruced up. The authorities must have been in quite a hurry; the paint on the frame of the lattice windows was still wet. It rubbed off on my overcoat in big splotches. However, I was grateful for the efforts made by the North Korean government. I’m sure they never imagined that the day would come when they would bring here, as their guest, Rev. Sun Myung Moon, the same man they had labeled “the VOC ringleader” and “the chief agitator of the anti-revolutionary forces.” Yet, despite the fact that they knew whose house it was, it was still here, undisturbed. And when they heard that he was coming, they fixed up the place in such a hurry that the paint was still wet. What a wonderful gesture!

Our group took some commemorative photographs, then moved on to the place where Reverend Moon’s parents were buried. The grave was close by. On the way, Reverend Moon pointed out the mountains and streams of his hometown, each filled with old yearnings and distant recollections. The

edge of each rice paddy, each path between the vegetable fields, held so many memories of his childhood days. The landscape around us seemed to echo in joy, calling out to its precious visitor, "It's been so long since we've seen you here."

"Ah, yes, this one used to be our family's rice field. I used to plant the seedlings here. I used to harvest the grains, too..."

Harvest time had already passed. Unable to simply pass by, Reverend Moon walked into the field and had a photo taken together with Mrs. Moon.



The birthplace of Reverend Moon.

At the grave of Reverend Moon's parents, we found a gravestone standing in position, and a stone offering table in front of the grave mound. "Grave of Kyeung Yoo Moon and Kyeung Kye Kim (Moon)" was marked on the front of the gravestone in Korean letters, and on the back, engraved in red letters was "Grave Owners: Ryong Soo Moon, Ryong Myung Moon." Kyeung Yoo Moon is the name of Reverend Moon's father, and Kyeung Kye Kim is his mother's name. Ryong Soo Moon is Reverend Moon's elder brother, to whom he was exceptionally close.

Ryong Myung (Yong Myung) was Reverend Moon's childhood name. It is said that before Kyeung Kye Kim Moon



Standing in front of his birthplace, Reverend Moon reminisced about his visit and prayed in gratitude for the miracle that the house was still standing after almost 100 years.

became pregnant with Reverend Moon, she had a prophetic dream in which a large white dragon rose up to the heavens with a large white pearl in its mouth. I'm not sure if that is the reason, but the name she gave Reverend Moon straight after his birth was Yong Myung Moon, which uses the Chinese character for dragon, yong (ryong).

Reverend Moon laid a bouquet of flowers on the stone table, after which his wife did the same. After a few moments of silent prayer, Reverend Moon went over to the grave mound and, speaking softly, gently stroked the turf that covered it.

"Mother, I have come. Now that you are in the spiritual world, Mother, you understand everything, don't you? You understand what I am doing, right?"

His loving mother was the one who went crying to visit him in the Heung Nam concentration camp. She had thought him a heartless and cruel son, and reproved him for not understanding her heart and devotion. Reverend Moon spoke to her now as if the two of them were standing face to face.

I felt as though I could almost hear his mother's voice answering quietly, "My son, I'm ashamed that I was so ignorant of Heaven's ways. I thought of everything with only my human views. I even resented you. But after I arrived in the

spiritual world, I came to understand how brave and glorious you are. How much you have suffered in your determination to save humankind and achieve God's Will. Please forgive your mother, who failed to understand those things then." Her voice seemed to linger in my ear.

Reverend Moon's younger sister, Hyo Seon, unable to hold back tears any longer, burst into sobs. She wept, slapping the ground in the traditional Korean expression of great sorrow.



Reverend and Mrs. Moon place flowers on the graves of his parents.

"Dear Mother, my Mother. Yong Myung has come here, Yong Myung whom you longed and longed to see just once before you passed away. He is here now. Why don't you speak, Mother? Please come to us and meet with Oppa (elder brother). Didn't you always say how much you wanted to see him? Mother, my mother. Why don't you say something? Why..." The sound of her weeping reverberated clearly through the air.

Reverend Moon gently touched his younger sister. "Mother is in heaven and she understands. She knows all

about it," he said. "I understand your heart, I really do. But now is not the time. Here, come dry your tears."

Even now, knowing the ways of Heaven as he did, Reverend Moon did not show a single tear. He understood very well what position and situation his physical parents were now enjoying in the spiritual world. Moreover, even now Reverend Moon lived each day in complete awareness of his heavenly mission. Having come here with a mission entrusted to him by God, he could not allow himself to be tied up with feelings related only to his personal family affairs. But there was no doubt that, inside him, emotions were stirring deeply and profoundly.

Reverend Moon looked about him in all four directions at places so tied to feelings and experiences from the past. Pointing at this mountain here, at that mountain there, he explained each one of them to us. One of the mountains was the one where he prayed when he was fifteen years old and Jesus appeared to him. He explained that the name of the mountain was Myo Doo San (cat's head mountain). This was it, then, the mountain of the royal summons, the mountain where God and Heaven asked him to take on the mission.

Again, Reverend Moon pointed to a river and told us that, as a boy, he would spend the whole day fishing there. On the other hand, Reverend Moon also pointed out that the lay of the land can change, even in ten years' time. He said he could not find any of the features of the village and the vicinity surrounding where he used to live as a boy.

After we finished offering our respects at the grave, we returned to the cars and drove to the house of Byeong Hyeong Moon, the eldest son of Yong Soo, Reverend Moon's elder brother. There, forty-two members of the Moon clan were waiting; they had been invited by the North Korean government. Waiting for all the visitors was a large lunch, which Byeong Hyeong Moon had spared no effort in preparing.

The first thing Reverend Moon did was to shake hands with each of his relatives and introduce his wife, Hak Ja Han. Almost all of them were unknown to Reverend Moon. They, on the other hand, were quite beside themselves that a member of the Moon clan had become such a great international



The Moon family's rice field. Reverend Moon recalled, "I used to plant the seedlings here. I used to harvest the grains, too."

figure. They took some commemorative photographs all together, and the names of each one were recorded on video.

There was lots of food to eat on the luncheon table. All of the dishes were foods that Reverend Moon used to eat long ago when he was a boy. There were many different kinds of rice cakes and lots of fruit. Reverend Moon, however, devoted himself to enjoying several pieces of steamed corn on the cob, saying, "This is what I used to eat all the time."

Important local figures from the Worker's Party were also there, eating together at the table. So there he was, one of the most prominent anti-communist leaders in the world sitting together with local officials of the Communist Party, all of them enjoying a cheerful lunch.

I thought to myself, "If this can happen, is there any place on earth that cannot be reconciled? Surely, nothing can stop the coming of peace!"

These communist officials were so happy that such a world leader had been born in their hometown. They praised Reverend Moon in words that, while simple and naive, were



A commemorative photograph of the Moon clan in front of his boyhood home.

quite sincere. They also asked me for photographs of Reverend Moon. I took out a photograph of Reverend Moon and Mrs. Moon that I kept in my wallet and presented it to them.

The fact that Reverend Moon was the “despicable anti-communist leader” so talked about in North Korea was as known to the Moon clan as any other North Koreans. But we could see from our meeting that day that there had been no persecution or punishment of the Moon clan on account of Reverend Moon’s work. This is one reason that Reverend Moon took another look at who Kim Il Sung is.

In the schoolyard, where the helicopters were waiting, small children from the school were preparing to perform. They were so cute, and their singing and dancing were really first class. Reverend and Mrs. Moon shook hands with each one, touching and stroking their heads.

In this way, Reverend Moon’s historic visit to his hometown on December 5, 1991, came to a close. Our group boarded the helicopters and headed in the direction of Suwan Airport. Although we didn’t know it at the time, big news was waiting for us.

On the Way to Talks With President Kim

Chairman Yoon and Deputy Premier Kim met us at the airport in Pyongyang. They had something to report to Reverend Moon.

“The Great Leader Comrade Kim Il Sung has said that he would like to meet you tomorrow. The meeting will take place at the official residence at Mah Jon in Heung Nam, so we will have to leave straight away for Heung Nam. This plane here has been prepared for your journey.”

I was truly surprised. (Weren't these the ones who had to prevent a meeting between Reverend Moon and President Kim? And why of all places is the meeting to be held in Heung Nam, the very place where Reverend Moon stood face to face with death for two and a half years?)

As soon as the airplane lifted off, Deputy Premier Kim made a rather remarkable comment to Reverend Moon. “Mr. Chairman [Reverend Moon], I am not the kind of man who has ever believed in God,” he said. “But now, there is no way that I can honestly deny God's existence. I'll tell you why. What is happening now is something that you couldn't achieve even if you planned for it. And, not only did we not plan this, but we even worked to prevent it, and yet, look at what is happening! Our Great Leader has said he will meet you in Heung Nam! I just don't understand it. This is not the fruit of human efforts. If this isn't God's work, I don't know what is!”

Silently I thought to myself, “Oh, Heavenly Father! How profound You are! You are teaching them directly about Your existence, through revelations!”

I'm sure that President Kim had no inkling of the significance of his inviting Reverend Moon to meet in Heung Nam. Perhaps there was some providential meaning? At any rate, such coincidences weren't likely to happen without God having played some role.

A long time later, we learned the background to President Kim's decision to meet with Reverend Moon. Actually, there was a big shock wave from Reverend Moon's explosive speech at the Mahn Soo Dae Assembly Halls on December 2. Chairman Yoon and Deputy Premier Kim were scared out of their wits. There was no way they could report the affair, and

yet, there was no way that they could not report it. Nevertheless, one thing was completely clear to both of them. Reverend Moon should absolutely not be allowed to meet with President Kim.

Together, their unified conclusion was that they should uphold appearances of working to set up the meeting, while lavishing hospitality on Reverend Moon's group until they could send them on their way. If the outburst at Mahn Soo Dae were to be repeated when Reverend Moon met with President Kim, it would do them no good to have even a hundred heads; they would lose them all. But even more important, there was a chance that the shock to President Kim would be so great that he might even get a heart attack or something, which would be a disaster of the greatest magnitude.

When Chairman Yoon and Deputy Premier Kim were called in for a consultation with Kim Jong Il, they not only reported what had happened in detail but also criticized Reverend Moon's insolence and rudeness.

After Secretary Kim had listened quietly to the whole story, his response was totally unexpected.

"Really? What an interesting fellow! Reverend Moon, mmm Now that's what I call honesty. He's got guts, too. Yes, he is really something! A big man! The more I think about it, the more interesting he sounds. I'll report to the Leader and get him to meet this Reverend."

Yoon and Kim were beside themselves. They turned pale and voiced their opposition as strongly as they could. "No, no. He mustn't meet him! It would be terrible. It would be bad for the Great Leader's health."

Kim Jong Il replied sternly, "It's my responsibility now. It's not for you to worry about. The Great Leader wants to meet him even more." Neither of them could say anything. They had no choice but to leave the room.

On December 5, a phone call came from President Kim to Chairman Yoon. The president's instruction was for Yoon to bring Reverend Moon's group to Heung Nam at 10 A.M. the next day. President Kim Il Sung added, "I heard everything ... that Chairman Moon said that he'd bring unification. So what? What does it matter who brings it, as long as it's unification?"

I really like someone with guts like that.” He let out a delighted laugh.

So in the end, President Kim passed Reverend Moon’s test, and we found ourselves on the way to a meeting with the North Korean president.

Talks Between Reverend Moon and Kim Il Sung

We spent the night in Heung Nam in guest accommodations, then set out at nine the next morning. Mrs. Moon, dressed in traditional Korean hanbok with a turumagi overcoat on top, looked elegant and refined. While we were being driven to the Mah Jon Presidential Residence (located in Mah Jon, Ham Heung City, Ham Kyeung Nam Do Province), we passed a huge industrial area on the right side of the road. In the next moment, I couldn’t believe my eyes. Right beside the road was a large billboard reading “Heung Nam Nitrogen Fertilizer Factory.” This was where our Father spent two years and five months in a living hell. My heart filled with emotions.

“There must be a purpose,” I reflected. “Perhaps God wants to vividly remind Reverend Moon of that terrible past—there is so much to resent about that past—so that he can forgive it all. Surely Reverend Moon would think like that, too. God wants to reveal the power of true love. He is telling Reverend Moon to meet Kim Il Sung with true love.”

Our cars drove through the gates of the presidential residence and pulled up at the front entrance. No sooner had Reverend Moon stepped from his car and walked in but he was greeted by the enigmatic President Kim, a man all of us had only seen in pictures. As soon as Reverend Moon saw the North Korean president, he warmly embraced him. For his part, President Kim also embraced Reverend Moon effortlessly.

What a historical moment! This meeting was not the meeting of two enemies. No, it was a meeting of long-lost brothers. The two men held each other’s gaze for a long moment. There was no room for petty thoughts or trivialities. There was only the joy of reunion.

Even now, when I look at a photograph of that embrace

I am moved. It is truly a masterpiece. The event itself could only be described as a miracle. The scene was totally natural, warm, and beautiful. When I saw it take place, I went pale in surprise.

Later, as I was thinking about that moment, I asked Reverend Moon about it. "Abonim [Father], isn't Kim Il Sung your sworn enemy? How could you just embrace him so naturally and warmly?" Reverend Moon's answer was simple. "I met him with a parent's heart. In true love, there is no such concept as 'enemy.'"

In truth, that one scene changed my life quite dramatically. When I think about that embrace, then there is nothing in the world that cannot be forgiven, there is no such thing as an enemy, there is nothing that cannot be endured. From the time of that embrace onward, I have endeavored to live my life according to that spirit.

After that warm embrace, Reverend Moon introduced his wife, Hak Ja Han Moon. President Kim greeted Mrs. Moon cordially, and the two of them shook hands. After that, Reverend Moon introduced the other members of his retinue to the president. Kim also shook hands with my wife and me. After the introductions were finished, President Kim walked with Reverend Moon down a long corridor toward the room where the talks were to be held.

Inside the conference room, President Kim took his seat at one side of the conference table. On his right sat Chairman Yoon, and on his left was Deputy Premier Kim. On our side of the table, Reverend Moon sat opposite President Kim, with Mrs. Moon on his left and myself and my wife on his right. Though this large table divided us, from the beginning the atmosphere of the meeting was friendly.

President Kim spoke first. "Chairman Moon and Mrs. Moon. I'm glad you have come. So, you have been to see your hometown, right? How was it?"

"Thank you for inviting Mrs. Moon and myself to the Republic," Reverend Moon responded. "Yes, we visited Jeong Ju yesterday. I was quite surprised that my old home is still standing. However, I cannot even begin to express how meaningful it was for me to meet my family after forty-eight years. And yet ... President Kim! Although I was overjoyed at

yesterday's opportunity, at the same time, I could not help but also feel intense pain in my heart."

"Why is that?" asked President Kim, wondering.

"I myself am very happy to be able to receive this special opportunity, thanks to your kindness, Mr. President—to visit

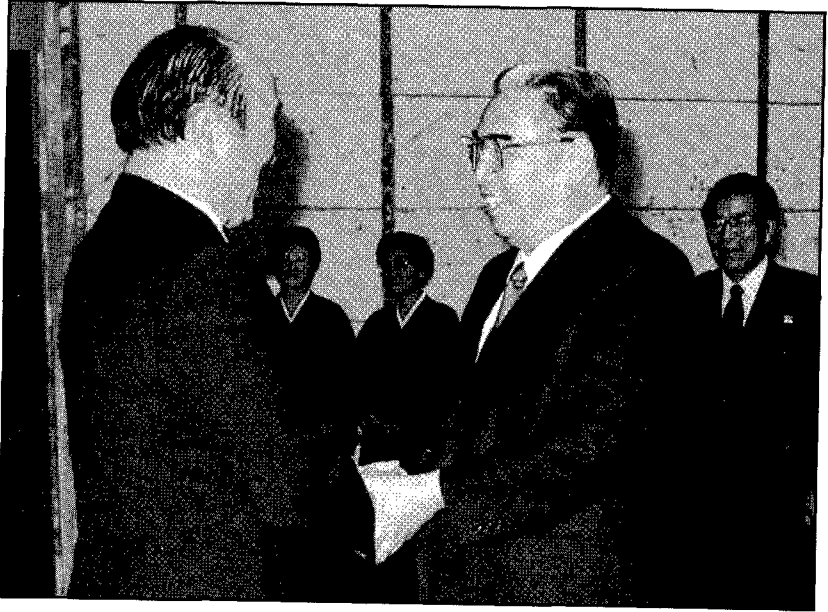


A historical embrace between North Korean President Kim and Reverend Moon on Dec. 6, 1991.

the Republic and meet my family again. Yet at the same time, I could not but help think about the ten million families separated across North and South, about the innumerable compatriots who will get old and die never knowing whether their loved ones are alive or dead, and even if they know they are alive, have no way to be reunited with them. When I thought of this, even while feeling so much joy myself, I could not help but feel enveloped in a sense that it was wrong for me to experience this joy all alone. There is no greater tragedy to befall a people than our division.

"You and I share an important thing in common, Mr.

President. We both love our people very much. Therefore, to add a historical note to my current visit to the Republic, I first of all want to ask that you might make it possible for separated families to experience the joy and benefits of reunion. This is what I would like to consult with you about.”



The two leaders hold hands in the Mah Jon presidential residence.

Thus Reverend Moon expressed his impressions of the visit to his hometown, then effortlessly tied it in to the issue of separated families. In this way, he pitched his appeal to President Kim Il Sung’s humanitarian spirit and love of the Korean people.

President Kim nodded his head and listened carefully. “Chairman Moon,” he said. “I feel the same way. Completely. From next year, let’s start a movement for our compatriots in the North and in the South to meet with their families.”

President Kim’s answer took me totally by surprise. I never imagined we could have gotten such a clear and favorable answer on such an important issue, but the response rolled out as naturally as ice melting in the spring.

Now things began to warm up. Reverend Moon described

several more dramatic examples of the tragedy of families divided by North and South, then brought his conclusion in the following way.

“As you know well, I am not a government representative. Naturally, I am not authorized to speak for the government, and I do not pretend to do so. I am simply a religious leader. I believe that this problem must be resolved transcendent of politics. It needs to be resolved with a humanitarian perspective and with your spirit of love for our people, Mr. President. I have heard that there will presently be talks between the Republic and the South. Please, I hope you can send a trusted representative and see that the issue is discussed deeply at the current negotiations and that a favorable conclusion is reached.”

President Kim’s response was, “Absolutely. I think our representatives are supposed to meet with the representatives from the South in a few days’ time. Is there any reason why we cannot talk about such things as fellow Koreans? Let’s give it a go.”

As far as the issue of the divided families went, we had obtained as good a result as we could wish for. Inside, I was shouting with joy, thinking that we had won the best possible gift to take back with us. Moreover, President Kim had indicated that substantial results could be expected from the next North-South talks.

Next, Reverend Moon changed the subject. “Apart from the love for our people, you and I share another important characteristic. Both of us long to see the unification of our homeland. Unfortunately, the division of our nation was decided upon by foreign powers at a time when our people were still struggling with issues of the past. Naturally, then, to achieve the goal of reunification, first our people have to develop the necessary strength of purpose and presence of mind. However, we also absolutely need the right conditions in the surrounding political environment. For that reason, I have worked, focusing on America, over the last twenty years to develop the setting for national reunification and help the formation of the necessary conditions in the surrounding nations. Let me explain just briefly about the work I have done in America.”

With that, Reverend Moon turned to me and said, "Give us a brief report, Bo Hi." Finally I had my opportunity. I gathered my determination and started to speak. "President Kim, Chairman Moon currently maintains a foundation in 163 nations [in 1991; that number has since increased to 193 nations] around the world, and in the United States in particular his influence is very great. I believe that this was accom-



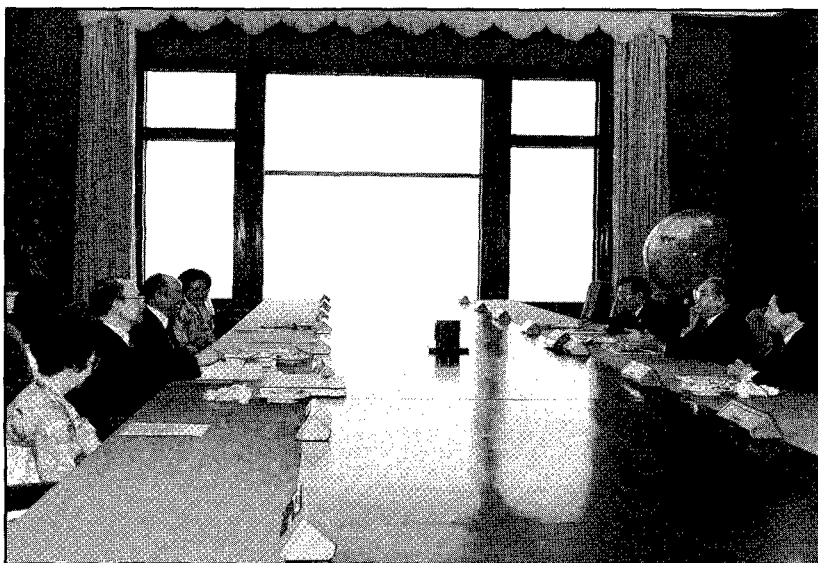
President Kim walked with Reverend Moon down a long corridor toward the room where the talks were to be held.

plished not by the power of human effort, but by the fortunes and Will of God and Heaven. Chairman Moon is now a friend of yours, Mr. President, and he is also a friend of the Democratic People's Republic of Korea. I believe you are very fortunate, Mr. President. In winning the friendship of Chairman Moon, you have gained much more than the friendship even a single nation could offer, and his friendship and support are a great hope for the cause of national reunification. Of this I am certain. At his direction, I would now

like to explain to you about the work he has undertaken up until the present and about current political conditions in the United States.”

“Yes, yes. I’m very fortunate, aren’t I? Please go on,” said President Kim, laughing aloud.

I explained how Reverend Moon went to the United States, a place not particularly disposed toward Orientals, and established his foundation there. I also explained how he developed and implemented a powerful spiritual movement



President Kim, Chairman Yoon, and Deputy Premier Kim (on the right); Reverend and Mrs. Moon, and Dr. and Mrs. Pak (on the left) sit down for talks in the conference room.

to revitalize the young people of America, who were by and large languishing from the bad effects of materialistic culture and decadence. Naturally, I did not forget to explain that Reverend Moon’s ideology is Godism and head-wing thought. Apart from this, I also described in detail the current American political situation, how the North Korean nuclear issue was of major concern, and about recent developments across the nation, in particular the U.S. Congress. I tied up my presentation in the following way:

“In a recent interview with Chairman Moon, the well-known American newsmagazine Newsweek wrote that ‘everything that Reverend Moon touches turns to gold.’ In the United States, they even criticize him, saying say that Reverend Moon ‘brainwashes’ the young people. Some people even think that he uses some kind of magic to turn around the minds of young people. All these criticisms actually testify to the huge influence and power that Chairman Moon wields.”

Having listened with great interest, President Kim said, “Chairman Moon, how about you tell the secret of making everything you touch turn to gold, eh?” He laughed again, quite jovially.

Getting to the point, Reverend Moon continued. “As Dr. Pak just explained, the biggest issue in the United States these days is the matter of North Korea’s obtaining and possessing nuclear weapons. It is only too clear that America’s intention is to prevent the buildup of nuclear weapons on the Korean peninsula. At the same time, the United States currently thinks that the Korean People’s Republic is determined to obtain nuclear weapons. As a result, certain opinions have arisen from the more hawkish sectors, saying that America should take military action if necessary to prevent that from happening. For starters, there has been no advance in agreements related to non-proliferation on the Korean peninsula, an issue that is currently drawing much attention. In particular, the United States is very suspicious of the fact that North Korea has yet to sign a Safeguards Agreement with the IAEA [International Atomic Energy Agency],” as a signatory of the Nuclear Non-Proliferation Treaty.”

President Kim gave an unequivocal response. “Chairman Moon, please think about this for a minute. Why would I want to make nuclear bombs? Who would I kill? Perhaps you think I want to kill my fellow Koreans. Is that what kind of man you think I am? We have neither the intention to obtain nuclear weapons nor the ability to do so. However, if America wants to attack us because of this issue, you can rest assured my North Korean comrades would not sit still.”

Reverend Moon countered right away. “Well then, all you need to do is remove the source of the misunderstanding.

The United States would never attack simply for the purpose of an invasion. It will be easy to remove the misunderstanding. All you have to do is agree to a declaration on a non-nuclear Korean peninsula, and sign the inspections agreement with the IAEA. That will solve your problem."

President Kim responded, "Nuclear energy must be used only for peaceful purposes. We want nothing else, so of course there is no reason to unnecessarily put ourselves in danger or to maintain such a misunderstanding. I will take care of it. Of course, I know you are thinking of our best interests. I've listened well, so we can expect things to turn out right, yes?"

Inside, I shouted for joy.

"No matter what happens, we have to make sure that no more blood is shed on the Korean peninsula," continued Reverend Moon. "That's why I advocate a peaceful approach to reunification. Even if it takes awhile to achieve it, if we can resolve the problem of the divided families and establish exchanges and cooperation between North and South, reunification will come about by the natural flow of events. Even if it means that it will take more time, I support a reunification that does not shed the blood of fellow Koreans."

As if he had been waiting for this opportunity, President Kim went into an explanation of his own particular theory of reunification, known as the "confederal formula" for unification.

"You have pointed out some very important things, Chairman Moon. I heartily agree with what you say. After all, that's why I advocate peaceful reunification myself. Reunification has to be done peacefully, right? That's why I suggest that we agree on 'One Federation—Two Systems—Two Governments.' After we have gotten along for a while, we can go to the next stage when the right conditions for reunification are formed. What does it matter if it doesn't happen in our time, but in the next generation? We won't be around then, so the ones who take over from us will discuss the matter and work it out, right? We'll be someplace else, so I guess we'll just have to provide the applause when they do a good job, eh?"

"I am always calling for more unity among our Korean

people. It's just no good if we Koreans are ignored and disregarded by the foreign powers. What I'm saying is, let's all pull together, pool our resources—those with money should give money, those with knowledge should give knowledge, those with power should give power—and get unity among the Koreans. If we seventy million Koreans put our efforts together, what can stand in our way? Seeing as you're here, let's make it an opportunity to renew our resolution and make a new beginning. If we can expect this kind of spirit, then I'd be happy to agree to a summit meeting between North and South. There's nothing wrong with meeting President Roh Tae Woo and discussing reunification policy."

Reverend Moon listened carefully, attentively, and then responded. "President Kim, I'm deeply impressed with your spirit of love for our people. With such a spirit, what is there to prevent dialogue among the Korean people? And unity within the Korean people has to begin with dialogue. Up until now, the dialogue between North and South has been taken up only to be broken off and then broken off again, but I believe that the dialogue can enter a new stage from this point on. Of course, as I mentioned before, I do not represent any government authority. It is vital that the two governments sit down together and hold deep discussions and reach agreement in the same spirit as we are sharing now. Also, if you, Mr. President, came to Seoul and met with the leadership of the South, that would bring about great advances for the cause of peaceful reunification."

"Ah, yes. If you give me a call to go to Seoul, then sure I'd go. Of course, we'd have to develop a greater sense of mutual understanding between North and South, though. However, Chairman Moon, even if we wait for a bit on my visit to Seoul, I will work so that we see some fruit from the next North-South talks."

With a satisfied face, President Kim turned to Chairman Yoon. "What do you mean giving such a bad report about Chairman Moon when he is such a wonderful fellow?" he said in a scolding manner. "Change the records. Understand? As I see it, they were all wrong." Then he turned back to Reverend Moon and said, "Shall we go to the next room and continue our talk over lunch? It's strange, but I feel unusual-

ly good after meeting you today, Chairman Moon,” and he got up from his chair.

Melting Kim Il Sung's Heart

The conference now moved from the conference room to the dining room. The other members of our group who had not attended the meeting were already seated. After President Kim took his place at the head table, Reverend and Mrs. Moon were seated on his right, while I was sat on his left, with my wife next to me.

The North Korean president briefly explained the menu. First, there was teul chuk (blueberry) wine, made from the blueberries harvested from Mount Paektu (“Mount White Head”), Korea’s most revered mountain. Next, there was on kamja kooksoo (potato noodles), which Kim Il Sung explained was especially made to remind Reverend Moon of his hometown. The president also explained the origin of the dish, mentioning that he had often eaten it during the time he fought for Korean independence as a partisan guerrilla. There was also eun-eo hwe (sweetfish sashimi), made from the sweetfish caught just north of where the Han River flows into the sea. It was clear that President Kim had put a lot of effort into extending his hospitality to Reverend Moon, going even so far as to design the menu. In a cheerful mood, President Kim raised his glass and proposed a toast to Reverend Moon’s health and the reunification of Korea.

At the luncheon table, we discovered another side to Kim Il Sung. He was an expert in the art of conversation, with an almost limitless supply of topics. His story about the time he almost froze to death while hunting bear on Mount Paek Du brought bursts of laughter from everyone.

“Chairman Moon, I hear that you like hunting. Next time you come here, how about we go for a bit of hunting on Mount Paek Du?” In reply, Reverend Moon told us about his fishing exploits in Alaska. “I’ve heard that you like fishing, Mr. President. You can find huge halibut at Kodiak Island in Alaska. Why don’t you come to America one time so that we can go fishing together?”

“If you invite me to come,” said the president, “then sure I’ll go. Perhaps I could also meet with America’s president ...

if you can introduce me.”

Presently the conversation turned to our trip to Kumgang Mountain. “This was my first time to visit Kumgangsán,” said Reverend Moon. “Of course, I was born and bred in Jeong Ju [close enough to visit Kumgangsán], but when I thought about how our nation was under foreign control, how we had no independence, how could I just have a good time sightseeing? Consequently, I had never been there. But now that I have seen it, I can say it is truly wonderful. They say that the American tycoon Nelson Rockefeller went there for his honeymoon, which just goes to show that even in America there are people who really appreciate Kumgangsán. The Kumgang range is really one of the best in the world. We Koreans should really be proud of it and develop it as an important tourist location.”

“Kumgang Mountain is an important asset for our united homeland,” said Kim Il Sung, taking up the topic. “I haven’t allowed anyone to develop the area yet. I mean, if they do a bad job, the whole beautiful mountain group would be spoiled. The area really needs to be developed by someone like yourself, Chairman Moon, someone with a good eye and an international perspective. How about you take care of it? I think it would be good if you take care of Kumgang Mountain, develop the area.”

“If that is what you want, I’ll take responsibility for it,” replied Reverend Moon. “Let’s see if we can make the area into a top-notch international resort. I’ll get the best people and the best technology in the world on it.”

Here, the North Korean president pointed to Chairman Yoon, who was sitting on the other side of the round lunch table. “About the house that Chairman Moon was born in. The government has to keep it in good condition. That’s my direct instruction. Got it?”

Chairman Yoon stood at attention and replied, “Yes sir. I understand, sir. That’s what we will do.” He looked like a vassal or minister addressing his king.

The luncheon drew on, and gradually the atmosphere became more family-like. “You have a most gracious wife, Chairman Moon,” said President Kim, gesturing toward Mrs. Moon. “I hear that her hometown is in An Ju City (in North

Korea, Pyong An Puk Do). They used to say, "Nam nam puk nyo" [A man from the south, a woman from the north], so that means that all the beautiful women are born up here, right?" Kim Il Sung let out a hearty laugh. Then, looking toward Mrs. Moon, he asked, "Are any of your folks at your hometown?"

Mrs. Moon replied, "Because I left our hometown when I was still very young, I don't really know who is there, but I would like to visit there at least once."

"When you come here next time, why don't you visit An Ju?" said Kim Il Sung. "After all, everybody only has one hometown, right? It's just human nature to want to see your hometown, isn't it?"

