

Sun Myung Moon — His Philosophy and Leadership

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Introduction

Probably because of my apparent lack of familiarity with religions, I have been asked to write about "Sun Myung Moon as a Secular Leader," and to analyze and assess those aspects of the Rev. Moon not related to religious activity. However, Rev. Moon is essentially a religious leader and his life and work cannot be divorced from his faith. What appear to be worldly endeavors are, in the final analysis, deeply grounded in his religious vision.

Today, few ecclesiastical figures are as talked about and intensely disputed about as Rev. Moon. Wherever he goes, he becomes the center of both a whirlwind of admiration and praise and a storm of criticism and revilement. These phenomena are not limited to any particular country or region; he is a topic of active debate throughout the world. This fact alone is sufficient to show that he is not an ordinary man.

There are many causes for this controversy. They range from theological polemics concerning creeds and doctrines to antipathy toward Unification Church missionary techniques to misrepresentation of the public style and private life of Rev. Moon. Many of the controversies are related with his extensive involvement in all aspects of life, including science, culture, education, politics, economy and society as well as religion. My interest is focused on this multi-faceted involvement.

Rev. Moon is definitely not an ordinary cleric. From the contact I had with many people related to the Unification Church in the course of my travel through Korea, Japan and the Americas, I came to clearly understand that Rev. Moon has a vigorous will to reform existing society and an unswerving determination toward the achievement of that goal. He does not believe that the contemporary world is the way it should be. He desires to lead the world to the "Kingdom of Heaven on earth," which he envisions as the ideal society. The first step in the pursuit of that long-range goal is now nearly over.

Some may be in favor of Rev. Moon's intention and plan; others may be against it. Whatever the case may be, no one can deny that he is a genuine "secular leader." Many who have less than one percent of Rev. Moon's philosophical vision and practical aspiration are prone to criticize him purely on emotional grounds. But I hold his ideals in high esteem. Religions of today cannot escape from the world as religions often did in the past, by concentrating on the salvation of the individual alone and looking towards heaven in the life after death. Religion today must fulfill the practical function of aggressively addressing the prevailing reality and striving for solutions to its political and social problems.

As I have yet to hear Rev. Moon speak on his methods and goals as a secular leader, I have had to rely on my talks with many close aides and disciples of Rev. Moon in many parts of the world to fathom his mind. I have also consulted some literature on Rev. Moon. Two volumes, *Sun Myung Moon and the Unification Church* by Frederick Sontag (Nashville, TN: Abingdon Press, 1977), and *Tongil Kyowhe wa Moon Sun Myung sonsaeng* (The Unification Church and Rev. Sun Myung Moon) compiled and edited by Song Hwa Press (Seoul: Song Hwa Sa, 1981; Korean only), were found helpful. The former book contains the transcript of a nine hour interview Dr. Sontag had with Rev. Moon, and the latter is a collection of speeches made by Rev. Moon under the title "The New Future of Mankind." However, these books do not give a satisfactory answer to the question of Rev. Moon's role as a secular leader. They are concerned with the religious aspect of Rev. Moon, and gave no systematic presentation of his political, economic and social ideas. I was more enlightened by the attitude and way of life of the young adherents of the Unification Church whom I met

during my trip, especially in the United States and Japan. In them I could see clearly the social and cultural functions of this religious community. I came to believe that they reflect the character and leadership of Rev. Moon.

I have to admit, my understanding and estimation of Rev. Moon as a secular leader as presented in this paper is ultimately based on my own interpretation of this varied data. Any misrepresentation I might make is solely my responsibility and should not devolve on anyone who provided me with relevant materials.

High Ideals on a Grand Scale

No ideal could be more lofty than to build a community of love, happiness and peace for all peoples of the world with no distinction as to race or economic standard. Who else besides Rev. Moon is using concrete means and methods to actualize the dream of an ideal world—he is unique in this respect. The ideal world, or “unified world,” he seeks is, in short, a great human family, a community based on the “heart” of the Creator and patterned after the order of the cosmos. The Rev. Moon regards the universe, all things, and human beings as reflective of the “heart” of God. God’s “heart” renders God capable of feeling love, joy, grief and affliction as human beings do. According to Rev. Moon, God has dual characteristics, which can be generalized as internal character (Sung Sang) and external form (Hyung Sung) and yin and yang or male and female. These two aspects enter into subject-object relationships and merge into one through “give and receive action.” Love is at the root of such giving and receiving.

Drawing upon the myth of Genesis in the Old Testament, Moon interprets the purpose of the Creator in creating human beings as follows: God created a man and a woman in accordance with the principle of dual characteristics. When they pass the periods of birth and growth to ultimately reach the period of perfection, they come to experience the genuine love of God. At this juncture, the two sexes are united as husband and wife and create a household—“a heavenly home” based on the love of God.

Children are born as incarnations of the love of God. A society made up of such people will be a society based on the love and will of God. As such it will be an ideal world, free from hatred and conflict. This sums up the image of the Kingdom of Heaven on earth as conceived by the Creator in the beginning. However, the original intention of the Creator to bring about an ideal society based on God's heart and patterned after the cosmic order was frustrated by human infidelity and betrayal of God.

This centers on the first man and woman's entering into a sexual relationship prior to the period of their perfection. Moon's "sexual" interpretation of the Bible has engendered strong reaction from some established churches. Yet as far as I am able to confirm, to maintain, as some have, that this sex-oriented interpretation is intended to advocate sexual love is the direct opposite of the truth. Rev. Moon strenuously believes that true love is manifested in selfless devotion and service to others and apart from this internal true love, purely sexual love is selfish and avaricious and must be overcome.

