

**Sun Myung Moon —
The Man and His Cultural
and Artistic Genius**

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Foreword

This paper is the response to a request from the publishers for an essay dealing mainly with the person of the Reverend Sun Myung Moon. As they indicated in their written request, the publishers anticipated that general interest and curiosity in the Reverend Moon and his cultural activities would increase when the Tenth International Conference on the Unity of the Sciences, over which Reverend Moon presides, is held in Seoul under the sponsorship of the International Cultural Foundation of New York, and their journalistic interest led them to plan a special publication on Reverend Moon. As the reader may already be aware, the person of Reverend Moon has been a topic of wide discussion both in a good sense and in a bad sense. Therefore, I can probably surmise the intention of the publishers in making this plan. Included in this volume are articles by such men as Dr. Lee Hang Nyong, the current president of the Professors World Peace Academy of Korea, a past president of Hongik University and a doctor of law; Dr. Sheen Doh Sung, the dean of political science scholars in Korea; and Dr. Yoon Se Won, a prominent physicist in Korea. Together with my reflective essay, the contents give an outline of the person of Reverend Sun Myung Moon and his worldwide activities.

In requesting that I write this manuscript, the publishers apparently believed that, as a current member of the Professors Academy, I could give valuable impressions of Reverend Moon and his activities. That is indeed a proper expectation, and I myself certainly

view Reverend Moon to be a man about whom, among the great figures of today, I would like to write my impressions, since I have heard much of him and have met him directly as well. Reverend Moon, however, is different from others in that he is a master carpenter of the religious world, and as such possesses a high reputation and a great depth of character. Thus, despite the publishers' request, I was unable to gather sufficient confidence to take up my pen. Several times I requested to be excused from the task. The publishers, however, had their schedule to keep, and there seemed to be no other appropriate writer. They requested, therefore, that I not think of it as such a difficult project, but, as a scholar of literature, simply write a light essay on my impressions of Rev. Moon. It was only after much procrastination, therefore, that I finally was able to accept the assignment.

Thus, I am well aware that I am not even remotely suited to making a record of the man Sun Myung Moon. I have accepted this assignment only after having gathered the customary courage of a scholar of literature and a journalist who is accustomed to writing impressionistic essays. Also, the length is to be only forty type-written pages, not nearly long enough for a proper biography. With the idea that I am writing something of the length of a novelette, therefore, I will gather some fragmentary impressions that I have received of Rev. Moon through what I have heard and seen of him by direct association, attempting to compile an essay on something of the humanity of Rev. Moon, and particularly on his exceptional activities in the fields of culture and art.

“Moon Landing in New York!”

It was near the end of 1974. I had stopped of in New York on my way back from an international conference in Brazil, and was staying at my daughter's house on Long Island for a few days. My son-in-law, Suh Yoon Ha, works for a New York bank on Wall Street. Although his work is with computers, this young man possesses a wide variety of interests, and he keeps himself informed on cultural matters as well. One evening, as he was reading the *New York Daily News*, he threw an unexpected question at me: “Father, have you by any chance ever met a minister by the name of Sun Myung Moon?”

“No, I can't say I have . . . although I *have* heard of him. I guess we've just been on separate paths in our lives and have never had a chance to meet . . . But why do you ask?”

“No reason, really. It's just that reading the paper, I was reminded of a rather interesting article on the Rev. Moon that I saw in the *New York Times* a while back. The title was really something. Can you imagine the title they put on that article? ‘Moon Landing in New York!’ Doesn't that seem like a poetic phrase to really stimulate people's curiosity? I think it must have been around the time Rev. Moon held a large evangelical rally in New York's Madison Square Garden, not too long after he came to America. I read through the article, and it seemed that the reporter had really used his imagination; there was even something of a mystical touch to it.”

“Really? This is the first I’ve heard of it. What has the Rev. Moon’s work with the church been like since then? Does it seem to be going along smoothly?”

As I said this, I thought of the Professors World Peace Academy in Korea. I had already become one of the central members of that academy by this time, and it was the International Cultural Foundation, a foundation established by the Rev. Moon, that was providing financial backing for it to engage in academic research. Because of this prior connection, I was eager to hear of his activities in America.

My son-in-law told me, “I’m afraid I don’t know much about that. I only meant to tell you about that article. Judging from it, though, I think this Unification Church led by Moon appears to people to be casting a new ray of light onto the streets of New York. At least it seems to have stimulated people’s interest. Later I spoke to a young man who confirmed that the Unification Church has had a tremendous impact on young Americans. There may be something to it.

“Father, you’ve seen something of America now, and I’m sure you’ve formed some impressions. Actually, while this country is the richest and strongest society in the world, if you look at it closely, it is as diseased as the Fall of Man. Take juvenile delinquency, for example. The cause for the disease of juvenile delinquency lies in American society itself. It lies within the family system, although the schools, too, must take a large portion of the blame. For example, there’s the problem of how babies are raised. I think the fact that babies in this country are not raised on their mother’s milk results in young people being unable to know familial love. Also, American society has gone to what is called the nuclear family. Parents with babies are often young couples, both of whom have jobs. In the morning each parent will take a key to the house with them as they go to work, and the babies are put into a child care center to be raised. How can any parental familial love arise between the parents and the children? As they grow older, the children run out of the house, and begin hanging around the streets. As a result, juvenile delinquency is always on the increase.

“Speaking of juvenile delinquency, not too long ago, a professor at Columbia University was stabbed to death by a teenager one night on a street near his school. I was amazed to hear what that

boy gave as the motive for his crime. It was frightening. He said he did it for the joy of hearing the sound of his knife piercing human flesh. I really shuddered when I read the article. If the streets belong to juvenile delinquents who think that killing people is child's play, then the streets of New York are no different from the streets of Sodom, at least in terms of this dark aspect. The problem is particularly serious near Columbia University in New York and in other large cities such as Chicago. In fact, a Korean student in Chicago met a similar death when he went out at night to mail a letter. The motive for that killing, too, was simply that some young people didn't have seventy-five cents to get into a dance hall, so they killed someone for it. Isn't it terrible? The streets are filled with the fear of evil."

My son-in-law let out a long sigh as he paused. What an indictment of contemporary American civilization! Actually, the decline of Western European culture has been discussed for some time now. If we are to look for the cause behind this situation, isn't it due, after all, to the failure of that civilization to maintain harmony between its spiritual and material aspects.

"Moon has landed on these streets of evil and confusion, and he's carrying medicine, he says, to heal the evil of these streets. It certainly will be interesting to watch," he added with a chuckle.

"In fact, I recently read a speech by Rev. Moon in a newspaper article. As the name of his church would lead us to expect, he seemed to place a lot of emphasis on things like unification, harmony and reconciliation. Some people, I expect, will find such words attractive. I think there might be some hope that this will overcome the nuclear family system and the trend toward corruption. Neither America's government nor its educational system seem to have any way of dealing with today's decadence. I think Rev. Moon's Unification Church movement is being welcomed by many as a breath of fresh air in American society. In that sense, Rev. Moon should be the prime topic of discussion in America today."

"So," I responded, "it seems that there is a great deal of interest in society toward Rev. Moon and his social activities! In that case, I imagine his new church will grow steadily. The image of Koreans in general is involved in this as well, and I guess this will be good publicity for Korean culture."

"Well," my son-in-law replied, "I don't think we can say that

the Unification Church has fair sailing ahead of it. America was founded on the principle that it is the country of liberty, and particularly the freedom of religion is strongly guaranteed. On the other hand, it's not a country of social conscience. Also, in terms of religious power, there are many denominations that are already established here, and we don't know how long these will permit Rev. Moon's new church to grow. At any rate, people such as myself who have an intimate view of American society don't think that the future of the Unification Church here will be so easy. Reading the reports in the newspapers these days, I can already see a trend toward criticism. There's no way of telling what will happen. I just have a feeling that there's going to be a big reaction in American society against Reverend Moon's work and his church."

"You may be right," I said. "And even if Rev. Moon's Unification Church is a new religion that's going to have an important position in the history of religions, it won't be able to travel a smooth course from the outset. I think all religions have been through a time of suffering. The long history of Christianity, first of all, is represented by the cross. From what I've heard of the Unification Church movement, Rev. Moon's activities underwent a great deal of criticism and unfavorable public opinion in Korea. Later, the movement crossed over into Japan, and grew to be quite large within a short period. Now it has moved into America. Even though it may be criticized in America as well, I don't think it will be an easy prey to such attacks. Rev. Moon's denomination has much new truth and revelation concerning Christian doctrine. The important thing is that people such as you and I, who know very little about Christian doctrine and history, shouldn't make any hasty judgments."

"That's certainly true. We shouldn't make hasty judgments."

Our conversation ended there that night. In retrospect, it is significant that we had this much of a conversation on Rev. Moon's American activities. My son-in-law and I were both people standing outside the gates of Christianity and yet how was it that on that night we got into such a long conversation on this topic? In my case, there was a reason for having such great interest in Rev. Moon. As I've already mentioned, I had established a relationship with the P.W.P.A. in Korea.

My Involvement with the P.W.P.A.

A gathering of university professors in Seoul called, "Professors World Peace Academy" acted as an intermediary which ultimately facilitated my acquaintance with the Rev. Sun Myung Moon of the Unification Church. This academy has grown to become a worldwide scholarly association, similar academies having been established in Japan, the United States, West Germany, the United Kingdom, France, Italy, and Scandinavia. It originated, however, in Korea in May of 1973.

At that time, I had not yet retired from Choongang University. It was in the spring, and I was serving as Dean of the Graduate School. One April afternoon, Professor Park Kwang Suh, who was at the same university, stopped by my office to give me the news that such an organization was about to be formed. He said it was to be formed on the sixth of May, that it was the kind of academic gathering that had been needed for a long time, and that, although he had not contacted me until then, he had taken the liberty of recommending me as one of the founders. He expected me to attend the founding meeting without giving it a second thought.

