

Encountering the Reverend Sun Myung Moon - A Man Like No Other

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

This is one of my favorite quotations from one of my favorite writers, Albert Camus. It is concerning his assessment of what was going on in the middle part of the twentieth century and also in the period which preceded that. He says, "There are crimes of

passion and crimes of logic. The line that divides them is not clear. But the Penal Code distinguishes between them by the useful concept of premeditation." He goes on to say, "We are living in an era of premeditation and perfect crimes. Our criminals are no longer those helpless children who pleaded love as their excuse. On the contrary, they are adults, and they have a perfect alibi, philosophy, which can be used for any purpose, even for transforming murderers into judges."

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

A great underestimation

Rev. Moon made a rather bold declaration in August of 1985. In 1985, he declared that Communism was coming to an end. He did so before a group of academics, actually in a situation similar to the kind of conference we have this weekend. And he had a document written which was called "The End of Communism." There's a series of books which specifically deal with the contents of the proceedings of that Geneva conference in 1985.

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

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

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

It all began for Rev. Moon right after World War II, when he went to North Korea and spent time in a detention camp there, actually a concentration camp, as a prisoner of conscious. He was there for almost three years. And during that period of time, he became aware of Marxist philosophy. They had to study it. They had to learn it. And he recognized that there were some fundamental issues within it that didn't function correctly.

Not the anticipated encounter

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

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

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

In Paris in March of 1972, he said that Marx was wrong, the fundamental dynamic within nature is not one of conflict. It's one of reciprocity. The relationship between proton and electron is not one of struggle, as is indicated by Viktor Afanasyev. As you know, Afanasyev was the famous Soviet Marxist philosopher, the last one we can say, with this idea that the fundamental dynamic was conflict. Rev. Moon said, No, it's not true. The fundamental way that these things are created and things are maintained is through dynamic reciprocity of give-and-take action. With the proton and electron, because there is this exchange, not conflict, a hydrogen atom can be formed, or molecules can be created. Or through stamen and pistil, seeds are produced. Or through male and female animals have offspring. Or through man and woman, children are created.

Respectable output

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

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

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

Uncommon compassion

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

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

Proactive engagement sans a grudge

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

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

He'd been imprisoned in North Korea and basically tortured and went through all kind of ordeals during that time and had to escape. But when he met Kim Il-Sung, do you know what he did? He just put out his arms and he hugged him, embraced him and said, "You are my elder brother," because Kim Il-Sung was older than he was. He said blood is thicker than water. Let's forget about the past and let's move toward the future.

Further steps for rapprochement

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

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

We worked to draft a proposal and it turned out that at the end I was told that the Ministry of Foreign Affairs liked my proposal. The Minister of Information did not. It's not going to go forward. I left there on June 6. They said, "Something is going to happen. We promise you because of the things that transpired here." So, I came back to the United States, and on June 22, 1992, I received a phone call from Ambassador Ho Jung from North Korea, who was the deputy prime representative of the UN from North Korea. And he asked to have a meeting between me and the person who had been head of our delegation, whose name was Congressman Richard Ichord [1926–December 26, 1992]. We met with him on June 23 and he explained to us that every year in North Korea, between June 25, the day the Korean War started, and July 27, the day the Armistice was signed in 1953 to end the war, there is a one-month period which is called "Hate America Month." He said, "I called you here to tell you that this year, we are canceling Hate America Month" and that President Kim Il-Sung had made that decision.

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

So Congressman Ichord met with both Brent Scowcroft and President George W. Bush concerning this matter. What were the reasons for the first cancellation? We were given three explicit reasons why it was canceled. Number one, the very warm and intentional visit of Rev. Moon to North Korea. Secondly, the Washington Times had done an interview -- Mr. Bill Gertz knows about this, with Kim Il-Sung. He was happy because he was able to share his own words at that time. Thirdly, because of the visit of the American freedom coalition under Congressman Ichord, which I was lucky enough to be a part of.

Because of those three things, they decided to cancel Hate America month. That was the first time that was actually done. Since that time, Rev. Moon has regularly worked. It was announced by the way, just so you know. You can check this yourself. It was announced in an editorial in the Washington Times on June 25, 1992. So that they knew what had happened and how it had happened. And we could scoop it because it had come to us first. That's all I can say for now.