As a result of the human fall, society has fallen under the influence of Satan, and human history has turned out to be a history of sin, struggle and slaughter. The Creator looked at this sad and painful state of affairs and determined to restore the ideal world of love, happiness and peace that he had originally intended. However, this desire remains unfulfilled because man has failed to fulfill his responsibility. This current age is another in which mankind again has the chance to accomplish the providence of restoration. The Rev. Moon is dedicated to the mission of awakening all people to the metaphysical, cosmological and religious facts. He is convinced that it is his mission to revive in all humanity a spirit of altruistic love and to build an ideal society—the Kingdom of Heaven on earth—which God desires. Toward that end, the Rev. Moon founded the Unification Church to spread to all parts of the world and a number of other organizations expressive of his cultural and academic ideals and worldly practicality.

The sphere of Rev. Moon's activity is delineated based on this broad vision. The universal scope of his undertakings, which is hardly imaginable or acceptable when judged on the basis of conventional and obsolete religious norms, stem from this vision. It is thus that he conceives and founds various enterprises, the profits of which are used to support various cultural, scholarly and welfare

projects. It may appear that these projects and enterprises are the same as other profit-making businesses or academic, cultural and social work projects. However, they are different in their basic spirit and aims. Without these seemingly "peripheral," seemingly unrelated activities, Rev. Moon's ideals would remain as just that—ideals, unaccomplished.

The Unification Church has an organized following in over 120 countries, ranging from Korea, to the United States, Japan, Asia, South America, Europe and Africa. Its adherents number more than two million and include all ethnic groups and races. As part of its social service program the International Relief Friendship Foundation, with branches in Britain, Canada, Japan, Germany and Brazil, was established in the United States in 1976. This organization provides \$1.5 million worth of food and medicine every year to Africa, Central America, Asia and the Middle East. It collaborated with the service corps in Thailand, dispatching the Indochinese Refugee Relief Association, established in Japan in 1978, to assist delivering relief goods and providing medical aid to refugees crossing into Thailand from Indochina.

In addition, members of the Unification Church in the medical profession in Korea, Japan, France and the United States have organized themselves into the World Medical Service Corps and have dispatched itinerary medical service teams to Korea, India, Thailand, Taiwan, the Philippines, Africa and other underdeveloped areas. The Ilmi Dental Clinic in Seoul, Isshin Hospital in Tokyo and the Manhattan Clinic in New York are run by members of the Church.

One of the foremost among Rev. Moon's scholarly and cultural projects is the Professors World Peace Academy. Founded in Korea in 1973, it has since set up offices in nine countries, including Japan and the United States. More than 5,500 professors are affiliated with these organizations throughout the world. The Academy is involved in scholarly pursuits such as exchange of literature, organization of research seminars and academic conferences and the publishing of scholarly journals. Typical of the projects undertaken by the Korean Professors World Peace Academy are the International Conference on World Peace (ICWP) and support of the International Conference on the Unity of the Sciences (ICUS). Korea, Japan and Free China take turns hosting the ICWP, which has met eleven times to date. The ICUS, which many P.W.P.A. professors have attended,

has convened annually since 1972, in Britain, Japan and numerous sites in the United States. Each ICUS conference has been attended by a number of Nobel Laureates and other eminent scholars, centering around the questions of harmonizing the work of the sciences with the realm of values and the ramifications of scientific advancement.

These large-scale, international academic conferences, have been supported financially by the International Cultural Foundation, which was founded by the Rev. Moon. This year more than 700 foreign scholars, including more than ten Nobel laureates and 100 Koreans, are to attend the 10th International Conference on the Unity of the Sciences, at the Hotel Lotte in Seoul, Korea.

Rev. Moon's educational undertakings include Kyongbok Primary School and Sunhwa Middle and High School for the Arts in Seoul. Far more remarkable is the university proposed for Ichon, Kyonggi Province. The university will be international in scope, encompassing the interest of all humanity, with three to five thousand students from abroad. Several Nobel laureates and other distinguished scholars who have attended the ICUS are on the advisory planning board. Rev. Moon has already acquired a 2,000 acre site in Ichon, Kyonggi Province for the first campus and another 900 acre site in Chongpyong for the second campus. He is expected to invest seventy million dollars for construction in the next ten years. This is a tremendous and wonderful project.

The International Cultural Foundation is headquartered in the United States, with thirteen branch offices in thirteen other countries. It supports not only scholarly and educational programs but also other artistic and cultural activities, such as the Hansun Dancing Troupe and the Little Angels, both of which specialize in the classic and popular dance of Korea.

The Little Angels have won worldwide acclaim for their singing and dancing. They have performed over 1,600 times in 72 countries. The Rev. Moon is also the primary supporter of the New York City Symphony as well as the New Hope Singers International, the 70-piece Go-World Brass Band and several other musical groups.

The Rev. Moon has taken an interest in the news media for a long time. He founded the *Sekai Nippo*, in Japan, in January 1975, and *The News World* in New York City in December of 1976. April, 1980, saw the establishment of *Noticias del Mundo*, a Spanish

daily newspaper based in New York. The combined circulation of these newspapers runs into the hundreds of thousands of copies.

It is well known that *The News World* actively supported the Republican presidential candidate Ronald Reagan during his campaign last year. The Unification Church members publish a large number of weekly and monthly magazines in Korea, Japan, the United States, Britain, Germany, France, the Netherlands, Denmark, Finland, Spain, Italy, Switzerland, Brazil, Argentina, Thailand and many other nations.

The scale and diversity of the gainful undertakings which the Rev. Moon has founded or inspired are so vast that even those directly engaged in them, not to mention those without, can hardly grasp the whole picture. The lines of activity include machine industries, fisheries, shipbuilding, mining, trading, chemical industries, manufacturing, the pharmaceutical industry, construction, publishing and agriculture. They are widely distributed geographically too—in Korea, Japan, Europe, Africa, North and South America and Oceania. These scores of enterprises appear to differ little from other ordinary profit-making businesses. However, they are staffed largely by Unification Church members following the teachings of the Rev. Moon. As such, they are dedicated to the cause of achieving the goal of building an ideal world, rather than working for the financial interests of either capitalists or workers.