"You shouldn't use a person's name without first consulting him . . . First of all, I don't even know what kind of group this is going to be," I said with a facial expression intended to show my desire to disregard his request. On the other hand, I wanted to show that I welcomed the formation of such an organization of scholars, since I had felt for some time the need for such a gathering. I

wanted to find out more about how this association of professors had come about and what kind of group it was intended to be.

"Well, it's going to take a lot of money to make that kind of an association," I said. "Who is providing the money for all this?"

Professor Park replied, "Of course, membership dues will in some way form the foundation, but what can you do with just the money from dues? Dues are only a formality. Actually there's a large cultural foundation providing the financial backing for this group. You've probably heard of the man behind it, the Rev. Sun Myung Moon. He has made funds available to the International Cultural Foundation which will be sponsoring many cultural activities internationally, including the academy of Korean professors.

I was taken aback when I heard that the support was to come from the Unification Church.

"Really? Then I imagine this organization will be subordinate to the Unification Church. If that's the case, it's not going to be easy for it to be a purely cultural institution. I don't know whether it will be able to have a free enough hand in carrying out scholarly functions."

The critical spirit of Matthew Arnold, my model in my career as a literary critic, came back to me then. He had spoken of the way in which criticism in early eighteenth-century Britain could not be objective, but always found itself subordinate to one or the other side. He expressed his dissatisfaction over the fact that a critical journal such as the *Edinburgh Review*, for instance, was connected to the conservative Whigs, while the *Quarterly Review* was connected to the Tories. Such a situation kills the spirit of free criticism. *La Revue des Deux Mondes*, published in France, was pointed to by Arnold as a good objective journal. According to Arnold, the spirit of fair criticism lies in the free use of the disinterested mind. Listening to Professor Park speak, I felt a tinge of doubt. Would this Professors Academy be able to conduct research with a disinterested mind? I was skeptical.

Professor Park told me, "Even though we will receive such substantial support from someone outside, you can be assured that this support is being provided unconditionally. Of course, I'm sure the scholars themselves will at least feel grateful in their hearts. In fact, such gratitude may actually be beneficial in conducting academic research. As for the ones who are providing the back-

ing, however, they insist that they fully guarantee the free and uninhibited activity of this academy. I think we should believe that and begin our work.”

“Then, have you spoken with the Rev. Sun Myung Moon, the main force behind it?”

“On the contrary, Rev. Moon isn’t in Korea now. Besides there’s no reason for me to meet him. There is a Mr. Kwak Chung Hwan who enjoys the complete confidence of Rev. Moon. We meet directly with him instead. I have met Mr. Kwak several times. He is an honest, explicit and trustworthy man. So we’ve completed all the groundwork, including a preliminary meeting of the founders. It has been decided that on May 6 there will be a founding meeting in the auditorium of the New Korea Hotel. Anyway, we hope you will attend, Dr. Paik. Why don’t you just come and see what the situation is, and then decide whether or not you would like to participate? After all, there’s truth in the old saying, ‘Seeing for oneself is worth more than all the books of travel,’” he said with a laugh.

“All right, I’ll give it my careful consideration,” I replied and Professor Park departed.

In the end, I was unable to attend the founding meeting of the P.W.P.A. Perhaps this speaks of my cowardice. I still have a certain hesitant character with which I often try to defend myself.

Much later, during a trip to America, I was having dinner at Rev. Moon’s home in Tarrytown and the topic of the P.W.P.A. in Korea was raised.

I offered my opinion that since the Unification Church still had many problems with respect to society, the academy could act as a buffer zone to mediate between the Unification Church, indirectly at least, and the contemporary age of confusion. I don’t know whether Rev. Moon actually was pleased to hear that, but his expression seemed to express approval, and he nodded his head as if in agreement. Having said that, I continued explaining my view that the scholars and artists who should be participating in this work of the academy had the tendency not to approach the academy readily because of their own aversion to controversy. I also related how I myself had been hesitant in this way when I was first joining. Rev. Moon replied with a smile, “Scholars and artists may have hearts as beautiful as freshly laid eggs, but they are much too small-

minded. When I gave my support to the establishment of the P.W.P.A., I certainly had no intention of using that group to help make our church spread. It was, rather, an expression of my desire to assist you, because I know that Korean scholars and artists have to work in a very impoverished environment. When we have greater strength I plan to help establish similar academies in Japan, America and even Western Europe. As you have seen, activities are already being carried out in some of these places, especially Japan. On the other hand, nothing would please me more than if some of the outstanding scholars and artists of these countries who have become members of the P.W.P.A. were to voluntarily approach the truth of the Unification Church and join the church. They would be welcomed with open arms. I believe there are two ways in which people enter our Church. One stratum of people come through their faith, by means of our general evangelical activities. The others are those who first gain an understanding of The Principle through reason before joining the Church. I don't distinguish either as being the more genuine, but I place high value on the fact that we are able to meet each other on the path of reason, the path of high scholarship and artistic achievement. This kind of talk is quite straightforward and natural, but let me make it clear that it is quite apart from my assistance to academic research and creativity. From an objective point of view, I think the advancement of scholarship and art in any age heightens the understanding of truth, and this will assist our Church on its true path."

My narrative has jumped forward too quickly, but I want to take this opportunity to assure the reader of the objectivity and independence of the P.W.P.A. as an academic association. This body has been receiving the generous financial support of Rev. Sun Myung Moon from the beginning, yet the fact is that it continues to act as a buffer zone. If there is a sense in which the Unification Church is being defended by the P.W.P.A., it is in the sense that when the winds of contentious attack begin to blow, they are neutralized in this buffer zone. I think this is not scandalous, but a perfectly natural task which we encounter on the road to discovering inner truth.

I return now to the events surrounding the formation of the P.W.P.A. When I was serving as president of P.E.N. in Korea, Dr. Lee Hang Nyong attended an awards ceremony for a literary transla-

tion award established by P.E.N. Dr. Lee's original field is law, but being a man of versatile talents, he is a widely recognized author and a member of Korea P.E.N. as well as the P.W.P.A.

When we met at the celebration following the ceremony, we very naturally began to talk about P.W.P.A. I tried to find out about the current situation of the academy by asking him how the work was going. Instead of answering me, though, Dr. Lee threw a question back at me:

"What is the real reason you didn't attend the founding meeting?" He continued, "I think we've got a good gathering of scholars here. Where in Korea today is there an institution that will give assistance so that scholars can carry on research so freely? It's a purely academic organization..." he emphasized and encouraged me to join this effort to promote the work of scholars and artists without further hesitation. Following that encounter, I formally submitted an application and became a member of the P.W.P.A.

I met several of the young people of the Unification Church through this academy. I would like to mention my experience with the people who assisted the work of the academy's secretariat. They comprised the secretariat staff, including the first secretary general, Mr. Kwak Chung Hwan and the second secretary general, Mr. Joo Dong Moon. When I went to visit the academy, I was first impressed by the humanity of the people I met on the staff, by their sense of responsibility toward the members of the academy, and the total accuracy and punctuality with which they accomplished the tasks we requested of them. The academy had already begun its academic activities by the time I joined, and the staff had a very heavy work load. Yet they accomplished all the work without confusion and in proper sequence, thus allowing the members of the academy to do their work feeling as secure as passengers on a large ship in the high seas. Later I began to slowly realize that the humanity of these young people was not there simply by coincidence but was an expression of the character of the disciples who had been taught by the Rev. Sun Myung Moon. This became more obvious as I met members of the Unification Church on my trips overseas and discovered the same humanity in them.

With an office staff of such quality as its main strength, the work of the academy proceeded with alacrity. We held seminars on academic research, began publishing a journal entitled *Forum*, and

established the "Academy Prize," a competition which encompasses all fields of learning. I also must add that an international conference is held annually by the academies of Korea and Japan and in co-operation with the Pacific Cultural Foundation in the Republic of China on Taiwan. The country of venue is rotated each year. In such an international conference, it is natural that the themes should reflect international, as well as purely academic concerns. What has impressed me the most about the themes of these conferences is their stress on problems confronting the Asian region. "The Coming Pacific Age" was one such conference theme. The P.W.P.A. of Japan proposed this theme quite often. In the 1980s the importance of this issue is clear to all, but it was originally raised by the Unification Church, that is, by the discerning historical eye of the Rev. Sun Myung Moon.

The International Conference on the Unity of the Sciences and the Theme of Mutual Exchange

The P.W.P.A. of Korea was responsible for my being able to meet the Rev. Sun Myung Moon personally.

In the summer of 1975, I received an invitation from the International Cultural Foundation in New York to attend the International Conference on the Unity of the Sciences, which was to be held in New York in November of that year. I knew nothing of what this international conference was about. When I asked what qualification I had, not being a scientist, to attend such a conference, Mr. Kwak Chung Hwan the secretary general of the P.W.P.A., encouraged me saying:

“Why don’t you go see what it’s about? It’s called a Science Conference, but that word is used in a broad sense here. Actually, it’s a place for prominent scholars in all fields from all over the world to gather. Among them are quite a few scholars who have received the Nobel Prize, and there are prominent people from other fields such as religion, philosophy, and literature as well. It’s a magnificent sight among international conferences. And also, you would have the opportunity to meet Rev. Moon at the conference.”

My decision to go to the Science Conference that year was not based so much on a desire to attend the conference itself as it was

on my interest in meeting the Rev. Sun Myung Moon. Beginning with the story about “Moon Landing in New York!” it had not been at all uncommon for me to hear news about how Rev. Moon, as a Korean working in a foreign country, was leading a new church and carrying on a very active life. Then, of course, stories about Rev. Moon did not always contain pleasant details. To begin with, in Korea there were unfavorable rumors; worst of all, many of them involved sexual scandals. Still, I found myself attracted to this man. What I had heard from my son-in-law in New York, coupled with Rev. Moon’s generosity in giving unconditional support to scholars, gave me a certain feeling of familiarity toward him. Besides, there was something about the rumors that made me feel they actually had no basis.

