

6. Politician - Resources for a 6 week, 40 day, Sermon Series on True Father, Sun Myung Moon

Eleonore de Watteville
July 4, 2015

This is the last in a series of sermons remembering and honoring the work of our founder on the 2nd anniversary of his death and passing to the spiritual world.

Each week we have looked at one aspect of his life and legacy and then applied lesson from his life to ours.

Last week I spoke about TF prison experience and how we can overcome adversities. All the sermons in this series are available online at sacfamilyfed.org

When TF came to America he spoke of 3 great headaches or heartaches of God: the threat of communism and atheism, the breakdown of the family, and the conflict of religions.

We've explore TF's work as a champion for marriage and the family, and as a champion for interfaith cooperation and harmony. Now we will look at TF political activity especially his role in the victory over Communism, and how we can apply 0Headwing Ideology and Godism to our lives today.

First lets look and the theological basis for fighting communism.

Here's what the DP says

EDP p 22 Intro

When ecclesiastic love waned, when waves of capitalistic greed surged across Christian Europe, when starving masses cried out bitterly in the slums, the promise of their salvation came not from heaven but from the earth. Its name was communism. Christianity, though it professed the love of God, had degenerated into a dead body of clergy trailing empty slogans. It was then only natural that a banner of rebellion would be raised, arguing that a merciless God who would allow such suffering could not exist. Hence, modern materialism was born. Western society became a hotbed of materialism; it was the fertile soil in which communism flourished.

P84 Eschatology and Human History

What form does this final war between democracy and communism take? It is primarily a war of ideologies. Indeed, this war will never truly cease unless a truth emerges which can completely overthrow the ideology of Marxism-Leninism that is threatening the modern world. Communist ideology negates religion and promotes the exclusive supremacy of science. Hence, the new truth which can reconcile religion and science will emerge and prevail over the communist ideology. It will bring about the unification of the communist and democratic worlds.

P2 Ch5 The Period of Preparation for the Second Advent of the Messiah

P283 2.1 Cain Type view of life

Karl Marx (1818-1883) and Friedrich Engels (1820-1895) systematized the logic of the left-wing Hegelians as dialectical materialism. They were influenced by Strauss and Feuerbach and also by French socialism. They combined dialectical materialism with atheism and socialism to create the ideology of communism. In this way, the Cain-type view of life, which budded after the Renaissance and grew through the Enlightenment into atheism and materialism, matured into the godless ideology of Marxism, which became the cornerstone of the communist world of today.

P299-300

4.4 The Third World War 4.4.1 Is the Third World War Inevitable?

The First and Second World Wars had the providential purpose of dividing the globe into the communist world and the democratic world. Afterward, yet another war must take place to bring about their unification. This conflict is the Third World War. It is inevitable that the Third World War take place; however, there are two possible ways it may be fought..

One way to bring Satan's side to surrender is through armed conflict. However, at the conclusion of the conflict, there should come an ideal world in which all humanity is to rejoice together. This can never be

built merely by defeating enemies in battle. Afterward, they must be brought to submission internally, that everyone may be reconciled and rejoice sincerely from the bottom of their hearts. To accomplish this, there must come a perfect ideology which can satisfy the desires of the original nature of all people.

The other way this war may be fought is as a wholly internal, ideological conflict, without the outbreak of armed hostilities, to bring Satan's world to submission and unification in a short time. People are rational beings. Therefore, a perfect, unified world can be established only when people submit to one another and participate in unification through a profound reawakening.

Purpose of History: Restore God's Ideal A world of True Peace and True Love
All Unif activities have this as the ultimate purpose
The Role of Rev Moon in the Downfall of Communism
www.causafoundation.org
Godism vs Communism Activities – Korea
1960's Victory over Communism theory
1968 International Federation for Victory over Communism (IFVOC) in Korea
1970 – 1990 IFVOC Training Centers

-Early 1960's with Dr. Sang Hun Lee, formalized VOC comprehensive analysis of Marxist-Leninist ideology. Focus on practical implications of Marxism-Leninism's militantly atheistic position

DP – IDEOLOGICAL WAR

-3-4 day programs explaining and critiquing communism for hundreds of thousands of Korean college students, teachers, army officers, police officers and civic leaders.

1975 IFVOC Yoido Island Rally 1.2 million
Dec 1983 <i>Nationwide Campaign of Determination to Win Over Communism</i>
Rallies included 70 PWPA scholars

1975 spring NK tunnels discovered

1983 Sept USSR *shooting down of KAL flight 007* KILLED 243

North Korean assault on South Korean government officials in Rangoon, Burma

1968 IFVOC Japan
1970 IFVOC chief organizer Tokyo World Anticommunist League's (WACL) congress
1978 IFVOC massive educ campaign Kyoto
Communist loose control of city govt.

-1970 IFVOC was invited to serve as the chief organizer of the World Anticommunist League's (WACL) world congress in Tokyo.

-1970 Congress >25,000 delegates from around the world., WACL invited IFVOC to assume full responsibility for WACL activities in Japan and IFVOC soon gained prominence as the most important anticommunist organization in Japan.

-1978 IFVOC conducted a massive educational campaign in the imperial city of -1978 Kyoto, which served as Japan's capital from the Heian to the Tokugawa eras. The IFVOC educational effort was

credited with having helped to change public opinion about communism and contributed to the defeat of the communist-led city government of Kyoto.

1970-80 invite communists to debate – never accepted

-Critiq & Counter book successful Japanese communist party quit printing own “The Book of Communism”

1969 Freedom Leadership Foundation WDC
1973 “Rising Tide”, “...Promise & Practice” “...Critique & Counter Proposal” (transl.)
1976 News World/NY Tribune
1982 Washington Times
1980s CARP – College campuses

1969 Freedom Leadership Foundation founded. A foundation to educate the American public about the dangers of communism through publications, rallies and seminars.

1973: The Rising Tide newspaper with news and analysis about the dangers of communism. (The “Rising Tide” meant the tide was turning against communism, a nearly preposterous proclamation in the early 1970s.)

1973: Communism: Critique and Counterproposal, the first English-language translation of IFVOC material, was published

1973-74: Evangelical Tours in 21 and 50 stages by Reverend Moon to Wake Up America

1976The News World, New York daily newspaper

1983: CAUSA USA seminars and educational activities begin.

1984: The Washington Times is founded in the nation’s capital, becoming the capital’s second largest daily newspaper, read daily by President Ronald Reagan.

The Washington Times: Initiative to support the Nicaraguan Contras

The Washington Times: Strategic Defense Initiative World Media Association

WashingtonTimes makes worldwide impact

Rallies, publications and seminars
Countering communist demonstrations
Anti USSR demonstration (KAL 007)
Campus Shock Troops for Anti-Soviet War Drive

Rev. Moon's ministry on the university campus was carried out by the Collegiate Association for the Research of Principles (CARP), a Unification Church-related organization which became known during the 1980's for its rallies, publications and seminars countering communist expansion and Marxist ideology.

CARP regularly countered CISPES demonstrations, which called for cutting off U.S. military support to El Salvador, and

conducted its own rallies on campuses calling for an end of the Soviet and Cuban presence in El Salvador and Nicaragua.

The oppression of Solidarity in Poland was a focus of CARP rallies, as was the persecution of religious believers in the USSR.

High-profile KAL 007 protests by CARP were covered by print media 269 fatalities, other anti-Soviet demonstrations on colleges "from Columbia to Madison to Berkeley," led the Revolutionary Communist Party USA's newspaper, Young Spartacus, to describe CARP as "Campus Shock Troops for Anti-Soviet War Drive."

1980 CAUSA South America
1984 AULA
1983-1986 CAUSA USA – educates 70,000 Christian ministers
1985 – 10 million signature campaign
1986-1990 American Leadership Conf educates 10,000 political leaders

CAUSA mission in South America - to persuade right wing dictators to defeat communism through the non-violent method of educational programs to show the fatal flaws of Marxism-Leninism and offering a counterproposal based on universally shared religious values.

CAUSA guided them to use education rather than imprisonment, torture and exile to defeat communism.

1983 and 1987 CAUSA's Central American office alone conducted more than 120 seminars for tens of thousands of **government leaders, scholars, military officers, teachers, students, and peasants**

1986-1987 CAUSA International Military Assoc. (CIMA) educates 800+retired military.1980-1990
CAUSA International >250 major conf in 40 nations. 60,000 government officials and civic leaders.
1987 CAUSA International Security Council
1987 American Freedom Coalition & ACC

1986-7CIMA More than 800 retired high-ranking officials of the United States armed forces attended CAUSA presentations on VOC, including a sizeable number of America's retired four-star generals and full admirals

1987 International Security Council (ISC), strategists, diplomats, government officials, academics and former senior military officers to assess American military security

ISC held 43 conferences, symposia and roundtables, published 39 position and research papers, and started an academic journal,

1987 American Freedom Coalition (AFC). grassroots, activist organization, With opposition to Marxist-Leninist expansionism as one of its ten founding planks

1982-1989 World Media Association journalist fact finding tours to USSR
1988-1989 WMA Soviet journalist to USA
1990 WMA Conf Rev Moon meets Gorbachev

- WMA (World Media Association).

- In 1982, Rev. Moon asked WMA to organize fact-finding tours which would bring Western journalists to the Soviet Union.

- Between 1982 and 1989, WMA brought hundreds of American and foreign journalists to Russia and many of the other Soviet republics.

- As early as 1983 these journalists dialogued with leaders of *TASS*, *Pravda*, *Izvestia*, and Novosti News Agency.

- Early WMA participants were subjected to verbal sparring matches with Soviet specialists in disinformation;
- however, relations had improved by the 1988 fact-finding tour, when WMA received permission for the first time for a journalist exchange program with the U.S.S.R.
- 1989 WMA hosted Soviet journalists on a tour of the United States. The Soviet delegation included Albert Vlasov, Chairman of the Board for Novosti News Agency.
- That tour opened the way to a working relationship between the WMA and the Soviet media, including *Izvestia*, *Novosti*, and *The Moscow News*.

1990-1991 ALC seminars for 80 USSR deputies & 60 govt ministers other nations
1991 World Leadership Conf 200 USSR officials from all 15 republics
1990 -1992 International Leadership DP Seminars over 30,000 Students & Teachers
1992 Summer - 129 ILS workshops held at 26 sites for 18,042 guests

- allow its leadership to attend American Leadership Conferences.
- In December of 1990 and February of 1991, the ALC sponsored seminars for 80 deputies of the Supreme Soviet (federal, republic and city levels),
 - as well as delegations of some 60 cabinet ministers and members of parliament from Bulgaria, Czechoslovakia, Germany, Hungary, Poland, Romania, and Yugoslavia.
- Participants received lectures on VOC theory as well as briefings on the underpinnings of Western democracy.
- 1991, the World Leadership Conference, affiliated with ALC, sponsored an unprecedented seminar and fact-finding tour in Washington, D.C. for approximately 200 high-ranking Soviet officials and political leaders, comprised of official delegations from all 15 republics of the U.S.S.R.
- This was the only time during these final years of the Soviet Union that any person, government or private organization brought together representatives from all of the 15 Soviet republics.
- In attendance were 26 deputies of the USSR Supreme Soviet and some 75 deputies of the Supreme Soviet of the various republics, as well as Republic vice-presidents, cabinet ministers and ambassadors.
- While in the United States, the delegation met with federal officials in Washington, D.C. and with city and state officials and business representatives in the New York City area.

1991 Rev Moon Meets Kim Il Sung
First interview in 20 years - Wash. Times
1992 cancels annual anti-US demonstration
Business activities in North Korea

invitation in November, 1991 to meet with DPRK President Kim Il Sung.

after this visit, President Kim Il Sung gave his first interview to the Western Press in 20 years, via *The Washington Times*. In the interview Kim Il Sung expressed his desire to improve U.S.-DPRK relations.

During May and June of 1992, the AFC conducted a peacemaking mission to Pyongyang after consultation with the Bush White House.

The 40-person delegation, headed by former Congressman Richard Ichord, included numerous former Congressmen and federal officials, including former CIA Deputy Director Max Hugel and Amb. Douglas MacArthur II, nephew and namesake of Gen. MacArthur, the Supreme Commander of UN troops who had repulsed the 1950 attack on the South.

The AFC delegation targeted the cooling of abusive language (toward the US and South Korea) by DPRK officials as the principal goal of their visit. The delegation addressed this and other topics with high-ranking Party officials, including Kim Young Sun, architect of Pyongyang's foreign policy, and with President Kim Il Sung himself, who hosted the delegation for lunch and spent more than three hours responding to their questions.

1994-1999 Established 10+ Federations for World Peace
2005 Universal Peace Federation Abel United Nations
Spreading Godism to the world
God is Parent of All
We are spiritual & moral beings
Family is school of love
Living for the save of others
Communication and cooperation

CSG p 1549

Before worrying about sovereignty, we need first to discuss the equality of human rights. The path we are in pursuit of is the cosmos-centered path, which can also be termed Godism. This is about becoming one with God. Today's democracy has excluded God from everything, and communism is an ideology whose sole considerations are materialism and humanism. The cosmos-centered ideology, on the other hand, brings humankind together with God. Through that, we want to make this world one under God's sovereignty. (13-72, 1963.10.18)

CSG p 1551

What sort of ideology is Godism, which is capable of absorbing communism and democracy through Unification Thought, which I have advocated? Is it about showing off one's powers? No, it is based on true love. The question is how we are going to digest this world through true love. (181-227, 1988.10.3)

Only by the logic of true love can we inherit and become part of the tradition of Godism, and that is why individuals need true love, as do all men and women, husbands and wives, sons and daughters, tribes, races, nations and the world. (177-70, 1988.5.15)

What is Godism all about? It is the Way of True Love. Then what is the Way of True Love? It is the way of thinking that asks, not for others to live for the sake of oneself, but for one to live for the sake of others. You must clearly understand this. (169-281, 1987.11.1)

What is Godism? It is not an ideology centered on the individual, family, tribe, ethnic people or nation. It is an ideology centered on the cosmos. However much people held captive within the walls of individualism try to enter the heavenly spirit world, which is based on a cosmos-centered ideology, they will not succeed. If they become centered on their family alone, thinking to themselves, "Hmm, we don't care about the world; all we care about are our children and parents," there will be no way for them to ever escape from that realm. They would be trapped there forever. So, who will demolish these walls within which all families are asserting themselves and fighting with each other? (112- 211, 1981.4.12)

CSG p 1552
HEALTHY MIND

A healthy person can digest things that even ordinary people cannot take in, which is why everyone likes a healthy person. Similarly, those who have sound minds, that is, healthy minds, can take in anything mentally, be it democracy, communism, or any other system of thought. Then what is the way of thinking that the Unification Church is following? It is Unificationism. Does it sound easy? When we examine the human body, we see that it incorporates the eyes, ears, nose, hands, feet and other features. These different parts of the body must act in unison through connecting to the one life in that body. Then, for the body to function properly, should the different parts, instead of uniting in common purpose, complain among themselves, "Oh! I don't like the eyes," or complain about some other part of the body? Of course

not. They should say, "I like all parts of the body." Each part of the body must cooperate with the others. (111-96, 1981.2.1)

CSG p1554

Section 4. The Future of the Democratic and Communist Worlds

4.1. Unifying the democratic and communist worlds

What is Godism? It is an ideology pertaining to our ancestors, an ideology that places ancestors first. It is also headwing thought, which is like the ideology of the Parent, the mediator in the conflict between communism and democracy. Head-wing thought can be said to be the ideology of the True Parent. Once people get to know the Parents of love, they let go and free themselves from one another's grasp, and instead unite. When they are provided with a place to sit or stand, and change into people who can live according to the great way of the heavenly principles without anyone's help or guidance, everything will be completed. The problem lies with people. There is plenty of money and land. So what is the problem? Human beings are the problem. (191-200, 1989.6.24)

Without the Divine Principle, it would have been impossible to present a counterproposal to communism, let alone overcome it. So, by what means could we overcome communism? It was through Godism. What is Godism? It is the Way of True Love, trying to give life again, again and yet again. As a consequence, this universe will become a place that overflows with God's love, more than enough to embrace the whole universe. (213-89, 1991.1.14)

CSG p 1558

ALTRUISTIC

How can unification be achieved? Can you bring it about through brute force? It can never be achieved that way. Not one person will be brought around to take part in the process of unification forcibly. Then how should we go about it? The answer is to live altruistically, to give that which is most precious: love, life and lineage. Those actually carrying this out actively are Unification Church members. What is the Unification Church? How can unification be brought about and through what ideology? Through Godism or the Way of the True Parent, which is also head-wing thought. (202-334, 1990.5.27)

CSG p 1570

Communism is an ideology of servants and masters. There is no freedom. Democracy, however, is based on a philosophy of brotherhood. Thus, everyone has freedom to pursue their self-interest, and as a result they are constantly fighting one another, each claiming to be superior to the others. In contrast, head-wing thought is based on a parent-centered ideology. Aren't senators clashing with congressmen and Republicans with Democrats? That is because they do not have Parents. Once the Parents emerge and reprimand them, saying, "You scoundrels! Why are you fighting? You are not servants; you are all our children!" then everything will be resolved. Racism between blacks and whites and all races will also be resolved in this way. (202-357, 1990.5.27)

Philosophy of Peace

P 109-110

When people say "Peace," what are they talking about? They are not talking about peace itself, but a reciprocal relationship. There has to be love there. Nothing peaceful can exist unless there is love. (175-196, 1988.04.17)

When people talk about world peace, they think of it as a reciprocal relationship. In other words, people talk about peace that is centered on East and West. The peace that is centered on the East is unilateral peace and it cannot be overall peace. Words like "quality" or "balance" are all formed when things are connected in reciprocal relationships. Therefore, what we call "Peace" is also achieved when a man and a woman become one.

From this viewpoint, if there is one thing that can realize the point of equality, it is love. It is the same with equal rights between men and women. People often use the phrase "women liberation." Women generally cannot match men in physical power. Men and women are equal in love, however. (166-037, 1987.05.28)

P 111

3.2 Peace that comes when living for others

The order of existence in the universe is rooted in acting for the sake of others. The world of true peace, true love and the true ideal is both the ideal of God's creation and the desire of humankind. Therefore, the origin of happiness and peace lies in living for the sake of others. (135-233, 1985.12.11)

P 117

3. Reverend Moon's Philosophy of Peace [Part 3 of 3]

3.3 Philosophy of peace and love

There are people who say, "It's better to get rid of everything and make oneness, even by the sword, rather than leaving the evil world as it is and failing to unite." Why was Hitler branded a dictator? Was it wrong that he was labeled in that way? No, it was not wrong to label him a dictator. He said that Europe had to exist for the Germanic race. He should have had the idea that the Germanic race must exist for Europe. That's different. He insisted that Europe exist for the Germanic race and nothing else was allowed. However, the fact is that Germany should have existed for the peace of Europe. If he had said that Germany existed to serve the interests of Europe, evil would not have resulted. Had he been such a ruler, he would have left behind a reputation as a historic politician. This is where the difference lies. (057-055, 1972.05.28)

P143

How are you going to assure equal rights? By force? Externally? Emotionally? Through love, women can be equal to men. Through love, a mother can be equal to her son even though the son may be the president of a country. We have to know the fact that where there is love, everything can be equal. In that sense, we have to understand that the central core of equality lies in men and women who hope for a family of peace centered on true love.

When men go home, they say, "I'm going to the house of my beloved wife. I'm going to the bosom of my beloved wife." The wife also says, "my beloved husband, come to my bosom." That is peace and that is equality. They become one right here. Husbands want to return to their wife's bosom and wives want their husbands to come to their bosom and be one. Here, nothing is low or high. They are indeed experiencing equality. Can there be equality at any other place?

We have to understand that the equal rights of men and women are only formed in a peaceful family. (129-049, 1983.10.01)

His Strategy: Love the communist people and educate them about how Marxism/Leninism was fatally flawed; offer them a counterproposal based on Godism and help them achieve their ideal.

Rev. Moon's role in the struggle against communism did not end with his encounter with Kim Il Sung. According to his teachings, communism emerged because of real social injustices and is the consequence of deep-seated human resentment which can only be healed through service and love. Based on this understanding, Rev. Moon has continued to work in places such as North Korea and the People's Republic of China, with the expressed goal of resolving the problem at the very root. It is anticipated that his involvement will thus continue.

From 40 Years in America

<http://www.tparents.org/Library/Unification/Books/40Years/0-Toc.htm#TableOfContents>

<http://www.tparents.org/Library/Unification/Books/40Years/40-5-03a.htm>

In The Public Arena

As the Reagan years came to a close, Rev. Moon became more rather than less active in the public arena. Undoubtedly, there was concern on his part that the U.S. would go the course in sustaining its opposition to communism and there was particular concern about the 1988 presidential election. As a result, Rev. Moon established two new organizations and funded another. The first of these was the American Leadership Conference (ALC, est. 1986), headed by Amb. Phillip V. Sanchez, former U.S. Ambassador to Columbia and Honduras. The purpose of ALC was to educate elected officials "about Soviet military strategy and on the underlying tenets of Marxist-Leninist ideology, contrasting it with the historical and philosophical foundations of American democracy." In addition to CAUSA presentations, prominent guest speakers "added their views on American military strategy and domestic policy." ALC speakers included twenty-five members of Congress (e.g., Senators Jesse Helms, Al Gore, Richard Lugar and Congressman Henry Hyde) and other luminaries (e.g., Alan Bloom, Thomas Sowell and Maureen Reagan). There also were presentations by Soviet and other defectors. Aided by an invitational committee consisting of some 50 state legislators and an advisory committee of former diplomats, congressmen and governors, the ALC elicited a considerable response. By the end of 1990, over 10,000 had attended one of 30 national, three- to four-day anti-communist conferences.

Those attending included "about 100 current or former members of Congress, 130 mayors, more than

2,000 state legislators, many prominent federal and state officials, as well as university presidents and leaders of think tanks, grassroots organizations, and private foundations." In addition, "every state legislator was mailed a video of the American Leadership Conference in 1987."