The account given above may be little more than a glimpse of what the Rev. Moon is doing. Such a lofty and titanic movement has been put into motion by a man who started more than twenty years ago with nothing. It is a miracle of our time, one almost unprecedented in history. What is the secret to his working such a miracle? The secret is very simple. All of this was wrought not by the power of one man but by a "Divine Providence," by the power of God.

The Blessed Family and the Great Human Community

During my last trip abroad I met a number of members of the Unification Church. I asked them what made them join the church. (They used the expression "join" instead of "convert"; church members were referred to as "family members".) It was surprising to learn that most of them were impressed by the attitude and the communal life of the church members. They were rarely impressed and motivated by the tenets of the Unification Church before entering the Church. This struck me as an interesting and important revelation.

Young "family members" sell flowers or candles on the streets of New York. They approach the people in such a courteous Oriental manner that middle-aged people who never received such a polite greeting from a young person are bound to be favorably impressed and buy a small article.

Probably most young Unification Church members were converted by the courteous attitude of these family members. To young people of today, who are spiritually confused, the warm and embracing attitude of the young members and the cordial yet vigorous atmosphere of the communal life in the centers appeal greatly. The attraction is irresistible. This is why the Unification Church family is often effective in helping former problem children or youths with records of criminal or immoral behavior.

The procedure for joining the church is most simple: a signature

on an application form is sufficient. Many new members immediately move into a center. There he or she is given lessons in the doctrines of the Unification Church. Sharing room and board, singing, praying and leading a life of faith as a group constitute chief attractions of the communal life for such new members.

Some outsiders criticize the process as an act of brainwashing by the Rev. Moon. As far as I have observed and know there is nothing that can be properly labelled brainwashing. Instruction in tenets is given by capable teachers. Any convert is free to withdraw his membership if and when he finds the doctrines unacceptable. Therefore, they say that the door of the Unification Church is always open to one who enters or who goes out.

When I visited New York I was allowed to stay in the Hotel New Yorker. The hotel is the headquarters of the "Moonies" (in the United States, Unification Church followers are called Moonies), and I desired to stay there in order to discover the truth about their life. The building is now used as the World Mission Center of the Unification Church, and it contains residences and hundreds of rooms for guests, and a number of conference rooms for thousands of church workers.

The building was astir with many people—Korean, American, Japanese, Latin American, European and African. It looked like a race fair, with an assortment of white, yellow and black peoples. While there I felt it was a model of the great human community conceived of by the Rev. Moon. Members warmly exchange greetings with people of many nationalities and races in the hallways and elevators of the hotel. On several occasions I mistook a Japanese for a Korean and said hello to him in Korean. On another occasion I mistook a Korean for a foreigner and addressed him in English. He told me that he came from Korea and had recognized me.

Most of the young men and women from Korea and Japan that I met there were engaged to Americans or other foreigners. I learned from them about a truly wonderful norm for marriage as laid down by Rev. Moon. For example, Mr. Hwang Yob Ju, who assisted me during my sojourn in New York, was engaged in 1978 to an American woman by the name of Kathleen. He was invited to come to the United States by her and was to marry her this year or early next year with the Rev. Moon officiating.

He told me that a long engagement is usual for members of the

Unification Church. He also told me that they do not consummate their marriage at the time of the "blessing" (they call it a blessing instead of a wedding). Consummation of marriage will wait until at least forty days of prayer are over. At first I could not understand this method of Rev. Moon's. Its intent was made clear to me when I heard Kim Bong Chol, director of home affairs of the Unification Church of Korea, explain it in detail in Seoul. Since Rev. Moon believes that the original sin of man resulted from the sexual fall of Adam and Eve, he is extremely wary of erotic sexual love. Therefore, three years from the time of admission to the church are required to establish the foundation to resist the temptation of Satan and to be born again from the fallen state. Fasting and training during the period are needed to recreate members as new human beings. Following this period a man and woman may be chosen to be engaged. Personal preference is taken into account in the choice of a spouse, but the final approval must come from Rev. Moon.

The wedding or "blessing" takes place only after an engagement of at least twenty-one months. The period is considered necessary to indemnify the sin of Adam and Eve, who started their sexual relationship prior to completing the period of perfection ordained by God. Only after one is recognized as a perfect "man of heaven" is he entitled to the "blessing." Forty days of abstinence from sexual relations following the blessing are regarded as the period of separation necessary for achieving a home based on divine love and not preoccupied with sexual love.

One has to go through these processes to establish a blessed family. A family so constituted will be the basic unit of the great community of the family that is the Kingdom of God on earth. When all homes on the earth are so made, the human society will be able to realize the ideal Unified World we seek. When I asked Director Kim if the husband and wife of a blessed family so matched would have no trouble and no break-up, he was candid enough to admit that there are some, though they are rare, cases of domestic disharmony and broken homes. From this I could gather that even that much of a preparatory period was not always long enough. The Rev. Moon presents a most effective remedy for one of the most serious maladies of the modern world—decay in sexual morality, the breakup of the family and the accompanying ethical and social crises. The solution is found neither in extreme asceticism nor in

extreme permissiveness, but in the middle course. Those young men and women in an age group most vulnerable to sexual temptations are taught to value spiritual satisfaction more than sexual pleasures. They have expectations for the lasting happiness of family life based on divine love and also for making contributions toward realizing the human ideal of a Unified World through their home and family. These expectations and hopes sustain them through the long and hard period of training.

As far as thousands of the 'blessed families' are concerned, Rev. Moon's objective of an ideal family life is almost attained. Of course, close examination of the actual state of these blessed homes should precede our affirming such a conclusion. Yet what I have seen, heard and experienced first-hand in the New Yorker left me in no doubt that the blessed members are justified in their optimism.

One day Mr. Hwang introduced me to his fiancée Kathy. After work we went out together in New York with Kathy's Japanese friend Miyoko. (I don't know her surname because they always called each other by the first name.) Following dinner at a Japanese restaurant to which Miss Miyoko took us we went up to the sky lounge of the Empire State Building to take in a night view of New York. Myoko was betrothed to an American who was staying in Oregon. Miyoko was a member of the Korean Folk Ballet in New York. She had been in Seoul for about half a year to learn Korean dance.