Rumors are usually such that one hears them from a number of people and each person will say the same thing, but the stories still have no relationship to reality. There is an old Korean saying: “What you’ve heard a hundred times isn’t worth what you see just once,” so I wanted to meet the man and form my own opinion. At any rate, attending the Science Conference as Mr. Kwak was suggesting would give me a chance to determine the truth, and I felt it was important for me to see just where it was that the truth lay. Thus, I took advantage of the opportunity, and accompanied eminent scholars such as Dr. Lee Hang Nyong, Dr. Yoon Se Won, Dr. Park Kwang Suh, and Dr. Han Tae Soo, all of whom had received similar invitations.

The conference was held at the Waldorf-Astoria, a famous hotel in New York. At the reception on the evening prior to the conference, Rev. Moon himself stood at the head of the reception line, greeting the participating scholars one by one. It was here that I met Rev. Sun Myung Moon, the hero of this story, for the first time. I had imagined him to be a giant of a man, but that wasn’t the case. Instead, he is a man just slightly taller than average but of solid build; his eyes particularly seemed to glow with the light of wisdom. As Rev. Moon shook my hand, he spoke to me as though addressing an old friend.

“It’s good to see you. I’m glad you came, Mr. Paik. Your homeland is North Pyoung-an Province, isn’t it?” he asked. He brought the image of my homeland back to me.

“That’s right. I’m from Bi-hyun, not too far from where you

come.”

Rev. Moon is from Jung-joo, North Pyoung-an Province, now a part of North Korea.

“It’s certainly good to have you here. There are many learned scholars attending this academic conference. The level of the conference is quite high. . . Do you understand what I mean when I say the level is high?” he asked, as if to underscore the point. Although I did not grasp the meaning entirely, I indicated as a matter of formality that I thought so, too.

The welcoming hall was filled with great scholars of the world. It was a spectacular sight. I saw Aleksis Remnit, a literary scholar whom I had met before. He was from Estonia and had come to the Seoul meeting of P.E.N. in 1970. He was also a foreign professor at Yale. When I asked him about his impression of the conference, he told me he had participated in the previous year’s conference, and that it had been a high level international conference.

I went to one side of the hall and had a glass of punch, recalling the words that Rev. Moon had directed to me a moment ago: “The level of the conference is high.” The expression “high level” didn’t seem to signify merely the fact that many famous scholars had come and that the level of the discussion would be high. I might say this is my impression after having participated in a number of Science Conferences since then, but primarily I compare my understanding of the Science Conference to that of our P.W.P.A. in Korea. Even aside from the fact that one is large while the other small, I feel there is a rigorous difference between the two. Although both were established through the support of the International Cultural Foundation, support for the P.W.P.A. is limited to simple financial backing, as I’ve already explained, while in the case of the Science Conference, the Rev. Moon attends personally. First, he hosted the reception, then he gave a commemorative address at the conference; it was apparent that his ideals were guiding the conference. I was particularly interested in the theme of the conference: “The Search for Absolute Values.” The subtheme, “Harmony Among the Sciences,” was used that year.

Since 1975, I have attended this Science Conference on several occasions, and I have noticed that each year the main theme is repeated without alteration, and that the subtheme is changed so that the issues at hand can be deliberated. “The Search for Absolute

Values” is the purpose of the conference, as it were, and the sub-themes are the topics for discussion toward the fulfillment of that purpose.

As mentioned, the subtheme at the 1975 conference was “Harmony Among the Sciences.”

At the conference that year, Rev. Moon gave an address entitled, “Absolute Values and the Centripetal Tendency of Science.” In a manner of speaking, Rev. Moon used his address to intimate issues for the scholars to discuss that year.

In this address in 1975, Rev. Moon countered the trend of thinking among scientists up until then – that the generation and growth of man and all things in the universe began from “nothing” and that they have developed through natural evolution. Instead, he stressed that all things, beginning with man, were created from a colossal “something” and that the generation, development and reproduction of man and creation came about because there was an absolute “great cause.” He seemed to be saying, further, that despite the fact that all things in the universe were created by virtue of the existence of an absolute “one,” contemporary civilization has forgotten this “one,” the great cause of original existence, and has thus become divided and lost the direction inherent in the primal foundation. In this context, he said, the Science Conference should seek out and restore knowledge of the truth concerning that original existence. He seemed to be saying that while the deliberations would be left up to the discretion of the scholars, he had an overall conception of and hope for the ultimate results of the conference.

At the Boston conference in 1978, too, one could discern from Rev. Moon’s address where the purpose of that conference lay:

“Both spiritual and material dimensions are indispensable to mankind, and there is nothing intrinsically good or bad in the tempo of development or in the plurality of modern civilizations. Difficulties arise when man fails to become a subject fully aware of himself, or neglects a proper balance of all the factors in the whole of civilization.”

“In today’s society, where systems of ideals and values have crumbled, re-establishing some basic value system is a most urgent requirement. But man finds himself in a world of effect, where absolute value is nowhere to be found. . . [Absolute value] could

only be found in the ideal or purpose of an absolute causal being who gives direction or purpose to the activities of the created world of effect. That ideal is love.”

“Every being embodies dual purposes of existence: both a purpose for individual self-maintenance, and a purpose for creation of a higher dimension through interaction with other beings. As a result, the universe is a hierarchy of being. . . It is composed of subjects [*ju-che*, governors] and objects [*daesang*, responders] interconnected through mutual interest, and it has inherently a common and universal power or force toward the promotion of a common universal purpose.”

“What then is the content of the powerful and mutual relationships that help achieve the eternal harmony of subject [*ju-che*] and object [*daesang*]? It is none other than the give and receive relationship [*susu chagyong*, mutual exchange] centering on love.”

The International Conference on the Unity of the Sciences is being held to work out this problem between the original principles of the universe and the aberrations of contemporary civilization. This is the reason that the main theme of this conference, “The Search for Absolute Values,” is consistently repeated each year. The main theme remains unchanged, and a different subtheme is appended to it each time. It is apparently hoped that the conference as a whole will progressively move toward a fulfillment of the main theme.

The large difference between the Science Conference and the conference of the P.W.P.A.’s of Korea and Japan is that in the former the main theme is repeated year after year and there is a thematic emphasis for research and discussion that is not in the latter. The interesting thing, however, is that the man responsible for the Science Conference has left the development of the theme up to the free discussion of these great scholars. Because this is the case, it is extremely difficult for the participants to find a consensus in the discussion. This century, in terms of its thought and scholarship, is the century of relativism, is it not? The current situation of contemporary scholarship is that solutions are given only to the problems immediately at hand, the purpose of research is to give solutions in a relative sense and there is an inability to give conclusions concerning the whole. On the other hand, retorts such as “What sort of nonsense is that about searching for absolute

values?" form the trouble spots in these conferences. In fact, such discussion came up on more than a few occasions at the 1976 conference and brought confusion into the proceedings. It was apparent that a consensus of discussion on this topic could not be achieved in one or two conferences. From the viewpoint of the individual presiding over the conference, however, this theme above all must be taken seriously. It is an imperative assignment which must not be left unattained. If the scholars who have been given this topic fail to develop a consensus, then they must begin again from the point at which they failed, and move again toward the goal. This is the reason that the main theme is repeated each year. It will continue to be repeated until it is resolved. In this way, the conference will finally fulfill its purpose — a consensus of opinion concerning the main theme. To that extent, this theme represents a high ideal.

On the other hand, if one looks at this theme on a slightly lower dimension, that is, in terms of the current reality in which civilization and science find themselves, and in relationship to the condition in which, as Rev. Moon mentioned in his address, "systems of ideals and values have crumbled," then there is a great critique of civilization implied in this theme. I think this is the reason that the great scholars of the world who gather at these conferences find themselves continually fascinated by this theme and keep coming back to it, even though they are not easily able to find an answer to it. As I pointed out in the beginning, the civilization and science of the twentieth century are quite relativistic. To begin with, in our concept of history, the idea of totality has crumbled away and we believe that relative factors alone sway the force and direction of civilization. Every part and every field of scholarship and culture have become particularized. It is an age in which even the specializations within each field have their own subdivisions.

When we speak of the great development of twentieth century civilization, we are speaking of the advance within these specializations. What is the civilization that we have as a result? As Rev. Moon indicated in his address, as a result of this process of increasing specialization, contemporary civilization has lost sight of its purpose. Contemporary critiques of civilization compare it to an automobile without a steering wheel running wildly across a desert wilderness.

Contemporary civilization has certainly developed to a high level, but it has lost its direction. In popular terms, it is a near-sighted civilization that cannot see the forest for the trees. It is characterized by its having lost sight of the value of the individual and by the omnipotence of material and technology. Having lost its way, twentieth century civilization has given rise to the phenomena of the civilization of confusion. Are we to do nothing about this? Certainly not! In my opinion the main theme of the Science Conference, "The Search for Absolute Values," takes the lead in making a critique of the historic reality of modern day civilization. Perhaps this is the reason that world-famous scientists, even though they may rebel at times, participate in this conference with such ardor.

After participating in the 1978 Science Conference, I submitted a brief report of my impressions. In order to inform the reader of what the atmosphere is like in these conferences over which Rev. Moon presides, I will quote a portion of that report.

The theme of the 1978 Science Conference was "The Search for Absolute Values" and added to this, "The Unity of the Sciences." "That this international conference has become the center of world attention is due to its theme and the content of the deliberations. Another interesting point is that, although the theme deals with a quite fundamental issue, I saw that the discussion in the conference itself is marked by unfettered diversity. . . In most other international conferences, people in similar fields come out and discuss whatever scholarly issue happens to be pressing at the time. I believe I.C.U.S. is the only instance in which the basis of the universe and the issues confronting the contemporary age are presented simultaneously for multifarious, free deliberation by scholars of differing specializations gathered in one hall.