The American Constitution Committee (ACC), a second organization established in 1987, was intended to be a coordinating body of activists whose mission was "to awaken Americans to the original spirit of the founding fathers" and "to encourage American commitment to...leadership in the face of the totalitarian challenge." With state and regional offices in all fifty states, ACC co-sponsored with CAUSA-USA the American Leadership Conferences. On the state and local levels, ACC programs educated and trained activists and leaders each month. Another important work of the ACC was to network with other patriotic and religious groups in each state, congressional district, county and town, and even in each precinct. ACC's staff personnel consisted almost entirely of Unification Church leaders who dropped out of active church involvement to pursue this mission.

The third organization, also established in 1987, was the American Freedom Coalition (AFC). Its genesis was somewhat more complex. According to a commemorative volume prepared for Rev. Moon's seventieth birthday in 1990, "Soon after the establishment of the ACC, Dr. Bo Hi Pak was approached by Dr. Robert Grant of Christian Voice, and the two organizations made a decision to pool their resources in order to establish a greater lobbying organization, which became known as the American Freedom Coalition (AFC)." While ALC continued to educate political elites, AFC attempted to influence public opinion on a broader scale. Weighing in heavily for the Nicaraguan contras, AFC aired *Oliver North: Fight for Freedom* on 500 television stations and garnered \$3.2 million in donations. In support of SDI, it recruited suspense novelist Tom Clancy to write the script and Charlton Heston to narrate the film, *One Incoming*. In 1988, AFC distributed 30 million pieces of literature on behalf of the Bush campaign, including highly effective "voter scorecards." In 1990, it staged "Desert Storm" rallies in all fifty states.

The PBS series, *Frontline*, concluded in 1992 that "whether they know it or not, Americans should realize Rev. Moon is a force in their political lives." The whole time Rev. Moon pursued a strong "victory over communism" stance in the U.S., he simultaneously cultivated contacts within the Soviet world. He worked primarily through the World Media Association (WMA), which he had founded in 1978. Between 1982-89, the "WMA brought hundreds of American and foreign journalists to Russia and many of the other Soviet republics," and "[a]s early as 1983 these journalists dialogued with leaders of TASS, Pravda, Izvestia, and Novosti News Agency." These early meetings, undertaken when cold-war tensions still simmered, frequently became "verbal sparring matches." However, the situation changed dramatically by 1988. That year, Soviet authorities sent two representatives to the 1988 World Media Conference in Washington, D.C. and an agreement was reached to hold the 1990 conference in Moscow. Twelve Soviet journalists and six representatives from the People's Republic of China attended the 1989 conference, also in Washington, D.C. Vladimir Iordansky, editor of *Za Rubezhom (Abroad)*, a weekly magazine with a circulation of 900,000, wrote in a later piece that Rev. Moon was a product of the "cold war" but that perestroika and important transformations in China had "compelled him to reconsider his previous views." A separate piece in *Novoe Vremya (New Era)*, the communist party's ideological weekly magazine, described Rev. Moon as "an extraordinary person of versatility in many different fields." Following the World Media Conference, the twelve Soviet journalists toured the Pacific Northwest, arriving in Seattle "all wearing ten-gallon cowboy hats from Montana." Later that year, the WMA sponsored an Asian fact-finding tour for Soviet journalists, which included tours of movement holdings in Japan and Korea.

There were other factors that aided the rapprochement with new-style Soviets. In 1988, at the Seoul Olympics, Rev. Moon made a special effort to welcome Eastern Bloc and Soviet athletes, providing them with generous gifts and invitations to cultural events. The following year, Julia Moon, Rev. Moon's daughter-in-law and prima ballerina of the Universal Ballet Company, was invited to perform the title role in *Giselle* with the Kirov Ballet, the first time in the history of the Kirov Theatre that a South Korean ballerina had performed on its stage. Soviet observers, doubtless, also took note of Rev. Moon's material investment in China. At the 1981 ICUS, Rev. Moon proposed construction of an International Peace Highway that initially would pass from Japan, through the Koreas and into China. Research and an actual groundbreaking for the digging of an undersea tunnel between Japan and Korea commenced during the early 1980s. In 1987, the Chinese government approved the highway project as well as the movement's proposal to invest a minimum of US\$250 million in an automobile manufacturing plant in southern China. As part of the agreement, Rev. Moon promised to plough all profits back into China. That same year Rev. Moon funded the establishment of an engineering college at Yongmyung University in the ethnic Korean region of Manchuria. Also in 1987, based on contacts he had established through CAUSA and the Association for the Unity of Latin America (AULA), Rev. Moon founded the Summit Council for World Peace. Intended as a forum "for world leaders to gather and exchange ideas on the major issues of the day," membership was "limited to former heads of state as well as international personalities who have made recognized contributions to the cause of peace and the betterment of mankind." Through the Summit Council and related projects, Rev. Moon hoped to establish himself as a "peacemaker and unifier."

Welcome to CAUSA International

This site is dedicated to informing the public of the work of Causa International and its Founders in the efforts to end the Cold War.

Rush to History: Sun Myung Moon and the End of Soviet Communism

Introduction

1. Building a Media Network
2. Ideological Education
3. Contacts with Communist Leaders

Conclusion

Introduction

In two dizzying years the world witnessed the epic dissolution of the Soviet empire, beginning with Solidarity's victory in Poland on June 4, 1989, punctuated by the fall of the Berlin Wall on November 9, 1989 and culminating with the implosion of the Soviet Union itself December 25, 1991. The sudden collapse caught most by surprise: the working hypothesis held that communism would remain a dominant fixture in the world order. Those committed to ending the communist threat were themselves unprepared for the precipitous nature of its demise.



St. Basil's Cathedral on Red Square in Moscow

Since the conclusion of the Cold War, the rush has been on among scholars, analysts, and pundits to identify the key personalities and factors which contributed to the Soviet empire's disintegration. Competing theories abound, with fundamental roles having been ascribed to Ronald Reagan, Pope John Paul II, Mikhail Gorbachev, Norman Podhoretz, Alexander Solzhenitzen and Sidney Hook, as well as to freedom fighters, refuseniks and populist forces such as Solidarity. Some, in their interpretation of the various developments, have opted to depersonalize the process, crediting phenomena such as evolving patterns of economic development, or the information revolution.

Lacunae in the postmortem literature on communism's collapse have already begun to be noted.¹

Nevertheless, despite voluminous analysis and commentary, omissions still need to be addressed. Our intent in this article is to point out one particularly salient case. During the Cold War, Korean religious leader Sun Myung Moon and the various organizations which he founded appear frequently and conspicuously in numerous and diverse facets of the war against communism. Literally billions of dollars and a plethora of organizations and activities committed to winning the Cold War can be traced to the initiatives of Rev. Moon. These activities comprised a broad spectrum which spanned the domains of politics, religion, the media, academia, and grassroots activism. Yet, for whatever reason, Rev. Moon has been disregarded in the existing histories purporting to identify contributors to the fall of Soviet communism, whereas other less prominent actors often appear center stage.

Among the recent contributions to the postmortem literature is Richard Gid Powers' *Not Without Honor* (1995), which professes to be "*The History of American Anticommunism*."² This 554-page opus of names and organizations omits all of the American entities associated with Rev. Moon, and their involvement in opposing communism throughout the 1970's and 80's. In the 672 pages of *On the Brink: The Dramatic Behind the Scenes Saga of the Reagan Era and the Men and Women who Won the Cold War* (1996),³ Jay Winik did record a brief mention of one Rev. Moon-related organization, *The Washington Times*, but only in noting its early reporting on the unfolding story of Iran Contra.⁴



The Washington Times Building

Likewise representative is an article by Wesleyan professor Peter Rutland in *The National Interest*.⁵ Critical of sovietologists' failure to accurately forecast the Soviet Union's fall, Rutland did single out one

foreign policy specialist (Zbigniew Brzezinski) and one edited volume of essays for "showing extraordinary prescience about the Soviet political system" and "pride of place for a precognition of the events of 1989-1991."⁶ The essays to which Rutland referred were the proceedings from a conference entitled "The Fall of the Soviet Empire," held in 1985 in Geneva by the Professors World Peace Academy, an organization founded by Rev. Moon.⁷ Rutland asserted:



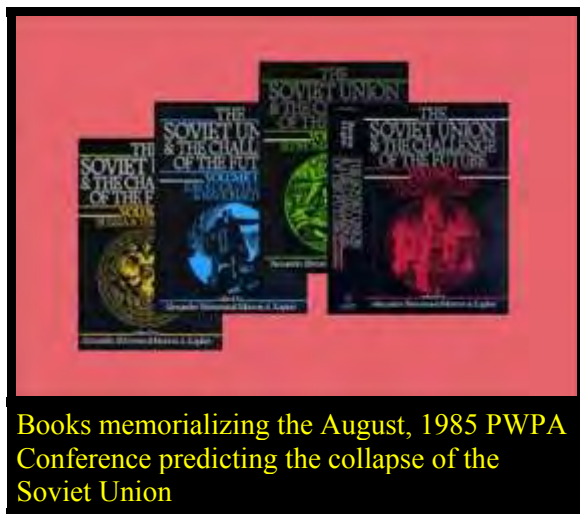
Reverend and Mrs. Moon meet with Mikhail Gorbachev in the Kremlin on March 31, 1990.

It is hard to believe that the Moonies got it right when the CIA, Brookings, RAND, Harvard, Columbia and the rest got it wrong, but I would urge skeptics to read the book. ⁸

Rutland goes on to point out, however, that none of the contributing authors were members of the Unification Church, ostensibly having failed to uncover that the conference's theme of the imminent demise of the Soviet empire was developed in consultation with Rev. Moon, who stood firm on that title in spite of subsequent objections by some of the conference conveners.⁹ Rutland's seemingly presumptive dismissal of Rev. Moon and the Unification Church could also explain his failure to consider Rev. Moon's history of public prognoses, documented from at least the early 1970s, that

fundamental flaws in the Marxist-Leninist ideology would lead to the collapse of the Soviet bloc by the end of the 1980s.¹⁰

Why have historians omitted Rev. Moon's role in opposing communism during the Cold War? Given the far-reaching size of the effort and its extensive coverage by the major print and broadcast media of the time, a serious scholar could hardly claim complete unfamiliarity with Rev. Moon's involvement during the Cold War. It is possible, of course, that some historians failed to grasp the totality of the effort, given the many, diverse organizations involved. On the other hand, some historians may well have chosen to prejudicially ignore the literature given the controversial subject, or deigned to distance themselves from what they may have assumed to be insincere self-promotion. Rev. Moon and his organizations may also have been summarily dismissed as inconsequential to the battle against communism. Whatever the motivation for leaving out Rev. Moon's historic role, the consequence is that students of history have not yet been afforded a more indepth analysis of what research reveals to be rather striking activities during the Cold War.



Books memorializing the August, 1985 PWWA Conference predicting the collapse of the Soviet Union



Ronald Reagan holding a copy of the News World, which predicted Reagan's landslide victory on Election Day morning, November 4, 1980

In this article, we do not pretend to provide an all-encompassing elaboration of Rev. Moon's efforts against communism. Nevertheless, we will review certain pivotal initiatives and, where appropriate, indicate the ways in which they impacted upon the Cold War. We will begin with initiatives in the media, notably *The Washington Times*; then turn to efforts at ideological education; and finally treat Rev. Moon's direct contacts with communist leaders.

1. Building a Media Network

Certain policies pursued by President Ronald Reagan in his efforts to end the Cold War stalemate met opposition and derision in the establishment media. The President's effort to follow through on President Jimmy Carter's commitment to deploy ground-launched cruise missiles and Pershing II intermediate range missiles in Western Europe resulted in media criticism and a storm of protests in both America and Europe. President Reagan's advocacy of the Strategic Defense Initiative was derisively referred to as "star wars" in the press and viewed as destabilizing the delicate balance of power, thus escalating the threat of nuclear war. Reagan's support of the Nicaraguan contras met with decided opposition as did his description of the Soviet Union as the "Evil Empire."¹¹

The international media network created by Rev. Moon helped to demonstrate the viability of the Reagan Doctrine and had an impact on key congressional votes. It also affected public opinion and the establishment media's coverage of Cold War issues. Of the media projects undertaken by Rev. Moon in the United States (which include *The New York City Tribune*, New York's Spanish-language newspaper *Noticias del Mundo*, and *Insight Magazine*, among others), the founding of *The Washington Times* (1982) was certainly the most significant. The *Times* broke key news stories on Soviet bloc operations, and sometimes brought to the front pages vital Cold War issues which newspapers such as *The New York Times* and *The Washington Post* chose to bury on back pages.¹² The *Times* highlighted Soviet human rights violations, did expansive features on the public relations and lobbying activities of left-leaning organizations such as the Christic Institute and the Institute for Policy Studies, and frequently reported on the Soviets' nuclear build-up and their sizeable military and logistic aid to national liberation movements in Asia, Latin America and Africa. Within the first three years of its existence, *The Washington Times* became one of America's most quoted newspapers.¹³



The Washington Times was crucial in coverage of the Cold War

Three issues help to illustrate the *Times*' role in the Cold War: Nicaragua, Gorbachev and the U.S. Congress, and SDI.



Pedro Chamorro of the Nicaraguan Resistance addressing a CAUSA Seminar

a. Nicaragua

One area of notable coverage was on the anticommunist insurgency in Nicaragua known as the Contras. *The Washington Times*' investigations and reportage lent credence to executive and legislative efforts to support that country's move into the Soviet-Cuban sphere of influence. For example, from April 8 to 12, 1985, just prior to a crucial Congressional vote on providing support to the Nicaraguan contras, the *Times* ran a five-part expose on how Leftist grassroots networks were pressuring the U.S. Congress to abandon the freedom fighters.¹⁴ When on April 24, 1985, the U.S. Congress voted down a bill to provide \$14,000,000 in humanitarian aid to the Nicaraguan resistance, dealing a

major geopolitical setback to the Reagan administration, *The Washington Times* took the U.S. Congress to task, announcing on May 6, 1985 its establishment of an infrastructure to seek private humanitarian funding for the contras.¹⁵ The *Times* also announced its decision to provide the first \$100,000 seed money for the project. Co-chaired by Jeane Kirkpatrick, William Simon, Midge Decter and Michael Novak, the *Times*-initiated Nicaraguan Freedom Fund became national news-much to the discomfiture of the Congress.¹⁶ In its news coverage, the *Times* contrasted the Congressional negative vote with the subsequent trip by Nicaraguan President Daniel Ortega Saavedra to Moscow, April 28-29, 1985 to secure additional Soviet aid, and it also reported on new shipments of Soviet military supplies to Nicaragua.¹⁷ The *Times*' strong focus continued until the Congress reversed its position in June, resulting in a new \$27,000,000 commitment of humanitarian assistance to the Nicaraguan resistance.¹⁸ American aid to the contras, as well as the provision of stinger missiles to the Mujahadeen in Afghanistan which the *Times* also strongly supported, were decisive factors in the eventual wearing down of the Sandinistas in Nicaragua and in the Soviet decision to abandon Afghanistan.

b. Strategic Defense Initiative (SDI)

On November 1, 1983, *The Washington Times* did a high profile, full-color article on this space-based anti-missile system and on one of the projects' key supporters, Lt. General Daniel O. Graham.¹⁹ In its editorial policy, the *Times* rigorously and frequently advocated the system's development.²⁰ Indeed, when President Reagan unveiled SDI in a March 23, 1983 TV address, the *Times* editorialized that this address was "maybe President Reagan's best ever," stated that the idea of a space-based shield has "had our interest and support for months" and cited its potential leverage in future arms negotiations.²¹ This advocacy can be contrasted with the position of *The New York Times*, which strongly called for restraints on SDI's development.²² Reflecting the debate of the time, *The New York Times* further denigrated both the program and Reagan's position on its development and deployment with such terminology as "a pipe dream, a projection of fantasy into politics," "science fiction," and "dangerous folly," and concluded that Reagan left the impression that SDI is "a harebrained adventure that will induce a ruinous race in both offensive and defensive arms."²³ Regardless of U.S. internal debate on SDI's efficacy, the fact remains that President Reagan's unswerving commitment to this program (and the support of publications such as *The Washington Times*) contributed to a shift in the Soviet Union's handling of the nuclear issue vis-a-vis the United States.²⁴

c. Gorbachev and the U.S. Congress

In November of 1987, *The Washington Times* ignited a nationwide controversy which resulted in a rescinding of plans to have Mikhail Gorbachev be the first communist leader to address a joint meeting of Congress. This privilege had previously only been extended to foreign dignitaries who were strong allies of the United States such as Lafayette, Winston Churchill, Margaret Thatcher and Francois Mitterand. Nonetheless, the White House and Democratic congressional leaders apparently had negotiated behind the scenes to afford this honor to President Gorbachev on December 9, during the Reagan-Gorbachev Summit in Washington, D.C. *The Washington Times'* breaking of this story (first broached on November 13 and headlined on November 17), and its follow-up coverage and editorializing helped to generate a furor among conservative lawmakers.²⁵ The swelling chorus of opposition led the White House and the congressional supporters of the invitation to begin backpedaling by November 20 and to totally abandon plans for the address by November 22. In the months following this public embarrassment, President Gorbachev took a number of steps, including his announcement to withdraw Soviet troops from Afghanistan, which clearly established *glasnost* as more than a political ploy.

That the *Times* would play such a pronounced role in the Cold War was apparently intuited by affected parties from its inception. Neither the Soviet nor the Chinese governments allowed the *Times* to open a news bureau in their capitals. The radical left newsletter *Overthrow* in its June/July 1982 issue called for sabotage of *The Washington Times*²⁶, and the *Times* was subjected to frontal attacks in leftist publications such as *CovertAction* and *CounterSpy*.²⁷ On the other hand, it was reported that Ronald Reagan made a practice of reading *The Washington Times* every morning²⁸ and *The Washington Times* was credited with certain of President Reagan's responses to critical foreign policy issues, including the 1985 forced landing and apprehension of Palestinian terrorists responsible for the hijacking of the Achille Lauro and the cold-blooded murder of American businessman Leon Klinghoffer.²⁹

d. The Washington Times' Impact on other World Media



American journalists sponsored by the World Media Association visit the Soviet Union

The impact of Rev. Moon's *Washington Times* extended to the news disseminated worldwide, including in communist and frontline countries. In 1988, Nobel peace laureate Oscar Sanchez Arias, then president of Costa Rica, a country bordering on Nicaragua, told the American Society of Newspaper Editors that Costa Rican newspapers depended on *The Washington Times* for news of their world. He went on to say that the only American newspaper Costa Rican citizens know exists is *The Washington Times*, and that if Costa Rican newspapers published something from the U.S. it was from the *Times*.³⁰ In 1990, future Nicaraguan President Violeta Chamorro Barrios, owner of La Prensa, the only daily newspaper which dared to defy Nicaragua's Sandinista government, confided to *The New York Times'* editorial board that the Sandinistas themselves regarded *The Washington Times* as "the newspaper of the Nicaraguan opposition."³¹

Throughout the 1980's the World Media Association (WMA), a media-related organization associated with *The Washington Times*, provided journalists from numerous publications with first-hand exposure to numerous vortices of the Cold War. In 1983, WMA brought 155 journalists, from 55 countries, to visit sites on the border of Nicaragua and Honduras, including refugee camps and the track known as "Blood Alley" which two days after the Media Association tour was the site where Sandinista soldiers killed two American journalists. That same year, journalists were brought to Europe by WMA to report on the Nuclear Freeze Movement and afforded the opportunity to cover the October 22 massive demonstration in Bonn against NATO's planned deployment of Euromissiles. During the same tour, a side visit to East Berlin by WMA allowed journalists to observe a plethora of East German posters opposing the deployment of US cruise missiles, and a total absence of any criticism against the presence of Soviet SS 20's on East German territory.

In 1984, WMA sponsored a journalist fact-finding tour focusing on the Southeast Asia front lines, including a trek inside communist Kampuchea to meet with leaders of the Khmer People's National Liberation Front who were resisting the large Vietnamese military presence in their country. Other fact-finding trips included encounters with leaders of RENAMO, UNITA, SWAPO and Solidarity. The WMA tours, which often also included meetings with heads of state and detailed government briefings, provided journalists access to first-hand information on the status of communism, largely validating the salience of the Reagan Doctrine.

2. Ideological Education

Personalities such as the Rev. Carl McIntyre and Dr. Fred Schwartz and his Christian Anti-Communist Crusade are recognized by Richard Gid Powers for their grassroots initiatives against communism, as are the controversies which surrounded them.³² Nevertheless, these activities are dwarfed by the anticommunist activities initiated by Rev. Moon (and the controversies related to them) which Powers fails to mention.

In his critique of communism, Rev. Moon emphasized Marxism's ideological shortcomings. This contrasted with criticisms of Marxism developed by figures such as Alexander Solzhenitsyn, Robert Conquest and Richard Wurmbrandt who tended to focus primarily on the enormity of the atrocities committed by the Marxist-Leninist system. In the case of Solzhenitsyn and Conquest, their writings also occasionally explored the character flaws of communism's protagonists, including Lenin, and Stalin. On certain occasions, Solzhenitsyn also commented eloquently on the ideological bankruptcy of communism; however, he ostensibly felt no need to formulate a systematic, comprehensive critique of Marxism-Leninism. Critiques of Marxism's deeds and doers played an important role in revealing the disturbingly sinister dimension of Marxism, yet such approaches were blunted in some circles by the moral equivalence argument which played down communism's excesses by pointing to the problems on the anticommunist side as well.



Multi-media CAUSA presentation by Bill Lay.

In his approach to communism, Rev. Moon chose to focus on developing and popularizing an analysis and critique of Marxism-Leninism's underlying tenets. From his own life experience, he had come to view the Marxist ideology itself as the Achilles' heel of communism, having concluded that the Marxist positions on alienation, dialectical materialism, and historical materialism were scientifically and philosophically invalid. His exposure to this theory and its consequences had been extensive, having worked as a missionary in North Korea from June, 1946 to December, 1950. This period included two years and eight months in a concentration camp in Hungnam, North Korea where he, like other prisoners, was

subjected to required indoctrination in Marxism.