They were both very pretty. Kathy was especially beautiful, sparkling with intelligence. No wonder she once entered a beauty contest. She was a very pure and innocent woman — a girl with the great purity of heart such as you might find in a Korean countryside. Back at the New Yorker I retired into my room on the thirty-sixth floor while Mr. Hwang and Kathy separated from each other to go to their respective quarters on different floors. From their attitude and behavior I could well observe how rigidly they kept their sexual purity for three years after engagement. They talked to each other tenderly but acted toward each other with strict Oriental piety.

Another important aspect is their interracial marriage. According to Kim Bong Chol, about ten thousand couples are engaged throughout the world, and about one third of them are interracial.

The Rev. Moon encourages interracial marriage in the belief that it will help break down racial and territorial barriers by merging different peoples and cultures. Thus, international marriage takes on a very important meaning for the fulfillment of the mission of the Unification Church. Rev. Moon makes it a rule to match a man with a woman only if both are determined to devote themselves to the construction of a great human community that will rise above nation and race.

Weddings take place *en masse*, with Rev. Moon officiating and blessing the unions between family members. The forthcoming mass wedding ceremony for approximately ten thousand couples will be an epoch-making event in the history of the Unification Church and, indeed, of the entire world.

During my stay in New York, I witnessed the "Home Church" movement waged on a large scale. This movement was inspired and initiated by Rev. Moon's 1980 declaration that "Home Church is My Kingdom of Heaven." Its ultimate aim is to turn all homes on earth into the Kingdom of Heaven, blessed with divine love. Toward that end, each member of the Unification Church is called to take charge of a certain area. He or she will be responsible for visiting each home within the area to share and implement the Home Church ideal.

I was told about the Home Church movement by Kim Won Pil, who is responsible for the movement in the New York area. The account given me was confirmed by other members of the family involved in the movement. Residential sections of New York were divided into areas of 360 households each. One member of the church is assigned to each area and is required to make a round of home visits. That member serves the people in the area in his non-working hours (for everyone has to work to make a living). It is not an easy job. Most residential sections of New York are located far from the New Yorker Hotel. The Church workers are hard pressed for time because of their other activities. They have to tax their tired bodies and busy schedules to visit their respective areas, and people often are not very hospitable in New York. Not many landladies are likely to answer the bell quickly or to allow a visiting stranger into the house. Some look out the window and shout: "Beat it." A few visitors were attacked by dogs. Some church workers take a broom with them and sweep the front yards and sidewalks in

the areas. If this practice is repeated many times, inhabitants of the houses begin to take interest out of curiosity. They come out of their homes and ask why the uninvited visitor sweeps the front yards of strangers' houses so often. At this juncture, the visitor says: "I am here to make your home a Kingdom of Heaven." This is a rather typical story about the Home Church movement. The disciples of Rev. Moon are taking pains to keep up their difficult and hard work with patience and fortitude.

The Material Foundation of the Kingdom of God on Earth

As countries differ, so do the nature and style of Rev. Moon's movement in different countries. His projects have been most successful economically in Japan. Rev. Moon's Unification movement is being carried out on a stable foundation in Japan. I was told that enterprises run by members of the Unification Church in Japan number some one hundred and fifty. Those involved in these businesses seemed reluctant to make public the total scale of their assets or gross income. (Perhaps the figures are not readily available.) I happened to pay a visit to some of the enterprises and hear from their executives about the spirit and method of their business management in detail. They were concerned solely with their desire to provide the material means needed for the goal of creating a Unified World. They were not interested in accumulating private riches.

All employees of these enterprises, with the exception of a few special technicians, were "*shikku*" (members of the family) of the Unification Church. They were paid normally, but few of the executives of even the big companies owned a private home. Most of them lived together with other *shikku* in a dormitory. One interesting thing was their explanation that the group lodging was patterned after the Korean pattern of large families. A company president or managing director is handsomely paid, but he does not spend the money on worldly pleasures and entertainment. All the money aside from living expenses was, for the most part, donated to the

Church or for other social service purposes. And the company itself gives all of its profit (after investments) to social service and welfare programs. In their drive to keep pace with the overseas expansion of the Japanese economy, these enterprises have found their way into many underdeveloped areas. Unlike most Japanese firms, which have the reputation of being "economic animals," those enterprises run by members of the Unification Church put priority on the well-being of the local residents of the place where investment is made. At least eighty per cent of the profit remains in the local area.

According to Mr. Oyamada, vice-president of the Japanese Unification Church, who recently had returned from a tour of Europe, Japan has been the front-runner in the Unification Church economic race, with the United States trailing. However, he believes that Europe will come to the forefront in the future. Rev. Moon often stays in Europe for extended periods of time. Upon consolidating his foundations in Europe, he is expected to invest in Africa.

From this we can gather that Rev. Moon does not reject nor neglect the material aspect. In this respect he differs from some hypocritical clerics who desperately pursue material gains while feigning disinterest in money. Rev. Moon does not deny the value of material, nor does he try to hide the fact that he is concerned about material prosperity. He only believes that material should be used not for personal benefit but for God, because it is given to man by God as a blessing.

We also know the reason for Rev. Moon's opposition to Communism. He will not tolerate Communism because it refuses to render material unto God. The same can be said of unethical and self-centered capitalism.

While in Tokyo I spent many hours one evening with Mr. Kuboki, president of the Japanese Unification Church and chairman of the International Federation for Victory over Communism, and Mr. Kajikuri, secretary general of the Federation. My conversations with them enlightened me a great deal concerning Rev. Moon's campaign for Victory over Communism. They claimed that the movement to win over Communism does not aim at defending corrupt capitalism. Since degraded capitalism can become a hotbed of communism, it will have to be thoroughly reformed. And yet a capitalist may be reformed and converted to the side of God, whereas a com-

munist (as long as he is committed in principle to atheism and materialism) cannot be reformed. Communists will stop at nothing to unify the world under the sway of Satan. So they are the greatest enemy of the cause of unifying the world under God.