"I was interested in the increasing proximity between the unfettered discussion of the conference and the theme presented by the one who presides over it. Even when I attended in 1976, there were many among the participating scholars who spoke in opposition to the main theme. Such trends, however, have abated as the conference series advances, and there is a general movement toward a convergence of views. I cannot retrace my memory with respect to each of these here, but a conspicuous example would be Sir John Eccles' special address, 'The Human Brain and the Human Person,' in which he suggested an important direction for the overall

discussion of the conference. After giving a detailed scientific analysis on the structure and basis of the human brain, and particularly its neurological functions, Dr. Eccles concluded that such an analysis alone cannot be a satisfactory explanation of human existence. Then he emphasized that finally human beings are created by the absolute will of some incomprehensible, mysterious existence that transcends man himself. I would like to quote a section of his paper:

‘In some mysterious way the human brain evolved with properties of a quite other order from anything else in nature. At the summit of these brain properties I would place initially the interaction with another, non-material world. . . . And our self-conscious forebears with their creative imagination built the world of culture and civilization that has played a key role in enriching the formation of each of us as human persons with our culture and our values. The coming-to-be of each unique selfhood lies beyond scientific inquiry, as I have argued elsewhere. It is my thesis that we have to recognize that the unique selfhood is the result of a supernatural creation of what in the religious sense is called a soul.’ The significance of Dr. Eccles’ words increases when one sees them as a response to the address given by Rev. Moon at the opening of that conference, and when one considers Dr. Eccles’ as a summary colligation of all the important responses to Rev. Moon’s address given in each section meeting held during the conference.” (*Forum*, No. 67)

The conference of 1978 is one example of what it is that Rev. Moon is asking of the scientists in the conference he sponsors, and provides a glimpse at the work he does as a mentor of humanity.

Dr. Alexander King, one of the founders of the Club of Rome, disclosed some of his impressions on the conference:

“I.C.U.S. is the only large conference in which scholars from many countries and many disciplines gather to solve problems on a world level. At this valuable conference, scientists from various fields share their opinions on the problems of the universe.”

Dr. King enables us to see that I.C.U.S., looking upon the world as an integrated whole, promotes scientific research and discussion that transcends specializations, and establishes a view of the universe in which the whole is seen as one unity. The basic force underlying the rapid growth of ICUS derives from the fact that the view of

the universe on which it (ICUS) is based fulfills historic necessity.

One of my impressions of the conference has to do with its name. As I have already mentioned, not only those in the natural sciences but also people in the fields of humanities, social sciences and the arts are there, so the question arises as to why it should be called a science conference. Because Rev. Moon presides over the conference, we must assume that its name reflects his thinking and if that is the case, then we may conclude that among the various fields of learning Rev. Moon places special importance on science.

In reality, contemporary civilization is a civilization of science. As pointed out earlier, there are some ways in which science has been wrongfully used to misguide contemporary civilization. Still, science greatly clarified much in our universe. Even religion can no longer avoid this illumination. Religion and theory have not faced up to the realities of scientific civilization, but have tried to detour around these and shield their beliefs behind veils of mystery. It seems the new and distinct quality of Rev. Moon's "The Principle," in relation to established religion, is that it views science as important. With respect to the classics of Christian doctrine, too, The Principle bravely attempts to remove the veils so that these classics can receive a more reasonable, scientific reading, as opposed to the present reading in which the truth contained therein is understood in terms of symbols and parables. This is the distinct quality of Rev. Moon's Principle, and his basic attitude toward the Science Conference over which he presides.

“A Man Crazy About God” A Colorful and Integrated Portrait

I would like to sketch a portrait of Rev. Moon, based on my experiences at the 1976 Science Conference. After the conference, the scholars who had come from Korea enjoyed Rev. Moon's hospitality for a few days at the guest house of the Unification Church in Tarrytown. It is well-known that Tarrytown is in a picturesque area. There the Unification Church owns 408 acres of land and several houses, including Rev. Moon's home, a guest house, a training center, and other quarters for church leaders—a world in itself. While we were at the guest house, we were invited to Rev. Moon's home for a dinner of Korean food. The two-story building that is his home is not one that he had built for himself; it is an historic and dignified mansion built in British style. Rev. Moon explained to us the reason that the church had purchased land and buildings in the Tarrytown area.

“I'm aware that there are those in the world who criticize me, saying that I use church money to live in a gorgeous house. But these people speak out of ignorance. As you are all aware, during the thirty years that I've been leading the Unification Church, I have never been concerned about making money for myself. In a word, my life has been one suffering experience after another, but I never felt dissatisfied with that. (We looked again at his informal attire). But now the situation is different. A person has to maintain a certain style which is appropriate to his work. And

contemporary society is capitalistic. Especially New York is a city of capitalists. The fact is that establishing a certain reputation for the church requires a degree of external form. And the criticism does not arise from my home alone. Our church has purchased a number of large buildings, beginning with our headquarters right in the middle of New York City.”

I soon discovered that the Unification Church had purchased the New Yorker Hotel on Eighth Avenue, one of New York's bustling areas, and a famous opera house that stands next to the hotel, the Manhattan Center, for the activities of the Unification Church. We observed with astonishment Rev. Moon's ideal and the incredible scale of his work. He is above all, a religionist and it goes without saying that his great global ideal for his Church takes precedence for him. However, that is not where it ends. Aside from where my personal hopes and ideals may lie, I felt that Rev. Moon's various activities are merely satellites revolving around their center. While these areas through which his great ideal is extended to the world do have their center, I was particularly impressed with how incredibly extensive the activities expanding from this center are.

In connection with what I am speaking of here as the center of his portrait, there is something I felt time and time again when I was exchanging private conversation with him in Tarrytown. To me, there is always a fragrance of his unique faith resting in the tone of his voice. This is what stands out in his character. When I was there, I asked one of the leaders of the Unification Church, Professor Kim Young Oon, how she, as one who is well-acquainted with him, would describe the person of Rev. Moon. She gave me an admirable answer. I recall with a deep impression how she told me, “Instead of talking about a lot of trivial things, one can describe his person in one phrase, by saying he's a man crazy about God.” A man crazy about God. . . A man crazy about loving God. . .about living, whether waking or sleeping, in constant companionship with the God in whom he believes. His ideal and purpose, the stoicism, restraint and extraordinary ideas by which he defeats the present world—all of these derive totally from the inspiration of that God. This “God-likeness” is the heart which makes up the most central part of his person, and it is the fundamental basis of his actions. This view of Rev. Moon which Professor

Moon which Professor Kim has is shared by all close to him.

Aside from that, I was personally attracted by his influence in the area of cultural and artistic activities. One example would be the artistic accomplishments of the Little Angels, which have already become widely known both within Korea and around the world. Sometime before this visit to America, I had an opportunity at the invitation of Mr. Pak Bo Hi, to attend a film of the world tour of the Little Angels, given at the Sejong Hotel. In particular, I was struck with wonder as I watched the scene in the film where the Little Angels displayed their beauty in a performance given by special invitation before Queen Elizabeth of Britain. How could that simply be a story of the inherent talents of our children? I asked myself again, where did the bold idea to go out into the world with the pride of our art first originate?

The primary reason that Rev. Moon bought those large buildings in New York is to use them as a great temple for such cultural and artistic activities. Even when we were there, Unification members inspired by Rev. Moon had organized several performing groups such as the New York City Symphony and the International Folk Ballet, as a stage for the arts. These, too, perform in various international settings. For example, the New York City Symphony and the International Folk Ballet held special performances at the 1980 I.C.U.S. to display their artistic value before the luminaries of the world.

One other point is that when one observes these performing groups functioning, it is apparent that they mature much more quickly than do groups associated with secular organizations. The New Hope Singers, for example, is a mixed voice chorus made up of people from every race of the world. I attended one of their early programs at the National Theater in Seoul in 1975, where they gave a novel performance of folk dances from around the world. The performance was wonderful, but had an air of inexperience about it. When I saw the same performance at the Science Conference in 1976, however, it had developed amazingly.

Even during our stay in Tarrytown, we did not have many opportunities to meet Rev. Moon. Every day he was unbelievably busy with the work of the church. According to Mr. David Kim, Rev. Moon rises at four o'clock every morning, and the daily load of church activities is scheduled so tightly that he has absolutely

no time to spare. Even in such circumstances, he made a special effort to make time to see us who had come to visit him from Korea. I was told that it was an exception for him to be able to set aside so much time for guests. What was surprising to us was the vitality of this man who, despite his busy schedule of church work, would engage us in continuous conversation whenever we were together. We were astonished by his stamina which seemed to know no limits. I once heard a rumor to the effect that Rev. Moon is a superman. I felt I could concur.

He was loquacious in the extreme. At the same time, however, his conversation drew on a certain philosophical background and I always found it edifying. His conversation reflects his drive to think always according to The Principle.

We once spoke about the large international weddings that the Unification Church holds, almost as annual events. I had attended one of these, held in Seoul's Changchoong Auditorium in February of 1975. Rev. Moon explained to us the meaning behind these weddings, as if to set straight the various criticisms directed at them by the public.

"I'm aware that some people look at these weddings through colored glasses and think they are some kind of show staged arbitrarily and on the spur of the moment, or else are events performed with some sort of vulgar meaning. I think, though, that such people are making impure suppositions without having all the facts. The goal of the Unification Church, as you are aware, is unification in the first place, unification in the second place and unification in the third place. All of the rituals and functions of our Church are inevitably related to this goal. The purpose of these large international weddings, too, is to be found here. In today's deteriorating international situation, there may be a number of ways in which we can pursue the peace and reconciliation of mankind, but among those ways, only international marriage represents fusion of differing lineages. This is the most basic way in which we can accomplish the goal. The love between these young men and women becomes the cement of reconciliation and peace."

During our stay in Tarrytown, we had several opportunities to chat with Rev. Moon and to hear him speak. On each occasion, the words of the host ultimately became the center of conversation and we were thus able to hear, albeit fragmentarily, about The

Principle of the Unification Church and the theory that underlies its dispensational view of history, its doctrine of resurrection, its eschatology, and its doctrine of the Second Coming. That is not to say, however, that he intentionally propagandized the doctrine of the Unification Church to us or that he tried to induce us into joining his Church. We randomly spoke of everyday topics—about contemporary civilization and the degenerate state of today's society—and these would somehow connect with his ideas on religion, and he would make reference in that direction.

I recall it as being the evening that we had dinner at Rev. Moon's home when the spirit world was mentioned.

"Dr. Paik," he asked, "how old are you now?"

"I'm getting on towards seventy."