Over time, Rev. Moon, with the collaboration of one of his associates, Dr. Sang Hun Lee, formalized a comprehensive analysis of Marxist-Leninist ideology, including Marxist political economy. Rev. Moon devoted special attention to the practical implications of Marxism-Leninism's militantly atheistic position, the *point de depart* of his opposition to communism. His analysis and critique came to be known as Victory Over Communism Theory (VOC). The first English language translation of this material was published in 1972. It was refined through subsequent renditions.³³ One adaptation of this material, the *CAUSA Lecture Manual* (1985), was translated into eleven languages. In his book *Jesuitas, Iglesia y Marxismo*, Spain's renowned historian and former Minister of Culture Ricardo de la Cierva wrote that "the CAUSA Lecture Manual offers the best analysis of Marxism-Leninism in print."³⁴

While VOC had a serious academic dimension, it distinguished itself from other ideological critiques of Marxism by being adapted for presentation to general audiences. During the 1970's, and 80's, millions throughout East Asia, North America, Latin America, Europe, and Africa, including political leaders, scholars, religious leaders, national security experts, military officers and grassroots activists, were educated in VOC theory.

a. VOC Activities in Korea and Japan

Popularization of VOC first began in Korea in 1963 when Rev. Moon initiated what came to be known as the International Federation for Victory over Communism (IFVOC).³⁵ By the early 1970's VOC theory had established itself as one of the principal sources of anticommunist education in South Korea. In 1974, *The Washington Monthly* reported that annually hundreds of thousands of civil servants, local officials and soldiers in South Korea were being trained in VOC theory, with government cooperation.³⁶ On June 7, 1975, an anticommunism rally organized and addressed by Rev. Moon attracted over 1 million demonstrators at Yoido Island in Seoul, Korea.³⁷ Regular education programs continued during the 1970's and 1980's and a strong grassroots VOC organization was established throughout the Republic of Korea. Activities included a nationwide campaign to boost South Korean morale in 1983 in the wake of the Soviet downing of KAL 007, and the terrorist bombing of South Korean officials in Rangoon, Burma. It resulted in hundreds of thousands of



CAUSA lecturers reached out to more than 250,000 leaders worldwide between 1980 and 1992.

South Koreans joining in rallies and demonstrations in every major South Korean city.

VOC activities in Japan began with the establishment in 1964 of a student VOC organization, and an IFVOC national chapter in 1968. In response to the proliferation of anti-American activities on Japanese university campuses in the 1960's, the Japanese VOC movement held public teach-ins, pertaining to the ideological limitations of Marxism-Leninism. The activities continued throughout the 1980's. Frequently these programs provoked a violent reaction from Leftist students. In the print and broadcast media, IFVOC challenged Japan's Communist Party to public debates on Marxist theory more than 60 times, with the Communist Party circumventing each such challenge.³⁸ The Japanese Chapter of IFVOC also played a crucial role in the Taipei-based WACL (World Anti-Communist League) beginning in 1970.³⁹

b. CAUSA

Following the Sandinista takeover of Nicaragua in July, 1979, Rev. Moon inaugurated VOC activities in Latin America under the auspices of CAUSA International, the name used beginning in 1980 for the IFVOC organization in the West. Under the leadership of Dr. Bo Hi Pak, CAUSA developed a state-of-the-art audio-visual presentation of VOC theory, and throughout the 1980's it conducted hundreds of seminars in Latin America for political, military and civic leaders. It set up branch offices in the Caribbean (the Dominican Republic), the Southern Cone (Uruguay), and in Central America (Honduras). Between 1983 and 1987, CAUSA's Central American office alone conducted over 120 seminars, for more than 10,000 political leaders, scholars, military officers, teachers, students and *campesinos*. At the request of the Salvadoran government and with their support, CAUSA's Central American director, Mr. Jesus Gonzalez, frequently penetrated the lines of Salvadoran guerrilla (FMLN)-controlled territory to conduct seminars on VOC theory for local residents.



Jesus Gonzalez lectured to 20,000 national and community leaders in Honduras and El Salvador between 1984 and 1990.



Dr. Bo Hi Pak, President of CAUSA International

In the 1980's CAUSA International also developed a significant presence in North America and in Europe. Between 1980 and 1990, CAUSA

International conducted more than 250 VOC conferences in 40 nations, mostly three- and four-day programs, attended by an estimated 60,000 leaders. These programs mobilized the support and involvement of presidents, vice presidents, cabinet officers, senators and other high-ranking officials. From as early as 1982, CAUSA USA, CAUSA France, CAUSA Uruguay and other national chapters also organized and conducted many of their own conferences. By 1985, CAUSA conferences were even secretly being conducted in Nicaragua and Poland.

c. VOC Activities in America

While many of CAUSA's worldwide activities had important implications, it is particularly appropriate to highlight some of the initiatives taken in the United States. Rev. Moon's American VOC activities began with the creation of the Freedom Leadership Foundation (FLF) in 1969. Functioning primarily out of Washington, D.C., FLF conducted seminars on Marxism and organized rallies and demonstrations exposing and denouncing human rights violations occurring behind the Iron Curtain. The FLF published texts critical of communism and created a bi-weekly newspaper, *The Rising Tide*, which was widely distributed and read by members of Congress and their staff. Throughout the Vietnam conflict, the FLF steadfastly supported the American military presence in Vietnam.

When President Reagan took office in 1981, there was a pervasive public attitude of resignation towards communism's long-term staying ability. American anticommunism itself had grown weak, defeated and scattered during the previous Ford and Carter administrations, and generally was portrayed negatively in the media.⁴⁰ Meanwhile, the Left actively promoted their positions, targeting universities, African-American and Latino communities, and various religious bodies, which

often proved to be fertile ground for their efforts. It thus came as no surprise when President Reagan's Central American policy was openly challenged by these sectors, including the leaders of most U.S. mainline Protestant denominations. Such resistance hindered White House plans to rebuild America's military and face down Soviet expansionism.



Senator Richard Lugar

During the 1980's, American VOC programs intensified, resulting in an interesting synergy between the educational foci of these programs (i.e., methods for responding to Soviet expansionism and ideology) and the strategic goals of the Reagan doctrine. Beginning early in the Reagan administration, Rev. Moon directed massive funds towards projects aimed at strengthening the American public's resolve against communism. CAUSA International and its affiliated projects, including the International Security Council and the American Leadership Conference, conducted hundreds of educational programs and conferences. They targeted a broad range of American opinion makers, including students and professors, journalists, religious leaders, military officers, national security experts, political leaders and grassroots activists.



Hon. Geraldine Ferraro, Democratic Candidate for Vice President of the United States in 1984

Initiated by Rev. Moon in 1983, CAUSA USA first organized VOC programs for American religious leaders, who were the prime targets of Leftist organizations such as CISPES (Citizens in Solidarity with the People of El Salvador) and Witness for Peace (a pro-Sandinista organization committed to stopping aid to the Nicaraguan contras). CAUSA USA described its central objectives as educating Americans about the dangers of atheistic communism in theory and practice, and as developing programs aimed at addressing social conditions which had permitted communism to take root. Between 1984 and 1986, over 70,000 Christian ministers heard the CAUSA critique of Marxism.⁴² In 1985, CAUSA USA organized 27 national VOC conferences, each attended by 300-700 religious leaders,

as well as an estimated 200 local programs for clergy.

CAUSA USA seminars had notable appeal in the African-American Christian community, a constituency which had not traditionally been pursued by organizations opposed to Marxism-Leninism. Dr. David N. Licorish, Publisher and Senior Editor of *The Baptist*, devoted an issue of that magazine to CAUSA and even chose to reprint Dr. Martin Luther King's sermon "Why a Christian Cannot Be a Communist."⁴³ Writing of his experience at a CAUSA seminar, Licorish noted CAUSA's ability to attract people of diverse ethnic and racial origins.⁴⁴ Numerous prominent Civil Rights leaders such as Dr. Ralph Abernathy and Dr. James Bevel, a key strategist for Dr. Martin Luther King, also became active in CAUSA USA activities and often were featured speakers at their events.

In 1985 CAUSA USA decided to expand its initiative to the general public. It launched a national signature drive, inviting Americans to sign a petition in support of the organization's efforts to educate Americans about the dangers of atheistic communism. Over 10 million Americans signed this petition, and these results were reported to the White House.

American political leaders were the focus of another organization offering VOC theory, the American Leadership Conference (ALC), founded in 1986 under the chairmanship of Amb. Phillip V. Sanchez, former U.S. Ambassador to Colombia and Honduras. This CAUSA International program provided a forum where legislators could explore and discuss international and domestic issues. However, the principal focus of the ALC program was to educate elected officials about Soviet military strategy and on the underlying tenets of Marxist-Leninist ideology, contrasting it with the historical and philosophical foundations of American democracy.



CAUSA International reached out to one out of every five priests and ministers in the United States.

Aided by an invitational committee consisting of some 50 state legislators from throughout the United States and an advisory board of former diplomats, congressmen and governors, the ALC elicited a considerable response from American political leaders. By the end of 1990, over 10,000 had attended one of 30 national, three- to four-day anticommunism conferences.⁴⁵ Participants included around 100 current and former members of Congress, 130 mayors, more than 2,000 state legislators, many prominent federal and state officials, as well as university presidents and leaders of think tanks, grassroots organizations and private foundations. In addition to the CAUSA presentations on Marxism-Leninism, guest speakers added their views on American military strategy and domestic policy. ALC speakers included 25 members of Congress (e.g., Senators Jesse Helms, Al Gore and Richard Lugar, Congressman Henry Hyde) and other luminaries (e.g., Alan Bloom, Thomas Sowell, Mona Charon and Maureen Reagan). At most conferences, participants also heard presentations by those with an intimate experience of frontline Marxist-leaning states, including UNO (United Nicaraguan Opposition) leaders Pedro J. Chamorro Barrios, Arturo Cruz and Adolfo Calero, Nicaraguan Roman Catholic Church official

Monsignor Bismarck Carballo, and American Indian Movement (AIM) leader Russell Means who shared his experiences with the Ramo, Sumo and Miskito resistance to Nicaragua's Sandinista government.



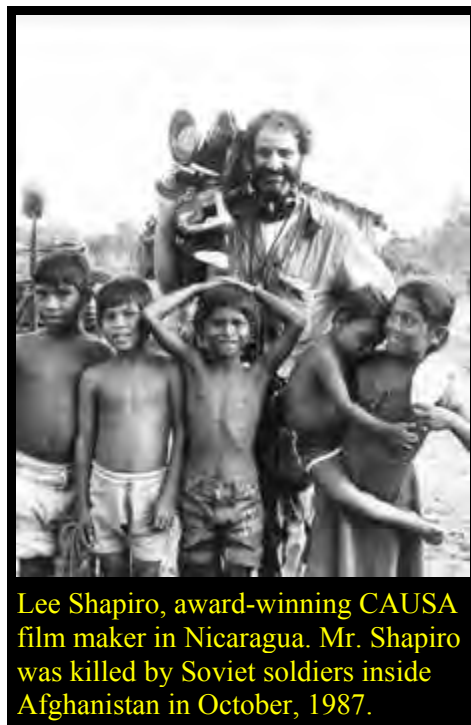
Dr. Ralph Abernathy greeting Senator Jesse Helms during an ALC conference.

Active and retired military officials were exposed to VOC theory under the aegis of the CAUSA International Military Association (CIMA). More than 800 retired high-ranking officials of the United States armed forces attended CAUSA presentations on VOC, including a sizeable number of America's retired four-star generals and full admirals.⁴⁶ A number of those officers later played crucial roles in the formation of a grassroots, activist organization founded in 1987, known as the American Freedom Coalition (AFC). With opposition to Marxist-Leninist expansionism as one of its ten founding planks, AFC drew significant media attention on the occasion of the 70th anniversary of the Bolshevik Revolution in November, 1987 when it organized rallies in all fifty states reminding Americans of the millions of men, women and children who had been senselessly eliminated in the Soviet Union, China, Cambodia and

elsewhere in the name of communism.

Another organization initiated by CAUSA International, the International Security Council (ISC), gathered together strategists, diplomats, government officials, academics and former senior military officers to assess American military security and the relevance of diplomatic initiatives vis-a-vis the Soviet Union. During the latter years of the Cold War, ISC held 43 conferences, symposia and roundtables, published 39 position and research papers, and started an academic journal, *Global Affairs*. Chairing the symposia were national security and foreign affairs experts such as Eugene V. Rostow, Charles Lichenstein, Richard Perle and Richard Pipes.⁴⁷ ISC's strategic recommendations concurred with President Reagan's decision to strengthen America's strategic position through a substantial military build-up.

Rev. Moon's ministry on the university campus was carried out by the Collegiate Association for the Research of Principles (CARP), a Unification Church-related organization which became known during the 1980's for its rallies, publications and seminars countering communist expansion and Marxist ideology. CARP regularly countered CISPES demonstrations, which called for cutting off U.S. military support to El Salvador, and conducted its own rallies on campuses calling for an end of the Soviet and Cuban presence in El Salvador and Nicaragua.⁴⁸ The oppression of Solidarity in Poland was a focus of CARP rallies, as was the persecution of religious believers in the USSR. High-profile KAL 007 protests by CARP were covered by print media such as Newsweek, USA Today, U.S. News and World Report, and The Philadelphia Inquirer and depicted in these publications as representative of America's outrage at the Soviet downing of a civilian Korean airliner resulting in 269 fatalities.⁴⁹ CARP's organization of KAL 007 and other anti-Soviet demonstrations on colleges "from Columbia to Madison to Berkeley," led the Revolutionary Communist Party USA's newspaper, Young Spartacus, to describe CARP in one of its headlines as "Campus Shock Troops for Anti-Soviet War Drive."⁵⁰



Lee Shapiro, award-winning CAUSA film maker in Nicaragua. Mr. Shapiro was killed by Soviet soldiers inside Afghanistan in October, 1987.

Rev. Moon's extensive educational initiatives on Marxism-Leninism undoubtedly strengthened the understanding of, and conviction against, communism in key sectors of American society: clergy, university students, political leaders, minority communities and scholars.⁵¹ Such efforts, combined with the vocal rallies and demonstrations, would have helped to expand the base of public support for Ronald Reagan's foreign policy.

Reinforcing these programs were many films, videos and multi-media presentations on Marxism. For example, human rights violations inside Nicaragua gained greater visibility due to the efforts of Lee Shapiro, a CAUSA International associate. At great personal risk, Shapiro traveled with the Nicaraguan Resistance forces. He filmed, wrote, produced, and directed the award-winning documentary entitled *Nicaragua was our Home*, which captured on film testimonies of the atrocities committed by the Sandinistas against the Miskito Indians. The documentary was aired nationally by PBS (which made the highly irregular demand for a rap-around pointing out the filmmaker's ties to CAUSA International). It was also previewed at the White House on June 28, 1985, and President Reagan personally commended Shapiro for his work.⁵² CARP also produced a full length film entitled *El Salvador: Revolution and Romance*, which highlighted the Marxist-Leninist ties of the FMLN.⁵³ Such educational efforts helped

the general public to understand the ideological bankruptcy of communism, the duplicity of the Marxist appeal for human rights, and the real threat of Soviet expansionism.

3. Contacts with Communist Leaders



Reverend Moon in Moscow

Rev. Moon's anticommunism activities also included a mediating dimension, which initially he most visibly pursued through the previously mentioned WMA (World Media Association). In 1982, Rev. Moon asked WMA to organize fact-finding tours which would bring Western journalists to the Soviet Union. Between 1982 and 1989, WMA brought hundreds of American and foreign journalists to Russia and many of the other Soviet republics. As early as 1983 these journalists dialogued with leaders of TASS, *Pravda*, *Izvestia*, and Novosti News Agency. Early WMA participants were subjected to verbal sparring matches with Soviet specialists in disinformation; however, relations had

improved by the 1988 fact-finding tour, when WMA received permission for the first time for a journalist exchange program with the U.S.S.R.⁵⁴ The following year, WMA hosted Soviet journalists on a tour of the United States. The Soviet delegation included Albert Vlasov, Chairman of the Board for Novosti News Agency. That tour opened the way to a working relationship between the WMA and the Soviet media, including *Izvestia*, *Novosti*, and *The Moscow News*.⁵⁵

On April 11, 1990, Rev. Moon met in Moscow with USSR President Mikhail Gorbachev. An aftermath of the meeting was the decision by the U.S.S.R. to allow its leadership to attend American Leadership Conferences. In December of 1990 and February of 1991, the ALC sponsored seminars for 80 deputies of the Supreme Soviet (federal, republic and city levels), as well as delegations of some 60 cabinet ministers and members of parliament from Bulgaria, Czechoslovakia, Germany, Hungary, Poland, Romania, and Yugoslavia. Attendees included Sergei Lushchikov, then the Soviet Minister of Justice, and General Oleg Kalugin, former director of KGB operations in the United States. Participants received lectures on VOC theory as well as briefings on



Reverend Moon sponsored Soviet leaders to American Leadership Conference seminars in the United States.

the underpinnings of Western democracy. From April 30-May 7, 1991, the World Leadership Conference, affiliated with ALC, sponsored an unprecedented seminar and fact-finding tour in Washington, D.C. for approximately 200 high-ranking Soviet officials and political leaders, comprised of official delegations from all 15 republics of the U.S.S.R. This was the only time during these final years of the Soviet Union that any person, government or private organization brought together representatives from all of the 15 Soviet republics. In attendance were 26 deputies of the USSR Supreme Soviet and some 75 deputies of the Supreme Soviet of the various republics, as well as Republic vice-presidents, cabinet ministers and ambassadors. While in the United States, the delegation met with federal officials in Washington, D.C. and with city and state officials and business representatives in the New York City area.⁵⁶

a. Rev. Moon and North Korea

Rev. Moon's Cold War efforts also extended to isolated and potentially volatile North Korea. Because of his outspoken views against communism, Rev. Moon was long viewed with hostility in North Korea. As late as 1987 the FBI arrested a reputed member of the Japanese Red Army, an organization with established ties to North Korea, for his involvement in an assassination plot which targeted Rev. Moon.

Rev. Moon nonetheless secured an invitation in November, 1991 to meet with DPRK President Kim Il Sung. The meeting led to some tangible results. A few months after this visit, President Kim Il Sung gave his first interview to the Western Press in 20 years, via *The Washington Times*. In the interview Kim Il Sung expressed his desire to improve U.S.-DPRK relations. The meeting also led to an opportunity to concretely improve such relations via the aforementioned American Freedom Coalition (AFC).

During May and June of 1992, the AFC conducted a peacemaking mission to Pyongyang after consultation with the Bush White House. The 40-person delegation, headed by former Congressman Richard Ichord, included numerous former Congressmen and federal officials, including former CIA Deputy Director Max Hugel and Amb. Douglas MacArthur II, nephew and namesake of Gen. MacArthur, the Supreme Commander of UN troops who had repulsed the 1950 attack on the South. The AFC delegation targeted the cooling of abusive language (toward the US and South Korea) by DPRK officials as the principal goal of their visit. The delegation addressed this and other topics with high-ranking Party

officials, including Kim Young Sun, architect of Pyongyang's foreign policy, and with President Kim Il Sung himself, who hosted the delegation for lunch and spent more than three hours responding to their questions.



Meeting between President Kim Il Sung and the American Freedom Coalition delegation in Pyongyang, Korea.

In a subsequent June 23, 1992 meeting in New York, a North Korean Ambassador to the United Nations relayed to Congressman Ichord and several other members of the AFC delegation to Pyongyang that the DPRK, as a consequence of the recent AFC visit, had made a unilateral decision to cancel its annual anti-American demonstrations.⁵⁷ Such demonstrations had taken place every June 25th to July 27th since the end of the Korean conflict.⁵⁸ On the request of the DPRK official, Congressman Ichord conveyed this decision to the Bush administration, which he did on June 24, 1992. The anti-American demonstrations have remain suspended since that time.

b. Theological Paradigm

It is useful to reflect upon the paradigm or prism through which Rev. Moon apparently approached these meetings with Presidents Gorbachev and Kim. The Divine Principle, the religious teaching of Rev. Moon, posits the biblical struggle between Cain and Abel as the underlying dynamic of all historical development. Cain and Abel were brothers; instead of murder they should have reconciled with each other peacefully. Such a peaceful reconciliation between hostile brothers was realized by Jacob and Esau. Their struggle, again between a younger brother and an elder brother, is seen as a continuation of the original Cain-Abel rivalry. Jacob finally won the respect of Esau, and thus resolved the Cain-Abel problem in his family. He could achieve this result by preparing well for his encounter with Esau, having acquired a certain level of spiritual and material strength. In accord with this view, all struggling individuals, nations and blocs can be analyzed as taking the positions of Cain and Abel, Jacob and Esau.

For Rev. Moon, the Cold War represented a different level and expression of the same Cain-Abel/Jacob-Esau struggle. Like Jacob, Rev. Moon returned to his homeland to meet Esau (Kim Il Sung) only once he could be recognized as a man of accomplishment. Having become a leading anti-communist, Rev. Moon's meeting with President Kim, the most hardline of communists, took on a wider significance. The peaceful reunion and reconciliation of these two leaders represented the resolution of the East-West struggle at the place where the outbreak of first violent East-West conflict had occurred following World War II.

Rev. Moon's role in the struggle against communism did not end with his encounter with Kim Il Sung. According to his teachings, communism emerged because of real social injustices and is the consequence of deep-seated human resentment which can only be healed through service and love. Based on this understanding, Rev. Moon has continued to work in places such as North Korea and the People's Republic of China, with the expressed goal of resolving the problem at the very root. It is anticipated that his involvement will thus continue.

Conclusion



Rev. Moon receiving a piece of the Berlin Wall.

This article has traced only some of the contributions which Rev. Moon and organizations which he founded made to the struggle against communist expansionism. Such efforts expended more than capital. In the late 1960's and the early 1970's, Unification Church missionaries were sent clandestinely to every Eastern European country. In the USSR, some were imprisoned and later expelled from the country. In Czechoslovakia and in Poland, Church missionaries were jailed for up to six years. Several members were executed after the communist takeover of Ethiopia because of their Church affiliation. CAUSA filmmaker Lee Shapiro, who had produced *Nicaragua was our Home*, was killed by Soviet soldiers on October 9, 1987 while filming with the Afghan Resistance. Martin Bauer, President of

CAUSA International in the Dominican Republic, was assassinated in 1985.⁵⁹

Rev. Moon's activities may have filled a unique niche during the Cold War. While nongovernmental, his media initiatives and educational initiatives in key sectors of society bolstered internal support for governments opposed to communism. A distinctive feature of his work was the extensive popularization of a comprehensive ideological critique of Marxism-Leninism. Meanwhile, Rev. Moon carried out

activities in communist nations themselves which seem designed to help the leadership of those nations come closer to the leading Western powers.