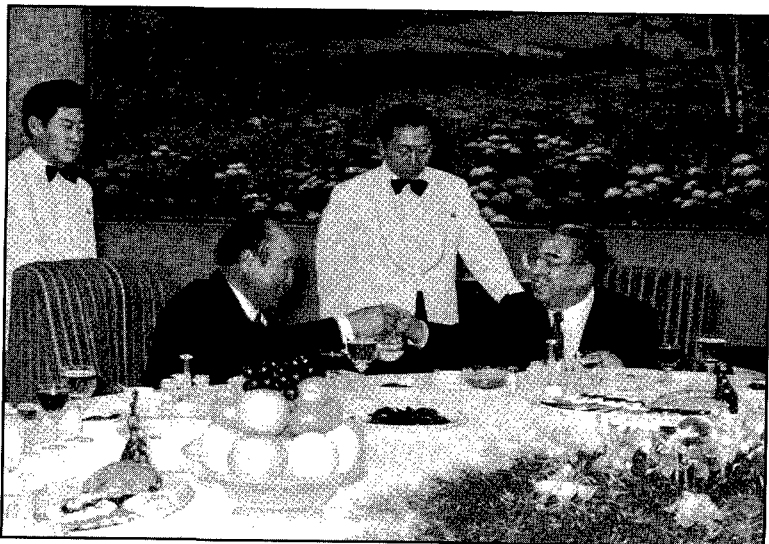
The whole luncheon was very familial, and a cheerful, harmonious atmosphere prevailed from start to finish. When the atmosphere had sufficiently ripened, Reverend Moon spoke. "I'm very happy that your health looks so good, President Kim. You are a bit older than me, so it's almost like you are my elder brother."

At that, President Kim raised his glass of blueberry wine and proposed another toast. "Mr. Chairman," he said. "Let's work together like hyeungnim and tongsaeng [elder and younger brother] and see if we can't do something really good."

If there was any moment when the last six thousand years of history have been resolved, then that moment was it. Finally, the cosmic-level Esau and cosmic-level Jacob had become completely one. It was the moment when cosmic peace was accomplished, when all the troubles and twists that had beset Heaven and the Will of God throughout human history were unbound, dispelled.

When the luncheon was finished and we moved outside to take photographs, President Kim and Reverend Moon were like two brothers. Reverend Moon held on to the North Korean president's hand tightly as they walked down the corridor. All the president's advisers and presidential residence staff turned pale in astonishment. Their expressions spoke clearly: "Who is this who dares to touch the flesh of our beloved Great Leader? That sacred and inviolable flesh. ..." But President Kim's expression showed only joy.

The ones who had been most serious were of course



*President Kim and Reverend Moon toast
to their friendship.*

Chairman Yoon and Deputy Premier Kim. I'm sure that they were completely terrified, and that for them, every second of the talks was like an eternity. But by the time the banquet came to a close, they let themselves relax, and you could see it in their expressions. They were comfortable, happy, and quite relieved. (To be frank, I'd say their expressions said, "It's over. We survived.")

They had also discovered another side to Reverend Moon, a side they had been ignorant of, and their surprise showed in their eyes. They were in awe at Reverend Moon's diplomatic skills, and it moved them deeply; not only had he covered successive important topics firmly and uncompromisingly, and said all he wanted to say, but he also somehow made President Kim happy and full of mirth. They had to admit he actually is a great man! They had been educated to think that only President Kim Il Sung was great, a giant among men. But that day, they discovered someone who was a match for the president, a man fit to rival him.

At a later time, Deputy Premier Kim expressed his thoughts on the matter. "Since I met Chairman Moon, I'm halfway convinced to become a Unification Church believer,"

he said. "I have never ever seen our beloved Great Leader so happy. I guess that, after all, it takes a great man to know one. Actually, I've come to believe that this visit by Chairman Moon to our Republic has brought us a tide of heavenly fortune."

So if the talks at the Mahn Soo Dae Assembly Halls could be described as explosive declaration, then the talks held that day at Mah Jon would best be described as sincere and honest persuasion; you could call it the melting of Kim Il Sung's heart. And when I look back, I wonder if this wasn't Heaven's strategy. Wasn't this the same heavenly strategy that Jacob used to melt Esau's heart? If we put a name to it, we would have to call it the "true love strategy." This strategy melted Kim Il Sung's heart, it presented him with a way to survive, it offered him a concrete program that could be followed, and it obtained from him everything that needed to be obtained. When you give true love to someone, that's what happens. Everything melts and pours out.

During the course of the photograph taking (a number of different photographs were taken), Reverend Moon did not once let go of President Kim's hand. This rather singular scene was later reported all over North Korea, both by television and in a front-page report in the Nodong Shinmun, together with photographs.

How much hope and comfort would this report and these photographs give to the twenty-five million citizens living in North Korea? The day of the meeting, a new chapter in history was created.

The leave-taking that day was made with much regret on both sides. One comfort to both men was their firm promise to meet again. However, who would have known that in fact this meeting was to be not only their first but also their last?

At this point, I would like to record a simple summary of the various points that were agreed upon by the two leaders.

1. As a first step toward North-South unification, and as a single step advancing the development of humanitarian contacts, reunions of divided families will be implemented from 1992. Such reunions will begin with the elderly. The place and method of these reunions is to be decid-

- ed upon by working-level talks between government representatives.
2. Nuclear energy must be used for peaceful purposes only, and North Korea will accept inspections by impartial international nuclear authorities.
 3. Economic investment by all non-communist nations, particularly by people of Korean descent living overseas, will be welcomed by North Korea. Also, as a general principle, investment by the Tongil group (a large consortium founded by Reverend Moon) may participate in any and all peaceful economic enterprises within North Korea, with the exception of businesses of a military nature.
 4. A summit is possible between North and South Korea if the leaders of both nations can discuss and make a determination concerning the method of national reunification.
 5. Reverend Moon will undertake development of the Kumgang Mountain region.

This set of agreements and affirmations was unprecedented in terms of reunification diplomacy between North and South Korea, and the results were seen almost immediately in government-level developments. Right after Reverend Moon left Pyongyang, a North Korean delegation headed by Prime Minister Yon Hyon Mook went to Seoul and signed the first major agreement between the two nations since the so-called July 4th Declaration in 1972. This new agreement, called the *Agreement on Reconciliation, Non-aggression, and Exchanges between South and North*, was signed December 13, only six days after Reverend Moon left Pyongyang.

On December 31, both nations signed the *Joint Declaration on the Denuclearization of the Korean peninsula*, thus addressing the nuclear issue that had repeatedly been such a source of friction. Finally came the change everyone had been waiting for. On January 30, 1992, North Korea signed a *Safeguards Agreement* with the International Atomic Energy Agency (IAEA), just as President Kim had promised Reverend Moon.

Is there anyone who can reasonably deny that these were fruits of Reverend Moon's foreign policy? No.



A formal portrait of the delegation against the backdrop of a painting of Diamond Mountain.

“Love Is Thicker Than Blood”

After we met with President Kim, we returned to Pyongyang. That evening, a farewell banquet was held in what could only be called a festive atmosphere. It goes pretty much without saying that the happiest ones there were Chairman Yoon and Deputy Premier Kim. The banquet itself was hosted by Reverend Moon as a gesture of thanks before leaving.

At the banquet, Reverend Moon made a farewell address entitled “Love Is Thicker Than Blood.” This alluded to his address upon arrival, a short speech entitled “Blood Is Thicker Than Water.” In his farewell address, he went one step further:

Most respected Committee Chairman Yoon, Deputy Premier Kim Dal Hyon, and fellow compatriots who have gathered here today:

On November 30, I arrived in Puk Choson [North Choson, the North Koreans’ colloquial name for North Korea],” my

much-longed-for homeland. This was only possible thanks to the kindness and consideration afforded to me by President Kim Il Sung.

During my time here in North Korea, I had the opportunity to visit historical Pyongyang's beautifully constructed downtown area. For the first time in my life, I saw the incredible Kumgang Mountain region. I was also able to visit my hometown of Jeong Ju, which I had not seen since I left there some forty-eight years ago.

When I visited my hometown, I found that the house in which I was born and where I spent my childhood had been preserved, despite the fact that it is now more than seventy-two years old. Moreover, forty-eight members of my family and relatives all gathered together to welcome me and my fellow travelers. Particularly as one gets older, and especially the further away one gets, the more one wants to visit one's hometown. And I was lucky enough to visit mine! However, at the same moment that I was reunited with my family, my heart was pierced by a pain so intense that I thought my heart would break. The reason was, simply, that I could not help thinking of the ten million other separated family members who were not sharing, and could not share, the same joy.

I am now more than seventy years old. People as old as I am will soon depart the world, unable to be reunited with their families even once. Where is there a greater tragedy than this? Nevertheless, thanks to a wonderful humanitarian gesture by President Kim Il Sung, hope for reunion has come to Korea's unfortunate divided families. He has promised to make a system and prepare the various required arrangements so that divided families can meet again beginning from next year.

Fellow compatriots! When I go south, there is no greater gift that I can take with me than this. The news will stir the hearts of our forty million countrymen and women who reside in South Korea.

Today I had the opportunity to hold lengthy discussions with President Kim. Of course, it is true that you will always find some differences between the views and approaches of different people, but I was deeply moved by President Kim's thoroughgoing spirit of love for the Korean people.



Reverend and Mrs. Moon with President Kim.

My friends! During these last eight days of my visit to this, my beloved homeland, I received the warmest hospitality and was treated like a head of the state. I offer my gratitude to Committee Chairman Yoon, Deputy Premier Kim and to everyone else who worked so hard to make our stay a good one. You truly took care of us well. Likewise, I truly and sincerely love you, my North Korean compatriots.

For a long time, I have continuously emphasized that the only power that can achieve national reunification is true love. On this current trip, I have seen firsthand the

creation of bonds of true love between North and South. When I first came here, I said that "blood is thicker than water." Now, at this time of departure, it is my sincere wish that love for our people will last eternally. And as I leave, I would like to leave you with these words: "True love is thicker than blood!" ...

In conclusion, let me say I will depart having been deeply moved by my visit here to North Korea. My long-



Kim Il Sung with Dr. and Mrs. Pak.

ing for reunification has become even more passionate, and I can now see the possibility of reunification beginning to appear. Let us all come together, love one another, understand one another, and reconcile with each other to hasten the day when the unification of our homeland is accomplished.

In closing, I would like to propose a toast to President Kim Il Sung and Secretary Kim Jong Il. Thank you.
(Worker's Daily News, December 7, 1991)

As soon as Reverend Moon proposed the toast, everyone at the banquet stood up and, after drinking the toast, gave thunderous applause. It was a moving scene, a precursor of

national reunification. The whole event was a festive celebration, bringing to a close our visit to the North. By the end of the evening, everyone joined in singing together; even Reverend and Mrs. Moon offered a song. Another thing that deeply impressed me was that Deputy Premier Kim has an outstanding voice. People joked that he had chosen the wrong occupation.

“When Swords Are Forged Into Plowshares”

Finally, at three o'clock in the afternoon on December 7, 1991, after many reluctant good-byes, Reverend Moon and the rest of our group boarded a specially prepared aircraft at Soonan Airport and left Pyongyang. We had been in North Korea for only eight days, but it felt like we had been away for several months.

At Beijing airport, we were greeted by Mr. Ju Ch'ang Jun, North Korea's ambassador to China. He had come out all the way to the disembarkation ramp. Large flakes of snow were falling here and there in the wind.

A group of waiting domestic and international reporters had gathered in the airport VIP room, which had been made available thanks to the kindness of the Chinese government. At half past four, Reverend Moon read them a statement. As this statement is a good reflection of Reverend Moon's true thoughts on the whole affair, I will record here a summary of the main points.

“Statement by Reverend Sun Myung Moon Upon Arriving in Beijing”

HAVING RETURNED FROM NORTH KOREA

I have just returned, together with my wife, from Pyongyang, where we went at the invitation of the North Korean government. It was a historical opportunity for me, having left North Korea in December 1950, making it forty years and eleven months since I was last there. If there is anyone who might be justified in feeling a grudge against North Korea, then it is I. Because of my role as a religious leader, as well as my thorough and consistent anti-communist convictions, I have been on the receiving end of an incredible amount of persecution from the current ruling government of North Korea. I

was the victim of unspeakable torture. During my almost three years in the Heung Nam concentration camp, I watched many innocent prisoners die miserable deaths, one after the other. It is a rather amazing miracle that I am actually alive and well, thanks only to the special protection and grace of God.

ARRIVING IN PYŒNGYANG BY THE POWER OF TRUE LOVE

This time, however, I went to North Korea in the spirit of true love in my capacity as founder of the Unification Church. True Love is the spirit of "loving even the unlovable." This is the reason the Lord Jesus said to "love your enemies."

In arriving in Pyongyang, my mind and heart were as clear as the Korean autumn skies. I was not going to the house of my enemy, but to my brother's house, to my hometown. I walked the land of North Korea in the same spirit and conviction that I have lived all my life: "Forgive, love, unite."

MY "VICTORY OVER COMMUNISM" IDEOLOGY IS THE IDEOLOGY OF HUMANKIND'S SALVATION

During the course of the Cold War over the last forty years, I have been a through and through anti-communist. It is known all over the world that as the founder of the International Federation for Victory Over Communism, I have devoted my life for the struggle to obtain victory over communism. However, my ideology does not seek the destruction or death of the communists, but rather seeks to offer them a way to live. It is the ideology of the salvation of all humankind. Since the destruction of the Berlin Wall, when the communist world began to collapse, I have put all my effort into rescuing those nations by educating the communists in a new value system.

It is widely known that I have invited thousands of politicians, intelligentsia, academics and students from the newly formed democracies in the former Soviet Union and Eastern Europe and brought them to the United States and Japan. From there, after learning about true democracy and being deeply inspired by my Godism and head-wing ideology, they returned to their countries and participated on the front line in movements to revive their own nations.

It is these convictions and beliefs that led me to found the

Federation for World Peace and to lead an international peace movement, the purpose of which is to expand and multiply across the world the trend toward peace that arose with the end of the Cold War era. These things, too, are the fruits of my convictions and beliefs.

MY EFFORTS FOR THE DIVIDED FAMILIES OF NORTH AND SOUTH KOREA

At the moment when I was reunited with my family in North Korea, I felt not only great joy but also a heart-wrenching sense of sorrow. I was thinking of my many compatriots whose loving families have been divided between North and South and who were unable to share the same joy of reunion that I was experiencing. When I thought of the many people who would die and thus be unable to experience that joy forever, I realized to my bones how important it is that we hasten the end of the tragedy of our family and national divisions. In my recent talks with President Kim Il Sung, I requested that the president bring about changes to resolve the problem of families divided between North and South.

PROPOSAL FOR ECONOMIC DEVELOPMENT SUPPORT

I believe that the solution to communism and the achievement of world peace cannot be accomplished by education or ideological consensus alone. Economic assistance is an important aspect of rescuing and reviving the world. It is for that reason that I have already invested \$250 million to construct the Panda Automobile Industrial City in China.

My stance toward North Korea is the same, although if there is one difference, it is that North Korea is the land of my people, the land of brothers and sisters who share the same blood. Blood is thicker than water. I love the twenty-five million Koreans who live in the North as my own brothers and sisters, and I love them dearly.

Nevertheless, the hope of all the Korean people, our national reunification, cannot be accomplished by political, economic, or military means alone. There is one condition that must precede all these things. True love must be the driving force for a revitalization and reformation of North-South relations in the political, economic, and military areas, in order to lay a base and pattern for national reunification.

It must be remembered that true love is the same as a parent's love; true love is unconditional. The spirit to be able to sacrifice one's life, to be able to throw it away for the sake of my community, that too is the spirit of true love. For this reason, I expressed to the North Korean authorities that I am willing to actively participate in economic development projects to expand economic cooperation and exchanges with the North.

WAR CANNOT BE AN OPTION

In truth, my trip to Pyongyang this time was as an apostle of peace. I firmly believe that whatever the case, we must not allow internecine war to erupt again on the Korean peninsula. The idea of making a first strike against North Korea's nuclear facilities has recently been mentioned in the United States. This is an extremely dangerous idea. North Korea is not Iraq. That such an action would trigger full-blown warfare is clear, and nobody can accurately foresee the terrible results it would bring.

America must be very careful about threatening the very existence and living circumstances of the Korean people. I believe that the North Korean nuclear issue can be peacefully resolved. Indeed, it must be peacefully resolved, and it must be done through sincere talks carried out in the spirit of mutual respect. The reason I went to Pyongyang this time was to open up the way for dialogue, and in fact I have done just that; the way for dialogue is now wide open.

I visited North Korea in the sincere desire that any results I could bring would create a good opportunity for the relationship between the governments of both North and South Korea to develop in terms of dialogue and exchange. Having now returned, I am certain that such developments will successfully be achieved.

NATIONAL REUNIFICATION IS THE DESTINY OF THE KOREAN PEOPLE

The task that stands before Koreans today is national reunification. This is our destiny, a sacred task that we must devote our lives to fulfill. In accordance with God's Will, I have lived my life with my whole heart and soul dedicated to the accomplishment of reunification, and I will live the rest of my days in the same way: in the pursuit of God's will. It is my

hope that from this point on, all seventy million Koreans, both North and South, will put an end to struggle and conflict, and stand forward to revive our ethnic unity through reconciliation and love.

Let us consider that this is now the time when swords should be beaten into plowshares and hasten with preparation for the dawning of a new century under a common united homeland.

—Sun Myung Moon

In the text of this statement one can find the meaning behind Reverend Moon's trip to North Korea and the aims he intended it to fulfill.

Finally, then, Reverend Moon's visit to North Korea slipped into history. In the history of the reunification of the Korean homeland, it will surely be nothing less than a great chapter.

Announcement of the Joint Declaration

Once Reverend Moon returned to South Korea, the joint declaration that he and Committee Chairman Yoon Ki Bok signed on December 5, 1991, became public. It read:

Rev. Sun Myung Moon, chairman of the Federation for World Peace, and his entourage visited the northern parts of the Korean fatherland beginning from November 30, 1991. During the course of his visit, Chairman Moon visited his hometown of Jeong Ju in Pyeong An Puk Do and was reunited with members of his family and relatives. Not only did he see the beautiful mountains and rivers of his birthplace, but he was also able to visit a number of other areas, including the City of Pyongyang, Nampo City, the Kang Won Do region and the Kumgang Mountain region. During the course of his stay, talks were held between Reverend Sun Myung Moon, chairman of the Federation for World Peace, and Mr. Yoon Ki Bok, chairman of the Committee for the Support of Koreans Living Overseas.

Based on the contents of these talks [Reverend Moon and Mr. Yoon] make the following declaration:

1. Both parties emphasize that the division of the Korean nation and the Korean people, which has lasted nearly half a century, must be brought to an end, and that reunification should be accomplished without fail in the near future, within a few years.
2. Both parties agree that reunification of the Korean homeland must be realized peacefully and through inter-Korean dialogue and cooperation, autonomously, and without the intervention or interference of foreign powers.
3. Both parties recognize that North and South, as one common people, should pursue reunification of the Korean homeland democratically and in a manner befitting the Korean situation based upon a foundation of coexistence and co-prosperity, in order to establish a single unified nation.
4. Both parties commonly assert that to avoid the terrible sufferings of war being inflicted once again on the Korean people, North and South must agree to non-aggression. Also, both parties commonly assert that nuclear energy must be used for only peaceful purposes and that construction and deployment of nuclear weapons must not take place on the Korean peninsula. Moreover, attempts by certain quarters to resolve the problem of "nuclear inspections" by force threaten the peace and stability of the Korean peninsula and Northeast Asia, and should be stopped at once.
5. Both parties aspire to see the successful development of high-level inter-Korean talks with the goal of dissolving the state of political and military opposition on the Korean peninsula and realizing multi-faceted exchange and cooperation.
6. Both parties hope that high-level inter-Korean talks will develop according to the expectations of all the Korean people and swiftly bring about the convening of a presidential summit between North and South.
7. Both parties express their common desire that, under the general principle that blood is thicker than water, ethnic unity can be achieved, and that people with influence give influence, people with knowledge give knowledge, and people with finances give money, thus actively contributing to the realization of the unification of the Korean homeland.

8. The Committee for Support of Koreans Living Overseas expressed welcome to economic investment in the North by Koreans living overseas, while at the same time, the Federation for World Peace expressed the intention to pursue investment, in various forms, in economic enterprises currently ongoing in the North.
9. Both parties agreed that cultural exchanges will be implemented between the Federation for World Peace and the Committee for the Support of Koreans Living Overseas. To start with, both parties determined to arrange and carry out the next year, 1992, invitational performances in Pyongyang by the Little Angels Folk Ballet of Korea and in Seoul by the Pyongyang Children's Performing Arts Troupe.
10. Both parties decided to put their common effort, together with related organizations, into realizing freedom of travel and full exchanges between North and South in order to advance the swift realization of national reunification and ameliorate the suffering of the ten million divided Korean families. Both parties also decided to work toward setting up, before the end of the next year, 1992, and at a mutually agreeable location, a place for interviewing divided families and exchanging letters, and to make efforts to see that priority is given to exchanges between aged family members.

Reverend Moon also signed an economic cooperation agreement with Deputy Premier Kim. On December 5, 1991, two copies of the agreement were drafted in Korean and signed by both parties. Each party received a copy.

From December 1, 1991 to December 5, 1991, talks concerning economic matters were held in Pyongyang by Deputy Premier Kim Dal Hyon, chairman of the Ministry of Foreign Trade for the Democratic People's Republic of Korea, and Rev. Sun Myung Moon, chairman of the Federation for World Peace. Agreements were reached on the following:

1. Through a number of affiliated companies, Chairman Sun Myung Moon will carry out technological and economic investment in certain development projects, beginning with the construction of infrastructure for a free-trade zone in the Seon Bong district of the Democratic People's Republic of

Korea. Chairman Moon will also take steps to attract investment by foreign enterprises. These activities will be recognized and approved by the Ministry of Foreign Trade of the Democratic People's Republic of Korea.

2. Both parties agree to construct and operate tourist areas in various scenic regions of the Democratic People's Republic of Korea, beginning with the Kumgang Mountain area, in accordance with specified methods. After obtaining written permission from appropriate government organizations, Chairman Sun Myung Moon will mobilize field specialists to draft research reports and comprehensive plans for the construction of tourist area facilities. Investment by international enterprises affiliated with Chairman Sun Myung Moon and steps by said enterprises to attract foreign investment will be recognized and approved by the Ministry of Foreign Trade of the Democratic People's Republic of Korea.
3. Chairman Moon will invest in construction of a light industrial base in the Kumgang Mountain and neighboring Wonsan regions.
4. In order to carry out the above-mentioned items of agreement, both parties agree that working-level talks between their representatives will be held either in Pyongyang or Beijing starting from 1992.

These joint declarations triggered a very strong reaction from the South Korean government and elicited a lot of public discussion and censure among the South Korean people. The South Korean Ministry of Unification sharply criticized the declarations as an act of usurping the authority of the government. How can an individual announce this kind of joint declaration, they asked, when such responsibility rightfully belongs to the government?

However, the government's criticisms were entirely inappropriate. They greatly misconstrued the reality due to a failure to understand the motive behind Reverend Moon's actions. I would like to point out here, in detail, four reasons why the government's conclusions were mistaken.

First, there is no reasonable way we can say that declarations are solely the prerogative of the government. A free person may always express his or her viewpoint. Moreover, this joint statement was not a declaration undertaken together

with the North Korean government. Reverend Moon repeatedly emphasized that he was acting as an individual and not as a representative of the government. He also emphasized this point several times at the talks with President Kim Il Sung, and he earnestly entreated that reconciliation and cooperation be carried out "government to government." Reverend Moon had no intention of causing difficulty for the government. Indeed, the statement itself represented an agreement between the Federation for World Peace and the Committee for Support of Koreans Living Overseas and was never a declaration of government policy. It was, at most, a list of desires and aspirations; an expression of earnest hope.

Second, in complete contrast to the criticism leveled by the Ministry of Unification, Reverend Moon's true intention lay in facilitating future agreements between governments. He wanted to win from the North Koreans some kind of substantial commitment and determination, even if it were only a few words. Obtaining greater commitment, be it only a few words, would place greater pressure on the North Koreans in the future. It would make it just that much more difficult for them to retreat. And the effect would be the same whether it was an individual agreement or an agreement between governments, because the contents of the agreements were made public and reported in the media.

Furthermore, doesn't every clause of the joint statement only state exactly what the forty million citizens of South Korea desire? What is there to oppose? Isn't having North Korea commit itself to such ideals on every possible occasion and opportunity the way to bring us one step closer to peaceful reunification?

Third, there is one fact that the South Korean government is completely unaware of. The truth is, the joint statement announced together with Chairman Yoon was signed December 5, the day before Reverend Moon met with President Kim. This was actually part of Reverend Moon's strategy. Thanks to the aftereffects of the Mahn Soo Dae declaration, it was still uncertain whether a meeting would be held with Kim Il Sung. In fact, at that point, it seemed highly unlikely that such a meeting would be possible. This joint statement was a message from Reverend Moon to President Kim.



Reverend Moon and Chairman Yoon Ki Bok of the Committee for Support of Koreans Living Overseas signed a joint declaration on Dec. 5, 1991.

What is the gist of the joint statement, anyway? (1) Development of nuclear weapons should be abandoned and nuclear energy must only be used peacefully; (2) North and South have to agree to non-aggression, talks between the two should make progress, and upcoming high-level talks between North and South should be implemented; (3) let us have serious discussions about the issue of divided families, let us establish locations where divided families can meet beginning from 1992, and let opportunities for reunion be made available, beginning with senior citizens. Each of these three main points was an expression of Reverend Moon's sincere desire. "In case you don't want to meet me, President Kim Il Sung, take a look at this statement and you will know why I came to North Korea." This was the message contained in the joint statement. At the same time, if the meeting with Kim Il Sung went ahead, the joint statement would be useful homework for the North Korean president. In other words, it was a kind of homework saying, "I intend to raise these issues, so please think about them in advance and prepare your response to them."

As it turned out, the discussions held the next day focused on the three problems mentioned above, and President Kim gave clear, positive responses. In this sense, this joint state-

ment was the creation of Reverend Moon's no-lose strategy, and in the end, the strategy proved 100 percent successful.

The fourth reason why the government's appraisal of Reverend Moon's actions was mistaken is that it grossly underestimated the power of non-governmental diplomacy (sometimes called Track II diplomacy). Take a look at the history of diplomacy around the world. Before the government steps forth, there are always behind-the-scenes preparatory contacts carried out by non-governmental parties and individuals. One can easily find numerous examples of these contacts bearing fruit. Perhaps the greatest diplomatic success of the last century—America's establishment of diplomatic relations with communist China—was the fruit of what started with non-governmental "ping-pong diplomacy." America was well aware of the importance of non-governmental relations and actively used them. Another familiar example is the visit of former President Jimmy Carter to North Korea in 1994 to develop the prospects for summit talks between North and South.

In the past, former U.S. Ambassador to the United Nations Bill Richardson saved the lives of U.S. citizens by traveling to terrorist nations around the world in a private capacity (he was a congressman at the time). When direct talks were not possible between Cuban dictator Fidel Castro and the U.S. government, Rev. Jesse Jackson developed relations by working behind the scenes. When the U.S. Embassy in Iran was overrun, the American government worked through Islamic leaders living in the United States to communicate with Ayatollah Khomeini.

It is extremely unfortunate that not only the South Korean government but also certain sectors of the media and the Christian establishment sought to downplay, as much as possible, the fruits of Reverend Moon's visit to North Korea. Using the name of a phantom organization to take out expensive advertisements in weekly magazines for the purpose of denouncing Reverend Moon's efforts, efforts motivated only by love for the people of Korea, can only be described as a terrible blot on the history of our progress toward national reunification.

There is an old Korean saying: "The hawk is the bird that catches the pheasant" (meaning that it is not a name that

counts, but the deed). If the goal is achieved, does it matter who does it? It is customary to offer compliments when something that truly benefits the nation and reflects the hopes of the people is achieved. It is regrettable that, in this case, that admirable national trait was not displayed.

Certain quarters of the media attempted to censure Reverend Moon's trip to North Korea as "aiding and abetting the enemy" or even went so far as to label it "illegal behavior." If this isn't a case of *jeok ban ha jang*, I don't know what is. (*Jeok ban ha jang* is a Korean truism: "Save a thief from the gallows and he will cut your throat." It's roughly equivalent to a dog biting the hand that feeds it.) However, Reverend Moon has far too much character to feel angry or sorry for himself at the misunderstandings piled on by outsiders. "The truth will always be revealed in the end." That is the conviction by which he has lived his entire life.

As I come to the conclusion of this chapter, I confess that I feel a certain sense of sadness. At the time of the talks with President Kim Il Sung, I perceived a desire to hold a North-South summit using Reverend Moon as the go-between. The North Korean president wanted to hold summit talks with Roh Tae Woo, the then-president of South Korea, and invited Reverend Moon to North Korea to broker the affair.

If President Roh had invited Reverend Moon to the Blue House (the South Korean presidential residence), if he had listened to the information Reverend Moon had about the situation in North Korea, if he had congratulated Reverend Moon on his accomplishments and asked him to mediate a summit between North and South, then an inter-Korean summit could have been realized in 1992. President Kim Il Sung was awaiting such a result with incredible anticipation.

Unfortunately, the South Korean government of that time was unable to digest the results of Reverend Moon's diplomatic efforts, and finally, the fruits of his work were simply buried with the flow of time. When I think about it, it seems a great pity.

December 6, 1996, marked the fifth anniversary of Reverend Moon's meeting with President Kim Il Sung. Although the North Korean president had passed away, a special ceremony commemorating the day was held in

Pyongyang at the instruction of General Secretary Kim Jong Il. I myself did not attend. However, Mr. Sang Kwon Park, CEO of the Kungangsan International Consortium, and Mr. Hyo Yool Kim, special assistant to Reverend Moon, attended as representatives of the Unification Church. Hyo Yool Kim is, of course, the same Hyo Yool Kim who visited North Korea at the time of Reverend Moon's visit in 1991.

What is the significance of this event? It shows that even after Kim Il Sung has passed away, the talks he held with Reverend Moon remain a significant historical event. In fact, all the promises that President Kim made to Reverend Moon continue to be maintained as the testament of the Great Leader.

The substance of the Moon-Kim conference continues to live on. It will continue to have an effect until the day national reunification is achieved.



Chapter 21

The Troubles That Came After the Death of Kim Il Sung

When Kim Il Sung died on July 8, 1994, I was the only visitor from the South to formally go and offer condolences. By that turn of events, I was once again drawn into a rather strange and turbulent destiny.

Unfortunately, the South Korean press misunderstood my intentions and converged on me en masse. The whole affair became known as the Kim Il Sung funeral scandal, and the government invoked the National Security Law against me. For three years after that, I worked overseas, unable to return to my homeland. I was forced to live the life of an exile.

Did I not return home because I was afraid of something? No, not that. Perhaps I underwent voluntary exile because I didn't want to be charged with a violation of the National Security Law, perhaps even sent to prison? None of those reasons is the truth.

First of all, I never broke the law. As a permanent resident of the United States, I had no obligation to ask permission from the South Korean government when I left for North Korea to pay my respects.

Second, as chairman of the Segye Ilbo, I discussed my plans thoroughly with top government officials before leav-

ing for Pyongyang. They had full knowledge of my trip before I left. "We really don't know anything about the North," those officials said, "so if you take this opportunity to go, Dr. Pak, it is sure to be useful to our nation." Thus, despite having no obligation to request it, I received full permission before I departed.

Finally, my conscience is not troubled because of this trip. I simply did what I had to do. More important, I acted under direction from Heaven. Even from a humanitarian viewpoint, offering condolences is a beautiful act, not something to be ashamed of.