"There's the old saying, 'Few are those who live a life of seventy,' so it would seem, Dr. Paik, that it may be time for you to open your eyes to the spirit world. I wonder, have you ever thought about the spirit world?"

"Spirit world? . . . Do you mean the spirit world the psychics talk about?" I retorted, deliberately keeping my distance.

"I suppose psychics talks about the spirit world, too. At any rate, those people seem to constitute the branch of contemporary learning which explores the deep secrets of man. But doesn't religion hold influence here? The doctrine of salvation and the doctrine of eternal life taught in The Principle of our church relate particularly to this. Man's course is to fight against evil throughout his life and to elevate himself to a high realm in the spirit world through doing good. To live this life without ever setting eyes on that path is truly the darkest course, the utmost in meaninglessness and futility."

Just then, a recollection of something that happened a long time ago flashed across my mind. I am by nature a man who is disillusioned and fearful to the point of cowardice with respect to the idea of death being the end of life. Something happened to me around the time of the Korean War. I was a weekly lecturer at Won-gwang University, and one of the professors there told me a story which aroused my curiosity. The site of Won-gwang University was a major battlefield during the Three Kingdoms Period of Korean history, he said, and the spirits of that battle still appear. The university had built a dormitory so that professors who came as guest lecturers could spend the night, and his story was about the

faculty dormitory. It didn't happen all the time, he said, but on nights during the early summer when a soft rain would fall, very late at night you could hear soldiers far away across the rice paddies shouting, "Waaah!" as they charge into battle. I was hearing this from a man who carried the title of a university professor, so I could not help but listen with curiosity. One night before summer vacation that year, I went to Won-gwang University to give a guest lecture, and lodged for the night in that faculty dormitory. It was a gloomy evening with a summer rain falling in a soft drizzle. I thought to myself, "This is the chance of my life," and so I waited, lying awake in bed to see whether I could witness this wonder. It was twelve o'clock, one o'clock of the new morning; I finally waited until three and four o'clock with my eyes wide open, hoping to hear the sound of that mysterious battle cry. But my hopes were in vain. I heard no battle cry.

When I told Rev. Moon this story, he said to me,

"People often become interested in the spirit world in that way, but that's not the way to become enlightened about it. You have to open your religious eyes. When you've opened them, you'll be able to see into the spirit world. Should we call it one's religious eyes . . . or a religious consciousness . . . Anyway, when a person acquires such a spiritual perception, he begins to live again."

I think it quite possible that Rev. Moon wanted to give me some sort of strong hint through this conversation. However, I am a man who is unaccustomed to the heart of faith and is obtuse to such reasoning, so I did not readily draw nearer to such enlightenment.

When I speak of Rev. Moon by describing such encounters, therefore, I am only viewing a certain external aspect of his character. One might say that it is similar to the impressions of blind men when they each feel a different aspect of an elephant. I am attempting to sketch the person of Rev. Sun Myung Moon based on my glimpse of him from outside the gate, as it were.

When seen from the angle at which we approached him, he has a certain allure — should we call it a "humanness," or perhaps a simple and unceremonial familiarity—by which he captivates people. I believe this is a universal human nature he shows to all guests, as well as a catholicity by which he relates so well with the many members of his church as he leads them.

On the other hand, his character has another, less ordinary

and more transcendent aspect. Although he is surrounded by a din of controversy and condemnation in the world, he doesn't let himself worry about this. Instead, he is the figure of a man sitting high on a mountain top; high above the world as if none of the din below reaches his ears, looking down upon that reality while envisioning his plans for the morrow. It is impossible that such a person could have emerged overnight! What else could produce it but the height of a character in command of itself, a character disciplined through endurance, toughened through countless trials and suffering, and led to strong convictions through his deep experiences.

Another of the human gifts with which he is richly endowed is versatile wisdom and insight. And it's certainly not limited only to religion and culture! In politics, in economics, and even in business, he has extensive foresight which others cannot match. This is true of the wide range of cultural activities which I have related above, and another outstanding example of this is his very successful companies in the marine fishing industry. His ideas concerning things which we ordinary mortals can never imagine and his systematic realization of these can only be marvelled at. This is why I have wanted to call Rev. Moon a "Renaissance Man." I expect there will be those who will complain about such a variety of activities far removed from his Church activities. However, while religion itself is central to this movement, contemporary capitalistic society offers many modern tools by which such a movement can develop. Thus, one finds on the perimeter of any religion many practical operations which become indispensable to the movement itself, and Rev. Moon has made good use of such tools in directing his Church.

This essay has developed many branches, and has become too diffuse, but I must illustrate one other aspect of the person of Rev. Moon. It concerns the power of his character to inspire goodness in others; it is an edificatory quality in his character that is reflected in his educational endeavors.

I am well aware that there is a school in Seoul operated by the Unification Church, that is, the Little Angels Arts School. Here, however, I would like to speak of the theological seminary which Rev. Moon established in America. I particularly want to express my impression of the students who study there.

The Unification Theological Seminary is located in Barrytown, on the upper reaches of the Hudson River, some distance removed from Tarrytown. One afternoon, with Rev. Moon as our guide, we went off to see the Seminary. From Tarrytown, we travelled north by car for two and a half hours to reach the Seminary in Barrytown. It was on a hill overlooking the Hudson River. While not a large school, it gives the impression of being pervaded with a classical air; of being a school with a long history and a good environment. We were told that the Unification Church had taken over what had been a Catholic school (so the buildings have a long tradition), but that the Unification Church had taken upon itself to make of it a new seminary with completely new facilities. The students who had been standing waiting for us on the campus green waved their hands to welcome us. It was curious; we did not seem at all like guests, but like intimate friends who had come back to visit our hometown school.

We were met by Mr. David Kim, the president of the Unification Theological Seminary. In his office, we were given a briefing on the school, and then he guided us around the building. The classrooms, the library, the faculty offices, the student dormitories . . . all had a new and orderly freshness within a classic beauty that lent depth to the newer aspects of the Seminary. We were most impressed, however, by the students themselves. President Kim told us that when he had informed the students that some professors would be visiting from Korea, they began to look forward eagerly to our coming. At first, I felt a sudden jolt of panic run through me. If the students were holding such great expectations towards us Korean professors, would we be able to appear before them with the scholarly standards that they were expecting of us? In retrospect, though, the students' eagerness to see us was not because they expected us to be such erudite men of knowledge but because of a heartfelt fondness they feel for Korean people. That became more clear to me later when I met a few of the students and asked them what hopes they had for the future. They answered that since they were studying theology in the Unification Church, they hoped to become good religious workers, but they also confessed that meeting us that day had made them suddenly long for Rev. Moon's homeland.

We followed President Kim's lead into the lecture hall. The

students had assembled sometime before, and were sitting waiting for us. The atmosphere of that room when they greeted our entrance with loud applause was more exciting than anything I've experienced anywhere else. Yet what an air of reverence filled that room! Each pair of eyes was directed toward us with such intensity and with expressions of eager anticipation. President Kim gave us a brief introduction, and the students sang, "Song of Unity," a popular Korean song which had become one of their favorites, too:

*Our cherished hopes are for unity;
 Even our dreams are for unity;
 We give our lives for unity;
 Come along, unity.
 Unity saving the people,
 Unity saving all nations,
 Come here quickly, unity,
 Come along, unity.*

Our purpose there was not to give special lectures. All we could do was to go up to the lectern one by one and introduce ourselves in broken English. Even so, they were extremely glad to have us speak, and applauded warmly. Their welcome was unconditional; it seemed enough to them that we were scholars who had come from Korea, a country they longed for as a sort of homeland. During our conversation with them, one professor in our group asked them what their hopes for the future were. As soon as one student said, "To go to Korea; to visit our fatherland!" they all broke into a loud and enthusiastic applause. For us, it was completely unexpected and uplifting.

When this welcoming meeting had finished, each of us had an opportunity to speak with the students individually. My impression of them is that they are model students, the likes of whom cannot be found elsewhere today. I particularly felt that this was true in comparison with most other American students. In 1957, I spent a year studying at a number of universities in America, and had the experience of sitting in on some graduate classes. I recall seeing some of the female students smoking cigarettes and sitting with their legs crossed as they listened to the lectures. The students in this seminary could not even be compared with such students.

Seeing them, I was reminded of the students in the old *geulbang* (private schools for the study of Chinese classics) in the Orient. Just like the students in those schools, the students at the Seminary gave a well-mannered and gentle impression. Where did such academic traditions and such character come from? It turns out that the students here had been specially selected from among the young people in America. I was told that many students had at one time or another been hippies or other drop-outs from society. In 1971, I visited Hawaii for a while under the "Professor of Professors" program of the University of Hawaii. That summer a student was guiding me on a tour around the coast when we came across a crowd of hippies making a large commotion on one of the beaches. The student who was my guide said with contempt that these were "white trash." They were young people who had become contaminated by today's decadent materialism and had dropped out. One might say that even such people had been brought to this seminary and made into new persons. Thus, the students alone could not be responsible for what I had seen at this seminary.

I received the same impression as I watched the young people of the Unification Church, among whom were some young women from Japan, work on the staff of the most recent Science Conference. Their humility, kindness and sincerity were as Dr. Eccles, the chairman of the conference, had expressed when he complimented them on the last day of the conference, saying they deserved great credit for the manner in which they had worked so hard to support the work of the conference. They seemed to treat those of us who had come from Korea with special courtesy.

One American woman who was taking care of the section committee in which I was participating asked me imploringly why I had not spoken out in the committee. I felt grateful for the way in which she was so concerned about the honor of the Korean participants. This is a special character of the people in the Unification Church and the students at the Seminary. They are a rare group of people in contemporary society. To what can it be due but the teaching and influence of the Rev. Sun Myung Moon?

I thought of the occasion on which American congressmen invited Rev. Moon to give a lecture so that they could hear his edifying words. As I mentioned above, the education of the youth is a major problem facing American society today.

On the other hand, I cannot pretend to have never heard that the Unification Church is stimulating opinions quite contrary to these. There is much criticism and accusation in America about the Unification Church breaking up families by kidnapping young people and holding them against their will. Once I read an article by a New York *Daily News* reporter who had disguised himself as a member and smuggled himself into the Unification Church so that he could gather information on brainwashing and other church secrets. Ultimately, he was unsuccessful in his attempt to find evidence of brainwashing.