Rev. Moon was acutely attuned to the dominant importance of the United States in the struggle against communism. Perhaps for this reason, he placed so much emphasis on the need for an anticommunist president to guide the nation, which for him was fulfilled in the person of Ronald Reagan. Upon Reagan's election, Rev. Moon systematically developed programs designed to support the President in his stance against communism—programs such as *The Washington Times* and the various organizations which worked to develop an anticommunist consensus among a broad spectrum of politicians, religious leaders, statesmen, and civic and educational leaders.

How different would the course of the Cold War, and more specifically the fate of Nicaragua, SDI, and the Reagan doctrine have been, had Rev. Moon's educational and grassroots activities and *The Washington Times* never existed? Would this void have otherwise been filled? Any such assessments constitute mere speculation, yet one matter remains evident. During the 1970's and 1980's Rev. Moon's anticommunist activities were the target of derision in publications such as *The New York Times*, *The Washington Post*, *Newsweek*, *Time*, and *The Los Angeles Times*, and they were the focus of decided animosity in Leftist publications including *Izvestia*, *Pravda*, *El Nuevo Diario*, *Barricada*, *Granma*, *CounterSpy*, *USSR Today*, *Nation*, and *Covert Action*.⁶⁰ Yet today he and the organizations which he founded do not appear in Western accounts of the demise of communism

www.familyfed.org/causa/journal4.htm

By Thomas J. Ward and Frederick A. Swarts This article is presented with the permission of the Editor of the Journal of Unification Studies*

REVEREND MOON'S CENTRAL ROLE IN PEACEFUL DOWNFALL OF COMMUNISM:

His Strategy: Love the communist people and educate them about how Marxism/Leninism was fatally flawed; offer them a counterproposal based on Godism and help them achieve their ideal.

The American journalist Georgie Anne Geyer was stunned to observe such developments, and she wrote an article commenting on the April 1990 Moscow Novosti-World Media Conference program:

"Of all the impossible events that have occurred in the Soviet Union in the last five years, probably none has been as unlikely as the happy meeting in recent days between Mikhail Gorbachev and the Rev. Sun Myung Moon. The Moscow News called Mr. Moon 'the most brilliant anti-communist and the No. 1 enemy of the state'—and then added, please, that it was 'time to reconcile.'"

WHY COMMUNISM ENDED

When historians make a final analysis of why Communism came to an end, they will recognize that no single person did more than Reverend Sun Myung Moon to bring about the peaceful end of communism. Reverend Moon's works covered a spectrum of major activities in education, culture, conferences, rallies and the media. The programs were worldwide including Korea, Japan, the United States and Latin America.

From the beginning of his public mission Reverend Moon called communism "one of God's three great headaches." Therefore, in the 1950s, in circumstances of extreme poverty in a war-torn nation, he began tireless, intensive work to personally solve this major headache of God.

Reverend Moon knew communism first-hand, having begun his ministry in the communist country of North Korea, where he was arrested for religious work by the communist government, tortured severely, finally convicted and imprisoned in a communist concentration camp for almost three years.

Although suffering the worst kind of treatment from the communist system, Reverend Moon deeply loved his communist captors and torturers. Likewise, in addressing the problem of communism, Reverend Moon always taught people to love the people of communism and to bring about the end of communism by teaching that their Marxist/Leninist ideology was fatally flawed and could never bring about the ideal world.

Reverend Moon predicted the downfall of communism, publically saying that it could not prosper beyond its 70th year. And indeed by its 70th year in 1987, it was fast disintegrating, although few in the West were aware of that.

In 1985, at the seeming height of the Soviet Empire, Reverend Moon funded a controversial conference in Geneva, Switzerland, entitled "The End of the Soviet Empire." It was attended by expert Sovietologists. In hindsight, this groundbreaking conference is now regarded as brilliant and seminal.

This website includes a partial list of more than thirty years of focused work--education, conferences, rallies, coalition work, a major US newspaper, magazines and even a children's dance troupe--all to bring about the peaceful downfall of communism.

KOREA :

Reverend Moon's Work to for the Peaceful End of Communism in Korea

The following is a brief review of the major works of Rev. Moon for the peaceful downfall of communism in Korea, Japan and the United States. For more complete information see [www.causainternational.com] and the book Rev. Moons Role in the Downfall of Communism, Downfall of Communism, by Dr. Thomas Ward, Paragon Press

Highlights in Korea:

The Little Angels- World famous Korean children's dance troupe.

A comprehensive critique of Marxist-Leninism

International Federation for Victory over Communism (IFVOC)with 4 million members in Korea and an effective branch in Japan.

Education Programs in the Critique of Marxist- Leninism

A 1.2 million IFVOC rally in Korea in 1975

1960's: In the early 1960s, after having established the Unification Church's spiritual roots in Korea, Reverend Moon, with the collaboration of Dr. Sang Hun Lee, formalized his comprehensive analysis of Marxist-Leninist ideology. Moon devoted special attention to the practical implications of Marxism-Leninism's militantly atheistic position, the point de départ of his opposition to communism.

In 1968 he founded the International Federation for Victory over Communism (IFVOC) in Korea. That organization's membership reached over 4 million in Korea.

In 196X, Rev. Moon gathered donations from his impoverished church to create a world class Korean childrens folkloric dance troupe. His vision was that this dance troupe would be to travel world charming children ambassadors to create international good will for South Korea in the case that South Korea was attacked by North Korea. While it looked like a crazy idea at the time, the dance troupe quickly became the world famous and critically acclaimed Little Angels and indeed traveled the world in the 1960s and 1970's delighting international audiences dozens of countries and meeting with the highest level world leaders including Queen Elizabeth.

1970's: By 1970 Moon had set up training centers on his critique and counterproposal to communism in various parts of Korea. These centers conducted three and four-day programs explaining and critiquing communism for literally hundreds of thousands of Korean college students, teachers, army officers, police officers and civic leaders. For more than two decades, IFVOC provided orientation programs on Marxism-Leninism to all sectors of Korean society.

1975: In Spring 1975 it was discovered that North Korea (DPRK) had constructed not one but several complete tunnels under the Demilitarized Zone (DMZ) that separates North and South Korea. The discovery of the tunnels, wide enough to facilitate the entry of whole divisions of the North Korean army into the south, led Korean President Pak Chung Hee to declare a national state of emergency. As a way to demonstrate South Korean and international commitment to resisting an unprovoked attack upon the South, IFVOC sponsored a special rally on Seoul's Yoido Island on June 7, 1975. Rally participants totaled more than 1.2 million and Reverend Moon personally addressed the audience. The rally participants included Unification members from over sixty countries who came as a show of their commitment to protecting the South from a North Korean invasion.

1980's: During the years of the Cold War, Moon's IFVOC consistently responded to any indication of an effort underway in the North to exploit political or economic turmoil in the South. Frequently this was done through conducting nationwide rallies calling for national unity. One such campaign, the Nationwide Campaign of Determination to Win Over Communism, took place in December 1983. This campaign was motivated by the Soviet Union's shooting down of KAL 007 in September 1983 and an unprovoked North Korean assault of several South Korean government officials in Rangoon, Burma that resulted in the deaths of several officials. Central to the 1983 rallies was the active participation of a delegation of 70 international scholars from the Professors World Peace Academy (PWPA), an international association of academics founded by Moon in the early 1970s.

JAPAN:

Rev. Moon's Work for the Peaceful Downfall of Communism in Japan

Highlights in Japan:

IFVOC formation and cooperation with the World Anticommunist League/

1970 25,000 WACL convention in Tokyo/

University ideological debates with Communists/

Defeat of Municipal Communism Governments

1960's: In the late 1960s Sun Myung Moon initiated IFVOC activities in Japan. In the decades following World War II, Japanese university students had become sharply divided on whether or not to support the presence of American military forces in Japan. The continuing American oversight of the Japanese island of Okinawa was especially divisive. Strong alliances were formed between Japan's radical Red Army and North Korea with the Red Army establishing a headquarters in Pyongyang. North Korea had significant support in Japan because of the hundreds of thousands of Korean residents in Japan, known as the Chosoren, who maintained strong family, political, and economic ties to North Korea. In the late 1960's the IFVOC began to challenge student radicals by conducting public lectures on Marxism on university campuses. On more than one occasion, IFVOC members were attacked by Japanese leftist militants or by North Korean sympathizers.

1970's IFVOC gained national prominence in Japan in October 1970 when the Japanese Chapter of IFVOC was invited to serve as the chief organizer of the World Anticommunist League's (WACL) 1 world congress convention in Tokyo. The Congress was attended by over twenty-five thousand delegates from around the world. Witnessing the success of the event, WACL invited IFVOC to assume full responsibility for WACL activities in Japan and IFVOC soon gained prominence as the most important anticommunist organization in Japan.

1980's During the 1970s and 1980s the Japanese IFVOC movement began to issue formal invitations to the Japanese Communist Party to join them in a public debate on Marxist theory. They did so on more than fifty occasions. The communists rejected all such invitations. Japanese IFVOC officials point out that Reverend Moon's critique of Marxism was so effective that, to counter it, the Party was forced to rewrite their textbook, *The Book of Communism*. Even then, their patchwork apologia and addenda proved so inadequate that the Japanese Communist Party soon stopped printing it altogether.

Reflecting on this period, Japanese IFVOC officials point out that in the 1970s, many communists and communist sympathizers began to be elected to public office in Japan. Japan Communist Party chairman Kenji Miyamoto is said to have boasted, "We are on our way to controlling a federation of democratic governments."

In 1978 IFVOC conducted a massive educational campaign in the imperial city of Kyoto, which served as Japan's capital from the Heian to the Tokugawa era. The IFVOC educational effort was credited with having helped to change public opinion about communism and contributed to the defeat of the communist-led city government of Kyoto. Japanese IFVOC officials have noted that, from that time on, the communist hold of Japanese municipalities collapsed in one city after another. Moon's IFVOC played an important role in turning the tide. It also played a key role in the drafting and passage of legislation designed to protect the country from communist bloc espionage; the lack of such legislation had been a major blind spot in Japan and in East Asian regional security. It had contributed to Japan serving as a thoroughfare where Soviet and Chinese agents could get easy access to the Free World's latest technological advances.

UNITED STATES:

Reverend Moon's Work for the Peaceful Downfall of Communism in the United States.

HIGHLIGHTS in the USA:

1969 Freedom Leadership Foundation founded. A foundation to educate the American public about the dangers of communism through publications, rallies and seminars.

1973: *The Rising Tide* newspaper with news and analysis about the dangers of communism. (The "Rising Tide" meant the tide was turning against communism... a nearly preposterous proclamation in the early 1970's.)

1973: Communism: Critique and Counterproposal, the first English language translation of IFVOC material, was published:1973

1973-74: 21 and 50 State Evangelical Tours by Rev. Moon to Wake Up America

The News World, New York daily newspaper: 1976

1983 CAUSA USA 1983- Seminars and educational activities begin.

1984 The Washington Times founded in the nation's capital, and is the captol's second largest daily newspaper and which was read daily by President Reagan.

The Washington Times: Initiative to Support the Nicaraguan Contras

The Washington Times: Strategic Defense Initiative

World Media Association

WashingtonTimes World Wide Impact

Overview of Reverend Moon Activities in the United States for the Downfall of Communism

Rev. Moon's American VOC activities began in the United States with the creation of the Freedom Leadership Foundation (FLF) in 1969. With its headquarters in Washington, D.C., FLF conducted seminars on Marxism and organized rallies and demonstrations exposing and denouncing human rights violations behind the Iron Curtain. The FLF published texts critical of communism. One of them, Communism: Promises and Practice (1973), detailed the flagrant gaps between official Soviet policies of equality and economic justice and the reality of the emergence of a new class in the U.S.S.R. and in other communist countries, which thrived at the expense of the remaining population. Communism: Critique and Counterproposal, the first English language translation of IFVOC material, was published in the United States in 1973.

A Rarity: An American bi-weekly Anti-Communist Newspaper "The Rising Tide": FLF also published a bi-weekly anti-communist newspaper with the audious name, The Rising Tide referring to the tide of history that Reverend was confident flow against communism. The paper was widely distributed in Washington and available in Washington newsstands. The Tide's reading audience included U.S. Congressmen and their staff. Throughout the Vietnam conflict, the FLF argued in favor of continuing the American military presence in Southeast Asia, warning that a reversal of U.S. foreign policy would have a most adverse result.

CAUSA in the United States

After working in his native Korea from 1950 to 1971, Moon came to the United States. It had become evident to him that the only political, economic, and military power capable of confronting the threat of world communism was the United States. The bad name that McCarthyism had given to opposition to communism (which the Left quickly seized upon to dismiss the validity of any criticism of communism) caused important sectors of American society to have reservations about confronting communism; the American Establishment had become "anti-anti-communist."

In the 1980s CAUSA International began to have a growing presence in North America and then in Western Europe. Beginning in 1983, the United States became the central focus for CAUSA activities. The CAUSA Lecture Manual was published in English in 1985. It served as a teaching aide for CAUSA activists around the world and it was supplemented by twelve one hour slide presentations, covering each aspect of Marxist theory as well as Moon's critique and counterproposal.

Unlike any other country, the United States was equipped with the economic, political and military resources to confront communism and hasten its demise. Moon recognized, however, that by the late 1960s America lacked the vision and willpower needed to take a public stance against communism's advocacy of atheism. He felt called to reawaken America to her responsibility to liberate the communist world. In critiquing communism, Moon emphasized that the fundamental ideological flaw was not politics, economics, or human rights. The fundamental issue, as CAUSA materials expressed it, was "God or no God." If God existed, then because of its militant atheism, communism had to be false. Reverend Moon taught that America, because of her religiously inspired founding, had a responsibility to speak out against communist atheism.

CAUSA, along with The News World, The Washington Times, the Professors World Peace Academy, the Collegiate Association for the Research of Principles, and the International Federation for the Victory

over Communism, numbered among the important institutions launched by Moon to address the demise of classical American values and the danger of communist expansionism.

Ambassador Phillip Sanchez, who had served as Director of the Office of Economic Opportunity (OEO) under President Nixon and later served as U.S. Ambassador to Colombia and to Honduras, became the President of CAUSA USA. He became an effective host and Master of Ceremonies for the scores of CAUSA USA Seminars conducted between 1984 and 1992. Dr. Ronald Godwin, a key aid to the Reverend Jerry Falwell, assumed a major role in the Washington Times Corporation during this period and Mr. Arnaud de Borchgrave, former Newsweek Senior Editor, assumed the role of Editor-in-Chief at the Washington Times. Inspired by clergymen and loyal citizens, hundreds of State legislators also began to attend CAUSA Conferences in 1985.

Many of these legislators would later serve as members of the Advisory Committee of the American Leadership Conference. Speakers at American Leadership Conferences would include Paul Laxalt, Jack Kemp, Geraldine Ferraro, Albert Gore, Eugene McCarthy, Charles Grassley, Jeremiah Denton, and many other prominent American leaders.

If the Washington Times and CAUSA still had critics, it is also clear that they had begun to make their way into the American mainstream by the mid-1980s. Supportive, neutral, or in profound disagreement, major American players began to grapple with the reality that organizations and institutions founded by Moon were becoming a part of the American religious, philosophical, and sociopolitical landscape. They thus needed to be taken seriously. The Building of a Media Network Policies pursued by Ronald Reagan in his efforts to end the Cold War stalemate met opposition and derision in the establishment media, especially when such policies could be viewed as grounds for rekindling hostilities. President Reagan's effort to follow through on Carter's commitment to deploy ground-launched cruise missiles and Pershing II intermediate range missiles in Western Europe resulted in a storm of protests in the media and in Leftist movements in the United States and in Europe. Reagan's advocacy of the Strategic Defense Initiative (SDI) was derisively described as "star wars" in the press and criticized for destabilizing the delicate balance of power between the United States and the Soviet Union. Reagan's description of the Soviet Union as the "Evil Empire" met with decided opposition, as did his support of the Nicaraguan contras.

Recognizing the bias in America's mainstream press, Moon began his media efforts in the United States in 1976 through creating a small English language daily newspaper in New York, known first as the News World and later renamed The New York City Tribune. The News World provided the springboard for the eventual creation of the Washington Times in 1982. The print media network created by Moon, especially the Washington Times, provided a new perspective on international politics. Articles in the Times helped to validate the Reagan Doctrine, which stressed that authoritarian governments, whether Left or Right, had to move toward democratic reform. The Reagan administration tied continuing U.S. foreign aid to a requirement that said governments demonstrably commit themselves to a democratic trajectory.

Of the media projects undertaken by Reverend Moon in the United States including The New York City Tribune (1976), New York's Spanish language newspaper Noticias del Mundo (1980), The Washington Times (1982), and Insight Magazine (1985), the founding of The Washington Times had the greatest significance. The Times broke key news stories on Soviet bloc operations that were initially disregarded by the establishment media. It has been said that The Washington Times brought to the front pages what newspapers such as The New York Times and The Washington Post chose to bury on back pages.⁵ The Times highlighted Soviet, Cuban, and Sandinista human rights violations, did expansive features on the public relations and lobbying activities of left-leaning organizations such as the Christic Institute and the Institute for Policy Studies.

It frequently reported on the Soviets' nuclear build-up and their sizeable military and logistic aid to national liberation movements in Asia, Latin America and Africa. Coverage by the Times of Nicaragua, Mikhail Gorbachev's 1987 visit to Washington, and the Strategic Defense Initiative (SDI) had special pertinence.

Washington Times Nicaragua Initiative

The Washington Times' investigations and reportage lent credence to executive and legislative efforts to support the Nicaraguan Resistance in their efforts to derail that country's move into the Soviet-Cuban sphere of influence. For example, from April 8 to 12, 1985, just prior to a crucial Congressional vote on providing support to the Nicaraguan contras, the Times ran a five-part exposé on how Leftist grassroots networks were pressuring the U.S. Congress to abandon the freedom fighters.⁶ When on April 24, 1985 the U.S. Congress voted down a bill to provide \$14,000,000 in humanitarian aid to the Nicaraguan resistance, dealing a major geopolitical setback to the Reagan administration, The Washington Times took the U.S. Congress to task, announcing on May 6, 1985 its establishment of an infrastructure to seek private humanitarian funding for the contras.^{7/}

The Times also announced its decision to provide the first \$100,000 seed money for the project. Co-chaired by Jeane Kirkpatrick, William Simon, Midge Decter and Michael Novak, the Times-initiated Nicaraguan Freedom Fund became national news—much to the discomfiture of those members of Congress who thought that they had successfully ended U.S. support of the Nicaraguan Resistance.. In its news coverage, the Times contrasted the Congressional negative vote with Sandinista President Daniel Ortega's trip following the vote to Moscow on April 28-29, 1985. The purpose of Ortega's visit, the Times revealed, was to secure additional Soviet military aid. The Times also reported on new shipments of Soviet military supplies to Nicaragua.. The Times' strong focus continued. The Congress reversed its position in June of the same year, resulting in a new \$27,000,000 commitment of humanitarian assistance to the Nicaraguan Resistance. The June vote marked the turning point for Resistance proponents. From that point, the U.S. Congress regularly supported humanitarian aid for those opposing Sandinista rule.

American aid to the Contras, as well as the provision of Stinger missiles to the Mujahadeen in Afghanistan, which The Washington Times also strongly supported, were decisive factors in the eventual wearingdown of the Sandinistas in Nicaragua and in the Soviet decision to abandon Afghanistan.

Strategic Defense Initiative (SDI)

On November 1, 1983 The Washington Times did a high profile, full-color article on a space-based anti-missile system, which the Reagan administration had spearheaded. It had high praise for the effort and for one of the project's key supporters, Lieutenant. General Daniel O. Graham.. In its editorial policy, the Times consistently and rigorously advocated the system's development. Indeed, when President Reagan unveiled SDI in a March 23, 1983 TV address, the Times editorialized that this address was "maybe President Reagan's best ever." The March 23 editorial went on to confirm that the idea of a space-based shield has "had our interest and support for months." The editorial also cited SDI potential leverage in future arms negotiations with the Soviets.¹

This advocacy can be contrasted with the position of The New York Times, which strongly called for restraints on SDI's development. Reflecting the debate of the time, The New York Times further denigrated both the program and Reagan's position on its development and deployment with such terminology as "a pipe dream, a projection of fantasy into politics," "science fiction," and "dangerous folly," and concluded that Reagan had left listeners with the impression that SDI is "a harebrained adventure that will induce a ruinous race in both offensive and defensive arms."

Regardless of the outcomes of the internal debate on SDI's efficacy, the fact remains that President Reagan's unswerving commitment to this program (and the strong support for his position by The Washington Times) played a pivotal role in leading the Soviet Union to abandon the possibility of achieving nuclear superiority or a stand-off vis-à-vis the United States. This change in attitude by the Soviet Union, more than anything else, led to the end of the Cold War.

Mikhail Gorbachev and The Washington Times

In November 1987 The Washington Times ignited a nationwide controversy that resulted in rescinding plans to have Mikhail Gorbachev be the first communist leader ever invited to address a joint session of Congress. This privilege had previously only been extended to foreign dignitaries who were strong allies of the United States such as Lafayette, Winston Churchill, Margaret Thatcher and Francois Mitterand. Nonetheless, the White House and Democratic congressional leaders apparently had negotiated behind the scenes to afford this honor to President Gorbachev on December 9 during the 1987 Reagan-Gorbachev Summit in Washington, D.C.

The Washington Times' breaking of this story (first broached on November 13 and headlined on November 17), and the Times' follow-up coverage and editorials reminding readers of Gorbachev's continuing support of the presence of Soviet troops in Afghanistan, helped to generate concern and outrage among conservative lawmakers.¹⁷ The swelling chorus of opposition led the White House and the congressional supporters of the invitation to begin backpedaling by November 20 and to abandon plans for the address on November 22. Four months later, President Gorbachev announced that Soviet troops would be withdrawn from Afghanistan.