But after the government had given me its blessing, public opinion became a little too hot for them, and there was talk about applying the National Security Law to my actions. As for me, I was ready to submit myself to punishment without so much as a word. I had no intention of making the government's position difficult. What sin did Jesus ever commit that he should be nailed to the cross? My own cross was small by comparison. I was fully prepared to accept the penalty, with gratitude.

So why then did I not return to Korea? The reason is simply that I thought it in the best interests of our nation not to return home. Returning would not have been good for Korea. I had put a lot of effort into bringing about reconciliation and cooperation between the North and the South, and I wanted to avoid a situation that could generate a clash between them. If I returned, a fuss would be raised about the funeral scandal, and I wanted to avoid that. It was only too clear that if I returned to the South and the government exacted its punishment, this would have triggered a rather drastic, if not violent, response from the North.

And there is an even more important reason. If I had returned to Seoul and thus created a stir, this would have been contrary to the true purposes of my mentor, Reverend Moon, whose goal is the unity of the Korean people: dialogue between North and South, the creation of a relationship of trust, an increase in exchanges. He wanted to build agreements between both governments and shed his tears and blood to draw them toward each other. If the South Korean authorities arrested me for violating the National Security

Law, it would cause further schism between North and South Korea.

North Korea was very sensitive about matters related to the funeral of President Kim Il Sung. When it heard about the attitude of the South Korean government, it was aghast.

Tragically, Kim Il Sung died just seventeen days before he was scheduled to meet with South Korean President Kim Young Sam (in office 1993–98), on July 25. If President Kim had gone to Pyongyang, they would have held talks, dined together, even drunk toasts together. Kim Young Sam had committed himself. So when the partner in those talks died, it was just common sense that the South Korean president make some expression of sympathy. When he didn't, people thought there was something wrong. After all, the expression of condolences is simply a humanitarian gesture. In fact, it was an incredible opportunity for reconciliation. But instead Kim Young Sam declared a state of emergency, thus extending to North Korea not a comforting hand but the cold muzzle of a gun. Where is the love of one's countrymen in that?

The U.S. forces stationed in South Korea reacted differently. Kim Il Sung died just prior to the convening of the G7 conference in Naples, Italy. The United States was the first to express condolences. President Bill Clinton released a statement expressing sympathy to the North Korean people. Then Russia's President Boris Yeltsin and Japan's Prime Minister Tomiichi Murayama joined in, as did all the other leaders of the G7 nations. At UN headquarters, the flag was hung at half-mast and the general secretary conveyed his sincere respects.

Long before Kim Il Sung's death, I once attended a banquet at which President George H. Bush told me a story that left a deep impression on me.

During his presidency, Japan's Emperor Hirohito passed away. South Koreans generally despised Hirohito even more than they did Kim Il Sung. Many Americans also detested him. From the viewpoint of both these peoples, Hirohito had triggered the Pacific war. In Hirohito's name, the Japanese killed or wounded millions of Americans, forced unspeakable anguish and suffering upon the Korean people, and slaughtered or brought similar grief to tens of millions of other peo-

ple in Asia. After the war, American public opinion seethed with criticism when he was not tried as a war criminal (and consequently received no death sentence).

When Hirohito died, he was the Japanese head of state. Consequently, President Bush faced a dilemma: should he express his condolences, or keep his distance and stay silent? To make matters worse, Bush himself had harbored bitter feelings against the emperor. During the Pacific war, when he was serving as a fighter pilot in the U.S. Navy, Bush's plane was shot down by the Japanese, and Bush narrowly escaped death by parachuting from the plane. He was rescued by an American warship. So if anyone had grievances against the Japanese emperor, it was President Bush. However, he saw Hirohito's death as a golden opportunity for reconciliation. Bush traveled all the way to Tokyo and attended the state funeral for the emperor, thus expressing his sorrow and respect.

His actions astonished the Japanese. They took a new view of both the president and the United States itself, and naturally they expressed their admiration and respect. Of course, there was scathing criticism of the president's trip all across America, but this act remains one of Bush's greater achievements. History recognizes that his attendance at the Japanese emperor's funeral brought about a dramatic reconciliation. Bush is widely remembered as a humanitarian and as a politician with strong moral character and virtue. He told me personally that it was one of the better things he did during his administration. When President Bush told me this story, I found myself deeply moved. I respected him for it, and our friendship grew as a result.

But back to my explanation of why I did not return to South Korea after Kim Il Sung's funeral. I have no particular intention to point out the mistakes of others, or to blow my own trumpet. I simply want to explain that the reason I did not return was to avoid becoming a cause of dispute between the North and South. Since relations between North and South Korea were already far from good, I wanted to avoid becoming a source of greater division.

At the same time, I always hoped to reveal the truth behind my trip to the North, because when I made the trip,

the media in the South were full of one-sided, misleading denunciations. Objective, honest reports were few and far between. Some media organizations even assassinated my character, falsely maligning the patriotism and service I had offered to my nation throughout my entire life.

I am writing this not to divest myself of any resentment or bitterness, but I simply feel that I have a duty to history to reveal the truth. That these things also touch upon the honor of Reverend Moon simply reinforces this sense of duty.

“Go Even If It Means You Have to Swim the Yalu River!”

Kim Il Sung died on July 8, 1994, but the news did not reach the rest of the world until the next day. I received an urgent call in my office at the Segye Ilbo from Reverend Moon, who was in the United States at the time.

“You’d better visit Pyongyang straightaway. I want you to go to offer condolences at the funeral, OK? It’s at times like these that we have to show by our actions we are reliable. Even if I can’t go myself, I should send you in my place. That’s the right way. After all, President Kim said he wanted to work together like brothers, didn’t he? So it is the correct dori [right way of action] for me to at least send a representative.”

For a moment I was flustered. All the reports from Pyongyang were explicitly announcing that no persons seeking to attend the funeral would be allowed from overseas (outside the North).

“Yes, I understand,” I said. “However, it looks like I won’t be able to get in even if I want to. The North is saying that it will not accept visitors.” His reply took me by surprise. “What kind of talk is that? It will be different for my representatives. There is no way they won’t receive you. But if they do refuse, just make sure you get in there, even if you have to swim the Yalu River to do it!”

Right then, I realized how seriously Reverend Moon viewed the matter. I rethought the situation and realized I had interpreted Heaven’s plans from a humanistic perspective. Once I understood Reverend Moon’s firm intention, I had no choice but to go ahead and fulfill despite all difficulties. Yet I

had served in the army during the Korean War, not the navy, and I cannot even swim ten meters. Therefore, I interpreted his words to mean, "Get into North Korea even if at the risk of your life."

I arrived in Beijing on July 11 and went to pay my respects at the memorial altar set up at the North Korean Embassy. Wreaths sent by the top ranks of the Chinese government were already there, but no visitors had yet arrived to pay their respects. When I appeared before anyone else, accompanied by Antonio Betancourt, executive director of the Summit Council for World Peace, the North Koreans could not hide their surprise. After paying my respects, I went over to the North Korean ambassador, Joo Ch'ang Jun, who was standing there wearing a black armband alongside other embassy officials. I greeted him and conveyed Reverend Moon's desire for me to enter the North. I asked that I be allowed to go to Pyongyang to pay Reverend Moon's respects.

Ambassador Joo was moved by Reverend Moon's intentions. He asked me to spend a night or two at my hotel. I had to try. If this didn't work, it would be time to take a trip to the Yalu River. Ambassador Joo said that he would report our request to Secretary Kim Jong Il right away.

I went to the China World Hotel (which I had come to know so well) and spent the day waiting there. Sure enough, the next day, in the evening, I received a call from Ambassador Joo's office. The voice belonged to Mr. Park Jong Geun, the same person I dealt with when Reverend Moon visited the North in 1991. "Our respected General Secretary Kim Jong Il has given special permission to the delegation sent by Rev. Sun Myung Moon. The General [Kim Jong Il] was deeply moved by Reverend Moon's kindness."

"Of course! These are Reverend Moon's plans. Heaven is really helping!" I thought to myself, and gave thanks to God. With no more worry of having to swim the Yalu River, I sighed with relief.

Before I describe exactly what happened after I arrived in Pyongyang the next day (July 13), it is important to explain why Reverend Moon was so insistent that I go to North Korea and express his condolences.

First, Reverend Moon's original intention in going to the North in 1991 and establishing a close friendship with Kim Il Sung was specifically to prepare for emergency situations such as President Kim's death. Dramatic shifts always happen at a time of crisis. North Korea had lived for forty-nine years under the iron rule of a one-man dictatorship, and now he was gone. Obviously, such a loss could cause a great political earthquake. No one could really know what would happen next.

Fortunately, Kim Il Sung had trained his son and successor, Secretary Kim Jong Il, for almost twenty years. Moreover, he had purposely transferred actual ruling authority to his son while he was still alive, thus cultivating and testing his son's ability to rule. Nevertheless, the one whom North Koreans called the "Sun of Humankind" and "Our Father, the Leader" had died. That would inevitably lead to earth-shaking consequences.

Who could deny that some great change might occur on the Korean peninsula? Trivial matters sometimes lead to conflict between nations. The friction might develop into an emotional standoff or a misjudgment of the situation. From there, a sudden change could lead to full-blown war. Who could honestly say that it would not happen?

"Let us fulfill the dying wish of our beloved Great Leader and complete the reunification of the Korean Fatherland! Let us win that unification and offer it before his departed spirit!" Such a battle cry would be more than enough to stir the blood of North Koreans.

While I was in Pyongyang, I heard talk about certain leaders in the North Korean military who were incensed that the South Korean government had refused to express its condolences and instead put its armed force on alert. These leaders were urging: "Let us attack the South right now and make our way to Seoul. Within a week, we can hold our beloved Great Leader's funeral in Seoul." Of course, the idea was preposterous, nothing more than the maneuverings of a radical and overzealous faction. And yet, looking at history, how often has this kind of delusional thinking been the cause of terrible suffering? Just look at Hitler's delusions. He tried to dominate Europe, believing in the superiority of the German people,

and his megalomania threw all of Europe into the furnaces of war. How many lives, how many material assets, became victims of Hitler's illusion?

Reverend Moon thought deeply about the problem of the North. He concluded that this was just the time when communication channels with North Korea needed to be kept open. In his view, establishing a strong connection with Secretary Kim Jong Il, the new leader and holder of authority in North Korea, would be the most decisive approach to security on the peninsula, the safest way to avoid any unforeseen emergency. Moreover, he knew that there would be no better way to establish a strong bond with the North than to send a representative to the funeral of their beloved leader. He saw the situation as a great chance, a veritable "golden opportunity" like the one President Bush had once talked to me about.

Reverend Moon's second reason for sending me north was to show the Northerners that the friendship he openly expressed to President Kim Il Sung was sincere and that their verbal agreements about peace were not false. He believes that "in true love, there is no such concept as 'enemy.'" He wanted to make it perfectly clear that the ties established through true love would not change now that President Kim was gone. Indeed, just the opposite was true, that the intention behind their reciprocal cooperation would continue in the era of Secretary Kim Jong Il or until the day of complete national reunification.

Reverend Moon's third reason was based on a belief that the expression of sympathy is a beautiful and noble virtue. In Korea we have an expression *kwan hon sang je*, which refers to the four great ceremonies of life: the coming-of-age ceremony, the marriage ceremony, the funeral ceremony, and the ceremony of offering piety to one's ancestors. Among these four, the greatest emphasis is given to *sang*, the offering of condolences during the time of mourning. For that reason, in history, if an enemy general passed away, his opponent would express his respects by flying a black flag or a flag at half-mast, or even sending a special envoy, despite the fact that they may have been locked in a life and death battle. One can find many examples of this custom in the history of

Roman warfare or the history of chivalry in Europe, for example.

Thus, it was only natural for Rev. Sun Myung Moon to pay his respects at the funeral of President Kim Il Sung, a man with whom he had pledged a bond of brotherhood and exchanged promises to meet again. In the end, he concluded, what better representative to send than the personal assistant who accompanied him when he met with the North Korean president.

To Pyongyang Once Again

On July 13, the North Korean government sent a special charter flight from Pyongyang to Beijing. Among the travelers, I saw the faces of some Koreans whom I knew lived in Japan, but there were almost no non-Koreans. I surmised that North Korea was only inviting, as a matter of policy, representatives of Korean communities in Japan and the United States.

When I arrived at Soonan Airport that day, the atmosphere was completely different from the time I arrived with Reverend Moon in 1991. Everyone disembarked quietly and boarded the buses waiting for them, after which they were all shuttled off to their respective destinations. I was met at the airport by Secretary Kim Yong Sun.

The next day, all the overseas Koreans gathered at the People's Cultural Palace. From there, we were taken as a group to the Keum Soo San Presidential Palace, where Kim Il Sung's body was lying in state.

I arranged for three large Oriental-style floral offerings (similar to wreaths) to be prepared. I asked them to write the name of Sun Myung Moon, chairman of the Federation for World Peace, on one, the name of Hak Ja Han Moon, chairwoman of the Women's Federation for World Peace, on another, and my own name on a third, as president of the Summit Council for World Peace.

A certain daily based in Seoul reported that the Reverend Moon's floral offering was the largest there. However, that was not true. Of the numerous kinds of wreaths placed around the remains of the North Korean president, the largest was that bearing the name of General Secretary Kim Jong Il.

On each side of that were other wreaths dedicated by the highest officials of the Worker's Party and the North Korean regime, for example, the premier and deputy premier. Lined up, these wreaths created a giant wall of flowers.



*Representing Reverend and Mrs. Moon,
Dr. Pak traveled to North Korea to offer condolences
to Secretary Kim on the passing of his father.*

All wreaths dedicated by overseas dignitaries had been made to the same specifications by the North Korean government. The only difference between the wreaths was the ribbon attached to each one displaying the name of the dignitary. (At the time of the funeral, you couldn't buy a single flower in all of Pyongyang. They had run out. The North Korean government even sent a special plane to pick up any flowers available in downtown Beijing.) Given the circumstances, it is hard to interpret the report that Reverend Moon's wreath was the biggest as anything but a deliberate attempt to distort the truth and sully Reverend Moon's name.

After ordering the wreaths, I spent most of the day waiting in a room with other overseas dignitaries. At first we could not understand why they were having us wait so long.

Mournful music was coming from inside the Presidential Palace, apparently played by a military band, and we could hear loud weeping.

Only in the evening did our turn come, and it was then that we understood why we had been kept waiting so long. General Secretary Kim Jong Il wanted to personally receive the overseas Koreans after dealing for the most part with mourners who had flooded to Pyongyang from all over the nation. We lined up in a long row and placed our wreaths and offered our respects to the departed. The embalmed body of President Kim was in a glass case, looking for all the world as if he were alive and simply taking a nap.

After that, we were introduced one by one to Secretary Kim Jong Il. When my turn came, the master of ceremonies introduced me as Bo Hi Pak, special assistant to Chairman Sun Myung Moon. It was my first sight of Kim Jong Il in person. When I stepped forward to shake his hand and offer my condolences, Secretary Kim spoke first.

"Is Chairman Sun Myung Moon well?" he asked, looking glad to meet me. "Thank you very much for taking the time and effort to come. The president always talked about Chairman Moon. He always believed they would meet again, but it is such a pity that, well, now this has happened." He held my hand firmly with both of his while he spoke.

"Chairman Moon sent me, as he was unable to come himself," I said. "He understands well the sorrow you must be experiencing, and he asked me to convey his sincere condolences. Thank you for making it possible for me to come once again to Pyongyang."

Conscious of those waiting behind me, I tried to keep things short and did not intend to talk for too long. The general secretary once again grasped my hand in his as he said, "Thank you very much. And please convey my thanks to Chairman Moon."

I went on to shake hands with other high-ranking North Korean officials who were lined up, including Defense Minister Oh Jin Woo (head of the armed forces), Premier Kang Song San, and Deputy Premier (and Vice President) Kim Yong Nam.

The Funeral of President Kim Il Sung

For several days there were no funeral-related events or ceremonies, and this gave me a bit of free time. I took the opportunity to study about the situation in North Korea, which I did mainly through the television at my accommodations.

Pyongyang was a veritable sea of weeping. Actually, I guess all of North Korea was, for the whole North Korean population wept day and night. It was an amazing sight, something you could only see in North Korea. I have seen and heard the weeping of intensely devoted sons and daughters who lost a loving parent quite suddenly and unexpectedly, and on that day, that was the character of all the North Koreans. Right then, they were all sons and daughters who had lost their beloved father.

It was the first July I ever experienced in Pyongyang, and I have to say the heat was truly stifling. As far as humidity goes, I'd say the discomfort index was up around ninety or so. In the midst of this incredible heat, people all over North Korea wept and wailed to utter exhaustion, until finally they collapsed, fainted, or lost their senses. The hospitals of Pyongyang were full, and apparently many people died.

Every morning I was paid a courtesy call by Chon Keum Ch'ol, a North Korean councilor whose name was well known in South Korea. Each day, he would bring me copies of South Korean newspapers and broadcast reports. By the look on his face, I guessed that he was incensed by the hard line of South Korean President Kim Young Sam. After informing me that I was the object of criticism and condemnation, he would tell me about the reports in each South Korean daily the previous day.

I was calm about the whole matter. I felt that such a state of affairs was only to be expected. I had come to the North to pay Reverend Moon's respects, in response to God's will and with the conviction that I was right to do so. I was not concerned about my reputation. Although I was the only visitor from South Korea and the criticism aimed at me in the South intensified day by day, the esteem and friendship that the North Korean government felt toward me gradually increased proportionally.

Finally, on July 18, the farewell service and funeral parade for Kim Il Sung was held. I got special treatment; while the other overseas guests were transported to the funeral site by bus in a group, I was provided with a VIP car (a Mercedes 560). When the time came, I was guided to the upper stands (the presidential section) of the Kim Il Sung Memorial Stadium, a location I was previously familiar with only through film reports and photographs.

The stadium was filled with tens of thousands of representatives from all over the country, while the road that led from the Presidential Palace to the stadium was lined with some two million citizens (according to numbers released by the North Korean authorities). They had been waiting since the night before to bid their final farewell.

After a while, a solemn procession came into view. The first car carried a huge portrait of the deceased North Korean president. Surrounded by an escort of military sidcars, it came slowly into view, to the accompaniment of martial music. The portrait showed President Kim Il Sung fresh and full of life, with a broad smile across his face, almost as if he were saying, "Dead? Why should I be dead? Here I am, alive as alive can be."

As soon as the portrait appeared, the weeping of the crowd reached a peak. Young or old, man or woman, everyone cried without restraint. They were virtually bathing in sweat and tears. The women, small children, and young female students were the worst. Their weeping seemed to shake heaven and earth. It is truly hard to describe in words.

I later heard that one critic brushed aside these scenes as completely unworthy of serious consideration. He criticized them as the result of brainwashing and as performances orchestrated by the North Korean authorities. In other words, the people were just pretending to weep to preserve their lives, but inside they were actually smiling.

I was right there, however, and I saw everything with my own eyes. When observing others, people do not use only their five senses; they also have a "sixth sense." After all, we humans are spiritual beings. No matter how perfectly someone may pretend, if the actions are not true, somehow it always shows. I like to think that my own intuition is not

exactly dull. I wonder if someone could shed such a flood of tears if they were only pretending were crying out of concern that someone was watching them.

The weeping of the North Koreans, however, was real tears shed by real orphans who had lost their father. Their wailing had a mysterious power to reach inside you and shake up your soul.

While observing that scene, I came to realize that North Korea is not actually a communist nation. Nor is it a nation of the *juche* ideology. Rather, it is a theocratic nation, and the religion is Kim Il Sungism. The weeping I heard and saw was rooted in a kind of religious faith. That faith, by the way, exhibited awesome power. When they called their beloved president Great Leader, they were not simply mouthing some title. To them, it was the name of God.

When I realized this, I thought of something else. I, too, am in the position of living in attendance to my "Father," my Parent. Moreover, my parent is the True Parent, namely Rev. Sun Myung Moon. Together, he and Mrs. Moon are my True Parents. That is my faith. My life has been dedicated to fulfilling the utmost loyalty to True Parents. And it is my determination to live what life remains to me that same way, devoting all my soul, strength, and ability.

So when I observed the behavior of the North Koreans, I put a question to my conscience: When your True Parent passes away, will you be able to weep and lament as they do? Could you pour out such heart-filled, passion-filled tears, day and night? Could you beat the ground and lament the passing of your "Great Father" like this? My conscience gave a straight, honest answer: "You have much to learn from them. Your standard still falls short of the mark."

It is true! North Korea is a kind of religious society. Their dedication toward their Great Leader is not the usual kind of relationship between a ruler and his people. The relationship is much more like that between the founder of a religious group and the group's believers. And the amazing thing is that their religious fervor toward their founder is held together by a quality of loyalty, devotion, and piety greater than that which any religious group in the world displays. The only thing is, their faith is based on atheism; it is a faith without God, so it

has no connection to the eternal aspect of life. Moreover, they put God aside and put a human being in His place. Just as Reverend Moon declared at the Mahn Soo Dae Assembly Hall, it was a false faith, a fantasy, a faith without salvation.

Standing amidst a plaza full of mourners, my heart was so full of compassion for my North Korean compatriots that I found no way to deny it. It was a moment of decision and determination; if I truly loved my countrymen, I should devote my life and energy to bringing a true faith to them.

In this way, my trip to attend the funeral of President Kim Il Sung had quite an impact on me and even had a great influence on my personal life of faith.

As I watched the funeral parade of Kim Il Sung, I thought of some words that Reverend Moon had once said. "Our Unification Church believers should go to North Korea at least once. They have to go there and learn from them. The North Koreans have such a strong faith, even though they live their faith with a false truth. On the other hand, even though they have the actual truth, our Unification Church believers still cannot match their standard."

A Meeting With Kim Jong Il

July 20 was the day of the memorial service, the final event. Approximately one million representatives from across North Korea gathered around the Kim Il Sung Memorial Stadium. I would be returning home after it.

The memorial service took two hours, and all the while the sun beat down. Even though it was called a memorial service, in essence it was simply a matter of hearing three speeches. Of course, there were no prayers, funeral songs, or eulogies.

The three speeches were made by representatives of the party, the army, and Koreans living overseas.

The speech by Kim Young Nam, who was then vice premier, minister of foreign affairs, and a secretary of the North Korean Worker's Party, was particularly eloquent. Jong Man Hoh also gave an excellent address. He was the representative of Cho Ch'ong Ryon, the Association of North Koreans Living in Japan.



The viewing stand at the memorial service held for Kim Il Sung on July 20, 1994, in Pyongyang, North Korea.

When I arrived at the stadium, I was guided to a place in the same row as Secretary Kim Jong Il, so I stood not far from him on his left. Next to the secretary, who stood in the center, were Oh Jin Woo, defense minister, on his right, and Premier Kang Song San on his left. On either side of them, the most powerful individuals in North Korea stood in a line, which made for a clear display of the power structure that ruled the nation. Kim Kyong Hee, the younger sister of Secretary Kim Jong Il, stood with Secretary Kim Yong Sun, who lent her an arm for support. Apart from her and Kim Jong Il, there was no sign of any other family members. Behind this row of dignitaries stood the generals of the North Korean People's Army in a line.

Chairs had been provided for everyone in the presidential stand, but because Kim Jong Il did not take his seat, neither did anyone else. Some people collapsed, unable to bear the strain of standing under the merciless sun for two hours.

Soon, even the dignitaries in the presidential stand began to faint. In particular, the more important generals began dropping left and right. As I strove to endure, I experienced the agony of standing upright for two hours. If there was one comfort, it was that I managed to endure to the end while even the generals dropped.



*Dr. Pak and Secretary Kim Jong Il
on July 20, 1994.*

What was more surprising, however, was that every now and then, when I glanced toward the center of the stand to catch a glimpse of the expression on Secretary Kim Jong Il's face, I saw him standing there, upright like a stone pillar, firm and adamant, unyielding as he listened attentively to the memorial addresses. Before leaving for North Korea, I had heard reports that Kim Jong Il's health was poor. At the memorial service, however, I came to have a fairly good idea of the general secretary's actual stamina and health.

The long memorial service finally came to an end. I was drinking a glass of water in the VIP waiting room when Secretary Kim Yong Sun came running up. He informed me that General Secretary Kim wanted to meet me. After conveying that wish, he commented, "Chairman Pak, this is a

privilege among privileges. Our beloved general secretary is granting private meetings to absolutely no one during this mourning period. Even today, he says that he will meet with only one person, Chairman Bo Hi Pak." Kim Yong Sun emphasized the point. "It is a great glory. Please just understand this fact."

He then led me to the presidential suite, located directly beneath the presidential stand in the stadium. When I entered the room, Kim Jong Il, who had been waiting for me, greeted me warmly. He should have been worn out at the end of the long memorial service, but there was no sign of tiredness in his voice or face.

Secretary Kim spoke first. "When you return, I would like you to convey my sincere thanks and greetings to Chairman Sun Myung Moon. My father really and truly liked Chairman Moon. Whenever I saw him, he would always talk about meeting again with Chairman Sun Myung Moon, and how he wanted to have the chairman visit the Republic once again. It is such a shame that he has passed away like this."

"Chairman Moon always talked about how he wanted to have the president visit him in America and go fishing together in Alaska," I replied. "It's really a pity that he passed away. Perhaps you, Secretary Kim, might take up the president's unfulfilled wish and visit the United States yourself? Chairman Moon would certainly love to take you fishing, as he wanted to do with the president."

"Ah, are you going back to the United States, then?" said Kim Jong Il. "If you do, could you please convey my sincere thanks to President Clinton for his kind condolences. You know, so many heads of state from all over the world sent their condolences. I realized once again how great my father was, and how many people he had influenced in his life."

I didn't want to lose an opportunity like this. "It is a shame that President Kim Il Sung passed away just seventeen days before the North-South Joint Summit," I responded. "He was always so dedicated to the goal of reunification, and yet he died without putting into place that great event. It would have been a great step forward for national reunification. It's a sorrow for all of our compatriots, both North and South. Everyone earnestly hopes, Mr. Secretary, that you will take up

the late president's determination and accomplish the North-South summit without fail."

"Of course I'm thinking about how to carry on my father's determination and intentions," said the secretary. "I'm sure he will not rest peacefully until reunification of our homeland is achieved." He next spoke to me in a very sincere manner. "Dr. Pak, please try to come here more often in the future, won't you? At the moment, with all these things going on, we cannot talk much, but next time you come, let's sit down to dinner together and have a good talk about things. Please make sure you come. Anyhow, for now, shall we take a few photographs together?"

With our hands still clasped together, we walked to the center of the presidential suite and stood side by side. This time, it was my turn to hold the secretary's hand firmly as we took those photographs. I thought about how Reverend Moon held on to Kim Il Sung's hand when they took photographs in 1991.

Press Conference in Beijing

On July 23, I returned to Beijing after ten days in Pyongyang. It was inevitable that there would be reporters there, both from South Korea and abroad, so I did not try to avoid them. Instead, my plan was to meet the reporters head-on. Dr. Mark P. Barry, senior research fellow of the Summit Council, flew from Washington to organize the press conference.

Just before the press conference, I received a rather unusual communication from a South Korean official asking me to meet him for just five minutes before the press conference. I gave instructions that he come to my room before I left for the press conference. The official spoke briefly and to the point.

"I'm sorry about this, Dr Pak. I have come here on instructions from above. What I am about to say to you is not my own personal opinion. We know that you consulted with a number of government authorities before you left for Pyongyang. We also know that you received informal support and consent for your trip. Nevertheless, we would like you to pretend it never happened and say nothing about it at your

press conference today. Again, I'm sorry about all this."

The moment I heard these words, anger boiled up inside me. "Isn't it the government's responsibility to protect a citizen's life, assets and honor?" I thought to myself. "But now you say public opinion is a bit too hot and you're hanging me out to dry? You've stuck me up in a tree and now you just let the tree shake and pitch away in the wind? How on earth can the people entrust their life, property, and honor to this kind of government?"

But the next moment I recovered my composure. "Thank you for coming all the way here. I'm sorry my trip to Pyongyang has caused you so much trouble," I said. "I have no desire or intention of putting the government in a difficult position. Please report to your superiors that they have nothing to worry about. From start to finish, my trip to offer condolences at President Kim Il Sung's funeral is completely my own individual responsibility. If there is anything to take responsibility for, I will take it myself, without hesitation," I added, and then stood up.

I left for the press conference. Reporters had gathered from all of the world's major media organizations. In particular, all the Beijing correspondents of the South Korean newspapers were waiting eagerly in the front row. Many of the world's major television outlets were setting up to cover the press conference: U.S.-based CNN, which boasts a huge worldwide network; Japan's primary broadcaster, NHK; and South Korea's KBS, MBC, and so forth. Some of the world's top news services were there also: UPI, AP, Reuters, Japan's Kyodo, and South Korea's Yonhap News Agency. From China, there was Xinhua, and the Central Television Agency. All together, there were close to one hundred reporters.

After an introduction from Antonio Betancourt, I read a brief, prepared statement and then took questions from the reporters. In particular, there were four specific areas that the South Korean reporters took issue with. First they asked about my intention in going north; had I gone as the chairman of the Segye Times, or had I gone there for the purposes of jomun, the formal offering of condolences? This was a big issue, because the South Korean government had prohibited travel to the North for the purpose of offering condo-

lences. [Editor's note: At the time, the South Korean government banned travel to the North mainly to prevent radical South Korean activists from exploiting such "offering of condolences" for propaganda and political purposes. Such actions were seen almost completely as politically motivated maneuvers.] Moreover, the current atmosphere in South Korea suggested strongly that violations of this prohibition would be stringently dealt with according to South Korean National Security Law.

I told them unequivocally that I had gone to North Korea to offer condolences. I also mentioned that, apart from that purpose, I was also able to gather a lot of information at the same time. This announcement really surprised the South Korean reporters, because it meant that I would definitely be treated as a violator of the National Security Law. However, I was testifying before history, and I wanted to tell the truth like it was. I did not want to offer a convenient answer simply for the sake of expediency.

The reporters' second point of interest was the state of Secretary Kim Jong Il's health. For one, the file pictures of the secretary that were shown on television together with reports on the funeral showed him hardly able to stand, like a patient suffering from the advanced stages of a severe disease. Moreover, the funeral itself took place at a time when numerous rumors were circulating that Kim Jong Il's health would not hold out much longer.

I spoke to the reporters frankly, conveying my own impressions. I said that there did not appear to be any problem with the secretary's health. I mentioned that when I held or shook his hand, his hands were very warm. It is hard to describe just how much that one comment—"his hand was very warm"—resulted in derision. I was summarily ostracized and all but branded as Kim Jong Il's chief of propaganda.

But the fact remains that I simply expressed my honest and sincere impression. On the day of the memorial service, when soldiers in large numbers were falling left and right from the heat, Kim Jong Il had stood there, at attention, until the very end. To top it off, when he met me afterward, he showed no signs of being tired at all. Taking all those things into consideration, I had come to the conclusion that there

was nothing particularly wrong with his health.

It turned out that what I said was quite true. Many years after President Kim Il Sung's funeral, Kim Jong Il is still working normally, and solely responsible for the running of North Korea. If I had been exaggerating or overstating the case, he should have already collapsed by now.

The third point of interest was my one-on-one interview with Secretary Kim Jong Il. The reporters wanted to know what we had talked about. In response to this question, too, I told it just like it was, without embellishment or understatement. I told the reporters that the secretary had asked me to convey his thanks to Reverend Moon upon returning to America, and that in relation to a North-South summit, he expressed his intention to follow in his father's footsteps and see his father's wishes fulfilled.