These two gentlemen were convinced that the ideal world we seek, the Kingdom of Heaven on earth, will certainly come about when humanity prevails over Communism. They eagerly explained that they are mounting the campaign for ideological Victory over Communism in Japan in the face of the tremendous difficulties arising from the existence of a legalized Communist party and widespread propaganda by Communists there.

The Professors World Peace Academy of Japan has engaged in a wide range of activities thanks to its sound financial status, solid organization (embracing some 2,000 professors) and the leadership of its secretary general, Mr. Owaki, assisted by a devoted and hardworking staff. He arranged a series of meetings and interviews for me with many leading figures in the academic, political, financial and governmental circles of Japan. I was very fortunate to have an exclusive interview with Mr. Matsushita, former president of Rikkyo University and with Mr. Fukuda, the President of Tsukuba University. Dr. Matsushita gave me a highly insightful commentary on the personality of Rev. Moon, while Mr. Fukuda expressed profound interests in the security of Korea and in Korea-Japan relations.

I also paid a visit to Isshin Hospital, a general hospital operated by the Japanese Unification Church. The director of the hospital is a woman in her forties by the name Dr. Kohzaki. She kindly gave me a blood test and invited me to lunch, briefing me on the state of the hospital and the medical services offered there. The hospital was so popular among the residents of its neighboring areas that its waiting room overflowed with visitors. It is still a small hospital, with seventy-five beds. Before long a larger building housing five hundred beds will be built on the outskirts of Tokyo. As part of its volunteer services each summer the hospital dispatches a team of doctors and nurses to Korea to give medical aid to rural communities lacking a physician. The program has been in existence for ten years. Director Kohzaki also told me that for the last two years a ten-man medical team has been sent to Thailand to help Indochinese refugees.

I was impressed by another discovery I made in Japan. Young Unification Church members there were visibly enchanted with and respectful of Korea. They were wont to say that Korea is the Adam to Japan's Eve. Japanese boys were eager to find Korean brides and Japanese girls were eager to marry Korean bridgrooms. They were fond of all things Korean, including kimchi and kkaktugi (highly spiced, pickled vegetable foods of Korea).

This is quite an unusual thing to have happen in Japanese society, where prejudice against things Korean is so prevalent. The Japanese are used to despising and discriminating against Koreans. But the situation is changing as a result of Rev. Moon's outstanding character and influence.

The Future Vision of a Unified World

On April 14, 1975, Rev. Sun Myung Moon lectured on "The New Future of Mankind" to an audience at Changchung Auditorium in Seoul.

He credited the confused state of the world today to the lack of a firm understanding of God and of the relationship existing between God, human beings and the world. Then he presented his view on the relationship between the Creator, the origin of existence, and human beings. According to Rev. Moon, the human thirst for "true, lasting and unchanging love, ideals, happiness and peace" reflects the nature and attributes of God instilled in the nature of human beings and reveals that God created us as the object for the historical manifestation of His attributes. But human society as it is today is not what God intends it to be, and this is because even Almighty God cannot realize His ideals by Himself. Only when God, as the subject, and man as the object, become united, can the ideal be realized. Fallen humanity as we presently see it is so corrupt that it has lost its "true value" as the object of God. Should man recover his "true value," then "it is possible for God and man to realize the divine ideals and build a world of love, happiness, peace and freedom."

Rev. Moon explained the relationship between God and man as follows: "Man is made to exist for the sake of God, and God exists for the sake of man. Thus is established the principle of

existence for the sake of the others. Man is corrupted when he fails to hold to this principle." Thus humans are corrupted when they become egocentric and fall away from God. Creatures exist in their ideal state only when they maintain the principle of existence for others. God made man and woman, in order that man could live for woman and woman for man. But because the first man and woman became egocentric and fell, all people became egocentric. This egoism and selfishness is the essence of sinful human history.

Jesus Christ came to save humanity from its sinful history. He was born, lived and died for the sake of others. He was truly the savior. A true religion must teach belief in self-sacrifice, for the sake of God and mankind. He who serves all, as Jesus did, can be the central figure of all, and the world can be united around him.

Rev. Moon said, "A man must live for his wife, a wife for her husband, parents for their children, children for their parents, and families for their community and nation. The community and society must serve the nation. The nation must serve the world even if it must sacrifice itself and should never try to conquer the world for its own sake. "The family must exist for the race, the race for the nation, the nation for the world, the world for God, and God for the individual. This is the Ideal. We long for the ideal world of true love, true peace, true happiness and true freedom, and when such a world is developed on the earth, by a world united centered on God, we will have nothing other than a heaven on earth. Fallen humanity today is proceeding toward such a world."

When all people hold to the principle of living for others with Godly love, and when the family, the society and the nation live up to this principle, then humanity will be united in an ideal world; this is Rev. Moon's concept of the Unified World. It is a world of true love, true peace, true happiness and true freedom, and it is a unified society centered around God. But Rev. Moon in this speech did not outline any details beyond these ideals. "Divine Principle," Rev. Moon's Unification Principle, presents the leading ideology of the ideal society as "co-existence, co-prosperity and common cause" but fails to elaborate further. Dr. Han Tai So⁶, one of the most prominent students of the Unification Church, feels that "co-existence, co-prosperity and common cause" can be considered as a sort of "democratic socialism" in terms of political science. He

interpreted it in an interesting way, as a marriage of the Oriental concept of "Heavenly Order" and Western "contract theory."²