I wanted to ask such people whether they shouldn't rather be joining us in appreciating the work of the Unification Church—its cultural and educational activities as well as its work to resurrect their youth as persons of new character—and whether it wasn't exceedingly unfair of them to be attacking and criticizing the Unification Church.

Rev. Moon's View of Universal History and Eschatology

I have said that I met Rev. Moon and heard him speak about his providential view of history. We who write literature are always talking about how important one's view of history is, so I listened with great interest to what Rev. Moon told us. Later, I read *Divine Principle*, published by The Holy Spirit Association for the Unification of World Christianity, and committed its view of history, though imperfectly, to memory. I am not a Christian, and am ignorant with respect to the Bible, so I cannot accurately recall Rev. Moon's view of the universe and history. Here I will only attempt to examine his view of history based on my poor memory, and then add my own observations.

The main point is that his dispensational view of history lies in a domain totally different from any other view of history of which I am aware. It is a dialectical view based on "origin-division-union," [*Chung-boon-hap*, thesis-separation-synthesis] and in which the problem of the relationship between inevitability and chance in the development of history is intertwined with the problem of the power of man to determine his own course. This dispensational view of human history explains that, with respect to the question of whether there is an objective existence, a Subject does exist whose dispensation is running through the vein of history. In Genesis, human history begins with this Subject's purpose and will for goodness. Having begun this way, human history was to have pro-

gressed according to the superintending providence of this Absolute Subject. Man was created to be the object of the Subject's truth, goodness and beauty, and human history arises from the process of giving and receiving between this Subject and man. Had the happy conditions for heaven on earth been accepted as they had been provided, human history would have begun as the history of goodness and peace, according to the purpose of the Subject, and the history of the Garden of Eden would have continued to mature through eternity.

Another force in the history of man, however, intrudes into this heaven on earth and this is the emergence of Satan. If the original nature of the Subject is goodness giving rise to the enjoyment of peace and happiness, then the force of Satan is that of evil and darkness. These two forces, ever since their confrontation in the Garden of Eden, have been mutually opposing forces shaping the history of mankind. Due to the fall, man is situated between the two of these and although he was to be the object to the Subject, he was unable to resist temptation in his relationship to Satan, and entered into an evil relationship with him. Human history thus became a fallen history. Expressed in common terms, a contradictory relationship was created within the very foundations of human history. The history of heaven and earth, which was intended by the Subject became a history of conflict because of the fall.

This history, however, did not simply stop at being a fallen history. It is also a history of recovery, or restoration history. The original desire and creational will of the Absolute for a garden of goodness and peace was not abandoned; the opportunity was given to restore these ideals. History has been a process in which man has made a continuous effort to lessen the sin of the fall and to regain the Absolute's innate creational heart.

The path of history to restore paradise has not been without its complications. The climb up from the depths into which history degenerated from its heaven on earth has been a long and steep path. The fact that it is so difficult to rise up and restore something that has degenerated is the first condition of human history. On this pilgrimage to restoration, the mental temptations of Satan still plague man. If man relates to these, he errs again, fails to fully accomplish the portion of responsibility given him, and causes the path of restoration to be extended. Human history up to the present

day has yet to accomplish this portion of responsibility. In a manner of speaking, the sinful event of the fall by Adam and Eve, the progenitors of the human race, has become an archetypal pattern for the character of human history ever since. However, the fact that this underlying principle of history does not change is important. There is no change in the providential will which the Absolute gives to mankind. The fact that the history of restoration is continually repeated and extended is purely a matter concerning the internal progression of human history. The Absolute continues to give historical opportunities and the necessary time periods for the restoration of the human race back to its original status. The age of Noah was one of these; the age of Abraham was another. The age of Moses, and especially the salvific age of Christ, illustrate the archetypal historical course for the Second Coming, which has drawn near today. Thus, human history has developed to where it is today.

We can point to our general understanding of history in the Orient and find concepts similar to those in the Unification Church's view of history. While history develops by virtue of objective inevitability, the actual course of its progress is not a simple straight line. There is something in history that might be called the random, as opposed to the inevitable, and as history goes along it is not able to go the straight course but sometimes jumps on other paths or, at times, even goes backwards. Another point that is clear, however, is that even though history mistakenly digresses into such paths or wanders in the wrong direction, eventually the age will go through a period of self-examination, return to its rightful course, and make a new start on the main thoroughfare. Thus, the course of history continues. Each time this happens, the civilization of man is uplifted and developed to a certain degree.

The point at which the Unification Church's view of history is different from that of Oriental tradition is where Unificationism holds that the purpose of history is the pursuit and restoration of religious and ethical good, and a dispensational course in which good and evil struggle against each other and evil is overcome.

As I see it, Rev. Moon's view of history has its foundation in the will of the Creator. Further, in this view, good is pursued throughout history, with the prosperity of heaven always as the goal, and the need for the fulfillment of the portion of responsibility

required in order for history to progress. While listening to this view of history, I was reminded, certainly not by coincidence, of an old Korean *sijo*:

*Mt. Taisan is high, but it's only a mountain under the sky.
You could climb it, if you'd continue to try,
But you do not climb; speaking only of how it is high.*

No matter how high we say the original heaven once was, aren't we actually speaking of something which was once actually on earth? Although it is true that human history has failed each time to accomplish the task of restoration and has repeated itself again and again, the original nature by which the human race seeks good and peace can never be extinguished. Thus, sacrifices are made according to the rituals and institutions appropriate to the human civilization of any given age, and through these sacrifices, human history moves gradually closer to heaven. This, I believe, is Rev. Moon's outlook and conviction with respect to history. Further, because man, due to his ignorance of the historical process, failed to realize that Christ was the savior, and betrayed him rather than believing in him, Christ was nailed to the cross and prevented from completing the restoration that is intended for human society. He therefore resurrected and promised to complete the redemption and restoration of man. Today, two thousand years later, is the age in which the Messiah is to come again. This, then, is the doctrine of the last days.

Rev. Moon has divided the period of restoration history following the fall of man described in Genesis into a number of large segments of two thousand years each. These include the age from the time of Adam until Abraham; followed by the age which is particularly important for the salvation of man, the age of Christ; and finally the age following the crucifixion and promised resurrection. The fact that the end of the twentieth century is the last days and, simultaneously, the time for the second coming and resurrection of the saints, is due to the fact that the Absolute has predestined historical periods in which man should accomplish his portion of responsibility. This is the restoration history of man as it comes down to this day.

I looked at his eschatology and theory of the last days with particular interest. The Principle of Rev. Moon applies new meaning

and new truth to the topic of eschatology. What was particularly interesting to me, no less than the theory of this new Christian doctrine, was the significance it gives to the age in which we live. First, it gives an eschatologically-based critique of twentieth-century civilization. Though civilization has indeed developed greatly, this development has been abnormal, and is leading to the greatest extremes of vice. In general terms, these excesses reveal the limitations of a material civilization which leads to its own annihilation and spiritual death. Our age is characterized by the fact that man himself has become alienated and ostracized in the context of this excessive development of material civilization. The failure of human ethical systems must bear a large share of the responsibility here. When the rule of material becomes so great that man dies spiritually then what is left is nothing but a civilization of corpses. If not that, then it is at least a situation in which scarecrows and empty shells are carrying on without creative human supervision.

Large wars break out one after another, sacrificing the lives of countless people and destroying cultural legacy. Yet, the agents of material civilization are preparing a third great war in order to broaden the territory and increase the profits of their material possessions. What can this be but an eschatological phenomenon of human history! It was after the Second World War that eschatology began to be discussed so widely. The biblical term 'last judgment' began to be used extensively. At one meeting of UNESCO, a sensation was created by a presentation in which a newspaper report of the scene of the explosion of the atomic bomb and a drawing of the last judgment as recorded in the Bible were presented together.

We can also give evidence to the contrary. When William Faulkner, a famous American author, accepted the Nobel Prize for literature in 1961, he made a declaration on humanity which was encouraging: "Regardless of how much we speak about the last judgment coming to this world, man is a phoenix that will not die but will survive."

I approach Rev. Moon's eschatology from Faulkner's view of the last judgment. True, in the prophetic passages of the Bible there are those instances such as the flood judgment which destroyed most of humanity and which reflect the terrible aspect of the final judgment. The Bible, however, is in accordance with the escha-

tology of the Unification Church in so far as it, too, shows a deep conviction that humanity itself will not be destroyed but will survive and prosper.

The eschatology of the Unification Church does not predict literal eschaton, but is connected to an age of a new beginning. The English term "commencement" has a twofold meaning. While signifying an end, its large meaning has to do with a new beginning. Moreover, isn't the eschaton the age of resurrection as well? It is an age of great happiness in which, by virtue of the second coming of the Messiah, man is finally able to accomplish his portion of responsibility, complete the age of restoration, recover the kingdom of heaven on earth and recompense the Absolute for his goodness and love. Great significance and value is placed on the content of resurrection.

The problem here concerns the question of where and in whose name this resurrection is to appear. That area cannot be Israel, in which Christ was born two thousand years ago as the savior, for it is not possible for him to come again to a country where the people disbelieved and betrayed the long awaited Messiah, sending him to the cross. The trends of history change and progress. We live in an age in which the downfall of Western civilization is being spoken of, and there is also much talk about the civilization of the East, that is, Asia. In fact, the age we are now entering is being spoken of as the age in which the nations surrounding the Pacific Ocean will be dominant. When we examine the history of civilization, we see that civilization has moved from the age of the ascendance of continental civilizations to the ascendance of those countries along the Atlantic coasts. Finally, it has moved to the area around the Pacific Ocean. A reporter for the *New York Daily News* visited Rev. Moon and asked him in an interview, "Are you . . . the Messiah?" Rev. Moon gave a modest, indirect reply:

"If someone were the Messiah, would he call himself that in this age?"