The fourth point—and this was of special interest to the South Korean reporters—was the question of whether I made the trip with the approval of the South Korean government or if I had reported my intentions in some way to the government authorities before leaving South Korea. In response, I said that I undertook my recent visit to the North purely by my own determination, and that I would take full responsibility for everything it entailed. I also made it clear, however, that I had conveyed the condolences and sympathies of Reverend and Mrs. Moon.

For the moment, that was the end of the press conference, but the correspondents for the South Korean papers were not satisfied. They followed me to my room and insisted on hearing more. If I have ever made a mistake in my life, it was talking with those South Korean correspondents in my room. I spoke with them on the promise that what I said would not be reported, that it would be "off the record." They asked many difficult questions and sought out my opinions. Believing that they would abide by the "off the record" principle, I spoke candidly with them for quite some time.

The next morning, however, there were all sorts of terrible reports in all the South Korean dailies. I was described as if I had gone to the North and been brainwashed by the North Korean authorities. In page after page of reports, the newspapers did little else but pander to sensationalist views

and exploit the curiosity and excitement of the reading audience. From start to finish, they made a complete meal of me.

What was most painful about the whole thing was the way they started with completely groundless ideas or unreasonable and absurd facts and proceeded to blow them up out of all proportion. There were also deliberate attempts at character assassination.



At a press conference convened in Beijing, Dr. Pak displays photos of his trip to North Korea.

For example, although I had conducted the press conference in English, I was attacked as having referred to Secretary Kim Jong Il using the Korean word kak-ha. The root of the problem was that I spoke of Kim Jong Il as "His Excellency" when I used English. The reporters from South Korea took this as my using a higher honorific title for Secretary Kim Jong Il than that which is used even for the U.S. president.

The U.S. president is usually a position that commands the highest of honorific titles within international society. The title used is not "His Excellency" but "The Honorable." The title "His Excellency" is mainly used for ambassadors involved in international relations. Yet is there anyone in Korea who refers to an ambassador as kak-ha? When the ambassadors from South Korea's Ministry of Foreign Affairs go overseas, they are inevitably referred to as "His Excellency," but this

does not signify kak-ha. In Korean in this case we say -nim, but does it even make sense to say that the ambassadors whom the president sends out are all kak-ha? To make a long story short, the title "His Excellency" is no more than a customary expression used in international diplomatic circles. It is used because the person represents a nation, and that is all.

In my discussions and interactions with the top officials of North Korea, I never referred to President Kim Il Sung and Secretary Kim Jong Il as kak-ha but consistently used the suffix -nim. I never used the title kak-ha while I was in North Korea, not even once.

For the papers to judge that because I used the title "His Excellency" when referring to Secretary Kim Jong Il that I called him kak-ha, and then to splash it across the headlines and proceed to denounce and condemn me is outrageous. I was simply following international custom, nothing more and nothing less. Did the papers do this from ignorance? Was it intentional character assassination? In any case, whether the cause was ignorance or intentional, the result was the same; my good name and reputation, which I had sought to preserve and uphold all my life, were summarily demolished.

Another example was the matter of Reverend Moon's wreath. As I mentioned before, one important daily newspaper exaggerated and embellished its reports by saying the floral wreath placed in Reverend Moon's name was bigger than all the other wreaths at the funeral. They falsely reported the facts as if Reverend Moon and myself were following the deceased North Korean president in obedience, and that I had gone to the North to pledge my loyalty and obeisance. Because such a report impugned the good name of my mentor and teacher, I could not help feeling deeply anguished and dissatisfied. As I mentioned above, the report about the wreath was nothing more than a lie.

The third matter to be distorted was my comment about Secretary Kim Jong Il's hand being warm. The South Korean newspaper reports falsely reasoned that I had shaken the hand of a dying man, a veritable walking corpse, and described it as being warm. They proceeded to treat Bo Hi Pak as someone completely off his head, as a real mental case.

No matter how you look at the reality, all I did was tell the facts. As far as my conscience is concerned, there was no exaggeration, not even the slightest. I did not go to the North to diagnose his health as a physician. Quite simply, when I had shaken his hand, it was warm, and so "warm" was how I described it.

One of the things that Reverend Moon has taught me is that "the truth will come out eventually." One thing I did learn from the whole affair is that there is no such thing as "off the record" in this world.

At the time, I wanted earnestly to tell the Korean people of the true motives and background behind my visit to the North, so I prepared a short explanation and intended to make it public. Unfortunately, no media organizations were willing to publish it, even in the form of a paid advertisement, for fear of getting heat from the South Korean government. This book is, in essence, a testimony of my life story, to remain behind for history. For that reason, I have decided to include the full text of that explanation here.

"A Letter of Explanation to the Korean People"

Although it was never my intention, it appears that my recent trip to Pyongyang has caused a lot of concern to my fellow citizens from South Korea. For that, I feel I am truly sorry.

I would like to take this opportunity to clarify my motives for visiting North Korea and to explain the background behind my decision to attend the funeral of North Korean President Kim Il Sung.

First of all, I took this action based upon the firm conviction that it would advance the cause of national reunification.

Motivated by a passionate love of all my Korean compatriots, I have long been working for the cause of national reunification. With a firm conviction that my trip north would result in a watershed for national reunification, I was determined to not let such a brilliant opportunity pass. For that reason, I accepted the invitation of the North Korean authorities when it came.

All our people share a common destiny. We were born to live eternally together. And yet, for the last half a century, we have been forced to endure the pain of division between

North and South. Personally, I have always felt great anguish over this fact. Now the hope of reunification is coming ever closer, and with a summit meeting scheduled between North and South, I believed that the funeral of President Kim Il Sung was a golden opportunity for our people, both North and South, to heal the wounds of our past division in the spirit of humanitarianism and love for compatriots. Based on this conviction, I decided to visit the North.

I have always believed that no matter how great the pain and resentments of the past may be, our people must be reconciled before the sacred task of national reunification can be achieved. Furthermore, if we are to be reconciled, then at some point the wall of our reciprocal resentment must be pulled down. In my view, the funeral of President Kim Il Sung was an excellent opportunity for that process to begin.

During the time of President Kim Il Sung's funeral, our compatriots in the North wept in sorrow and grief. If we shared their pain, through a transcendent love for our countrymen, the Korean people of North and South could become one again through forgiveness and love, thus opening the sluice gate to the waters of reunification. In my recent trip North, I acted unhesitatingly based on that conviction.

Second, I was moved by a determination to practice Reverend Sun Myung Moon's teaching of true love.

In December 1991, Reverend Sun Myung Moon visited Pyongyang together with Mrs. Moon and held historical talks with President Kim Il Sung. At that time, Reverend Moon embraced President Kim Il Sung despite past injustices perpetrated on him by North Korea. He established a relationship of brotherhood with the North Korean leader.

Reverend Sun Myung Moon warmly embraced President Kim Il Sung, despite the fact that he has spent his entire life fighting communism. When I saw this take place, I felt to the bone his noble teaching of "true love," a teaching he himself practices constantly. Indeed, his teaching was indelibly etched upon my heart at that time.

Reverend Sun Myung Moon has consistently taught that there is no concept of "enemy" within this "true love." Together, Reverend and Mrs. Moon are my true teachers and my true parents. For that reason, I have naturally lived my life seeking to uphold and implement Reverend Moon's teachings,

even at the cost of my life itself.

In this context, my recent trip to Pyongyang was not a journey to the house of my enemy, but a trip to my brother's house. I went to North Korea so that I could practice the same "true love" that Reverend Moon teaches and lives every day of his life. Such true love also expresses the noble Christian spirit of loving even one's enemies.

My third reason for visiting the North was my conviction that the offering of condolences is the most basic expression of a humanitarian spirit.

For many centuries, our ancestors have practiced and passed on certain noble social traditions. *Kwan hon sang je* embodies the four great ceremonies of life: the coming-of-age ceremony, the marriage ceremony, the funeral ceremony, and the ceremony of piety to one's ancestors. Even in times of war, when an enemy general passed from this life, there was a tradition of his opponents offering their respects. The expression of condolences is also an international custom. It is a humanitarian tradition that comes naturally to the fore in the process of our human lives. It is altogether reasonable, natural, and proper.

When Emperor Hirohito of Japan passed away, it meant the death of someone who had been one of the greatest enemies of America and other Asian nations at the time of World War II. It meant the death of an enemy who had inflicted great harm on these nations. Nevertheless, George H. Bush, the incumbent president of the United States, who himself had very nearly suffered death in the Second World War, crossed the Pacific Ocean to attend the emperor's funeral and pay his respects. He used the funeral of the emperor as a great opportunity to wipe away the resentment and enmity between the United States and Japan.

When former U.S. President Richard Nixon died, the communist government of Vietnam expressed its sympathy with the American people, despite the fact that they were the very ones whom former President Nixon had harmed the most.

Joseph Stalin of the Soviet Union was the greatest and most terrible dictator that history has ever known, and yet when he died, Dwight Eisenhower, then president of the United States, paid his respects. During the Korean War, Chinese Chairman Mao Zedong was responsible for the

deaths of more American soldiers than the North Korean army, but when he died, then U.S. President Jimmy Carter also expressed his sincere condolences.

Likewise, just recently, when President Kim Il Sung died, President Bill Clinton expressed his sincere sympathies toward the North Korean people. Even the famous American evangelist Rev. Billy Graham, who twice met with Kim Il Sung, visited the North Korean ambassador to the United Nations in New York to pay his respects.

The General Assembly of the United Nations offered a silent moment of reflection for President Kim Il Sung, and flags were flown at half mast. Moreover, the general secretary offered his condolences to North Korea on behalf of the United Nations. That many international heads of state and leaders in the free world gave their condolences is a widely known fact.

Personally, I believe that the offering of condolences is the most basic practice of humanitarianism and that it transcends matters of politics and ideology. Accordingly, my attendance at the funeral of President Kim Il Sung and my expression of sympathy is nothing more than a purely humanitarian gesture, and must be distinguished from actions "benefiting the enemy" or violent pro-North demonstrations and such. [Translator's note: In South Korea, certain radical activists held violent pro-North demonstrations, particularly around the time that the death of Kim Il Sung took place. The author's actions were apparently compared to such demonstrations by the South Korean media.]

People of South Korea! We must always look to the future. Moreover, we have to consider what kind of future we will leave for our descendants. Now is the time, more than any other, when we must stand up and move toward the hope of reunification. We must free all Koreans from the threat of nuclear weapons. We must eliminate completely any trends or tendencies toward war from the Korean peninsula. We must also strive, in some way, to lessen the suffering of those divided families that do not even know whether their loved ones are dead or alive.

During this recent trip to North Korea, I took every opportunity I could to bring the sufferings and tribulations of the divided families to the attention of the North Korean lead-

ership. At the least, I was able to obtain agreement that we should give priority to establishing the whereabouts and status of members of divided families, even if this must precede the formal activities of our two governments to advance reunification. I am happy to inform you that there are concrete plans being implemented to achieve that goal, even now.

We have a number of pressing issues to address, for example, the reunion of ten million members of divided families. Is it truly the best path, the best option, to cling doggedly to the past, to do little more than destabilize and darken our future prospects? My recent trip north gave me ample opportunity to reflect upon this question.

I have always believed that internecine conflict must not darken the Korean peninsula again, under any circumstances. Also, that the problem of division between North and South must be resolved peacefully. When, in recent times, the problem of nuclear weapons fostered a warlike atmosphere on the Korean peninsula, leading to great anxiety among the people, no one was more concerned than I. Moreover, when we heard that a summit would take place between North and South Korea, no one was happier than I. My heart was truly jubilant at the prospect.

In conclusion, it is my sincere opinion that a solution to division and reconciliation between North and South can only be found in Christ's teaching of love and forgiveness. In the final moments of his life, when he was on the cross, Jesus Christ prayed for the forgiveness of the Roman soldier who pierced his side with a spear. I believe that the key to unity within our people can be found in practicing that noble love he exemplified. I promise before my fellow compatriots that I will gladly devote my life to the sacred cause of national reunification.

I conclude my report to you, my compatriots, of the true motives behind my recent trip to the North. I sincerely hope that I may find your understanding and forbearance in all these matters.

Bo Hi Pak

A Missed Opportunity

As I conclude this chapter in my book, there is one matter about which I feel a great deal of sadness. On June 13, 2000, the world was astonished by the news of a three-day summit between the heads of the North and South Korean governments. It was truly a milestone in North-South reconciliation. President Kim Dae Jung of South Korea traveled to Pyongyang, where he met, shook hands with, and embraced National Defense Commission Chairman Kim Jong Il.

In truth, however, this milestone should and could have been accomplished in 1994. This is what is truly regrettable and heartbreaking. This precious moment was delayed for more than six years.

When President Kim Il Sung died on July 8, 1994, a mere seventeen days before the scheduled summit, it was a dramatic turn of events. What if President Kim Young Sam had made the following declaration: "President Kim Il Sung, whom I was scheduled to meet in seventeen days' time, has died. I cannot express the depth of my sorrow. Therefore, I will travel to Pyongyang to pay my respects. This is something that transcends politics or strategy, but is a most natural deed between people of the same ethnic group, between compatriots."

If he had gone to Pyongyang, how deeply inspired General Secretary Kim Jong Il would have been. How astonished and moved would twenty-five million North Koreans have felt. If he had, then I think there is a very good chance that a North-South summit would have taken place quite naturally, and the relationship between the North and the South would have become quite close, like a single, bonded family. With the stern, hard hearts of the Northern Koreans melted, any matter could have been discussed. No dialogue would have been impossible. The thaw in North-South relations that is coming about now could have been accomplished at that time. And yet, at the time, there was no such sense of vision, and such courageous action was missing. In contrast, the South's actions led to greater agitation among the North Koreans, and the North Koreans' sense of resentment simply compounded.

Recently, in the atmosphere of thawing relations, the

North invited all former presidents of South Korea to the North, while stating that only President Kim Young Sam would not be permitted to come. If the actions at that time had not pained the North Koreans so, would they have acted like this now?

Opportunities always come to leaders of nations. However, can a leader recognize the opportunity when it comes? Does a leader have the foresight and courage to grab that opportunity? These are the things that decide a nation's destiny. The current president, Kim Dae Jung, has taken such an opportunity.

Recently, there was a reunion between divided families where a son who had come down from the North embraced his mother and wept. His mother was more than one hundred years old. When looking at her son, the mother's expression was blank; her memory was vague and obscure. She was old. If only this reunion had happened six years before, how much joy would she have felt?

But even more sorrowful is the number of aged members of divided families who have passed into the next world with the names of their flesh and blood still whispering on their lips. It is a sorrowful state of affairs, whatever way you think about it.



Chapter 22

A New Start Toward the Twenty-first Century and a New Millennium of Blessing

Seven Characteristics of the Twentieth Century

The twentieth century was a century of tumultuous upheaval. Between 1900 and 2000, more incredible events and historical happenings took place than in the previous two thousand years. We can also say that the period beginning in 1900 contained the final changes and revolutions required for humanity to greet the return of the Messiah and the beginning of the Kingdom of Heaven on earth—two incredible milestones that together form the most significant event in all of human history.

Before we even think about discussing the twenty-first century, we need to have some understanding of the features and characteristics that defined the twentieth century. We can divide the essential features of the past century into seven categories:

1. A Century That Saw the Utmost Development in Technology

For example, the Wright brothers built and successfully flew the first working airplane in 1903. Today, less than a hundred years later, we can fly around the world in less than twenty-four hours. This, together with incredible developments in computer technology, has led the world to share all aspects of life within the span of a single day. We all live together in a twenty-four-hour time zone.

And that is just the beginning. During the last one hundred years, humanity developed satellites, thus stepping forth on the path of space exploration. In 1969, human beings walked on the Moon for the first time. And when they looked back toward the Earth, they saw a single, beautiful, blue orb. We realized that the Earth on which we live is actually just another shining planet, pretty much the same as the other heavenly bodies in the vast arena of space.

This led humans to realize that we are one part of a great universal community. And we caught a glimpse of the possibility that somewhere out there, among the billions of stars in the vast reaches of space, there might well be a highly developed world that has accomplished a civilization higher and greater than our own.

Thus, the twentieth century and the technological developments we made have shrunk our world to the size of single ball. We came to feel keenly for the very first time how all children of the planet Earth belong to a single family, a unit that shares a common destiny.

2. The Century Most Filled With War

The twentieth century saw more wars than any other century in history. On top of that, the scale of those wars was totally unprecedented; more people lost their lives this century than in any other. For example, in the two world wars, tragedies the like of which humanity had never seen before, estimates on the number of deaths are as high as 30.5 million.

After the First and Second World Wars, a third world war began, which continued until recently. This, of course, was an ideological war, which we call the Cold War, between communism and democracy. This war was always capable of

changing into a “hot” war. Of course, if the third world war had been fought as a “hot” war, it would have inevitably led to nuclear conflict, which would have brought nothing less than the destruction of humankind. Indeed, the greatest miracle of the twentieth century was the way in which the Soviet Union collapsed. The third world war came to a dramatic end with victory for the free, democratic camp, without the tragedy of nuclear holocaust. If nothing else, this is evidence of God’s love and that God has no desire to seek humanity’s destruction. Averting a nuclear war was the work of God.

The blood shed in the First and Second World Wars was enough to paint the planet red. Countless souls of young victims found watery graves at the bottom of the Pacific and Atlantic Oceans, or among tangled jungles of the South Pacific islands. The entire world shuddered at the gruesome slaughter of six million Jews, and two atomic bombs were dropped on Japan, snatching away three hundred thousand innocent lives in a single fiery instant. From Korea, how many were drafted to fight or work for the Japanese war effort? How many were sacrificed as comfort women for the front-line Japanese troops?

The twentieth century washed away the history of human sin with blood. That this took place prior to the dawning of the twenty-first century was inevitable. The twentieth century became “an offering of blood” to indemnify all the past sins committed by humanity. Apart from the world wars, many other tragic conflicts took place, among them the Korean and Vietnam Wars.

3. The Century of the Rise and Fall of the USSR

This century-long offering was not solely the result of military conflict. One of the most significant features of the century was the rise and fall of the Soviet Union. In 1917, this “evil empire”—as I see it, one of the final rages of evil in history—came to life in Russia. Like a hungry lion on the prowl, it ravaged the globe, drenching the world in blood until finally, in 1991, it collapsed like some crippled dinosaur that had lived beyond its rightful age. So the twentieth century can also be understood as the time when humanity observed this process: the rise and demise of the supreme communist empire.

The Soviet Union was born in the Bolshevik Revolution led by Vladimir Lenin. With its naked ambition to conquer the world, the Soviet Union was a constant threat to the entire free camp. It had the whole of humanity virtually trembling in fear. But finally, after seventy-four years, it took the final step on the path of collapse and disintegration.

As the suzerain nation of the communist empire, the Soviet Union precipitated the greatest crisis in God's providential history. It triggered a state of emergency for God and God's Will. Communism is an atheistic ideology deriving from the Devil. It is the very worst ideology that humans could contrive. With the power of the sword held high and a belief that "the ends justify the means," communism set out to conquer nothing less than the world. Those who opposed the communists were treated no better than animals or garbage. Around the world, both East and West, communism's opponents became objects of merciless slaughter. Within the Soviet Union alone, the number of victims is estimated to have been sixty million.

In 1978, the well-known French magazine *Le Figaro* released figures that revealed worldwide communism had culled approximately 150 million victims during the previous fifty years. It makes one wonder how many victims have simply not risen to the surface yet.

One of the things that Reverend Moon has always said is that "any ideology devised by humans cannot last longer than a human lifetime." The Soviet Union lasted for seventy-four years before collapsing at the end of 1991 through a bloodless revolution, to the astonishment and relief of the entire world.

4. The Century That Forsook God

Humanity in the twentieth century deserted God. In his acceptance speech for the Templeton Prize for Progress in Religion in 1983, Solzhenitsyn made the following astute observations:

"If I were asked today to formulate as concisely as possible the main cause of the ruinous revolution that swallowed up some 60 million of our people, I could not put it more accurately than to repeat [older people's explanation for the

disasters in Russia]: 'Men have forgotten God; that's why all this has happened.' ”

The same phrase, “Men have forgotten God,” Solzhenitsyn continued, is a “principal trait of the entire twentieth century.”

“The failings of human consciousness, deprived of its divine dimension, have been a determining factor in all the major crimes of this century,” he said. Moreover, he added, humanity’s desertion of God, together with the whirlwind of atheism, has dragged all toward a fate of self-destruction. On one hand, tens of millions of human beings are dying spiritually and mentally under state-enforced atheistic communism. This is the reality of the Soviet Union. On the other hand, the West has been flooded by the deluge of secular humanism, so much so that the basic “concepts of good and evil have been ridiculed.” This is the reality of the United States of America today.

Solzhenitsyn concluded that whether we call it communism or humanism, whenever we turn our back on God, the result is always the same. “Different parts of the world have followed different paths, but today they are all approaching the threshold of a common ruin.”

What a clear and lucid explanation, and yet, at the same time, how frightening.

When Solzhenitsyn visited Japan in September 1982, in speeches around the country, he emphasized that without a connection to God, there was no way to stop confusion from growing around the world.

Before leaving Japan, Solzhenitsyn was interviewed by Yomiuri newspaper. Ringing out a clear warning, he said: “Right now, our entire world has a disease. Within the two systems we call America and the Soviet Union, the common factor is breakdown. ... Although the two systems are different, the cause of this breakdown is the fact that both systems have ‘godless humanism’ as their starting point. If we do not have what is perfect and noble (God), it will not be long before the world collapses, even if the threat of communism is removed.”

The words may sound a bit strong, but Solzhenitsyn made an excellent diagnosis of our situation and hit the nail on the

head like no other contemporary thinker has. At this point in history, the Soviet Union has already collapsed into oblivion. All that remains to prove Solzhenitsyn right is the collapse of the Western democratic world. And the breakdown of Western civilization—the part that bases itself on materialism and secular humanism—is only a matter of time.

As Solzhenitsyn indicated so well, the twentieth century was a powerful period that pulled history and humanity toward the side of atheism.

In fact, the secular humanist trend started as a reaction to the compulsory spiritualism of the Middle Ages. It came to the forefront during the Renaissance era, and from that time, humanism led the Enlightenment and Rationalism, finally opening the door to our modern, scientific civilization. At least it appeared so. In retrospect, however, we can see that in reality the Renaissance, the Enlightenment, and Rationalism all dragged humankind further away from God and ended up leading human history toward an era of supreme humanism.

The French Revolution took place in the midst of these historical trends. Proclaiming “liberty, equality, fraternity,” the French Revolution seemed to be totally justifiable as a revolt against absolute monarchy: a revolution to protect human rights. It presented itself as the hope of humankind and proclaimed a new warmhearted fraternity of men and women. In reality, however, it turned out very much to be a revolt against ecclesiastical authority, a revolt against the church, and in the end, a challenge directed against God Himself.

The freedom proclaimed by the French Revolution was in fact freedom that sought to avoid God; equality meant equality without God; and fraternity meant a superficial humanistic love that left God far away. In the end, this “love” became corrupted and degraded into a love of physical desires that sought to satisfy primarily the goals of individualistic behavior.

This humanistic trend eventually gave rise to the ideology of Karl Marx and Friedrich Engel. According to their ideology, the essence of the universe was matter and God did not exist: “God is only a construct of the human mind,” they said. The Communist Manifesto was published in London in February 1848.

The rise of communism was a direct challenge against God. The communist logic claimed that the salvation of humankind lay in science and that God did not exist because His presence could not be captured in a test tube or limited to a laboratory. And communism was persuasive. Shortly afterward, the communists declared war on religion, denouncing it as the opiate of the masses. They actively promoted a dictatorship of the proletariat and raised high their voices in support of the cause: "Workers of the world unite!"

Decades later, in 1917, the communist ideology became the impetus behind the Bolshevik Revolution. On the foundation of the revolution, a monolithic empire was founded in 1922. The Union of Soviet Socialist Republics took atheistic humanism as its national ideology.

From that point on, the Soviet Union exported communist revolution around the world. At one time, even global communism fell within its grasp. When Soviet Premier Nikita Khrushchev visited the United States in 1959, he declared with great exclamation: "We shall bury you!" This was the heyday of Soviet imperialism, and the unification of the world under the communist banner appeared all but inevitable.

How the fall of the Soviet Union came about I have already discussed in chapters 15 and 18. Today, the central nation of the communist empire has fallen, and international communism is ebbing like the outgoing tide. This does not mean, however, that humanism and materialism, now spread across the globe, have collapsed or even that they are retreating. In a sense, communism has simply changed clothes. It lives on today unnoticed.

Atheistic humanism, the underlying ideological current that gave birth to communism, has burrowed deeply into Western society and exerts a harmful influence. It takes the form of materialism and the all-conquering dictatorship of money. The West currently wanders in a daze of darkness. The situation is so far gone that that it would come as little surprise if fire and brimstone fell from the sky itself.

It seems for all purposes that Solzhenitsyn's prediction is close to becoming reality: "Even if communism should fall, without that noble existence (God), the collapse of Western civilization is inevitable, unavoidable."

So can we afford to be complacent, now that the Soviet Union has fallen? Not by any means. The atheistic value system is a fearful thing, for it cuts off and abandons God. In the sea that is this world, the waves of this value system are lapping and breaking around us everywhere. Isn't it true that our world walks the path of destruction even today? If our current situation is not the so-called End of the World, then what is it? Can you not feel the judgment of God coming close? Each of us needs to grasp Solzhenitsyn's words deep in our hearts: "The result of atheism is nothing more than self-destruction."

5. The Century in Which Money and Material Things Reigned Supreme

If humanity turned its back on God in the twentieth century, this also means that value was not properly given to God and things of a spiritual nature. Naturally, the twentieth century became an era when humankind placed the highest value on money and material possessions. You could almost say that material things were omnipotent. Love of money, love of possessions, love of power and fame—all these came to dominate the twentieth century.

The unrestricted pursuit of pleasure was seen as something good. The measure of success became how many assets one obtained, how much power and fame one could grab. "More quickly, more conveniently, more abundantly, more pleasurable"—this was the slogan of the twentieth century. Businesses that did not boost profits were failures. Salaries and wages always had to rise. Extravagance and luxury were symbols of success. Capitalism, the philosophy behind the economic system, drove humankind in the direction of unlimited waste and excessive consumption of the earth's natural resources.

The capitalist society, focused on money and material goods as it was, became a society based on competition as a matter of course. The world in the twentieth century was intensely competitive. Such competition naturally translates into struggle, and the principle of the struggle was to win, to get victory. What's more, to win you usually had to ruin or

destroy your opponent.

In this manner, the competitive logic of capitalism became a justification for the law of the jungle, for the strong preying upon the weak. Darwin's theory of evolution came in very handy in the pursuit of the capitalist ideal and the competitive society. In the end, the twentieth century trend toward the supremacy of material became a justification for selfish and self-serving modes of behavior. The flow of the age was woven in that context, under the all-pervasive principle that "if I'm OK, everything is OK." At the end of the day, regardless of the practices employed, the one who was victorious in the great competition and who gained the most money and material wealth was the victor, the hero of the modern age.

What kind of fruit did this twentieth-century trend bear? Destruction of the earth's environment and depletion of the earth's resources, an increase in selfishness by individuals and nations, war between nations arising from the scramble to secure a lead in the competition. The naked pursuit of material gain caused a spilling of blood the likes of which history had never seen before. In the end, the drive to win in the competitive struggle and secure one's own happiness pushed humankind toward a reality that spells nothing less than the destruction of the planet.

Some scholars have likened humankind today to cells generated by cancer. Cancer cells reside in the body and reproduce themselves fiercely. They are like an advancing army that cannot be stopped or deterred. As a result, the cancer cells destroy the host in which they live, thus dying themselves. In the same way, humans, intoxicated with selfish interest, have lived in waste, extravagance, and struggle until finally, in behavior that is quite suicidal, we have driven our host organism—the earth—toward destruction. Indeed, the excesses of our competitive society have reached such a level that the outcome looks to be the destruction of humankind.

The twenty-first century will bring, however, a fundamental revolution in value systems. Inevitably, the time will come when the money-centered, materialistic value system of the twentieth century becomes outdated, like a remnant of a bygone era. The newly dawning social order will not be based on competition but co-existence, not exploitation but

co-prosperity, not money and material values but love and values of the mind (heart). The new age will be an age of "co-existence, co-prosperity, and common cause."

Humankind will enter an era of prospering together and living in virtue and righteousness together. By "living in virtue and righteousness" I mean that people will live in accordance with God's Will. In other words, people will live in accordance with the purpose of God's creation, in such a way that they bring joy to God. (All actions directed toward fulfilling the purpose of God's creation are good, and all efforts to practice such goodness constitute righteousness.) Co-existence means living without competition; co-prosperity, not seeking just one's own happiness; and common virtue, living in accord with the purpose of God. From the ashes of twentieth-century communism and capitalism, this new ideology will emerge in the world, and all humankind will live accordingly. The starting point is the new millennium.

Next, let's take a look at the issue of selfishness. Selfishness was at the foundation of all the destructive trends that took place in the twentieth century.

Originally, God created human beings to love themselves. It says in the Bible to "love your neighbor as yourself" (Matt. 22:39), so there is nothing wrong with loving oneself. Moreover, all created beings, including humans, have an instinctual nature for self-preservation. If living beings did not have this function, it would not take long before they all perished.

This means that humans are selfish beings from the start; we were created like that. It also means that selfishness is not, in and of itself, a bad thing, nor is it evil by nature. The real problem occurs when we do not understand what it means to "truly love oneself" or what the true way to "live for one's own sake" is. The cause is connected with ignorance. Simply put, we humans live in darkness. We do not understand this universe that God created. Even worse, we do not even understand the existence of God, nor do we understand what constitutes our own true benefit. This is where the root of the problem lies.

To use an analogy, humankind today is like the proverbial "frog in the well." [Translator's note: "A frog in a well" is

a Korean saying that expresses the situation of a person who knows only his own world and is ignorant of a broader, vaster reality.] Living in the dark, narrow space, the frogs consider the inside of the well to be the whole world. Inside their narrow existence, they struggle any way they can to live more comfortably than anyone else. They are totally ignorant of the world beyond and cannot even imagine that if they would just jump out of the well, they would find a world of freedom waiting there for them. So the frogs live inside their well, battered and scarred and eventually collapsing in their intense struggle for advantage and survival. This form of behavior is what I call blind or misconceived selfishness.

In the present era, humans mistakenly think that the material world—the focus of science—is everything. We believe that the world we can see with our eyes and feel with our hands is the whole universe. But in the whole of God's creation, this material world (what the Unification Principle calls the visible substantial world) is only one part of that whole, and is the most coarse and crude part at that. It certainly is not the essence.

Despite this fact, most people do not recognize that a more essential world exists, apart from this material world. That more essential world is the world of consciousness, what the Unification Principle calls the invisible substantial world. The world that humans live in is in fact composed of two layers or aspects, and the more essential, or core, world is the one that cannot be seen with our physical eyes. Because we are not aware of this truth and reality, we cling to a way of life that revolves around false, misconceived selfishness. Because of our ignorance, we are victims. Everyone suffers the consequences of this blind selfishness.

According to God's purpose in creating the world, human beings are designed to live after their physical death in the heavenly world of spirit for eternity. Compared with the physical world, that eternal world is both bright and beautiful beyond description. When we say that world is invisible, we refer only to our physical eyes. Once a person's spiritual eyes open, that world is completely visible. It can be heard. It can be touched. It is a real world, and using the five spiritual senses, everything in it can be experienced totally.

Compared with that spiritual world, the material world in which we currently live is rough and crude. And if we say that the spiritual world is true and real, then in that sense the world of material reality is in fact like a shadow: faint, indistinct, and uncertain.