The blueprint of the future society which gives us a better idea of Rev. Moon's ideal world is somewhat systematically delineated in *Sae Kongsang-ju Pipan (A New Critique of Communism)* by the International Federation for Victory Over Communism (Seoul).³ According to this book, the original nature of human beings was corrupted by the fall and became self-centered and this "Satanic" nature has in turn manifested as the desire for exploitation and ownership, resulting in the division of human society into antagonistic classes. The book says that if man should return to the standard of the original creation, a world free of exploitation and oppression would come about. This would be a harmonious, prosperous socialistic society, based upon reciprocal and cooperative production relations. Such a society would be like a huge extended family, governed according to norms derived from extended family relationships, with God as the supreme being and family head. There would be no monopoly, exploitation or class struggle; society would be one of true freedom, order, peace, prosperity and happiness for all. The book expounds the socio-economic system of the Unified World as follows. The private ownership system and the free enterprise economic system must be maintained by all means. On the basis of such a system, profit distribution should be optimized under an adequate and just economic policy. This policy is based on the understanding that the desire for ownership is an "original," God-given desire, of which greed, avarice and misuse of property is a Satanic distortion. The optimal distribution of profits here means the fair distribution of profits among all those taking part in production: capitalists, managers, clerks and workers. Profit distribution must be as generous as possible, considering all parameters from health to reinvestment. To this end, direct participation of workers in management is desirable.

But even such a means of profit distribution cannot guarantee the elimination of social ills such as unemployment and poverty. There thus arises the need for relief of the poor through income redistribution. The government must work to mitigate the effects of unemployment through welfare and social security. Business recessions must be dealt with through government intervention, including investment in public work programs. In addition, capital

must be democratized, through a policy of decentralizing capital ownership. This is the most fundamental means toward fair profit distribution. The capitalist's excessive profit taking today is due to the immoral desire for monopoly and exploitation and a system which allows the ownership of excessive amounts of property. To effect a really fair distribution of profits, capital ownership must be decentralized by making the stock available to the public, allowing the workers to own capital in the form of shares. This will restrain the accumulation of capital under centralized control, and such restraints are necessary for the fair distribution of wealth.

It is desirable to nationalize some industries. By nationalizing industries serving the public interest, the government provides capital support and insures the fair distribution of profits under a publicly-controlled financial policy. It should be noted, however, that no economic or financial policy can be successful unless the people involved live up to ethical principles. A healthy economic policy must be based on the practice of business ethics.

The problems associated with capitalism are due to the wrongful consciousness of modern man. Therefore, the reformation of capitalism must be preceded by the reformation of modern man's consciousness.

Otherwise, all policies, however well devised, will fail due to the corruption of the human actors, and the "capitalist" evils, such as ethical and moral corruption, social confusion, crimes, labor-management conflicts, racial disharmony and the generation gap will not be resolved.

It is imperative therefore to establish a new ideology and a new set of values through a spiritual reformation of man.

A New Critique of Communism defines this new ideology as "the equality of men and the principle of order." This is, according to the book, "a new value-orientation and a new view of ethics, in which all can truly respect the personalities of each other, recognize the integrity of all values, and establish and maintain the true order of life."

What then will the world built on such an ideology be like? Firstly, it will be an ethical and moral society with a warm foundation of heart and a very prosperous economic foundation. The foundation of heart is grounded in the family, involving the love of the parents, the love between husband and wife and the love among

brothers and sisters. The realization of this ethical society requires that all people relate as brothers and sisters. In other words, it requires mankind to form a global family.

A family cannot be formed with only brothers and sisters. It must have parents, a father and a mother. The parents are the center of a family, the source of heart for the family members, and the origin of family love. As a family needs parents, the great family of mankind must have the "True Parents" of mankind. The True Parent is the supreme being, God. By putting God at the center, the basis is established for interpersonal ethical relationships based on brotherly-sisterly heart, for an eternal order of love and an ideal family society based on parental heart.

Secondly, the world based on this new ideology will be a world with a new and unified culture. The existing cultural spheres, such as the Christian culture, Islamic culture, Indian culture and East Asian culture, will be elevated and related. All traditional barriers which have divided us such as race, nation, class and so forth, will dissolve in a unified yet multifaceted culture. This unified culture will not only be the unification of regional cultures but also be the unification of the spiritual and material realms of life. In modern times this relationship has been reversed. Though material should be controlled by spirit, it now controls spirit, with the result that human value is sacrificed for the sake of technological advance and monetary gain. When the original order of values is restored, spiritual values will once again control material life, and men will be the ruler of nature and material.

Thirdly and finally, the future society will be a religious society in which human beings will live with God. All religions will be consummated in a new religion, and all men and women will believe in and worship God. Yet, everyday human life itself will be religion and all homes will be churches; so there will be no need for such church organizations as we have today.

These are the outlines of the ideal society which will be the consummation of present-day capitalism as well as Communism. The problems and evils of capitalism cannot be resolved by a Communist revolution. Only through a spiritual revolution based on a new ideology, in parallel with proper economic policies, can the evils and absurdities of capitalistic society be resolved. Communist society, also, will reach the ideal through a spiritual reformation,

not only capitalism. The fulfillment of such an ideal will be the consummation of fallen history and the beginning of a new history.

Although present-day Communism will disappear from the earth, some of the ideals it espouses will be realized. For instance, liberal development of human capacity, elimination of exploitation and oppression, consumption according to need, labor not as duty but as pleasure, improvement of production, fair distribution of wealth, and the remolding of nature through man's control, are ideals shared by Communists which must be realized in any future ideal society. Of course, this vision of the ideal human society is not much different from the utopian images presented by many other idealists. Communists have outlined a vision similar to that of other idealists, but they have failed to put it into reality. This is because they put material in the place of God and are trying to force man to worship scientific methods. However, a true revolution of human society can never be achieved by force but only through a reformation of the human spirit.

The communists are trying to unify the world by force under a utopian banner, and because this is a way of unification based upon human will alone, it is diametrically opposed to Rev. Moon's unification movement, which is based on belief in God. This is why Rev. Moon considers the effort to supercede Communism as his ultimate and greatest challenge and why he devotes much time and energy to this battle.