The Washington Times' International Impact

That The Washington Times could play such a pronounced role in the Cold War was intuited by some affected parties from the newspaper's inception. In 1982 neither the Soviet nor the Chinese governments allowed the Times to open news bureaus in their capitals. The American radical left newsletter Overthrow in its June/July 1982 issue called for sabotage of The Washington Times¹⁸, and the Times was subjected to frontal attacks in pro-communist publications such as Covert Action and CounterSpy.¹⁹ On the other hand, it was reported that Ronald Reagan made it a daily practice to make The Washington Times the first paper that he read every morning.²⁰ The Washington Times was directly credited with certain of President Reagan's responses to critical issues, including the 1985 forced landing and apprehension of the

Palestinian terrorists responsible for the hijacking of the luxury ocean-liner Achille Lauro and for the cold-blooded murder of American businessman Leon Klinghoffer.

The Washington Times influenced reporting practices and news coverage worldwide, even in communist and frontline countries. In 1988 Nobel peace laureate Oscar Sanchez Arias, then president of Costa Rica, a nation with a border on Sandinista-controlled Nicaragua, told the American Society of Newspaper Editors that Costa Rican newspapers depended on The Washington Times for news of their world. He went on to say that the only American newspaper Costa Rican citizens know exists is The Washington Times, and that if Costa Rican newspapers published something from the U.S. it was from the Times. In 1990, future Nicaraguan President Violeta Chamorro Barrios, owner of Nicaraguan independent newspaper La Prensa, the only daily newspaper which dared to defy Nicaragua's Sandinista government, confided to The New York Times' editorial board that the Sandinistas themselves regarded The Washington Times as "the newspaper of the Nicaraguan opposition." Washington Times Editor-in-Chief Arnaud de Borchgrave informed American Leadership Conference attendees in 1988 that by that time, The Washington Times served as the source for more than half of all the news stories broadcasted into the Soviet Union and its satellites via Radio Free Europe and Voice of America.

The World Media Association

From the creation of the News World in 1976 it was always the case that Reverend Moon hoped not only to create an alternative media but also to foster fundamental changes in media ethics across the board. In 1978 the World Media Association (WMA) was created by Reverend Moon to emphasize the media's responsibility to cover news stories based on a commitment to fairness and objectivity. Throughout the 1980s and the early 1990s the World Media Association (WMA) organized fact finding tours to the world's hot spots, providing journalists from a wide range of publications with first-hand exposure to the vortices of the Cold War.

In 1983 WMA brought 155 journalists, from 55 countries, to visit sites on the border of Nicaragua and Honduras, including refugee camps and the roadway known as "Blood Alley." Two days after the Media Association tour was completed, Blood Alley was the site where Sandinista soldiers killed two American journalists. Journalists were also brought to Europe in 1983 by WMA to have an opportunity to witness and cover the European Nuclear Freeze Movement. They observed the October 22 massive demonstration in Bonn against NATO's planned deployment of Euromissiles. During the same tour, a side visit to East Berlin by the WMA allowed journalists to observe a plethora of East German posters opposing the deployment of US cruise missiles but a total absence of any criticism toward the presence of Soviet SS 20s on East German territory.

In 1984, WMA sponsored a journalist fact-finding tour focusing on the Southeast Asia frontlines, including a trek inside communist Kampuchea to meet with leaders of the Khmer People's National Liberation Front who were resisting the large Vietnamese military presence in their country. Other fact-finding trips included encounters with leaders of RENAMO (Mozambique), UNITA (Angola), SWAPO (Namibia) and Solidarity (Poland). The WMA tours, which normally included meetings with heads of state and detailed government briefings, provided journalists access to first-hand information on the status of communism, largely validating the salience of the Reagan Doctrine.

The International Security Council

In 1984 the International Security Council (ISC) was founded under the CAUSA umbrella to conduct research and develop studies aimed at more accurately assessing the military and geopolitical threat posed by the Soviet Union and its ideological and military allies. Led by the late Dr. Joseph Churba who had served as a member of the National Security Council (NSC) under President Reagan, the ISC gathered top scholars on international security, including Eugene Rostow and Ambassador Charles Lichenstein. ISC monographs had a huge impact among national and international security scholars. Reports from the ISC were monitored at the highest levels of government and detailed security assessments were made by ISC regarding Northeast Asia, the Caribbean, Central America, the Middle East, the North Atlantic, and southern Africa. ISC scholars met regularly with top security experts including those from the Soviet Union and the Peoples Republic of China.

The ISC strongly emphasized the need for the United States to be equipped with the most updated weapons and military technology to contend with the Soviet military threat. The ISC and CAUSA both emphasized the role which strategic international trade and finance policy could play in expanding freedom inside the Soviet Union. Conference speakers such as Russian dissident Mikhail Makarenko and French sovietologist Alain Besançon stressed the alarming extent to which the Soviet Union was being propped up and subsidized by Western banks, which were granting substantial lines of credit to the USSR. CAUSA and ISC lobbied in favor of establishing linkage between the Soviet Union's trade and finance privileges and their human rights record.

The American Leadership Conference

In December 1985 CAUSA began to conduct seminars for state legislators, mayors, and city councilmen in the United States. Over the years, program attendees heard not only from Senators and Congressmen but also from National Security Council member Constantine Menges, National Education Association (NEA) President Mary Hatwood Futrell and White House spokespersons Mona Charen and Larry Tracy. On a few occasions conference participants were invited to the White House for special briefings.

The American Leadership Conference (ALC), an outgrowth of the initial conference for state legislators, was officially created in 1986. ALC had a bi-partisan invitational committee of some forty state legislators and an advisory board composed of former U.S. Senators, Congressmen, and Governors. By 1989 the American Leadership Conference had won widespread recognition as a uniquely beneficial program for civic and political leaders. Its programs were attended by thousands of state legislators and every legislator in the United States was provided with a video that summarized the message and work of the ALC. More than 10,000 federal, state, and municipal leaders and prominent community activists participated in American Leadership Conferences between 1986 and 1992.

In 1987 Moon founded the American Constitution Committee (ACC) to support the field efforts of ALC. In a series of American Leadership Conferences in Washington, Miami, San Francisco, and Denver, ACC conference participants were invited to reflect on and commemorate the two-hundredth anniversary of the drafting of the United States Constitution. By 1988 ACC had set up offices in all fifty states of the Union. The state and regional offices provided local leadership and served as a vehicle through which ALC attendees could apply the principles and ideals of ALC to practical community- and state-level projects and programs. In November 1987, on the seventieth anniversary of the Bolshevik revolution, the ACC conducted public ceremonies in every state to honor and mourn the 150,000,000 victims killed under communist rule.

1973-74-Rev. Moons 50 State Evangelical National Tours to Spiritually Wake Up America.

When Reverend Moon began his ministry in the United States in 1971, many American youth were caught in a morass of moral and ideological confusion, provoked by the sexual revolution and the ongoing controversy surrounding the continued American military presence in Vietnam.

Moon began his American ministry by attempting to address America's identity and mission. He conducted speaking tours throughout the nation with the explicit purpose of reminding America of her responsibility as the foremost power in the free world and as a world level representative of the Christian tradition.

Moon addressed crowded audiences in New York's Madison Square Garden, at Yankee Stadium, and at the Washington Monument. He also spoke on three occasions before the U.S. Congress. In his speeches, Moon spoke of the vision of America's founding fathers and of the need for unity and cooperation between America's civic and religious leaders in addressing the threat of communism. It was not unusual for there to be protests at Reverend Moon's talks and even threats to his security, yet Moon never missed one of his public speeches.

In his 1973 twenty-one City Speaking Tour in the United States, Moon stressed that God had chosen America to proclaim the existence of God and stand against communism's atheism. Beginning in the 1960s, some Americans had begun to jest about anticommunism. They had also begun to belittle, reinterpret, or deny the nation's founding values. In 1973 to with audiences in all fifty states, he shared this appeal with the members of his Church. In the speeches he also strongly emphasized the need for Christianity to confront communism, save the American youth from moral corruption, and he encouraged Churches to work together beyond denomination to address the problems of the nation.

LATIN AMERICA:

Rev. Moons Works for the Peaceful Downfall of Communism in Latin America

Some have criticized Rev. Moon's organizations like CAUSA for working with right-wing dictatorships in Latin America in the 1970s and 1980s. What is not widely known is that the principle work of CAUSA Latin America was to persuade these governments to defeat communism through the non-violent method of education – educational programs to show the fatal flaws of Marxist-Leninism and offering a counterproposal based on universally shared religious values. In private talks with strong-arm right wing governments, CAUSA guided them to use education, rather than imprisonment, torture and exile to defeat communism. As a result a number of countries like El Salvador CAUSA had full time educational programs for the military and society in general.

Following the Sandinista takeover of Nicaragua in July 1979, Reverend Moon took steps to conduct national, regional, and even hemispheric seminars on Marxism throughout the Americas. In 1980 Moon officially founded CAUSA International and Dr. Bo Hi Pak was appointed as President. Pak, a decorated

Korean War veteran, had come to the United States in 1961..

In 1980 CAUSA staff members began to translate and adapt its critique of communism for Spanish-speaking audiences. The first CAUSA text was published in Spanish in 1981. Throughout the 1980s CAUSA conducted hundreds of seminars in Latin America for political, military and civic leaders. By 1983, CAUSA had become well known for its "high tech" presentations, which included an illustrated lecture manual as well as state-of-the art visuals and an 18 projector multi-media presentation on the underpinnings and the practical implications of communist ideology. A significant portion of the adapted educational materials, which CAUSA later used in the United States, was first developed in Spanish.

CAUSA set up regional offices in the Caribbean (the Dominican Republic), the Southern Cone (Uruguay), and in Central America (Honduras). Between 1983 and 1987 CAUSA's Central American office alone conducted over 120 seminars for tens of thousands of government leaders, scholars, military officers, teachers, students, and peasants. At the request of the Salvadoran government and with their support, CAUSA's Central American director, Mr. Jesus Gonzalez, frequently crossed the lines of guerrilla-controlled territory to conduct seminars on VOC theory for the villages that had come under the control of Marxist insurgents.

Between 1980 and 1990 CAUSA International conducted more than 250 major educational conferences in 40 nations. Most of these conferences lasted for three to four days and they were attended by over 60,000 government officials and civic leaders. These programs mobilized the support and participation of Latin American Presidents, Vice Presidents, cabinet officers, senators, and other high-ranking officials. By 1985 CAUSA conferences were even being conducted clandestinely inside communist-controlled Nicaragua.

Association for the Unity of Latin America (AULA)

In November 1984 Reverend Moon founded the Association for the Unity of Latin America (AULA) in Cartagena, Colombia with leaders of various Latin American countries. AULA was founded to promote cooperation and unity among the nations of Latin America. Under the leadership of career diplomat Ambassador Jose Maria Chaves, AULA emphasized the need for greater cooperation among Latin American countries in addressing terrorism, human rights violations, poverty, and authoritarian rule, all of which contributed to communism's expansion.

AULA also helped to further the discourse that led to the creation of the powerful regional customs union MERCOSUR. AULA sponsored the drafting of a constitution for Latin America by constitutional scholars from Latin America and the United States. Moon argued that unless greater economic unity and cooperation existed among the Latin American nations the developed world could continue to play one Latin American nation off against another in political and economic dealings. Such disadvantageous arrangements engendered resentment and continuing division between the North and South. They also prolonged the existence of socioeconomic conditions that could foster support for communism. Inspired by Bolivar's vision of one America, AULA emphasized that unity must move on from a regional level to reach all of Latin America and eventually the entire hemisphere

EUROPE:

REV. MOON'S WORK TO END COMMUNISM

CAUSA also became active in Europe in 1984. A French language CAUSA seminar was conducted in Washington D.C. in May 1984 for French officials. Following that program several Frenchmen who had served in the French Résistance during the Second World War conducted a wreath-laying ceremony at the tomb of the Unknown Soldier in Arlington cemetery, recognizing the sacrifice made by members of the American military to liberate France. The wreath laying ceremony included the participation of a United States Marine Corps Honor Guard and American veterans of World War II. This seminar inspired a proliferation of CAUSA seminars throughout France and then all of Western Europe.

By the end of 1989 approximately 250,000 leaders worldwide from thirty-three nations had attended CAUSA programs. Videos of the entire CAUSA lecture series were broadcasted nationally in some countries in Latin America.

THE ULTIMATE PRICE: UNIFICATIONIST WHO GAVE THEIR LIVES: In the struggle against communism more than twelve Unificationists paid the ultimate price in the 1970s and 1980s.

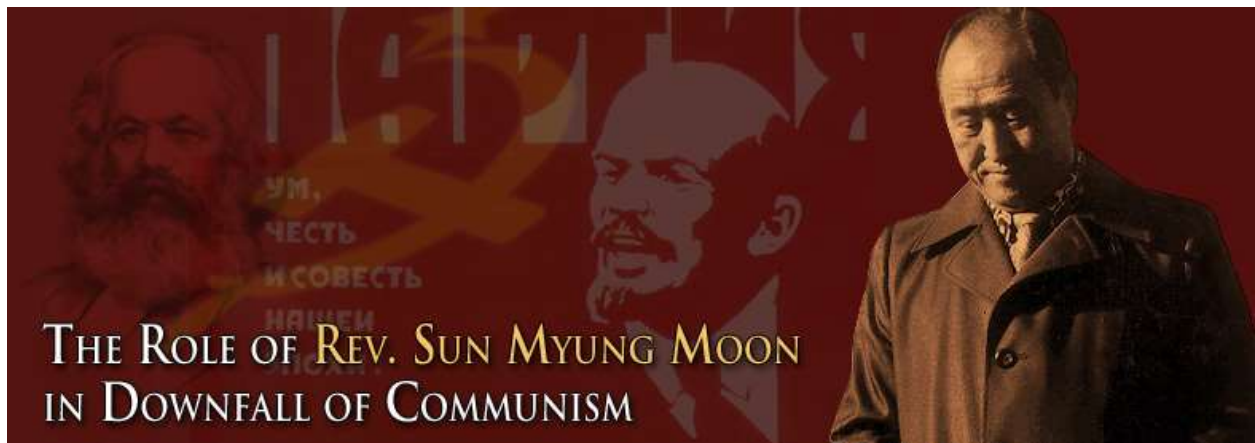
Reverend Moon's education programs on communism reached the highest echelons of leadership in developed countries. CAUSA also sponsored numerous programs in some of the most impoverished, war-torn parts of the world.

In the late 1960s and the early 1970s, following the example of Reverend Moon who had himself spent four and a half years as a missionary in a communist country North Korea, Unification Church missionaries began to work underground in every Eastern European country. In the USSR, the Church's missionaries were imprisoned, interrogated, tortured, and later deported. Church members were jailed for up to six years in Czechoslovakia and one female missionary died in prison under very questionable circumstances. Several Unification members were executed after the communist takeover of Ethiopia because of their Church affiliation.

In October 1987 CAUSA filmmaker Lee Shapiro lost his life in Afghanistan. He had been personally commended by President Ronald Reagan for his film Nicaragua was our Home, an award-winning PBS documentary detailing the atrocities committed by the Sandinistas against the Miskito Indians. Shapiro went on to begin his second documentary Against the Empire, which was meant to document the efforts of the Afghan Mujahadeen to resist the Soviet occupation of their homeland. At approximately 7 a.m. on October 9, 1987 Lee Shapiro and Jim Lindelof, an American friend who was assisting him with the documentary, were traveling with an Afghan military unit that came under attack from four Soviet helicopter gunships. Both of them were shot from the air by the Soviets. Lindelof was killed instantly; Shapiro, badly wounded, was finished off by a Soviet soldier when the gunship landed and confiscated Shapiro's body, film and camera have still not been recovered.

Dr. Martin Bauer, UC Missionary to the Dominican Republic and later the President of CAUSA in that country, was also shot to death under mysterious circumstances in October 1985. In the struggle against communism more than twelve Unificationists paid the ultimate price in the 1970s and 1980s.

The Role of SMM in Fall of Communism



<http://www.tparents.org/Library/Unification/Publications/SMM-Communism-060300/top.html>

Mirrored from www.causainternational.org on March 18, 2006

<http://www.causafoundation.org/top.html>

Contents

Prologue 2

The West and the Advance of Communism 3

Who Played Key Roles in the Collapse of Communism? 3

Reverend Moon's Efforts in Korea and Japan 4

Sun Myung Moon's Ministry in America 6

Sun Myung Moon's Ministry in America 8

Strategic Defense Initiative (SDI) 10

Association for the Unity of Latin America (AULA) 12

Chapter Endnotes 14

Prologue

Anticommunism has expressed itself in a variety of fashions. A populist version of anticommunism consisted of citing the atrocities perpetrated by Stalin, Mao, Castro, and Khrushchev. One could always counter this line of criticism by maintaining that Stalin and Mao et al had strayed from "real Marxism." One could also remind such critics of the human rights violations of "anticommunists" such as the Dominican Republic's Trujillo, Haiti's Duvalier, or the racist oligarchies of South Africa past. From an ideological perspective, it was also true that, for communism, dictatorship was only appropriate during the transition from socialism to communism and was thus not a permanent Marxist institution. On the other hand, "imperialist client states" institutionalized repression indefinitely, based on a suspect apologetic that "threats" to National Security existed.

In late March 1972 Reverend Moon visited his nascent Church community in Paris, France where this writer had met and joined the Unification Church. Reverend and Mrs. Moon stayed with us for three days. For many hours on each day of the visit, Reverend Moon spent time sharing and fielding difficult questions from French skeptics. On the second day, Reverend Moon entered into a conversation that detailed his reservations about communism. I anticipated that, like the populist-oriented anticommunists whom I had encountered in the past, the Reverend would comment on the number of people Stalin had killed while he governed the USSR or perhaps estimate the number of books that Marx had absconded from the British Museum while he conducted research for *Das Kapital*. Needless to say, this line of argument would not have impressed me.

To my relief, Moon did not engage in ad hominem attacks to justify his opposition to Marxism. Instead his exposé focused on the core underpinning of the Marxist ideology—the materialist dialectic—demonstrating that it was intrinsically flawed, based on its misunderstanding or its misrepresentation of natural processes.

Moon introduced a corrected dialectical paradigm, demonstrating that the basis for progress within nature was not Frederick Engels' struggle of opposites but the unity and cooperation of complementary pairs: positive and negative valences in the case of atomic and molecular structures; stamen and pistil in plants; males and females in the animal kingdom; and men and women in the case of humankind. Moon pointed out that, in nature, pairs thrived on harmonious interaction rather than on conflict, as Marxism had posited through its emphasis on the primacy of struggle over unity in the Marxist dialectic (unity and struggle of opposites).

For me Moon's critique was simple yet disarming. My attitude toward Marxism changed forever. Through that encounter, I realized that no matter how sincere and sacrificial Marxists might be they could never effect genuine social change. Their ideological paradigm was inconsistent with the realities of the natural processes that they portended to mirror.

History, I believe, will acknowledge that the Reverend Sun Myung Moon did more than develop a penetrating critique and counterproposal to Marxism. The organizations that he founded and the panoply of activities pursued through those organizations played a pivotal role in ending the Cold War. The essays that follow hopefully document the significance of his contribution.

In this text, I have limited my observations to personal experiences and recollections as well as to materials and documentation readily available in English, French, Spanish, and, in rare cases, Russian and Korean. I have tried to compile a set of writings that are relevant for specialists and laymen alike. The result is necessarily an indictable mélange of erudition and populism. In spite of this limitation, I hope that these essays provide readers a perspective on how Sun Myung Moon addressed Soviet expansionism. In the future I look forward to collaborating with others to go beyond this introductory work and undertake a more complete study of the theme. I welcome any and all feedback on the present effort.

TJW

The West and the Advance of Communism

Being confident of our own future, we are now free of that inordinate fear of communism, which once led us to embrace any dictator who joined us in that fear. I'm glad that that's being changed.

President Jimmy Carter, Commencement Address, University of Notre Dame June 19771

We sense a certain fear of Russians in the West. It is useless to be merely afraid. Negotiating disarmament with them, supplying them with grains and new technology, will not deter them from attacking you anyway. For a decade the Soviet Union has preached détente and disarmament while it arms and prepares

aggression. Has this been more to their advantage or to yours?

Deputy Foreign Minister Wang Shu, Peoples Republic of China, In a 1979 Interview

On November 6, 1978 in an extraordinary indictment of communism, a cover article of the French Magazine *Le Figaro* charged Marxism-Leninism with responsibility for the deaths of 150 million human beings since the day in November 1917 when Vladimir Lenin arrested the provisional government of the Russian Social Democrat Alexander Kerensky. *Le Figaro* surveyed communism's legacy of genocide country by country, tallying the human devastation that had occurred over a sixty-one year period. Already prior to this, in *The Great Terror* (1968) Hoover Institution scholar Robert Conquest had estimated communism's death toll since 1917 at more than 100 million victims. When KGB archives became public in the Post Cold War era, Conquest's calculations were shown to be more than credible. Soviet records even suggested that Conquest may have underestimated the ravage perpetrated by Marxism-Leninism since the Bolshevik Revolution of 1917. More recently French scholar Stephane Courtois' *Black Book of Communism* (1997), citing figures similar to Conquest's, has begun to make its way into the mainstream and the American establishment seems to have begun to face the sobering reality that the human devastation perpetrated by communism surpasses even Nazism's shameful record.

Who Played Key Roles in the Collapse of Communism?

Marx and Lenin appeared to be on the verge of political and ideological vindication by the end of the 1970s; the feeble international response to the Soviet Union's outright takeover of Afghanistan did not bode well for the democratic cause. Who could have imagined that one decade later the Soviets' dreams of world dominance would have dissipated? It is naïve to assume that the demise of Soviet communism was pure chance. The Reagan presidency complemented by a "peace through strength" foreign policy played a key role in getting the United States "back on track" and facilitating the emergence of glasnost inside the former Soviet Union. A change in Americans' perception of Soviet political and military designs, undoubtedly fostered by the experience of the Carter years and by reports in conservative publications such as Reverend Moon's *Washington Times*, played a key role in allowing the United States to abandon its anti-military posture of the late 1970s and commit to achieving military superiority over the Soviets in the 1980s.