Nevertheless, this world of physical reality has a very important role to play within God's purpose for creation. During the time we live in our physical body, we complete or perfect our true self, or spiritual self. (The Unification Principle refers to this essential spiritual self as the spirit self.) To express this in another way, while we live our one hundred or so years in the world of material reality, we are creating the capital, the resource, by which we live our lives eternally after physical death. During my life in the physical plane, I am earning or building my own eternity. The purpose of my life on earth is to cultivate and perfect my spirit self so that I can, in the end, achieve the Kingdom of Heaven.

Accordingly, the way to live well in the eternal, spiritual world is to live for the benefit of my spirit self while I am alive in the physical world. That path is, in the true sense, the path to loving myself in the true way, and this is what I call "true selfishness."

Concretely then, what is the way to love myself truly? The answer itself is easy. To walk that path, one must live according to the two great commandments that Jesus Christ taught. The first of those commandments is to love God with all your heart, all your strength and all your will, and the second is to love your neighbor (humankind) as yourself. In the end, it all comes down to "living for others." This value system, based on seeking to live unselfishly, is what true selfishness is all about.

It is true, however, that a great many people cannot see or comprehend this way of thinking, and thus, our twentieth-century society thinks only how to benefit the body, the physical self. Generally, people think that because the body is material, the only way to benefit the body is through material things.

The result, of course, is that individual selfishness rushes into family-based selfishness, racial or ethnic selfishness, and nationalistic selfishness, like ocean waves crashing on the beach in a storm. This in turn means that there is no way for

an end to individual quarrels, family-based quarrels, ethnic/racial conflicts, and national conflicts. So struggles and wars continue. All the wars in history have their cause in this misconceived, false selfishness.

The same is true for the hedonistic trends currently popular in this world. The reason people seek physical pleasure to the exclusion of all else is that they think of their lives as being limited to the hundred or so years they have on earth. If someone thinks that his time in the physical world is everything, the question of how to live that time the most pleasurable and comfortably becomes that person's whole purpose for living. It logically follows that if something can bring pleasure to the body's five senses, then nothing is off limits.

But if that person should wake from his sleep, that is, if he should break through the darkness and become aware that the hundred years of life in the physical world is nothing more than the preparation period for his true life, he cannot help thinking about how to best invest that hundred years so that he can live well and happily for eternity.

The problem is whether we want to get the best out of the one hundred years or get the best out of eternity. All of us stand at a fork in the road with these two value systems ahead of us. From the viewpoint of the latter value system, the multitudes that run headlong toward the body-based happiness and pleasure (which today's society craves) are in reality in a pitiful situation. They languish in spiritual darkness, and they suffer because of their ignorance. All are victims of this blind, misconceived selfishness.

In the twentieth century, people thought that science was omnipotent. In the next section, I want to show just how the culture of science in the twentieth century became a big factor leading so many people into a secular, humanistic way of thinking, and consequently, to the materialistic selfishness and hedonistic lifestyles that have become so prevalent.

6. The Century of Environmental Destruction and the Hegemony of Science

Another distinguishing characteristic of the twentieth century was the brilliant development of science. At the same time, an important feature of this science was that it was

inherently defective; twentieth-century science contains a serious and fundamental flaw. Looking at how today's civilization has ended up in a dead-end alley, I have to raise this important point: by and large the responsibility lies in the way this dysfunctional twentieth-century science has developed. Of course, if any worshiper of modern science heard this, he might be inclined to get upset. Perhaps his response would be, "What a lot of rubbish!"

The purpose of science lies in making life more convenient for people and pursuing human happiness. From that perspective, twentieth-century science has made some notable strides.

During the last hundred years, humankind has ventured into space and even landed on the moon. Transpacific air flights, unthinkable one hundred years before, have become commonplace, and we now cross that broad and fearsome ocean in less than ten hours. Almost the entire planet has become accessible in a single day. We can watch news breaking in any part of the world live and in color via the televisions in our living rooms. Time differences are now almost non-existent.

In the United States, we have moved from an era where each family had two cars into an era where each member of the family has an automobile. We can talk to someone on the other side of the world as if they were standing next to us. Hand-held mobile phones enable us to do this wherever we are. Heating and cooling technologies have virtually conquered the four seasons. The situation is such that if you go to a hotel or restaurant during mid-summer, you have to take a woolen scarf with you.

The science that makes all this possible is continuing to develop. Where exactly twenty-first-century science will take us no one knows for sure, and few can imagine. It is understandable, then, why communists once alleged that only science could bring salvation to humanity. They thought that science was God. Even now, many think like this. "Something wrong with twentieth-century science? What a lot of nonsense!" This would probably be the normal response.

I do not write these things unaware of that. The very basis of today's civilization is science. When we say twentieth-cen-

tury society, we inherently mean the science civilization.

But whichever way you look at it, spiritually or physically, this civilization has run up against a stone wall. We thought science had built a civilization of the highest and most amazing dimensions, but the same civilization has also brought us to a nightmare, a crisis for the very existence of humanity. It has left us disillusioned. How did this come about?

Under the justification of bringing about a more comfortable life for human beings, twentieth-century science waged war against planet earth. Am I mistaken? Personally, I think that is what is happening: humankind is waging war upon the earth. The earth itself is an organism, and currently it is seriously ill. Moreover, our indiscriminate attacks are intensifying day by day.

Large-scale consumption of fossil fuels has become a major problem. Such consumption increases carbon dioxide in the atmosphere and may be a cause of global warming. Some scientists predict that if this trend continues at the current rate, the planet will warm significantly. According to these predictions, the ice at the North and South Poles will begin to melt, bringing a rise in the sea level. When that happens, coastal cities will eventually be flooded and submerged.

Carbon dioxide is not the only gas causing atmospheric pollution on a global level. Fluorocarbons and nitrous oxide products are destroying the ozone layer. Ultraviolet light, which is harmful to living beings, is absorbed by the ozone layer. Destruction of this ozone layer results in more ultraviolet light reaching the earth's surface. Doctors believe this is contributing to an increase in the incidence of skin cancer.

On top of this, acid rain and deforestation are resulting in the desertification of wide areas around the globe. The increasing desertification is affecting the earth's ability to regulate its climate. As a result, strange temperature patterns are beginning to occur. While some regions experience unseasonably cold summers, other regions face intense heat waves that result in human death. Some places also experience extremes between abnormally warm winters and severe cold winters.

Such abnormal temperatures are believed to be caused by

the destruction and pollution of the environment. It is predicted that this situation will only worsen in the future, and there seems little room for improvement.

Up until the present, humanity has chiefly used fossil fuels as its source of energy, sometimes relying on atomic power to make up for a lack in these. Fossil fuels, however, are limited, and while we need to find an alternative source of energy, indiscriminate and poorly planned development of atomic energy will result in nuclear waste handling becoming a big problem for the whole world.

While twentieth-century science has often been hailed as the savior of humanity, it is becoming clear that in fact it is strangling humankind and threatening our continued existence. If I say that humankind is slowly committing suicide, am I going too far?

The abuse wrought by modern science does not stop with environmental destruction and atmospheric pollution. There is an even greater evil stemming from modern science.

The root cause of the flaws in modern science can be discovered by examining the age in which modern science was born. To jump directly to the conclusion, modern science was developed based on a particular paradigm, and if we trace the fundamental flaw of twentieth-century science, that is where it will lead us.

The man who defined the underlying principles of modern science was René Descartes (1596-1650), both a scientist himself and also the founder of rationalism. Descartes is especially famous for a single, simple statement: "I think. Therefore I am."

Descartes accurately divided the cosmos into the world of consciousness (spirit) and the world of matter. Up to that point, there was no problem. But he then defined science as a field of study limited to research of matter and established that as the paradigm upon which science should be based.

Descartes thought that the universe was comprised of two worlds, the material world and the world of consciousness, and that God existed in the world of consciousness. He also believed that God created and governed both worlds.

Although he had accurately perceived the structure of the universe, in the end, by limiting scientific research to the

world of matter, God's existence and the world of consciousness were forgotten by science and exiled to the field of religion. Science has unfortunately come to think that the material world is all there is to the universe.

This may not have been Descartes' original intention. But the fact remains that after Descartes, science operated on the premise that "if we are talking about God, or the Creator, or anything like that, let religion handle it. As far as science is concerned, the universe is made of nothing but matter." Thus, from the moment it set sail, modern science had already deviated from a holistic or comprehensive perspective on the nature of the universe. This, then, is the source of the flaw, the blind spot, which exists in modern science.

There is another, related flaw in science. Even when science has sought to research the essential aspect of the universe (namely the world of consciousness, the invisible world), the methods employed have been too vague and obscure. Contemporary science does not have a viable methodology for verifying the invisible world of consciousness. There has simply been no way it could be detected (hence its existence could not be verified) using any measuring instrument available to contemporary science. This is another, secondary reason that modern science became devoted to material science alone.

In conclusion, modern science has put aside the essential world and carried out its research on the world of phenomena alone. Where once it simply forgot the causal world, it came to consider that the essential world does not exist. The damage this has caused to human culture is almost immeasurable.

Modern civilization developed by the power of modern science. Modern science's denial of the existence of God and the world of consciousness (spirit) translated into atheism, with most serious and devastating effects; because of its fundamental stance, science has fostered the rise and growth of the secular humanist and materialistic trends now prevalent in the world.

Let me summarize this point in the following way: Twentieth-century science sought to solve the problems of our earthly life and became instrumental in the development

of the false value system employed by modern man. That value system measures the success of life only in terms of material and economic success. This is, in fact, the greatest harm perpetrated by the flawed science of the twentieth century.

7. A Century That Saw the Retreat of Ethics and Moral Virtue, and the Destruction of the Family

Another defining characteristic of the twentieth century is the severe confusion that existed in value systems. During this century, humanity by and large deserted God, selfishness grew, and social trends slipped into full-scale materialism and pleasure-seeking hedonism. The standard of good and evil disappeared, with no measuring stick or education being provided to distinguish between right and wrong. Inevitably, this led to the retreat of ethical and moral virtues from society, and in the aftermath, we find family breakdown and serious decadence among the world's youth.

What this all indicates is an absence of morals, an absence of virtue, and an absence of education in mind-centered (or soul-centered) values. To put it a bit more dramatically, today's global society is gradually becoming a society characterized by an absence of morals, an absence of sensitivity, and an absence of conscience. It is a society that increasingly resembles animal society, where the rule of the jungle is prevalent.

For people to clearly recognize and understand good and evil, they must first have a clear and unequivocal standard. Moreover, that standard needs to be unchanging, unwavering, eternal. Logically, that standard of good and evil must also be the same standard held by the absolute being (God). But in today's environment, where atheistic humanism is rampant, such a standard of good and evil—one grounded in an absolute value system embodying the Creator's absolute standard—cannot be found anywhere. Naturally, in the absence of an unambiguous standard of good and evil, there is no real measure in our society for determining right and wrong.

This is the natural consequence of a materialistic value system; this is the fundamental, underlying cause of all the decadent social phenomena appearing at the close of the

twentieth century.

Another related problem is the spiritual and mental health of our young people.

The first human ancestors, Adam and Eve, fell in the Garden of Eden when they were in their teenage years, around the age of sixteen. The one who caused this corruption was the evil power Satan. At the current time, when Heaven is unfolding its final program for restoring the ideal of creation in Eden, the evil power is attacking teenagers in one final expression of evil and anger. This is another phenomenon of the last days of fallen history. The weapon used by evil now is the same one used to corrupt Adam and Eve in the Garden: immoral, corrupt love.

Young people in our society today languish in the midst of immoral and carnal temptations. God's principle of love is that love preserves sexual purity, chastity, and faithfulness. The youth culture in the so-called developed nations is far removed from this way of love. In the midst of this kind of degraded, free sex climate, the greatest threat to our human society is the breakdown and destruction of the family.

The family is a unique and sacred institution created by God. The "four position foundation" centered on God is a fundamental structure and unit. By four position foundation I mean the family structure that puts God in the central position, with a husband, wife, and children all in unity with God. The family is also the fundamental cell in the formation of the Kingdom of Heaven. Extended out, the family becomes the clan or tribe, the ethnic group or race, the nation, and the world; these are all extensions of the family. Each family is a single brick in the construction of the Kingdom of Heaven. It is also the only means by which society can be transformed into heaven. When those bricks are destroyed one by one, there is no way for the building as a whole to stand. At the moment, family breakdown is spreading around the world.

Without rebuilding the family—without the resurrection of true families—the construction of an ideal society in the twenty-first century is nothing more than a pipe dream. The essential role of the family is another reason why our society must pass through judgment. Only after that can we experience the glory and blessings of the coming Kingdom of

Heaven on earth.

To summarize, I have discussed and analyzed the seven defining characteristics of the twentieth century. It was:

1. A century that saw the utmost development in material civilization.
2. The century most filled with war.
3. The century of the rise and fall of the USSR, a time that saw an offering made in blood.
4. The century that forsook God.
5. The century in which money and material things reigned supreme.
6. The century of environmental destruction and the mistaken hegemony of science.
7. A century that saw the retreat of ethics and moral virtue, and the destruction of the family.

When one lists all these features in this way, it becomes clear that the twentieth century was not exactly the kind of century that God would want.

Then how can we make the twenty-first century the kind of century God would want? Before discussing that question, let us take a look at how the Bible, the textbook of God's instruction to humanity through history, describes the Last Days. Let us also look at what the more prominent prophets of the past have predicted for this time.

Predictions About the Last Days in the Book of Revelations

The last book of the Bible is called the Revelation. It records certain prophecies about what will occur when Jesus returns. Let us take a brief look at chapter 21.

“Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and there was no longer any sea.” (Rev. 21:1)

I think it is quite clear that the “new heaven and a new earth” refers to the new cosmos, in other words, the Kingdom of Heaven on earth, which will be erected by the returning Messiah. The passing away of “the first heaven and the first

earth” means that the world of evil (the present, fallen world) comes to an end. “There was no longer any sea” means that fear and darkness no longer exist. In ancient times, the sea was a symbol of those things.

“I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband. And I heard a loud voice from the throne saying, ‘Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God. He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away.’” (Rev. 21:2-4)

Without a doubt, this is a description of the world in which God’s ideal of creation has been perfected. The passage talks about how the “old order of things,” namely all corrupted, sinful things in fallen history, are brought to an end. It tells about how God will reside with humanity, and about the beginning of a new heaven and earth in which suffering, sadness, and death have no part.

Here, “no more death” does not mean that there will be no more physical death. The original principle of God’s creation stipulates that the physical body lives its allotted span on earth (in the physical world), and that after that the spirit self lives on in the spiritual Kingdom of Heaven. That transition is not really death. From God’s perspective, true death, if anything, is the spiritual death brought about committing sin. Spiritual death means one leaves God. The passage above is saying that in the ideal world, such spiritual death will no longer exist.

The “dwelling of God” is inside people. Human beings were originally created as God’s temples. The Fall of Humankind meant that human beings became temples of Satan. When people are liberated from sin by the Lord of the Second Advent, they will finally become temples of God. In that case, the human mind will, in fact, be God’s mind. This passage is declaring that the ideal of unity between God and humankind will be accomplished. God and humanity become one flesh, one body.

The return of Jesus is the time when all these prophecies

in the Book of Revelation will be fulfilled. The work of Jesus' second advent is currently in progress. It is being accomplished right now. The turn of the century is the starting point for this new heaven and earth. It is the beginning of the Lord's millennial kingdom.

But there is one big problem that must be resolved. This hope-filled time, the millennial kingdom of the ideal, will not arrive simply with the passing of time; we cannot just sit down and wait for it to happen. This is the essence of the problem, and is also the reason why humanity must undergo a great spiritual awakening.

So while the Book of Revelation prophesizes a hopeful and brilliant future, it also prophesizes a "great judgment" that will take place before these blessings can be received. In other words, the qualification to enter heaven is not simply obtained unconditionally. Only those who can pass through the judgment will be able to enter the Kingdom of Heaven on earth.

"But the cowardly, the unbelieving, the vile, the murderers, the sexually immoral, those who practice magic arts, the idolaters and all liars—their place will be in the fiery lake of burning sulfur. This is the second death." (Rev. 21:8)

Thus, the Book of Revelation clearly prophesizes the last judgment. The "second death" refers to those who will fall into eternal hell with the judgment brought by the Lord of the Second Advent. (Humanity experienced the "first death" with the Fall of Adam and Eve.)

The Book of Revelation also prophesizes Armageddon, the final war in human history. (Rev. 16:16) In another part of the New Testament, the Bible also says " 'But in those days, following that distress, the sun will be darkened, and the moon will not give its light; the stars will fall from the sky, and the heavenly bodies will be shaken.' " (Mark 13:24–25) "That day will bring about the destruction of the heavens by fire, and the elements will melt in the heat." (2 Pet. 3:12) Thus, there are more than just a few passages in the Bible that deal with prophecies of natural calamities and other upheavals.

At this point, however, one thing is very clear. Before entering or experiencing the Kingdom of Heaven promised

by God, humankind will have to face and overcome a great crisis of some sort. In biblical terms, we call this great crisis the last judgment. In secular terms, this crisis is the "great cataclysm" that is predicted to spread across the earth. All of humanity is destined to pass through this before experiencing the coming of the ideal.

The Last Days will be a time of great emergency, an unprecedented time of crisis. There is one question facing all of us today: how can humankind safely pass through this final judgment, this time of great cataclysm? Moreover, in the Last Days, does humanity have the foresight and wisdom necessary to traverse the time of cataclysm wisely? Let us examine this question.

Prophecies From East and West, Past and Present, Concerning the Last Days

We should not forget that apart from the prophets mentioned in the Bible, there are many other prophets and foreseers who have alluded to a "Last Days" in human history; prophecies concerning great chaos at the end of human history are not restricted to the Bible. There have been famous prophets in all parts of the world and all ages, and they often predicted great upheavals in the Last Days, or an immense catastrophe that will present great difficulty.

One of the most outstanding is the French seer Nostradamus (1503-1566), who made numerous predictions that continue to come true. Consequently, his prophecies have attracted a lot of attention all over the world. Amazingly, four hundred years ago Nostradamus accurately predicted such historical events as the accidental death of France's Henry II, the French Revolution, the appearance of Napoleon, the Russian Revolution, the First World War, the Second World War, the rise of Hitler and the Nazis, Japan's attack on Pearl Harbor, the dropping of atomic bombs on two of Japan's cities, the assassination of President John F. Kennedy, and more.

There is a very interesting anecdote about Nostradamus and his powers of prediction. After predicting the day of his own death, Nostradamus wrote an important prophecy on a piece of paper and sealed it. As per his request, the sealed

prophecy was placed inside his coffin and buried with him.

Long after he died, people began to notice how his prophecies consistently came true. Amazed by this, people became extremely curious about what was in the prophecy sealed inside the tomb. Understandably, however, it was not a simple thing to ask to dig up the prophet's grave.

As time went by, however, people's curiosity grew, until finally, under the pressure of public opinion, they dug up Nostradamus' grave and opened the sealed prediction. What do you think was written there? On the sealed piece of paper, Nostradamus had written the exact date and exact time, down to the last minute, when the people of the world, unable to control their curiosity any longer, would dig up his grave. That's how great a prophet he was.

Nostradamus predicted a great calamity at the conclusion of the twentieth century that would herald the end of humanity. His prediction that this worldwide catastrophe would take place in 1999 is widely known. He also prophesied that humankind would be able to avoid that disaster if and when a certain "something" or "person" appeared. In addition, he predicted that an amazing and wonderful new world would be born in the twenty-first century.

Another prophet whose existence only recently became widely known is currently attracting attention. This is Nam Sa Go (1509–1571), born in Korea. He recorded his predictions in *Kyok Am Yu Rok* (Writings from *Kyok Am*). While he predicts the end of humankind will take place at the end of the twentieth century, he also writes that the savior of humankind will appear in that same year and accomplish the salvation of humanity. He goes on to predict that this savior will be born in Korea, and that his name would start with Mun (Translator's note: Mun, the Chinese character for "letter, writing," is often written as Moon in English. Reverend Moon's name is Mun Sun Myung using standard Korean name order.)

In the book *Finally Revealed—1999*, Kosaka Michiru asserts that Nam Sa Go is a prophet who exceeds even Nostradamus in prophetic ability. Calling him a "truly amazing prophet," Michiru emphasizes that Nam Sa Go predicts the appearance of the world savior in 1999.

Internationally recognized American seer Edgar Cayce

(1877–1945) first attracted attention as an amazing young prodigy. Approximately twenty thousand of his prophecies, large and small, have come true. He accurately predicted such events as the outbreak of the First and Second World Wars, the death of President Franklin Roosevelt, and the assassination of President John F. Kennedy.

Concerning humanity's future, Cayce prophesied that the earth would experience a "polar shift" (a shifting of the earth's axis) and numerous upheavals on the surface, including earthquakes, volcanic eruptions, and floods, between the years 1998 and 2002. He also predicted that the fabled lost continent of Atlantis would rise out of the ocean at the same time and that most of the Japanese archipelago would sink into the sea. According to Cayce's prediction, a millennial period of peace and harmony will dawn for the whole world after these terrible and frightening upheavals.

From Japan's perspective, Cayce's predictions are clearly significant. Cayce said that the shape of the world's six continents and five oceans would drastically change around the year 2000. At that time, Cayce predicted, the Japanese islands would be submerged.

Another well-known seer is Jeane Dixon (1919–1997), whom I had the opportunity to meet and share personal conversations with on several occasions. (On one of these, Mrs. Dixon gave a congratulatory address at a "Day of Hope Banquet" held by Reverend Moon in New York.) She successfully predicted a number of events, including the assassination of President Kennedy, the assassination of former Attorney General Robert Kennedy, the Watergate scandal, and the invasion of Afghanistan by the Soviet Union. Mrs. Dixon also predicted that many upheavals would take place around the year 2000 and the earth's population would be cut in half. She also said, however, that by 2037, humanity would finally greet a new era and that an ideal world, a paradise on earth, would emerge.

If we bring together all the different prophecies made in different times and places, we find certain common threads. These can be condensed into the following three items:

1. The period from the late twentieth century to the early

twenty-first century will see the conclusion of fallen human history, with great natural catastrophes and the deaths of many people.

2. This time of great chaos and confusion will be followed by a millennial era of blessing, the era of the Kingdom of Heaven on earth or a new world of paradise.
3. At the end of the twentieth century, the savior of humankind will appear.

In more detailed prophecies, however, we find the following items predicted to occur sometime around the year 2000:

1. Frequent occurrence of large earthquakes and volcanic eruptions.
2. Highly unusual weather, causing drought and resulting in a shortage of food.
3. The outbreak of a final world war.
4. The penetration of a comet or other astronomical body into the solar system and/or great astronomical upheavals.
5. A polar shift (change in the earth's rotational axis).
6. Cave-ins and protuberances occurring on land, as well as floods. Atlantis or another submerged continent will emerge from the sea.
7. Great loss of life due to the occurrences listed above.
8. The return of the Messiah, or Savior.
9. The beginning of a paradise on earth in the twenty-first century.

But there is another common factor among all these prophecies, apart from the predictions of great upheavals and catastrophes. This is the possibility for humankind to avoid disaster, depending on what choices we make; whether our actions are good or bad will influence the unfolding of events.

At this point, I would like to share with the reader a few words about polar shifts, or natural calamities. Right now, our planet revolves on its own axis, with the North and South Poles positioned at a fifteen-degree angle. Maintaining this

angle, Earth orbits around the Sun. It is this fifteen-degree slant that brings the four seasons. This balance of Earth's rotation and orbit preserves the tropical, temperate, and cold climates. Eventually, it is responsible for preserving Earth's order and time structure.

If this axis were shaken and the poles shifted in their corresponding positions, it would shake our world's geological organization down to its very foundations, to a far greater extent than even the greatest earthquake in history.

For example, what if the earth, which is currently rotating along a vertical axis, were to suddenly begin rotating along a horizontal axis? The result would be a massive redistribution of all the land and sea on the surface of the earth, not to mention the destruction of all geological formations covering the planet. Even if the change was only five degrees, so that the fifteen-degree angle became a ten- or twenty-degree angle, the impact would still be almost unimaginable. This would qualify as a disaster of cosmic proportions, a great cataclysm, a "shaking of heaven and earth."

Many learned scholars believe that polar shifts have occurred as many as five times during the history of our planet. They hold that such shifts can occur from the shock of an asteroid or other large body penetrating the solar system.

Buried thousands of feet beneath the Arabian Desert is a seemingly limitless supply of oil. This means that at one time the Arabian Desert was a flourishing forest. By what change did it become a deposit of fossil fuel thousands of feet beneath the earth's surface? Very possibly, it was the result of a polar shift or some other cataclysmic change. The same holds true for every coal and natural gas deposit. Moreover, where once vast and prosperous empires ruled in different parts of the world, now their capitals are buried. How can this be explained?

The evidence suggests that polar shifts have taken place in our past. This means it is quite possible that such a polar shift, that kind of immense upheaval, could occur once again in our own era.

What I want to point out is that a worldwide catastrophe is not simply the stuff of prophecy and conjecture, but there is a real possibility that it can take place. It may, in fact, be

inevitable.

The earth itself is actually a kind of living organism. Our planet is continually developing. This little star of ours regularly undergoes rejuvenation and is constantly improving its status within the great reaches of space. We have no choice but to recognize that the earth itself is "growing."

These days, however, the earth is seriously ill, thanks to the environmental destruction wreaked by human beings. A great cataclysm might well be brought about because the earth itself is always taking steps to revive itself. It reacts as all organisms do (one of the unique characteristics of organisms) to bring about natural healing and remove itself from a polluted, broken-down, and ruined state, the state that we humans have forced upon it.

To put it a bit more concretely, the earth may well attempt to clean itself, even if it requires a polar shift, even if it has to trigger a worldwide catastrophe. Although a redistribution of the land and seas might result in the destruction of humankind, to the earth it is all work undertaken to revive, to regenerate, to develop. To humans, of course, such a turn of events would appear as a disaster of cataclysmic proportions.

Second, a great cataclysm might well be brought about because the earth itself seeks to bring spiritual awakening to its human residents. It wants us to awaken from our spiritual stupor. This planet wants to see our continued prosperity and growth, because human beings are higher in the spiritual hierarchy of things. Therefore, it wants us to awaken.

Oh, humankind! How much we pollute and destroy the environment, all out of selfish motives! How deeply we live in darkness, contradicting the moral laws of the universe and seeking only to please ourselves! The earth wants to wake us up. It longs to see a race of humankind awakened to universal consciousness that fully embodies a noble mentality and high spiritual position. The earth itself wants to see the advent of a new planetary culture. It wants to realize its purpose given by the Creator. To see that purposed fulfilled, the earth itself seeks a reorganization, one that can raise the level of the spiritual vibration that permeates the planet. It seeks a reform and a revolution that can bring about self-rejuvenation and development of the planet's inherent potential. Thus, the

earth seeks to carry out a great cleansing, a purification of humanity. In reflecting the Will of the Creator, such motions by the earth may well emerge as a huge and great catastrophe from the view of humanity.

On the other hand, in the works of God, no great catastrophe can have the purpose of obliterating the earth forever, or of indiscriminately destroying humankind by means of a merciless judgment. Such a purpose would mean the failure of the Creator God.

Nevertheless, it is a cold, hard fact that there can be no construction of an ideal world without first cleaning and purifying the earth. Such a view is only logical. As the Bible says, "New wine must be put into new wine skins." The newly reborn citizens of heaven need naturally to live within a new and revitalized earthly environment.

Unfortunately, however, if our global culture continues on its current course, we will arrive at a situation where the great global cataclysm will become unavoidable.

How can such a cataclysm be avoided? There must, of course, be a way, and there is.

I wish to expound on that in this chapter.

Multitudes Trapped in Death

When the satellite nations in Eastern Europe began to collapse with the demise of the Soviet Union, their peoples had their first taste of freedom in decades. They revered the free nations as their saviors and thought the West would be the highest and noblest expression of civilization.

I feel for those people. How they suffered under the dictatorship of communist governments! Many were hungry and had little more than rags to wear. Life was a constant struggle. Oppressed and persecuted, they languished under the yoke of dictators. So when the communist regimes collapsed, they waited for an outstretched hand of love from the warm-hearted, hallowed Heavenly Kingdom that they thought the West to be.

How pernicious a thing communism is! They virtually lived at the bottom of hell while streams of propaganda declared their lives to be the realization of a true, ideal society.

When the walls fell, I imagine the people said to themselves, "I have survived, I am liberated. I am going to live in a place where there is freedom of thought, freedom of religion, high morals, humanitarianism, true and sincere love for one's fellow man. Heaven and paradise, I'm waiting for you! Free world, come quickly, you are welcome. Show me your embrace of salvation!" The Eastern Europeans thought the West was everything they longed for.

But it didn't take long before the bubble burst. In a sense, the newly liberated citizens of ex-communist nations fell into an abyss of despair even worse than that which they had known under communism. Why? They discovered that Western society, which they thought would be the Kingdom of Heaven, was simply another form of hell.

What gifts did the West bring to them, these new arrivals to the world of freedom? X-rated movies. Pornographic magazines. Organized prostitution and trafficking in human flesh. They got a culture of lust and lechery, of drugs and free sex. And to top it all off, a nice little present called AIDS.

Where once the streets of Prague and Belgrade were filled with queues waiting for a single loaf of bread, now there stood lines of half-naked prostitutes. The streets that were once so gloomy had been brightened, but the source of the new glitter was poster upon poster of naked figures, put up to arouse the sexual desires of the people.

Of course, you could now find world-famous brands in the shops, but these things were out of reach for most people. The relief brought about by the demise of forced labor was short-lived and was quickly followed by crowds of the unemployed.

Where was the hand of salvation that they thought would be so warm and compassionate? Where was the lofty and noble society, the benevolent philanthropy, they had dreamed of all those years? Where could they find a true example of humanitarianism?

But those things were also missing in the West, and the Easterners soon saw all too clearly how things were. Look at the crowds of tens of thousands marching down New York's glamorous Fifth Avenue for the right to practice homosexuality, with men dressed up as women and women dressed up

as men. They act out, in broad daylight, abnormal "acts of love." Even animals don't live like this. Is this what we call twentieth-century civilization?

In the United States, violent crime has increased 560 percent over the last thirty years. In Washington, D.C., the so-called capital of the free world, the streets are empty by nine o'clock at night. There is a self-imposed curfew. The people fear the monsters who roam the streets, monsters that have human faces but behave like beasts.

People doped up on drugs are truly more frightening than any beast. They can commit any act without hesitation or reservation if it means they can get their next fix. Under the influence of drugs, users can commit murder and yet not have a troubled conscience. In the United States, a gun is fired in the name of crime every nine seconds. A life is lost to a bullet fired in crime every fifteen seconds.

Free sex is running rampant among the youth of America. Every year, over one million teenagers give birth to children of their own. The divorce rate exceeds 50 percent and is said to be approaching 75 percent in California. Such a divorce rate means that more than one in two families is split by divorce. In Japan, one family in five splits up, in Korea, one in six. And it is well known that this number is increasing with every passing year.

Think for a minute about the children who grow up in such an environment. In the past it was normal to grow up happily with both parents, but such times have long since disappeared. Nowadays, you have to be very lucky to grow up with both your parents together.

Tragically, a large portion of children from the next generation will not know their own father, or even their father's name. It's a sobering fact. The way has been largely blocked for them to understand and grasp the concept of parental love and of a family's love.

If these children do not know their father, or even have a concept of what a father is, how can one teach them about their Heavenly Father, who is invisible? This is one current source of God's great sorrow. There is nothing more detestable to God than the sin of immoral love, and there is no greater source of sadness for Him than the destruction of

families.

Given the situation, we should not be surprised if the current generation were thrown into "a pool of everlasting fire," as it says in the Book of Revelation.