Rev. Moon is a thoroughly Korean man. Above all, he is a patriot. His patriotism is not something he feels as a result of some sense of responsibility, but something that is innate to him. One gets the impression that he has always been a patriot. I am writing of my impression of him after having met him personally only a few times, but I have never heard him in informal conversation

rebuke his homeland for its lack of recognition of him. Were he an ordinary man, there would be many reasons for him to complain about his country. He originally comes from the northern part of the Korean peninsula. When he was a young man, he was subjected to horrible hardships of prison life under the Communist regime. He cannot forget the extremely cold reception he received when he came down into the Republic. Later, after crossing over to Japan and greatly enlarging the membership there, he landed in America and gathered the membership that is there today. He has never been given the warmth of human kindness in his own country. Still, as far as he is concerned, it is to his homeland that he owes a debt of gratitude. He was born here, and he is not able to forget the roots he has in this nation. He holds his country dear to his heart. A clear example of this can be seen in the words of Mr. Pak Bo Hi three years ago when he testified in the 'Koreagate' case, a fabrication of that infamous Congressman Fraser. There Mr. Pak said:

"I stand here as a man who is proud to be a Korean and proud to be a member of the Unification Church."

Where did he get the courage which enabled him to make such a declaration of conviction? We can recognize the value of this statement more deeply when we compare it to the fact that on the night before the crucifixion of Jesus, the disciples hid themselves and avoided having to answer the questions of the Roman soldiers.

Religion and the Arts: the Harmony of Goodness and Beauty

My fondness for Rev. Moon probably stems most directly from his generous support for the arts. I do not know that one can call this a close personal relationship.

The understanding he has for the arts is apparently something innate. If we look at *The Principle*, the concept he has of God through faith is essentially one of heart. The ties of heart he has with God are so intimate they seem to constitute a blood lineage. He appears to be constantly growing closer to God by virtue of this blood lineage. The fact that he lives as one crazy about God seems not to be the result of a conscious effort but rather innate and instinctive to him. His God appears to be something he feels through experience as an actual existence. Although there is a great difference, this is similar to the way in which philosophers such as Kierkegaard conceive of God through experience. But Rev. Moon's has a much closer and more direct understanding.

The important element is that his heart is the essential basis for his doctrine and faith, and that these in turn connect directly to his relationship to art. Essentially, art is creation from the heart. Of course, as art becomes more modern, its conception and form of expression become more complex. We do not need to speak here of the way in which many external and internal conditions are involved in the formulation of art; the central and most important condition for creativity itself continues to be heart. Heart

is the innate characteristic of both classical and modern art. It is through this common element that art can be assimilated with the religious ideas and experiences of Rev. Moon. To that extent, Rev. Moon's understanding of the arts is directly related to his religious nature, as well as to his outlook on life and his value system. Mr. Joo Dong Moon, a young disciple of Rev. Moon, once spoke to me about this. He said he would like to send his son and daughter to the Little Angels Arts School because he appreciates Rev. Moon's understanding of the educational theory. He explained that according to Rev. Moon, a person who is not able to be educated in the arts and is not able to develop his or her artistic talents, cannot live a life of the fullest value. In keeping with this, many of the children of leaders in the Church desire to attend art schools. This reflects Rev. Moon's notion that education centers on human values and the integral relationship of educational values with the whole of one's life.

Rev. Moon's understanding of the arts appears to be applied directly to the activities of the Unification Church. I have already given the Little Angels as one example of this. When we saw the Little Angels perform, I had one of the most moving experiences in my life. It was not merely the dancing of a group of little girls but a completed work of art. I was particularly interested in the fact that while their dances were all patterned after traditional Korean dances, they had been choreographed in a modern style. At the time I saw this performance, the question of traditionalism was being widely discussed among Korean artists. Through this performance, I was to realize the extent to which tradition is innate in art, and the way in which our dance and art can be polished with a modern touch to add a global character to that which is innate to it. What expressions those little angels wore! They were like the sun on a fresh morning; they were as fresh and as pretty as the sunbeams. What is more, they had a modern quality that cannot be found in other Korean dance groups.

Where did the idea for this new artistic character and polish come from? What is the source of this inspiration? It goes without saying that the spirit and leadership of the choreographer was directly responsible, but the inspiration I received while watching the performance was that the larger context responsible for this cultural blossoming was The Principle of the Unification Church,

and the main figure there is none other than the Rev. Sun Myung Moon.

While participating in a number of conferences in the I.C.U.S. series, I discovered that there are other cultural groups supported by the Unification Church, such as the famous New York City Symphony. As I attend these conferences and other gatherings connected with the Unification Church, I see that they serve as occasions for artistic performances and thus have a dimension appealing to the heart. As I heard fragmentary explanations about The Principle from Rev. Moon, I felt that it is not mere coincidence that he has such a great interest and fondness for the arts and supports them so enthusiastically.

When I was in Tarrytown in 1975, I heard from Rev. Moon the "Principle of Creation" and received an even stronger intimation concerning this point. The major motivation of the Subject in originally creating man and the universe was heartistic. First, He made a heaven on earth, called the Garden of Eden, which He patterned after the heaven in the spirit world in which He Himself exists. In this heaven on earth, He created a man, Adam, who would have dominion over the universe, and He created a woman, Eve, to be Adam's other self. The Absolute created this paradise and its male and female inhabitants because of an irresistible inspiration; the creation is a work of art. The Absolute created this work so that He might enjoy happiness and joy relating to it.

The general understanding of art today agrees that an important function of art is to give happiness to the artist and the observer. Art also has another function, however, and that is the function of educating. With respect to which of the two is the more essential, Aristotle seems to have placed the former in the primary position. It is my understanding that the Unification Church views art as a full partner in its other activities because it emphasizes such a heart-oriented aspect (and because it understands human life through The Principle of Creation, particularly the concept of giving and receiving).

Aside from beauty, a major theme running through art is the confrontation between good and evil, the overcoming of evil, and the triumph of good. This confrontation is particularly characteristic of modern works of art. The most typical among these is Goethe's famous work, *Faust*. When the hero, Faust, was greatly

deploring the transiency and futility of human knowledge, the representative of evil, Mephistopheles, appeared before him and tempted him. He told Faust that he would let him return to his youth and enjoy its pleasures, but that when he died he would have to turn his soul over to him. Faust is rejuvenated and leads a life of enjoyment and evil in the context of amorous relationships. When he finally comes to the end of his sinful enjoyment, Mephistopheles demands that he give up his soul according to their contract. However, Mephistopheles is not victorious. Faust receives salvation from God, is led up to heaven by angels, and the curtain falls with a paean to the victory of man. This is quite different from predictably happy endings of moralistic works. It is an example of those works in which the Christian truth of salvation formulates a more subtle theme.

The Unification Church speaks about how the Absolute does not terminate his love for man even after the fall of the progenitors and even while human history goes through numerous repetitions on the course of restoration. The Absolute gives humanity endless opportunities and awaits the completion of restoration. Thus the whole of human history becomes one great Faustian theme. According to *The Principle*, man has a force of goodness within him which directs him toward the manifestation of goodness, truth and beauty, and which works toward his salvation, even as he repeats his sinful mistakes. The poet John Keats lyricized that truth is beauty, and beauty is truth. This appeal of art and its power to inspire is a central tenet in *The Principle of the Unification Church*. The great harmony of the universe, it appears to say, can be found in art.

Zeal, Opposition and Affirmation

After the 1977 Conference, I went sightseeing around San Francisco guided by one of the young Unification seminarians who had been working with the Conference. I don't recall the name of the park now, but the young man stopped in front of a rock that was shaped like a pounding board we Koreans use to make rice cakes, and began praying piously. When I drew close to him, he told me,

“He sat and rested here when he first came to America.”

“Who do you mean?,” I asked purposely, and he replied as if to reproach me for my ignorance:

“Who could I have meant other than Rev. Moon?”

I was surprised that he should think of a rock as a symbol to be respected. Later I heard from Mr. Joo Dong Moon of the Korean P.W.P.A. that there are 120 Holy Grounds around the world. He explained to me that Korean soil had been taken to various places around the world, and used to establish holy grounds which commemorate the travels of Rev. Moon.

I had a related experience in 1976. After the Science Conference had been held in Washington that year, the scholars from Korea were invited to dinner by Mr. Pak Bo Hi. Mr. Pak said something in his greetings to us that night which is still fresh in my memory. It was something which illustrated to me that members of the Unification Church, regardless of how high or how low their posi-

tion, all look upon Rev. Moon with deep respect. Rev. Moon had already left Washington by then. He had been in Washington for four days during the Science Conference yet had decided to stay in Mr. Pak's home rather than in a hotel. Mr. Pak was telling us how grateful he was for this wonderful blessing:

“We members of the Unification Church think it the honor of a lifetime if Rev. Moon visits our home even once.”

Later, I was deeply impressed with the courage of Mr. Pak when he stood before Congressman Donald Fraser and declared himself proud to be a Korean and proud to be a member of the Unification Church. Of course, one must give due credit to Mr. Pak's own conviction and strength, but the greater inspiration must have come from his understanding of The Principle.

On one occasion I stayed for a few days at facilities of the Church in the former New Yorker Hotel. It had not been long since Mr. Kwak Chung Hwan, the former secretary general of the Korean P.W.P.A. had gone to New York and become responsible for evangelism there. It was due to his kindness that we were able to stay there. His headquarters for evangelism is located there and his staff also lived there.

One evening I went down to the cafeteria to have dinner. After having dinner, I remained for a while at my table. My attention was drawn to one Japanese woman sitting at a table across the room. She had apparently returned after finishing her daily activity. With her meal before her, she was offering a prayer. She prayed for a very long time. One could say she was a typical Japanese woman in appearance. Her face was quite serene; she had obviously been born with an innate charm. She sat with correct posture praying for a long time. I sat there looking at her intently, and soon tears welled in my eyes. For what and for whom was she praying for such a long time? She was far from her native land, far from her parents. She was of slight build yet she worked hard day in and day out. Surely she must have been exhausted. She must have been thinking of her native land. Surely she must have been lonely . . . But her expression as she prayed gave no such indication. She seemed filled only with a proud and peaceful sincerity. That must be the true visage of a Unification Church member! Had I known then that I would be writing an essay later, I would have gone up to her, asked her name and asked the story

of how she had come to America.