By 1980 a growing gap in technology and resources complicated the Soviets' desire to maintain at least military parity with the United States. In his autobiography, *Ronald Reagan: An American Life*, the late President alluded to a 1983 passage from his personal diary, indicating that in that year the United States achieved clear military superiority over the Soviet Union. Following the 1986 Reykjavik Summit where President Reagan rejected Soviet demands that he abandon the Strategic Defense Initiative (SDI), the space-based anti-missile system, Gorbachev was forced to "blink." In their meetings following Reykjavik Gorbachev and his political advisors came to terms with the fact that America's economic and technological resources far exceeded those of the Soviet Union. They came to accept that America's strong commitment to a military build-up under Ronald Reagan meant that the Soviet Union would be unable to maintain military parity and thus had to seek a different working relationship with the United States. The new Soviet policies of *Glasnost* and *Perestroika* led Soviet officials, scholars, dissidents and citizens to challenge communist institutions and their ideological underpinnings. By 1988 this process led to an end of totalitarian rule, an end to Soviet expansionism, and an abandonment of Soviet financial, material, and technical support for wars of national liberation.

In the years following President Gorbachev's announced commitment to *Glasnost* and *Perestroika*, the world witnessed the largely unanticipated dismantling of the Soviet Union, beginning with the unprecedented announcement of plans for a unilateral withdrawal of Soviet troops from Afghanistan as of May 1988. This was followed by Solidarity's election victory in Poland on June 4, 1989, the fall of the Berlin Wall in November 9, 1989, the crumbling of the Warsaw Pact, and the dissolution of the Soviet Union itself on December 25, 1991. The sudden collapse of the Soviet Union caught most by surprise. The working hypothesis held that communism would remain a dominant fixture in the world order. Even the most committed anticommunists were unprepared for the Soviet Union's precipitous demise.

With the Cold War's conclusion, a rush began amongst scholars, analysts, and pundits to identify the key personalities and factors that contributed to the Soviet Empire's collapse. Competing theories abounded, with key roles being assigned to Ronald Reagan, John Paul II, Mikhail Gorbachev, Norman Podhoretz, Alexander Solzhenitzyn and Sidney Hook, as well as to freedom fighters, refuseniks and populist movements such as Solidarity. In their interpretation of various events, some scholars opted to depersonalize the process, crediting the fall of the Soviet Union to phenomena such as evolving patterns of economic development and the information revolution.

Among the contributions to the postmortem literature is Richard Gid Powers' *Not Without Honor* (1995), which professed to be "The History of American Anticommunism." Powers' 554-page opus of

names and organizations omits all of the American entities associated with Reverend Moon, and denies them any role in rolling back communism in the 1970s and 80s. In the 672 pages of *On the Brink: The Dramatic Behind the Scenes Saga of the Reagan Era and the Men and Women who Won the Cold War* (1996), Jay Winik records a brief mention of one Moon-related organization, The Washington Times, but only in noting its early reporting on the unfolding story of Iran Contra. Accounts by Brian Crozier, Adam Ulam, Bob Woodward, and Jack Matlock, US Ambassador to the Soviet Union under President Reagan, also make no mention of Moon's efforts. Intentionally or not, Reverend Moon has been expunged from the record in spite of the adverse, critical coverage his activities received in the mainstream and alternative media when anticommunism was viewed with disdain.

Reverend Moon's Efforts in Korea and Japan

In the early 1960s, after having established the Unification Church's spiritual roots in Korea, Reverend Moon, with the collaboration of Dr. Sang Hun Lee, formalized his comprehensive analysis of Marxist-Leninist ideology. Moon devoted special attention to the practical implications of Marxism-Leninism's militantly atheistic position, the *point de départ* of his opposition to communism.

In 1968 he founded the International Federation for Victory over Communism (IFVOC) in Korea. That organization's membership reached over 4 million in Korea. By 1970 Moon had set up training centers on his critique and counterproposal to communism in various parts of Korea. These centers conducted three and four-day programs explaining and critiquing communism for literally hundreds of thousands of Korean college students, teachers, army officers, police officers and civic leaders. For more than two decades, IFVOC provided orientation programs on Marxism-Leninism to all sectors of Korean society.

In Spring 1975 it was discovered that North Korea (DPRK) had constructed not one but several complete tunnels under the Demilitarized Zone (DMZ) that separates North and South Korea. The discovery of the tunnels, wide enough to facilitate the entry of whole divisions of the North Korean army into the south, led Korean President Pak Chung Hee to declare a national state of emergency. As a way to demonstrate South Korean and international commitment to resisting an unprovoked attack upon the South, IFVOC sponsored a special rally on Seoul's Yoido Island on June 7, 1975. Rally participants totaled more than 1.2 million and Reverend Moon personally addressed the audience. The rally participants included Unification members from over sixty countries who came as a show of their commitment to protecting the South from a North Korean invasion.

During the years of the Cold War, Moon's IFVOC consistently responded to any indication of an effort underway in the North to exploit political or economic turmoil in the South. Frequently this was done through conducting nationwide rallies calling for national unity. One such campaign, the Nationwide Campaign of Determination to Win Over Communism, took place in December 1983. This campaign was motivated by the Soviet Union's shooting down of KAL 007 in September 1983 and an unprovoked North Korean assault of several South Korean government officials in Rangoon, Burma that resulted in the deaths of several officials. Central to the 1983 rallies was the active participation of a delegation of 70 international scholars from the Professors World Peace Academy (PWPA), an international association of academics founded by Moon in the early 1970s.

Addressing Communism in Japan

In the late 1960s Sun Myung Moon initiated IFVOC activities in Japan. In the decades following World War II, Japanese university students had become sharply divided on whether or not to support the presence of American military forces in Japan. The continuing American oversight of the Japanese island of Okinawa was especially divisive. Strong alliances were formed between Japan's radical Red Army and North Korea with the Red Army establishing a headquarters in Pyongyang. North Korea had significant support in Japan because of the hundreds of thousands of Korean residents in Japan, known as the *Chosoren*, who maintained strong family, political, and economic ties to North Korea. In the late 1960's the IFVOC began to challenge student radicals by conducting public lectures on Marxism on university campuses. On more than one occasion, IFVOC members were attacked by Japanese leftist militants or by North Korean sympathizers.

IFVOC gained national prominence in Japan in October 1970 when the Japanese Chapter of IFVOC was invited to serve as the chief organizer of the World Anticommunist League's (WACL)¹ world congress convention in Tokyo. The Congress was attended by over twenty-five thousand delegates from around the world. Witnessing the success of the event, WACL invited IFVOC to assume full responsibility for WACL activities in Japan and IFVOC² soon gained prominence as the most important anticommunist organization in Japan.

During the 1970s and 1980s the Japanese IFVOC movement began to issue formal invitations to the Japanese Communist Party to join them in a public debate on Marxist theory. They did so on more than

fifty occasions. The communists rejected all such invitations. Japanese IFVOC officials point out that Reverend Moon's critique of Marxism was so effective that, to counter it, the Party was forced to rewrite their textbook, *The Book of Communism*. Even then, their patchwork *apologia* and addenda proved so inadequate that the Japanese Communist Party soon stopped printing it altogether.

Reflecting on this period, Japanese IFVOC officials point out that in the 1970s, many communists and communist sympathizers began to be elected to public office in Japan. Japan Communist Party chairman Kenji Miyamoto is said to have boasted, "We are on our way to controlling a federation of democratic governments." In 1978 IFVOC conducted a massive educational campaign in the imperial city of Kyoto, which served as Japan's capital from the Heian to the Tokugawa era. The IFVOC educational effort was credited with having helped to change public opinion about communism and contributed to the defeat of the communist-led city government of Kyoto. Japanese IFVOC officials have noted that, from that time on, the communist hold of Japanese municipalities collapsed in one city after another. Moon's IFVOC played an important role in turning the tide. It also played a key role in the drafting and passage of legislation designed to protect the country from communist bloc espionage; the lack of such legislation had been a major blind spot in Japan and in East Asian regional security. It had contributed to Japan serving as a thoroughfare where Soviet and Chinese agents could get easy access to the Free World's latest technological advances.

Sun Myung Moon's Ministry in America

After working in his native Korea from 1950 to 1971, Moon came to the United States. It had become evident to him that the only political, economic, and military power capable of confronting the threat of world communism was the United States. The bad name that McCarthyism had given to opposition to communism (which the Left quickly seized upon to dismiss the validity of any criticism of communism) caused important sectors of American society to have reservations about confronting communism; the American Establishment had become "anti-anti-communist."

When Reverend Moon began his ministry in the United States in 1971, many American youth were caught in a morass of moral and ideological confusion, provoked by the sexual revolution and the ongoing controversy surrounding the continued American military presence in Vietnam.

Moon began his American ministry by attempting to address America's identity and mission. He conducted speaking tours throughout the nation with the explicit purpose of reminding America of her responsibility as the foremost power in the free world and as a world level representative of the Christian tradition.³

Moon addressed crowded audiences in New York's Madison Square Garden, at Yankee Stadium, and at the Washington Monument. He also spoke on three occasions before the U.S. Congress. In his speeches, Moon spoke of the vision of America's founding fathers and of the need for unity and cooperation between America's civic and religious leaders in addressing the threat of communism. It was not unusual for there to be protests at Reverend Moon's talks and even threats to his security, yet Moon never missed one of his public speeches.

In his 1973 twenty-one City Speaking Tour in the United States, Moon stressed that God had chosen America to proclaim the existence of God and stand against communism's atheism. Beginning in the 1960s, some Americans had begun to jest about anticommunism. They had also begun to belittle, reinterpret, or deny the nation's founding values. Prayer was removed from American public schools through the Supreme Court's *Engle v. Vitale* (1960) and *Abingdon School District v. Schempp* (1963) decisions. Pornography was rationalized, legitimized, and mainstreamed. Sexual purity was replaced by calls for sexual freedom and American youth were cajoled to "make love not war."

One might say that just as the Romans abandoned the family values of Caesar Augustus, Americans began to be encouraged by modern American media and the entertainment industry to stray from their founding ideals of belief in God, self control, and family devotion and, instead, to accommodate sexual experimentation, alternate lifestyles, recreation drugs, and open marriage. The failed marriages and immorality of actors and actresses came to be glamorized. American films and television provided further rationales for sexual promiscuity.

In his public speeches, Moon passionately described the sacrificial course of America's Pilgrim Fathers, explaining to his listening audiences that these early settlers had abandoned the comfort and familiar surroundings of their homeland in order to have a place to worship God and exercise their faith. He recounted how during their first winter in the New World, Pilgrim elders chose not to eat the grain stored in the hull of their ship because it was for the first spring planting. Moon reminded his listeners that less than half of the Pilgrims survived the first Massachusetts winter because of meager food and a lack of supplies. The Pilgrims denied themselves so that their descendants might survive in the New World, which they had dedicated to the Creator.

Reverend Moon was not ignorant of America's transgressions, e.g., of how white settlers had abused both Native Americans and Africans. As a religious man, he felt that God could forgive America's serious past transgressions because, at its founding, there existed a critical mass of men and women of faith. God would have been willing to forgive the transgressions of Sodom and Gomorrah if there were ten faithful men and women. Moon felt that God's commitment and blessing to America stemmed from the nation's early exemplars of faith. Even when he faced imprisonment in America, Moon reflected on the motivation and heart of the first settlers at Plymouth. He felt that he should be ready to go to prison to prevent that precious foundation from being lost. In his sermons and public talks, he called upon Americans to emulate the quality of faith demonstrated by the Pilgrim Fathers. He shared this appeal with the members of his Church and with audiences in all fifty states during the first three years of his ministry in America. He also strongly emphasized the need for Christianity to confront communism, save the American youth from moral corruption, and he encouraged Churches to work together beyond denomination to address the problems of the nation.

The International Federation for Victory over Communism (IFVOC) Activity in Latin America

Following the Sandinista takeover of Nicaragua in July 1979, Reverend Moon took steps to conduct national, regional, and even hemispheric seminars on Marxism throughout the Americas. In 1980 Moon officially founded CAUSA International and Dr. Bo Hi Pak was appointed as President. Pak, a decorated Korean War veteran, had come to the United States in 1961. He had been one of the three founding Unification Church missionaries in America, along with Dr. Young Oon Kim and Dr. David S. C. Kim. Pak served as the Assistant Military Attaché to the Korean Embassy in Washington, D.C. from 1961 to 1964 and then began to function as a Special Assistant to Moon. With his impeccable English, he later also served as Moon's interpreter.

Pak was recognized for his remarkable skills as a strategist, a diplomat, a teacher, and a *metteur en scène*. His warm and embracing nature drew people to him and his perpetually positive attitude earned him the nickname "Mr. Bubbling Enthusiasm." Indeed, these combined traits and talents made Pak the appropriate person for Reverend Moon to support in overseeing the work of CAUSA and in creating a quality educational program. In 1980 CAUSA staff members began to translate and adapt its critique of communism for Spanish-speaking audiences. The first CAUSA text was published in Spanish in 1981. Throughout the 1980s CAUSA conducted hundreds of seminars in Latin America for political, military and civic leaders. By 1983, CAUSA had become well known for its "high tech" presentations, which included an illustrated lecture manual as well as state-of-the art visuals and an 18 projector multi-media presentation on the underpinnings and the practical implications of communist ideology. A significant portion of the adapted educational materials, which CAUSA later used in the United States, was first developed in Spanish.

CAUSA set up regional offices in the Caribbean (the Dominican Republic), the Southern Cone (Uruguay), and in Central America (Honduras). Between 1983 and 1987 CAUSA's Central American office alone conducted over 120 seminars for tens of thousands of government leaders, scholars, military officers, teachers, students, and peasants. At the request of the Salvadoran government and with their support, CAUSA's Central American director, Mr. Jesus Gonzalez, frequently crossed the lines of guerrilla-controlled territory to conduct seminars on VOC theory for the villages that had come under the control of Marxist insurgents.

Between 1980 and 1990 CAUSA International conducted more than 250 major educational conferences in 40 nations. Most of these conferences lasted for three to four days and they were attended by over 60,000 government officials and civic leaders. These programs mobilized the support and participation of Latin American Presidents, Vice Presidents, cabinet officers, senators, and other high-ranking officials. By 1985 CAUSA conferences were even being conducted clandestinely inside communist-controlled Nicaragua.

IFVOC Activity in the United States

Moon's American VOC activities began in the United States with the creation of the Freedom Leadership Foundation (FLF) in 1969. With its headquarters in Washington, D.C., FLF conducted seminars on Marxism and organized rallies and demonstrations exposing and denouncing human rights violations behind the Iron Curtain. The FLF published texts critical of communism. One of them, *Communism: Promises and Practice* (1973), detailed the flagrant gaps between official Soviet policies of equality and economic justice and the reality of the emergence of a new class in the U.S.S.R. and in other communist countries, which thrived at the expense of the remaining population. *Communism: Critique and Counterproposal*, the first English language translation of IFVOC material, was published in the United States in 1973.

FLF also published a bi-weekly newspaper, *The Rising Tide*, which was widely distributed in Washington and available in Washington newsstands. The Tide's reading audience included U.S. Congressmen and their staff. Throughout the Vietnam conflict, the FLF argued in favor of continuing the

American military presence in Southeast Asia, warning that a reversal of U.S. foreign policy would have a most adverse result.

CAUSA in the United States

In the 1980s CAUSA International began to have a growing presence in North America and then in Western Europe. Beginning in 1983, the United States became the central focus for CAUSA activities. The *CAUSA Lecture Manual* was published in English in 1985. It served as a teaching aide for CAUSA activists around the world and it was supplemented by twelve one hour slide presentations, covering each aspect of Marxist theory as well as Moon's critique and counterproposal.

Unlike any other country, the United States was equipped with the economic, political and military resources to confront communism and hasten its demise. Moon recognized, however, that by the late 1960s America lacked the vision and willpower needed to take a public stance against communism's advocacy of atheism. He felt called to reawaken America to her responsibility to liberate the communist world. In critiquing communism, Moon emphasized that the fundamental ideological flaw was not politics, economics, or human rights. The fundamental issue, as CAUSA materials expressed it, was "*God or no God.*" If God existed, then because of its militant atheism, communism had to be false. Reverend Moon taught that America, because of her religiously inspired founding, had a responsibility to speak out against communist atheism.

CAUSA, along with *The News World*, *The Washington Times*, the Professors World Peace Academy, the Collegiate Association for the Research of Principles, and the International Federation for the Victory over Communism, numbered among the important institutions launched by Moon to address the demise of classical American values and the danger of communist expansionism.

Sun Myung Moon's Ministry in America

After working in his native Korea from 1950 to 1971, Moon came to the United States. It had become evident to him that the only political, economic, and military power capable of confronting the threat of world communism was the United States. The bad name that McCarthyism had given to opposition to communism (which the Left quickly seized upon to dismiss the validity of any criticism of communism) caused important sectors of American society to have reservations about confronting communism; the American Establishment had become "anti-anti-communist."

When Reverend Moon began his ministry in the United States in 1971, many American youth were caught in a morass of moral and ideological confusion, provoked by the sexual revolution and the ongoing controversy surrounding the continued American military presence in Vietnam.

Moon began his American ministry by attempting to address America's identity and mission. He conducted speaking tours throughout the nation with the explicit purpose of reminding America of her responsibility as the foremost power in the free world and as a world level representative of the Christian tradition.³

Moon addressed crowded audiences in New York's Madison Square Garden, at Yankee Stadium, and at the Washington Monument. He also spoke on three occasions before the U.S. Congress. In his speeches, Moon spoke of the vision of America's founding fathers and of the need for unity and cooperation between America's civic and religious leaders in addressing the threat of communism. It was not unusual for there to be protests at Reverend Moon's talks and even threats to his security, yet Moon never missed one of his public speeches.

In his 1973 twenty-one City Speaking Tour in the United States, Moon stressed that God had chosen America to proclaim the existence of God and stand against communism's atheism. Beginning in the 1960s, some Americans had begun to jest about anticommunism. They had also begun to belittle, reinterpret, or deny the nation's founding values. Prayer was removed from American public schools through the Supreme Court's *Engle v. Vitale* (1960) and *Abingdon School District v. Schempp* (1963) decisions. Pornography was rationalized, legitimized, and mainstreamed. Sexual purity was replaced by calls for sexual freedom and American youth were cajoled to "make love not war."

One might say that just as the Romans abandoned the family values of Caesar Augustus, Americans began to be encouraged by modern American media and the entertainment industry to stray from their founding ideals of belief in God, self control, and family devotion and, instead, to accommodate sexual experimentation, alternate lifestyles, recreation drugs, and open marriage. The failed marriages and immorality of actors and actresses came to be glamorized. American films and television provided further rationales for sexual promiscuity.

In his public speeches, Moon passionately described the sacrificial course of America's Pilgrim Fathers, explaining to his listening audiences that these early settlers had abandoned the comfort and familiar

surroundings of their homeland in order to have a place to worship God and exercise their faith. He recounted how during their first winter in the New World, Pilgrim elders chose not to eat the grain stored in the hull of their ship because it was for the first spring planting. Moon reminded his listeners that less than half of the Pilgrims survived the first Massachusetts winter because of meager food and a lack of supplies. The Pilgrims denied themselves so that their descendants might survive in the New World, which they had dedicated to the Creator.

Reverend Moon was not ignorant of America's transgressions, e.g., of how white settlers had abused both Native Americans and Africans. As a religious man, he felt that God could forgive America's serious past transgressions because, at its founding, there existed a critical mass of men and women of faith. God would have been willing to forgive the transgressions of Sodom and Gomorrah if there were ten faithful men and women. Moon felt that God's commitment and blessing to America stemmed from the nation's early exemplars of faith. Even when he faced imprisonment in America, Moon reflected on the motivation and heart of the first settlers at Plymouth. He felt that he should be ready to go to prison to prevent that precious foundation from being lost. In his sermons and public talks, he called upon Americans to emulate the quality of faith demonstrated by the Pilgrim Fathers. He shared this appeal with the members of his Church and with audiences in all fifty states during the first three years of his ministry in America. He also strongly emphasized the need for Christianity to confront communism, save the American youth from moral corruption, and he encouraged Churches to work together beyond denomination to address the problems of the nation.

[The International Federation for Victory over Communism \(IFVOC\) Activity in Latin America](#)

Following the Sandinista takeover of Nicaragua in July 1979, Reverend Moon took steps to conduct national, regional, and even hemispheric seminars on Marxism throughout the Americas. In 1980 Moon officially founded CAUSA International and Dr. Bo Hi Pak was appointed as President. Pak, a decorated Korean War veteran, had come to the United States in 1961. He had been one of the three founding Unification Church missionaries in America, along with Dr. Young Oon Kim and Dr. David S. C. Kim. Pak served as the Assistant Military Attaché to the Korean Embassy in Washington, D.C. from 1961 to 1964 and then began to function as a Special Assistant to Moon. With his impeccable English, he later also served as Moon's interpreter.

Pak was recognized for his remarkable skills as a strategist, a diplomat, a teacher, and a *metteur en scène*. His warm and embracing nature drew people to him and his perpetually positive attitude earned him the nickname "Mr. Bubbling Enthusiasm." Indeed, these combined traits and talents made Pak the appropriate person for Reverend Moon to support in overseeing the work of CAUSA and in creating a quality ed-ucational program. In 1980 CAUSA staff members began to translate and adapt its critique of communism for Spanish-speaking audiences. The first CAUSA text was published in Spanish in 1981. Throughout the 1980s CAUSA conducted hundreds of seminars in Latin America for political, military and civic leaders. By 1983, CAUSA had become well known for its "high tech" presentations, which included an illustrated lecture manual as well as state-of-the art visuals and an 18 projector multi-media presentation on the underpinnings and the practical implications of communist ideology. A significant portion of the adapted educational materials, which CAUSA later used in the United States, was first developed in Spanish.