But there is another serious problem, a symptom indicating that we have reached the Last Days. This phenomenon has appeared all over the world; it makes no distinction between East and West. It is the very height of depravity, the culmination of corruption. What I am talking about is children murdering their parents, and parents murdering their children.

In the United States, in an incident that shocked the nation, a young divorcee tied up her two little children, placed them in her car, and drove the car into a lake because her new lover did not like them.

In Japan, a student killed his mother with a cooking knife after she scolded him for getting bad grades. In South Korea, a child who coveted his inheritance violently stabbed and murdered his parents, then coolly went about destroying the evidence. Such incidents only accentuate the fact that the history of evil is coming to its final stage.

Indeed, the Last Days have arrived. But if things continue as they are without some dramatic change, the idea of the advent of the Kingdom of Heaven will be nothing more than a pipe dream.

Where Will Humanity Find Hope?

Readers may feel a sense of despair thinking about how dark and dismal the twentieth century was and how fast we ran toward the darkness. Indeed, if we look at the outstanding features of the twentieth century, hope eludes us wherever we turn. The future looks bleak and can fill us with foreboding.

Nevertheless, these things are the symptoms of the Last Days, and we cannot avoid passing through them if we are to greet the coming dawn. As the saying goes, "The night is darkest just before the dawn." The world is in the midst of a great transition. When the winter wind displays its greatest savagery, it is a sign that spring is just around the corner, ready to arrive with a blaze of blossoming flowers. In this sense, all the things I have described above are like birth pangs taking

place before the birth of a precious and long-awaited child.

The beginning of the Kingdom of Heaven means the demise of satanic power. But from Day One of human history, this satanic power has dominated human events and wielded its authority in whatever way it saw fit. Naturally, this satanic power is not going to simply go away without a fight. Thus the twentieth century was unprecedented; it was the most turbulent century in history. It was a century of confusion, a century that presented humanity with more trials and tribulations than we ever before. If we think of these events as the final fling of satanic power as it faces its demise, then it makes a kind of sense.

Nonetheless, the world that exists under satanic dominion faces an inescapable destiny. Because the true authority of Heaven has now been established here on the earth, the satanic regime has no choice but to recede into oblivion.

God has been preparing for this heavenly sovereignty for the last two thousand years. This heavenly sovereignty is where humanity has to place its hope. After the fearful trials of the last century, humanity has nowhere to turn now but to Heaven.

The work of the Lord of the Second Advent, who was born in 1920, has been under way for eighty-two years. He has fought and won the decisive battle with the satanic dominion on earth, holding high the ideal of True Parents for all to see. Now he is plowing ahead to complete the great work of the salvation of humanity.

The result of that work will be a changeover between the dominion of goodness and the dominion of evil, and the year when this took place was the historical year 2000. This is the dawning of the Kingdom of Heaven, something humanity has sought for many years. If humanity completes its own portion of responsibility before Heaven, then that kingdom will be achieved without fail.

During this incredible emergency period we are in, humanity must think about how to survive the judgment of the Last Days. What it all boils down to is: how can we become the chosen children of Heaven? How do we earn the merit to greet the new millennium of blessing? How can we qualify to register as citizens of the Heavenly Kingdom on

earth? Those are the questions we face.

As I conclude this book, I would like write a few things about this particular problem.

The most important thing for humanity to understand is that (a) this era is destined to see the most significant transformation in human history, and (b) the pivot point for this great transformation is the return of the Messiah. Understanding the work of the returning Messiah is the path to salvation.

Two thousand years have passed since the birth of Jesus Christ. This fact is highly significant, and is not something we can easily afford to dismiss, for several reasons.

First, the year 2000 marked a change in centuries. The curtain closed on the twentieth century, with all its tribulations. Second, 2001 marked the beginning of a new millennium, the third since the birth of Jesus Christ. Many Christians interpret this third millennium as corresponding to a thousand-year Christian kingdom and paint a vision of the future filled with hope. When the start of a new century is such a meaningful event, how much more significant should be the beginning of a new millennium?

The third reason, much more important, can be understood from the explanation of providential history provided by the Unification Principle. As the Principle shows, a new dimension in God's providence has always unfolded every two thousand years. In the history described in the Bible, the process started with Genesis, and every two thousand years, a new level of the providence began.

Shortly after God created humans, Adam and Eve fell in the Garden of Eden and were banished. The first two thousand biblical years of history was a dark period. Only after two thousand years had passed did the first light in human history appear. When God found and established Abraham as the Father of Faith, a monotheistic religion was established for the first time. Faith in the one true God set down firm roots.

If we divide biblical history into periods of two thousand years, we can see that, starting from Abraham, the following two thousand years was a period of God's preparation to send the Messiah, Jesus Christ. This preparation unfolded in

the providential history that centered on the descendants of Abraham, the chosen people of Israel. God raised the chosen people on the basis of their monotheistic faith, and on that foundation, He brought about the supreme goal of the providence, namely, the birth of the Messiah. Jesus, however, died on the cross at the age of thirty-three. As explained previously (see *Messiah*, vol. I), God's ultimate purpose for sending the Messiah could not be completed by Jesus' death on the cross. For that reason, the providence of salvation had to be extended, and providential history from that point on has focused on the return of Jesus Christ, the Second Advent.

Another two thousand years have now passed. If we look at history from this perspective, we can see that we have completed three two-thousand-year periods since the dawn of human history; the fourth is about to begin. We can easily deduce, then, that with the close of the third two-thousand-year period (during which Jesus Christ made his promise to return), God's providential history is again arriving at another time of great change.

In this way, God's providence in human history has woven great events every two thousand years. At the end of the first two thousand years, God established Abraham as the Father of Faith. At the end of the second two thousand years, God gave birth to the Messiah, Jesus Christ. We can expect, then, that when the third two-thousand-year period comes to an end, God's providential history will arrive at another time of revolutionary change.

What will be the great change that takes place when the third period finishes and the fourth begins? That great event will be the completion of the providence of the return of Christ; the promised return of Jesus will be brought to fulfillment.

Throughout this book, I have testified that the return of the Messiah has already taken place. I have also testified that the return of Jesus is not accomplished by the Messiah coming on clouds in the sky but by the Messiah being born in the flesh, just as Jesus was two thousand years ago. Moreover, I have testified that the returning Messiah, born in the flesh, is none other than Rev. Sun Myung Moon, of Korea.

Concretely speaking, however, what exactly does this

mean? It means the end of the fallen history of humankind, and for the first time ever, the beginning of the history of heaven on earth. In the year 2000, the Kingdom of Heaven on earth began.

To summarize:

1. First 2,000-year period of biblical history: After the Fall of the human ancestors Adam and Eve, God establishes Abraham as the Father (Ancestor) of Faith at the end of a dark period of history.
2. Second 2,000-year period: God establishes the chosen people of Israel and, on that foundation, sends the Messiah, Jesus.
3. Third 2,000-year period: God sends the Second Advent of the Messiah on the worldwide foundation of Christian faith, and he becomes the True Parent of humankind, ushering in the dawning and then completion of the Kingdom of Heaven on earth.

This is a very brief outline of history centering on God's providence for human salvation (the history of God's providence of restoration).

Founding the Absolute Value System

What tasks must the returning Messiah fulfill to achieve the goal of human salvation? In short, he must establish a value system that is centered on God. This is equivalent to establishing the direction that the earth will go in the future. Using the analogy of a nation, we can say that he must establish a constitution. If the planet were a ship, he would have to set the compass heading.

To establish an eternally unchanging, absolute value system, one first has to know and understand, clearly and precisely, the Creator and the Creator's purpose of creation. God's Will is to accomplish that purpose. Hence, all events and actions that lead toward that purpose are by definition good, while all that goes against that purpose is evil. All efforts directed toward achieving God's goodness are righteous, and all efforts directed the opposite way are unrighteous.

True love is God's very essence, but it seeks an object, to

give unconditionally to that partner, and to experience limitless joy in the response of love from that partner. To bring about such joy, God created all the things of cosmos, including humans. All other beings in the universe are indirect, symbolic partners in love to God, while humans are His direct partners in love.

Human beings are, in fact, God's children, and for that reason, God created us in His image. We could say that a human being is God in visible form, and God is the human being in invisible form. As God's children, the purpose of existence for humans is to return limitless joy to God as His partners in love.

It is logical that only the Messiah can bring such a cogent and absolute value system to this confused earthly plane. The Lord of the Second Advent comes as God's only begotten son to establish a value system that is unshakable. Who apart from God's chosen son would have the qualification to understand God's value system and reveal it? Who else but God's son could represent God and speak as God's mouth-piece?

The absolute value system established by the Second Advent of the Messiah forms the groundwork and foundation of the Kingdom of Heaven on earth. By definition, the Kingdom of Heaven on earth will be a fair and just society based on God's absolute value system. It has a culture in which ethics and morality shine forth in splendor.

Our current society has achieved the peak of material culture. So why are we languishing in such extreme confusion? The reason is that the true standard of ethics and morality is as yet unclear. A measure by which we can judge what is right and wrong cannot be found. For example, recently in Japan, a thirteen-year-old student murdered a female teacher in broad daylight because she had been scolding him for being late to school. In the United States, President Bill Clinton's immoral and lewd conduct in the White House astonished people around the whole world and brought no end of embarrassment to the citizens of America. Such is the current reality. I wonder if such things aren't also signs that we have come to "the end of the world" as it is.

The establishment of God's absolute value system is the

one thing that can bring light to this dark and dismal society. To give an analogy from construction, establishing God's absolute value system is like laying a firm and strong foundation. As I have already mentioned, the three fundamental pillars of ethics (morality) rooted in God's absolute values are absolute honesty, absolute purity, and absolute unselfishness.

The drama of human history after the Fall in the Garden of Eden reflects the destruction of these absolute ethics. Humanity's Fall began from the start with a lie; with art and cunning, the archangel Lucifer deceived Eve with a lie. Eve had improper, immoral sexual relations with the archangel. She lost her purity. Next, Adam became entangled in this unfolding drama of immoral love. In the end, God's entire world—the world of His ideal—was delivered over to Satan, because, be it true love or false, love is the thing that determines dominion. Thus, the corruption of humanity began from the evil intentions of Satan, who was none other than the archangel Lucifer. It all began from self-centered desire; this was the motive behind the Fall.

The Fall of the first human ancestors was a tragedy. It was triggered by the loss of the ethic of living for others, by a loss of the spirit to serve, by a loss of the ethics and morals that derive from God's absolute values. The Messiah, then, is the one who comes to reverse that loss, to return things to their original condition. As the True Parent, the Messiah has the mission to establish God's absolute value system, and on that foundation, to clarify the absolute standard of good and evil. In the end, the Messiah must turn this society into a society that embodies the three great principles of the path of true morality: absolute honesty, absolute purity of love, and absolute unselfishness.

Whoever lives by these three principles becomes one with the essence of true love. If a husband practices these three principles in relation to his wife, he is loving his wife in the truest way. If any person lives these principles in relation to his family, he is loving that family in the truest sense. And so with one's neighborhood, one's nation, the world, and all humanity; live these three principles and you are loving your neighborhood, your nation, the world, and humanity in the truest possible sense.

Thus, the Kingdom of Heaven on earth is a world of absolute ethics and morals. Humanity is destined to live in such a world, in honesty, unselfishness, and pure love. Based on God's absolute value system, humankind is destined to live in joy and the spiritual light of God's absolute virtue.

The External Aspect of God's Re-creation Program

In order to send the Messiah and make this planet into an ideal world, God has painstakingly prepared and consolidated the environment necessary for the construction of the ideal. Moreover, Heaven has prepared a program of unlimited blessings for humankind so that we can build such an ideal world in the years directly before and after 2000.

In preparing the world for transformation into the Kingdom of Heaven, God has brought about external reforms based on His blueprint for the ideal society.

The society of the twentieth century has no way to become the Kingdom of Heaven in the current state it is in. Great revolution and change are absolutely unavoidable. Those great changes are under way this very moment.

The principle of God's creation is to carry out external creation first and then internal creation. In the creation of humanity, God created the human body first, and then breathed spirit into it. Before creating humans, God created the external things of creation—the environment—first and then created humans within that environment.

Constructing an ideal society in the twenty-first century will involve re-creating the world according to God's original design. Thus, in accordance with the principles of His creation, God first restores and consolidates the environment for the ideal world, and then sends the Messiah and re-creates humanity. I would like to describe just a part of God's program for the restoration of the environment for the Heavenly Kingdom.

I will discuss God's external preparation for the twenty-first century in four different categories, each describing one type of external revolution or reform. These are the energy revolution, the food revolution, the health and medical revolution, and a paradigm shift toward New Age science.

The Energy Revolution

Without finding a new source of energy, it will be impossible for us to maintain the ecosystem we know on earth. There is already great hope, however, that this problem can be solved. In particular, I am referring to "space energy" (also called zero-point energy or vacuum energy), a new development being pursued.

Until recently, modern science considered a vacuum as nothing but empty space, where nothing remains once air and matter have been removed. The most recent science, however, asserts that a vacuum is more than simple space, and that it abounds with space energy derived from micro-particles.

We are talking about more than just theory here. Studies employing the unlimited supply of space energy have been successful in numerous locations all over the world. A number of experimental generators have been publicly announced and are currently being tested.

Research dealing with space energy and space energy generators was made public at the twenty-sixth International Engineering Conference on Energy Conversion. This conference was jointly convened in Boston by seven research institutes, including the American Atomic Association. That such a conference was held at all shows that the American industrial and financial institutions funding these institutes have recognized space energy. The participants of this conference were astounded by more than thirty research papers and new generator experiments.

If space energy ever replaces existing sources of electrical energy, the resulting changes will be huge, far greater than the changes brought about by the Industrial Revolution in eighteenth-century Britain. When unlimited space energy is provided as a cheap, non-polluting fuel source, the impact it will have on our society and way of life is sure to be beyond our imagination.

The first impact this energy revolution would have is an end to the war between humanity and the earth. Finally, there would be hope that the earth can recover from all the damage caused by our environmental destruction and pollution.

If such an energy revolution prevented a polar shift or a

change in the angle of the earth's rotation, it would be tantamount to rescuing the planet. It goes without saying that the development and implementation of a new energy source is a key to realizing peace and happiness for humankind.

The inevitable changes in society brought about by the development of space energy will not be limited to economics. Politics, the environment, as well as health and life expectancy will all be greatly affected.

God envisions an ideal society for humankind; in the construction of that ideal, the fundamental requirements for daily life must be the first things provided for. This is an absolute must. The most fundamental requirements for human life are air, water, and sunlight, but we also need energy and food.

God provides unlimited air, water, and sunlight to all the people of the earth. Just how grateful are we for air, without which we could not live? How much do we pay for the use of air? Instead of being grateful, we are usually indifferent and apathetic about air, water, and sunlight, even though they are all indispensable.

There are at least three other areas in which our basic requirements must be met. These other resources must also become available without limit if we are to achieve an ideal society. They are energy, food, and medical treatment (health).

Up until the present, the scramble for fossil fuel energy sources has produced confrontations. In recent history, when humankind has been dependent on fossil fuels, the nations that possessed oil were blessed with great wealth and came to dominate the rest of the world. During the Cold War, the eyes of all nations were drawn toward the Middle East, a veritable treasure house of oil. Both the United States and the Soviet Union made every possible effort to obtain hegemony over the oil fields of that region.

The Gulf War, which broke out in the early days of 1991, is a prime example. It was a war primarily waged for the sake of hegemony over oil sources. Why did the powerful nations of the world all participate in the Gulf War? The reason was to ensure their influence over the oil sources. Why did Japan, whose constitution does not allow it to dispatch soldiers overseas, take responsibility for the cost of the war, to the tune of

\$13 billion? The reason is simple: Japan would not survive without access to Middle Eastern oil.

Because oil is a scarce, limited resource and many nations are dependent upon it to maintain their lifestyles, oil-based conflict and competition is unavoidable. What would happen, however, if space energy replaced fossil fuels? The impact on all aspects of everyday life would be far-reaching. More important, because the new source of energy is found in a vacuum, it would be an inexhaustible resource, much the same way that air is. In contrast to fossil fuels, energy could be provided limitlessly at very low cost. Moreover, space energy is clean; there is no pollution. There is no need to dig deep into the ground or to use oil tankers that are liable to shipwreck and contribute pollution to the world's oceans. And there would be no need to worry about air pollution.

For these reasons, many large corporations have feared the appearance of space energy. In fact, some extremely powerful fuel corporations have opposed its development.

Fortunately however, many global industrial conglomerates now recognize the potential of space energy and have channeled funds into research. They know that fossil fuels are limited. If we keep burning fossil fuels at a rate of six billion tons per year, as we are now, it is doubtful whether the earth can last for more than thirty years. These large global conglomerates had no real choice but to accept this new energy source.

Even more encouraging is the fact that space energy development has already advanced much further than most people could imagine. A village in Switzerland is said to be using a space energy generator. However, space energy transcends the domain of contemporary physics, because it deals with the world of micro particles much smaller than the quantity of matter that contemporary physics is able to measure. In other words, space energy research deals with the field of consciousness—the spiritual aspect of the universe. For that reason, research into space energy will doubtlessly be the first victory of New Age science.

In conclusion, then, the problem of energy can be identified as one of the fundamental, underlying causes of confusion and innumerable tragedies in the world. Our current fos-

oil fuel resources are both limited and unequally distributed, and this gives rise to the problem of ownership: conflict between haves and have-nots. Without resolving the energy problem, true world peace and genuine security for humanity cannot exist.

For this reason, the possibility of space energy development is a message of great hope for humankind. It is also one of the blessings that God wants to impart to humanity at the time of the dawn of the Kingdom of Heaven on earth.

The Food Revolution

Food is absolutely indispensable for human life. As a vital condition for living, food follows only air, water, and sunlight. However, in contrast to those three, food is obtained through economic activity, by effort. Without some way of making money, people cannot obtain food.

The ground that can be used for cultivation on earth is limited. Despite this, the population increases every day. Already the world population is said to be six billion. It is estimated that it will exceed ten billion before the end of the first half of the century. How are we going to feed our growing population?

In the Bible Jesus says, "Therefore, I tell you, do not worry about your life, what you will eat or drink; or about your body, what you will wear. Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them. Are you not much more valuable than they? And why do you worry about clothes? See how the lilies of the field grow. They do not labor or spin. ... If that is how God clothes the grass of the field ... will he not much more clothe you?" (Matt. 6:25-30)

With the serious food situation humankind faces, such words are likely to be dismissed as nonsense. But before we begin worrying out of a sense of insecurity, we need to think quietly about the problem for a moment or two. In reality, the world is not suffering from a food shortage. We could provide each person on the planet with 2,400 calories of nourishment per day and still have food left over.

The reality is that in one location, we have a steady stream of people dying from diseases related to excessive

body weight, and in another location, thousands of children dying from famine and famine-related disease. In numerous places around the globe, people die from starvation, yet in nations like the United States, governments establish soil banks (providing subsidies for suspended cultivation of excess food crops) and pay huge sums of money for farmers to refrain from raising crops.

Something is very wrong. The way I see it, this situation is not the fault of any nation or government. Rather, it derives from a contradiction inherent in the social system of the twentieth century, an error of our current economic structure.

Before discussing how this contradiction in our system can be rectified, I want to emphasize the following: Just as the Bible indicates, the Creator arranged things so that humanity would not have to worry about "what to eat and what to wear." The Creator gave humanity unlimited ability and potential and the possibility of producing all the food we need.

The real problem is that, due to the Fall of the first human ancestors, selfishness came to dominate human life and the human intellect was stifled, thus leading to the situation we have today, with all its tragic irrationalities.

Nevertheless, the Kingdom of Heaven on earth is approaching, and when its philosophy is implemented in daily life, the new millennium will see a revolution in the how food is managed. The day will soon come when all people can be free from hunger and starvation.

As I mentioned, the Creator provided us with air, water, and sunlight. In the same way, with foresight and a little effort, food will no longer belong to the domain of fierce competition but will become a resource of unlimited supply. When the problem of food supply for humanity transcends economics, a true ideal society will be achieved.

Let me cite an example. In the southern part of Japan, at Ryukyu University in Okinawa, there is a professor of agriculture named Teruo Hika. He has published a book that makes a bold declaration: "I have found the way for all food, environment and medical problems to be solved!"

Professor Hika is the first person to publicly proclaim the EM agricultural method. EM, a newly coined expression,

stands for "Effective Micro-organisms." The EM agricultural method is a form of bio-technology applied to agricultural uses.

This may not exactly sound like the kind of thing that can trigger a worldwide change, but the more one learns about it, the greater the potential of this technology appears. Moreover, it has already passed the experimental stage in Japan. Trial farms are being successfully run in Asia, South America, and Oceania, and research is advancing in the United States, Canada, and Europe.

This quote from Professor Hika explains the principle and possibilities of the EM agricultural method.

There are two directional characteristics in the natural world. One is the trend toward formation, toward revival and resuscitation. The other is the trend toward collapse and breakdown. The natural world exists through the balance of these two directional forces. We can roughly divide microorganisms, the smallest units of life, into formative microorganisms and collapsing microorganisms. Formative microorganisms bring freshness [and] vitality to animals and plants. Such formative microorganisms include photosynthetic bacteria and microbes, yeast fungi, lactic microbes, and so forth. In contrast to these, microorganisms such as germs and saprogenous bacteria are "destructive" microorganisms that bring about decay and collapse. They push high-order plants and animals toward death. Accordingly, by combining and cultivating useful microorganisms and providing them to animals and plants, the animals and plants become both vital and fresh, and production can be increased by leaps and bounds. In addition, waste, sewage and manure, etc., are brought around to the formative or revitalizing direction, and this directly affects production, making it possible to advance purification of the environment, air and water.

Microorganisms influence all animals and plants. Dr. Hika successfully selected and cultivated useful, effective microorganisms, then researched how these contribute to the growing power of animals and plants.

Even with this explanation, it might be hard to grasp what EM technology does. So let's take a look at some of the

effects of this technology. First of all, EM farming methods allow effective microorganisms to make the soil extremely fertile and productive. The soil's productivity can generally be increased by three to five times, without the use of chemical and other fertilizers. When EM farming is used with vegetable cultivation, a tomato plant that usually bears around 30 tomatoes will produce from 100 to 150 instead. In some cases, the plant may even yield 300 tomatoes. And what is more, the taste is reportedly of the very highest quality.

But it doesn't stop there. Not only do EMs make the soil highly fertile without the use of chemical fertilizers or compost, but the productivity of the soil increases with every passing year. Potentially, even miracles are possible. With only EMs and water, deserts like the Sahara or the Gobi can be turned into fertile lands. We are close to the time when humankind can achieve the conversion of deserts into greenbelts that produce grain and flowers.

The EM farming method will bring a revolution in the way the world handles its food resources. Could famine persist if we increased food production by three or more times?

As Dr. Hika says, "Even if the world population increases to 20 billion, we can still produce all the food we need to feed them, and still have some left over."

Food is a resource that is absolutely necessary for human life. If, however, food becomes as abundant as Dr. Hika says, economic concerns will become irrelevant. Food could be produced and provided according to need and become an inexhaustible resource.

The Creator created us knowing what we would need. The real problem for us is to make our way out of the darkness that exists in our minds.

Let's look at some numbers. Every year, 26 billion tons of earth are washed into the sea, while 3.1 billion hectares of farmland, comprising 84 percent of the land used for agriculture worldwide, is polluted by the use of agricultural chemicals. The chemicals that pollute that land are eventually washed into the oceans, and together with industrial chemicals, result in pollution that threatens the well-being of the world's marine ecosystems. EM technology will make it possible to resolve all these problems.

Technologies such as EM farming methods are a form of blessing from God. With the approaching dawn of the ideal society, many more inspired and brilliant technologies will make their appearance. How could an omniscient and omnipotent God not feed all of His beloved children?

The Health/Medicine Revolution

If everyone were in good health, the medical industry would go into recession. Obviously, if there were no disease, nobody would have to go to the hospital. But what is the reality we see today? New, more powerful drugs and medicines continually make their appearance, yet every hospital is visited by a steady stream of callers. The number of patients, far from decreasing, is rising with each passing day.

This means that the problems of health and medical treatment are not ones that can be solved simply by medical technology or by a certain medical system or institution. The advance of medicine cannot guarantee health and long life for humanity without the more fundamental causes of disease first being eliminated. Where, then, do the fundamental causes of ill health lie?

First, environmental pollution is a contributor. If the war between humanity and the earth continues, if we continue to pollute the environment, then we cannot expect to see an improvement in human health or any solution to our medical problems. Is it reasonable to hope for a decrease in the number of medical patients when people are breathing polluted air and drinking polluted water, all while the ozone layer is being destroyed?

A second big factor is the modern lifestyle. Our current society is based on competition. Competition means conflict. In the midst of such competition, we receive all kinds of stress, both psychological and physical. Stress has now come to the fore as one of the central causes of poor health. Generally speaking, to win the competition, one needs a mind-set that takes joy when the opposition fails or is ruined. Under the influence of such a negative way of thinking, there is no opportunity for people to experience peace and tranquility in their mental and spiritual condition.

Third, a huge number of current diseases have their roots

in human behavior, namely in self-indulgence and the abuse of human freedom. Freedom is something that needs to exist within the framework of rules and laws. But the liberalism of today's world and, in particular, the freedom found in the advanced nations often contravene Heaven's laws. Such liberalism has degraded to become little more than self-indulgence and license devoted to satisfying the individual's selfish desires. The result is a morally and ethically bankrupt society that expresses itself in the pursuit of physical pleasure and immorality. Hit by waves of such hedonistic trends, people adopt lifestyles of sexual behavior defined by a lack of order and principle; the world has become so steeped in moral confusion that sexual acts between members of the same sex are performed in broad daylight. Is it really possible for this kind of society, which does whatever takes its whim, to exist for long without having to deal with the repercussions?

A representative example of such repercussions can be found in the reality of the AIDS epidemic that currently traverses the globe. AIDS inflicted incredible trauma on our world in the late twentieth century. Moreover, this phenomenon is expected to spread exponentially, an expectation that is materializing before our very eyes.

The number of the world's people infected with AIDS is currently estimated to be around forty million. However, the incubation period for AIDS is somewhere between five and ten years. We can confidently estimate that a horrific explosion, a tragedy, is waiting in the wings for humanity. It is only a matter of time.

The Dana-Farber Cancer Institute at Harvard University has made some predictions concerning the future. The institute estimates that the number of people infected with AIDS will top one billion by the year 2010. If more than a billion members of humanity are infected by the virus, then it will be only a very short period of time before the number doubles, then doubles again.

Such a state of affairs is virtually a crisis that threatens the existence of humanity. It is also clear that such a situation would tie up the world's medical treatment funds.

Even if we consider only the three factors described above—environmental pollution, the competitive lifestyle,

and diseases derived from the abuse of human freedoms—it is fairly obvious that in terms of health and medical treatment, humanity has run up against a wall. So what kind of revolutionary change can we expect in this area? Here, too, there is hope.

First, the development of such technologies as space energy and EM technology will play revolutionary roles in restoring and regenerating our environment. With clean air and water, abundant oxygen, unlimited space energy, and food free from pollutants and poisons, not only will we be able to satisfy our material needs but also bring revolutionary changes to our health and the way we deal with medicine.

Second, the sun is setting on modern capitalism with its premise of competition and conflict. Many people feel that this kind of economic and social system is due for change. In the twenty-first century, there will be an inevitable shift: from competition to co-existence, from exploitation to co-prosperity, from the value system based on money and material goods to one based on love and the heart/mind. The change is unavoidable because this is the direction of God's providence.

What all this means is that the purpose on which people focus their lives will shift away from money and material things. It means the advent of an era where people will live happily, fruitfully, in an atmosphere of joy and excitement. And in the end, this is the only way to relieve the stress that modern people experience constantly.

Nevertheless, the most important factor influencing health will be a revolution that takes place within people themselves. How can people be liberated from immorality and hedonistic lifestyles? The solution can only be found in a revolution of consciousness. No matter how much God's external program for re-creation is accomplished, it will all come to naught in the end if humanity continues in the old, fallen ways. When all is said and done, humanity itself needs to be re-created, reborn. A revolution of consciousness is the key to this re-creation. It is the centermost element in the making of the Kingdom of Heaven on earth.

This revolution of consciousness is synonymous with the liberation of humanity from darkness—"Know the truth and

the truth will set you free"; in other words, liberation by the power of truth, or an internal revolution. Humanity's eyes are opened to higher values, to eternal values. This point is the one that I wish to emphasize in this book. It is really the most important message I could give.

In the end, however, this revolution of thought will bring about a revolution in human health and how we treat diseases. This is what Heaven desires. And as we say in Korea, if it is Heaven's will, then surely it will come to pass. In fact, such a time is already on its way.

That is why I am so full of hope and expectation. When I look toward the twenty-first century, I see great things happening. But there is one final bridge for humanity to cross before that future can come about. And it is not an easy bridge, by any means.

The Paradigm Shift Toward "New Age Science"

Another aspect of the process of reform is the scientific revolution. Without science undergoing certain fundamental reforms, we cannot expect to see an ideal society.

Earlier in this chapter, I demonstrated that twentieth-century science is flawed. This assertion is not intended to deny the importance and value of science. Rather, I simply want to draw attention to the fact that the paradigm which underlies modern science is based upon a flawed understanding. It holds that the universe is entirely composed of matter and human beings are nothing more than their body.

In reality, matter is not all there is to existence. The material world exists in the same space with another, invisible world of spirit. This invisible world is more essential in terms of function than the material world. God created two worlds: the physical world, which we call the universe, and the spiritual world, which is invisible yet substantial. Together we call the universe and spiritual world the cosmos (ch'on ju in Korean).

Likewise, humans are more than simply a body. Within the physical body there resides an invisible aspect or body (the spirit self). It is this spirit self that is the real "I," or "true self"; it is the most essential component of our human life. The body is nothing more than a house, a vehicle for this true

self. After we leave our physical life, that essential aspect continues to live forever, with both consciousness and feeling. The world in which it continues its existence is called the spiritual world. The physical aspect of human beings exists so that we can pursue and develop the true happiness of our "spirit self."

In this sense, the human being is an "individual truth body" that continues to exist for eternity.

For modern man, the problem is that the invisible, essential world is formed from the tiniest micro-particles. These particles are so subtle and minute that the methods available to modern science simply cannot detect them. As a result, modern science simply treats that world as non-existent.

Thus, twentieth-century science developed based on research that gives primacy to matter, but now, such science has come up against a dead end.

In reality, the cosmos is formed from the combined unity of the spiritual and material worlds. The foundation or origin of the cosmos is energy. When that energy comes together on a coarse level, it forms the material world. When that energy comes together on a more subtle level, the world formed by those fine micro-particles is the spiritual world. The universe exists within the cosmos, and forms one part of that cosmos. Thus, even though the physical world and the spiritual world are different in being coarse and fine, together they have the same fundamental quality and form the one ch'on ju, or cosmos.

I am not a scientist, nor do I pretend to be one. My conclusions are simply the result of looking at the fruits of scientific research in the light of the Unification Principle.

So what size micro-particle can contemporary science actually measure? At the current time, the smallest unit of individual particle that modern science can detect is 10^{-18} centimeters. This is the smallest value that can be detected using the world's largest particle accelerator, which is in Europe. What is 10^{-18} centimeters in real terms? One billionth of a centimeter.

The invisible substantial world, however, which forms the greater part of the cosmos, exists somewhere in the realm of particles that are sized from 10^{-20} centimeters to 10^{-88} cen-

timeters. And the higher one goes into the spirit realms (those known as heaven), the particles become smaller and finer, ever more subtle. The existence of this kind of unimaginably small particle simply cannot be detected by contemporary science. Because science cannot detect it, science says it is not there. But the truth is, it is there. It is just that scientists have no method of detecting it.