Assuming that the above is a correct account of Rev. Moon's thought, let us now review it from an objective point of view. With the exception of his religious thought, his economic policies and social policies are not very much different from the policies functioning in most developed democracies or advocated by many progressive political parties. It seems that Rev. Moon proposes a capitalist system based on a "Puritanic" type of Christian spirit as the model for his ideal society, with the addition of a strong Oriental, in particular, Korean, flavor to this model. He sees the relationship between God and human beings in terms of the Korean relationship between parents and children. Thus he seems to have a strong attachment for a big family and some type of patriarchal order.

Some comments on the political system of his Unified World seem to be called for. Rev. Moon's vision of the future society is vague. Moreover, should his concept of unification mean regimenta-

tion, Rev Moon's Unified World would hardly be different from the Communist system or other totalitarian systems. Because this is a common point of misunderstanding or criticism of Rev. Moon, I have put this question to many of his associates only to fail to receive any clear-cut answer.

The unification Rev. Moon calls for must be a harmony of diversity or a unity in the context of pluralism. When he says that the market system of capitalism is desirable he is already implying approval of a pluralistic social system. And variety is the fundamental attribute of God expressed in the world. We can see this variety in the universe, in nature, and in all living things, including man — there is no perfect uniformity or exact repetition. Yet, there is also an order that controls — harmonizes — variety. In human society pluralism without consensus would render it impossible to support and maintain an orderly society. So in light of the confusion and disorder of modern society, Rev. Moon cannot help but stress harmony and order. But his Unified World should be envisioned as a highly harmonious, organic entity, a unity realized through the give and receive of various and multiple forces with one another on the basis of shared principles, honoring the variety of human individuality and the integrity of existing cultural traditions.

The Road of Restoration Through Indemnity

On December 9, 1972, the Rev. Sun Myung Moon told his disciples, "We Christians have to start by going through difficulties and hardships, in order to restore and indemnify God's original work. . . We must struggle hard, without sleeping, without eating, forgetting every worldly worry and going ahead with our goal and our vision. . ." ⁴

"But when it comes to our age, we must have an automatic theocracy to rule the world. So we cannot separate the political field from the religious. God's loving people have to rule the world—that's logical." (Ibid. p. 122) ⁵

On February 3, 1977, when asked by Dr. Sontag about public criticism calling him authoritarian and dictatorial, Rev. Moon said, "There may be people who call me authoritarian at first glance. Even God appears to some people to be a dictator because he is love. Love is stronger than any authority. Observing my authority only, some people may consider me a dictator. But they totally miss the point. I am a parent to the members. Parents love children, not govern them. God loves, not governs." ⁶

We should distinguish the goal of restoration providence from the process to that goal. The goal is a restored state and the process is indemnity. The ideal world is a world ruled by God, and the rule in that world is not by force. In the ideal world there is nothing like present-day politics, but rather God's love, peace and order. But the course to such a world is by no means easy, nor is it free

of struggle. It involves continual suffering and struggles, however these are different from other struggles in that they do not use force as a means. We do not need theology to tell us that we must expect to pay for things of great value. So the Unified World, our supreme goal, cannot be achieved without suffering and sacrifice, and this suffering and sacrifice is part of the road of indemnity.

Because of such conditions, Rev. Moon often behaves in a manner which appears to be so abnormal that he can hardly be understood by the public. In fact, he often behaves in such a manner as to surely incur apparent damage to himself and his movement; but he considers such damage or public criticism to be part of the condition of indemnity which he must accept.

For instance, on November 30, 1973, Rev. Moon put forth a statement strongly supporting President Nixon, who was then undergoing public attack because of the Watergate scandal. The statement came out in the form of a full-page advertisement carried by fifty-three major U.S. newspapers, including the *New York Times* and the *Washington Post*. The advertisement fees must have amounted to hundreds of thousands of dollars. In that statement, Rev. Moon said that the Watergate scandal was not the crime of Nixon alone but of the whole American people, and he called on the American people to repent for it. He added, "Forgive him, love him and unite." But few American people listened to Rev. Moon. Nixon underwent the most tragic defeat of his political life, and Rev. Moon was branded as a strong supporter of the most immoral President in United States history. On the positive side, the Watergate scandal made Rev. Moon a well-known figure in America, and his movement began to draw the attention of American society.

Rev. Moon's actions may be called a sort of shock treatment for today's sinful society. What seemed to many to be almost fanatical religious life and missionary effort of the early Unification members, along with Rev. Moon's often incomprehensible behavior, must have been necessary in the Church's drive to establish itself. However, it actually caused strong reaction from the established churches and severe public criticism.

What appears fanatic and inscrutable in Rev. Moon's life is not the whole of his character, and therefore he should not be judged by this aspect alone. Rev. Moon has a character of extraordinary depth. This depth is not due only to his innate qualities but also

to his unique experience of life, from his boyhood onward, which involved poverty, war, public criticism, persecution, imprisonment and an unhappy experience in family life. People who have not undergone such experiences should not judge him hastily.

According to Unification Church people, the first twenty-one-year period of Rev. Moon's movement has just ended and the second twenty-one-year period is beginning this year. They say that the first period was the "Parents Course" and the second period is the "Children's Course." Some complex theological theories are involved in this, but at any rate Rev. Moon's movement has completed its first stage and is now in the second stage, and the characteristics of the movement will change with the shift of generations in the movement's leadership. What form the second stage will take is not predictable, but in Korea and Japan the fanatic excitement that marked the early Unification Church movement is no longer seen, and the U.S. Unification Church movement is also entering this second stage. In Europe and Latin America, a boom of the Unification Church movement is approaching. Africa, the Middle East, Oceania and the vast Communist world with its large population and strong ideological barriers have yet to come under the influence of the Unification Church, but Rev. Moon will surely attempt to reach these areas with his gospel. If this attempt of Rev. Moon is successful in the coming twenty years, the twenty-first century will see the realization of a terrestrial paradise, the Unified World, on the earth. It is obvious to anyone that this will not be easy by any means, but Rev. Moon and his disciples will never give up their missionary attempt. They have a firm and unswerving belief in their mission, plus the capacity to translate their beliefs into action. The arrow has already left the bow, and it will fly to the goal no matter what may happen during the flight. Rev. Moon said that his ideals will be realized in the future, even after his death.⁷

Rev. Moon places great significance on human responsibility. According to his doctrine, God accounts for ninety-five percent of the whole road of restoration through indemnity and the remaining five percent is left to human responsibility. I do not know if the human responsibility can be expressed quantitatively, but I understand that Rev. Moon means that the Creator's will can be frustrated by man's failure to fulfill his responsibility. If so, man's

responsibility, or "five per cent," is by no means trivial. Rev. Moon sees man as having inborn free will and a partially indeterminate future. This must be one source of the indomitable will and unceasing work of Unification Church members.