CAUSA set up regional offices in the Caribbean (the Dominican Republic), the Southern Cone (Uruguay), and in Central America (Honduras). Between 1983 and 1987 CAUSA's Central American office alone conducted over 120 seminars for tens of thousands of government leaders, scholars, military officers, teachers, students, and peasants. At the request of the Salvadoran government and with their support, CAUSA's Central American director, Mr. Jesus Gonzalez, frequently crossed the lines of guerrilla-controlled territory to conduct seminars on VOC theory for the villages that had come under the control of Marxist insurgents.

Between 1980 and 1990 CAUSA International conducted more than 250 major educational conferences in 40 nations. Most of these conferences lasted for three to four days and they were attended by over 60,000 government officials and civic leaders. These programs mobilized the support and participation of Latin American Presidents, Vice Presidents, cabinet officers, senators, and other high-ranking officials. By 1985 CAUSA conferences were even being conducted clandestinely inside communist-controlled Nicaragua.

[IFVOC Activity in the United States](#)

Moon's American VOC activities began in the United States with the creation of the Freedom Leadership Foundation (FLF) in 1969. With its headquarters in Washington, D.C., FLF conducted seminars on Marxism and organized rallies and demonstrations exposing and denouncing human rights violations behind the Iron Curtain. The FLF published texts critical of communism. One of them, *Communism: Promises and Practice* (1973), detailed the flagrant gaps between official Soviet policies of equality and economic justice and the reality of the emergence of a new class in the U.S.S.R. and in other communist

countries, which thrived at the expense of the remaining population. *Communism: Critique and Counterproposal*, the first English language translation of IFVOC material, was published in the United States in 1973.

FLF also published a bi-weekly newspaper, *The Rising Tide*, which was widely distributed in Washington and available in Washington newsstands. The Tide's reading audience included U.S. Congressmen and their staff. Throughout the Vietnam conflict, the FLF argued in favor of continuing the American military presence in Southeast Asia, warning that a reversal of U.S. foreign policy would have a most adverse result.

CAUSA in the United States

In the 1980s CAUSA International began to have a growing presence in North America and then in Western Europe. Beginning in 1983, the United States became the central focus for CAUSA activities. The *CAUSA Lecture Manual* was published in English in 1985. It served as a teaching aide for CAUSA activists around the world and it was supplemented by twelve one hour slide presentations, covering each aspect of Marxist theory as well as Moon's critique and counterproposal.

Unlike any other country, the United States was equipped with the economic, political and military resources to confront communism and hasten its demise. Moon recognized, however, that by the late 1960s America lacked the vision and willpower needed to take a public stance against communism's advocacy of atheism. He felt called to reawaken America to her responsibility to liberate the communist world. In critiquing communism, Moon emphasized that the fundamental ideological flaw was not politics, economics, or human rights. The fundamental issue, as CAUSA materials expressed it, was "*God or no God.*" If God existed, then because of its militant atheism, communism had to be false. Reverend Moon taught that America, because of her religiously inspired founding, had a responsibility to speak out against communist atheism.

CAUSA, along with *The News World*, *The Washington Times*, the Professors World Peace Academy, the Collegiate Association for the Research of Principles, and the International Federation for the Victory over Communism, numbered among the important institutions launched by Moon to address the demise of classical American values and the danger of communist expansionism.

Strategic Defense Initiative (SDI)

On November 1, 1983 *The Washington Times* did a high profile, full-color article on a space-based anti-missile system, which the Reagan administration had spearheaded. It had high praise for the effort and for one of the project's key supporters, Lieutenant General Daniel O. Graham.¹¹ In its editorial policy, the *Times* consistently and rigorously advocated the system's development.¹² Indeed, when President Reagan unveiled SDI in a March 23, 1983 TV address, the *Times* editorialized that this address was "maybe President Reagan's best ever." The March 23 editorial went on to confirm that the idea of a space-based shield has "had our interest and support for months." The editorial also cited SDI potential leverage in future arms negotiations with the Soviets.¹³

This advocacy can be contrasted with the position of *The New York Times*, which strongly called for restraints on SDI's development.¹⁴ Reflecting the debate of the time, *The New York Times* further denigrated both the program and Reagan's position on its development and deployment with such terminology as "a pipe dream, a projection of fantasy into politics," "science fiction," and "dangerous folly," and concluded that Reagan had left listeners with the impression that SDI is "a harebrained adventure that will induce a ruinous race in both offensive and defensive arms."¹⁵

Regardless of the outcomes of the internal debate on SDI's efficacy, the fact remains that President Reagan's unswerving commitment to this program (and the support for his position by publications such as *The Washington Times*) played a pivotal role in leading the Soviet Union to abandon the possibility of achieving nuclear superiority or a stand-off vis-à-vis the United States.¹⁶ This change in attitude by the Soviet Union, more than anything else, led to the end of the Cold War.

Mikhail Gorbachev and The Washington Times

In November 1987 *The Washington Times* ignited a nationwide controversy that resulted in rescinding plans to have Mikhail Gorbachev be the first communist leader ever invited to address a joint session of Congress. This privilege had previously only been extended to foreign dignitaries who were strong allies of the United States such as Lafayette, Winston Churchill, Margaret Thatcher and Francois Mitterand. Nonetheless, the White House and Democratic congressional leaders apparently had negotiated behind the scenes to afford this honor to President Gorbachev on December 9 during the 1987 Reagan-Gorbachev Summit in Washington, D.C.

The Washington Times' breaking of this story (first broached on November 13 and headlined on

November 17), and the *Times'* follow-up coverage and editorials reminding readers of Gorbachev's continuing support of the presence of Soviet troops in Afghanistan, helped to generate concern and outrage among conservative lawmakers.¹⁷ The swelling chorus of opposition led the White House and the congressional supporters of the invitation to begin backpedaling by November 20 and to abandon plans for the address on November 22. Four months later, President Gorbachev announced that Soviet troops would be withdrawn from Afghanistan.

The Washington Times' International Impact

That *The Washington Times* could play such a pronounced role in the Cold War was intuited by some affected parties from the newspaper's inception. In 1982 neither the Soviet nor the Chinese governments allowed the Times to open news bureaus in their capitals. The American radical left newsletter *Overthrow* in its June/July 1982 issue called for sabotage of *The Washington Times*¹⁸, and the Times was subjected to frontal attacks in pro-communist publications such as *Covert Action and CounterSpy*.¹⁹ On the other hand, it was reported that Ronald Reagan made it a daily practice to make *The Washington Times* the first paper that he read every morning.²⁰ *The Washington Times* was directly credited with certain of President Reagan's responses to critical issues, including the 1985 forced landing and apprehension of the Palestinian terrorists responsible for the hijacking of the luxury ocean-liner *Achille Lauro* and for the cold-blooded murder of American businessman Leon Klinghoffer.²¹

The Washington Times influenced reporting practices and news coverage worldwide, even in communist and frontline countries. In 1988 Nobel peace laureate Oscar Sanchez Arias, then president of Costa Rica, a nation with a border on Sandinista-controlled Nicaragua, told the American Society of Newspaper Editors that Costa Rican newspapers depended on *The Washington Times* for news of their world. He went on to say that the only American newspaper Costa Rican citizens know exists is *The Washington Times*, and that if Costa Rican newspapers published something from the U.S. it was from the Times.²² In 1990, future Nicaraguan President Violeta Chamorro Barrios, owner of Nicaraguan independent newspaper *La Prensa*, the only daily newspaper which dared to defy Nicaragua's Sandinista government, confided to *The New York Times'* editorial board that the Sandinistas themselves regarded *The Washington Times* as "the newspaper of the Nicaraguan opposition."²³ *Washington Times* Editor-in-Chief Arnaud de Borchgrave informed American Leadership Conference attendees in 1988 that by that time, *The Washington Times* served as the source for more than half of all the news stories broadcasted into the Soviet Union and its satellites via *Radio Free Europe* and *Voice of America*.

The World Media Association

From the creation of the *News World* in 1976 it was always the case that Reverend Moon hoped not only to create an alternative media but also to foster fundamental changes in media ethics across the board. In 1978 the World Media Association (WMA) was created by Reverend Moon to emphasize the media's responsibility to cover news stories based on a commitment to fairness and objectivity. Throughout the 1980s and the early 1990s the World Media Association (WMA) organized fact finding tours to the world's hot spots, providing journalists from a wide range of publications with first-hand exposure to the vortices of the Cold War.

In 1983 WMA brought 155 journalists, from 55 countries, to visit sites on the border of Nicaragua and Honduras, including refugee camps and the roadway known as "Blood Alley." Two days after the Media Association tour was completed, Blood Alley was the site where Sandinista soldiers killed two American journalists. Journalists were also brought to Europe in 1983 by WMA to have an opportunity to witness and cover the European Nuclear Freeze Movement. They observed the October 22 massive demonstration in Bonn against NATO's planned deployment of Euromissiles. During the same tour, a side visit to East Berlin by the WMA allowed journalists to observe a plethora of East German posters opposing the deployment of US cruise missiles but a total absence of any criticism toward the presence of Soviet SS 20s on East German territory.

In 1984, WMA sponsored a journalist fact-finding tour focusing on the Southeast Asia frontlines, including a trek inside communist Kampuchea to meet with leaders of the Khmer People's National Liberation Front who were resisting the large Vietnamese military presence in their country. Other fact-finding trips included encounters with leaders of RENAMO (Mozambique), UNITA (Angola), SWAPO (Namibia) and Solidarity (Poland). The WMA tours, which normally included meetings with heads of state and detailed government briefings, provided journalists access to first-hand information on the status of communism, largely validating the salience of the Reagan Doctrine.

The International Security Council

In 1984 the International Security Council (ISC) was founded under the CAUSA umbrella to conduct research and develop studies aimed at more accurately assessing the military and geopolitical threat posed by the Soviet Union and its ideological and military allies. Led by the late Dr. Joseph Churba who had served as a member of the National Security Council (NSC) under President Reagan, the ISC gathered top

scholars on international security, including Eugene Rostow and Ambassador Charles Lichenstein. ISC monographs had a huge impact among national and international security scholars. Reports from the ISC were monitored at the highest levels of government and detailed security assessments were made by ISC regarding Northeast Asia, the Caribbean, Central America, the Middle East, the North Atlantic, and southern Africa. ISC scholars met regularly with top security experts including those from the Soviet Union and the Peoples Republic of China.

The ISC strongly emphasized the need for the United States to be equipped with the most updated weapons and military technology to contend with the Soviet military threat. The ISC and CAUSA both emphasized the role which strategic international trade and finance policy could play in expanding freedom inside the Soviet Union. Conference speakers such as Russian dissident Mikhail Makarenko and French sovietologist Alain Besançon stressed the alarming extent to which the Soviet Union was being propped up and subsidized by Western banks, which were granting substantial lines of credit to the USSR. CAUSA and ISC lobbied in favor of establishing linkage between the Soviet Union's trade and finance privileges and their human rights record.

Association for the Unity of Latin America (AULA)

In November 1984 Reverend Moon founded the Association for the Unity of Latin America (AULA) in Cartagena, Colombia with leaders of various Latin American countries. AULA was founded to promote cooperation and unity among the nations of Latin America. Under the leadership of career diplomat Ambassador Jose Maria Chaves, AULA emphasized the need for greater cooperation among Latin American countries in addressing terrorism, human rights violations, poverty, and authoritarian rule, all of which contributed to communism's expansion.

AULA also helped to further the discourse that led to the creation of the powerful regional customs union MERCOSUR. AULA sponsored the drafting of a constitution for Latin America by constitutional scholars from Latin America and the United States. Moon argued that unless greater economic unity and cooperation existed among the Latin American nations the developed world could continue to play one Latin American nation off against another in political and economic dealings. Such disadvantageous arrangements engendered resentment and continuing division between the North and South. They also prolonged the existence of socioeconomic conditions that could foster support for communism. Inspired by Bolivar's vision of one America, AULA emphasized that unity must move on from a regional level to reach all of Latin America and eventually the entire hemisphere.

The American Leadership Conference

In December 1985 CAUSA began to conduct seminars for state legislators, mayors, and city councilmen in the United States. Over the years, program attendees heard not only from Senators and Congressmen but also from National Security Council member Constantine Menges, National Education Association (NEA) President Mary Hatwood Futrell and White House spokespersons Mona Charen and Larry Tracy. On a few occasions conference participants were invited to the White House for special briefings.

The American Leadership Conference (ALC), an outgrowth of the initial conference for state legislators, was officially created in 1986. ALC had a bi-partisan invitational committee of some forty state legislators and an advisory board composed of former U.S. Senators, Congressmen, and Governors. By 1989 the American Leadership Conference had won widespread recognition as a uniquely beneficial program for civic and political leaders. Its programs were attended by thousands of state legislators and every legislator in the United States was provided with a video that summarized the message and work of the ALC. More than 10,000 federal, state, and municipal leaders and prominent community activists participated in American Leadership Conferences between 1986 and 1992.

In 1987 Moon founded the American Constitution Committee (ACC) to support the field efforts of ALC. In a series of American Leadership Conferences in Washington, Miami, San Francisco, and Denver, ACC conference participants were invited to reflect on and commemorate the two-hundredth anniversary of the drafting of the United States Constitution. By 1988 ACC had set up offices in all fifty states of the Union. The state and regional offices provided local leadership and served as a vehicle through which ALC attendees could apply the principles and ideals of ALC to practical community- and state-level projects and programs. In November 1987, on the seventieth anniversary of the Bolshevik revolution, the ACC conducted public ceremonies in every state to honor and mourn the 150,000,000 victims killed under communist rule.

CAUSA Europe and Other Initiatives

CAUSA also became active in Europe in 1984. A French language CAUSA seminar was conducted in Washington D.C. in May 1984 for French officials. Following that program several Frenchmen who had served in the French Résistance during the Second World War conducted a wreath-laying ceremony at the tomb of the Unknown Soldier in Arlington cemetery, recognizing the sacrifice made by members of the

American military to liberate France. The wreath laying ceremony included the participation of a United States Marine Corps Honor Guard and American veterans of World War II. This seminar inspired a proliferation of CAUSA seminars throughout France and then all of Western Europe.

By the end of 1989 approximately 250,000 leaders worldwide from thirty-three nations had attended CAUSA programs. Videos of the entire CAUSA lecture series were broadcasted nationally in some countries in Latin America.

Those Who Gave Their Lives

Reverend Moon's education programs on communism reached the highest echelons of leadership in developed countries. CAUSA also sponsored numerous programs in some of the most impoverished, war-torn parts of the world. In the late 1960s and the early 1970s, following the example of Reverend Moon who had himself spent four and a half years as a missionary in a communist country, Unification Church missionaries began to work underground in every Eastern European country. In the USSR, the Church's missionaries were imprisoned, interrogated, tortured, and later deported. Church members were jailed for up to six years in Czechoslovakia and one female missionary died in prison under very questionable circumstances. Several Unification members were executed after the communist takeover of Ethiopia because of their Church affiliation.

In October 1987 CAUSA filmmaker Lee Shapiro lost his life in Afghanistan. He had been personally commended by President Ronald Reagan for his film *Nicaragua was our Home*, an award-winning PBS documentary detailing the atrocities committed by the Sandinistas against the Miskito Indians. Prior to its PBS airing, the White House had a chance to preview the film in November 1985. The President then wrote the following words to Shapiro in a personal letter of encouragement:

The terrible suffering of the Miskito Indians at the hands of the Sandinista junta in Managua is a story that deserves to be better known. Your film brings to life the heartbreaking reality of this cruel persecution. Those who saw your film when it was shown here found it to be not only informative but a deeply moving experience. I am happy to learn that millions of Americans will soon have the opportunity to share that experience.

Shapiro's film received very favorable reviews in *The New York Times*, *The Wall Street Journal*, and *TV Guide* and it won a 1985 CINE Golden Eagle Award and a 1986 ANGEL award. The film was aired nationally on PBS just a few days prior to a presidential request to Congress for lethal and non-lethal aid to support the Nicaraguan Freedom Fighters. That resolution passed.

Shapiro went on after this film to begin his second documentary tentatively entitled *Against the Empire*, which was meant to document the efforts of the Afghan Mujahadeen to resist the Soviet occupation of their homeland. At approximately 7 a.m. on October 9, 1987 Lee Shapiro and Jim Lindelof, an American friend who was assisting him with the documentary, were traveling with an Afghan military unit that came under attack from four Soviet helicopter gunships. Both of them were shot from the air by the Soviets. Lindelof was killed instantly; Shapiro, badly wounded, was finished off by a Soviet soldier when the gunship landed and confiscated Shapiro's body, film and camera have still not been recovered.

Dr. Martin Bauer, UC Missionary to the Dominican Republic and later the President of CAUSA in that country, was also shot to death under mysterious circumstances in October 1985. In the struggle against communism more than twelve Unificationists paid the ultimate price in the 1970s and 1980s.

Chapter Endnotes

1 The World Anticommunist League (WACL) had national chapters in most countries in the Free World. It was largely funded and supported by the Republic of China (Taiwan) where the international headquarters were located.

2 This was not the case for other countries. For example, in the United States, there were few ties, if any, between WACL and CAUSA International.

3 There are undoubtedly those who are offended by the view that America is a Christian nation. For example, one can argue that this can be used to pressure other Americans to feel that they do not belong. Reverend Moon refers to America's mission in providential terms. He believes for example that the thirteen stripes on America's flag are symbolic of Jesus and his twelve disciples. True Christians, he would argue, would be able to live with people of all faiths and respect their beliefs.

4 The significance of the timing of this decision is further discovered in the next chapter.

5 Such, for example, was *The Washington Times'* coverage of the defection of the No. 5 man in the KGB, Vitaly Yurchenko, which *The Washington Post* initially did not even cover. This was also true for the *Times'* early front-page coverage, versus the *Post's* virtual disregard, of the Soviet sailor who in 1985 twice jumped ship into the Mississippi River to defect, a feat which ultimately threatened the U.S.-U.S.S.R. summit.

6 "The Network," *The Washington Times*, April 8-12, 1985.

7 Arnaud de Borchgrave, "Editorial," *The Washington Times*, May 6, 1985, p. A1.

8 "Paper to Aid Nicaraguan Rebels," *The New York Times*, May 7, 1985, p. A14. "US Ex-Officials Lead 'Contra' Fund Drive," *The Washington Post*, May 9, 1985, p. A34; Ed. Rogers, "Simon to Direct Nicaragua Fund," *The Washington Times*, May 8, 1985, p. A1.

9 *A Tribute* (Washington, D.C.: *The Washington Times*, May 8, 1985, p. A1.

10 The U.S. House reversed its April 24 position and passed on June 12, 1985, a bill for Contra non-lethal aid. The U.S. Senate reaffirmed on June 6 and June 20, 1985 its prior support for Contra humanitarian aid. A compromise between the chambers, allowing \$27 million in nonmilitary aid to the Contras, was reached on July 26, 1985 with final approval and submission to the White House on August 1, 1985.

11 Tom Nugent, "Daniel Graham: Sheriff of the 'High Frontier,'" *The Washington Times*, November 1, 1983, pp. B1-2. Note: other organizations founded by Reverend Moon also supported SDI with videotapes and sponsored Graham's appearance before gatherings of American political leaders and grassroots activists.

12 "Editorial: Let's defend America," *The Washington Times*, March 25, 1983, p. A11; Tom Carhart, "Time for High Frontier," *The Washington Times*, March 25, 1983, p. A11; "Editorial: ABM: Security vs. Serenity," *The Washington Times*, October 21, 1985, p. A9; "Editorial: Hanging tough," *The Washington Times*, October 13, 1986, p. A9; "Editorial: Budget essentials," *The Washington Times*, October 14, 1986, p. A11; "Editorial: Not dead, only sleeping," *The Washington Times*, October 15, 1986, p. A9; "Editorial: SDI in the near term," *The Washington Times*, October 16, 1986, p. A11.

13 "Editorial: Let's defend America." *The Washington Times*, March 25, 1983, p. A11.

14 "Editorial: Nuclear Facts, Science Fictions," *The New York Times*, March 27, 1983, p. E 18; "Editorial: The War Over Star Wars," *The New York Times*, October 15, 1986, p. A 26; "Editorial: In the Reagan World, With No Missiles," *The New York Times*, October 19, 1986, p. 22; "Editorial: In the Real World, with the Bomb," *The New York Times*, October 19, 1986, p. 22.

15 "Editorial: Nuclear Facts, Science Fictions," *The New York Times*, March 27, 1983, p. E 18; "Editorial: The War Over Star Wars," *The New York Times*, October 15, 1986, p. A 26.

16 Bundy, McGeorge, George Kennan, Robert McNamara and Gerald Smith, "Reykjavik's Grounds for Hope," *The New York Times*, October 19, 1985, p. 23.

17 Jeremiah O'Leary, "Gorbachev Arrival set for December 7," *The Washington Times*, November 13, 1987, p. A 5; Jeremiah O'Leary and Gene Grabowski, "Gorbachev may address Congress," *The Washington Times*, November 17, 1987, p. A 4. The role of *The Washington Times* in leading the editorial campaign and stopping the planned address was encapsulated by the *Times'* Editor-in-Chief, Arnaud de Borchgrave in a December 4, 1987 speech before the American Leadership Conference.

18 "Moonie Tunes, Too," *Overthrow* 4, no. 2 (June/July 1982) p. 1.

19 See for example, Louis Wolf and Fred Clarkson "Arnaud de Borchgrave boards Moon's Ship," *CovertAction* 24 (Summer 1985), pp. 34-35.

20 Anne Reilly Donn, "What Managers can learn from Manager Reagan," *Fortune*, September 15, 1986, p. 38; Alex Jones, "Washington Times and Its Conservative Niche," *The New York Times*, May 26, 1985, p. 44.

21 Hugh Sidney, "Let's do it," *Time*, October 28, 1985, p.37.

22 Oscar Arias, Address before the American Society of Newspaper Editors, J.W. Marriott Hotel, Washington D.C. April 14, 1988. Cited in *A Tribute* (Washington D.C.: *The Washington Times*, 1990).