The greatest flaw in modern science is that it ignores that essential world and holds matter as its sole object of inquiry. It does this because it cannot detect the multidimensional world of essence (which is, by far, the vaster aspect of the cosmos). Because the materialist culture that we live in today has developed based on this modern science, our civilization becomes more self-destructive the more it develops. This is the first and foremost reason why civilization on earth has run up against a dead end.

So what should we do? We need to change the paradigm upon which we base our science. Let me summarize the basic content of the paradigm shift that we need.

Contemporary Science Must Embrace Both Worlds

The science based on the new paradigm will be what I call New Age science. Contemporary science deals only with the material universe. Science in the future, however, must be ch'on ju science (science that embraces both the science of matter as well as the science of the spiritual world). This is what I mean by New Age science.

Such a paradigm shift will not be the first to take place in the world of science. A similar paradigm shift took place when the scientific focus shifted from the geocentric theory (which believed that the heavens moved) to the heliocentric or Copernican theory (where the earth is considered to move). Another paradigm shift occurred with the move from Newtonian mechanics to quantum mechanics. So there have already been at least two dramatic and epoch-making paradigm shifts in the history of science.

This next shift, however, will lead to an integrated science that combines material science with science of the spiritual world, and will have far greater impact than either of those past paradigm shifts. The repercussions of this coming shift

will be incredible.

The two previous paradigm shifts I mentioned were simply theoretical changes within the material system. In that sense, they had little or no impact on the way people lived their lives. None of the fundamentals changed.

In contrast, the changes brought about by the coming shift will be colossal, because the changes will, in nature, transcend the world of matter and embrace recognition of the world of essence.

Clearly the shifts will bring huge changes not only in the way we live their lives but also in the way people think. In addition to the patterns of our daily life, the structure of our awareness will be transformed. For that reason, we can expect the new paradigm shift to bring a revolution to our social, our economic, even our political, systems.

The International Conference on the Unity of the Sciences

Here I would like to testify to one example of Reverend Moon's keen insight and vision in the field of science. In 1971, when Reverend Moon moved to the United States, the first academic conference he founded was ICUS, the International Conference on the Unity of the Sciences.

When the first ICUS conference was convened in New York in 1972, no more than fifteen scientists agreed with its aims and objectives. Reverend Moon's concept was simply too unexpected, too fantastic.

He quickly established "Science and Absolute Values" as the central theme of these conferences. At the words "absolute values," many of the participating scientists and academics simply shook their heads in condescending exasperation. "Where in science do you ever find absolute values?" "Do you think he's crazy?" That was the kind of response Reverend Moon got. However, he would not budge. Year after year, "Absolute Values" was the uncompromising theme of each ICUS conference.

In this way, Reverend Moon was able to make the scientists think about absolute values and the Creator, the core of absolute values. His insistence on the theme of absolute values implied that all the myriad forms of nature—the objects

of scientific research—found their origin in the Creator, and also that those forms move and exist within the framework of the Creator's purpose. Indirectly, he was teaching the scientists. He also taught the ICUS scientists that behind the created universe there exists an unchanging and eternal principle and a purpose of creation. It was this that he actually meant by the expression absolute values.

In addition to establishing this unorthodox approach, Reverend Moon also went against the mainstream trend in twentieth-century science, namely the trend to subdivide areas of study and specialize. In creating ICUS, he created a conference that actively stimulated scientists to think about the entire creation of God from a composite perspective, in other words, to think about unified science.

Historically speaking, the natural sciences have often been at loggerheads with the social sciences. With ICUS, Reverend Moon brought together scientists and scholars from these two branches of science and had them discuss the purpose of science and the contributions that science makes to humanity. It was this kind of vision that eventually led many scientists to admire Reverend Moon for his foresight and lofty vision.

As ICUS continued, Reverend Moon added parapsychologists, philosophers, and religious scholars to the list of participants. This move was a direct expression of his goal of bringing unity between the sciences of the physical, visible world and the sciences of the spiritual, invisible world. Finally, he made a public call for "unity and accord between science and religion." It was a truly epoch-making concept and signified a dramatic step forward on the path of science.

What this really shows, however, is that, in a very real sense, Reverend Moon is one of the main advocates and proponents of New Age science, a fact that not many people know but which should be given greater recognition.

So what is this "unified science" that Reverend Moon is advocating? To start with the conclusion, he urges the natural sciences to find common ground with religion to generate a science that can research the world created by God in its entirety. Thus, unified science is also the science of the New Age, or New Science.

The new form of science is one that researches both the visible and invisible substantial worlds in a unified manner, one that researches universal truth and universal laws, one that extends to research and development of the multidimensional world where God resides. If and when this happens, it will logically mean that the scope of religion and the scope of science would become one and the same. In the end, science and religion would unite as a matter of course. Human society would become a place where the principles taught by religion are reinforced by scientific research. Both science and religion would be directed toward a unified goal of accomplishing the ideal of the Kingdom of Heaven on earth.

Reverend Moon has been the first and foremost advocate of a movement for the unity of religion and science. More than anyone, he has boldly advocated, actively promoted, and concretely pursued a transition to the science of the New Age. He has striven long and hard to bring about the study of God's created universe in all its various aspects (embracing the material and spiritual worlds). In this sense, he has also striven to rescue twentieth-century science.

Of course, the scientists of the twentieth century were never going to accept such a revolutionary concept easily. Nevertheless, at enormous cost, Reverend Moon continued to convene the ICUS conferences every year. With each passing meeting, scientists who had their doubts and misunderstood the vision of Reverend Moon began to open their eyes and see what he was driving at. Slowly but steadily, more and more prominent scientists began to testify to just how far ahead of his time this "pet theory" of Reverend Moon's was.

The ICUS conferences enjoyed greater success every year. Today, ICUS stands as the largest gathering of scientists and philosophers in the world and boasts the participation of numerous world-famous scientists. Nobel laureate scientists hold the posts of chairman and subcommittee directors. The Founder's Address that Reverend Moon delivers at the start of each conference is a highly anticipated event. In reality, this Founder's Address has been a kind of teaching, where Reverend Moon has pronounced the direction in which scientists need to work in the new, unfolding era.

The Key to the Kingdom of Heaven Is a "Revolution in Consciousness"

In carrying out His program to restore the environment of heaven and realize an ideal society, God has (1) prepared a source of unlimited clean energy, (2) given us the potential to feed all humanity bountifully, (3) opened the path to health and medicine that will allow all humans to live out the full length of their lives, and (4) pointed us toward the new science that will rectify the flaws in twentieth-century science, by means of a paradigm shift heralding the new age.

If all the reforms within God's program are implemented, the twenty-first century will be an incredible era of great hope. Nevertheless, all these epoch-making changes belong to the external portion of God's "re-creation" program. These alone will not create the Kingdom of Heaven on earth. God's internal re-creation program also needs to be completed. I am referring to the re-creation of fallen human beings. Because the root of evil in this world lies with human beings, there can be no ideal society and, of course, no Kingdom of Heaven, unless humankind undergoes reformation. The external environment will not suffice.

The Fall occurred when human beings sinned in the Garden of Eden and abandoned God. Thus, the Kingdom of Heaven cannot come before human beings wash away their sins, become true human beings, and return to God's bosom.

In the end, then, humans play the decisive role in creating the ideal society and the Kingdom of Heaven. In the Last Days, the greatest change to take place must be a human revolution. People need to go from being fallen to having original nature. We need to rise above this fallen world and become citizens of the Kingdom of Heaven.

This revolution is the key to everything. It is vital at the time of the Last Days. But it can only come about by a revolution in consciousness, and that will only be accomplished by the power of truth. Our great good fortune is that Heaven has already sent this truth to the world. The words are those of the returning Messiah, the Lord of the Second Advent and True Parent of humankind. Those words of truth are found in the teaching of Reverend Moon, known as the Unification Principle (also Godism or head-wing thought).

That truth liberates human beings from darkness and reveals a world not seen before. Its effect is like the rising of the sun, and in that light, the path that humankind must walk becomes clear.

God sends one person, the Messiah, to accomplish the great task of this human revolution. By the Messiah's return to the earth, hope comes into the world and humankind can avoid death and judgment. This is the meaning of the history of humankind's re-creation; God originally created humans through the Word. In the same way, He also re-creates humans through His words, given through the returning Messiah.

To re-emphasize, those words are here on earth already, and the work of human re-creation is already under way.

Let's discuss this revolution of consciousness that will complete God's work of re-creation. The greatest problem today is that we still live in darkness. We still do not grasp the nature of the universe or the cosmos that God created. We even deny the existence of the Creator. We have fallen into secular (and atheistic) humanistic patterns that prevent us from seeing noble ideals. Like frogs living inside a well, we live by the laws of selfishness, grasping our material values. If things continue on like this, no one will be able to avoid the Last Judgment spoken of in the Bible or the great cataclysm that the prophets warn us about.

In the Old Testament, Abraham, aware of the judgment about to fall on Sodom and Gomorrah, got on his knees before God and pleaded for forgiveness: "Then Abraham drew near, and said, 'Wilt thou indeed destroy the righteous with the wicked? Suppose there are fifty righteous within the city; wilt thou then destroy the place and not spare it for the fifty righteous who are in it? Far be it from thee to do such a thing, to slay the righteous with the wicked, so that the righteous fare as the wicked! Far be that from thee! Shall not the Judge of all the earth do right?' " (Gen. 18:23-25)

Again he implored God. "He said, 'Behold, I have taken upon myself to speak to the Lord. Suppose twenty are found there.' " Abraham then pleaded before God a final time. "Then he said, 'Oh let not the Lord be angry, and I will speak again but this once. Suppose ten are found there.' "

In the end, Abraham could not find even ten righteous ones there, and so Sodom and Gomorrah suffered a judgment of fire and brimstone. The only ones who survived were Lot, Lot's wife, and their two daughters. While escaping, however, Lot's wife disobeyed God's command and looked back, at which moment she was transformed into a pillar of salt.

Today, judgment is imminent. If, to save the world, we had to find righteous people, how many would actually be found? Our hope, then, is the returning Messiah. Through his message, humans can undergo a revolution in consciousness to find true universal consciousness and a clear understanding of God's Will. Finally, we will come into contact with God's heart of true love. When this happens, there will be a speedy increase in the number of righteous people in the world. One by one, a new humankind capable of passing through judgment will be reborn.

What do I mean when I say "a human revolution"? It involves recognizing and accomplishing the following four items:

1. An absolute awareness that God exists.
2. An absolute awareness that the spiritual world exists (an accurate understanding of the dual nature of the world God created).
3. An absolute awareness that human beings live for eternity.
4. An absolute understanding that the path of true love is the right way to live on earth.

Aspect One: God Exists

Until the present, the main problem has been that humanity has not been able to recognize clearly the existence of God. All problems and confusion begin from denying the existence of God. Humankind lost God as a result of the Fall.

Throughout history many religions have believed in God. However, awareness that takes the form of belief in God is simply not enough to restore heaven. God has to be grasped as a reality that cannot be denied. In other words, if God is simply an object of belief, that is insufficient; belief can always change to disbelief. By contrast, reality cannot be

denied. For example, I cannot deny that I am sitting here breathing as I write this book. It is simply reality.

Originally, the Creator was not an object of belief or faith. God was a "real" God, living together with humankind. To understand this, we need look no further than the Bible: God spoke to Adam in the garden, "Adam, where are you?" He was not the object of prayers, for the relationship between humans and God was a real and tangible one, one in which they could speak together freely. When I say "an absolute awareness" of God, I mean awareness of God as a substantial living God, one who is present within the sphere of our ordinary, everyday lives, not merely a conceptual God.

Indeed, if the first human ancestors had not fallen and humankind had achieved perfection (completion), religion would have been quite unnecessary. Would there be any need to "believe" in a God who was right there with you? If your father is part of your daily life, you can simply face him directly and discuss things with him. This is the meaning of complete restoration (in other words, salvation): The relationship between God and man is returned to the original condition. This is also the reason it says in the Bible that humans were created as the "temple of God" (the dwelling where God resides). (1 Cor. 3:16)

When the True Parent accomplishes the complete salvation of humankind, the purpose of the world's four great religions (and the purpose of all religions, for that matter) will have been achieved. In other words, the work that religion is supposed to do in human history will be completed when the world is restored to the original state of creation. When the transformation into the Kingdom of Heaven is complete, religion will no longer be necessary, just as when a patient is completely cured and restored to good health, he no longer has any need of a hospital.

This complete restoration is the fundamental essence of the revolution of consciousness. Without that revolution, there can be no true state of peace between humankind and the Creator. In a sense, that is what the Kingdom of Heaven is: a state of true peace and harmony between humankind and God.

Value systems are in confusion in today's world because

humankind still has not recognized the absolute reality of God's existence. The one who comes to make the reality of God's existence clear and unequivocal is the Messiah.

Love is the essence of God, and the true relationship between God and human beings is a parent-child relationship. God, who is eternal, unchanging, unique and omnipotent, is the parent of humankind, and human beings are God's children. God is the core, the subject, and humanity is His partner, His object. What kind of partner? A partner of love.

For God's love to become joy, He needs an object, a partner, who can give and receive love. God created human beings as such objects/partners and made us capable of both giving and receiving love. That is the reason why we resemble God; we are His substantial partners in love. We were created to be able to experience immeasurable, infinite joy together with God by achieving the ideal of oneness with God in love. That has been our nature from the very outset. In other words, we were created as God's children.

Nevertheless, due to the Fall, human beings left God, and God became a God of sorrow, bereft of His partner of love. But God, omnipotent and omniscient as He is, could never be a God of failure. He began the history of salvation to seek for His lost partner of love, to restore us back to the position of true men and women: humans of the original character of creation. This has been God's providence (and Will) since the Fall of the human ancestors.

God is an absolute being; He is the standard of absolute value. Thus, the absolute value is God's absolute love. The first step in the revolution of consciousness is for humankind to accurately and clearly recognize the Creator, God.

To repeat, the first aspect of the revolution of human consciousness will be achieved by our accurate understanding of the Creator, God. It means accepting God not as an object of our faith, but as a reality, as an object of unequivocal knowledge. Faith can be denied, but fact never can; solid truth leaves no room for denial.

Aspect Two: The Spiritual World Exists

The second part of the revolution in consciousness will establish an absolute awareness that the spiritual world exists.

I don't mean "the spiritual world might exist." We are talking about a clear and accurate understanding of the cosmos.

A big problem with the established view of life is the mistaken understanding that once you die in the physical world, everything is finished. But this material world is just a small part of God's creation, and a very coarse, rough, and unrefined part at that. The life we live on earth is just a tiny part of our entire existence. We were designed to live on two levels or aspects of life, and our true environment is in fact composed of two distinct worlds.

God created the cosmos with a dual structure composed of the material world and the spiritual world. He also created human beings, as the residents of the cosmos, with a dual structure composed of the physical body and the spirit body. That is why I refer to this dual-structure world as the cosmos. The word "universe" refers only to the material world.

So apart from creating the earthly, material world, God also created a spiritual world. In the Unification Principle, these two worlds are called the visible substantial world and the invisible substantial world. We say invisible, but this second world is clearly visible once the spiritual eyes are open and can be tangibly experienced via one's five spiritual senses. Human beings were created to live in both worlds; after having lived a limited time (a hundred years or so) in the physical world, they are meant to live for eternity in the spiritual world. So the spiritual world is the primary, or subject (core), world, while the physical world is the secondary, or object (supporting), world.

We could even say that God created two heavens. One is on earth and the other is in heaven.

People live in darkness today because they are ignorant of this eternal, dual-structure cosmos, and many recognize only the physical world. Moreover, due to ignorance of the eternal nature of human life (which I will discuss in the following section), blind or misguided selfishness continues to increase.

Aspect Three: Human Beings Live for Eternity

This doesn't mean human beings might live for eternity. Again, we are talking about a clear and accurate understand-

ing about the nature of the life we live on earth. I have explained that two basic views of life exist. One considers the hundred years or so spent on earth to be all there is to life, and the other sees human beings as living for eternity, beyond their lifetime on earth. The results of choosing one of these or the other are as different as chalk and cheese.

Those who hold the view that earthly life is everything tend to think only of the body. Because such a person lives only to experience a comfortable life and flesh-based happiness, his life naturally tends to be centered on material things. He easily slips into blind, misguided selfishness and often feels little need to take responsibility for his actions.

The view that focuses on eternal life, however, considers how to best invest the years on earth to develop the self that will live forever. A person who adopts this view of life understands that every action and deed influences the shape of that eternal life, so he lives to be a better person, to do more good and contribute more to the public purpose, thus coming to live the principles of true selfishness.

What is life? Life in human terms consists of both the earthly life and spiritual life. While earthly life is limited, spiritual life is eternal. Moreover, the purpose of earthly life is to make the spiritual life pleasant, fulfilling, and comfortable.

God created human beings with a dual structure composed of the flesh-based body and the spirit self. While a person lives on earth, his spirit self dwells within him and grows through the deeds of his body. When the right time comes, the spirit self casts off the physical body, enters the spiritual world, and lives there eternally. The status and position of that spirit body within the spiritual world is determined according to the extent to which the person practiced goodness and true love while on earth. In other words, whether a person ends up in heaven or hell is the result of that person's life on earth.

When a person lives in ignorance of God and practices evil, immoral, or unrighteous deeds, he goes to a certain part of the spiritual world called hell. Conversely, when a person lives life on earth loving God, attending God as his parent, and living for the sake of his community with an unselfish heart, he goes to a realm in the spiritual world called heaven. When we say "live on earth loving God and attending

God,” that is the same as saying “live on earth loving and attending the Messiah, the True Parent, the one who comes as the substantial form of God, who is invisible.

Let’s make an analogy with a fruit tree: the fleshy body is the tree, while the spirit self is the fruit. The fruit, of course, is the part that is harvested. Once the fruit is harvested, the mission of the tree is complete.

Aspect Four: Heaven Is Determined by a Life of True Love

What this refers to is an awakening to how a human being should live to prepare for eternity so he can live a good life in the eternal world. This means knowing and then practicing what I have to do on earth so that my spirit self can enter the highest level in the spiritual world. The nourishment that my spirit self needs for growth are not found in food or special tonics but can only be gained by practicing true love in daily life.

This means (1) believing in and loving God, (2) believing in and loving the returned Messiah, and (3) practicing true love toward fellow humans.

Up until now, one conventional view of the world after death has been that when a person dies and begins the path to the next world, he first goes before the devil, the ruler of hell. This judge puts the person through a stringent interrogation, pointing out all the good and evil deeds the person did during his life on earth. Finally, he delivers a judgment and declares, “You go to heaven,” or “You go to hell.”

Such a view is little more than a fairy tale. Whether one goes to heaven or hell is decided during one’s time on earth. It is not the devil who determines this but rather the life one lives while on earth. My judgment is not in God’s hands or the Savior’s hands, but in my own hands. In the end, I am the judge.

The factor that determines a person’s spiritual status is deeds of true love. When a person attends the Savior here on earth and does acts of true love, his spirit self grows and becomes capable of entering the highest level of the spiritual world, the realm we call heaven. In contrast, when a person betrays God and the savior and fails to experience true

love, his spirit self does not grow and becomes like a blade of dry grass. That person's spirit self goes to the spiritual world equivalent of a garbage can.

It is important to recognize, however, that there are both true and false types of love. The first ancestors of humankind fell into corruption by false love, and that lineage was passed on to all their descendants. Now is the time, however, when their descendants on earth can practice true love and become people of heaven. True love is love that seeks to give and give without thought for one's own benefit. False love is love that centers only on oneself and loves only oneself. It is love that seeks one's own benefit to the point of using others for that goal. The nature of one's love is the dividing point between selfishness and altruism.

This is the reason that Jesus said, "Greater love has no one than this, that one lay down his life for his friends." (John 15:13) This is the pinnacle of true love. From the smallest acts of true love to the extreme case of laying down one's life for one's community and neighbors, all are acts of goodness. A life should be lived for the sake of others, namely, in the spirit of altruism. This is the only path that can truly benefit myself and by which I can live well both on earth and in the eternal spiritual world.

Only the acts of goodness and true love I do on earth can provide the nourishment that my spirit self needs to grow. Neither money, reputation, nor scholarly learning has any benefit for that process. A spirit self that has completed its growth on earth emanates bright light like the sun. This is the original form and appearance of human beings who have perfected love, and here we find one of the characteristics of a citizen of heaven: he is a source of spiritual light.

The Messiah Alone Ignites the Human Revolution

It is not easy to explain the ideas convincingly in only a rough outline of the four aspects of this consciousness revolution. It would certainly be advantageous for the reader to take a look at the Unification Principle itself. Doesn't it say in the Bible, "Then you will know the truth, and the truth will set you free"? (John 8:32)

A revolution in consciousness means that we are able to

see a new world, one we could not see before. It also means a restructuring of our lives from a completely new angle or perspective. If we describe what takes place in religious terms, we say that we are reborn. We experience a great spiritual reawakening, so that we abandon the life we lived in the past and begin a totally new life. This is what I mean by the human revolution.

I want to clearly testify to this fact: The truth that can ignite this revolution of consciousness has appeared on the earth in the words of the returning Messiah, the True Parent. That message is the Divine Principle (Unification Principle). It contains the words of Heaven, received in revelation from God by Reverend Moon for the salvation of all people living in this era.

Some may ask, "Isn't it enough to simply study the Bible diligently?" Others might say, "I have nothing to worry about. I'm already a good Christian and go to church diligently."

But the truth is, two thousand years ago, the chosen people of Israel could only find true life by following Jesus' teaching. Yet they did not do this because they limited themselves to the law of the Old Testament. Jesus said, "Do not think that I have come to abolish the Law and the Prophets; I have not come to abolish them but to fulfill them." (Matt. 5:17) Jesus was the completion of the Old Testament, the completion of the Law. But the chosen people of Israel were unduly tied to the letter of the Law, and by the Law they judged Jesus, who was in fact the perfection or completion of the Law. In the end, because they had chained themselves to the Law, they declared Jesus as the prince of blasphemers and sent him to the cross. They came to stand in the position of traitors when seen from the viewpoint of the providence of God.

In the same way, the returning Messiah is the completion of the New Testament, and the age we live in now is not the New Testament age, but the Completed Testament age. Accordingly, one has to receive and accept the words of the Completed Testament to receive salvation, because judgment in this age is measured according to the words of the Completed Testament. If one is unduly tied to the words of the New Testament, one could easily come to stand in oppo-

sition to the providence of the Messiah's return. This is something we all need to be aware of.

The Unification Principle is the Completed Testament, the completion of the New Testament message. The man who brought these words, Rev. Sun Myung Moon, is the fulfillment of the return of Jesus. As the Lord of Judgment, he stands in the position of True Parent to humankind.

Someone might say that the Unification Principle is simply the doctrine of the Unification Church (formally, the Holy Spirit Association for the Unification of World Christianity). This understanding, however, is quite mistaken. We should realize that the returning Messiah does not come for the sake of one particular denomination or group. Thus, the Unification Principle is a message with the goal of accomplishing the purpose of all the world's religions. Its message lies at the root of all religions. In this sense, the Unification Principle is the completion of all the world's sacred religious texts. For that reason, we call it the Principle.

In short, the Unification Principle is a message of truth that can ignite a revolution of consciousness. It is God's truth, His instrument for realizing the salvation of all humanity. Even though God may have wanted to bring about a revolution in humanity's consciousness previously, he had no instrument on earth to do it.

The Defeat of Selfishness

One of the most important purposes of the human revolution is liberation from egotistical selfishness so we can become people of true love. Egotistical selfishness is Satan's weapon and, at the same time, the root cause of the Fall. Therefore, it is also the very attitude responsible for making human society a hell on earth. A society rampant with such selfishness is indeed hell, while a society filled with true love is heaven. True love can defeat ego-based selfishness.

Concretely speaking, how will selfishness be defeated and overthrown? Previously I said that selfishness is a product of ignorance. Logically, if we can overcome ignorance, selfishness will disappear of its own accord. In other words, if human beings escape from darkness, the practice of altruism would become easy. We need only escape from our lives as

frogs in the well to see the vast and glorious earth around us.

This ignorance and spiritual darkness can be dispelled by the revolution in consciousness described above. Thus, the building of the Kingdom of Heaven on earth by the Lord of the Second Advent will be accomplished by his igniting a human revolution within the soul of each person. This will bring about the demise of egotistical selfishness and re-create humanity, so that we become people of true love who live for the sake of others.

The first thing Reverend Moon ever taught me was to live for the sake of others. Even now, more than four decades later, this great principle of life has not changed one iota. It means living for the sake of one's community, one's nation, humanity, and the world. This path is the essence of heaven, and living only for one's own benefit is the essence of hell. In one sense, the truth is simple, and yet, practicing it is not easy. Without a revolution in consciousness, the power to live for others is simply not forthcoming.

Emmanuel Swedenborg (1688–1772), a Swedish aristocrat and noted scientist, described the appearance of the spiritual world as follows:

“During my experiences in the spiritual world, I saw that hell was completely full of people who lived only for themselves while on earth, while heaven was the place where those who had lived sacrificially and served others while on earth had gone. Hell, moreover, is a place where torment that would be difficult to endure for one moment on earth continues forever. Even though the spirits of people in hell would much rather be destroyed or annihilated than live on in hell, in the end, the spiritual world is a place where one cannot be destroyed.” (Translated summary.)

Whether one lives in heaven or hell, human beings live eternally. Life in hell is so painful that it is worse than death itself, and yet, one cannot die in the spiritual world. One continues to exist forever, and this makes the problem all the more serious.

Boarding the Savior's "Ark"

There is one sure-fire method for finding deliverance from what we know as the Judgment of the Last Days, or the great

cataclysm predicted to occur. One has to find the Messiah sent by God and attend him in unity. This is what I call "boarding the savior's ark."

When the flood judgment took place in the age of Noah, the only method to survive was to board the ark (Gen. 6-9). In this current age, however, the Messiah provides the ark.

God is a God of salvation, not of death or destruction. To save the people of this age, God has prepared and continues to prepare a number of providential plans. The core of those programs for human salvation is the advent of God's Son, in other words, the return of Christ.

As the Bible records, "For God so loved the World that he gave his only begotten Son, that whosoever believes in him shall not perish, but have eternal life." (John 3:16) In the Last Days, these words will not be purely symbolic but will take on a substantial meaning.

From the very beginning of history, God's formula for saving humankind has been salvation through the Messiah. Why does the world need a Messiah? Why can't we win salvation simply by our own efforts?

The Messiah is necessary because the sin committed by the first human ancestors was not one that can be forgiven by human efforts or good deeds alone. It is the same with an extremely sick patient. He cannot be healed by his own efforts alone but requires a doctor's treatment.

The first human ancestors, Adam and Eve, went against God's commandment and committed a sin that brought about the Fall. This was the Original Sin. Because that sin was a sin related to lineage, someone has to come and change that lineage back.

God said to Adam and Eve, "You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die." (Gen. 2:16-17) God gave Adam and Eve complete freedom. Basically, He was saying, "You can do whatever you want to do. You can enjoy yourselves and have mastership over all things. Everything is for you. But please, there is just one rule that you need to keep, absolutely. If you make a mistake in this area, you will truly die on that day." God's direction to Adam and Eve was clear and unequivocal.

Yet even though Adam and Eve knew they were going the path of death, they still decided to make that mistake. There is only one power that can transcend the fear of death, and that is the power of love. The path that they chose despite knowing it meant death was the path of morally corrupt love. Eve succumbed to the temptations offered by the archangel Lucifer and ended up sharing a relationship of morally corrupt love with him. Adam then succumbed to the seductions of the fallen Eve and came to have a relationship of immoral love with her. (Originally, Adam and Eve were to keep God's commandment while passing through their growing period. They had to reach the level of completion before they could become a husband and wife through true love.) The relationship of love is equivalent to a relationship of lineage. But instead of following God's directions, Adam and Eve, in the end, gave greater credence to the words of the archangel Lucifer.

Through her relationship of love with Lucifer, Eve departed from God's lineage and was reborn in the lineage of Satan (the true identity of Satan is the fallen archangel Lucifer). The lineage of Satan then bore fruit through the relationship between Adam and Eve. Satan's lineage was spread to the sons born to them and infiltrated all of humankind.

Love always accompanies the authority to rule. Wherever love exists, the authority to rule is there with it. So when Eve's love was claimed by Satan, and then Adam also fell under Satan's control, all the created beings in the cosmos fell under Satan's dominion. Is there anything that could bring God greater grief than this? God had created all things in the spirit of true love, yet in the end, He was forced to hand it all over to Satan. Can anyone fathom how God felt at that moment?

Thus, from the very beginning in the Garden of Eden, humanity has been born as the offspring of Satan, in the lineage of Satan. It is our sorry human fate to be born with the Original Sin. For that reason, there was not one person whom God could call out to as His child, no one who could stand completely in the realm of God's lineage.

In order to rescue humankind, God had no choice but to send a Messiah. It was not possible to save fallen human

beings through another fallen human. The Messiah is the one and only person to be born in this world without ties to the Original Sin. This is why we refer to him as “the only begotten Son of God.”

As in the analogy of the true olive trees and the false olive trees (Romans 11), the Son of God comes to the world to cut the roots of fallen humankind (the wild olive tree) and graft them into the root of the Messiah, who has no Original Sin (the cultivated, or true, olive tree). In this way, all wild olive trees become true olive trees. This is the only path by which the lineage polluted by Satan can be cleansed. This is how we are restored as human beings qualified to be called true sons and daughters of God.

Without such a change of lineage (removal of Original Sin), there can be no such thing as salvation, and this is why humankind needs the Messiah. The Messiah is the one person capable of changing (transferring) our lineage. Without exception, everyone needs to receive a change of blood lineage. Through the Messiah, we must be moved from Satan’s lineage to God’s lineage to experience salvation. This is the fundamental reason humankind has to welcome the Messiah.

Meeting and receiving the Messiah, then, is equivalent to boarding the ark of salvation. The salvation reserved for us in the Last Days is for each person to find the Messiah’s ark and get on board. We only have to lift our heads and look for it, then ask our conscience what to do, regardless of what others might say. Without hesitation, everyone should board the ark. The purpose of this book has been to testify to where that ark is found.

The Final Hope of Humankind: The “Blessing” of the True Parents

The ark of salvation is none other than the Blessing given by the True Parents, the same Blessing that was planned for 3.6 million couples in 1997, 36 million couples in 1998, 360 million couples in 1999, and 400 million couples from 2000–2002. This blessing is the only path by which Original Sin can be removed. It is the only way to change the lineage and become a citizen of the Heavenly Kingdom. The Blessing is a ceremony by which the lineage of Satan is removed and

one returns to the lineage of God.

After having received and lived with the Blessing, I can truly testify that this is the grace of Heaven, "the water of life," given freely. By what other power could we cut the chains of Original Sin and receive recognition as God's true sons and daughters?

Ultimately, the mission of the True Parent is to rescue the family unit, which is currently breaking down all across the globe. The family is the basic unit of heaven, the brick by which the Kingdom of God is constructed. More than any other unit, the family is truly an institution created by God. God designed the family so that a clan, a tribe, a people, a nation, and a world would naturally extend from it.

A man and women together are the two pillars of the family. In order to build a true family, a man and a woman must first remove the Original Sin and accomplish perfection. The ceremony that makes this possible is something called the Holy Wine ceremony. The holy wine symbolizes the blood and true love of the True Parents. By receiving this holy wine from the True Parents and drinking it, we erase the satanic lineage. By this ceremony, we move from the sphere of Satan's dominion and influence into the sphere of God's dominion and influence. We are restored to God's lineage, and recognized as God's true children.