I cannot believe that this is merely the story of the Japanese woman whom I happened to see. I have had similar impressions of the young American men and women whom I have seen at conferences and of the people I have met in Korea. I have observed that all these people live life with a great sense of devotion and responsibility for their work.

I have never had a chance to meet and talk with members of the Unification Church in Western Europe, but according to what I read in Professor Frederick Sontag's book, *Sun Myung Moon and the Unification Church*, the members he met while traveling to research several European countries all seem to have such conviction. In the nations of Europe, too, there seems to be considerable strife between the young people and their families, but the members of the Church seem to have a healthy conviction in their new view of the universe which goes beyond concerns based merely upon individual or familial relationships. In the case of England, the young people Professor Sontag met had this to say:

"For me, The Principle really showed me God, intellectually as well as emotionally. Then I changed my life so much that I came to a complete breakdown with my parents. I was to dedicate my life to the world, not just to my family. This creates conflict in families. You love your family very much, but the whole world is your family now."

What a bold idea and conviction that is!

"Reverend Moon is part of God's work in restoring man. Because the situation is right in the world today, God wants to use a person as a central focus for his love. I see Reverend Moon as being used in that way."

I could understand from reading Dr. Sontag's book that he had found ideas and convictions similar to these among the young members of the Unification Church in France, Germany and the Netherlands as well.

Recently, I was staying at the Kolon Hotel in Kyungjoo when I happened to meet Rev. Kwak Chung Hwan who was holding a seminar on The Principle in the same hotel for Korean scholars who had returned to visit their native country. I was able to sit in and share the time for entertainment that was held halfway through the seminar. Each of the scholars, whether from overseas

or from within Korea, stood up in his turn to introduce himself and sing a song. The final person to stand up was a young man in his thirties who said he was responsible for the Kyungjoo Unification Church. Explaining that he had been a follower of Rev. Moon for the past twenty years, he began reminiscing. He spoke as if he were relating a legend of how Rev. Moon's life during the first years of the history of the Church had been so difficult it could easily move one to tears. He spoke of how Rev. Moon almost never had three meals in a day during that time. He felt that although he himself had been with Rev. Moon a relatively short time, he wanted to relate one experience of Mr. Kim Won Pil, one of Rev. Moon's first disciples who shared directly in his suffering. Mr. Kim had expressed that Rev. Moon would always take half of his own meal and give it to Mr. Kim. At first Mr. Kim simply assumed Rev. Moon was a light eater, but later he discovered that this was not so.

Some years later after the Church had grown somewhat larger, Mr. Kim invited Rev. Moon to a Chinese restaurant. There they each ordered a bowl of noodles, and Rev. Moon finished his off with ease. Seeing this, Mr. Kim ordered another bowl for him and Rev. Moon ate all of it again with great relish. Mr. Kim understood then the significance of Rev. Moon's having shared his meals with him during the years of abject poverty. He wept tears of gratitude and was filled with new inspiration. When I heard this story, I understood that the Unification Church members' steadfastness of heart and faith comes not only from their absorption in the love and truth of The Principle but also from Rev. Moon's exemplary love which stands behind The Principle. That member said his name was Kim Jung Joo. After relating his tale in tears, he sang a song which he explained was one of Rev. Moon's favorites. It was a song expressing one's love for his homeland:

*Our forefathers built for us a beautiful land;
Till it is completed we will join in heart and hand.
See the new eternal history beckoning us to come
Quickly on the journey to the true eternal home.
How the beauty of our native land lifts us to the sky;
God has surely chosen this eternal paradise.*

The story does not end here, however. I am aware that in this

world there is stratum of people who do not look kindly upon Rev. Moon or the Unification Church. When we Korean scholars went to the Seminary in Barrytown, we sat down with the professors and spoke with them. Several of them were theologians who did not believe in the Unification Church and were associated with other demominations. One of them told us he felt that everything Rev. Moon was doing was good, but that he could not understand why Rev. Moon would want to get involved in politics. He asked us how we felt about this as scholars who had come from Korea. None of us could give a clear answer to this question. All things considered, is Rev. Moon not a leader of something like an independent country? In his role, he deals with the ideal but also with the practical. If something like anti-Communist activity is to be called political, then is the political aspect an unavoidable aspect of reality? I seem to recall giving such an ambiguous reply. Had I known Rev. Moon a little better then, I think I could have given a clearer response.

In Rev. Moon's view, human history is a repetition of giving and receiving and a repetition of struggles against Satan. Satan is an evil existence with serpentine wisdom, who throughout history has used several disguises. In the present day, the disguise which Satan has adopted is Communism and this power has grown extremely large. In this age of completion of restoration, the obstacle which we have to defeat is Communism. Communism is a strong power and Rev. Moon's principle and conviction with regard to politics is that strength must be fought with strength. I would like to have given an answer along these lines.

Recently Dr. Herbert Richardson, a theologian who is closely connected with the Unification Church, came to Japan from Canada to participate in an international conference of the Japanese P.W.P.A. in Tokyo. A contentious discussion he had with some Japanese theologians, was later continued in a public forum. Mr. Furuya made a charge that the Unification Church destroys families. In response, Dr. Richardson replied, "I hold the opposite view. The Unification Church is rebuilding the modern family, which has broken down and it has as its goal the construction of a greater, new family system." He then gave the example of the international marriages in the Unification Church. Reading the report on this forum, I felt that the question of a new family was extremely signi-

ficant in the present day.

However, such replies as Dr. Richardson gave do not bring an end to the problem. We cannot ignore the fact that there are many who stand violently opposed to Rev. Moon and fiercely attack him and his doctrine. I regret that I have never met one of these people, and am unable to end this essay with an account of the true nature of their criticisms. One example of the form which these attacks take involves the university Rev. Moon plans to establish. In recent years, he has acquired land and prepared other conditions necessary to build a world-caliber university in Seoul. An application for permission to build such a university has been submitted to the Korean Ministry of Education, but according to what I have heard from Dr. Yoon Se Won, who is responsible for this project, certain members of established denominations have been making a strong effort to block the approval of the application, thus preventing the university from being built. Is this not purely an academic matter? I cannot understand from an objective position, why they would carry their animosity even into the fields of culture and education.

As I mentioned before, rumors are such that even though they have no basis in truth they feed on other rumors and spread themselves throughout society. It seems that such distortions even exist among some intellectuals in America. At the time of the Science Conference in 1976, those of us from Korea extended a personal invitation to Leon Sinder, a professor of sociology at Long Island University to attend the conference banquet. Mr. Sinder had been to Korea as part of an exchange program, so he and I had met each other before. While engaging in some personal conversation, I asked him about the general opinion of Rev. Moon among American intellectuals. He replied jokingly, "Terribly bad." But hadn't so many prominent scholars come to the conference because they had an academic interest in Rev. Moon and the Unification Church? What did he think about that, I asked and he replied with an ironic smile, "I think that's obvious. In a capitalistic society, there's nothing you can't do with money." He had nothing more to say on this topic.

He was not giving an answer based on any research data. It was clear that he was only falling in line with the rumors. Looking at the scholars who had gathered there from around the world,

I could not believe that such men of authority and knowledge could be bought off through some vulgar means. For me this conversation was an opportunity to think about where it is that one can find truth.

I once read a quotation from an article by Harvey Cox, written after having participated in a workshop of the Unification Church. In the article, he pointed to three areas in which the Unification Church challenges existing theology:

- “(1) Unification’s bid to transcend the particularism of historical Christianity and combine the great religious traditions into one;
- (2) Its programmatic effort to go beyond the dichotomy between religion and science; and
- (3) Its vision of a *novus ordo seculorum* guided in its economic and cultural life by religious teachings.”

Then he gave his impression of the workshop:

“As I looked at the other churches grouped around the Boston Common—Congregational, Catholic, Unitarian, Episcopal—I could not help wondering what, if anything, they would do that day to offer a discipline, a vision, a devotion and a strategy to the millions of young contemporaries of those I left behind at the Unification headquarters. I am still wondering.”

In spite of this, there is still some problem with the opinions of scholars. Ours is an age in which we need to pay close attention to new expressions of truth. For myself, I look upon Rev. Moon with a sense of appreciation, and the natural course is to take my stand along with those scholars who respect him. I believe that Rev. Moon acts as a great lighthouse in the midst of the confusion in which we now live.

More and more scholars and intellectuals look upon him with such appreciation. Among examples I have direct knowledge of, prominent Japanese scholars such as Dr. Matsushita Masatoshi and Dr. Fukuda Nobuyuki enthusiastically support Rev. Moon’s Principle. Not too long ago, Dr. Matsushita announced his desire to learn Korean, although he is over eighty years of age. He stayed in Korea for several months and completed a course on Korean at Yonsei University. He explained that unless he learned Korean, he could not come to a deeper understanding of the teaching of Rev. Moon. That such a man, who is the dean of Japanese academics should be so earnest in his respect for Rev. Moon gives the standard by which

we can evaluate Rev. Moon himself.

Many prominent Korean scholars have also attended the Science Conference, and have come to an evaluation of Rev. Moon in terms of world history.

In 1978, Dr. Yi Pyong Do, who had participated in the Science Conference that year with me, spoke to me during the flight back to Korea:

“This is the first time in the five thousand years of Korean history that anyone has been able to go out of Korea and work on a global level.” He went on to express his opinion that Rev. Moon’s activities may be evidence that the strength of Korean history is now being revealed and that Korean scholars and intellectuals should assist Rev. Moon so as not to lose this long awaited opportunity. Dr. Lee Eun Sang also expressed a similar opinion. Perhaps this is the testimony of the age.

I wrote this essay by fumbling through my imperfect memory. It is quite possible, therefore, that I have made many mistakes in the quoting of people, the details of some of the incidents and the numbers. I would be overwhelmed with shame if this crude essay were to bring any harm to the Rev. Sun Myung Moon. I can only hope the reader will excuse any reckless remarks I may have made.