EDP p 71

Section 4 The Consequences of the Human Fall

4.2 Satans Activitties in Human Society

The Kingdom of Heaven on earth⁵⁵ is a restored world in which Satan can no longer instigate any activity. To realize this world, it is necessary for all humanity to eliminate their common base with Satan, restore their common base with God, and engage in give and take action with Him. The prophecy that in the Last Days God will confine Satan in a bottomless pit⁵⁶ signifies that Satan will be utterly incapable of any activity, since there will no longer be any counterpart with whom Satan can relate. In order to eliminate our common base with Satan and be capable of judging him,⁵⁷ we must understand the identity and crime of Satan and accuse him before God.

However, God endowed human beings and angels with freedom; therefore, He cannot restore them by force. Of their own free will, human beings are to bring Satan to voluntary submission by upholding the Word of God through fulfilling their responsibility. Only in this way can we be restored to the original ideal purposed by God at the creation. Because God works His providence based on this principle, the history of the providence of restoration has been repeatedly prolonged.⁵⁸

p187

The goal of the providence of restoration is attained when human beings bring Satan to voluntary submission and become his master. They must do this by fulfilling their given portion of responsibility. Jesus, as the Messiah and the true human ancestor, came to help all people of faith bring Satan to voluntary submission. By himself, he pioneered the course to bring Satan to complete submission and has since guided people of faith to follow his example.

CSG p 2515

The Completed Testament Age is a time to return to the family. Unification starts with the individual. You cannot enter the Kingdom of Heaven, even for tens of thousand years, unless you have gone over this hill. You cannot restore the right of the eldest son, which can be done through bringing Satan to voluntary submission. This is not a forced submission but through persuasion.

Did you surrender yourself voluntarily or forcibly? Since you have been persuaded, you should surrender voluntarily, right? Through this, heavenly families on earth and in heaven, and all the victorious dominion over thousands of years, is attained all at once centering on the family, while all the nations of the world stand in equal positions.

This is a blueprint from which a cast will be made of the True Parents as the model. This should be distributed. Then, with this cast, the copies are immediately produced wherever they are made.

Likewise, the families of the five-billion humankind of the whole world are engrafted as one global family and return to the Nation – the Kingdom of Heaven of liberation that had been lost.

This is the Completed Testament Age, the age in which the promise of God is fulfilled. (245-157, 1993.2.28)



Reverend Sun Myung Moon

Summer Sermon Series

Who is Rev. Sun Myung Moon?

- Messiah?
- Marriage Champion?
- Businessman?
- Interfaith Champion?
- Persecuted Prisoner?
- Politician?
- True Parent?

PEACE
WORLD LOVE



Reverend Sun Myung Moon

**Who is
Rev Sun Myung Moon?**

Politician

**Becoming Headwing
Peace Makers**

Sacramento Valley Family Church

God's 3 Great Heartaches



Communism and secular humanism

Breakdown of families

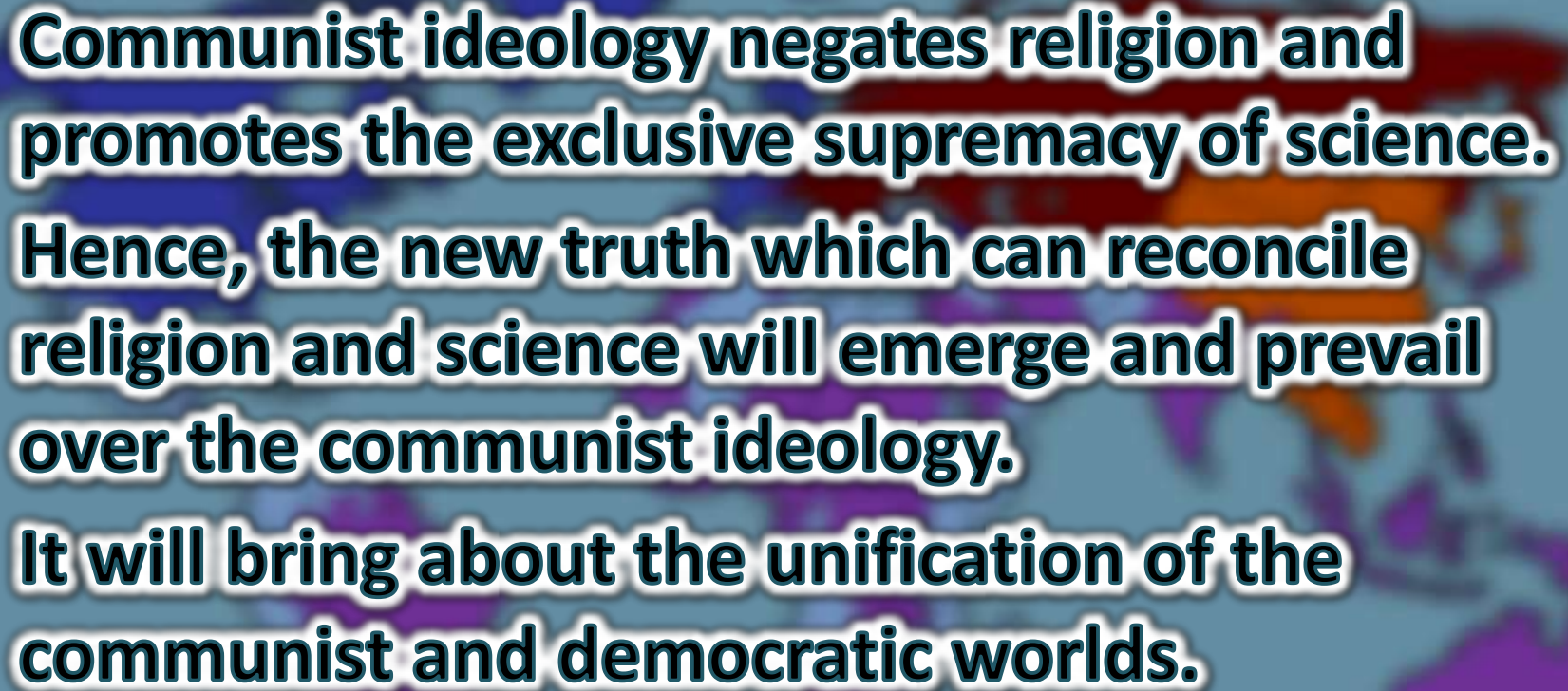
Conflict between religions

Eschatology

What form does this final war between democracy and communism take?

It is primarily a war of ideologies.

Indeed, this war will never truly cease unless a truth emerges which can completely overthrow the ideology of Marxism - Leninism that is threatening the modern world.



Communist ideology negates religion and promotes the exclusive supremacy of science. Hence, the new truth which can reconcile religion and science will emerge and prevail over the communist ideology. It will bring about the unification of the communist and democratic worlds.



Purpose of History

Restore God's Ideal

A World of True Peace

and True Love



The Role of Rev Moon in the Downfall of Communism

www.causafoundation.org

Godism vs Communism Activities – Korea & Japan

- **1960's Victory over Communism theory**
- **1968 International Federation for Victory over Communism (IFVOC)**
- **1970 – 1990 IFVOC Training Centers & Education Campaigns**

Activities - Korea

- **1975 IFVOC Yoido Island Rally 1.2 million**
- **1983 *Nationwide Campaign of Determination to Win Over Communism***
PWPA scholars



Activities - Japan

- **1970 IFVOC chief organizer Tokyo World Anticommunist League's (WACL) congress**
- **1978 IFVOC education campaign Kyoto**

Activities - Americas

- 1969 Freedom Leadership Foundation WDC
- 1973 “Rising Tide”, “...Promise & Practice”
“...Critique & Counter Proposal” (transl.)
- 1976 News World/NY Tribune
- 1982 Washington Times
- 1980s CARP – College campuses



CARP College Activities

- **Rallies, publications and seminars**
- **Countering communist demonstrations**
- **Anti USSR demonstration (KAL 007)**

Activities - Americas



- **1980 CAUSA South America**
- **1983 - 1986 CAUSA USA – educates 70,000 Christian ministers**
- **1985 – 10 million signature campaign**
- **1986 - 1990 American Leadership Conf educates 10,000 political leaders**

Activities - Americas

- **1986 CAUSA International Military Assoc.**
- **1987 CAUSA International Security Council**
- **1987 American Freedom Coalition & ACC**
- **1980 -1990 CAUSA International >250 major conf in 40 nations. 60,000 government officials and civic leaders.**

Activities – USSR



- **1982-1989 World Media Association journalist fact finding tours to USSR**
- **1988-1989 WMA Soviet journalist to USA**
- **1990 WMA Conf Rev Moon meets Gorbachev**

Activities – USSR



- **1990 -1991 ALC seminars for Soviet deputies and officials**
- **1990 -1992 International Leadership Seminars (5, 10, 21 day) for over 30,000 Students & Teachers**

Activities – North Korea



- **1991 Rev Moon Meets Kim Il Sung**
- **First interview in 20 years - Wash. Times**
- **1992 cancels annual anti-US demonstration**
- **Business activities in North Korea**

Activities – World



- **1994-1999 Established 10+ Federations for World Peace**
- **2005 Universal Peace Federation Abel United Nations**
- **Spreading Godism to the world**

UPF Core Principles

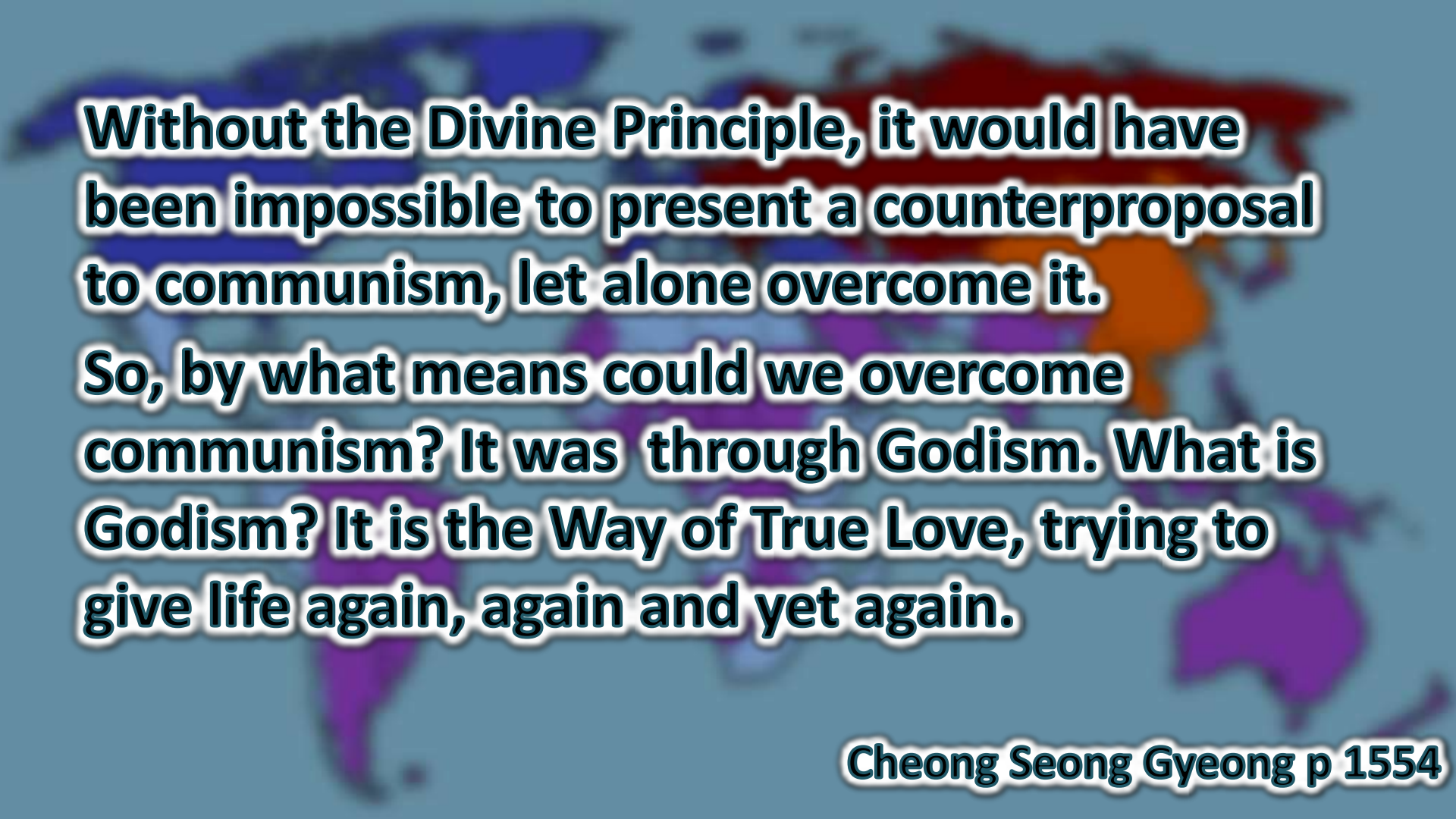


- God is Parent of All
- We are spiritual & moral beings
- Family is school of love
- Living for the save of others
- Communication and cooperation

Lessons for Being Headwing Peacemakers



- Have a clear understanding



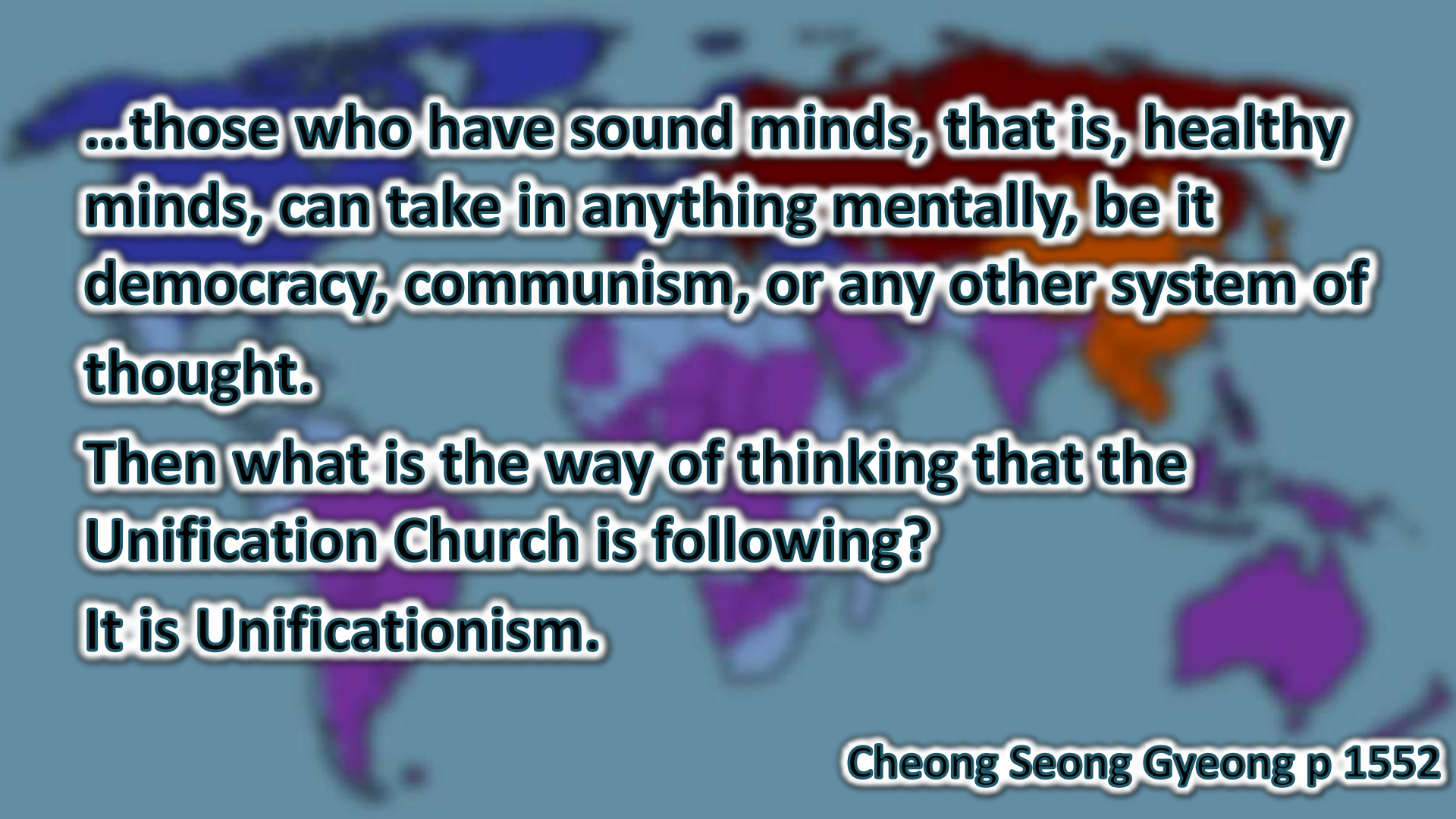
Without the Divine Principle, it would have been impossible to present a counterproposal to communism, let alone overcome it.

So, by what means could we overcome communism? It was through Godism. What is Godism? It is the Way of True Love, trying to give life again, again and yet again.



Lessons for Being Headwing Peacemakers

- **Have a clear understanding**
- **Stand strong in front of bullies**



...those who have sound minds, that is, healthy minds, can take in anything mentally, be it democracy, communism, or any other system of thought.

Then what is the way of thinking that the Unification Church is following?

It is Unificationism.



Lessons for Being Headwing Peacemakers

- Have a clear understanding
- Stand strong in front of bullies
- Goal = voluntary surrender through love



This [the ideal world] can never be built merely by defeating enemies in battle.

Afterward, they must be brought to submission internally, that everyone may be reconciled and rejoice sincerely from the bottom of their hearts.



How can unification be achieved?

Can you bring it about through brute force?

It can never be achieved that way.

Not one person will be brought around to take part in the process of unification forcibly.

Then how should we go about it?

The answer is to live altruistically, to give that which is most precious: love, life and lineage.

Those actually carrying this out actively are Unification Church members. ...

How can unification be brought about and through what ideology?

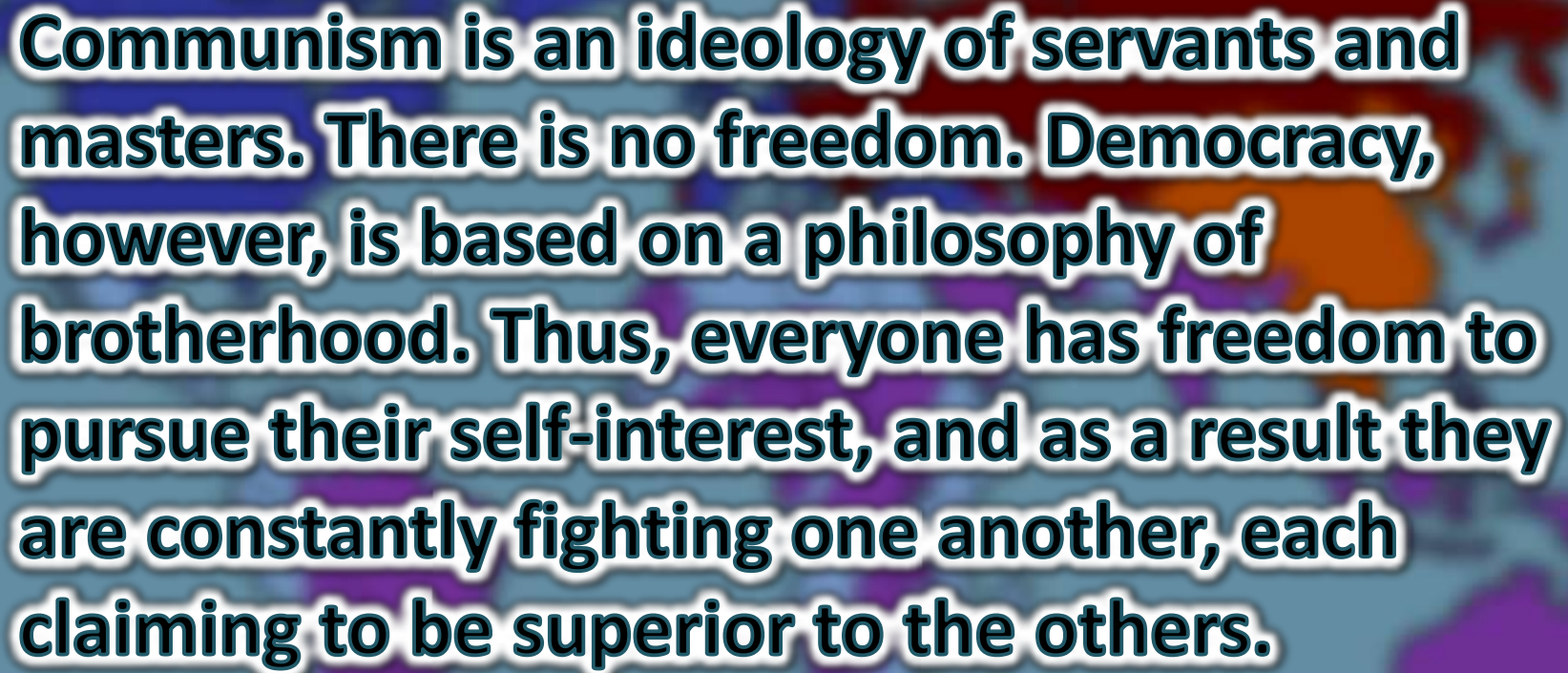
Through Godism or the Way of the True Parent, which is also head-wing thought.

Cheong Seong Gyeong p 1558



Lessons for Being Headwing Peacemakers

- **Have a clear understanding**
- **Stand strong in front of bullies**
- **Goal = voluntary surrender through love**
- **Headwing/Godism = Parental Heart**



Communism is an ideology of servants and masters. There is no freedom. Democracy, however, is based on a philosophy of brotherhood. Thus, everyone has freedom to pursue their self-interest, and as a result they are constantly fighting one another, each claiming to be superior to the others.

Cheong Seong Gyeong p 1570

In contrast, head-wing thought is based on a parent-centered ideology. Aren't senators clashing with congressmen and Republicans with Democrats? That is because they do not have Parents. Once the Parents emerge and reprimand them, saying, "You scoundrels! Why are you fighting? You are not servants; you are all our children!" then everything will be resolved.

Cheong Seong Gyeong p 1570