The Original Sin can only be removed by the holy wine given by the Lord of the Second Advent. In Christianity, one is washed and purified at the sacrament of Holy Communion by drinking the wine that symbolizes the blood of Jesus. Similarly, we have the Original Sin removed and erased by the holy wine given by the True Parents.

True Parents stand as God's representative. When a man and woman receive the Blessing from the True Parents and have the Original Sin removed, the pledge of love between them is not a vow for one hundred years, or even one thousand years, but for eternity. This pledge is made during the Blessing ceremony, and the core of the Blessing ceremony is the benediction or prayer of blessing given by the True Parents. When a husband and wife receive this prayer of blessing from the True Parents, they become bound together as a true husband and true wife.

Through the Holy Wine ceremony and the Blessing, a couple has the Original Sin removed and becomes an eternal husband and wife. They form a family that belongs to Heaven. Without participating in this process led by the True Parents, no one can become a couple recognized by Heaven. Moreover, no one can become a citizen of the heavenly realm.

As I have already mentioned, no other marriages formed on earth have been recognized in the spiritual world. That is the reality. Husbands and wives have lived as couples after pledging their troth, but after death and their entrance to the spiritual world, they have been separated, like two totally unrelated strangers. This is why Jesus answered, in response to his disciples' questions, that in the spiritual world, people are neither married nor given in marriage, but live celibate, like the angels. (Matt. 22:30)

Up until the current age, "true parents" had never been seen upon the earth. How, then, could there have ever been "true children"? If there are no true children, how could there ever be true husband and wives? In other words, up until the present, no marriages have been recognized in the spiritual realm. This is the amazing truth. Up until the present, heaven has been vacant.

Why? Heaven can only be entered by a true couple together. Up until the present, however, there have never been true couples on earth who received the Blessing of the True Parents. Naturally, there have also never been families that had the qualifications to enter the Kingdom of Heaven in the spiritual world. Once you become aware of this fact, it actually makes a lot of sense.

This is why when he was on the cross, Jesus said to the thief who was on his right, "I tell you the truth, today you will be with me in paradise." (Luke 23:43) Paradise is the highest level of the spiritual world that one can enter before the appearance of the True Parents. Jesus himself entered paradise, and heaven, the spiritual level above that, has been empty.

The main point here is that every member of humankind has to pass through the gate of True Parents' Blessing to enter heaven. The Blessing given to the 3.6 million, 36 million, 360

million, and 400 million couples by True Parents was in fact an ark carrying them on their journey toward heaven. Through the Blessing of True Parents, people of the world are becoming people of heaven, and our planet is being transformed into the Kingdom of Heaven on earth. Moreover, for the first time in history, the Kingdom of Heaven will be opened in the spiritual world. I suppose that the Blessing process will continue until all of humankind is restored, but to receive the prayer of blessing directly from the True Parents while they are alive on this earth is a grace and a glory that will not be repeated in history.

A Historical Fête in Washington, "the Capital of the World"

The day is November 29, 1997. The location: Washington, D.C., arguably the most important city in the world. An event unprecedented in history is taking place. Pure and righteous men and women have gathered together from 185 different nations around the world to receive the blessing of True Parents in the Robert F. Kennedy Stadium.

Some twenty thousand couples are gathered in the stadium, and yet these are merely representatives of the 185 participating nations. The Blessing being held is truly a global affair, one that embraces the whole planet. It is being broadcast around the world using satellite communications, and in every part of the planet, close to forty million men and women are participating directly and indirectly in the Blessing.

The blessings given by the True Parents began with 36 couples in 1961. These 36 couples were followed by 72 couples, 124 couples, 430 couples, 777 couples, 1,800 couples, 2,075 couples, 6,000 couples, and 6,500 couples, until finally, in 1992, a Blessing for 30,000 couples was held in the Olympic Stadium in Seoul, South Korea. Next, in 1995, in the same location, there was a Blessing for twelve times that amount, with 360,000 couples receiving the True Parents' blessing. It was after this Blessing that plans were initially made to hold a ceremony for 3.6 million couples from around the whole world on November 29, 1997.

Is this something that could be accomplished by human efforts alone? When the target of 3.6 million couples was

announced, most Unification Church officials simply gaped in astonishment. It seemed impossible. But by July 15, 1997, some 3.6 million couples had already been pre-blessed, and from that point on, the wave of multitudes supporting the Blessing movement increased in number to more than ten times the original target. In the end, approximately forty million couples participated.

When November 29 came around, the original target of 3.6 million couples was combined with 36 million couples (the target for the following year), so that the True Parents, in the end, blessed some 39.6 million couples from all around the world. It was an unfolding of events worthy to be called the dawning of the Kingdom of Heaven on earth.

How was it possible, then, for the Blessing of the True Parents to spread so quickly, like floodwater rushing out a gate? The reason is that people all across the globe feel a sense of crisis. At the same time, people are feeling to their very bones that the source of that crisis is the breakdown of the family.

The breakdown of the family is very unsettling to many people. Not only is it directly related to decadent and self-indulgent trends among young people, but family breakdown is also a hothouse for numerous problems we experience in society. As I have already discussed in this book, our society, together with the culmination of materialism, is experiencing more and more "end of the world" social trends. The more "advanced" our nations are, the more we find murder, theft, drugs, divorce, child abuse, AIDS, and so forth bubbling up. The divorce rate in the United States has exceeded 50 percent and is climbing. But the real clincher is, there does not seem to be anything that governments or social groups can do about these phenomena, even with a multitude of laws.

In the midst of all this, humankind is becoming desperate. We have started to sense an emergency. Humanity is starting to get anxious like never before. In addition to this, the great religions of the world are helpless, almost at their wit's ends with how to deal with all this, and this amplifies the sense of crisis that people are feeling. For this reason, people are looking everywhere they can to find some solution to today's situation.

At this time, from somewhere in the distance, the call of

the True Family movement is heard. A call goes out: "Come receive the Blessing of the True Parents!" What are they calling out? "Let us all turn away from the values of immorality and divorce! Come receive the Blessing of the True Parents! Let us make a determination to build true families and raise true children!"

This is the call of the True Family movement, which seeks to guide humankind toward the Blessing of the True Parents. It is the cry raised by the international Unification movement.

People all over the world are stepping forward to participate in pre-blessing ceremonies held in every nation and partake in the Holy Wine ceremony of the True Parents. The True Family movement has taken off like a prairie fire, and more than seven hundred million couples have received the Blessing.

In some nations, the government has taken the lead and actively supported the movement. In such cases, the governments concerned had come to the conclusion that the True Family movement was the only way that the breakdown of family ethics in their nations could be reversed.

The True Family Blessing movement transcends all religions, all races, all national borders and languages. The Robert F. Kennedy Stadium in Washington on November 29, 1997, was a veritable festival of humanity with all the colors of humankind present. Moreover, prior to the prayer of blessing given by Reverend and Mrs. Moon in their capacity as the True Parents, six representatives of the world's largest religions, including leaders from Christianity, Buddhism, Islam, and Hinduism, each gave their own benediction.

The ceremony was held not only for couples being married for the first time on that day. Rather, it was a ceremony for the entire human family, with all generations represented, both those already married and couples getting married. The reason, of course, is simple. Whether married or not, all people need to remove the Original Sin and become people of heaven. For unmarried couples, the Blessing is also a ceremony of marriage. For married couples, the Blessing is a ceremony to renew their vows and determination to live in fidelity and true love.

If the Blessing movement progresses as it has until now,

by 2005 almost half of humankind will have been embraced in the realm of the Blessing of True Parents. By 2010, all of humanity will have heard the name of the True Parents of humankind and participated in the grace of rebirth through the Blessing. What else could achieve this but God's active providence of salvation? What else could this be but the consummation of God's history to restore all humankind?

Finally, in this era, our planet is being restored to the original Garden of Eden, the garden that God planned from the very beginning. "Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and there was no longer any sea." (Rev. 21:1) Thus, the final predictions of the Bible are being fulfilled.

God's Law of Marriage

What is God's view of marriage, and what is the marriage ideal that True Parents are proclaiming? Adam and Eve were intended to grow up sexually pure, then get married and form a family under the auspices of God's blessing. Likewise, all human beings should maintain their purity until they are married. Sexual relations before the blessing of marriage are not God's Will or desire. Such premature relations were, in fact, the cause of the Fall. When couples are blessed by the True Parents and marry as ideal couples, they offer their chastity to each other. The greatest gift that can be shared at a wedding is not a diamond ring but the purity that each spouse has maintained until that day. It is the greatest gift one can give in life, a testimony to love.

In the Garden of Eden, after Adam and Eve were married, there would have been only one woman for Adam and one man for Eve. Likewise, despite the fact that the world is populated with six billion people, every husband is like Adam, the only man for his wife, and every wife is like Eve, who was the only woman for Adam. For a couple bonded in this way, it is as if no other men and women exist.

What do I mean by that? A couple brought together under Heaven's blessing live together loving each other without limit and condition as one man, one woman, exclusively. The conjugal love that flows between a couple is like one-way traffic: a husband's love flows only to his wife, and a wife's

love flows only to her husband. In expressing this concept, the True Parents coined a new term: absolute sex, or absolute fidelity. Infinite true love is shared for eternity between a husband and wife blessed by Heaven.

Adam and Eve's mistake was to deviate from this fundamental principle of true love and trample the exclusive love between husband and wife. This was the eating of the fruit of the tree of knowledge, and the result was "death." When God said, "On the day you eat of it you shall surely die" (Gen. 2:17), this is what He was talking about. The commandment that applied to the human ancestors in the Garden of Eden was God's eternal principle, and it applies every bit as much today, as it will in the future.

Let me demonstrate my point. If a person jumps from the top of a fifty-story building, he is going to be killed, regardless of how strong he may be, because the action violates natural law. The violation of natural law brings about self-destruction. The same principle applies to heavenly law and the law of true love. If someone violates spiritual and true love laws, he has no way to avoid self-destruction. Just as violating natural law brings about destruction, so violation of heavenly law brings about destruction. It was this that God expressed when He said to the human ancestors, "On the day you eat of it, you will surely die."

This is the first thing that humankind has to realize in the process of the revolution of consciousness. Sexual ethics in the nations of the world are being corrupted to an extreme degree. We need to realize that this phenomenon alone is an indication that the end of the world and God's judgment are close at hand. Because Adam and Eve were teenagers when they fell, similar phenomena are occurring today, in the Last Days. All over the world, sexual corruption among young people is intensifying, and the number of children born to unwed, underage girls is increasing. By this fact alone, we should understand clearly that the present time is the Last Days and that God's judgment is imminent.

The AIDS epidemic that is running rampant across the globe is a warning of the strongest magnitude from Heaven in this generation. Currently, the secular world is trying to prevent the spread of AIDS by using condoms or inventing



Reverend and Mrs. Moon offer a benediction at an international Blessing ceremony in Seoul, Korea.

new drugs. But Heaven is lamenting, and calling out, "Oh, that you were not so foolish!" Even if we were able to prevent or treat AIDS with drugs, Heaven would still warn us with a new form of AIDS, ten or a hundred times stronger. It would continue until humankind woke up to the truth.

The awakening that we need, then, is a return to God's law of love, a return to Heaven's marriage principle. The only way to truly prevent AIDS is to maintain sexual purity before marriage and fidelity after marriage. But more than that, it is the only way to maintain and protect God's pure lineage unstained by the violation of Satan.

The only way to eradicate AIDS from the face of the earth is to implement the marriage principles proclaimed by the True Parents. The True Parents offer a concrete and tangible method to reach salvation: the Holy Wine ceremony and the Blessing.

The modern-day ark is here. This is the ark of True Parents' Blessing. Until the time that every last member of humanity has climbed aboard this ark, it will continue to float on the waters. God desire is that all people receive the

Blessing before they depart for the spiritual world.

In the book you have just read, I have poured out my heart and soul to testify that the return of Jesus Christ, the only begotten Son of God, has already been accomplished.

I have testified that this has taken place in the person of Rev. Sun Myung Moon, that Reverend Moon has accomplished completion (perfection) on an individual level, and that together with his wife, Mrs. Hak Ja Han Moon, in 1960, Reverend Moon has ascended to the position of True Parent of humankind. I have also testified that Reverend Moon declared the advent of the Completed Testament age, on the foundation of the Old and New Testament ages, and that, beginning from 1961, he has been carrying out, in the form of the Blessing, the work of cleansing humanity of Original Sin.

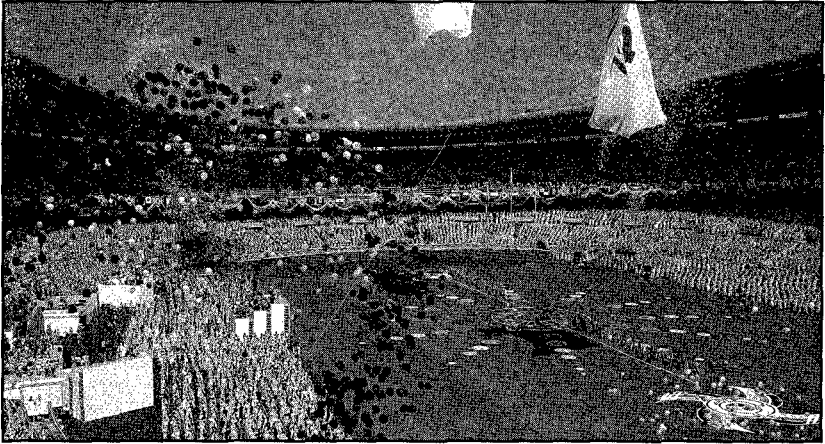
Human history has now entered the age of the True Parents. Taking the weight of humanity's sin on his own back, Reverend Moon has walked the suffering path of the cross and yet lived, thus paying the price of indemnity for human sin and winning the authority of God's only begotten Son. We are now living in the age of the True Parents, when humankind can be liberated from Original Sin and where all of humanity can receive the right to be known as God's true sons and daughters.

This is the salvation of the Last Days, salvation of both the spirit and the body. By passing through the process of complete salvation, humankind can win the qualification to live in the new millennial kingdom, the Kingdom of Heaven on earth.

In 1961, I received the greatest honor and glory a person can receive. I was Blessed by the True Parents in the first Blessing, of 36 couples. In every sense of the word, this was the day that my wife and I experienced resurrection, both in spirit and in body.

Was there any qualification on my part for receiving this incredible grace and glory? Not a thing! Unless, perhaps, it was simply that I happened to discover the Messiah's ark and boarded it earlier than most.

From that time, my life has been a wonder, in so many ways a miracle! I lived with the world as my stage. Wherever I went, I had with me the truth that could overcome any kind



Blessing of 360,000 couples held in Olympic Stadium in Seoul.

of darkness. I always feel to the bone God's protection and spiritual power with me.

For me, the Blessing brought the destiny and fortune of Heaven. No matter how dangerous a situation I found myself in, I found my way to deliverance. An example of this was the time I was kidnapped and held against my will (chapter 17). At the time, God filled me with great courage and spiritual power. Another example was the time I testified before the U.S. congressional committee (chapter 13). With the grace of God, I cut down to size the mighty and influential Congressman Fraser. In the eyes of the secular world, it was an amazing feat. But for me, it was a result all too natural, for I had received the True Parents' Blessing.

So it has been that the True Parents' Blessing has brought to me a noble life, a great life. By the power of the True Parents' Blessing, my uncertain and transient life was all at once lifted high to a lofty spiritual plane where I received incredible heavenly fortune and the cooperation of the highest spiritual realms. The Holy Wine ceremony and the Blessing that are bestowed by the True Parents bring the same result to all recipients, no matter who they are.

The Bible verses in Revelation have been fulfilled from the year 1961. "It is done. I am the Alpha and the Omega, the Beginning and the End. To him who is thirsty, I will give to drink without cost from the spring of the water of life. He

who overcomes will inherit all this, and I will be his God, and he will be my son." (Rev. 21:6-7) Who am I? I was one of the ones "who received without cost from the spring of the water of life."

The 36 Couple Blessing was the beginning of true salvation for humankind. Since that year, the work of changing the lineage of humankind, accomplished only by the authority of the True Parents, has increased in breadth and outreach with every passing year.

The True Parents of humankind are not limited to any denomination, sect, or religion. Likewise, in the same way, the Blessing ceremony of the True Parents is not a religious ceremony for the Unification Church but a festival, a celebration, of True Families by all of humankind. True Parents exist in a place transcending all religions.

For this very reason, from 1997, the Unification Church changed its name and transformed into the Family Federation for World Peace and Unification. Here, all religions participate, and the True Parents live as the head of a unified world family.

The Blessing ceremony conducted by the True Parents is an event by which humanity is registered in God's Registry of Life (the "Book of Life" in Rev. 20:15). We can also describe this using the analogy of the wholesome grains being harvested and stored in Heaven's granary while the chaff is thrown into the fire. It is a work of separation and sorting in preparation for entering the Kingdom of Heaven on earth in the form of the new millennial kingdom. This is what judgment is: the sorting of good grains and chaff. When the Bible talks about "the ones recognized by Heaven," it refers to those who have participated in the change of lineage conducted by the True Parents. These are the good grains, the husked grains, stored in the storehouse of heaven. The storehouse is none other than the dawning Kingdom of Heaven.

If there is one thing I could emphasize in closing, it would be that, in the truest sense, the Blessing ceremony of the True Parents is a reorganization of humankind, a reformation that is realizing God's ideal that the world is one family, that all members of humanity are brothers and sisters. Through the process of washing away Original Sin and becoming the sons

and daughters of God, all become true brothers and sisters. And when those sons and daughters of God stand facing each other and are married, that is the real beginning of God's own true family. Moreover, it is God's true family that stands as the basic building block of the ideal world. This reorganization and reformation of humankind is not carried out according to race or nationality or religion, nor according to scholarly knowledge, position, or wealth. It is carried out only by the True Parents' Blessing. It is the restructuring of God's true global family, centering on the True Parents of humankind, in a place that transcends race, nationality, and religion.

What joy! The True Parents have come! Greet them! Receive them! And yet, while this is a day of glory, at the same time it is also "the great and terrible day." If we can pass through this final trial and survive, we will greet the new millennial kingdom. If we do not survive this trial, before us will be great destruction for humankind and the cataclysm of the earth. To put it in other words, those who board the True Parents' ark will find the new kingdom, but those who miss the boat will find themselves flung into "the everlasting fire."

Right now, humankind is at an important crossroads. But it is also a golden age. With innocence, like little children, with simplicity, like doves, and yet with wisdom, like the wisest of snakes, we can carve out our own destiny. Every one of us can pioneer his or her own future.

From these crossroads, where will humanity go? Will it be the new Kingdom, the ideal world? Or will it be destruction, the great cataclysm? The thing that decides it will be whether we board the True Parents' ark or not. We are on the threshold of the Kingdom of Heaven on earth. Now is the dawning of heavenly fortune.

The great American medium Edgar Cayce left behind a most profound and meaningful remark: "Whether the age that follows is a golden age or an age of the greatest destruction in history, it all depends on what we do from now."

We have now arrived at that point. In this book, I have striven to bear witness to the greatest event in the history of humankind, namely the coming of the True Parents. I now put down my pen, confident that I have presented to the reader the direction that humanity must take if it is to avoid

the great destruction of the Last Days and safely enter into the new age of peace and prosperity. The message I give is a message of hope and light, and I offer it to all humankind, out of my deep and sincere love.

“Beloved God! To each and every reader who has persevered to the end of this testimony, please grant Your grace, Your infinite blessing, and the fortune and Will of Heaven!”
This is my sincere prayer.

Epilogue

It has taken me three years to write Messiah.

I feel relieved.

I feel like I have finished my life's work.

At the same time, I feel grateful to God. When I think about it, it is really a miracle that this book even came into being. I have written down most of the things I want to say to posterity, and this book is my last testament, written for my descendants, for my fellow Koreans, and also for humanity.

I poured out all my heart and effort in writing this book. The reason, however, was not to become famous as an author or to make money, but to complete the responsibility that history has given me.

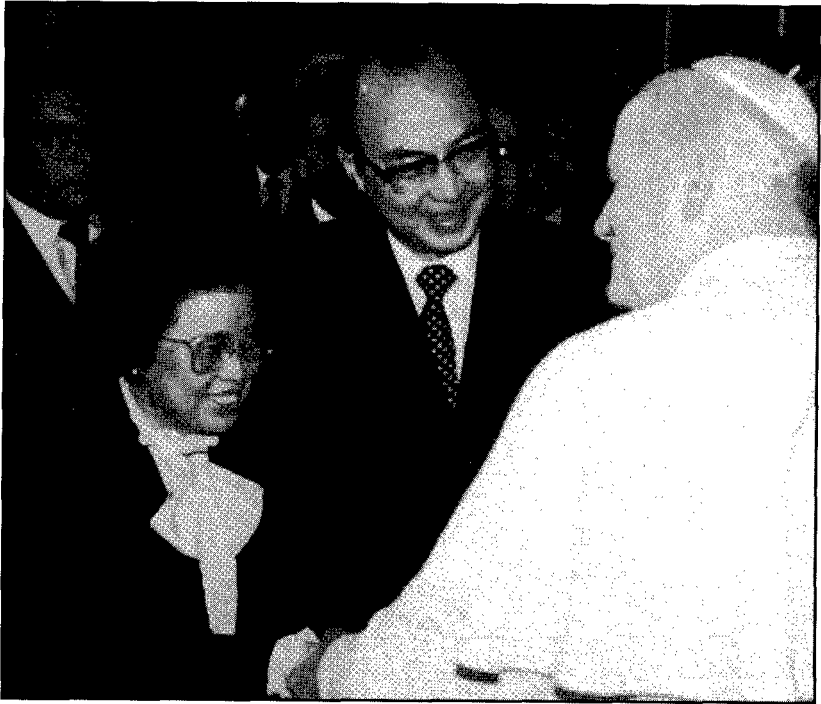
Just like the fishermen who met Jesus on the banks of the Sea of Galilee some two thousand years ago, for whatever reason, Heaven saw fit to have me meet the main player in the providence of God today, the Lord of the Second Advent, the Messiah, the True Parent.

Even more amazingly, I became the mouthpiece for this great teacher, being his interpreter in the United States for some twenty-five years. During this time, the words of the Messiah have been infused deep into my very bones.

I realized that I had been chosen by history for an office both precious and extraordinary. I also realized that this office, this historical role, would never be repeated again.

I felt strongly that it was my responsibility to pass on these incredible, unrepeatable experiences to future generations. I realized that this was the highest mission, one that I had to fulfill before I pass away from this world. So the last three years have been years of much anxiety and concern.

"What if something should happen to me before this is done?" I worried. I was unable to ignore the pressure I felt coming constantly from God. And now today, as I put down my pen, I feel liberated. I feel like I could die a happy man, with all my wishes fulfilled.



His Holiness Pope John Paul II greets Dr and Mrs. Pak in the Vatican in 1985.

These words are a record of the more than seventy years of my life. At the same time, they are a testimony to the deeds of the Messiah, whom I have attended and served for more than forty-three years.

Now, I am so filled with joy. This feeling, though, has nothing to do with whether I shall be counted as a good author, or whether this book will be a bestseller on the charts.

Actually, I don't think that many people will read this book, not during my lifetime anyway. I think that the real time for this book to have an impact will come only after fifty or perhaps a hundred years.

What I have written here is not a simple story book, or a novel. Rather, I have recorded my own Acts of the Apostles, a record of the deeds of the Messiah. And even so, it is only a small portion of the story.



Dr. Pak was honored with the investiture of "Academic" by the Mexican Academy of International Law in 1990.

Two thousand years ago, the chosen people of Israel treated Jesus like a miserable criminal, and nailed him to the cross at the age of thirty-three. But the birth of Jesus became a decisive event that shaped the course of world history. When we say the year 2000, we mean the year two thousand years after the birth of Christ.

The work of the Second Advent, however, will not take as long. More is being achieved in one year today than was done in even a hundred years at the time of Jesus.

Sometime between twenty and fifty years from now, the entire world will recognize the advent of the Second Coming of the Messiah, and they will sit up and take notice. I have no doubt that at that time, this book, humble though it is, will fulfill in some part the role of the Acts of the Apostles for the Completed Testament era.

Of course, I will not be around then. But even though I am in the spiritual world, I will surely see that day of glory.

For that reason, if there was one thing in this book that I focused my heart and effort on, it was to be true to history. I have tried, above all, to leave behind me a testimony and record of evidence without falsehoods.

Now I feel liberated. I feel joy and great gladness. It is my firm belief that this book, together with the work of the Second Coming, will remain forever.

I also hold the conviction that this book will, before long, be translated and published in many different languages around the world.

To you who have read all the way through my book, I bow in my heart and offer you my thanks. I earnestly hope and pray that you will take a few minutes to deeply and thoroughly reflect on my testimony.

National Anthem of South Korea

Until the Eastern Sea runs dry,
the White Top Mountain falls,
God will guide and shield our country
for ten thousand years.

Rose of Sharon blooming in the beauty of our land,
tended by her own sons and daughters for eternity!

Our national anthem is a prophecy given to us from God. In this book, I have described the reasons why I am proud to be a Korean. It is my hope that it will help give birth to many, many proud Koreans hereafter.

May God bless you.

Bo Hi Pak

Appendix

Brief Chronology of the Life of Dr. Bo Hi Pak

BIRTH	August 18, 1930
PLACE	Chung Nam Province (100 miles south of Seoul), Korea
PARENTS	Dong Hyun Pak (father), Pyung Chun Han (mother)
SIBLINGS	No Hi (brother); Ahn Hi and Eun Hi (sisters)
MARRIED	Ki Sook Yoon (November 29, 1953)
BLESSED	Blessed by Reverend and Mrs. Moon in the 36 Couples Blessing (March 1, 1961)
CHILDREN	Na Kyung (Grace), November 11, 1954; Jun Sun (Jonathan), May 30, 1957; Jin Sung (James), March 23, 1962; Hoon Sook (Julia), January 25, 1963; Yun Sook (Yunny), May 25, 1964; and Jin Kyung (Samuel), January 28, 1966

EDUCATION AND TEACHING CAREER

1937-1943	Yum-Ti and Do-Go Elementary Schools
1943-1946	Chon-An Agricultural School
1947-1950	Elementary school teacher, Do-Go Elementary School and Do-San Branch School
1962-1964	Studied part-time at the School of Foreign Service, Georgetown University, Washington, D.C.

MILITARY CAREER

1950	June 1: entered Korean Military Academy as a cadet; participated in combat as a cadet when the Korean War broke out twenty-five days later.
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- 1950 October: graduated Korean Military Combined School and commissioned as a second lieutenant in Republic of Korea army.
- 1950-1952 Assigned to the Twenty-eighth Regiment, Ninth Division; served as platoon leader and company commander in combat during the Korean War.
- 1952 March-September: studied in the United States at U.S. Army Infantry School, Fort Benning, Georgia.
- 1952-1955 October 1952 returned to Korea and served in Korean Army Infantry School as instructor until 1955.
- 1955-1956 Studied English at the Army School for Military Attachés.
- 1956-1957 Received advanced training, U.S. Army Infantry School, Fort Benning, Georgia.
- 1957-1959 Served as Special Assistant to Chief of U.S. Military Advisory Group, Seoul, Korea.
- 1960-1961 Served as Special Assistant to Vice Minister of Defense, Seoul, Korea.
- 1961-1964 Served as Assistant Military Attaché, Korean Embassy, Washington, D.C.
- 1964 Honorable discharge from military service with the rank of lieutenant colonel.

PROFESSIONAL CAREER

- 1965 Appointed as missionary to the United States; founded Unification Church of Washington, D.C.
- 1965-present President, Korean Cultural and Freedom Foundation, Inc., Washington, D.C. Principal sponsors of Radio of Free Asia, The Little Angels, and Children's Relief Fund.
- 1969-present Chairman and President, Korean Cultural Foundation, Inc., Seoul, Korea, which produces the Little Angels and the Universal Ballet Company in Seoul, Korea.
- 1971-present Appointed and served as special assistant to

- Rev. Sun Myung Moon, founder of the Unification Church.
- 1973 Principal, Little Angels Arts School, Seoul, Korea.
- 1974 Principal evangelist and director general of the Sun Myung Moon Christian Crusade.
- 1976-1988 Chairman, Sun-Hwa Educational Foundation, Seoul, Korea.
- 1976-1990 President and publisher, the News World daily newspaper (later renamed New York City Tribune).
- 1977-1991 President, Unification Church International.
- 1977-present Member of the Board, Unification Church International.
- 1978-1995 President, World Media Association.
- 1980-1992 President and publisher, Noticias del Mundo, New York Spanish-language daily newspaper.
- 1981-present President, CAUSA International.
- 1982-1992 President, Washington Times Corporation.
 - The Washington Times daily newspaper
 - Insight weekly magazine
 - The World & I monthly academic journal
- 1982-1997 Chairman of the board, Washington Times Corporation.
- 1983-1997 Chairman, Association for the Unity of Latin America.
- 1986-present President, Universal Ballet Foundation, corporate sponsors of the Kirov Academy of Ballet in Washington, D.C.
- 1987-1997 President, Summit Council for World Peace.
- 1990-present Chairman of the board and chief executive officer, Panda Motors Corporation in the United States, Hong Kong, and China.
- 1991-1994 President and publisher, Segye Ilbo daily newspaper, Seoul, Korea.
- 1991-present Co-Chairman, Federation for World Peace.
- 1996-present Co-Chairman, Federation of Island Nations for World Peace in Japan.
- 1997-present Chairman emeritus, Washington Times Corporation.

- 1998-present Honorary chairman, Asian People's Federation, Tokyo, Japan.
1998-present Chairman, Kumgangsan International Group, Seoul, Korea.

HONORS

- 1951 August 15: awarded the Hwa-Rang Medal for Meritorious Service in Combat.
1953 June 25: awarded the Gold Star Hwa-Rang Medal for Meritorious Service and Bravery in Combat.
1971 For Outstanding Service and Contribution Made in the Cultural Field, the Government of the Republic of Korea awarded the Dong-Baek National Medal.
1984 In recognition of Meritorious Service to Humanity, La Plata Catholic University of Argentina conferred honorary doctorate degree Honoris Causa in the Humanities.
1990 For contributions to international peace, honored with the investiture of "Academic" by the Mexican Academy of International Law.
1991 Man of the Year by Who's Who in U.S. Business Executives, and nominated for Who's Who in International Business Executives.
1992 The Order of Liberty and Unity by the Association for the Unity of Latin America for contributions toward hemispheric unity.
2000 Who's Who in the World, for outstanding accomplishments.
2002 Silver Crown National Medal Award for cultural contributions in South Korea and the promotion of peace and intercultural exchange.

About the Author

Dr. Bo Hi Pak is a former South Korean diplomat to the United States. Dr. Pak came of age during the Korean War when as a military cadet he received a battlefield commission to defend against the invading communist forces of North Korea. After only three days of battle, two-thirds of his classmates were killed. After his life was miraculously spared, he determined to serve God and fulfill the higher purpose for which he felt his life had been spared. Dr. Pak serves as principal assistant and translator to Reverend Moon and personally testifies to the spiritual leader's lifestyle and worldwide activities. *Messiah* is an autobiographical account of Dr. Bo Hi Pak's more than forty-year association with the Reverend Sun Myung Moon, founder of the Unification Church.

About the Translator

Andrew Lausberg lived and studied in Korea for seven years, and graduated from Dankook University in Korea with a Bachelor of Arts in Korean Language and Literature. After living and studying in Japan for eight years, he moved to Australia, where he lives with his wife and three children. Lausberg is currently teaching Korean-English translation at Macquarie University in Sydney, Australia.

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Design and layout: Jonathan Gullery, Anne Ulvestad
Publisher: University Press of America