Those members feel that Rev. Moon is their Messiah, the leader who can make them aware of their responsibility and mission and lead them in the direction toward the realization of the terrestrial paradise. It seems that no word is causing so much stormy public reaction as the term "messiah," as used by the Unification Church. Members interpret the term "messiah" as denoting a man who has both a strong sense of calling to save the world and the capability to accomplish such a calling. Rev. Moon has never called himself a messiah. Rather he has said repeatedly that he is but a man, albeit with special spiritual receptivity, who is called upon for a special mission.⁸ Asked how they thought of Rev. Moon, Unification Church members gave varied answers, calling him "our Teacher," "our Father," or "the Lord of the Second Advent." This tells us little more than that Rev. Moon is the founder of the Unification Church, though he may also be called subjectively by various names.

It is true that Rev. Moon is one of the prominent leaders of today, whatever name he may be called by, and nobody can deny his meritorious achievements. He inspired a new understanding and respect for Koreans in many Japanese, a people who have long been accustomed to viewing Koreans with contempt and hate. One young Korean man born in Japan once said that in the whole of Japan it was only Japanese Unification Church members who received him warmly. He added that in the Unification Church he took pride in his being a Korean for the first time.

In the United States, a country gripped by material civilization, individualism and hedonism, Rev. Moon planted the spirit of devotion and service and reformed many young people. Are there any diplomats, any educators, or any religious leaders of Korea who ever have done such things?

I am grateful that Rev. Moon is a Korean. This is because I have seen many foreigners whose skin colors are different, whose languages are different and whose cultural traditions are different from us, envy us Koreans, sing Korean songs in Korean, and want to marry Koreans. For what reason should we Koreans be displeased with the fact that these people think of Korea, the land where

Rev. Moon was born, as an Isreal or a Jerusalem? As nobody expected the birth of the Christ in a small village of a Roman colony, we can hardly imagine the birth of a messiah on the Korean peninsula. But on second thought, we may find that as Israel was able to do it two millenia ago, Korea also has been able to give birth to the Messiah, because of her long history of foreign invasions, tragedies and sufferings.

We can hardly comprehend Rev. Moon's strategy of world unification. He himself said that he could not make public all revelations of God because it is not yet the time to do so. But it is obvious that his plan is to unify the Christian world first and then all religions. Those who are familiar with the experience of Korean Christianity, marked by conflicts and sectarianism, find it quite natural that such a concept of unification should develop. In addition, there is no denying that the best way of stopping the religious conflicts which have stained human history for thousands of years is the comprehension of all religions by one ideology of higher dimension.

Religious unification implies ideological unification. The signs of a degenerate age are particularly conspicuous in the realm of ideology. Should man fail to go beyond the ideological impasse underlying the conflict between democracy and Communism, he will not avoid a Third World War and the possible termination of human history. Although he is aware of the inevitability of the Third World War, Rev. Moon believes that a war by physical force can be avoided through an ideological struggle. He said that such an ideological war can be fought by persuasion through religion, the academy, and the media. Rev. Moon's strategy and tractics may appear similar to those of Communism in some respects, but his movement is basically different from Communist movements because it is non-violent. Likewise, his movement is clearly different from a political movement, though on the surface he may seem to have a political agenda. He has made it very clear that he has no plan whatsoever to run for any office or gain political power. His hope is that political and social leaders will go in the right direction under the inspiration of his spirit and thought. His means are not force nor political power but an appeal to human love and heart.

Rev. Moon said that he has a plan to go beyond the construction of an ideal family and to construct an ideal village and an ideal

city. This plan may become one of the most important parts of his grand strategy. His ideal village and city will become working communities, economically self-reliant, which will serve God and mankind rather than their own limited community interest. This activity deserves our attention, for when such communities are built around the world, Moon's ideals will be a long way toward realization.

Rev. Moon said that his far-reaching plan will be successfully carried out. He reverses the old Oriental saying, "Man devises a plan, and Heaven accomplishes that plan." That is, according to Rev. Moon, it is Heaven that devises a plan and human beings who carry it out. But this means that his plan may fail or its accomplishment may be postponed because of human failure. Humanity today stands at the crossroads leading to happiness or despair, to paradise or hell. Even if Rev. Moon's plan were to become a never-ending road, it merits our interest and arouses our expectations and hope in view of Rev. Moon's enthusiasm, generosity and proven capacity as a world leader.

1. The Reverend Sun Myung Moon, "Inryu eui Sairo-oon Jangnei," ("The New Future of Mankind"), in *Tongil Kyowhe wa Moon Sun Myung Sonsaeng (The Unification Church and Rev. Sun Myung Moon)*, ed. Song Hwa Press (Seoul: Song Hwa Press, 1981), pp. 99-118.
2. Han Tai Soo, "Tongil Wonri ro bon Dongsuh Munhwa eui Yoonghap," ("The Fusion of Eastern and Western Culture as seen from the Unification Principle"), *Ibid.*, p. 223.
3. International Federation for Victory Over Communism, (Seoul: Song Hwa Press, 1968).
4. Frederick Sontag, *Sun Myung Moon and the Unification Church* (Nashville: Abingdon Press, 1977), p. 120.
5. *Ibid.*, p. 122.
6. *Ibid.*, p. 148.
7. *Ibid.*, p. 146.
8. *Ibid.*, p. 97.
9. *Ibid.*, p. 147.